

**TECHNIQUES USED IN TRANSLATING CULTURAL TERMS IN
RELIGIOUS BOOK: A CASE OF KIRAT MUNDHUM**

**A Thesis Submitted to the Department of English Education
In Partial Fulfillment for the Master of Education in English**

**Submitted by
Binod Limbu**

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

2022

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DECLARATION

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

Date: - February 27, 2022

.....

Binod Limbu

RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Mr. Binod Limbu** has prepared this thesis entitled **Techniques Used in Translating Cultural Terms in Religious Book: A Case of 'Kirat Mundhum'** under my guidance and supervision.

I recommended this thesis for acceptance.

Date: - February 27, 2022

.....

Dr. Renu Singh (Supervisor)

Lecturer

Department of English Education

Faculty of Education

TU, Kirtipur, Kathmandu, Nepal

RECOMMENDATION FOR EVALUATION

This thesis has been recommended for evaluation from the following **Research Guidance Committee**.

Signature

Dr. Gopal Prasad Pandey

Reader and Head

Department of English Education

Faculty of Education

TU, Kritipur, Kathmandu

.....

(Chairperson)

Dr. Bal Mukunda Bhandari

professor

Department of English Education

Faculty of Education

TU, Kritipur, Kathmandu

.....

(Member)

Dr. Renu Singh

Lecturer

Department of English Education

Faculty of Education

TU, Kritipur, Kathmandu

.....

(Member)

Date-2078/10/26

EVALUATION AND APPROVAL

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

Signature**Dr. Gopal Prasad Pandey**

Reader and Head
Department of English Education
Faculty of Education
TU, kritipur, Kathmandu

.....
(Chairperson)

Dr. Anjana Bhattarai

Professor
Faculty of Education
Department of English Education
TU, Kritipur, Kathmandu

.....
(Export)

Dr. Renu Singh

Lecturer
Department of English Education
Faculty of Education
TU, Kritipur, Kathmandu

.....
(Member)

Date- March 10, 2022

DEDICATION

This Research is dedicated

To

My Encouraging Father, Mother

Supportive Friends and

Inspirational Teachers

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Binod Limbu

ABSTRACT

The research work entitled **Techniques Used in Translating Cultural Terms in Religious Book: KIRAT MUNDHUM** was an attempt to identify the Limbu cultural terms in religious book and their equivalents in English translation and to find out the techniques used in translation of religious book KIRAT MUNDHUM. The study followed the Survey research design. The data were collected from secondary sources. Fifty cultural terms were selected from the religious book by adopting purposive non random sampling procedure. The main tool for data collection was observation. The major finding of the study was that five different techniques: literal translation, sense translation, substitution, deletion, and borrowing were employed while translating the cultural terms. Out of them, literal translation technique was the mostly used technique and deletion was the least used technique.

The study consists of five chapters. The first chapter deals with general background, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definitions of the key terms. The second chapter deals with the review of theoretical and empirical literature and conceptual framework of the study. Likewise, the third chapter deals with the methodology adopted for the study, design of the study, population, sample and sampling strategy of the study, research tools, sources of data, data collection procedure and data analysis and interpretation procedure of the study. The fourth chapter deals with the analysis and interpretation of the collected data descriptively and using simple statistical tool i.e. percentage. Similarly, the fifth chapter deals with the findings based on the analysis and interpretation of the data, conclusion derived from the findings and recommendations. This chapter is followed by references and appendices.

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LIST OF SYMBOLS AND ABBREVIATIONS

%	-	Percentage
&	-	And
CUP	-	Cambridge University Press
T. U.	-	Tribhuvan University
e.g.	-	For example
Ed.	-	Edition
et al.	-	And Other People
ibid	-	In the Same Place
i.e.	-	That is
p.	-	Page
pp.	-	Pages
SL	-	Source Language
TL	-	Target Language
ST	-	Source Text
TT	-	Target Text
SLT	-	Source Language Text
TLT	-	Target Language Text
Viz.	-	They are

CHAPTER ONE

INTRODUCTION

This is study on "Techniques used in Translating Cultural Terms in Religious book: A Case of Kirat Mundhum" which primarily intends to find out the techniques in the translation of cultural terms in the religious book. The introduction section consists of background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitation of the study and operational definition of the key terms.

General Background

Translation is the communication of the meaning of a source-language text by means of an equivalent target language text. The process of changing the meaning from one language into another language is known as translation. Das (2008, p. 3) says, "Translation is a transference of meaning from the source Language (SL) to the target Language (TL)". Das definition considers two languages SL and TL are used in translation. Actually, to define translation is always a difficult job because of the complex linguistic diversity of the world and its different representation of the world. Translation is generally considered as a bi-lingual and a bi-cultural activity. Newmark (1988, p.7) says, "Translation has been instrumental in transmitting culture". That focuses on the cultural aspect in translation. Similarly, Akbari (2013, p. 13) also states, "Language is an expression of culture." Cultural translation is a new area of the interest in the field of translation studies. While translating any text, two languages are involved in every piece of translation works and a translator stands as a mediator between two distinct languages. In other words, the translator must be aware of the linguistics as well as the cultural aspects of the texts because language is related to culture.

Translation is renowned as a great discipline that has a great effect on everyday life of human civilization. In our every part of the life, translation plays the particular role for our comforts; in our communication, educations, and literatures and so on. Bassnett (1998, p. 134) also states "Translation is still a young discipline and still has a long way to go". Similarly, Hatim and Munday (2005, p. 7) give view, "It can range from the translation of key international treaty to the different multilingual posters that welcome customers to a small restaurant." It plays a significant role to build up the

world wide communication. Translation has been categorized variously- as an art (Savory 1957), as science (Nida, 1964; Wills, 1982) and a combination of science, art, craft and skill (Newmark, 1981, 1988). It shows the different perceptions regarding translation.

Different scholars define the term translation differently. Catford (1965, p. 20) defines translation as "the replacement of textual materials in one language (SL) by equivalent textual material in another language (TL)." Brislin (1976) extends the idea of Catford and further writes:

Translation is general term referring to the transfer of thoughts and ideas from one language (Source) to another (Target), whether the languages are in written or oral form; whether the language have established orthographies or do not have such standardization; or whether one or both language is based on signs as with signs of the deaf. (p. 1)

But, Newmark (1981, p. 7) defines translation as "a craft consisting in the attempt to replace a written message and/ or statement in one language by the same message and/ or statement in another language". Similarly, Lefevere (1992, p. 14) gives his definition differently as "It is the truest kind of imitation. If you want to imitate you simply want to do as another does." Lefevere definition considers there is the imitation of source language context in to the target language context, where the form of language is changed without compromising the original meanings of the text. Furthermore, Bassnett (1998, p. 7) suggests on Andre Lefevere definition about the goal of Translation studies – "to produce a comprehensive theory which can also be used as a guideline for the production of translation".

The term translation is not understood within a single meaning. But, there are the different terminological variations such as: replacement, imitation, rendering etc are also used to define the term translation. Though, various scholars perceive it variously. However, the common point is that translation is the interpretation 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 same/ approximation message. Moreover, translation is also understood as both process and product and as well as both linguistic and cultural activity.

