

CHAPTER ONE

INTRODUCTION

The present study entitled **Techniques Employed in Bridging Gaps in Translation of Cultural Terms: A Case of 'The Gurkha's Daughter'**, explores the techniques employed by translator in compensating cultural gaps in translation. This study section consists of background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definition of the key terms.

1.1 Background of the Study

Translation is one of the areas of applied linguistics. Simply translation refers to the process of transferring message from one language to another language. Translation came into existence along with the use of language by human beings. It always includes two languages and two cultures except in case of dialectical translation. The main purpose of translation is to serve as a cross-cultural bilingual communication vehicle among people. It bridges the communication between the source language and target language. The language from which translation is done is called source language (SL) and the language into which it is done is referred as target language (TL). While translating any piece of text, translator should have a proper knowledge and familiar in both source language and target language. It makes the translation equivalent and minimizes the gaps in translation.

According to Awasthi, Bhattarai & Khaniya (2011, p.3),

Translation is generally considered as a bilingual activity in which the meaning of a piece of language is rendered into another language.

Translation only as a bilingual activity does not provide a comprehensible account of translation. Because meaning of the text is

largely shaped by the culture and context. The two languages and cultures are involved in any piece of translation work; a translator stands as a mediator between two distinct languages and cultures.

This definition advocates that translation is a bilingual activity in which two languages are associated with each other. Only a bilingual activity does not fulfill the essence of translation because meaning of the text depends on the culture. A translator should always be aware of the cultural meanings of the text. The degree of the gap between source language culture and target language culture plays a significant role in translation. Without perceiving cultural influence in the text, translation becomes hardly possible. Because, language is determined by the culture in which it is spoken. Culture shapes language and language shapes reality. It makes crystal clear that without having knowledge and considering the existence and influence of culture, translating may become impossible. The culture rather than the language more often dominate translation. Being culture an inherent part of the language, it is often questioned can culture be translated? We can say that culture cannot be translated but translation can be at least a means to compensate the gaps between the cultures.

Newmark (1981, as cited in Awasthi et al. 2011, p.3), “Translation is 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”. The given definition indicates that language contains the cultural terms to refer different physical and non-physical things of that culture. Therefore, while translating a text from one language to another, translator must have and consider the knowledge of both the languages and cultures. It means the translator should be both bilingual and bicultural. The quality of translation depends upon the linguistic and cultural knowledge of both the source language and target language texts that a translator possesses.

Similarly, Wilss (1982, as cited in Awasthi et al. 2014, p.70) defines, "Translation is a transfer process which aims at the transformation of a written source language text into an optimally equivalent text, and which requires the semantic and the pragmatic understanding and analytical processing of the source language".

All the aforementioned definitions show that translation is the interpreting of the meaning of one language i.e. source language and the production in another language i.e. target language of an equivalent text that communicates approximate or same message. It is both linguistic and cultural activity.

To sum up, translation is not simply as an act of imitation and substitution. It is also means of innovation and new in the receiver language. Translation significantly is developing not only the world but also the world culture. Thus, translation is a very strong means to communicate the cultures among various countries and their people. Similarly, translation is a means of transferring knowledge from one culture to another. Therefore, the translator should apply various techniques in gaps in translation. Compensating cultural gaps in translation make translation more natural, accurate, and communicative.

1.2 Statement of the Problem

Translation is not only a process of rendering meaning from one language to another language, but it is a process of maintaining equivalence in both source language and the target language. As we all know, language is deeply rooted in the culture where it is spoken. That is why it is truly said that translator does not translate language but culture. Moreover, a translator should necessarily be bilingual and bicultural. There are basically linguistic gaps, cultural gaps, extra linguistic gaps and psychological gaps in translation. The gaps refer to absence of something in either source language or in target language. All of these gaps make translation meaningless. In order to make translation easy, natural, communicative and accurate, the translator has to bridge the gaps in translation. Thus, bridging gaps between the source language and the target

language is one of the main considerations of a translator. In other words, no translation can be successful until and unless the translator bridges the gaps between source language and target language.

According to Awasthi et al. (2014, p.105),

Gaps are natural and inevitable in all translation activities because of difference between two languages, cultures, contexts, we find two languages, cultures, and contexts always different to various extents. So, while translating, translators should bridge the gaps between two cultures, and languages. As a translator, our main concern lies on how to bridge the gaps. Thus, gaps are challenges for a translator and they create difficulty to maintain translation equivalence.

Therefore, in this study, the researcher has identified different techniques and procedures (literal translation, substitution, addition, claque, sense translation, borrowing, mistranslation, paraphrasing, couplet and deletion) employed in the "*The Gurkha's Daughter*" in order to compensate the cultural gaps in translation. Thus, it is necessary to find out which techniques and strategies were adopted by the translator to compensate cultural gaps in translation.

1.3 Objectives of the Study

The present study had the following objectives:

- a) To identify and classify the cultural terms used in both source and target text of short story anthology "*The Gurkha's Daughter*",
- b) To find out the techniques used in compensating cultural gaps in the translation,
- c) To compare the frequencies of different techniques used in translation, and

- d) To suggest some pedagogical implications.

1.4 Research Questions

The following were the research questions of the study:

- a) What are the cultural terms used in the short story anthology "*The Gurkha's Daughter*"?
- b) What are the cultural categories, the cultural terms classified into?
- c) What are the techniques used in compensating cultural gaps in the translation?
- d) What are the frequencies of different techniques adopted in the translation?

1.5 Significance of the Study

Translation has become an independent field of study in the present day world. In other words, it has been a global phenomenon nowadays. No modern world can be imagined without the contribution of translation and translators. The market of translation has demanded the translation, which is more natural, accurate and communicative and highly equivalent to their originals. So, it is need of the time and cry of day that a professional translator should be able to compensate the gaps in translation,

The present study entitled *The Techniques Employed in Bridging Gaps in Translation of Cultural Terms: A Case of 'The Gurkha's Daughter'* will noticeably provide some insights on cultural aspects of translation. In the sense that translation is not a merely process of linguistic activity but cultural activity, which is one of the core part of the translation process. It helps the translators to compensate the cultural gaps in translation which makes their translation more equivalent and communicative. The findings, pedagogical implications, and recommendations of this study will be very beneficial for both the students and the teachers of translation studies, translators, translation

evaluators, book writers, researchers and others who are directly and indirectly involved in the field of translation. This study will be useful for those researchers who have keen interest in carrying out researches in techniques in translation. It will also be helpful in translating English cultural bound terms into Nepali and vice-versa, which will minimize the gaps and help for developing the intended message to the readers. Finally, the findings of the study will have more significance in the field of translation work.

1.6 Delimitations of the Study

The study had the following limitations:

- a) The study was limited to only Nepali and English versions of the short story anthology *'The Gurkha's Daughter'*.
- b) The study was limited to only cultural terms found in story *'The Gurkha's Daughter'* and its translated version *'Gorkhaki Chori'*.
- c) The study was confined to only 50 cultural terms. This study was restricted to the study of techniques used in compensating cultural gaps in translation.
- d) The cultural terms were limited to the original version of the story and their equivalent terms from its translated version only.
- e) This study has identified only the techniques employed in compensating cultural gaps in the translation.
- f) This study was confined to only the last four stories from the same short story anthology.

1.7 Operational Definition of the Key Terms

Culture : Culture refers to a set of norms, values, beliefs, principles, and assumption practiced and performed in a society that guide how a person acts, behaves, speaks or performs every task in the society.

Cultural equivalent	:	Cultural equivalent refers to an approximate translation where a SL cultural word is translated by a TL cultural word.
Cultural gap	:	Cultural gap means a translation problem due to the cultural distance between the source and target language.
Translation	:	Translation refers to the process of transferring the message in one language by the same message in one language by the same message in another language with the equivalence of the text that communicates the same meaning.
Techniques	:	Techniques indicate a particular trick, strategy or able to do something practical.
Terms	:	Terms refer to the unit of linguistic elements, which has its independent meaning; generally equal to a word.
Cultural terms	:	Cultural terms refer to the words related to culture of any piece of language.
Source language	:	Source language means the language from which the message is rendered into another language, here English language.
Target language	:	Target language indicates the language into which the translation is done, here Nepali language.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

This chapter consists of the details of reviewed studies and their implications for the study. Furthermore, the theoretical and conceptual framework is also included under this unit.

2.1 Review of Theoretical Literature

This sub-chapter deals with different theoretical perspectives related to translation and translation studies. The theoretical review of the related literature is mentioned under the following headings:

2.1.1 Introduction to Translation

Etymologically, the term translation is derived from Latin words ‘trans’ and ‘lactum’ that refer ‘across’ and to ‘carry’ respectively. In this regard, translation by its etymology refers to the act of carrying message from one language to another language.

Translation is one of the branches of applied linguistics. It is a process of transferring meaning from one language to another language. In other words, translation is the interpreting of text in one language (SL) text and production in another language (TL) with the nearest equivalence of the text that communicate the same message or meaning. It bridges the communication between the source language and the target language. The language from which translation is done is called source language and language into which it is done is referred to target language.

House (2015) defines translation “as the replacement of the text in the source language by a semantically and pragmatically equivalent text in the target language”. This definition says that the translation is the substitution of the meaning in the target language by maintaining semantic and pragmatic aspect

of translation equivalent. Translation is a process of rendering meaning from one language to another language. Two languages and cultures are involved in translation. A translator should be familiar with language and culture of SL and TL text. There are numbers of definitions and views about translation. Broadly speaking, there are two perspectives to define translation. They are separated discussed below:

a) Linguistic Perspectives

The basic definition of translation is to change a text of one language into another language whether in oral or written form .According to linguisticperspective; translation is defined as the rendering of a text into another, composing a work in another language without losing its original flavor. It conveys the meaning of translation as a bilingual activity. A translator should have the knowledge about two languages to translate the text into target language from the source language.

According to Newmark (1981, as cited in Awasthiet al.2011, p.3), “Translation is 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. The aforementioned definition indicates that transfer of message from one language to another language by preserving the sense of the source language into target language.

Catford(1965, p.20)defines translation as the replacement of textual material in one language by equivalent textual material in another language. Similarly, Bell(1991, as cited in Awasthi et al. 2011, p.5)defines it as an expression in another language (or target language) of what has been expressed in another,source language preserving semantic and stylistic equivalences. In these definitions, both Catford and Bell give emphasis on the linguistic aspect of translation. While Catford pays much attention to the meaning of the text as whole Bell seems to focus on the style of the text.

