

**TECHNIQUES AND GAPS IN TRANSLATION OF
CULTURAL TERMS: A CASE OF THE
AUTOBIOGRAPHY JEEBAN KADA KI PHOOL**

**A Thesis Submitted to the Department of English Education
In partial Fulfillment for the Masters of Education in English**

**Submitted by
Kaushila Angdembe**

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

2019

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RECOMMENDATION FOR ACCEPTANCE

This is to certify that Mrs. Kaushila Angdembe has prepared this Thesis entitle **Techniques and Gaps in Translation of Cultural Terms: A Case of autobiography *Jeeban Kada ki Phool*** under my guidance and supervision.

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DECLARATION

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

Date: 28-08-2019

.....

Mrs. Kaushila Angdembe

DEDICATION

This thesis is dedicate to

My Parents and my respected **Teachers**

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Mrs. Kaushila Angdembe

ABSTRACT

The study work entitled **Techniques and Gaps in Translation of cultural Terms: A case of autobiography *Jeeban Kada ki Phool*** was an attempt to identify the Nepali cultural terms of the autobiography to find out the techniques employed in the translation process of these terms in the TL Text and to point out gaps created in the process of translating the text from SL to TL text. This study was carried out by adopting the survey research design. Data were collected from the secondary source autobiography of both the versions (Nepali and English) by using purposive non-random sampling procedure. Data were analyzed and interpreted descriptively. For the study, I selected 200 cultural terms from source text. Those terms were categorized into five categories like: ecology, man-made culture, social culture, religious culture and conceptual terms for example: godabari, kitab, polta, dashain, dhrap etc. Finding of the study shows that there were nine different translation techniques were found to have been employed to translate the text from SL into TL text. They are literal translation, borrowing, substitution, definition, elaboration, claque, deletion, blending and sense translation. Among the different techniques literal translation technique was the most frequently used (i.e. 37%) and claque and blending (i.e. 3%) techniques were used the least technique.

This study consist five chapters. The first chapter deals with background of the study, statement of the problem, objective of the study, research questions, significance of the study, delimitation of the study and operational definition of the key terms. The second chapter deals with the review of the theoretical and empirical literature, implication of the review of the study and conceptual framework of the study. The thirds chapter deals with design and methods of study, population, sample and sampling, strategies, data collection tool and techniques, source of data, data collection procedure, data analysis and interpretation and ethical consideration. Fourth chapter present the analysis and interpretation of the data. Similarly, fifth chapter includes the findings, conclusion and recommendation of the study. This chapter is followed by the references and appendices

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CHAPTER ONE

INTRODUCTION

The present study entitled ‘**Techniques and Gaps in Translation of Cultural Terms: A Case of the Autobiography *Jiwan Kada ki Phool***’ primarily deals with the techniques and in translation of cultural terms used in autobiographical text *Jiwan Kada ki Phool*. This chapter includes background of the study, statement of the problem, objectives of the study, research question, significances of the study, delimitations of the study and operational definition of the key terms.

1.1 Background of the Study

Translation is a process of changing the meaning from one language into another language or source language (SL) into target language (TL) either by spoken or written. Here, language from which we translate is called the source language and the language into which we translate is called target language. Since, language is a social phenomenon; different language speakers exchange their feeling, thoughts and ideas through the languages. In such situation, translation works as mediator between two different languages. Translation makes easy to understand the other’s languages as well as cultures of the translated text. Translation is not simply transferring the meaning of source text but also the transferring the culture of source text. In this regard, Hervey and Higgins (1992 as cited in Awasthi, et al. 2014) state: translating involves not just two languages, but a transfer from one culture to another. Translating is not just to transform the written text neglecting the author’s experience and views rather it is the way of incorporating all the aspects such as author’s intention, preservation of cultural flavor, intelligibility of the source text and so on (Bastola, 2018).

Translation is generally bilingual activity in which the socio-cultural meaning of one language is rendered into another language. Since two languages are involved in every piece of translation work, a translator stands as a mediator between two distinct languages. Newmark (1981, p. 7) define 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.” Simply put, Newmark’s definition considers translation as a ‘replacement of message inherent in one language into another language. Moreover, Newmark consider translation as ‘craft’ which clearly suggests that a translator require skill or carry over the veracious aspect of one text into another on different language. So, the role of translator is to bridge the gap between two distinct languages and culture i.e. the translator has to establish the communication between people from two distinct speech communities by minimizing the gap between them. Catford (1965, p.20) defines translation as “the replacement of textual materials in one language (SL) by equivalent textual materials in another language (TL).” In this respect, Catford more concerned with formal language rules and grammar than the context of pragmatic of the text to be translated.

Based on the above mentioned the definition translation refers to the transfer of meaning as well as culture from SL into TL. Although many scholars define the translation in differently regarding their definitions what I can conclude is that rendering the message from SL into TL by being aware of the both language and cultural aspects of the source text. Translation is not just an act of imitation or substation but also the innovation, innovation in receiver or TL. The objective of translation is to establish a relationship of equivalence between ST and TT or give the original message of source language into target language to the reader of translated text reader. So, while translating the text translator needs to have the knowledge about both language and culture of SL and TL. Translation is also the equivalent between two languages in every aspect like contextual, grammatical, and lexical etc. Similarly, translation

concerned with the nature of the text, theory, philosophy, purpose and target readership. It means that translation is transforming not only the language but also the culture of source text into target text. It makes TL text reader get the original flavor of the SL. Translation is a versatile field of study. The present study “Techniques and Gaps in Translation of Cultural Terms: A Case of Autobiography *Jeeban Kada ki Phool*” was made an attention to find out the different translation techniques to translate the cultural terms from Nepali language to English language and the gaps due to employment of such techniques in translation. So, the study was concern with the techniques and gaps in translation of the Nepali culture in the case of the autobiography *Jeeban Kada ki Phool*.

1.2 Statement of the Problem

Translation is the process of transforming the meaning from one language into another language or SL into TL. While translator is translating the language from SL into TL at the time of translating s/he is not translating only language s/he is also translating the culture from SL into TL. And the every language has different culture. So, translator has to face the gaps between two languages. When there is not correspondence between source language and target language, gaps occur in translation. Gaps occur in translation refers to when an item available in SL is not found in the TL or vice versa. We can find difference at different level such as letter, symbol, structure, phrase, sentence or discourse. Gaps are natural and inevitable in all translation activities because of difference between two languages, cultures, contexts and etc.

The present study aimed to explore the different techniques and find out the gaps while translating the text from Nepali language into English language. For example, the cultural terms used in the autobiography *Jeeven Kada ki Phool* like mijasila, jokhana, tathastu etc are the difficult to translate from Nepali language into English language. Because of every cultural terms are different from one language into another language so, it is difficult to translate from SL

into TL. However, the task of the translator is to find out the gaps and employ the appropriate techniques of translation. This study found out the different techniques and strategies that the translator used while translating the text from Nepali language into English language of *Jeevan Kada ki Phool*. I searched those problems which were seen in the translated version of 'A Flowers in the Midst of Thorns' in the English language and techniques employed to bridge the gaps too.

1.3 Objectives of the Study

The study had following objectives:

- a) To find out the Nepali cultural terms used in autobiographical text '*Jeevan Kadaki Phool*' and their equivalents in English translation.
- b) To find out the techniques used to compensating cultural gaps in the translation of Nepali cultural term into English version and point out the gaps in translation process and
- c) To suggest some pedagogical implications of this study

1.4 Research Questions

The research questions were:

- a) What types of Nepali cultural terms are used in '*Jeevan Kada ki Phool*'?
- b) What types of techniques are used in translated text to maintain the cultural terms from Nepali version into English version in *Jeeban Kada ki Phool*?
- c) What will be the pedagogical implications of this study?

1.5 Significance of the Study

This study will provide some insights on the cultural aspects of translation and its gaps. As the study is concerned with the translation, it will be helpful to understand the different types of techniques at the time of translating the

cultural terms in order to maintain the original flavor of the source text and the gaps due to the selection of such techniques. Findings will be useful and fruitful to researchers, translator and translation expert to be aware of in various techniques of translation and gaps due to employment of the translation of such techniques. Furthermore, this study will be beneficial for translation students, teachers' textbook writer. It will also be helpful for translating the Nepali cultural bound terms into English and vice-versa for conveying the intended message to the readers, writers and the students who are interested in the field of translation. To be, specific, it will be beneficial for all those who are directly or indirectly involved in translation and translation teaching and learning.

1.6 Delimitation of the Study

The study had following delimitation:

- a) The study was limited to Nepali and English version of the autobiography text '*Jeevan Kada ki Phool*'.
- b) The study was limited to the gaps and techniques in the translation of cultural terms.
- c) Only observation technique was used.
- d) This was delimited to secondary data and only 200 cultural terms.

1.7 Definition of Specific Key Terms and Defining Theme

Autobiography: Autobiography refers to the story of person's life written by her or himself. In this study, the term autobiography refers the story of Jhamk Ghimire '*Jeeban Kada ki Phool*'.

Cultural Terms: Certain traditions and customs that society follows from generations to generations. In this study, culture means cultural word, values, norms and assumption of Nepali people particularly in case of '*Jeeban Kada ki Phool*'.

Gaps: Gaps refers no correspondence between two language or SL and TL in translated text. For this study, gaps are the absence Nepali cultural words of the autobiography '*Jeeban Kada ki Phool*' into translated text (English language).

Technique: The strategies that a translator employs for compensating the gaps. In this study, techniques mean the process or strategies that translator employed to compensate the gaps while translating the text '*Jeeban Kada ki Phool*' in to 'a flower in the midst of thorns'.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

This chapter consist the details of reviewed studies and their implications on the study. Different theoretical perspectives and different previous study in the field of translation are included in this portion. Similarly, implication of the review and conceptual framework are also including in this chapter.

2.1 Review of Related Theoretical Literature

I reviewed the literature relevant to translation in general techniques and gaps in particular. This section includes techniques of translation, gaps in translation and cultural categories.

2.1.1 Techniques of Translation

Translation is best means of communication where message of one language translated into another language or SL into TL. It is bilingual activities in which include at least two language. It is general term referring to the thoughts and ideas from one language to another language orally or written form. It also transforms the culture of source language into target language. Every language have different cultural terms which may not or not found in another language. In this situation translator feels difficult to translate the cultural terms from ST into LT. Translator have to used some techniques of translation which are mentioned below.

1. Literal Translation

Literal translation is the common way to compensate cultural and lexical gaps. It is source language oriented translation. It is also word for word translation. It focuses on semantic concept of source language but neglects pragmatic

meaning. In this type of translation, words are translated singly out of context like word-for-word translation. For example

For example

SL (Nepali)

Unle hawa khain

TL (English)

She eats air

2. Borrowing

It is also called transference, in which words are taken from source language to target language. It is one of the easiest and frequently used techniques for transmitting the cultural terms. If the concept of source language does not have equivalence in target language, translator borrows the same word from source language in TL text. It normally include name of people, countries, place, typical words of the source language etc.