To sum up, translation is the changing of meaning from source language to target

language. It is not simply an act of imitation, copy or substitution but it is a means of innovation, innovation in the receiver or target language. The major goal of translation is to conveying the spirit and manner of the original and establishing a relationship of equivalence between sources text (ST) and target text (TT), while taking account a number of constraints. Similarly, translation is also considered as one of the brain forming task of the translator, in where a translator deals both linguistic and cultural activities to keep the originality of the text. So, the translator should have the competence in both languages. It does not only require the sound knowledge of languages but also requires a difficult art and skill in safe guarding spirit and content of the language. In this regard, translation is both science and art.

Statement of the problem

Language is a system of arbitrary vocal symbols by means of which human beings communicate. Thus, language is a means of communication, a part of a culture and society. Due to this reason, both language and culture are inter-related. While translating the text is translated one language to another, just dealing with linguistic factor is not sufficient. Along with linguistic factor, translator also need to concern about cultural factor. Thus, translation is understood as both linguistic and cultural activity.

Translation is not only rendering of meaning but it is the transfer of meaning where translator keeps both linguistic and cultural phenomenon in the mind. In this regard, defining translation only from linguistic perspective does not provide comprehensive account of translation. It is believed that translation should also be concerned with the cultural perspective. Because of the meaning of the text is largely shaped by the culture.

Language is largely culture oriented and therefore, translators face the problem of translating certain culture based words into another language with a different culture. And the translator should also be aware about the both linguistic and cultural perspectives. Similarly, the degree of the gap between SL culture and TL culture play highly responsible role in translation. Without understanding the cultural aspects of the text, translation becomes hardly possible.

While reading the religious book: Kirat Mundhum, I found some of the cultural gaps due to some translation techniques and where some of the cultural terms

were also deleted by the translator. Therefore, the present study "Techniques used in Translating Cultural Terms in Religious book: Kirat Mundhum" made an attempt to find out the different techniques to translate the cultural terms from Limbu language to English language. The religious book: Kirat Mundhum " is originally from Limbu Language. Firstly, it was written in Limbu language then based on that version of Limbu, it was translated into English language. Here in my research, the Source Language is Limbu and the Target Language is English. So, in English version of this religious book has many kirat words that are borrowed and somehow they are also similar to Limbu language (SL). Here, various techniques are used while translating the cultural terms.

The present study explored the cultural terms with cultural categories and different techniques while translating text from source language to target language. The cultural terms used in source language are unfamiliar to translate in to Target Language. However, the job of translator is to find out such gaps and employ the appropriate techniques while translation text. The translator has to make a balance between maintaining close fidelity to the original text and utter freedom from it. In this regard, this study found attempt to find out different strategies/techniques while translating the religious book. I am interested to research in the field of translation with this book because of very few researchers has conducted researched in the field of religious books. On the one hand, translation is one of the widely useful techniques in the field of language teaching as well as other field like literature, business, and communication and so on. While I read this typical Kirat religious book "Mundhum", I found so many cultural words, which motivated me to conducted research about the techniques and gaps of those religious cultural words. The findings of the study has great impact for the beginner translators and researchers and also will be helpful for those who have determined translation as their destiny.

Objectives of the study

The following were the main objectives of this research:

- I. To identify and categorize the cultural terms used in "Kirat Mundhum".
- II. To find out the techniques and their frequency employed in translating cultural terms in the religious book.
- III. To suggest some pedagogical implications.

Research Questions

The research questions of the study were as follows:

- I. What are the cultural terms used in the religious book "Kirat Mundhum"?
- II. Which techniques are employed by the translator to translate the book?
- III. Which of the techniques are used most often?

Significance of the Study

The study provides some insights on cultural aspects of translation. It was helpful to understand different types of techniques while translating the cultural terms in order to maintain the original flavor of the source text and the gaps due to the selection of such techniques. The findings and pedagogical implications will be helpful for students, teachers, translators, translation evaluators, writers, researchers and others who are interested in the field of translation. It will also be helpful in translating Limbu cultural bond terms into English and vice-versa each possible which will minimize the gaps and help for conveying the intended message to the readers.

To be specific, all the people who are directly or indirectly involved in translation and translation teaching and learning will be benefited for the study. Similarly, the teachers as well as the students shall be benefited with this research.

Delimitations of the study

The study has the following limitations:

- i. The study was limited only to cultural words found in religious book "Kirat Mundhum".
- ii. The study was limited in 50 cultural terms.
- iii. The study was limited to the study of techniques found in the translations of cultural words.
- iv. The cultural words were limited to the original version of the religious book "Kirat Mundhum" and their equivalent terms from its translated version only.

Operational Definition of the key Terms

The key terms refers to those terms which are used maximally and important in this research. The major key terms are listed as below:

Equivalence: Translation equivalence is similarity between the source text and

target text. It refers to the approximation of the meaning of the two cultural terms. In my research, it refers to the approximation of the meaning of the cultural words translated from Limbu language into English language.

Source language: The source language is the language being translated from. Here, in this research, source language refers to Limbu language.

Target language: The target language is the language being translated to. Here, in this research, target language refers to English language.

Culture: Culture means certain traditions and customs that a society follows from generation to generation. In this research, culture refers to the cultural terms, values, norms and assumptions of English people particularly in case of the religious book "Mundhum".

Techniques: Techniques mean the strategies that a translator employs for bridging the gaps. In this research, techniques are the methods/ strategies that the translator has employed while translating the text.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

This chapter consists of review of related theoretical literature, review of related empirical literature, implication of the study and conceptual framework of the study. Different theoretical perspectives and different previous study/ work in the field of translation are included in this portion.

Review of Related Theoretical Literature

Under this section, translation and translation studies, translation as process vs. product, importance and scope of translation, relevance of translation in language teaching, techniques in translation and cultural categories are included.

Translation and Translation studies

Defining translation is always difficult job it's because of the various reasons such as cultural differences and linguistic variations. For this, Quirk (1974, p. 12) puts translation as "one of the most difficult task that a writer can take upon himself." Similarly, it is also influenced and shaped by linguistic theory, philosophical transmitting message from one language to another but it is transcription of something new. Nida (1964, p. 9) says, "No single definition is complete for translation". In this regard there are numerous definitions which incorporate different perspectives namely; linguistic and cultural perspectives.

Highlighting the linguistic aspect, Catford (1965, p. 43) defines translation as "Translation may be defined as follows: the replacement of textual material in one language by equivalent material in another language." This means two languages: SL and TL are used in translation in the form of communication. Similarly, McGuire (1980) states that translation involves the rendering of a source language (SL) text in to the target language (TL) so as to ensure that:

- The surficial meaning of the two text will be approximately similar and also
- The structure of the SL will be preserved as closely as possible but not so closely that the TL structure will be seriously deserted. (p. 2)

Supporting the above views on translation, Dubois (1973, as cited in Bell 1991, p. 5) defines "Translation as the expression in another language (or target language) of what has been expressed in another, source language, preserving

semantic and stylistic equivalence.” That means the translator should be concerned on keeping and preserving the semantic and stylistic equivalence of the text.

Furthermore, Bassnett (1998, p. 11) writes, "Translation involves the rendering of a source language (SL) text into the target Language (TL)." Here, Bassnett focuses on the linguistic aspect of translation.

Bhattarai (2004, p. 2-3) has also focuses on four requirements while defining the translation:

- a. Making sense
- b. Conveying the spirit and manner of the original
- c. Having a natural and easy form of expression
- d. Producing a similar response

Similarly, Robinson (1997, p. 43) has defined translation differently from other scholars that translation is more about the creative imagination than it is about rule governed text an analysis. This definition mainly considers that translation is the creative art only governing the rules while translating is not sufficient.