Highlighting the linguistic aspect, McGuire(1980,as cited in Awasthietal.2011, p.6) states that translation involves the rendering of a SL text into TL so as to ensure that

- a. The Surface meaning of the two will be approximately similar and
- b. The structure of the SL will be preserved as closely as possible,but not so closely that the TL structure will be seriously distorted.

b) Cultural Perspectives

A cultural perspective of translation is one of the major approaches of translation. It is impossible to translate a text in any target language without the consideration of cultural perspectives. Defining, translation only as a linguistic activity does not provide a comprehensible account of translation. One of the major criticisms against linguistic perspective is that it does not involve cultural aspect of the text, because meaning of the text is largely shaped by the culture. A translator should always be aware of the cultural meaning of the text.

Regarding cultural perspectives of translation Nida and Taber (1969, as cited in Awasthi et al. 2014, p.71) define, “Translating consists of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style”. Similarly, Snell-Hornby (1988, as cited in Awasthi et al. 2014, p.72) puts “Translation, in many cases, is directed by the culture than the language because culture shapes language and language shapes reality”. That is why good translation depends on the gaps between SL culture and TL culture, which a translator should always try to bridge the gaps while translating text of different languages as well as cultures. A translator should be aware on both linguistic and cultural knowledge of both source language and target language text. The prime goal of any translation work is to establish a relationship of equivalence between the source text and target text.

2.1.2 Translation Studies

Translation simply, refers to the rendering of meaning of the text in one language (SL) and the production in another language (TL) with the equivalence of the text that communicates the same message. It is a newly emerging discipline. The translator has to ultimately add something or reduce something to maintain the balance in meaning between two languages. There is always loss or gain in translation, which is regarded as a problem on translations. Thus, the study of various issues such as the challenge of the maintaining equivalence, gaps between language and culture, gender issues, and problems in translation process is called translation studies. There are numbers of problems and issues in translation while translating a source text into a target text. The study of all these issues and problems in translation activity is known as translation studies. The linguistic, cultural, and pragmatic issues are always central focus of the translator.

Newmark (1988, p.7) defines, translation “ as an activity that serves as a means of communication, a transmitter of culture, a technique of language learning and a source of personal pleasure”. The given definition suggests that translation is a source of human communication, vehicle of culture transformation from one culture to another culture through text and a reliable medium of learning a language.

To sum up, the study of various issues in any translation activity is known as translation studies. A newly emerging discipline studies different issues and problems faced by the translator during translation process. The prime goal of translation study is to find out the issues in translation and purpose the possible principles to overcome those issues. The challenges to minimize the gap between languages and culture along with different kinds of meaning are the central focus of translation studies. It is concerned with the terminology studies, lexicography, interpreting, translation-oriented text, linguistics studies, empirical research, and computer-assisted translation. Moreover, it studies

translation equivalence, translation shift, translation strategies, gaps in translation, meaning in translation, culture and translation, translation and pedagogy, translation and editing, translatability, globalization and translation politics and power in translation, etc. It basically concerns with researching issues, theories and practices of translation. So, it is also regarded as a problem-oriented and issue-related discipline.

2.1.3 Translation of Cultural Terms

Translating cultural terms and maintaining cultural gaps are difficult task in translation. The process gets more complicated when the source culture (SC) and target culture (TC) are varied with each other. In such situation, the translator has to mediate between two concepts and to be familiar with two cultures. A cultural term carries a lot of meaning which can directly influence the reader or listener. Culture determines the society, society chains the human beings and people know the society and culture through translation. Culture is the way of life and its manifestation having uniqueness to one speech community especially sharing common values and traditions and other life styles.

In translation process, translator should maintain the cultural equivalence. To maintain the cultural gaps in translation is a complicated job and translator should have the knowledge and must familiar with source language and target language culture. Translation is not only a linguistic activity, which involves the transfer of meaning of a text in one language and the production of a new equivalent text in another language but also a cultural activity in which translation is taken as an instrument to transmit cultures.

2.1.4 Cultural Implication of Translation

Translation is an activity, which involves at least two languages and two cultures. Culture and Language are interrelated with each other and both aspects must be considered for translation. Translation is not merely the

production of an equivalent to another text but a complex process of rewriting the original, which runs parallel both to the language and to culture. The notion of culture is essential to considering the implication for translation and even though the difficulties in opinions as to whether the language is a part of culture or not the two notions appear to be inseparable. In the translation process, the translator needs not only to translate language but culture as well. The most and common problem in the translation process is cultural equivalence when the target language lacks a certain words or concepts which does not exist differently in other cultures.

Nida (1964, p.5) defines translation" which no longer entails languages substitution or code switching but a cultural transfer". This aforementioned definition advocates that, the role of the translator is to facilitate the transfer of message, meaning, and cultural elements from one language into another and create an equivalent response from the receivers. The message in the source language is embedded a cultural context and has to be transferred to the target language.

2.1.5 Cultural Categories

Basically, culture is defined as the way of life, art, and customs. People in a particular society accept it. Culture determines the society and society chains human beings and people know about the society and culture through language. In addition, people know others' culture and society through translation. Translation as a cross-cultural transmission of skills forms a bridge between two speech groups. It is judged by the degree of gratification and acceptance among the audience of the target language.

Culture and Translation are interrelated subjects. If the translator fails to translate the culture, the translation will not be successful. A translator should not translate the SL words by ignoring the culture. In fact, the text should be cultural rather than linguistic because language is a part of a particular culture.

Newmark (1988, p.95) has classified the cultural specific terms into the following categories:

- a) Ecology
- b) Material Culture (Artifacts)
- c) Social Culture – work and leisure
- d) Organizations, Customs, Activities, Procedures, and Concepts
- e) Gestures and Habits

In general, cultural terms can be categorized under five topics. They are mentioned below.

a) Ecology

Ecology refers to the geographical features which are bound to the specific culture such as plants, animals, hills, mountain, lakes, rivers, sea, forests, winds, ponds, seasons, weather conditions. It is connected with the relation of plants and living creatures to each other and to their environment.

b) Material Culture

Material Culture refers to the things, which are made by human beings that are famous within a particular society and culture. It includes foods, clothes, houses and towns, transports, utensils, ornaments, monuments, containers.

c) Social Culture

Social culture is connected with society and the way it is organized. The term associated with social culture is specific to the particular cultural margin. There is a deep relationship between social organization and the people. There are different communities in society in terms of ethnicity, education, sex, wealth, religion, tradition, culture, customs, etc. Each of them has their own social culture, which is different from one another. The social culture includes work and leisure, politics, administrations, legal activities, sculptures, painting, social

traditions and customs, historical facts, social norms and values, artistic organizations.

d) Religious Culture

It refers to myths, religious beliefs, traditions, customs, name of gods. It also includes different types of religious activities and religious places.

e) Gestures and Habits

For gestures and habits there is a distinction between description and function which can be made necessary in ambiguous cases. Thus, if people smile a little when someone dies, do a slow hand clap to express warm appreciation, spit as a blessing, nod to dissent or shake their head to assent, kiss their finger tips to greet or to praise, give a thumbs-up to signal ok, all of which occur in some cultures and not in others (Newmark, 1988, p.102).

2.1.6 Importance of Translation

Translation is a most powerful and indispensable vehicle for distributing knowledge and transformation. We cannot imagine a world without translation in a sense that it is the way of exchanging language and culture. It is a process of human civilization. Different people from different part of the world are united in a single cultural garland only because of translation. People are visiting in all over the world with the help of translation. Translation plays a role to bridge the gap between two speech communities. The greatest contribution of translation is to inform the knowledge of world literature.

There is no any single language which communicates completely too all the people in this world. So, to spread the culture, economy, technology, commerce, politics, etc all over the world, translation is only the single means. Therefore, translation is regarded as best tool in the age of globalization to communicate with each other. In other words, translation plays an important

role to spread educational research, business, politics, etc. The concept of translation is changing day by day.

Translation is an effective means of communication by transferring knowledge, truth, culture, and idea. Regarding the importance of translation, Kundera (as cited in Awasthiet al. 2014, p.85) states, "Common European thought is the fruit of the immense toil of translators. Without translator, Europe would not exist; translators are more important than the members of European parliament". The aforementioned quotation intends to talk about the period of colonization. In this 21st century, translation has not only become the common interest of a country or a society but also has become the social need of an individual. It has become an indispensable part of human beings in all over the world because translation connects all people and creates an environment of globalization now the world becomes global village by the help of the translation.

In conclusion, translation plays a vital role in this era, teaching and learning a language in a multilingual society, effective communication, human civilization, development of the world culture, global circulation of news and so on. In this sense, translation has become a reliable source for intercultural communication. Therefore, we can say that the formation of world culture is possible through translation.

2.1.7 Scope of Translation

Translation is indispensable and obligatory means of human communication. It has contributed a lot to the acquisition of worldly knowledge, truth, and beauty in humans. The scope of translation has stretched from linguistics, professional's translators, language teachers, electric engineers, and mathematicians. So, the translation of texts either it is literary, scientific or cultural is equally important. According to Wilss (1996), "Translation brings people of world in contact to know each others' languages, cultures, ideas and technologies". It means that translation helps people to unite in a single garland

and to know world's culture, language and so on. Similarly, Newmark (1988, p.7) “Translation has been instrumental in transmitting culture, sometimes under unequal conditions responsible for distorted and biased translations, ever since countries and languages have been in contact with each other”. This definition indicates that translation helps to transfer the culture and keep in touch with the world event.

2.1.8 Translation Methods

The central problem of translating has always been whether to translate literary or freely. The argument has been going on since at least the first century BC, up to the beginning of the nineteenth century (Newmark, 1988, p.45). Many writers favored some kind of ‘free’ translation: the spirit, not the letter; the sense not the words; the message rather than form; the matter not the manner. It means that a translation is not an easy job. While translating, translators should maintain various aspects and criteria of translation area.

Newmark (1988,pp.45-47) mentions different translation methods which are pointed below.

- a) Word for word translation
- b) Literal translation
- c) Faithful translation
- d) Semantic translation
- e) Adaptation
- f) Free translation
- g) Idiomatic translation
- h) Communicative translation

2.1.9 Gaps in Translation

Gaps in translation refer to some part missing while translating. Gaps occur when there is no correspondence between SL texts and TL texts. Gaps take place when the concept available in SL is not found in TL or vice versa. Gaps

are synonymous with lacunas, blank spaces, slippages, absences and voids. One of the fundamental reasons for creating gaps in translation is culture, which includes not only material things such as cities, organizations, schools but also non-material things such as ideas, customs, costumes, family patterns, food patterns, and conventional beliefs.