For example

SL (Nepali)

TL (English)

Makhamalee

Makhamalee

3. Substitutions

The concept having similar sense are overloaded to each other are substituted in translation to overcome the translation gaps. Thus, substitution is the procedure in which a word in the source language is substituted by similar type of the word from target language as they do have same importance in both languages even though that concept might be different. When two cultures display overlap rather than a clear-cut presence or absence of a particular element of culture, this technique is used. In translation, the translator should be conscious of destroying the original flavor of both the SL text and culture.

For example

SL (Nepali)

TL (English)

Doko

Basket

4. Paraphrasing

In translation, SL terms are replaced by the short definition or paraphrase. It is means of reducing unknown and unshared to the known and shared. The additional or clear information is provided for the SL terms. If there is gap of information in borrowing or literal translation this technique is used by translator. For example

SL (Nepali)	TL (English)
Dashain	the greatest festival celebrated by Hindu.

5. Back Translations

Back translation is one of the ways of testing the quality of translation. If the texts are virtually identical then the original translation was of high quality. For example

SL (Nepali)	TL (English)
Bus	bus

6. Deletion

In translation, deletion means some items which are not worth. Some items are translated terms may bring misunderstand so translation does not become perfect. So, deletion is sometime necessary for meaningful in TL text. The translator can deletes some terms if there is lack of appropriate cultural correspondence in TL text.

For example:

SL (Nepali)	TL (English)
janai	-

7. Addition

In this technique, translator adds some words in translated text while translating. When some words in the source language text are left unsaid, the translator intends to convey the supplementary message by appropriate elaboration. Translator gives some additional information's of the cultural terms of the source language text by adding from the cultural context available in TL text.

SL (Nepali)	TL (English)
Shangkha	conch shell

8. Blending

In translation, this technique is used to combine part of SL word with a part of TL word in the TL text. It is a word formed from part of two or more other words. Or this is a process of mixing the two languages words like ST and TL. For example

SL (Nepali)	TL (English)
asru gās	tear gas

9. Sense Translation

If the translator cannot find the exact SL equivalent term in TL s/he uses this technique. In these techniques, not the words but the meaning is translated. The TL term gives only sense not the exact meaning.

Example:

SL (Nepali)	TL (English)
h w ko mahal	castle of air

10. Mistranslation

Sometimes the translator attempts to make translation but the wrong to translate the SL terms. It is used due to the lack of knowledge in translation, lack of experience, lack of culture and context and language.

For example:

SL (Nepali)	TL (English)
choli	blouse

2.1.2 Gaps in Translation

When there is no correspondence between two SL and TL items, gaps occur in translation. Some people argue that gaps take place when the concept available in SL is not found in TL or vice versa. Gaps are also called lacunas, blank spaces, slippages, absences and void. Gaps are natural and inevitable in all translation because between two languages, cultures, context etc. we find two languages, cultures, and contexts always different to various extents so gap may occur in translation. It also loses of meaning.

While translating we are bridging the gaps' between two different culture and languages. As translator our main concern lies on how to bridge the gaps. So, translating text from one language in another language is challenging job for translator. Translator may find different types of difficulties in translation.

Three main types of gaps as following:

a. Linguistic gap

Gaps occur due to different between two languages are called linguistic gap. Linguistic gaps are primary in any translation. Every languages are unique there is no two languages are same. It is different in grammar, vocabulary, phonetic, system, and structure so on. We can observe linguistic gap at different level of language. These gaps remain as challenges for translators. Linguistic gaps are as given below:

- **Graphological Level**

Graphemes available in language may be absent in another language. In this regard, Awasthi et al. (2014, p.106) give the following example:

SL: A to Z photo studio (English)

TL: ka to gya photo studio (Nepali)

It shows that the number of the alphabets is uniquely different from one language to another language. So, it creates gap in translation.

- **Phonological Level**

All phonemes available in English, for example, are not available in Nepali. Translation of phonemes which is absent in one language but present in another language creates phonological gaps. In this regard, Awasthi et al. (2014, p.106) give the following example:

SL: khasa bajar

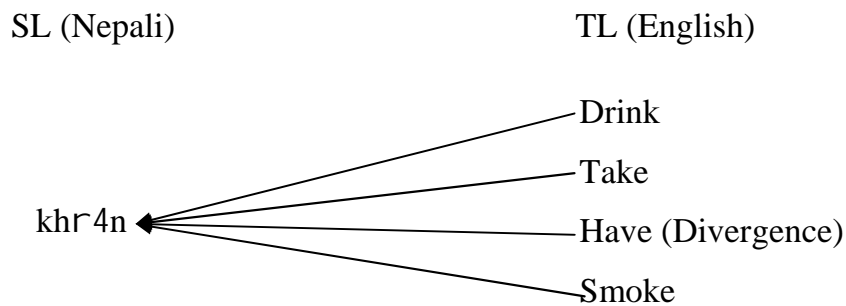
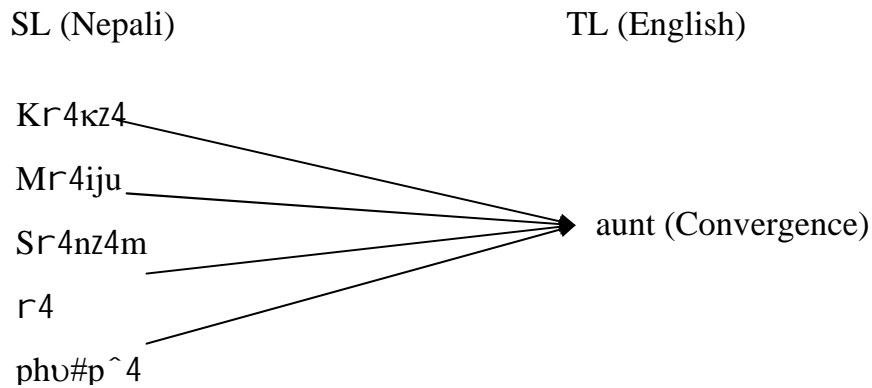
TL: thakuri hotel

The example shows that translating /kh/ and /th/ is problematic into English because English does not have /kh/ and /th/ sound these sound are allophonic variation of /k/ and /t/ respectively in English.

- **Lexical Level**

Some lexical items available in SL may not available in TL. For example Nepali onomatopoeic words jhwamma, chwasata, takka etc and reduplicated words like bhat-sat, pan-san, etc. do not have equivalent terms in English. There exists the state of convergence and divergence while translating lexical items.

For example:



The figure shows that one lexical item of the Nepali language can be represented by more than four lexical items of the English language.

- **Structure Level**

Grammar is the backbone of any language. The governance rules to generate sentence are different between languages. Such condition create gap in translation. For example, Nepali has three voce systems like karmabaceya, kartlbacrya and bhavbaceya. But, English has only two voce system like active and passive. Similarity, the variation in terms of the structure creates problem in translation.

- **Functional Level**

Function of language in the context of source language may not be available in the target language. A simple structure of a sentence functions differently in

different situation. Some function of Nepali language may not be available in English. Such absence creates functional gaps in translation.

For example: *chiya khanubho?* In the Nepali language can translated as ‘did you have tea? But it does not make sense. ‘How are you?’, ‘what are you doing?’ are equivalent translation sor ‘*chiya khanubho.*’

b. Cultural Gap

Cultural gaps is the major consideration of this study because the main purpose of the study is to find out the cultural terms in both source text and target text and find out the techniques used by the translator to compensate those cultural terms in the translated text of autobiography of the ‘*Jeeban Kada ki Phool*’.

Cultural gaps occur when there is no equivalent term of one language culture in to another language, because culture is the way of living life, the beliefs and customs of a particular group of people. Most of the, particular group of the people has their own living ways. It makes translation difficult because there is a vast difference between the SL culture and TL culture. Cultural includes foods, habits, dress, festivals, rituals, costumes etc. of people’s. The ease or difficulty of translation depends on the degree of closeness (mutual similarity) of the cultures in question. While it is the presence or absence of particular element in one culture and the other culture that concerns the translation, as a translator does not deal with the totality of a culture when dealing with the translation of a particular text but rather with its individual elements. Cultural gaps make translation sometimes impossible as well so they need further explanation to make meaning understandable for the readers. In this regard, Wu (2008, as cited in Awasthi et al. 2014, p. 109)) argue that lack of the cultural knowledge affects our comprehensions negatively for example: When a child grown up in the American cultural word learns the words ‘dog’, he will normally learn the cultural meaning of the word: the dog is ‘man’s best friend’ while a child brought up in the Chinese culture world will be taught that the

dog is a dirty and dangerous animal. So is the case with the image of a cow in the East and west.

c. Extra-Linguistic

Extra- linguistic gaps occur due to the differences of pragmatic elements between two languages. Pragmatic gap occurs when there lays problems of correspondence between context of SL text and TL text. It is also called pragmatic or non-linguistic gaps. Stalnacker (1970, as cited in Awasthi et al. 2014, p. 110) asserts that pragmatics is “the study of verbal acts including that context of their performance.” Translation is not exclusively a linguistic activity. Many extra linguistic factors play crucial role in translation. The intension of a speaker or writer, his knowledge, his ideas, expectations, interests and so on. Have to be taken into consideration and the same obtains in regard to the listener or reader. Other verbal acts, and the time of their performance and their effects need to be considered too. Pragmatics is related to relations of verbal elements with their procedure, users, and receivers in the context of communication

Translation is not only a linguistic activity but it is both linguistic and extra linguistic activity. So, text is both linguistic and extra-linguistic. While translating a text, the translator should maintain equivalence in linguistic aspect but it is impossible to maintain equivalence between SL text and TL text. In brief (Awasthi, et al. 2014, p. 110) define that when the background of knowledge and real world knowledge are different than extra linguistic gaps occur. For example;

SL (Nepali): kalo biralole bato katekole ma ghar pharkie.

TL (English): Black cat crossed the way so I returned home.

SL (Nepali): ek mahina pachi sitalai seto ligama sekhera malai naramailo lagyo

TL (English): I became sad when I saw sita wearing white dress after one month.