Heylen (1993, p. 20) states focusing on the cultural aspect of the translation as “a process of negotiation between two (or more) series of cultural codes and systems, as the product of 'trans-coding' different cultures, and not solely as the result of a crossing of linguistic barriers".

Riccardi (2002, p. 86) says, "The translated text is well anchored in the target culture and, in transposing the original, the translator will be confronted with culture- bound expressions or situations." Here, Riccardi focuses on the cultural aspect of translation i.e. Cultural factors need to be taken in to an account.

The scholars of the translation under the cultural perspective do not agree on defining translation as only from the linguistic activity due to the lack of the comprehensible account of translation. They further argue that cultural aspects of the text need to be considered for the original flavor. It is because meaning of the text is largely shaped by the culture, where both culture and language are inter-related with each-other. To support this, Lefevere (1992, p. 14) states, "Translations are not made in a vacuum. Translators function in a given culture at a given time." Therefore, the translator should always concern about the cultural meaning of the text along with linguistic meaning in the process of translation.

There is no any single and exact definition about translation. Different scholars define the term translation in their own way. However, the main theme of various definition of translation is to transfer the idea of text in one language to another language with maintaining the original flavor of the text. It is sure that translation does not mean only the transfer of the idea or conveying the message of source text but also it must be comprehensible to the target readers. So, the translation is not only the imitation of the text, along with, it is more creative, artistic and scientific that needs to keep the original flavor of the text. Thus, to be a good translator there must be the syntactic, semantic, stylistic and text pragmatic comprehension.

In the other hand, translation studies deal with the study of various issues or the problems in translation process. In other words, it is the study of various translation activities. James Holmes firstly developed the concept of Translation Studies. His seminal paper "The Name and Nature of Translation (1972)" set out to orient the scholarly study of translation. Bassnett (1996) talks about the translation studies focusing as a new discipline as:

It covers such a wide field; it can be roughly divided into four general areas of interest, each with degree of overlap. Two are product oriented, in that the emphasis is on the functional aspect of the TL text in relation to the SL text, and two of them are process oriented, in that the emphasis is on analyzing what actually takes place during translation. (p. 2)

Similarly, According to Holmes (1972 pp. 67-73), Translation Studies is divided in two groups: 'Pure' and 'Applied'. The former is concerned with the descriptive study of translations and translation theories whereas the latter is about practical concerns like translator training, translator aids and translation criticism. Furthermore, Baker (1992, p. 227) states "the academic discipline which concerned with the study of translation at large, including literary and non-literary translation.

In conclusion, translation and translation studies have emerged as a separate discipline after the Second World War, which studies various issues of translation. The concept of translation has acquired a new dimension in the twenty first century- particularly with the emphasis on language and role of language in

literature. It is concerned with researching issues, theories and practices of translation. It concerns with various translation strategies, translation pedagogy, research in translation and activities of translation process.

The Importance and Scope of Translation

Translation is a human activity of a great antiquity. Since, the industrial revolutions, developments in technology communication and business have changed translation greatly. It is an active of great importance in the modern world and which cannot be underestimated and it is taken as the subject of interest not only to linguistics, professionals, amateur translation, and language teachers but also electronic engineers and mathematicians. Thus, we can say that translation is versatile means of communication in transferring knowledge, truth, culture and idea. Translation can be applicable to each and every field: language teaching, literature, science and technology, business and so on. Furthermore, Awasthi et al. (2011, p. 88) states "Translation can also help significantly to the spread of the third world culture around the globe." This considers that translation is playing vital role in spreading the third world cultures. Similarly, Jumpler (1961, as cited in Newmark, 1981, p. 3) shows the importance of translation as "the twentieth century has been called the age of translation." And thereby the present century is the age of translation and its importance is being greater day by day.

Moreover, about the importance and scope of translation Bassnett (1998) has also given an emphasis on as:

Translation studies, therefore, is exploring new ground, bridging as it does the gap between the vast area of stylistics, literacy history, linguistics, semiotics and aesthetics. But at the same time it must not be forgotten that this is a discipline firmly rooted in practical application. (pp 6-7)

Similarly, about the importance of the translation, Wilss (1982, p. 18 as cited in Bhattarai 2004, p. 13) the greatest contribution of translation is regarded as "civilizing cosmopolitanism." In the past, it was used as transferring religious thoughts and beliefs. It has played crucial role to establish world literature. Today translation is also proper means for young languages to grow and flourish in to

full-fledged structure. It is an important technique to learn a foreign language and similarly tools for business learning. In this sense, translation has already become a reliable means for intercultural communication by bridging the gap among the people from diverse linguistic and cultural background. Similarly, Adewuni (2007, as cited in Awasthi et al., 2011, p. 88) states "Translation helps people appreciate others and respect their ways of thinking as summed up in their cultures."

Thus, translation of text either it is in literary, scientific or cultural is equally important. In the modern period of global village, the significance of translation is increasing day by day. Translation helps to introduce different culture to the readers of various cultures. Furthermore, the world has galloped with the wings of translation for promoting universal relationship and involvement in the present scenario. Translation helps to transfer the knowledge from one culture to another culture of the different countries. It has helped to bring cohesion in our multi-lingual and multi-cultural society. As it does not have religious, political and geographical boundary, translation is like stabilizer between two languages, mediation between two people, their culture and their civilization separated by time and space. So, translation has great importance and large scope in developing world communication, language and literature.

Theories of Translation

Translation theories concern primarily on the practical aspect of translation. They are the method of translation. Das (2008) writes "translation Theory" is and is not a new field; though it has existed only since 1983 as a separate entry in the Modern Language Association International Bibliography, it is as old as the tower of Babel (Gntzker, 1993, p.1) cited separate discipline of the translation which can be seen in past as well as present. Since translation is an interdisciplinary field of study, the development in other fields of studies like literature, philosophy, culture, religion stylistic makes a great contribution to the development of translation theories. Awasthi et al. (2014, p. 82) view that the theories of translation refer to the overall understanding and approach of dealing with the text. But they are less concerned with strategies that are adopted during translation. They further mention following theories of translation.

Philological Theories

The philological theories of translation are concerned primarily with the translation of literary texts. These theories are based on the philological approach to literary analysis. Moreover, these also consider the relationship of language with history and culture while translating the text. Riccardi (2010) and Pym (2010 as Awasthi et al. 2014) write: Although the philological theories were primarily dominated by the translation of religious texts, from the mid-twentieth century, with the wider adoption of cultural anthropology in literature and sociology, their focus shifted towards the discussion of culture and cultural meaning in translation (p.80).

In this regard philological theories focus on the large structure unit of discourse. They are concerned with the cultural meaning of the texts.

Linguistic Theories

Linguistic theories of translation are based on a comparison of the linguistic structure of source and receptor texts rather than a comparison of literary genre, stylistic feature and culture.

Sociolinguistic Theories

The sociolinguistic theories of translation relate translation to communication theory rather than to a specific linguistic theory. It gives emphasis on the functional aspect of a text.

Translation as Process vs. Product

It is one of the major burning issues and area of study in translation studies.