Gaps are serious threats in translation as they lead to the untranslatability or may mislead the meaning. They occur in source language text or target language text. Gaps are natural and inevitable in all translation activities because of difference between two languages, cultures, and contexts. In this regard, gaps in translation means creating words, phrases or sentences are completely absent in one language because of cultural, linguistics, and extra linguistics reasons. The reasons for such gaps are quite natural that no two languages and dialects are same. This, gaps are challenges for a translator and they create difficulty to maintain translation equivalence. While translating a text, translator should compensate the gaps between cultures and languages of source language and target language text.

Thus, gaps in translation means lack of correspondence between SL and TL items, either due to structural differences between SL and TL or absence of any concepts embedded in any source text. It is also called loss of meaning. The role of the translator is to maintain equivalence between SLT and TLT by compensating the gaps using different techniques.

Basically, there are three types of gaps in translation. They are described below.

- a) Linguistic Gaps
- b) Extra linguistic Gaps
- c) Cultural Gaps

a) Linguistic Gaps

Gaps that occur due to differences between two languages are called linguistic gaps. Linguistic gaps are primary in any translation. Every language is unique i.e. no two languages are identical. The languages, which are used in the world, are different from each other in terms of vocabulary, style and structural pattern and so on due to the differences between the two languages. Gaps that occur due to difference between two languages are called linguistic gaps. They are primarily occurring in any piece of translation task. In other words, absence of typical terminology due to difference between the two languages is called linguistic gaps. Every language has its own structural pattern. Therefore, linguistic gaps seen due to the result of absence of certain linguistic items either in source language or in the target language. The linguistic gaps occur in translation because of differences in the use and user of languages. Linguistic gaps appear in different level of language. They are as follows:

- i. Phonological Level
- ii. Graphological Level
- iii. Lexical Level
- iv. Structural Level
- v. Functional Level

i. Phonological Level

Gaps in translation occur due to the phonemic differences is called phonological gaps. Not all phonemes available in Nepali are available in English. Translation of phonemes, which is absent in one language but present in another language creates phonological gaps in translation.

ii. Graphological Level

Linguistics gaps at graphological level refer to the absence of graphological system in two languages. Many languages in the world do not have same

graphic system. Graphemes available in one language may be absent in another language.

iii. Lexical Level

Lexical gaps refer to gaps in word level in two languages. These gaps create serious problems in translation because they play crucial role in determining meaning. The lexical items available in a source language but may not be available in the target language. For example, Nepali onomatopoeic words such as 'Jhw mm ', 'Chw ssa', and reduplicate words such as 'bh ts t', 'p n s n ', do not have equivalent terms in English.

iv. Structural Level

A linguistics gap, at structural level refers to the differences between two languages based on structures. It means, no any two languages are written exactly in the same structure. For example, the Nepali and English languages are different in their structural pattern. English uses S+V+O structural pattern whereas Nepali uses S+O+V pattern.

v. Functional Level

The function of the source language may not be equally found in the target language. A simple structure of a sentence functions differently in different situations. Some function of Nepali language may not be available in English. Such absence create functional gap in translation.

a) Extra linguistic Gaps

Extra linguistic gaps refer to the differences between pragmatic elements of language. It is also called non-linguistic gaps. Translation is not only exclusively a linguistic activity, but also the extra linguistic activity. Many extra linguistic factors play prominent role in translation. Extra linguistic gaps also called pragmatic gap.

Extra linguistic gaps primarily occur when there is a problem of correspondence between context of source language text and target language text. It appears when the background knowledge and the real world knowledge are different. The contextual meaning and hidden meaning of the source language text cannot be equally found in translated text. This type of gaps is very serious and complicated barrier for the translator because it is very difficult to create source language context and sense in translated text. For e.g. if a black cat crossed, the way we do not go any further or it is bad sign. Likewise, number thirteen is bad sign in English culture.

In nutshell, extra linguistic gaps occur when there are the problem of correspondence between the context of SLT and the TLT. The pragmatic gaps appear in translation, when the translator is not able to manage the pragmatic meaning of source text and intended meaning of the writer. So, while translating a text, a translator must be considered on source text speaker's intention, knowledge, ideas, experiences, and interest to maintain the equivalence in translation.

b) Cultural Gaps

Cultural gaps is the major consideration of this study because the main purpose of the study is to find out the cultural gaps in translation and find out the major technique employed by translator to compensate those cultural gaps in translated text of *'The Gurkha's Daughter'*.

Translation is a cultural procedure and less linguistic activity. Culture is a belief or art of a particular country or group of people. It includes foods, dress, habits, festivals, rituals, etc. (Newmark, 1981, as cited in Awasthi et al.2011, p.45). Translation of the cultural terms is very complex and almost impossible because of the cultural gaps. In translation, culture creates gap because of the unavailability of such cultural terms in the target language. Cultural gaps make translation hardly impossible as well. Therefore, they need further explanation to make meaning comprehensible for the readers. So, the gaps that are resulted

due to the differences available in the cultures of SL and TL are called cultural gaps. Thus, the ease and difficulty of translation depend on the degree of closeness of the cultures of source language and target language text.

There are many examples regarding cultural gaps in translation such as Nepali cultural words 'Janai', 'Gaijatra', 'Dhindo', 'Kodali' do not have in English culture and some English words like 'Hot dog', 'Pizza', 'Christmas eve' do not have Nepali equivalent words. Therefore, to compensate cultural gaps in translation, translator should keep the required knowledge of the both SL and TL cultures, and to translate the cultural terms to maintain the equivalence in translation.

To conclude, translation is known as bicultural activity. Because meaning of the text is largely shaped by the culture. Without understanding cultural influence in the text, translation becomes hardly possible. Cultural gaps make translation meaningless and non-communicative. Therefore, translator should have the proper cultural knowledge of both SL and TL text to compensate the cultural gaps in translation.

2.1.10 Techniques of Compensating Gaps in Translation

Translation is the process of rendering the meaning from one language to another language. Despite the fact that there are gaps between SLT and TLT, text needs to be translated. The translators apply various strategies in order to compensate linguistic, culture and extra-linguistic gaps. It is basically concerned with maintaining the nearest equivalent text from one language to another whether it is in written or oral form. No languages in the world are perfectly translated into any target language. So, translation is the process of maintain nearest equivalent not the exact equivalent. So, compensating gaps between the source language and the target language is one of the major considerations of a translator.

There are different techniques for translating SLT into TLT. Translator must be concerned on different techniques to bridge the gaps at the linguistic, pragmatic, and cultural level. Different scholars have provided various techniques to achieve the closest possible equivalence. They are mentioned below.

Ivir (1987, as cited in Adhikari, 2004, p.26) has presented the following seven techniques to achieve the closest cultural equivalence in translation;

- a) Borrowing
- b) Definition
- c) Literal Translation
- d) Substitution
- e) Lexical Creation
- f) Omission
- g) Addition

Similarly, Awasthi et al. (2014, p.111) have mentioned the following strategies of compensating the gaps in translation;

- a) Transliteration
- b) Translation plus explanation
- c) Transference
- d) Replace the cultural expression of the source text with target text

Likewise, Newmark (1988, pp.81-91) has proposed the following techniques for compensating cultural gaps in translation;

- a) Transference
- b) Naturalization
- c) Cultural equivalent
- d) Functional equivalent
- e) Descriptive equivalent
- f) Synonymy

- g) Through translation
- h) Shifts or Transpositions
- i) Modulation
- j) Recognized translation
- k) Translation label
- l) Compensation
- m) Componential analysis
- n) Reduction and expansion
- o) Paraphrase
- p) Couplets, triplets, and quadruplets
- q) Notes, additions, glosses

In the same way, Vinay and Darbelnet (1970, as cited in Adhikari, 2004, p. 24) have categorized translation procedures into seven types;

- a) Transliteration
- b) Loan translation
- c) Transposition
- d) Modulation
- e) Equivalence
- f) Adaptation
- g) Literal translation

There are number of techniques and procedures of translating cultural terms. Regarding cultural gaps, there is no any single procedure which is absolutely fit to achieve a perfect translation without any barriers. Thus, a good translator may have to use many techniques to maintain the cultural equivalence in translation. Among the above mentioned techniques, the following techniques are found frequently adopted while translating SL terms into TL terms.

- a) Literal translation
- b) Borrowing
- c) Sense translation
- d) Addition
- e) Substitution
- f) Paraphrasing
- g) Naturalization
- h) Blending
- i) Couplet
- j) Transliteration
- k) Deletion

a) Literal translation

Literal translation is the common way to bridge the cultural and lexical gaps. It is called SL oriented translation and regarded as exact or word for word translation. The translator translates the source text exactly into the target text. This procedure is very much faithful to the source language text. It focuses to the semantic aspect but not the pragmatic aspect .For example;

SLT (English)	TLT (Nepali)
soul	<i>ātmā</i>
conches	<i>śaṅkha</i>

b) Borrowing

Borrowing is also called transference and widely used techniques for transmitting the cultural information. It is one of the processes of bridging cultural gaps in translation. It is employed when there is no equivalent concept or word of SL in the target language, the same concept or word from the source language is used in the target language. Transliteration and loan translation assist under this procedure of translation.

For example;

SLT (English)	TLT(Nepali)
amen	<i>āmen</i>
e-mails	<i>imel</i>

c) Sense Translation

In this technique of translation, a translator translates only the sense of cultural words to render the meaning of SL. It is employed when the exact SL equivalent term is not available in TL. For example;

SLT (English)	TLT (Nepali)
sacred thread	<i>janai</i>
field	<i>khel</i>

d) Addition

Addition is one of the translation techniques, in which a translator adds something so that the intended meaning could be best addressed. This technique of translation is TL oriented. In translation, addition makes the translated text more informative as well as readable. It is used in order to make the clear information for the readers of TL text. For example;

SLT (English)	TLT (Nepali)
breeze	<i>cisohāwā</i>
prince	<i>shah pariw rkosadasyaharu</i>

e) Substitution

Substitution is one of the procedures of compensating gaps in translation. It refers to use of similar word in target language instead of using the particular source word. There is no exact equivalence in both the source language and the target language. The translator employs it, when there are concepts, which overlap each other with similar meaning.