Because of philosophical, literacy and psychological facts, gaps always occur in translation. Every language is led by its own cultural philosophy. And every cultural philosophy, the meaning of utterance in one language does not match in another language. In this situation translator get difficult to transfer exact flavor of SL into TL. The pragmatic context and meaning are very impotent while translating other ways translated text become meaningless. Reader may not understand the real meaning of the source language. So, while translating the a text, translator most be considered on source text speaker's intention, knowledge, ideas, experience, and interest to maintain the equivalence in translation

2.1.3 Cultural Categories

Cultural categories include religions, belief, arts, value, and geographical region, system of government, environment, age, sex, social classes and different activities of society. Newmark (1988, p. 94) divides cultural words into two ways viz. 'universal and personal'. Culture specific terms include various words representing the categories of culture. Newmark also define the 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".

Newmark (1988, p. 95) has classified the cultural specific terms into five categories which are as:

Ecology: It refers to the relation with natural like things plants and living creatures in nature. It includes such as geographical features as plants, animals, hills, lakes, sea, forests, winds, rivers, plateaus, paddy fields etc.

Material culture (artifacts): It refers the things which are made by human beings and famous within a particular society. It includes food, housing, transport, different ornaments, cloth, and so on.

Social cultures-work and leisure: It refers the terms concerning with social organizations and their relationship with the particular community of people. It includes customs, political activities, histories facts, rules, norms, value, social activities etc

Social Origination, Political and Administration: It includes social customs, activities, procedure, concept, painting, historical, religious facts and concept, religious artistic etc.

Gestures and habits: As mentioned by Bhattarai (2000), cultural terms can be classified into the following categories:

Ecology

Material cultural (artifacts)

Mythological pattern

Social culture and organization

Conceptual terms

Each cultural term is categorized under these cultural categories

2.1.4 An Overview of the Autobiography ‘Jeeban Kada Ki Phool’

Jeevan kada ki phool is an autobiographical text which is written by Nepali writer self Jhamak Ghimire which was published in 2010 and was translated into English ‘a flower in the midst of thorns’ by Nagendra Sharma and Safal Sharma in may 2012 (1,000 copies). The Nepali version was published by ‘Jhamak Ghimire Shahitya Pratisthan’ and translated version of text was published by ‘Oriental Publication, Kathmandu.

Jhamak Ghimere was born on July 1980 in village of Kachide in Dhankuta municipality of Dhankuta district. She is a Nepali writer. She was born with cerebral palsy as well as poor, uneducated and too conservative family. When she was child for her family she was unwanted child. People wished she had better die then to live such a life. There was no person in her childhood with

whom she could share her feeling, pain and desires. She can't speak, and both hands can't support to do anything even she can't walk properly. She was very interested to learn on reading and writing. She writes with her left foot. So, she is one of inspirational person for many people. She is columnist at the Kantipur newspaper. She had been awarded with many types of awards and most importantly she had been awarded the most prestigious literary award in Nepal, the Madan Puraskar in 2067 for her auto-biography *Jeeban Kada ki Phool*.

Jeeban Kada ki Phool text is about the whole story of Jhamak Ghimire's life like how she struggles since her childhood. Being born disability did not stop her from learning to read and write. She didn't get any support to read and write from her parents. However, she proved herself as one of the most aspiring and promising Nepali author. She used to listen to her sister's pronounce the letters and do the same silently. She used observe how her father caught her sister's hand and taught her to write the letters in paper.

Jhamk Ghimire is considered Nepali equivalent of Hellen Keller as both of them suffered from disabled by born however they create the history on writing field. But Ghimire, belonged to poor family in poor country where the parents wished their physically disabled children were rather dead than suffering. But she never gives up on her deterred from her desire to learn. Her determined and strong will-power resulted in giving birth to an aspiring author and one of the most inspirational books of all time.

Jeeban Kada ki Phool is a most read book which is very inspirational and encouraging and has something for everyone to learn. The book was most popular of 2066-67 B.S. The book has been printed seven times within two years making it the Nepali best seller of all times.

2.2 Review of the Related Empirical Literature

Translation is now a lucrative field for the researcher because of its close attachment with daily life. It is a multidimensional discipline which has a near connection with many fields. We can find so many literary workers who have been translated from English to Nepali and vice versa. In the department of English education, many researchers have conducted their studies on translation regarding the translation of English into Nepali and vice versa. Some of them are reviewed as below:

Pariyar (2016) carried research on “Techniques and Gaps in Translation of Cultural Term: A case of the Alchemist”. The main purpose of the study was to identify and categorize the basic features of cultural terms and outline the techniques with their frequencies and gaps. He followed a survey research design to accomplish his study. Data were collected from the novel ‘Alchemist’ and its Nepali version. Two hundred cultural terms were selected in a purposive non-random sampling procedure and those terms were categorized into five categories as ecology, material culture, religious culture, social culture and organizational and conceptual terms. The tool for data collection was observation. Ten different techniques were employed in the translation of cultural words. Out of them, literal translation had the highest frequency in translating the cultural.

Bashyal (2017) conducted the research on “The Techniques and Gaps in Translation of Cultural Terms: A case of Singing for Freedom”. The main objective of this study was to identify and categorize the autobiography ‘Singing for Freedom’ into Nepali as Phulko Akhama. The study carried out qualitative research design. Data were collected from secondary sources only. Fifty cultural elements were selected in a purposive non-random sampling procedure and those elements were categorized into five categories as ecology, material culture, social culture, religious culture and conceptual terms. The data were analyzed and interpreted descriptively. Findings of the study show seven different

techniques were found to have been employed in translating cultural elements in the autobiography. Among different techniques literal translation was the most frequent one and deletion was the least used one among the total cultural elements.

Joshi (2017) carried out a research work on “Techniques and Gaps in Translation of Cultural Term: A Case the Novel Summer Love” The objectives of the study were to identify the Nepali cultural terms in the novel summer love and their equivalents in English translation and to find out the techniques employed in the translation of Nepali cultural terms into English version and point out the gaps in translation process. The data were collected from secondary sources. Observation was major tool for data collection. Hundred cultural terms were selected by adopting purposive non-random sampling processer. The major findings of the study were that seven different techniques; literal translation, sense translation, transference, substitution, definition, deletion and addition were employed while translating the cultural term.

Similarly, G.C. (2017) did study on “Gaps found and Techniques Used in Translation of Cultural Terms: A Case of Novel Lolita”. The main objective of this study was to identify the English terms in novel Lolita and their equivalence in Nepali translation and find out the cultural gaps and techniques in translation of novel Lolita. Study follows survey research design. Data were collected from secondary source. One hundred cultural terms were selected in purposive non-random sampling procedure. The tool for data collection was observation. The major findings of this study were that seven different techniques: literal translation (44) %, borrowing (32) %, substitution (12) %, definition(5) %, deletion (3) %,Couplet (3) % and addition (1) % were employed while translating the cultural term.

K.C (2017) did study on “Techniques and Gaps in translation of cultural term: A case the autobiography Binod Chaudhary”. The main objectives of this study were to identify the Nepali cultural terms and used in the autobiography Binod

Chaudhary and their equivalents in English translation and find out the techniques employed in the translation of Nepali cultural terms into English version and point out the gaps in translation process. Data were collected from secondary source only. One hundred cultural terms were selected from autobiography in purposive non-random sampling procedure. The tool for data collection was observation. The findings were that six different techniques were used to translate cultural terms.

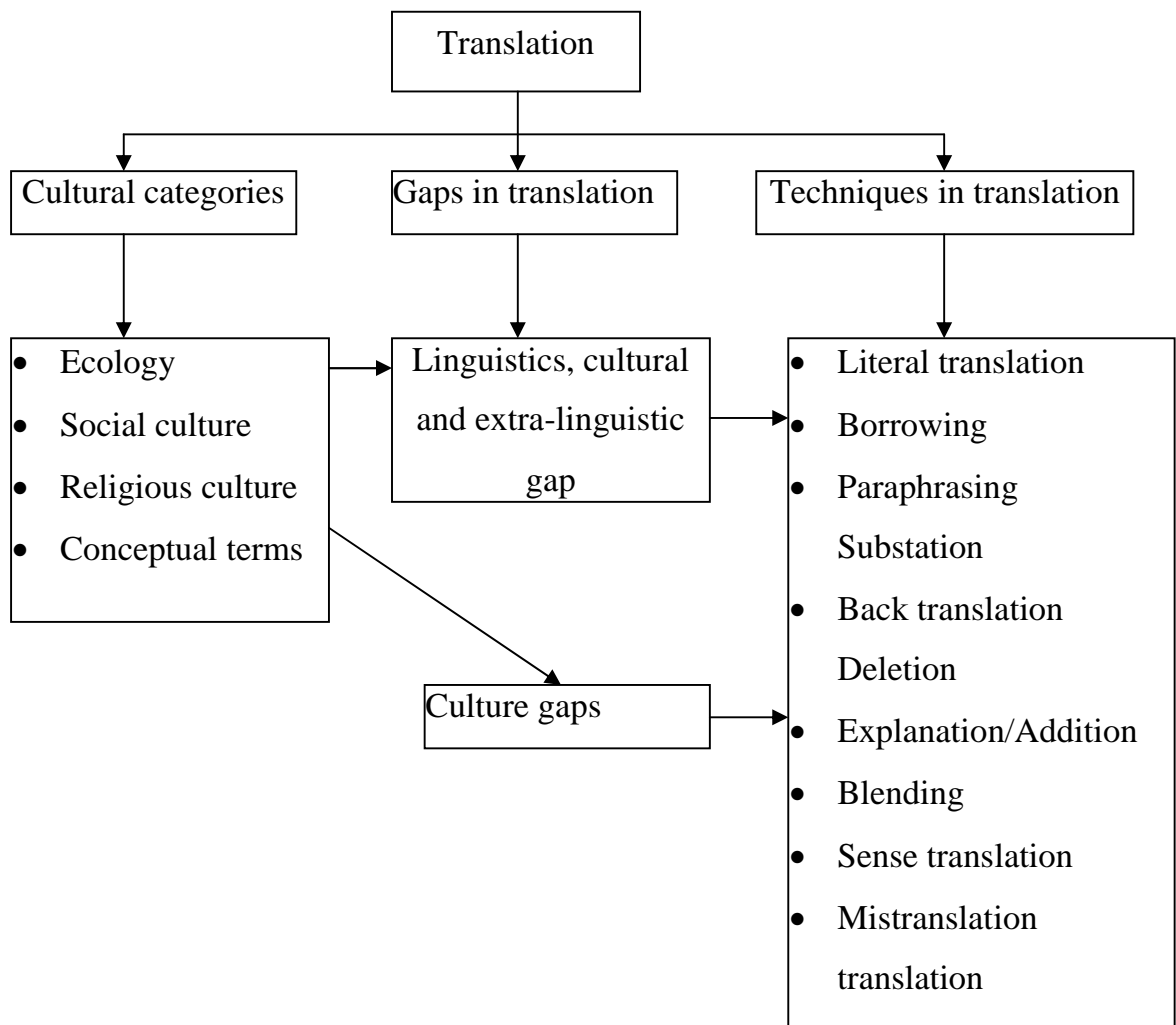
Pokhrel (2018) did study on “Techniques used in Translating Cultural Terms in Religious Text: A Case of a Second Chance”. The main objective of the study was to identify the English cultural terms in religious text and their equivalents in Nepali translation and to find out the techniques used in translation of the religious text ‘A Second Chance’. Study followed the survey research design. Data were collected from the secondary source. One hundred and thirty cultural terms were selected from the religious text by adopting purposive non-random sampling procedure. The tool for data collection was observation and checklist. The major finding of the study was eight different techniques: literal translation, sense translation, substitution, definition, addition, claque and blending were employed while translating the cultural terms SL to TL.