There is the still debate between Translation experts regarding either the translation is process or product. In the past, translation was only regarded as the study of product but in the now, it has emerged as the process and experts have begun to study and discuss the process of translation. For this, Hatim and Munday (2004, p.55) point out that we can analyze translation from two perspectives that of a "process", which refers to the activity of turning a ST into another language, and that of a „product“, i.e., the translated text.”

Translation is understood as the process where the various techniques and strategies are used in translating the text from SL to TL. Furthermore, it concerns with different methodology, techniques and strategies that a translator employs while translating the text. Emphasizing translation as process Holmes (1972, p. 72) states, "process

concerns itself with the process or an act of translation itself." This opinion considers that translation is an activity. Similarly, Catford (1961, p. 20) states, "translation as a process, is always unidirectional: it is always performed in a given direction; 'from' a Source Language 'into' a Target Language." It means process is invisible, dynamic and segment. Process is invisible cognitive strategy. To give the appropriate meaning of a text, a translator should have knowledge of the grammar, semantic, syntax, idioms and collocations of the SL, as well as the culture of its speakers.

Similarly, translation as product is visible finished form of the whole translation process. Traditionally, product was more emphasized rather than process. Product is what we see as a final, fixed and a whole matter from process. Based on Holmes (1972), what we can say is that product has traditionally become an important area of academic research in translation studies. We can evaluate the text whether it is good or bad when we have the production of text. It means on the basis of product the process is evaluated.

To sum up, translation as a process is invisible cognitive strategy whereas product is visible finished item of the whole translation process. The translation product depends upon its process. In this sense, process is more important than product.

Relevancy of Translation in Language Teaching

Translation is an interdisciplinary field of study. The contribution of translation in the field of language education cannot be underestimated. The linguistic unit of translation cannot be ignored in language teaching. Translation is a most important technique to learn foreign language. Heylen (1993, p. 1) states, "In recent years, the field of translation studies has become a relatively independent discipline with clearly delineated goals". That statement focuses translation as the new and independent discipline.

Grammar translation method was used as a sole procedure of language learning and teaching in the past but now its importance is equally increasing day by day as the significant techniques. Similarly, in communicative approach to language teaching translation is not avoidable but desirable, where translation can play the valuable roles. For the further explaining, Widdowson (as cited in Phyak, 2005, p. 88) puts forward his opinion;"semantic and pragmatic translation can be used as teaching device for

learners who need the TL as an additional medium for scientific communication." In this regard, translation is useful for teaching difficult language structures of second language or foreign language or target language. Translation as a teaching- learning technique can play very important role. It has been noticed by many foreign language teachers and trainers and supported by recent research works. Thus, it has a pedagogical value since it helps to develop language competence, which is significantly helpful for language teaching and learning. So, translation helps to teach language easily by translating. It is very easy to teach vocabulary for lower classes by using translation methods. Naimushin (2002, as cited in Awasthi et al. 2011, p. 430) has given a new identity to translation as the fifth skill, others being listening, speaking, reading and writing. This means translation has emerged as the new skill in the recent era.

To sum up, translation helps in developing both knowledge i.e. strengthening the knowledge base of students and skill i.e. enhancing the skill required for translating.

Cultural categories

Culture refers to way or life of community, system of government, religious beliefs and values, geographical, social class, sex, age, profession, capacity and the member of the society. Similarly, culture is also defined as the way of living of the particular society. In this regard, Newmark (1988, p. 94) defines culture as "the way of life and its manifestation that are peculiar to a community that uses a particular languages as its mean of expression". This shows that translation is not only a language specific but it is also a cultural activity. A good translator must not only a bi-lingual but s/he should be a bi-cultural. Translation is a cross cultural process as it establishes a bridge between two speech groups.

The concept of culture has been the concern of many different disciplines such as philosophy, sociology anthropology literature and cultural studies. Cultural translation is a new area of interest in the field of translation studies.

Adopting Nida, Newmark (1988, p. 95) has made five folds classification including ecology, material culture, social culture, Organizations, custom, ideas and gesture and habits. Here, my research was based on Newmark's cultural classification in the selection of cultural terms.

I. Ecology

Ecology refers the relation of plants and living creatures to each other and to their environment. Geographical features like plants, animals, hills, lakes, rivers, etc. are included under this.

II. Material culture (artifacts)

It is defined as the things that are made by man and are famous within a culture which are material. It includes foods, clothes, houses and towns, transport, ornaments etc.

III. Social culture

In considering social culture one has to distinguish between denotative and connotative problems of translation (Newmark, 1988, p. 96). In this case, the translator uses different strategies for translating social cultures in the context. Any activities which do work and duties can be considered in the category.

IV. Organizations, customs, ideas

Historical terms, international terms, religious terms, artistic terms, political and administrative terms are included under this category.

V. Gestures and habits

It denotes the 'cognitive' and sometimes 'denotative' meaning where concept is a part of common systems of language shared by members of speech community. This category includes the conceptual terms. It is concerned with those terms which are non-concrete or abstract terms whose concept can be given only by definition not showing the real and direct meanings. Such terms are feeling, wishes, emotions etc.

In conclusion, it cannot be found out the same culture all over the world. Every culture is unique because of its own norms, values, rituals, language and etiquette. These: ecology, material culture, social culture, organizations, customs, ideas and Gestures and habits culture are the five general categories that provide the general picture of the culture. When we observe and analyze the language of any culture then these categories help us to identify the culture specific terms of that language.

Techniques of Translation

Translation is a very difficult job where a translator has to face different problems ranging from linguistic and cultural level. Translation is a product of rendering the meaning/ message from one language in to another language. Bhattarai (2004, p. 2) says, "Translating is primarily an act of transforming message from one language to another, or into some other dialects of the same that are distanced by time or space." There are two languages involved in translation: Source language text and the Target language text.

The language which we translate is understood as Source language text and the language into which the meaning is being translated is the target language text. It is a very challenging and difficult task where a translator has to face many problems. To avoid those problems and to compensate various gaps, the translator has to apply various techniques. Techniques, here refers to the strategies and a procedures used to bridge gaps between two languages. Newbert (1983, as cited in Newmark, 1981, p .68) states "one word of SL text and TL word in the translation rarely correspond semantically and grammatically hardly ever". Whatever may be the case, the techniques of translation are weapons to the translator to cut through the maze of translation problems.

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

- a. Nida (1964, p. 24) has roughly divided translation in to two categories:
 - i. Technical and
 - ii. Organizational

- a. Pinchuk (as cited in Adhikari, 2004, p.25) has suggested the following procedures focusing primarily on the translation of the cultural terms:

- i. Transcription
- ii. Transliteration
- iii. Borrowing
- iv. Literal translation
- v. Transposition
- vi. Modulation
- vii. Adoption

a. Ivir (1987, p.38 as cited in Adhikari, 2004. P. 26) has discussed the following procedures focusing primarily on the translation of cultural terms:

Borrowing

- i. Definition
- ii. Literal translation
- iii. Substitution
- iv. Lexical creation
- v. Omission
- vi. Addition

a. Similarly, Newmark (1988, pp. 81-91) has stated the following seventeen translation techniques:

- i. Transference
- ii. Neutralization
- iii. Cultural equivalent
- iv. Functional equivalent
- v. Descriptive equivalent
- vi. Synonymy
- vii. Through translation
- viii. Shift or transpositions
- ix. Modulation
- x. Recognized translation
- xi. Translation label
- xii. Compensation
- xiii. Componential analysis
- xiv. Reduction and expansion
- xv. Paraphrase
- xvi. Couplet- triplet- quadruplet (CTQ)
- xvii. Notes, additions, glosses