For example;

SLT(English)	TLT(Nepali)
liquor	<i>toṅba</i>
bride	<i>kanya</i>

f) Paraphrasing

In this procedure of compensating gaps, SL terms are replaced by short definition or paraphrasing. It is an extended synonymy, certainly an extension, and a dispersion of SL terms. While paraphrasing the SL term in the TL the translation's attempt to provide descriptive and functional equivalence of the SL terms. For example;

SLT (English)	TLT (Nepali)
autocrat	<i>sabila dabaunekh lkobyabh r pradarshangarnu</i>
rainbows	<i>saptarang indradhanush</i>

g) Naturalization

Naturalization is one of the processes of bridging gaps in translation in which a translator borrows some original words from the source language into the target language. For example;

SLT (English)	TLT (Nepali)
nepalese	<i>nepali</i>
kautilya	<i>c nakya</i>

h) Blending

Blending is the translation procedure in which part of a SL word is combined with a part of a TL word in TL text while translating a text.

For example;

SLT (English)	TLT(Nepali)
yellow sari	<i>pahelo sar</i>
bauddha religion	<i>bauddha dharma</i>

i) Calque

Calque is also called loan translation. It refers to the use of target language words in the source language structure. The translator adopts the source language structure but he/she uses the target language. The unit of translation may be morphemes, a word, a phrase or even and short sentence. It follows the word order of the SLT. For example;

SLT (English)	TLT (Nepali)
earthquake	<i>bhuinc lo</i>
leather shoes	<i>chhalakojutta</i>

j) Transliteration

Transliteration is one of the easiest processes of compensating gaps in translation. In transliteration, the translator translates the word according to pronunciation and orthography of the source language. Simply, transliteration is a way of translating text from one script to another word. It is a complex process of maintaining correspondence between SL and TL. For example;

SLT (English)	TLT (Nepali)
table	<i>tebal</i>
mobile	<i>mobail</i>

k) Deletion

In translation, deletion refers to the deletion of SL words or expressions while translating them into TL. Generally, it occurs at syntactic level of translation but items omitted are mostly lexical expressions. It is one of the features of free

translation. In other words, if SL words or expressions are omitted in the TL text then it is called deletion. For example;

SLT (Nepali)	TLT (English)
patiwrat	-----
jimd rs sheb	zimbdar -----

2.1.11 An Overview of the '*The Gurkha's Daughter*'

'The Gurkha's Daughter' is the collection of eight different short stories by Prajwal Parajuly. It is about the Nepali-speaking people over the world. Prajwal who is an Indian from a Nepali speaking family explores different contemporary aspects and bearings of Nepalese living in Kathmandu, Sikkim, Bhutan, Darjeeling and New York. Prajwal Parajuly's short story anthology *'The Gurkha's Daughter'* has been translated into Nepali and published with the title *'Gorkhaki Chhori'*. The Nepalese translation is published by Nepalaya publication, in 2015 and the book was translated by Mr. Prajwal Parajuli himself.

The book was originally published by Quercus publication in the UK; the book has received rave reviews worldwide since its release in 2013. The Dylan Thomas prize nominated book has also been published in Ireland, the US, Canada, South Africa, Africa and India.

2.1.12 Novelty of the Research

There are many researches which are done about several types of cultural concepts in literary works and translation strategies in the Department of English Education. The main focus of this study is categorizing the cultural terms of the short story collection *'The Gurkhas Daughter'* and identifying the strategies used by translator for translating this literary work. As far as the researcher of the present thesis knows no comparative research from cultural perspective has been done on Nepali translation of *'The Gurkhas Daughter.'*

This research is different than other researches done in the department in the sense that this research has been carried out in the same culture i.e. source text culture and target text culture are same. What we can find the difference is only language. In this regard, there is least probability to find out the gaps caused by cultural differences. So, one cannot expect a vast array of cultural gaps in this kind of research. However, in this research, the researcher has tried to depict the differences caused by two languages selecting and categorizing some cultural terms.

2.2 Review of the Empirical Literature

Translation is a fast growing discipline. It has played a vital role in the cross-cultural communication across different language. Many students from Department of English Education, T.U have conducted several researches on translation. Some of the studies related to this research are reviewed here:

Gautam (2008) has carried out a research entitled "A Study on the Techniques and Gaps in Translation of Cultural Terms: A Case of Pralhad". The main objective of his study was to find out the techniques employed in the translation of Nepali cultural terms into the English version. He collected 200 cultural terms from original version and their equivalent terms from translated version by non-random judgmental sampling procedure. Only checklist was used as a research tool for data collection. He categorized the different cultural terms found in novel into five different categories and gaps in translated text and analyzed them too. The collected data was presented with the help of appropriate statistical tools such as graphs, tables, charts and using interpretative and descriptive procedures. He found that in translating cultural terms, basically eight different techniques were found to have been employed in translating cultural terms. Another finding is, there were some instances of bad or mistranslation, which were completely failed to provide SL meaning in TL, e.g. पतल is translated as a heaven. Another finding is, substitution was the most widely used technique of translation of cultural terms and deletion was

the least used technique. There was not consistency in translation of the same word. It also creates gaps in translation of the same word and created gaps in translation.

Similarly, Bhandari (2009) conducted a research on "Techniques and Gaps of Translation of Cultural Terms: A Case of novel Rupmati" to identify and classify the cultural terms used in the novel and to find out the techniques and their frequency employed in translating cultural terms. He collected 250 cultural terms by non-random sampling procedure, using checklist as the tool. He categorizes those cultural terms into five categories: ecology, man-made cultural terms, social culture, religious term, and conceptual terms. He found eight techniques employed in translating cultural terms: literal, sense translation, mistranslation, borrowing, deletion, back translation, addition, and definition. While translating different categories of cultural terms, we can see the different frequency of the techniques. In the case of ecological terms mostly the literal translation was used while borrowing and addition was least used. Similarly, in translating manmade cultural terms, religious culture, social culture and conceptual culture too literal translation was widely used, while the back translation was least used technique.

Similarly, Raut (2010) carried out research entitled "Bridging Cultural Gaps in Translation: A Case of the novel Alikhit". The main purpose of his study was to find out the techniques of bridging cultural gaps in translation. Only observation was used as a research tool for data collection. He read and re-read both the Nepali and English versions of the novel to get required information. He collected 300 cultural terms from the novel and selected, 200 cultural terms from the list by using non-random judgmental sampling procedure. He translated each equivalent SL terms into roman script and categorized those cultural terms into different five cultural categories. They are ecology, material culture, social culture, religious culture and conceptual terms. He analyzed and interpreted the collected data by using appropriate statistical tools such as tables, figures, charts and so on. He found that, in translating cultural terms

thirteen different techniques are found to be employed to bridge the gaps in translation. They are literal translation, sense translation, borrowing, addition, deletion, substitution, paraphrasing, back translation, claque, mistranslation, naturalization and recognized translation. Another finding is, the translation is unable to create semantic equivalence in some cases between SL and TL texts. For example, the term, 'caitnawami' is translated into 'ninth day of cait'. In some cases, there is no consistency in translation of the same word, so, it also creates the gaps in translation.

Shrestha(2011) has conducted a study on 'Techniques of translating culture: A Case of Sani's Valour'. The main purpose of his study was to find out the techniques employed in translating cultural terms and to find out the frequencies of different techniques used in translation. He had collected 62 cultural terms as the data, which was selected through observation and checklist, using purposive judgmental sampling procedures. The selected cultural terms were divided into five different categories: ecology, material culture, organizations, customs, activities, procedures, concepts and gestures and habits. The researcher found these techniques in translating those cultural terms: literal translation, sense translation, transliteration, deletion, elaboration, couplet, blending, definition, glossing, addition, reduction, descriptive equivalence. Regarding the frequency of different techniques of translation, literal translation was mostly used technique. Glossing, definition, addition, reduction, and descriptive equivalence were the least used techniques while translating the cultural terms.

Bhujel(2011) carried out research on the topic 'The Techniques and Gaps in Translation of Cultural Terms: A case of the Drama Romeo and Juliet'. The main purpose of this study was to identify and categorize the cultural terms used in the drama and to find out the techniques employed in translating cultural terms in translated version of the drama. She collected 200 cultural terms, using the non-random sampling procedure and categorizes them into five distinct areas: ecology, material culture, social culture, organization, customs

activities, procedures, concepts, gestures and habits. Observation was used as the tool for data collection. She found a number of techniques of translating those cultural terms: literal translation, substitution, paraphrasing, claque, deletion, addition, borrowing, sense translation, mistranslation. While translating ecological culture terms literal translation was mostly used. In the work while translating material culture literal translation was mostly used. In the same way, in translating religious culture too literal translation was mostly used and mistranslation and borrowing was least used. Literal translation was again used mostly while translating social culture term and deletion was least used technique. Mistranslation, definition and addition were least used techniques in translating conceptual terms whereas literal translation was mostly used technique.

In the same way, Sah (2012) carried out research on "Techniques used in translation of Cultural Terms: A Case of Daisy Miller" to identify and classify the cultural terms used in the novel and to find out the techniques and their frequency employed in translating cultural terms. He collected 91 cultural terms, by non-random purposive sampling procedure. Observation was used as the tool. He divided those terms into five categories: ecology, material culture, social culture, organization customs activities techniques and concepts and gesture and habits. He found eight different techniques employed in bridging gaps in the translation of cultural terms: literal, borrowing, substitution, definition, addition, deletion, blending and mistranslation. His findings show substitution as the most widely used technique in translating cultural terms whereas blending and addition were least used.

Likewise, Tamang (2012) conducted a study on "Techniques in Translation of Cultural Terms: A Case of novel Siddhartha". The main objective of his study was to find out the techniques and their frequency employed in translating cultural words. In this study, he has collected 150 cultural terms with five different cultural categories. He used observation as a research tool for the collection of data. He collected 150 cultural terms from the original version

along with their equivalent terms from the translate version of the same novel, applying non-random sampling procedure. All the cultural words were selected by using purposive non-random sampling procedure. He transliterated each equivalent Nepali cultural terms into Roman script. He identified the different techniques employed in translation and list the cultural terms under those different techniques. He presented the collected data with the help of different statistical tools such graphs, charts, tables and so on. He found that literal translation is highly used technique among other different techniques of translation. He found that ten different techniques were found to have been employed in translating cultural terms such as literal translation, transference, substitution, paraphrasing, deletion, elaboration, blending, claque, sense translation and mistranslation. Among the translate terms literal translation (41.33%) had the highest frequency and translation (1.33%) had the lowest frequency in translation. Another finding is, the techniques such as literal translation, substitution, addition, claque, deletion and sense translation were found in all categories. He found that literal translation is highly used technique among other different techniques of translation.