All those above reviewed researches were related to find out cultural gaps and techniques in translation, among them I found one has been done in autobiography on Binod Chaudhary, no research had been conducted in the autobiography of ‘Jeeban Kada ki Phool’ to identify the technique and gaps in translation. In my study there is no similarity in the field of translation or comparison to earlier researches because it will provide the context of the particular terms and subcategory of the cultural category.

2.3 Implications of the Review of the study

After reviewing all the above research works, I came to understand that there appeared many gaps while translating a text from SL to TL. While translator translates the text from LT into TL s/he used different techniques to bridge the gaps. In this regard, Catford (1965) helped to get the concept of translation and translation. Newmark (1981 & 1988) helped to take ideas regarding translation and translation techniques. Similarly, Bell (1991) provides the linguistic aspect and its role in translation. Adhikari (2004) supported me to understand the concept of translation and the techniques of translation. In the same way Bhattra (2010) helped me to take the ideas regarding the translation. Richard (2010) helped me to view the cultural aspect of translation. More importantly, Awasthi et al (2014) helped me to understand the meaning importance, techniques and gaps in translation. From above all the authors what I understand is that language and culture cannot be separated each other. So, while translating text, cultural factors need to be taken into consideration. Similarly, the reviewed researches like Pariyar (2016), Bsashyal (2017), Joshi (2017), G.C (2017), K, C (2017) and Pokhral (2017) helped me to select the objectives, research question, delimitation of the study and conceptual framework. They supported me to find the appropriate tool for data collection. Most of them have used observation tool and I also use this one. It is under the survey research design. Likewise, I came to understand that read and re-read of both versions of the book the lightly supported in my research work. Last but not the least, I came to understand that there were different techniques of translating the cultural terms and among them literary translation was widely used.

2.4 Conceptual Framework



CHAPTER THREE

METHODS AND PROCEDURE OF STUDY

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

3.1 Design and Method of the Study

Research design is a fix set of procedure of conducting the research study. This study followed survey research design. Survey research is most popular research design of social science including in the field of education and translation. Mostly psychological, sociolinguistic, anthropologists, economists, political scientists and statisticians have developed the procedure and methods of survey research. It is most commonly use method of investigation in education research. It is carried out either by group of research or by an individual in education. It is mainly carried out to find out people's attitude, opinion, and specific behavior and certain issues, phenomenon, events, situation etc. Survey is done in natural setting. It is usually address the large group of population. Nunan (1992, p. 140), says that

“the main propose is to obtain a snapshots of condition, attitude and event at a single point of time. Surveys are the most widely used descriptive method in education research sector, which are from large scale investigation to small scale studies”.

Jaegar (1988, as cited in Nunan, 1992, p.240), “the researcher does not do anything to the objects or subjects of research, except observe them or ask them

to provide data. The research consists of collecting data on things or people as they are, without trying to alter anything”.

According to Kerlinger (1986, as cited in Ojha & Bhandari, 2017, p. 203) “survey research is a kind of research which study large and small population or universe by selecting and studying sample chosen from the population to discover the relative incidence, distribution and interrelationship of social and psychological variables.”

I had selected this search design because this will be helpful to provide me authentic and reliable data to complete my study. It will be helpful to carry out my study in the natural environment. It also will be help me to find out gaps and techniques in my study.

3.2 Population, Sample and Sampling Strategy

Both versions (English and Nepali) of the autobiographical text *Jeevan Kada ki Phool* and ‘A Flower in the Midst Thorn’ was the population of my study. Two hundred cultural terms were my sample of the study. Those cultural terms were selected from the original version and their equivalent terms from the translated version of *Jeeban Kada ki Phool*. I used purposive non-random judgmental sampling procedure to full-fill the objective of my study.

3.3 Data Collection Tool and Techniques

For this study, tools were essential elements for conducting the research. I used observation checklist as a tool for data collection in my study. I read and re-read both Nepali and English versions of text autobiography *Jeeban Kada ki Phool* to get require information.

3.4 Source of Data

I used secondary source of data for the study. The secondary source of the present study was both Nepali and English versions of *Jeevan Kada ki Phool*. Other sources for the research studied were the books, thesis, articles, journals, review,

dictionary etc. which are related to the research topic. Some of them were Awasthi et al, (2014), Ojha, L.P. & Bhandari, M.P. (2017), Nunan D. (1992) etc.

3.5 Data Collection Procedure

At the beginning of the study, I had collected both Nepali and English versions of the autobiography of *Jeevan Kada ki Phool*. Then, I read the text and underline the cultural terms in Nepali version of the text. After that, I read the English version of the text and found the equivalent terms of those cultural terms. After reading the text, I selected 200 cultural terms from original (Nepali) text then their equivalent terms from the translated English version of the text. After that, I categorized those cultural terms under five cultural categories as ecology, man-made culture, social cultural, religious culture and conceptual terms. I found the techniques of translation and listed the cultural terms under different techniques.

3.6 Data Analysis and Interpretation

The research was unstructured analysis. The selected cultural terms were analyzed descriptively. The selected cultural terms were analyzed thematically, interpreted and examined based on the cultural categories of the both English and Nepali language.

3.7 Ethical Considerations

The ethical consideration is an essential part of any research that refers to the value that researcher has to follow while research process. While, conducting professional research, the researcher should be careful and serious about ethical consideration. The author whose works were consulted during the study was acknowledged. The data were collected honestly and carefully. The analysis was done being aware of culture of the Nepali people particularly in the case of autobiographical text *Jeeban Kada ki Phool*. There was due respect to the writer and the translator of the autobiography text i. e. respect for intellectual property.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF RESULT

This chapter deals with the analysis and interpretation of data collection from original and translated version i.e. Nepali and English version of autobiography Jeeban Kada ki Phool which is written by Jhamk Ghimire and translated into English by Nagendra Sharma and Safal Sharma. Being based on the collected data from secondary source, data were presented, analyzed and interpreted the following headings.

4.1 Classification of the Cultural Terms Selected for the Study

The cultural terms which were selected from the autobiography are classified into five categories. They are ecology, material culture, social culture, religious culture and conceptual culture. Such terms are presented as follows:

4.1.1 Ecology

Ecology includes the different geographical features such as plants, lakes, hills, rivers, forests and animals etc. which shows the relation of plants and living creatures to each other and their environment. Some of the ecological terms used in both version of the autobiography are presented as follows:

Table 1

List of the Terms Related to Ecology

S.N	ST terms	TL terms
1	godabaree	godabaree
2	makhamali	makhamali
3	sunakhari	.....
4	pakhapakhera	Slopes and lap of the nature
5	bhui	ground
6	baas	bamboo

7	Sankha	Conch shell
8	gai	cow
9	bakhra	goat
10	dhunga	stone
11	shaaligram	shaligram
12	Aashu	tear
13	bali	crop
14	jharpat	Weeds and leaves
15	kada	thrown
16	shit	Due drop
17	aakash	sky
18	sinka	twig
19	gham	Gham (the sun)
20	rat	Rat (night)
21	Takiko rukh	Taki tree
22	Di n	day
23	angeri	angari
24	kaloghar	Black plant
25	titepati	titepati
26	dubo	dubo
27	padhera	Spring lest
28	aarubakhada	peach
29	naspati	pear
30	ampak	guava
31	ragat	blood
32	pasina	sweat
33	janmabhumi	birthpalce
34	phul	flower
35	kukur	dog
36	kharayo	rabbit
37	biralo	cat
38	dal	Dal (lentils)
39	kuwa	well
40	pani	water

Above table 1 shows cultural terms those were identified under ecological cultural terms. There are 40 ecological cultural terms out of 200 cultural from autobiographical text. Ecological terms refer to that the term having the

meaning of geographical features. For example plants, hill, rivers ect. In the same way above given on table terms have the ecological meaning. For example: *phul*. Here *phul* word is related with plants.

4.1.2 Man-Made Cultures

Man Made Culture includes food, cloths, ornaments, transportation etc. which are made by man and famous within a culture. Some of the terms used under man made culture are given below:

Table 2

List of the Terms Related of Man Made Culture

S.N	SL terms	TL terms
1	Guniuko thangna	Old rags
2	aushadhi	medicine
3	tharra	County liquor
4	agena	hearth
5	pacheuri	.....
6	Tulasiko math	Tulasi basil plant
7	kattro	shroud
8	abir	abir
9	pote	Pote beads
10	Rato sindur	Red-be
11	Chura	bangles
12	Rato tika	.....
13	bhat	grain
14	kachiya	sickle
15	batuka	pot
16	kitab	book
17	gaggro	Water vessel

18	paikhana	toilet
19	pyjama	pyiama
20	Tarkari	curry
21	Achar	pickle
22	dhyangro	Drum (dhyangro)
23	jutta	shoes
24	ghar	house
25	tokari	Dust-bin
26	lohota	Water pot
27	darbar	place
28	Doko namlo	Doko-Namlo
29	kuchi	brush
30	kyanbhas	canvas
31	chittra	picture
32	chhapro	cottage
33	nagarikta	citizenship
34	kalam	Kalam
35	radio	Radio
36	patrapatrika	newspaper
37	tibhi	tv
38	mandir	.....
39	choya	Bamboo straps

Mention above table 2 shows the man made cultural terms. There are 39 terms were identified under man made cultural terms. Man made cultural terms the things which are made by man and famous within culture. It includes food, cloths, ornaments etc. Similarly, above given table all the terms have the man made cultural terms. For example: the term *Chura* is manmade which is related with ornaments.