From the above discussion, it is clear that different scholars have presented different techniques used in translating process. Almost all the techniques are defined by different scholars overlap in each other. They have given different names to the same techniques. Among the above-mentioned techniques, the following techniques are found frequently adopted while translating SL terms in

to TL terms.

i. Literal Translation

Literal translation technique is one of the widely used techniques in the field of translation which searches for close correspondence of moving between ST and TT. It is also called word for word translation because in this translation the SL grammatical construction are converted to their nearest TL equivalents. It is one of the easiest and simplest ways of translation and it occurs whenever word by word replacement is possible without breaking rules in the larger language. For example:

SL Terms

(Sangram pedang)

TL Terms

Heaven

ii. Substitution

Substitution is a technique of translation available to the translator in cases in which the two cultures display a partial overlap rather than a clear cut presence vs. absence of a particular element. The translator replaces the cultural elements by similar words, or near equivalent words or generic words meaning in TL. SL items are subsumed by equivalent TL items to overcome the translation gap. For example:

SL Terms

(Khajum Mangjum)

TL Term

Temple

iii. Deletion

Deletion technique is a process where some lexical items, phrases and sometimes even the whole sentences are omitted, if there is lack of appropriate culture correspondent in TL. For example:

SL Terms

(Tagera Ningwafuma)

TL Terms

God

iv. Blending

In blending technique of translation, there is the fusion of two words. Blending refers to those words which are coined through borrowing one constituent from the SL or Donor language and reproducing or translating the other constituent of the construction. For example:

SL Terms

(kenda Lang)

TL Terms

Dance

v. Sense Translation

This technique is used when the exact SL equivalent term is not available in TL. In this technique, not the words but the meanings are translated. For example:

SL Terms

(Tharam)

TL Terms*Bed***vi. Transference/ Borrowing**

In translation of the cultural terms from SLT into TLT, it is most widely used technique. Newmark (1988, p. 82) states "normally names of all living and most dead people; geographical and topographical names; names of periodicals and newspapers; titles of as yet un-translated literary works, plays, films and some cultural terms are transferred." It is used only if the equivalent terms is absent in TL. It includes loan word or translation. For example;

SL Terms

(Mundhum)

TL Terms*Mundhum***vii. Claque**

It is a technique of translation, where each unit of translation is translated in to the equivalent unit in another language. The unit of translation may be a morpheme, a word, a phrase, or even a short sentence. For example:

SL Terms

(Sanarung Yan)

TL Terms

Peace Day

viii. Back Translation

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

SL Terms

(Him)

TL Terms

House

ix. Paraphrasing/ Definition

In translation SL terms are replaced by the short definition or paraphrasing. In other words, additional or clear information is provided for the SL term. It is an amplification explanation of the meaning of a segment of the text. Normally, if the term is replaced by definition for the SL term, the SL term is replaced by definition or description. Paraphrase is an extended synonymy and inevitably an expansion and a diffusion of SL terms. For example:

SL Terms

(Hapcheyangba)

TL Terms

Eyes were filled with tears.

The above discussion shows that there are different techniques while translating the SL in to TL. Translation is understood as the process of maintaining the nearest equivalent text from one language to another language whether it is written or oral. Although, there might be the gaps in meaning in translation, if the translator do not well consider about the techniques of translation. Therefore, for the balancing of the meaning in translation, the translator should adopt the above those techniques.

An overview of the Religious book "Kirat Mundhum"

Kirat Mundhum is a religious book by Iman Singh Chemjong in 2015 AD. The book is published in three languages Limbu, English and Nepalli. The book is published by Yalambar Foundation, Nepal and Tummyahang publication Fund, UK. The English version of this religious book is also translated by Chemjong himself. The whole book is concerned about the kirat religious.

The Limbus are the one of the nationalities of eastern Nepal with the population ' 367,300 and the native speakers 343,603' which are 1.46 % and 1.29% respectively, out of the nation's total populations (26,394,504) (CBS 2012).

According to Ukyab and Adhikar (2000) ' the limbus original and ancestral stronghold spans from the Arun River in Nepal and the kingdom of Sikkim in the east (P.41). This means that the Limbus are inhabitant of the eastern part of Nepal. Their language is commonly identified as the Limbu language which is an offshoot of the eastern Himalayan sub-group of the Tibeto-Burman language family. This language comprises four dialectal variants as Chhathare, Phedape, Panchthare and Taplejungge (Weidert and Subba 1985). But from the point of view of purpose and usage, it exhibits two distinct varieties. They are 'ordinary language variety' and the next is 'ritual language variety' or the Mundhum

language variety. In this regard, the Mundhum language variety is employed only in the special purpose i.e. ritual performance whereas the ordinary form of language serves the function of day-to-day communicative purpose. The Mundhum is a folk-epic orally recited by the Limbu priests locally known as Sambas is the special purpose as in the ritual performance. The Mundhum is, thus an oral recited form which 'is usually chanted in the forms of songs, prayers, psalms, verses, litanies, invocation or incantations with certain occasions with certain rituals' (Subba, 1995). It having a wider range of usage in the Kirat Limbu community has astonishing varieties within it. Referring to its wider range of varieties, Tumbhang (2013) rightly opines that Mundhum has been used simply from illness healings (exorcising) to supernatural phenomena dealings. Hence, Mundhum covers many aspects of the Kirat culture, customs and traditions. The variations involving in the Mundhum are briefly discussed underneath.

Kirat Mundhum is also known as Kirati Mundhum or Kriatism, is the indigenous Indo religion of the Kirati ethnic groups of Nepal, Darjeeling and Sikkim, majorly practiced (Rai, Limbu people) / Limbu, Sunuwar, Yakka, Thami, Jirel, Hayu and Sarel peoples in the north-eastern Indo subcontinent. The practice is also known as Kirat veda, Kirat ko veda or Kirat ko ved. According to some scholars, such as Tom Woodhatch, it is shamanism, animistic religion or blend of shamanism, animism (e.g. ancestor worshiping of Yuma Sammang/Tagera Ningwaphumang and paruhang/sumnima), and Shaivism. It is practiced by about 3.1% of the Nepali population.

Mundhum is divided into two parts. The first is called the Thungsapa Mundhum and the second is called Peysab Mundhum. The Thungsap Mundhum is the original part and was originally passed down orally prior to the art of writing. It is referred to as the oral Mundhum in books. It was an epic recited in songs by the learned Sambas or poets. The Kirat priests in the beginning were called the Sambas where, Sam means songs and, Ba means the one who (male) knows the songs or Sam. The Peysap Mundhum is a written book about religion. It is divided into four parts. They are the Soksok Mundhum, Yehang Mundhum, Sapji Mundhum and Sap Mundhum.

Review of Related Empirical Literature

A number of texts have been translated from English into Nepali and vice

versa. But, there is not found any research from Limbu to English and vice versa in the department of English Education. Some of them which are related to present study are reviewed here:

Arayal (2011) carried out a research on "Techniques of Translation: A case of 'Anuradha'. She collected one hundred and twenty cultural words from the original version along with their equivalent terms. She used non-random judgmental sampling procedure. As the tools for the data collection, she used the check- list and observing for collecting equivalent terms from both. From each of the five categories such as: ecology, material culture, religious culture, social culture and organization and conceptual terms. She found thirteen types of techniques for translation: literal translation, transference/ borrowing, sub situation, claue, couplet, omission/deletion, blending, paraphrasing/definition, back translation, elaboration, addition, naturalization, sense translation, mistranslation. She remarked the literal translation as the most widely used technique of translating cultural terms and mistranslation was the least. She found that for translating the some words the translator can use two techniques in two different places.