Similarly, Joshi (2014) conducted research on ' Loss of Meaning in Translation: A Case of SetoBagh' to find out the causes of meaning loss in translation. Furthermore, it aimed to analyze the ways that was used to compensate the meaning gap in translation. Only the secondary sources of data were used in the study. Descriptive and analytical study design along with qualitative data was used. Observation was used as the research tool for the study. To carry out this research, one hundred social and cultural words and phrases were selected from the novel SETO BAGH, using non-random sampling procedure. Out of them, forty six different cases of meaning loss were found in their translation along with causes. Some of the major causes of meaning loss were pointed out as cultural gap, deletion, negligence of the translator, lack of functional equivalence, lack of socio-cultural knowledge of

the translator, overgeneralization, carelessness of the translator, incomplete linguistic knowledge of the translator.

Similarly, Poudel (2015) has conducted research on 'Translation of Cartoons in Batsyayana and His Barbs' with the purpose to find out the literal and free translation in political and cultural cartoon in the case of his research topic. Fifty translated cartoons were collected (both political and cultural). By using observation as the tool and non-random sampling procedure, the study found two different strategies viz. literal translation and free translation in translating cartoons. Among them literal and free translation were equally found in social/cultural cartoons but literal translation was found in TL least number in social cartoons and free translation was found in a least number in political cartoons. There were equally found lexical gaps in both political and cultural cartoons. The sense relationship between the translated texts and the pictures were found in the study. Among them the translated text was appropriate but the picture was found some time different in the sense relation in regard to the cartoons. Most of the pictures were found appropriate in political sector and the translated texts were also found appropriate in cultural sector.

Mansoor, Khan, Zuhra, Kamran & Arif. (2016) has conducted a study on 'A descriptive study of culture related terms in translation of Harry Potter' Novel from English to Urdu language. The use of various cultural terms and made up words in the novel had posed a great challenge for the translators. The purpose of their study was to identify those cultural related terms and made up words in the novel 'Harry Potter and the Chamber of Secrets' and to investigate the strategies used by the translator in translating them into Urdu language. A descriptive analysis of the translation of culture related items and made up words was made using the strategies proposed by Davies (2003). The findings of the research showed that translator mostly emphasized and predominantly used localization and transformation strategies for food items, magical objects and imaginative words.

Although there are, many researches carried out on techniques and gaps in translation of the cultural terms. No research has been carried out to find out the techniques used in compensating cultural gaps in translation of the short story anthology '*The Gurkha's Daughter*' written by Prajwal Prajuly and translated by himself. This present study was fully devoted to find out the techniques employed in compensating cultural gaps in translation. The researcher has studied the cultural terms used in both version of the story from the perspectives of compensating cultural gaps and its proper techniques employed by the translator in the translated version of the story.

2.3 Implications of the Review for the Study

Gautam (2008) helped me to know about the presentation of data with the help of appropriate statistical tools such tables, charts. Furthermore, there was not consistency in translation of the same word. It also created gaps in translation of the same word and create gaps in translation.

Reviewing Bhandari (2009) study, I came to know the different cultural categories and the techniques used to translate those terms as well as it helped me to develop the research tools.

Raut (2010) study helped me to develop the objectives of the study and to formulate the research questions.

Shrestha (2011) study proved me beneficial where I understood the outline of my research work. Different methods like observation and checklist should be employed as methods.

Bhujel (2011) study helped me to differentiate the cultural categories and the techniques used to translate those items as well as it helped me to collect the required data.

Sah (2012) study helped me to understand the tools and techniques of data collection and the way to interpret the data.

Likewise Tamang (2012) study helped me to understand the different methods translator employed in compensating the gaps in translating. Translators employ literal translation, transference, substitution, paraphrasing, deletion, elaboration, blending, sensetranslation, while translating cultural elements.

Reviewing another similar study of Joshi (2014), I found that the loss of the meaning of the SLT while translating into TL was caused due to cultural gap, deletion, negligence of the translator, lack of functional equivalence, lack of socio-cultural knowledge of the translator.

Reviewing Poudel (2014) study, I found that literal and free translation were first choice of the translator of translating political and cultural cartoons.

Reviewing Mansoor et al. (2016) study, I came to that the use of various cultural terms and made up words in the novel Harry Potter had posed a great challenge for the translators. I also found that the translator mostly emphasized localization and transformation strategies for food items, magical objects and imaginative words.

2.4 Conceptual Framework

The conceptual framework of present study is presented as follows:

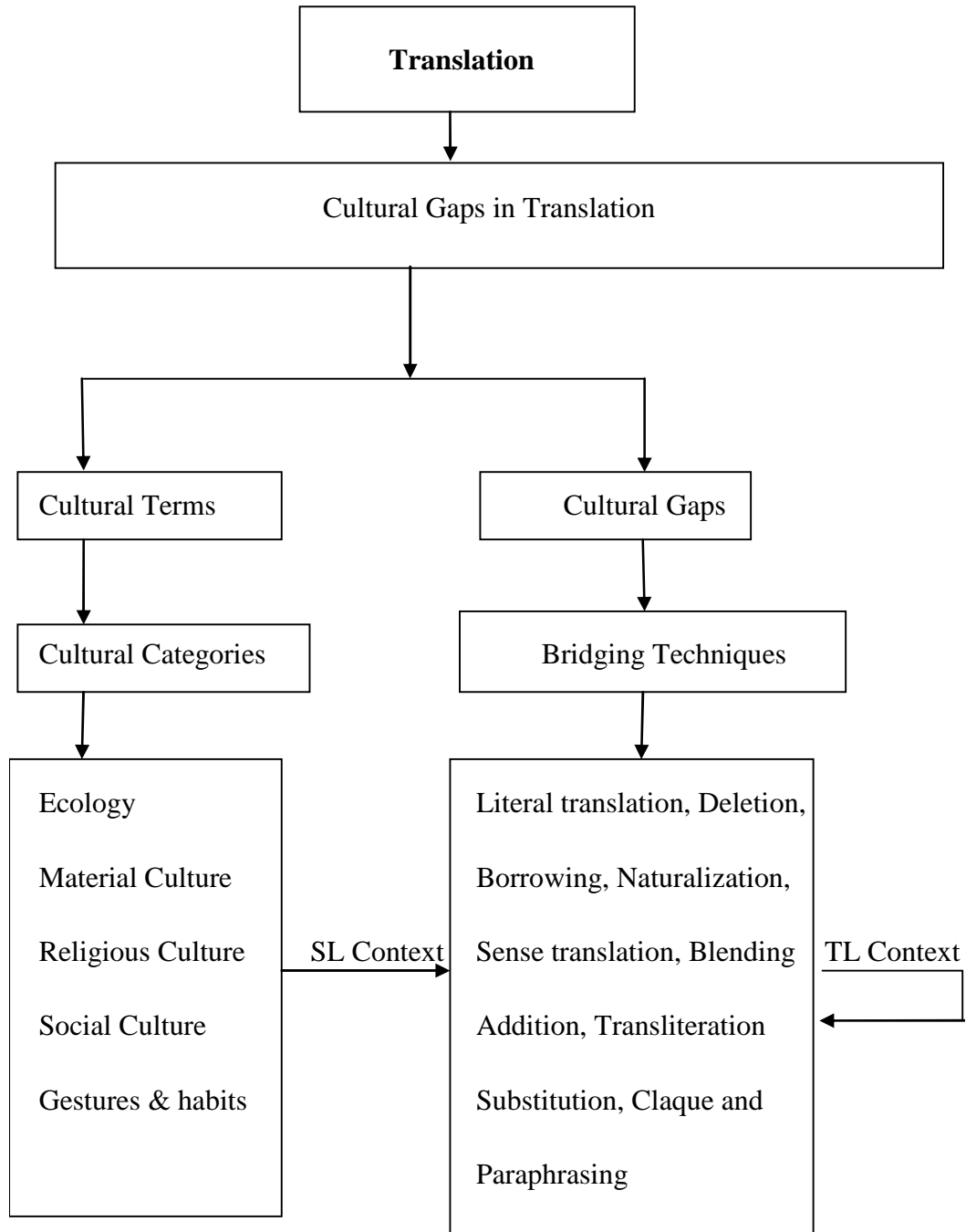


Fig1: Conceptual Framework

CHAPTER THREE

METHODS AND PROCEDURES OF THE STUDY

The current chapter includes design and method of the study, population, sample and sampling strategy, study area/field, data collection tools and technique, data collection procedures, data analysis and interpretation process.

3.1 Design and method of the Study

The design of the study refers to how a study is carried out. It is the model of carrying out the research, or a framework of research that is going to be conducted. There are several research designs, which are practiced in different field of studies. The researcher should be tactful to select the best research design. Research design is mostly based on the objectives of the research itself. Therefore, to achieve the determined objectives of the study, the researcher has adopted the qualitative survey research as a research design of this study.

Survey is the most commonly used methods of investigating in educational research. It can be carried out either by a group of researcher or by an individual. It mainly depends upon the nature of the study. Survey research is a superficial research, which studies an issue or phenomenon. It is mainly carried out to find out people's attitude, opinions, and the specified behaviors and certain issues, phenomenon, events, situations and so on. In survey research, the data is collected only at a single point of time and structure tools are used. Survey is usually done in natural setting. It is usually address the large group of population. . Survey can be exploratory, analytical, and descriptive.

According to Nunan (1992, p.140), "The main purpose of survey is to obtain a snapshots of conditions, attitudes and events at a single point of time. Surveys are the most widely used descriptive method in educational research sector, which are from large scale investigations to small scale studies".

Similarly, Kerlinger (1986, as cited in Ojha, & Bhandari, 2013, p.203), "Survey research is a kind of research which studies 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".

By observing the aforementioned definition, we can conclude that survey research is widely used description method having natural setting that is done from both large and small-scale investigation carried out by a single researcher.

Regarding the procedural steps of conducting survey research design, Nunan (1992, p. 41) suggests the following eight procedural steps;

- Step 1: Define Objectives:
 What do we want to find out?
- Step 2: Identify target population:
 Who do we want to know about?
- Step 3: Literature Review:
 What have other said/discovered about the issues?
- Step 4: Determine Sample:
 How many subjects should we survey and how will we identify these?
- Step 5: Identify Survey Instruments:
 How will the data will be collected, questionnaire or interview?
- Step 6: Design Survey Procedure:
 How will the data collection actually be carried out?
- Step 7: Identify Analytical Procedure:
 How will the data be assembled and analyzed?
- Step 8: Determine Reporting Procedure:
 How will results be written up and presented?