4.1.3 Social Culture

Social culture includes social activities and customs, organization, political, social norms and value, painting, carving etc. which are related to people and particular community of the society. Some social terms used which selected are presented below:

Table 3

List of Terms Related to Social Culture

S.N	SL Terms	TL Terms
1	aama	mom
2	polta	lap
3	hajurama	granny (grandmother)
4	nepali aaimai	Nepales women
5	bangsh dhanne	maintain their lineage
6	angsha khane	main share of their property
7	nati	grandson
8	uhari	daughter-in-law
9	mardaki buhari	auspicious
10	Swasni nari	ominous
11	poiki joi	.....
12	setai phuleki	silvery hair
13	thulee	.....
14	mailee	.....
15	kanchhi	.....
16	mama ghar	maternal uncle's house
17	chhopa chhapa	somewhat been covered
18	purlukai	suddenly slumped
19	santaan	member of family
20	kriyaputri	kriyaputri
21	kora	For twelve long days they confined to a particular place; they were not supposed to touch any one of us
22	phupu	aunt
23	sanima	mother's younger sister
24	gorkhelauro	.....

25	rajnitik	political
26	Nikai mapaka	menacing
27	saape	saapey
28	baba	baba
29	nanee	nanee
30	bahini	younger sister
31	bangatinga	unnatural shape
32	chithorinthe	hurt
33	mariatari	somehow
34	sikwa	floor
35	samaja	society
36	ali ali	vaguely
37	Dandi biyo	Dandi biyo
38	khoppi	khoppi
39	Lati aamai	Mute woman
40	Kukhure baish	Strange behaviour
41	balika	balika
42	dhotiwal	dhotiwals
43	apaangata	disability
44	Patrai patra	Many layers
45	gujultaharu	knots
46	tuhuri	orphaned
47	namard	he may have been
48	janata	people
49	Jethisasu	Jethisasu (one's wife's elder sister)
50	dharehat	.....
51	raja	king
52	gadatantra	republication
53	lahure	Those who go to distant land labor hard (mostly as military men)
54	A ba ba	My god
55	saruwa	Something contagious
56	pechnaparosh	Not be misunderstand
57	pagal	insane
58	Chhori	daughter
59	dagbati	Set of fire to the funerals
60	shrastha	writer
61	Swaasni manchhe	Swaasni manchhe
62	ishkul	school

Table 3 shows that all the social cultural terms. There are 62 social cultural terms were identified out of 200 cultural terms. Social cultural terms refer to the social activities and custom, organization etc. Given all terms are related with cultural terms. For example: *ishkul* terms have the social cultural meaning. It is related with organization of social cultural terms.

4.1.4 Religious Culture

Religious culture includes myth, religious belief, name of the god, religious, activities etc. It is related to mythological pattern or belief, deeply rooted custom/tradition or religion, the terms. Some religious cultural terms are listed below:

Table 4

List of the Religious Cultural

S.N	SL Terms	TL Terms
1	yamrajka dhud	death God
2	salik	Statue
3	bhagawan	Lord
4	dashain	dashain
5	tihaar	tihaar
6	Dhami-jhakri	witch-doctor
7	Tantra mantra	Charm and spells
8	bokshi	incantations
9	dayan	witch
10	ghutpret	ghost
11	pichaash	goblins
12	jokhana	.....
13	jhaphuk	Jharphuk (exorcism)
14	murkuti	mere skeleton

15	dewata	God
16	rakshyak	demons and giants
17	pisaach	Shadow might afflict the baby with a terminating diseases

Above table 4 shows religious cultural terms. There are 17 terms includes under religious terms out of 200 cultural terms. Religious refers to the terms which are related with mythological belief, religious, traditions etc. All the given terms are related with religious culture. For example: *ghutpret* is Nepali terms which have religious cultural meaning. It is related with myth in religious cultural terms.

4.1.5 Conceptual Terms

Conceptual terms includes those terms which are non-concrete or abstract terms those concept can be given only by definition and which are common within the system of language shred by member of the speech community.. Some terms are presented below, which are used under conceptual terms:

Table 5

List of Terms Related to Conceptual

S.N	SL Term	TL terms
1	bhabi	fate
2	shrap	accrue
3	mamatako poko	motherly love
4	lachhinki	great
5	iseshyaalu	jealousy
6	kaal	death
7	santrash	frightful
8	hunhunaudai	buzzing sound
9	Kharshyak khurshuk	ruffling nose
10	satopotlo	.....
11	khalbal	abruptly
12	chukchuke	mischievous

13	teantramantre	Charm and spells (same)
14	ghoriyera	glance
15	maya	love
16	alachhina	Fallen girl, a sappey
17	ghrina	heat
18	sunder	beautiful
29	jhwaate	One's first impression
20	Tathahstu	.....
21	Karmako phal	Karma of the previous birth
22	lachar	incapable
23	ngicha	griming
24	bhok	hunger
25	shok	grief
26	lilaa	leela
27	kanparo	furious
28	paap	sins
29	kaayar	Impotent fellow
30	trahitrahi	Panic-stricken
31	harami byabahar	bastardly behaviour
32	apabitra	evil signs or misfortune
33	agati	Who were alarmed at the prospect of their offspring
34	mahapapi	sin
35	mijasilo	Be a good-nature
36	lag	shame
37	pida	pains
38	Dukha-sukha	Pain and pleaser
39	aakrosh	Temperament
40	dhos	blame
41	dhoshi	fluty
42	pisaach	.....

Table 5 shows 42 conceptual terms out of 200 cultural terms from autobiographical text. All terms are related with conceptual terms, which are mentioned above table. Conceptual terms refers to those concept can be given only by definition. For example the terms *bhabi* is Nepali language. It has abstract meaning in cultural terms.

4.1.6 Statistical Categorization of Identified Cultural Terms

This section includes the statistical categorization of identified cultural terms. The selected cultural terms were kept under five different categories of cultural terms. They are as bellow:

Table 6

Statistical Categorization of Identified Cultural Terms

S.N	Cultural Categories	No. of Terms	Percentage
1	Ecology	40	20%
2	Man made culture	39	19.5%
3	Social cultural	62	31%
4	Religious cultural	17	8.3%
5	Conceptual terms	42	21%
	Total	200	100%

The table six shows that there are 20% of cultural terms which are related with ecology. Similarly, 19.5% terms are related to man-made cultural terms. Likewise, 31% terms are related with social cultural terms. In the same way, 8.3% of terms are related with religious cultural terms and 21% of terms are related with conceptual terms out of 200 terms. Based on the given table, social cultural, conceptual terms, ecological cultural and man-made cultures are mostly used and religious cultural terms are less used in the autobiography.

4.2 Techniques used in Translation of Cultural Terms

Translation is one of the best means of communication in which the message of one language is translated into another. It is the general term referring to the thoughts and ideas from one language to another language whether it is oral form or written form. Translating text from one language to another language is difficult task. So, the translator has to adopted different type of techniques.

Techniques refer to the way which translator employed the different methods while rendering the source texts into target text. In the case of this autobiography, translator has applied various techniques to compensate the gap between two languages (Nepali and English). There are nine different techniques were used in this autobiography.

Literal

Borrowing

Substitution

Definition

Elaboration

Claque

Deletion

Blending

Sense

4.2.1 Techniques Used in Translation of Ecological Terms

The translator used seven different techniques under ecological culture terms to bridge the gap between SL into TL. The techniques which were employed in the translation of ecological term are described as follows:

1) Literal Translation

It is also called exact translation. The translator translates of the word source text exactly into the target text. Translator looks for a close correspondence of meaning between SL and TL in the translation process. The ecological terms which are translated through literal translation techniques are presented next page:

SL Terms	TL Terms
Bhui	ground
Bhash	bamboo
Gai	cow
Bakhra	goat
Dhunga	stone
Aashu	tear
Baali	crop
Kada	thorns
Aakash	sky
Din	day
Naspati	pear
Aarubakhada	peach
Ambak	guava
Rahat	blood
Pasina	sweat
Janmabhumi	birthplace
Phool	flower
Kukur	dog
Kharayo	rabbit
Biralo	cat
Pani	water

2) Borrowing

Translator uses the same word from source text into target text. If the concept of source language does not have equivalence in target language, translator borrows the same word from source language in TL text. It normally includes name of people, countries, place, typical words of the source language etc. The terms which are translated through borrowing under ecological culture are given in next page:

SL Terms	TL Terms
Godabari	Godabari
Makhamali	Makhamali
Saligram	Saligram
Angeri	Angeri
Titepati	Titepati
Dubo	Dubo

3) Substitution

Substitution is a procedure in which SL items are substituted by equivalent TL terms. This technique is mainly used for those concepts which overlap to each other having similar meaning. When two cultures display overlap rather than a clear-cut presence or absence of a particular element of culture, this technique is used. The terms which are translated through substitution in ecology are given below:

SL Terms	TL Terms
Jharpat	weeds and leave
Sinka	twig
Padhera	spring lest
Kuwa	well

4) Claque

In this techniques translator translates the terms from morpheme to morpheme or word to word. The terms which are translated through claque under ecological culture are given below:

SL Terms	TL Terms
Kaløjhar	black plan

5) Elaboration

In this technique, some of the words are added in the translated TL text. The term which are translated under ecological culture through elaboration are given below:

SL Terms	TL Terms
Shngkh	conch sell
Shit	dew drop
Gham	gham (gham – sun)
Rat	rat (raat-night)
Pakhapakhera	slopes and lap of the nature
Dal	dal (lentils)

6) Blending

In these techniques parts of the SL term is combined with a part of TL in the translated text. The term which is translated through blending under ecological culture is presented as below:

SL Terms	TL Terms
Taakiko rukh	taaki tree

7) Deletion

In this techniques translator deletes the terms in translated text. The terms which are deleted in translated in ecological culture is given in below:

SL Terms	TL Terms
Sunakhari

4.2.2 Frequency of Techniques of Translation Used in Ecological Cultural Terms

The frequency and technique of different techniques which were used in translating ecological cultural terms are presented.

Table 7

Statistical Distribution of Techniques Used in Ecological Cultural Terms

S.N	Techniques	Frequency	Percentage
1	Literal translation	21	52.5%
2	Borrowing	6	15%
3	Substitution	4	10%
4	Claque	1	2.5%
5	Elaboration	6	15%
6	Blending	1	2.5%
7	Deletion	1	2.5%
	Total	40	100%

Table seven shows forty cultural terms were selected as study data out of two hundred cultural terms within cultural terms. There were seven different techniques found to have been employed in the translated version of the autobiography a flower in the midst of thorns. Among those seven different techniques literal translation was mostly used which were 52.5% of the total and claque, blending, and deletion techniques were least used which were equal only 2.5% of total. Borrowing and elaboration was second widely used techniques which were 15% of total. Substitution was third widely used technique which has 10%. In terms of high to low order of frequency, the techniques could be graded as literal translation, borrowing, elaboration, substitution, claque, blending and deletion.