Similarly, Pokhrel (2011) carried out a research on "The Techniques and Cultural Gaps of Translation: A case of Novel Samanantar Aakash". He collected one hundred terms from the both ST and TT by using the non random judgmental sampling procedure. He used check- list tool for collecting the data. He found Nine types of techniques: Literal translation, Borrowing/ Transference, Substitution, Definition, Back translation, addition, Deletion, Sense translation, Blending and Claue. She found three types of Gaps in translation: Linguistic Gap, Cultural Gap and Extra Linguistic Gap. Among the translated terms Literal Translation was most frequently used technique and blending was the least respectively. Many instances of substitution were found in this translated version of the Novel. Most of the pairs had gaps in semantic level as they cannot provide exact meaning of SL.

Bhujel (2011) carried out a research on "The Techniques and Gaps in Translation of Cultural Terms: A Case of the Drama "Romeo and Juliet". He collected 200 cultural terms from the original version and their equivalent terms

from the translated version of the same drama. He used nonrandom judgmental sampling procedure for the data. The observation for the collection of the data as the tools. He found nine types of techniques for translation such as: literal translation, substitution, definition, addition, deletion, claque, mistranslation, sense translation, borrowing and remarked the literal translation as great. He found that literal translation, sub situation were found in all the categories, lack of knowledge in proper word selection, editing and proof reading are prevailing problems and the translator was unable to create the semantic equivalence in some instances between SL and TL concepts because every language has their own beliefs and concepts.

Like this way, Bhattarai (2012) carried out a research on "The Techniques and Gaps in Translation of Cultural Terms: A Case of Muna- Madan. The objectives of this research were to identify the Nepali Cultural terms used in the novel and to find out the techniques used in translation and point out the gaps. The data for the research were collected from the secondary sources only. Total one hundred cultural terms were selected using purposive non- random sampling procedures. She has tried to find out five different categories of cultural terms. This study shows that nine different techniques are used in translating cultural terms. Among them, literal translation is the most widely used techniques i.e. 30% and deletion is the least one i.e. 1%.

Tamang (2012) carried out a research on the title "Techniques in Translation of Cultural Terms: A Case of Novel Siddhartha". The objectives of the research were to find out the techniques and their frequency employed in translating English cultural words in to Nepali version of the Novel. He has used the secondary sources of data to collect the data. One hundred and Fifty words were selected using purposive non- random sampling procedure. Observation was used for data collection from the translated version of novel. Five different categories were used for the cultural terms. Similarly, ten different techniques were found out in this research. Among them, literal translation (14.33%) is the highest used techniques where as blending technique (0.67%) was used as the lowest in translation.

G.C. (2017) carried out a research on "Gaps found and techniques used in

Translation of Cultural Terms: A Case of Novel Lolita". He collected one Hundred cultural terms from the original version and their equivalent terms from the translated version of the same Novel Lolita. He used purposive non- random sampling procedure to collect the data. He used secondary sources data for the research. The data were collected by the check- list and observing. And the data were analyzed by using simple statistical tools. He found ten types of techniques for translation such as: Transliteration, Literal Translation, Transference/ Borrowing, Substitution, Lexical Creation, Paraphrasing/ Definition, Deletion, Back Translation, Claque and Addition. Among the seven techniques employed in translation of the cultural terms, literal translation had the highest frequency and the addition had the lowest frequency. He found many instances of borrowing and substitution on the translated version of Lolita. The researcher also found that the translator has tried to maintain the original flavor of SL.

Joshi.(2017) carried out research on "Techniques and Gaps in Translation of Cultural Terms: A case of The Novel Summer Love". He collected 100 cultural terms from the original version and their equivalent terms from the translated version of the same novel. He adopted purposive non-random sampling strategy for collecting the required. He found seven types of Techniques for translation studies: Literal translation, Sense translation, Transference, Substitution, Definition, Deletion and Addition. She found Literal translation (26%) is most widely used technique of translating in cultural terms and Definition (1%) is the least. He collected the cultural terms from each of the five categories such as: Ecology, Man-made culture, Social Culture, Religious culture, Conceptual Terms. He found most of the pairs have gaps in semantic level as they cannot provide exact meaning of SL. Deletion technique had created gaps in translation.

Palli (2017) carried out research on "The Techniques and Gaps in Translation of cultural terms A case of The Autobiography HIMALMA CHALIS DARSHAN. The objectives were to find out the Nepali cultural terms and their equivalents in English translation. To find out techniques employed in the translation of Nepali cultural terms in the translation process. Survey research design was used to conduct research and primary and secondary data were collected. For the sampling procedure, a purposive non random sampling strategy was used. As the sample, 100 cultural terms from the text were selected. The finding was that five

different techniques were employed in translating the terms under religious culture namely, literal translation 22 (30.77%), borrowing (23.08%), elaboration (30.77%), blending (7.69%) and deletion (7.69%) and translator has made very good exercise to make the translated version as similar as original version. So, no more gaps were found.

Furthermore, Pokhrel (2018) researched on the title “Techniques of translating the Cultural Terms in a case of a Religious text A Second Chance”. The major objectives of his research are to find out the cultural categories and find out the techniques of translation in translating the SL text to TL text. For this he collected 130 cultural terms by non-random judgmental sampling procedures. He found the five different cultural categories used in the religious book. Similarly, he also found the eight different techniques. Among them Religious cultural terms were highly used and literal translation technique was highly used where deletion translation technique is lowest used.

In the above review of the literature, I had found different techniques of translating terms and their gaps in meaning. Such techniques are: literal translation, borrowing, claque, couplet, deletion, blending, paraphrasing, back translation, elaboration, addition and so on. No research had been carried out in the religious book "Kirat Mundhum" to identify the techniques in translation. My research is different than other researchers carried out in the field of translation because it studied about cultural terms and the techniques in the translation of Limbu book "Kirat Mundhum" into English. This is different than other in the sense that it is originally in Limbu language. Then it was translated in to English. Then after based on the English Version it was translated into the Nepali Language. So, its source language is Limbu and the target language is English. Here, within the English version, we can find out so many cultural terms are borrowed.