The above discussions and procedural steps suggested by Nunan indicates that the survey is one of the most important research methods used in educational investigation. It is the best research design carried out to find out public operation and the behaviors and attitudes of different professional access

certain activities and study certain trends. Finally, in order to achieve the set of objectives of the study, the researcher had carried out qualitative and descriptive method of analysis in my research study. In this study, the researcher has collected, analyzed and interpreted the qualitative data by using descriptive approach of the study.

3.2 Population, Sample and Sampling Strategy

The population for this research were the different cultural terms used in both English and Nepali version of the *'The Gurkha's Daughter'*. The researcher has selected 50 cultural terms to fulfill the objectives of the study and those terms were categorized into five cultural categories i.e. ecology, material culture, social culture, religious culture, and gestures and habits. The sample was selected by using non-random judgmental sampling procedure, where researcher has grouped all the cultural terms into five categories. The main purpose of selecting 50 cultural terms was to identify the techniques employed by the translator to compensate the cultural gaps.

3.3 Study Area/Field

The area of the present study was the techniques used in translation of cultural terms. The researcher collected the data only from the secondary sources. The secondary sources of the present study were both the English and the Nepali version of the *'The Gurkha's Daughter'*.

Moreover, the researcher also consulted the materials available in the print and electronic media related to the topic study. The researcher has studied the books, thesis, articles, journals, reviews and dictionary which were related to the research work. Some of them were Awasthi et al (2014), Adhikari (2004), Sharma, Banjade, Bhatta & Mainali (2011), Newmark (1988), Bhandari (2009), Mansoor (2016).

3.4 Data Collection Tools and Techniques

For this study, the researcher used observation as a research tool for data collection. The researcher read and re-read intensively the original version (English) and the translated version (Nepali) of the *'The Gurkha's Daughter'* repeatedly to get the required information.

3.5 Data Collection Procedures

The researcher had followed the following stepwise systematic methodological procedure to collect the required data and to accomplish the study.

- a) In the beginning of the study, the researcher collected both the English (original version) and Nepali (translated version) of the *'The Gurkha's Daughter'*.
- b) Then, the researcher went through the text, underlined, and outlined the cultural terms in the English version of the story.
- c) After that, the researcher read the Nepali version of the story to find out the equivalent terms of those cultural terms.
- d) Then, the researcher collected 50 cultural terms from the story, first from original English version, then their equivalent terms from the translated Nepali version of the short story.
- e) Then, the researcher had transliterated each equivalent Nepali cultural terms into Roman script.
- f) The researcher had categorized the cultural words into five different cultural categories such as ecology, material culture, social culture, religious culture and gestures and habits.
- g) After that, the researcher had consulted with Nepali, English and Nepali-English bilingual dictionaries to discuss the meaning conveyed by those words in both version of the story.
- h) The researcher had collected and enlisted the cultural gaps in translation, which were found between the source language and the target language text.

- i) Then, the researcher identified the different techniques employed in translation to bridge the cultural gaps and enlisted the cultural terms under different techniques.
- j) Then, the researcher calculated and analyzed the frequency of those compensating cultural gaps techniques adopted in translation by presenting it in statistical way.

3.6 Data Analysis and Interpretation Procedures

The researcher had used simple statistics like percentage and table to analyze and interpret the data.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF RESULTS

This chapter concerns with analysis and interpretation of data obtained from English and Nepali versions of the short story anthology '*The Gurkha's Daughter*'. The collected information and results were analyzed and interpreted under the following heading.

4.1 Analysis of Data and Interpretation of the Results

Translated pairs of selected cultural terms are presented in this section. Cultural terms are classified into five categories: ecology, material culture, social culture, religious culture and gestures and habits.

4.1.1 Identification of Ecological Terms

It includes the geographical features such as plants, animals, hills, lakes, rivers, sea, forests, winds, ponds etc. It also shows the relation of plants and living creatures to each other and with their environment. Some of the cultural terms and their translation are presented below under this category.

Table 1
Ecological Terms

S.N	SL Terms	TL Terms
1	Orchid	sunākharī
2	Dog	Kukur
3	Himalaya	Parvat
4	Bamboos	bās

The above table shows only four ecological cultural terms and their translation. Other ecological terms are presented in appendix: 1(A).

4.1.2 Identification of Material Culture Terms

This category consists of those objects which are made by persons, used in a particular culture. It includes foods, clothes, houses, and towns, transportation and communication, ornaments, utensils, etc. Some of the terms in material culture are presented below.

Table 2
Material Culture Terms

S.N	SL Terms	TL Terms
1	summer shawl	pātalomajetro
2	chopstick	capīṣṭik
3	notebook-sized blackboard	sileṭ
4	coat	koṭ
5	international airport	antarrāṭriyhawāīaḍḍā
6	TV	tībhī

The above mentioned table shows only six material cultural terms and their translation. The rest of the other terms are listed in appendix: 1(B).

4.1.3 Identification of Social Culture Terms

It includes those terms which are concerned with the social customs, tradition, culture, wealth, sex, education, political activities, historical facts, concepts. Some of the terms under social culture are presented below.

Table 3
Social Culture Terms

S.N.	SL Terms	TL Terms
1	mother	āmā
2	youngest brother in law	kānchodewar
3	sugarcoat	cilloghasāigarnu
4	priest	pādari
5	barbarians	_____
6	male	gharkomukhiyā
7	servent	kāmdār

The above mentioned table shows only seven social cultural terms and their translation. All terms under social culture category are presented in appendix: 1(C).

4.1.4 Identification of Religious Culture Terms

It is related to mythological pattern or belief, deeply rooted custom/tradition or religion. It includes myths, religions, beliefs, name of gods, religious activities. Some terms under religious culture are presented in the following table:

Table 4
Religious Culture Terms

S.N	SL Terms	TL Terms
1	Soul	ātmā
2	Temple	mandir
3	Missionaries	dharma pracārakharu
4	god promise	bhagawānkokasam

The above mentioned table shows only four religious cultural terms and their translation. The list of all seven terms is in appendix: 1(D).

4.1.5 Identification of Terms of Gestures and Habits

It includes the things all of which occur in some cultures and not in others. For example do a slow hand clap to express warm appreciation, spit as a blessing, kiss their finger tips to greet or to praise, give a thumbs-up to signal OK. Two examples have been presented in the following table:

Table 5
Terms in Gestures and Habits

S.N.	SL Terms	TL Terms
1	paralyze her tongue	ḍarleunkojibrolarbarāunu
2	raised her middle finger	mājhīauloṭhāḍopārīdīn

The above table shows only two cultural terms and their translation out of five under gestures and habits. The list of all terms is in appendix: 1(E).

Table 6
Statistical Figures of Identification of Cultural Terms

S.N.	Cultural Category	No. of Terms	Percentage
1	Ecology	8	16
2	Material Culture	14	28
3	Social Culture	16	32
4	Religious Culture	7	14
5	Gestures and Habits	5	10
	Total	50	100

The above mentioned table contains the statistical figures of identification of cultural terms. As the table shows, social culture 16 (32%) consists the most cultural terms followed by material culture 14 (28%), ecology 8 (16%), religious culture 7 (14%) and at the last gestures and habits 5 (10%).

4.1.6 Techniques Used in the Translation of Cultural Terms

Faced with an element of the source speech community which is absent from the target speech community, the translator relies on different procedures that enable him to convey the content of that particular element to the member of the target speech community. The translator's strategy in choosing a particular procedure is governed by the nature of the word to be translated (Adhikari, 2004, p.23). The following techniques were used by the translator in the story collection *The Gurkha's Daughter* translating it into target language text.

1. Literal translation
2. Substitution
3. Addition
4. Claque
5. Sense Translation

6. Borrowing
7. Mistranslation
8. Paraphrasing
9. Couplet
10. Deletion

4.1.7 Techniques Used in Translation of Terms in Ecological Culture

The techniques which were employed in the translation of ecological cultural terms are presented below.

4.1.7.1 Literal Translation

In literal translation, the target language translates the source language term item by item reflecting its primary sense. It is one of the easiest and simplest forms of translation and occurs whenever word- for –word replacement is possible without breaking rules in the target language. The terms in ecology translated through literal translation are presented as follow:

SL Terms	TL Terms
orchid	sunākharī
dog	kukur
bamboos	bās
nettle leaves	sisnu

4.1.7.2 Substitution

In this technique, SL terms are substituted by similar or near equivalent or generic word meaning in TL. The terms in ecology translated through substitution are as follows:

SL Terms	TL Terms
himalaya	parvat
crop paddy	dhān

4.1.7.3 Addition

In this procedure, some words or items are added in the translated TL text. The term in ecology translated through addition is presented below.

SL Terms	TL Terms
breeze	cisoh w

4.1.7.4 Claque

Each unit of SL is translated into the equivalent unit in TL. The unit may be a morpheme, word, phrase, or even sentences. The term in ecology category translated through claque is presented below:

SL Terms	TL Terms
bamboo stick	bāskobhāṭo

4.1.8 Frequency of Techniques Used in Ecological Cultural Terms

Frequency and percentage of different techniques which were used in translating the terms of ecological cultural terms are presented in the following table:

Table 7

Frequency of Techniques Used in Ecological Cultural Terms

S.N	Techniques	Frequency	Percentage
1	Literal Translation	4	50
2	Substitution	2	25
3	Addition	1	12.5
4	Claque	1	12.5
	Total	8	100

The above mentioned table shows the frequency and percentage of different techniques used in the translation of SL terms into TL terms. Eight terms are identified as study data within this category and four different techniques are adopted by the translator. Among those techniques literal translation

isfrequently used (50%) followed by substitution (25%) and claque and addition are least used with each equally (12.5%).

4.1.9 Techniques Used in Translation of Terms in Material Culture

The techniques which were employed in the translation of material culture are presented below.

4.1.9.1 Literal Translation

The following are the terms which were translated through literal translation in material culture:

SL Terms	TL Terms
plates	thāliharu
international airport	antarrāṭriyhawāīaḍḍā
binocular	ḍurbīn

4.1.9.2 Substitution

The term which was translated through substitution technique under material culture is presented below.

SL Term	TL Term
liquor	toṅbā

4.1.9.3 Sense Translation

In this technique, the translator translates only the sense of cultural words to render the meaning of SL. In other words, meaning is translated not through the exact meaning but through the sense. The following are the terms which are translated through sense translation under this category.