4.2.3 Techniques Used in Translation of Man Made Cultural Terms

The translator used six different techniques under man made cultural terms to bridge the gaps between SL into TL. Those techniques which were used under man made cultural terms are given below:

1) Literal Translation

The terms which were translated through literal translation under man made cultural are as follows:

SL Term	TL Terms
Aushadhi	medicinal
Katro	shored
Chura	bangles
Bhat	grain
Kitab	book
Pykhana	toilet
Tarkari	curry
Achar	pickle
Jutta	shoes
Ghar	house
Darbar	place
Kuchi	brush
Chitra	picture
Chhapro	cottage
Nagarikta	citizenship
Patrapatrika	newspaper

2) Borrowing

The terms which were translated through borrowing techniques under man made culture as follows:

SL Terms	TL Terms
Abir	Abir
Pajama	pyjama
Doko namlo	doko-namalo
Canvas	canvas
Kalam	kala
Radio	radio
Tibhi	TV

3) Substitution

The terms which were translated through substitution techniques under man made culture are mention in next page:

SL Terms	TL Terms
Dala	basket
Gunuiiko thangna	old rags
Agena	hearth
Rato sindur	red-be
Kachiya	sickle
Batuka	pot
Dhyangro	drums (dhyangro)
Tokari	dust-bin

4) Elaboration

The terms which were translated through elaboration techniques under man made culture are given as follows:

SL Terms	TL Teems
Tharra	country liquor
Choya	bamboo strap
Gaggro	water vessel
Lohota	water pot

5) Deletion

The terms which were deleted in translation process under man made culture are as follows:

SL Terms	TL Terms
Pachhyauri
Rato tika

6) Blending

The terms which were translated through blending techniques under man made culture are as follows:

SL Terms	TL Terms
Tulasiko muth	tulsi basil plant
Pote	pote beads

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

The frequency and percentage of different techniques which were used in translating man made cultural terms are presented in the next page:

Table 8

Statistical distribution of Techniques in Translation of Man Made Cultural Terms

S.N	Techniques	Frequency	Percentage
1	Literal translation	16	41.03%
2	Borrowing	7	17.95%
3	Substitution	8	20.51%
4	Elaboration	4	10.27%
5	Deletion	2	5.13%
6	Blending	2	5.13%
	Total	39	100.02=100%

There are 39 terms, which were taken as study of data within man made cultural terms. Six different techniques were employed in man made cultural terms in translated version of the autobiography a flowers in the midst of thorn. Among six different techniques literal translation was mostly used which has 41.03% and that was followed by substitution i.e. 20.51%. Other techniques were elaboration 10.27% used. The least used techniques were deletion and blending which were 5.13%. In terms of high to low order of frequency, the techniques could be graded as literal translation, substitution, borrowing, elaboration, deletion and blending.

4.2.5 Techniques Used in the Translation of Social Cultural Terms

In this process of translating terms of social culture, nine different techniques were used by the translator. Those techniques which were employed in translation of social cultural terms in the autobiography are interpreted in next page:

1) Literal Translation

The terms which were translated through literal translation under social culture are as follows:

ST Terms	TL Terms
Aama	mom
Hajuraama	granny
Nati	grandson
Rajnitik	politics
Bahini	younger sister
Sikuwa	floor
Samaj	society
Apangata	disability
Tuhuri	orphan
Janta	people
Raja	king
Gadnatantre	republic
Paagal	insane
Chhori	daughter
Shrasta	writer

2) Borrowing

The terms which were translated through borrowing techniques under social cultural terms are given below:

SL Terms	TL Terms
Kriyaputtri	Kriyaputtri
Saape	Saapey
Baba	Baba
Nani	Nani
Dandi-biyo	Dandi-biyo

Khopi	Khopi
Balika	Balika
Dhotiwal	Dhotiwal
Shwasnimachhe	Shwasnimachhe
Iskul	School

3) Substitution

The terms which were translated through substitution techniques under social cultural terms are as follows:

SL Terms	TL Terms
Polta	lap
Buhari	daughter-in-law
Mardaki buhari	auspicious
Swasninari	ominous
Setaiphuleki	silver hair
Dhipdhip	glimmering light
Phupu	aunt
Nikai mapaka	menacing lot
Aliali	vaguely
Gujultaharu	knots

4) Definition

The terms which were translated through definition techniques under social cultural category are as follows:

SL Terms	TL Terms
Kora	For twelve long days they confined to a particular Place; they were not supposed to touch any one of us
Namard	he may have been

Lahure	those who go to distant land labor hard (Mostly as military man)
Dagbati	set a fire to the funerals
Dum	doom (the wretched victim character in children's game)
Jethisasu	jethisasu (one's wife's elder sister)

5) Elaboration

The terms which were translated through elaboration techniques under social cultural terms are listed:

SL Terms	TL Terms
Bangsh dhanne	maintain their lineage
Angsha khane	main share of their property
Mamaghahar	maternal uncle's house
Purlukai	suddenly slumped
Santan	member of family
Bangatinga	unnatural shape
Patraipatre	charm and spells (same)
Pechanaparos	not be misunderstand
Sanuma	mother's younger sister
Chhopchhap	somewhat been covered

6) Claque

The term which was translated through claque techniques under social cultural category is as follows:

SL Terms	TL Terms
Latee aaimai	mute woman

7) Deletion

The terms which were deleted in translated text while translating the text from source text into target text are below:

SL Terms	TL Terms
Thuli
Maili
Kanchhi
Gorkhelauro
Dharehat

8) Sense Translation

The terms which were translated through sense translation under social cultural category are given below:

TL Terms	TL Terms
Chithorinthe	hurt
Maritari	somehow
Kukhure baish	strange behavior
Ye Ba ba	O My God

9) Blending

The term which was translated through blending techniques under social category is as follows:

SL Terms	TL Term
Nepali aaimai	Nepali woman

4.2.6 Frequency of Techniques of Translation Social Cultural Terms

In social cultural terms, nine different techniques were used by the translator while translating the terms. Their frequency and percentage are presented in the page:

Table 9

Statistical Distribution of Techniques Used in the Translation of Social Cultural Terms

S.N	Techniques	Frequency	Percentages
1	Literal translation	15	24.19%
2	Borrowing	10	16.13%
3	Substitution	10	16.13%
4	Definition	6	9.68%
5	Elaboration	10	16.13%
6	Claque	1	1.61
7	Deletion	5	8.06%
8	Sense Translation	4	6.45%
9	Blending	1	1.61%
	Total	62	100%

Table nine shows 62 cultural terms were selected as study within social culture. Nine techniques were employed to translate the autobiography a flower in the midst thorn. Among nine techniques literal translation was mostly used which was 24.19% and that is followed by borrowing, substitution and elaboration which were 16.13%. After that definition techniques used which was 9.68%. Like ways, deletion 8.06%, sense translation 6.35%, the claque and blending techniques were used least which was 1.61%. In terms of high to low order frequency, the techniques could be graded as literal translation, borrowing, substitution, elaboration, definition, deletion, sense, claque and blending.

4.2.7 Techniques use in the Translation of Religious Cultural Terms

In this process of translating the translator were used eight different techniques. Those techniques which were employed in translation of religious cultural terms in the autobiography are interpreted as follow:

1) Literal Translation

The religious cultural terms which were translated through literal translation are given below:

ST Terms	TL Terms
Dayan	witch
Ghutpret	ghost
Rakshyak	demons and giants
Dewata	god
Bhagawan	lord

2) Borrowing

The religious cultural terms which terms which were translated through borrowing techniques are given bellow:

ST Terms	TL Terms
Jharphuk	jharphuk
Tihaar	tihaar

3) Substitution

The cultural terms which were translated through substitution techniques under religious cultural terms are as follows:

ST Terms	TL Terms
Dhami jhakkri	witch-doctor
Boksi	incantation

4) Definition

The term which was translated through definition techniques under religious cultural terms is as follow:

ST Terms	TL Term
Moch	shadow might afflict the baby with terminating diseases

5) Elaboration

The cultural terms which were translated through elaboration techniques under religious cultural terms mention as follows:

ST Terms	TL Terms
Dashain	dashain-festival

6) Claque

In this technique, the translator translates the terms from morpheme to morpheme or word to word. The terms which are translated through claque under religious cultural terms are as follow:

ST Term	TL Term
Yamarajka dhut	death God

7) Deletion

The cultural terms which were translation through deletion techniques are presented as next page:

ST Term	TL Term
Tihar
Jokhana

8) Sense Translation

In sense translation, translator translates only sense of the word to transfer meaning but not the word itself. The cultural terms which were translated through sense translation techniques in religious cultural terms are as follows:

ST Terms	TL Terms
Tantra mantra	charm and spell
Pishach	goblins
Murkuti	mere skeleton

4.2.8 Frequency of Techniques of Translation Religious Cultural Terms

Frequency and percentage of Techniques Used in the translation of religious cultural terms in the following table:

Table 10

Statistical Distribution of Techniques Used in the Translation of Religious Cultural Terms

S.N	Techniques	Frequency	Percentages
1	Literal translation	6	35.29%
2	Borrowing	1	5.88%
3	Substitution	2	11.76%
4	definition	1	5.88%
5	Elaboration	1	5.88%
6	Claque	1	5.88%
7	Deletion	2	11.76%
8	Sense Translation	3	17.64 %
	Total	17	100%

Table ten shows 17 cultural terms were selected as study within religious cultural. Eight techniques were employed to translate the autobiography a

flower in the midst thorn. Among eight techniques literal translation was mostly used which was 35.29% and that is followed by followed by sense translation which was 17.64%. Another techniques substitution and deletion which were 11.76% and borrowing, definition, elaboration and claque techniques were used least i.e. 5.8%. In terms of high to low order frequency, the techniques could be graded as literal translation, sense translation, substitution, deletion, borrowing, definition, elaboration and claque.