Implications of the Review for the Study

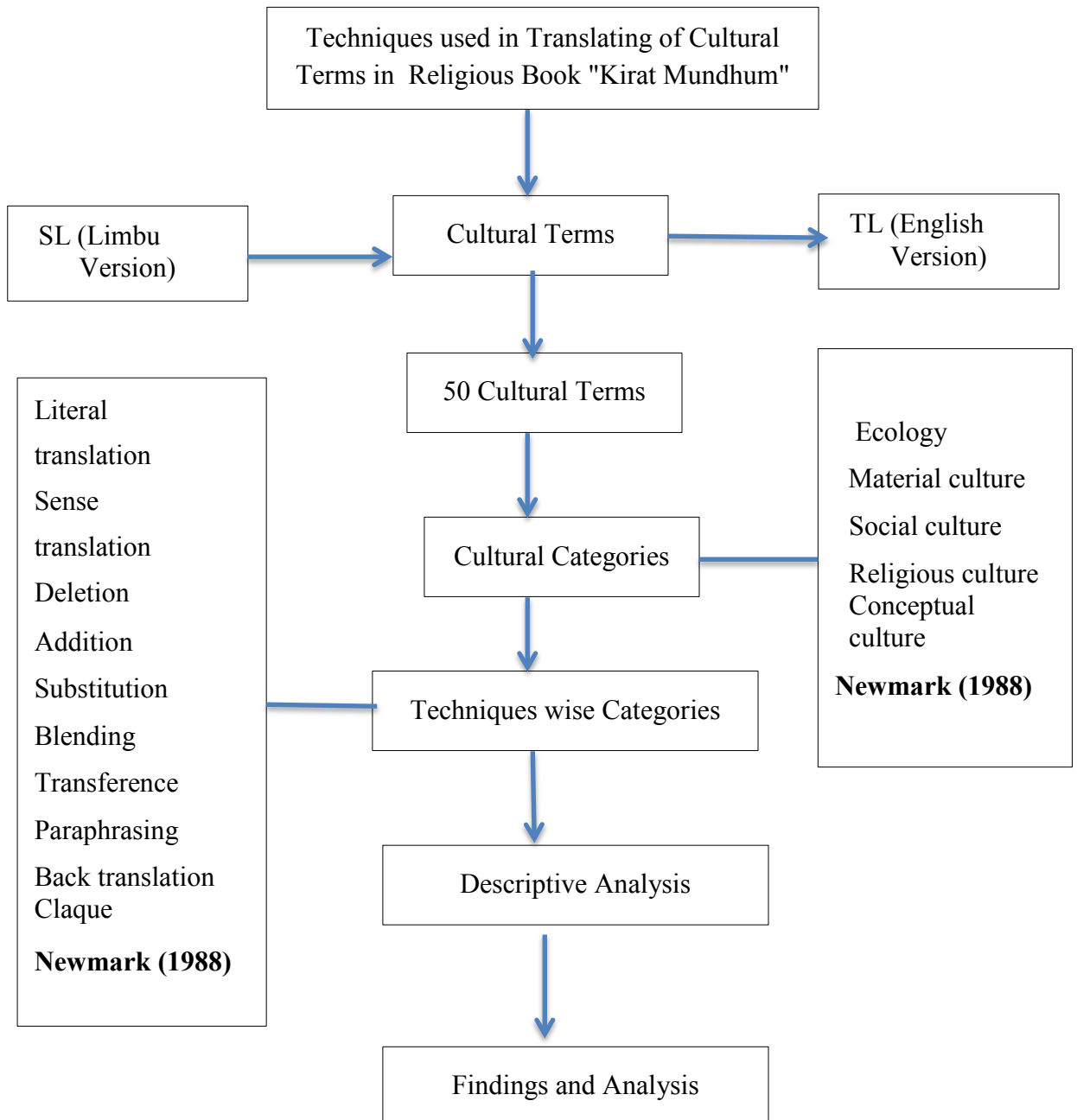
The researcher got sufficient knowledge and information from this study after reviewing all the above research works: theoretical and empirical. Catford (1965) and James Holmes helped me to understand the concept of translation and translation studies. Bassnett (1998) made me familiar with the general issues,

historical development of translation and the problems in translation. Similarly, Das (2008) also helped me understand the problems of translation and some historical background of the translation. Newmark (1981 & 1988) helped me to understand translation techniques and cultural category. Moreover, Bhattarai (2004) helped to understand the translation, scope of translation and current trends in translation. In the same vein, Riccardi (2002) made me familiar with the cultural aspects of translation. Adhikari (2004) also supported me to take ideas regarding the different process of translation. Likewise, the reviewed literature helped me to be familiar with different procedures of translation.

On the other hand, above mentioned empirical research work like Bhujel (2011), Aryal (2011), Pokhrel (2018), Bhattarai (2012), Tamang (2012) G.C. (2017), Shah (2018) and Joshi (2017) helped me select appropriate tool for data collection. Most of them used observation and I also used this one. It was under the survey design. All these studies made an attempt to find out the techniques to bridge gaps which helped me to understand the cultural categories and the way of translating. Finally, I came to understand that there were different techniques of translating the cultural terms and among them literary translation was widely used one.

Conceptual Framework

For the systematic completion of this research, I followed the following conceptual framework.



The study aimed to find out the techniques and their frequency in translation of the cultural terms particularly in the case of religious book "Kirat mundhum". Translation was reviewed specially in techniques. All the selected cultural terms was put in cultural categories viz. ecology, material culture, social culture, religious culture and conceptual terms. In other words, the study analyzed the different techniques while translating the cultural terms.

CHAPTER THREE

METHODS AND PROCEDURES OF THE STUDY

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

Design of the Study

For the fulfillment of the objectives of the research, there need to follow the certain types of Research design. Research design means a science of studying how research is done to solve the problems scientifically. Kumar (2006, 2nd ed. p. 84) has defined as "a research design as a procedural plan that is adopted by the researcher to answer questions validity, objectively, accurately, and economically".

There are many research designs v.i.z. Experimental, Quasi-experimental, Survey, Historical, ethnography, Case study, Action research and so on. Among them, this research study was based on the survey research design. It is one of the most commonly used methods of investigation in educational research. Because, in my research I collected some samples with the use of observation tools. Craswell (2012, p. 376) writes "survey research designs are procedures in quantitative research population of the people to describe the attitudes, opinions, behaviors, or characteristics of the population". Similarly, Nunan (1992) says:

The main purpose of a survey is to obtain a snapshot of conditions, attitudes and events at a single point of time. Surveys are most commonly used descriptive method in educational research, which are from large scale investigations to small scale attitudes. (p. 140)

From aforementioned definitions, it is concluded that in survey research, data are collected at a single point of time aiming to obtain overview of a phenomenon, event, issues, or a situation which is also understood as hypothetic- deductive study. To support this Bryman (1989, as cited in Sapkota, 2012, p. 138) writes "Survey research entails the collection of data on a number of units and usually at a single time, with a view of collecting systematically a body of quantifiable data in respect of a number which are when to discern pattern of association". It corporate the large mass of population and sample is rather representative. The research is limited with a single unit at once and data in survey is quantifiable. I selected this research design.

This design helped me to provide an authentic and reliable data to complete my research work. It helped me to find out techniques of translation.

Based on Bryman(1989 as cited in Sapkota (2014, p. 139), the following are the processes used in the survey research:

- a. Identification of the problem
- b. Specifying the objectives
- c. Constructing hypothesis
- d. Expanding theoretical knowledge
- e. Writing the proposal and preparing research tool
- f. Piloting research tools
- g. Sampling the population
- h. Going to the field/ public/ contracting the information
- i. Establishing the rapport with respondents
- j. Implementation of research tools
- k. Collecting the data
- l. Analysis of data
- m. Comparison of data (optional)
- n. Calculation of findings
- o. Listing the findings

To sum up, this study was based on Survey design because it helped to collect the sample; find out the findings and tries to generalize its finding to the entire population.