SL Terms	TL Terms
notebook sized blackboard	sileṭ
rice and ghee	carū

4.1.9.4 Borrowing

It is one of the processes of bridging cultural gaps in translation. It is employed when there is no equivalent concept or word of SL in the target language. The same concept or word from the source language is used in the target language. The following are the terms which are translated through this technique under material culture:

SL Terms	TL Terms
burqa	būrkā
TV	tībhī
e-mails	imel
coat	koṭ
chopstick	capīṣṭik

4.1.9.5 Mistranslation

In this technique of translation, the translator translates the terms but the terms do not give the meaning vividly. The following are the terms which are translated using this technique:

SL Terms	TL Terms
summer shawl	pātalomajetro
bamboo chairs	betkokursī

4.1.9.6 Claque

The term translated through this technique is presented below.

SL Term	TL Term
singara shop	samosādokān

4.1.10 Frequency of Techniques Used in Material Culture

Frequency and percentage of different techniques which were used in the translation of cultural terms under material culture category are presented in the table below.

Table 8
Frequency of Translation Techniques of Terms in Material Culture

S.N.	Techniques	Frequency	Percentage
1	Literal Translation	3	21.42
2	Substitution	1	7.14
3	Sense Translation	2	14.29
4	Borrowing	5	35.71
5	Mistranslation	2	14.29
6	Claque	1	7.14
	Total	14	100

In material culture category 14 cultural terms are selected where the translator has employed different six techniques for the translation of different cultural terms. Out of these techniques, borrowing has the most frequency (35.71%) followed by literal translation with (21.42%). The other techniques consist as sense translation and mistranslation each equally with (14.29%) and substitution and claque each equally with (7.14%).

4.1.11 Techniques Used in Translation of Social Culture Terms

The following techniques were employed in the translation of social cultural terms by the translator:

4.1.11.1 Literal Translation

The following terms were translated through literal translation under social culture category, in the next page :

SL Terms	TL Terms
mother	m
youngest brother in law	k nchodewar
servent	k md r
hello	namaste
memorial service	k jkiri

4.1.11.2 Substitution

The terms in social culture category translated through substitution are presented as below.

SL Terms	TL Terms
bride	kanya
second wife	saut

4.1.11.3 Paraphrasing

In this technique, SL terms are replaced by short definition or paraphrasing. This can be an extended synonymy, certainly an extension, and a dispersion of SL terms. The terms which are translated through this translation technique are presented below.

SL Terms	TL Terms
sugarcoat	cilloghas igarnu
male	gharkomukhiy
vermilion	siu dokosind r

4.1.11.4 Sense Translation

The following are the terms which are translated through sense translation in this category, which are in the next page:

SL Terms	TL Terms
priest	pādari
sacred thread	janai

4.1.11.5 Mistranslation

The following term was mistranslated under social culture category:

SL Term	TL Term
farmer's market	h baj r

4.1.11.6 Couplet

Couplet is the combination of two translation procedures for the translation of one SL term. The source language terms are borrowed and transliterated which in turn are followed by their TL translations in brackets (Adhikari, 2004,p.38). The term which was translated through this technique in this category is as follows:

SL Term	TL Term
pessimistic	pes mis ik(nir w d)

4.1.11.7 Claque

The following term was translated into target language text through claque under the category of social culture:

SL Term	TL Term
dozen years	b rhawar a

4.1.11.8 Deletion

In this procedure, SL terms are deleted in TL texts. The term which was deleted under social culture category is presented below.

SL Term	TL Term
barbarians	_____

4.1.12 Frequency of Techniques Used in Social Cultural Category

The following table consists of the frequency and percentage of different techniques that the translator had adopted while translating cultural terms under social culture category.

Table 9
Frequency of Translation Techniques of Terms in Social Culture

S.N.	Techniques	Frequency	Percentage
1	Literal Translation	5	31.25
2	Substitution	2	12.5
3	Paraphrasing	3	18.75
4	Sense Translation	2	12.5
5	Mistranslation	1	6.25
6	Couplet	1	6.25
7	Claque	1	6.25
8	Deletion	1	6.25
	Total	16	100

The above mentioned table shows that 8 different translation techniques are employed for the translation of 16 SL social cultural terms into target language text. Among the different techniques, literal translation is the most frequently used technique (31.25%) and the least used techniques are mistranslation, couplet, claque, deletion each equally with (6.25%). The second frequent used technique is paraphrasing (18.75%) followed by other two translation techniques namely substitution (12.5%) and sense translation (12.5%).

4.1.13 Techniques Used in the Translation of Religious Terms

The techniques which were employed in the translation of religious cultural terms are presented in the next page:

4.1.13.1 Literal Translation

The cultural terms that got translated through literal translation under religious cultural category are as follows:

SL Terms	TL Terms
soul	ātmā
temple	mandir
conches	śaṅkha

4.1.13.2 Paraphrasing

The cultural terms which were translated through paraphrasing under religious culture category are as follows:

SL Terms	TL Terms
missionaries	dharma pracārakharu
church	isāīharukoārādhānāgarne ṭhāu

4.1.13.3 Claque

The term which was translated through claque in this category is given below:

SL Term	TL Term
god promise	bhagawāṅkokasam

4.1.13.4 Borrowing

The term which was translated through borrowing under religious culture category is:

SL Term	TL Term
amen	āmen

4.1.14 Frequency of Techniques Used in Translation of Religious Cultural Terms

Frequency and percentage of different techniques in the translation of cultural terms in religious culture is presented in the following table:

Table 10
Frequency of Translation Techniques of Terms in Religious Culture

S.N.	Techniques	Frequency	Percentage
1	Literal Translation	3	42.85
2	Paraphrasing	2	28.57
3	Claque	1	14.28
4	Borrowing	1	14.28
	Total	7	100

There are seven religious cultural terms selected for the study. The translator has adopted four different translation techniques to translate those terms. Literal translation is the most frequently adopted technique with 42.85% followed by paraphrasing (28.57%), claque (14.28%) and borrowing (14.28%).

4.1.15 Techniques used in the Translation of Gestures and Habits

The techniques which were employed in the translation of cultural terms under gestures and habits category are presented below:

4.1.15.1 Literal Translation

The following terms were translated through literal translation in gestures and habits:

SL Terms

as though struck by lightning

TL Terms

bijulīcamkejhai

4.1.15.2 Sense Translation

The following terms were translated through sense translation in gestures and habits:

SL Terms

paralyze her tongue

fill our stomachs

TL Terms

ḍarleunkojibrolarbarāunu

peṭpūjāgarau

4.1.15.3 Mistranslation

The following terms were translated through this translation technique in gestures and habits:

SL Terms

raised her middle finger

raised his arm menacingly

TL Terms

mājhīauloṭhāḍopārīdīn

dhārehātpāryo

4.1.16 Frequency of Techniques Used in Gestures and Habits

Frequency and percentage of different techniques which were used in translating the terms under gestures and habits are presented in the following table:

Table 11

Frequency of Translation Techniques of Terms in Gestures and Habits

S.N.	Techniques	Frequency	Percentage
1	Literal Translation	1	20
2	Sense Translation	2	40
3	Mistranslation	2	40
	Total	5	100

There are altogether five cultural terms selected as study data in gestures and habits. The translator has adopted three translation techniques to translate them

in target language text. Sense translation (40%) and mistranslation (40%) are the equally used techniques followed by literal translation with 20%.

4.1.17 Technique-wise and Category-wise Comparison of Statistical Results

The overall analysis of the technique-wise and category-wise comparison of statistical results of *the Gurkhas Daughter* is presented in the table below.

Table 12

Technique-wise and Category-wise Comparison of Statistical Results

S.N.	Techniques	Categories										Total	
		Ecology		Material Culture		Social Culture		Religious Culture		Gestures & Habits			
		Fre	%	Fre	%	Fre	%	Fre	%	Fre	%	Fre	%
1	Literal Translation	4	50	3	21.42	5	31.25	3	42.85	1	20	16	32
2	Substitution	2	25	1	7.14	2	12.5	-	-	-	-	5	10
3	Addition	1	12.5	-	-	-	-	-	-	-	-	1	2
4	Claque	1	12.5	1	7.14	1	6.25	1	14.28	-	-	4	8
5	Sense Translation	-	-	2	14.29	2	12.5	-	-	2	40	6	12
6	Borrowing	-	-	5	35.71	-	-	1	14.28	-	-	6	12
7	Mistranslation	-	-	2	14.29	1	6.25	-	-	2	40	5	10
8	Paraphrasing	-	-	-	-	3	18.75	2	28.57	-	-	5	10
9	Couplet	-	-	-	-	1	6.25	-	-	-	-	1	2
10	Deletion	-	-	-	-	1	6.25	-	-	-	-	1	2
	Total	8	100	14	100	16	100	7	100	5	100	50	100

The above table shows that ten different techniques are employed in bridging gaps in translation of fifty cultural terms in the present study of *The Gurkhas's Daughter*. Among those ten different techniques, it is found that the translator frequently employed literal translation (32%) as a translation technique whereas addition (2%), couplet (2%) and deletion (2%) are the least employed techniques. Similarly, other frequently employed techniques are sense translation, mistranslation, substitution and paraphrasing. On the other hand, couplet, deletion, addition, claque has low frequencies. Only literal translation is found in all categories i.e. ecology, material culture, social culture, religious culture and gestures and habits. On the basis of their frequency in the study these techniques can be graded in hierarchical order as: literal translation, sense translation, borrowing, mistranslation, substitution, paraphrasing, claque, addition, couplet, deletion.

4.2 Summary /Discussion of findings

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

- i. The 50 cultural terms in the study have been classified into five categories in terms of their related meaning. They are ecology, material culture, social culture, religious culture and gestures and habits.
- ii. In translating cultural terms, ten different techniques were to be found employed to bridge the gaps in *The Gurkhas Daughter*. They were literal translation, substitution, addition, claque, sense translation, borrowing, mistranslation, paraphrasing, couplet and deletion.
- iii. Out of the total fifty cultural terms, 8(16%) are related to ecology, 14(28%) are related to material culture, 16(32%) are related to social culture, 7(14%) are related to religious culture and 5(10%) are related to gestures and habits.