4.2.9 Techniques Used in the Translation Conceptual Terms

In the process of translating conceptual terms, eight different types of techniques were used by the translator. Those techniques which were employed in the translation of conceptual terms are describes as follows:

1) Literal Translation

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

SL Terms	TL Terms
Bhabi	fate
Dhos	blame
Ishrsyalu	jealousy
Santrash	frightful
Maya	love
Lachar	incapable
Shok	grief
bhok	hunger
Paap	Sind
Apbitra	evil sings or misfortune
Laaj	shame
Pida	pain
Aakrosh	temperament

Doshi	faulty
Sunder	beautiful
Ghrina	heat

2) Borrowing

The conceptual terms which were translated through borrowing techniques are given as following way:

ST Terms	TL Terms
Leela	leela

3) Substitution

The conceptual terms which were translated through substitution techniques are as follows:

ST Terms	TL Terms
Shrap	accrue
Lachchhinki	great
Kal	death
Hunhunnaudai	buzzing sound
Khalbal	abruptly- gather
Chhuchhuke	mischievous
Mahapap	sin
Kharshyak khursuk	ruffling noise
Ghoriyera	glance
Ngicha	grimacing

4) Definition

The term which was translated through definition techniques under conceptual cultural categories is as follow:

SL Term	TL Term
Agate	who were alarmed at the prospect of their offspring

5) Elaboration

The conceptual terms which were translated through elaboration techniques are as follows:

ST Terms	TL Terms
Kayar	impotent following
Mijasilo	be a good-nature
Jhwatta	one's first impression

6) Claque

The conceptual terms which were translated through claque techniques are as follows:

ST Terms	TL Terms
Mamatako poko	motherly love
Harami bybhar	bastardly behavior
Dukh-shukha	pain and pleasure

7) Deletion

The conceptual terms which were translated through deletion techniques is presented below:

SL Terms	TL Terms
Satoputlo
Tathastu
Pisaach

8) Blending

The conceptual terms which was translated through blending techniques is given as follow:

ST Terms	TL Terms
Kalmako phal	karma of the previous birth

9) Sense Translation

The conceptual terms which were translated through sense translation are as given belows:

ST Terms	TL Terms
Trantramantre	charm and spells
Kanparo	furious
Trahitrahi	panic-stricken
Alchhina	fallen girl

4.2.10 Frequency of Techniques of Translation Used in Conceptual Terms

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

Table 11

Statistical Distribution of Techniques in Translation of Conceptual Terms

S.N	Techniques	Frequency	Percentage
1	Literal translation	16	38.09%
2	Borrowing	1	2.38%
3	Substitution	10	23.80%
4	Definition	1	2.38%
5	Elaboration	3	7.14%
6	Claque	3	7.14%
7	Deletion	3	7.14%
8	Blending	2	4.76%
	Sense Translation	4	9.52%
	Total	43	100%

Table eleven shows that 43 cultural terms were selected as the study in conceptual terms. Eight different techniques were employed to translate the

text from Nepali into English version. Among them literal translation was mostly used which was 38.09%. Substitution was second widely used techniques which carries 23.80% of the total. In terms of descending order of frequency, the techniques of translation the terms of conceptual terms could be graded as literal translation, substitution, sense translation, elaboration, claque, blending, definition and borrowing.

4.2.11 Techniques-wise and Category Comparison of Statistical Result

This sub-heading consists of the overall techniques-wise and category-wise comparison of statistical result which was employed in translated of the cultural terms in the autobiography text *Jiban Kada ki Phool*.

Table 12

Techniques-wise and Category Comparison of Statistical Result

S.N	Categories Techniques	Ecology		Man-Made Culture		Social Culture		Religious Culture		Conceptual Terms		Total	
		Frequency	%	Frequency	%	Frequency	%	Frequency	%	Frequency	%	Frequency	%
1	Literal translation	21	52.5	16	41.03	15	24.19	6	35.29	16	38.09	74	37
2	Borrowing	6	15	7	17.95	10	16.13	1	5.88	1	2.38	25	12.5
3	Substitution	4	10	8	20.51	10	16.13	2	11.76	10	23.80	34	17
4	Definition	-	-	-	-	6	9.68	1	5.88	-	-	7	3.5
5	Claque	1	15	-	-	1	1.61	1	5.88	3	7.14	6	3
6	Elaboration	6	15	4	10.27	10	16.13	1	5.88	3	7.14	24	12
7	Blending	1	2.5	2	5.13	1	1.61	-	-	2	4.76	6	3
8	Deletion	1	2.5	2	5.13	5	8.06	2	11.76	3	7.14	13	6.5
9	Sense translation	-	-	-	-	4	6.45	3	17.64	4	9.52	11	5.5
	Total	40	100%	39	100%	62	100%	17	100%	42	100%	200	100

Table twelve shows that nine different techniques were employed by translator to translate the two hundred cultural terms which I had selected for my study. Those techniques are literal translation, borrowing, substitution definition, claque, elaboration, blending, deletion, sense translation. Among nine techniques literal translation was the most frequently used technique i.e. 37% in translation of cultural terms used in autobiography *Jeeba Kada ki Phool*. Claque and blending techniques were used the least i.e. 3%. Similarly, other techniques were frequently used at the time of translating the cultural terms from SL into TL found in the autobiography *Jeeba Kada ki Phool*. For example, the translation techniques like literal translation, borrowing, substitution, definition; claque, elaboration, and blending, deletion, and sense translation were used. In terms of descending order of frequency, the techniques of translation in autobiography *Jeeba Kada ki Phool* to translate the two hundred cultural terms could be graded from high to low as: literal translation, substitution, borrowing, elaboration, deletion, sense translation, definition, claque and blending.

4.3 Gaps in Translation

Gaps occurs when terms or concepts available in one language or SL is absent in another language or TL. Gaps are common and it is natural in translated text because of there no two languages are same every level like: cultural, grammatical etc. Therefore, gaps are challenges for the translator and it creates difficulty to maintain the equivalence in translation.

4.3.1 Gaps in Translation of the Autobiography *Jeeban Kada ki Phool*

No any translated text can be found without gaps. However, there is no scientific and objective device to measure the exact equivalence between two languages (SL and TL). But the task of the translator is to maintain the original flavor of the text being aware of the TL readership. Some of the gaps found in

the translated version of the autobiography *Jeeba Kada ki Phool* are presented as follows:

Part 1

SL- *makhamali*

TL- makhamali

The term *makhamali* is a Nepali word it is a kind of flower. But there is no equivalent word for this term in English language. The translator had to use explanation as footnote. So it creates gaps in translation.

Part 2

SL- *Dala*

TL- Basket

The term *dala* refer to a container which is used to keep rice or something else which are use inside the home in the Nepalese society especially made by bamboo straps. But there no equivalent term used for such a word in translated text. The translator has used the term 'basket'. Basket is English language, it refers to a container which is used for holding the things made of thin strips of material that bends and twists easily. So, it creates gap in translation.

Part 3

SL- *dhyangro*

TL- drums

The term *dhyangro* is Nepali language which refers to an instrument, it is use while shamans or witch doctor to cure ill person. When we go through translated version of *Jiban Kada ki Phool*, the translator has translated it drum which cannot give the specific meaning. Here, reader may not get the original flavor of source text. So, there exit gap.

Part 4

SL- *pachheuri*

TL-

The terms *pachheuri* is Nepali language which refer to the like rug which is thin, especially it is use woman as daily use to cover their head in Nepali culture. But we do not find any equivalent term used in translated version. The translator has deleted the term in TL. It creates gap in translation.

Part 5

SL- *kriyaputri*

TL- kriyaputri

The terms *kriyaputri* is Nepali word it refers to someone who is under the grief of the demise of the parents during the funeral process. But there is no equivalent term used for such a word in English language. The terms *kriyaputri* is not English language. The translator had to define the word. It creates gap in translation.

Part 6

SL- *Dandi-biyo*

TL- Dandi-biyo

The terms *Dandi-biyo* Nepali language it is children's game, which is play with two stick. When we go through the translated text, we do not find equivalent term used. The translator had defined this term in English language. So, it creates gap in translation.

Part 7

SL- *buhari*

TL- sister-in-law

The term *buhari* is a Nepali language, which refers to the younger brother's wife in Nepalese language. We do not find the equivalent word in translated

version of autobiography, used for such a word. But the translator has used the term sister-in-law. In English sister-in-law refers both younger brother, elder brother's wife, it makes sometime confusion to the reader. So, it creates gap in translation.

Part 8

SL- *thuli*

TL- -----

The term *thuli* is Nepali language it refers to first daughter of the parents. But we do not find the equivalent term used for such word in the translation version. The translator deletes the word in TL text. This creates the gap in translation.

Part 9

SL- *lachhin*

TL- great

The terms *lachhin* is Nepali word which refers to the person's behavior who is very polite and kind in Nepalese society. When we go through the translated text of *Jiban Kada ki Phool* translator has translate it as great it may not give specific meaning of the word. So, it creates the gap in translation.

Part 10

SL- *saape*

TL- saapey

The terms *saape* is Nepali language which refers to a person who cannot walk like normal people or crawl like a snake. When we go through the translated text we cannot find the equivalent word for such word. The translator has borrowed the same word from source text, which makes difficult to understand the meaning of the SL to the reader. Translator has to define its meaning. So, it creates the gap in translation.

Part 10

ST- *nani*

TL- nani

The term *nani* is Nepali language it is use for specially children in state of their name from their elder like mother, father etc. But there is no equivalent term in translated text in English. The term *nani* is not English word. The translator has to define the meaning of the word. So, it creates the gap in translation.

Part 11

SL- *swashnimamchhe*

TL-swashnimanchhe

The term *swashnimanchhe* is Nepali language which refers to married women in Nepalese society. But in translated version of autobiography we cannot found the equivalent term used. The translator has borrowed it in TL text. To give the real sense of the term the translator has to define the term in English language. So, it creates in translation.

Part 12

SL -*tihar*

TL -

The term *tihar* is Nepali language it refers to second biggest festival of Nepalese Hindu religion which is celebrate for three day once in a year. But we cannot find the equivalent term in translated version of autobiography. Translator has to define the term in English. So, it creates the gap in translation.

CHAPTER FIVE

FINDINGS, CONCLUSION AND RECOMMENDATIONS

This chapter deals with finding, conclusion, recommendation, and pedagogical implication of the study.

5.1 Findings

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

Nine different techniques were found to be employed in translating cultural terms. They are literal translation, borrowing, substitution, definition, elaboration, claque, deletion, blending and sense translation.

Among nine techniques employed in the translation of cultural terms literal translation had highest frequency i.e. 37% and claque and blending techniques had the lowest frequency i.e. 3%. The frequencies of other techniques were grade as literal translation (37%), substitution (17%), borrowing (12%), elaboration (12%), deletion (6.5%), sense translation (5.5%), definition (3.5%), claque and blending (3%) respectively.

In translating the cultural terms under ecology seven different techniques were employed and graded as: literal translation (52.5%), borrowing and elaboration (15%), substitution (10%), claque, blending and deletion (2.5%).

In man-made cultural terms six different techniques were used to translate the text from SL into TL. The Techniques were grade as: literal translation (41.03%), substitution (20.15%), borrowing (17.9%), elaboration (10.27%), deletion and blending (5.13%).

In social cultural terms nine techniques were used to translate the text from SL onto TL. The techniques were grads as: literal translation (24.19%), borrowing,

substitution and elaboration (16.13%), definition (9.68%), deletion (8.06%), sense translation (6.68%), claque and blending (1.61%).

Eight different techniques were employed in translating terms under religious cultural terms namely: literal translation (35.29%), sense translation (17.64%), substitution and deletion (11.76%), borrowing, definition, elaboration and claque (5.88%).