- iv. Among the translation techniques used, literal translation (32%) had the highest frequency whereas addition (2%), couplet (2%), and deletion (2%) had the lowest. The other frequencies of other techniques were as: substitution (10%), claque (8%), sense translation (12%), borrowing (12%), mistranslation (10%), paraphrasing (10%).
- v. In the translation of cultural terms under ecology, four different techniques were employed and graded as literal translation (50%), substitution (25%), addition (12.5%) and claque (12.5%).
- vi. In the translation of material culture, six different techniques were employed and graded as borrowing (35.71%), literal translation (21.42%), mistranslation (14.29%), sense translation (14.29%), substitution (7.14%) and claque (7.14%).
- vii. There were different eight techniques employed in the translation of cultural terms under social culture category. Namely literal translation (31.25%), paraphrasing (18.75%), substitution (12.5%), sense translation (12.5%), claque (6.25%), mistranslation (6.25%), couplet (6.25%), and deletion (6.25%).
- viii. Four different techniques were employed in the translation of terms of religious culture. They were literal translation (42.85%), paraphrasing (28.57%), claque (14.28%), and borrowing (14.28%).
- ix. In the translation of terms of gestures and habits, three different techniques were employed. They can be graded as: sense translation (40%), mistranslation (40%) and literal translation (20%).
- x. Literal translation is the most widely used technique in translating all categorical terms.
- xi. Out of fifty cultural terms, five terms are translated using the technique of mistranslation. Mistranslation has created the gaps between SL and TL. For instance in the category of gestures and

habits *raised her middle finger* (SL)

mājhīauloṭhāḍopārīdīn(TL). This translation terms does not convey the SL meaning.

- xii. Lack of knowledge in proper word selection, editing and proof reading are some prevailing problems. For example *summer shawl*(SL) *pātalomajetro*(TL).

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

This chapter includes conclusion and recommendations. Based on analysis and interpretation of collected data, conclusion and recommendations are presented in the headings below.

5.1 Conclusions

This study suggests that culture specific terms misunderstanding causes translation inadequacies. It has been illustrated through the study of Parajuli's Translation of *The Gurkha's Daughter* that the translation of culture specific terms poses challenge that oblige the translator to try to find the most appropriate ways to translate them.

From the above discussion of findings and summary, it is concluded that the translator has employed various translation techniques ranging from literal translation to deletion in bridging gaps in translation of cultural terms in the story *The Gurkha's Daughter*. The translator has used literal translation most frequently and in reverse deletion, couplet and addition were least used techniques. Substitution, Paraphrasing, mistranslation were the techniques which were employed frequently in the translation of cultural terms.

The most important part of the translator in translating cultural terms was the least use of deletion technique. This enabled the target readers to understand the target text easier. Sense translation, borrowing and paraphrasing were frequently used techniques which helped to preserve the importance of SL culture and enabled the target readers to comprehend the SL meaning. This worked as if killing two birds with one shot. On the other hand, the translator has employed mistranslation in three categories which has caused cultural gaps and led the target readers to misinterpret the target text. For example in the translation of SL terms *raised her middle finger* is mistranslated as *m jh aulo h dop r d n*. However, preserving and conveying the cultural

aspects of the source text in the target text cannot be achieved without any distortion.

Finally, whatever may be said about the translation product, the translator has made his own reasons for translating terms the way he wants. This is why, some translation scholars regard translation as an individual creative act depending on subjective interpretation.

5.2 Recommendations

On the basis of the above findings and conclusion, following recommendations have been suggested.

5.2.1 Policy Related

The following policy related recommendations can be made on the basis of findings and conclusion:

- i. There is a need of the formulation of policy regarding the criteria, authenticity and practices of translation activity.
- ii. Permission for the publication of bilingual dictionaries should be given only with the proof that it is the production of experts.
- iii. The government run academy should provide institutional support to the translators.
- iv. Creating any translational works and conducting any kind of research of translation should be maintained into certain legal boundary so that it would be valid and reliable.

5.2.2 Practice Related

The following practice related recommendations can be made on the basis of conclusion and findings.

- i. The translator should ensure the importance of the every cultural identity before proceeding to the task of translation.

- ii. The translator should use the translation techniques in translating cultural terms depending upon the contexts and nature of terms.
- iii. A translator should give top priority to literal translation unless it distorts meaning or is very unnatural.
- iv. If there is availability of exact equivalent term in TL, the translator should not substitute the term.
- v. The translator should utilize footnotes as a translation strategy to give a broader contextual knowledge that would be great value to the TL reader.
- vi. The translator should consult dictionary and thesaurus while selecting the term.
- vii. The translator should avoid bad or mistranslation. He should read the text thoroughly, proper editing by serious proof reading, consult bilingual dictionaries.
- viii. The translator should take care of the target reader while translating the text from one language to another.
- ix. If the TL lacks the SL concepts, the translator should provide definition of the terms.

5.2.3 Further Research Related

The following further research related recommendations can be made on the basis of above findings and conclusion:

- i. The researchers can make a study on linguistic gaps and pragmatic gaps in this short story anthology.
- ii. Other researches can also be carried on idioms and metaphors in the light of skopos theory.
- iii. The researchers can make other study in multiple translations of the texts.

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APPENDICES

APPENDIX 1

Cultural Categories

1. A Ecology

S.N	SL Terms	TL Terms
1	orchid	sunākharī
2	dog	kukur
3	himalaya	Parvat
4	bamboos	bās
5	crop paddy	dhān
6	nettle leaves	sisnuu
7	breeze	ciso hāwā
8	bamboo stick	bāsko bhāṭo

1. B Material Culture

S.N	SL Terms	TL Terms
1	summer shawl	pātalō majetro
2	plates	thāliharu
3	notebook-sized blackboard	sileṭ
4	coat	koṭ
5	international airport	antarrāṭriy hawāī aḍḍā
6	TV	tībhī
7	e-mails	imel
8	rice and ghee	caru
9	binocular	durbīn
10	bamboo chairs	betko kursī
11	liquor	toñbā
12	burqa	būrkā
13	singara shop	samosā dokān
14	chopstick	capīṣṭik

1. C Social Culture

S.N.	SL Terms	TL Terms
1	mother	āmā
2	youngest brother in law	kānchodewar
3	sugarcoat	cilloghasāigarnu
4	priest	pādari
5	barbarians	_____
6	male	gharkomukhiyā
7	servent	kāmdār
8	farmers' market	hāṭbajār
9	pessimistic	pesīmistiḱ(nirāśāwādī)
10	vermilion	siurṁdokosindūr
11	hello	namaste
12	dozen years	bārhawar a
13	bride	kanya
14	sacred thread	janai
15	Second wife	sautā
16	memorial service	kājkiriya

1. D Religious Culture

S.N	SL Terms	TL Terms
1	soul	ātmā
2	temple	mandir
3	missionaries	dharmā pracārahāru
4	god promise	bhagawānkokasam
5	church	isāiharukoārādhānāgarnēṭhāu
6	conches	śāṅkha
7	amen	āmen

1. E Gestures and Habits

S.N.	SL Terms	TL Terms
1	paralyze her tongue	ḍarleunkojibrolarbarāunu
2	raised her middle finger	mājhīauloṭhāḍopārīdīn
3	as though struck by lightning	bijulīcamkejhai
4	fill our stomach	peṭpūjāgarau
5	raised his arm menacingly	dhārehātpāryo

Appendix-2

2 A. Ecology

Procedures

1. Literal Translation	SL Terms	TL Terms
	orchid	sunākharī
	dog	kukur
	bamboos	bās
	nettle leaves	sisnu
2. Substitution		
	himalaya	parvat
	crop paddy	dhān
3. Addition		
	breeze	cisohāwā
4. Claque		
	bamboo stick	bāskobhāṭo

2. B. Material Culture

Procedures

1. Literal Translation	SL Terms	TL Terms
	plates	thāliharu
	international airport	antarrāṭriyhawāīaḍḍā
	binocular	durbīn
2. Substitution		
	liquor	toñbā
3. Sense Translation		
	notebook sized- blackboard	silet
	rice and ghee	carū
4. Borrowing		
	burqa	būrkā
	coat	koṭ
	TV	tībhī
	e-mails	imel
	chopstick	capīṣṭik
5. Mistranslation		
	Summer shawl	Pātalomajetro
	bamboo chairs	betkokursī
6. Claque		
	singara shop	samosādokān

2 C. Social Culture

Procedures

1. Literal Translation	SL Terms	TL Terms
	mother	āmā
	youngest brother in law	kānchodewar
	servent	kāmdār
	hello	namaste
	memorial service	kājkiriya
2. Substitution		
	bride	kanya
	second wife	sautā
3. Paraphrasing		
	sugarcoat	cilloghasāigarnu
	male	gharkomukhiya
	vermilion	siuṁdokosindur
4. Sense Translation		
	priest	pādari
	sacred thread	janai
5. Mistranslation		
	farmer's market	hāṭbajār
6. Couplet		
	pessimistic	pesīmīṣṭik(nirāśāwādī)
7. Claque		
	dozen years	bārhawar a
8. Deletion		
	barbarians	_____

2. D. Religious Culture

Procedures

1. Literal Translation	SL Terms	TL Terms
	soul	ātmā
	temple	mandir
	conches	śaṅkha
2. Paraphrasing		
	missionaries	dharma pracārakharu
	church	īsāiharukoārādhānāgarnethāu
3. Claque		
	god promise	bhagawānkokasam
4. Borrowing		
	amen	āmen

2. E. Gestures and Habits

Procedures

1. Literal Translation	SL Terms	TL Terms
	as though struck by lightning	bijulīcamkejhai
2. Sense Translation		
	paralyze her tongue	ḍarleunkojibrolarbarāunu
	fill our stomachs	peṭpūjāgarau
3. Mistranslation		
	raised her middle finger	mājhīauloṭhāḍopārīdīn
	raised his arm menacingly	dhārehātpāryo

APPENDIX- 3

ROMAN TRANSLITERATION OF DEVANAGARI SCRIPT

(Based on Turner's, 1931). Nepali Alphabet and Diacritic Marks)

Phonetic Symbols used in the Thesis:

A	अ		K	क	क
	आ	॰	Kh	ख	ख
I	इ	ी	G	ग	ग
ĩ	ई	ी	Gh	घ	घ
U	उ	ु		ड	
	ऊ	॰	C	च	च
	ऋ	॰	Ch	छ	
E	ए	ै	J	ज	ज
Ai	ऐ	ै	Jh	झ	झ
O	ओ	ो	Ñ	ञ	ञ
Au	औ	ौ		ट	
~	॰		T	ठ	
am/	अँ			ड	
	अं		D	ढ	
h.	:		Bh	भ	भ
	ण	ण	M	म	म
T	त	त	Y	य	
Th	थ	थ	R	र	र
D	द	द	L	ल	ल
Dh	ध	ध	w/v	व	व
N	न	न		श	श
P	प	प		ष	ष
Ph	फ	फ	S	स	स
B	ब	ब	H	ह	

Note: The traditional letters क्ष, त्र and ज्ञ treated as conjunct letters.

For example,

क्ष=ksh

त्र=tr

ज्ञ=gy