In translating the cultural term under conceptual terms eight different techniques were employed and graded as: literal translation (38.09%), substitution (23.80%), sense translation (9.52%), elaboration, claque and deletion (7.14%) and borrowing (2.38%).

In translation of cultural terms, some techniques were found in all categories. For example literal translation and borrowing were frequently used.

There were linguistic and cultural gaps in translated version of the autobiography e.g. SL term *tihar* is replaced by TL term *tihar* and SL term *buhare* is replaced by TL term 'sister-in-law' which caused cultural and linguistic gaps respectively.

In some cases, SL terms are transferred without any definitions and notes in translated version of autobiography. In translated version the terms are only borrowed from source text the term has a great value in TL culture. In which translated version cannot give the original flavor of source text. That's why the readers who have no knowledge of SL cannot get idea from such translation. So that, there exists gap.

Many instances of substitution are found in translation of autobiography. We can find gaps in semantic level as they cannot provide the exact meaning of the SL. Deletion also created the gap in translation. The term *pachheuri* (p.14) was deleted by the translator. It cannot give the original flavor of the source text to the reader.

The translator had made good exercise to make the translated version as similar as the original version. Whoever, I had found some gap in translated version of autobiographical text *Jeeban Kada ki Phool*. Some paragraph of the source language text of was not found in target language text. For example: page number 174 second paragraph was not found in target language text.

5.2 Conclusion

From the above findings, it is concluded that they need to put in an appropriate category while categorizing the cultural terms. For example in this study the term 'aakash' is put ecology categories and this helps the reader to understand that the term has ecological meaning in SL text. There are different types of translation techniques can found for translating the text from SL to TL for example literal, borrowing, deletion, substitution and so on. Literal translation is highly used while translating ecological and man-made cultural terms. Sense translation technique is helpful in translating the conceptual terms in target language text. The deletion technique delete the source language term in target language text. It prevents the target reader to understand the original sense of the source text further more it does not transfer the original flavor of the source language text. So, deletion technique most be avoid as much as possible while translating the text from SL into TL. Footnote and definition techniques should be use, it helps to maintain the originality and convey the meaning appropriately of the SLT to the TLT reader.

Language and culture cannot be separated from each other, they are interrelated. After the language developed culture automatically developed. It is commonly believed that one does not translate the language but the culture. So, while translating the text values, norms, assumptions, thought, concepts and expression of SL should be taken into an account. First of all it should be preserved and translate in a suitable way. So, good translator should have a good knowledge about both language and culture of source and target text. Finally, the translated text must maintain the originality of the source language

text and it should be readable for the TL reader. Translation has great significance in the present day world. Translation should be done in an appropriate way by taking both linguistic and cultural aspect into consideration.

5.3 Recommendations

On the basis of finding and conclusion the following recommendation have been made:

5.3.1 Policy Related

The following policy related recommendation can be made on the basis of findings pedagogical implications are present below:

Some concepts cannot be understood by the student unless they are translated in students' mother tongue (that is Nepali language). This is why it is recommended that translation should be incorporated in language in language teaching program. Second language teacher, subject expert and authors should practice translation fifth skill others being listening, speaking, reading and writing.

Translation is emerging field and its influence cannot be avoided in language teaching. So, translation should be done where it is needed.

Another policy related recommendation is that there is need of policy, rules and related regulation for the practice, criteria and authors of translation activity.

5.3.2 Practice Related

Some of the practice related recommendations of these studies are as follows:

Cultural terms should be well categorized; it helps the TL reader to understand easily the cultural terms of translated text. For example the SL terms godabari

is categorized under ecology. So, TL readers easily understand the term *godabari* has ecological meaning.

Deletion technique is not proper technique in translation. If the SL is deleted, the TL reader cannot get the original them of the SL text. So, if possible deletion technique should be avoided by the translator.

Literal translation technique is effective techniques to translate ecology and man-made cultural terms.

Borrowing only is not sufficient in translation. So, there should be given footnotes and definition of such terms by the translator.

5.3.3 Further Researcher Related

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

The present study is limited to the two hundred terms. In this regard other researcher can conduct research on phrase and sentence level of the respective autobiography.

Similarly, they can conduct research on the techniques used in translating idem and collocation in SLT.

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Appendices

Ecological Terms Used in *Jeeban Kada ki Phool*

S.N	ST terms	TL terms
1	godabaree	godabaree
2	makhamali	makhamali
3	sunakhari	.....
4	pakhapakhera	Slopes and lap of the nature
5	bhui	ground
6	baas	bamboo
7	Sankha	Conch shell
8	gai	cow
9	bakhra	goat
10	dhunga	stone
11	shaaligram	shaligram
12	Aashu	tear
13	bali	crop
14	jharpat	Weeds and leaves
15	kada	thrown
16	shit	Due drop
17	aakash	sky
18	sinka	twig
19	gham	Gham (the sun)
20	rat	Rat (night)
21	Takiko rukh	Taki tree
22	Di n	day
23	angeri	angari
24	kaloghar	Black plant
25	titepati	titepati

26	dubo	dubo
27	padhera	Spring lest
28	aarubakhada	peach
29	naspati	pear
30	ampak	guava
31	ragat	blood
32	pasina	sweat
33	janmabhumi	birthpalce
34	phul	flower
35	kukur	dog
36	kharayo	rabbit
37	biralo	cat
38	dal	Dal (lentils)
39	kuwa	well
40	pani	water

Man Made Culture terms Used in *Jeeban Kada ki Phool*

S.N	SL terms	TL terms
1	Guniuko thangna	Old rags
2	aushadhi	medicine
3	tharra	County liquor
4	agena	hearth
5	pacheuri	.....
6	Tulasiko math	Tulasi basil plant
7	kattro	shroud
8	abir	abir
9	pote	Pote beads
10	Rato sindur	Red-be
11	Chura	bangles

12	Rato tika	.....
13	bhat	grain
14	kachiya	sickle
15	batuka	pot
16	kitab	book
17	gaggro	Water vessel
18	paikhana	toilet
19	pyjama	pyiama
20	Tarkari	curry
21	Achar	pickle
22	dhyangro	Drum (dhyangro)
23	jutta	shoes
24	ghar	house
25	tokari	Dust-bin
26	lohota	Water pot
27	darbar	place
28	Doko namlo	Doko-Namlo
29	kuchi	brush
30	kyanbhas	canvas
31	chitra	picture
32	chhapro	cottage
33	nagarikta	citizenship
34	kalam	Kalam
35	radio	Radio
36	patrapatrika	newspaper
37	tibhi	tv
38	mandir	.....
39	choya	Bamboo straps

Social Culture Terms Used in *Jeeban Kada ki Phool*

S.N	SL Terms	TL Terms
1	aama	mom
2	polta	lap
3	hajurama	granny (grandmother)
4	nepali aaimai	Nepales women
5	bangsh dhanne	maintain their lineage
6	angsha khane	main share of their property
7	nati	grandson
8	uhari	daughter-in-law
9	mardaki buhari	auspicious
10	Swasni nari	ominous
11	poiki joi	.....
12	setai phuleki	silvery hair
13	thulee	.....
14	mailee	.....
15	kanchhi	.....
16	mama ghar	maternal uncle's house
17	chhopa chhapa	somewhat been covered
18	purlukai	suddenly slumped
19	santaan	member of family
20	kriyaputri	kriyaputri
21	kora	For twelve long days they confined to a particular place; they were not supposed to touch any one of us
22	phupu	aunt
23	sanima	mother's younger sister
24	gorkhelauro	.....
25	rajnitik	political

26	Nikai mapaka	menacing
27	saape	saapey
28	baba	baba
29	nanee	nanee
30	bahini	younger sister
31	bangatinga	unnatural shape
32	chithorinthe	hurt
33	mariatari	somehow
34	sikwa	floor
35	samaja	society
36	ali ali	vaguely
37	Dandi biyo	Dandi biyo
38	khoppi	khoppi
39	Lati aamai	Mute woman
40	Kukhure baish	Strange behaviour
41	balika	balika
42	dhotiwal	dhotiwals
43	apaangata	disability
44	Patrai patra	Many layers
45	gujultaharu	knots
46	tuhuri	orphaned
47	namard	he may have been
48	janata	people
49	Jethisasu	Jethisasu (one's wife's elder sister)
50	dharehat	.....
51	raja	king
52	gadatantra	republication
53	lahure	Those who go to distant land labor hard (mostly as military men)
54	A ba ba	My god

55	saruwa	Something contagious
56	pechnaparosh	Not be misunderstand
57	pagal	insane
58	Chhori	daughter
59	dagbati	Set of fire to the funerals
60	shrastha	writer
61	Swaasni manchhe	Swaasni manchhe
62	ishkul	school

Religious Cultural Terms Used in *Jeeban Kada ki Phool*

S.N	SL Terms	TL Terms
1	yamrajka dhud	death God
2	salik	Statue
3	bhagawan	Lord
4	dashain	dashain
5	tihaar	tihaar
6	Dhami-jhakri	witch-doctor
7	Tantra mantra	Charm and spells
8	bokshi	incantations
9	dayan	witch
10	ghutpret	ghost
11	pichaash	goblins
12	jokhana	.....
13	jhaphuk	Jharphuk (exorcism)
14	murkuti	mere skeleton
15	dewata	God
16	rakshyak	demons and giants
17	pisaach	Shadow might afflict the baby with a terminating diseases

Conceptual Terms Used in *Jeeban Kada ki Phool*

S.N	SL Term	TL terms
1	bhabi	fate
2	shrap	accrue
3	mamatako poko	motherly love
4	lachhinki	great
5	isheshyaalu	jealousy
6	kaal	death
7	santrash	frightful
8	hunhunaudai	buzzing sound
9	Kharshyak khurshuk	ruffling nose
10	satoputlo	.....
11	khalbal	abruptly
12	chukchuke	mischievous
13	teantramantre	Charm and spells (same)
14	ghoriyera	glance
15	maya	love
16	alachhina	Fallen girl, a sappey
17	ghrina	heat
18	sunder	beautiful
29	jhwaate	One's first impression
20	Tathahstu	.....
21	Karmako phal	Karma of the previous birth
22	lachar	incapable
23	ngicha	grimacing
24	bhok	hunger
25	shok	grief
26	lilaa	leela
27	kanparo	furious

28	paap	sins
29	kaayar	Impotent fellow
30	trahitrahi	Panic-stricken
31	harami byabahar	bastardly behaviour
32	apabitra	evil signs or misfortune
33	agati	Who were alarmed at the prospect of their offspring
34	mahapapi	sin
35	mijasilo	Be a good-nature
36	lag	shame
37	pida	pains
38	Dukha-sukha	Pain and pleaser
39	aakrosh	Temperament
40	dhos	blame
41	dhoshi	fluty
42	pisaach	.....