Population, Sample and Sampling Strategy

In my research, both versions (Limbu and English) of the religious book "Kirat Mundhum" was the population. Fifty cultural terms was the sample for my study. Those cultural terms were selected from the original version and their equivalent terms from the translated version of the religious book "Kirat Mundhum". I used non-random judgmental sampling procedure to select the cultural terms for fulfillment of the objectives.

Data collection Tools and strategies

Tools are essential elements for conducting the research. I used observation tool as for data collection. I read and re-read both Limbu and English versions of the religious book "Kirat Mundhum" to get required information.

Sources of Data

I used secondary sources data for the study. The secondary source was used to collect required data for the study complication this study.

Secondary Sources of Data

The secondary sources of data for my study were both Limbu and English versions of the religious book "Kirat Mundhum". The Limbu version of "Kirat Mundhum" was written by Iman Singh Chemjong and translated by himself in English language in 2015 A.D.

I consulted the different books to get ideas of research design, cultural categories, and techniques of translation and so on. Some of the books which I consulted are : Newmark (1981 & 1988), Catford (1965), Riccardi (2002), Bassnett (1998), Das (2008), Lefevere (1992), Heley (1993), Bhattari (2004), Nida (1964), Adhikari (2004), Robinson (1997) and so on. I consulted these books for making my research theoretically consistent. Similarly, I consulted these theses under the Department of English Education, T. U. The theses I consulted for the study are: Bhujel (2011), Aryal (2011), Pokhrel (2011), Pokhrel (2018), Shah (2018), Bhattarai (2012), Tamang (2012) G.C. (2017) and Joshi (2017).

Data collection Procedures

I applied the following processes for the collection of data: I collected Limbu and English Versions of the religious book "Kirat Mundhum" written by Iman Singh Chemjong. I went through the book and underlined the cultural terms in Limbu version and read English version of the religious book to search equivalent terms. I listed down the cultural words with their equivalent forms. I categorized those cultural terms under five cultural categories as ecology, material cultural, social culture, religious culture and conceptual terms. I identified the techniques of translation and list the cultural terms under different techniques. I calculated the frequency of different techniques of cultural terms for each type.

Data Analysis and Interpretation Procedures

The collected data were analyzed by putting them into different cultural categories and sub-categories. Simple statistical tool was used to analyze and interpret collected data. The collected data was analyzed in terms of techniques used in translation. The tables were used to show facts.

Ethical Considerations

Ethical Consideration is an essential part of any research that refers to the values that a researcher has to follow during the research process. The followings are the ethical considerations for this research:

- i. The authors whose work was consulted during the study were acknowledged.
- ii. The data were collected honestly and carefully.
- iii. The analysis was done being aware of the culture of the English people particularly in the case of the religious book "Kirat Mundhum".
- iv. There was due respect to the writer and the translator of the book i.e. respect for intellectual property.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF RESULTS

This chapter deals with the analysis and interpretation of the data collected from original and translated versions, i.e. Limbu and English versions of ‘Religious Book A case of Kirat Mundhum’ which was written by Iman Singh Chemjong. The data were obtained through the observation of document analysis survey. The collected data have been analyzed using simple statistical tools and descriptively.

Identifications and Classification of the Cultural Terms

This section includes the identification and classification of selected cultural terms. Cultural terms are classified under five categories. Five categories are: ecology, material culture, social culture, religious culture and conceptual terms.

Ecological Terms

Ecology indicates the relation of plants and living creatures to each other and to their environment. Geographical features like plants, animal, hills, lakes, rivers, etc. are included under this. Some cultural terms which are related to ecology are listed below:

S.N.	SL Terms	TL Terms
1	Kham	And earth which to be formed of <u>soil</u> was first given shape of karyoma-a wodden jar.(p.106)
2	Hikeba	Lupi/rupi Mang created big aquatic beings like <u>crocodiles</u> and other big fish. (p.108)
3	Lung	Beneath it there is one more world of <u>rocks</u> called Muguplung-Theguplung.(p.110)
4	Fung	You are the <u>blossoms</u> of love and life.(p.115)
5	Khambek	Tigenjangna then went roaming about and reached an upland called Munahamna <u>land</u> where she made her home.(p.122)
6	Tambhung	One day, the two brothers drew up a plan to go into the <u>Tambhung</u> together for hunting.(p.123)
7	Naa	The <u>fish</u> begun to move the ship here and there.(p.142)

Out of 50 cultural terms, 7 cultural terms are related to ecology. They are presented in Appendix I.

Material Culture

It refers to the things that are made by man and are famous within a culture. It includes foods, clothes, houses and towns, transport, ornaments etc. Some cultural terms which are related to material cultures are listed below:

S. N.	SL Terms	TL Terms
1	Samayang	The god peli mang made various kinds of metals like glittering yello <u>gold</u> -rock, white shinning silver-rock, copper-rock, copper-rock, crags of iron-rock, lead-rock and diamond and pearls.(p.107)
2	Tong	He bounced again and another <u>arrow</u> hit his down.(p.123)
3	Mee.	Now whatever destruction was caused by the <u>fire</u> and rain will have to be borne by Susangnina.(p.125)
4	Kelang	Some played cymbals; some <u>played drums</u> and some beat plates and danced.(p.131)

There are 4 material cultural terms out of 50 cultural terms. They are presented in Appendix I.

Social Culture

It refers to the social organization and relation between people and particular community. Social custom, political and administrative activities, historical facts, rules etc. come under social culture. Some cultural terms which are related to social culture are listed below:

S. N.	SL Terms	TL Terms
1	Yamchu	My child, you are human <u>son</u> born of young maid.(p.117)
2	Aapse	He begun to go for <u>hunting</u> .(p.117)
3	Kaae	God the Almighty Tagera Ningwa?phuma pronounced that the sin was committed ; the <u>blood relation</u> was defiled.(p.118)
4	Kaapsa	In course of time, <u>twin</u> -sons named kesami and Namsami were born of Tigenjangna.(p.122)

5	Hang	On the hearing the <u>king's</u> pronouncement susangnima was tremendously frightened.(p.125)
6	Khaasen	So, you shall leave for that upland of thick soil where your father lives and entreat him for the <u>justice</u> .(p.126)
7	Hinjaa	The youngest <u>son</u> offered to go but he was too small.(p.126)
8	Inghang	Susangnina retold all the <u>incidents</u> and implored him to use all his wisdom to save her and the sons.(p.127)
9	Thaa:ka	The families born of susunggey-Lalanggey and Lahadangna came up to be ninth <u>generation</u> .(p.128)
10	Shamepaa	Sammundhum Yepmundhum sambas are the <u>singers</u> of the Mundhum.(p.131)
11	Nogen	I am offering my prayer of <u>thanks</u> to you for your divine mercy upon me.(p.144)
12	Paan	People were divided into different <u>language</u> groups who then settled in different places with own respective kings.(p.166)
13	Thaksuba	The king ordered the <u>soldiers</u> to demolish the monument(p.177)

There are 13 social cultural terms out of 50 cultural terms. They are presented in Appendix I.

Religious Culture

It includes myth, religious beliefs, name of gods, religious activities etc. Some cultural terms which are related to religious culture are listed as:

S. N.	SL Terms	TL Terms
1	Saamang	Porokmi-Yampham was followed by the creation of ten and four more <u>deities</u> .(p.104)
2	E:tal	And the <u>figure</u> also answered uttering the words : 'I beg your pardon' and 'yes'.(p.114)
3	Sangsang	You, being as <u>pure</u> as myself, shall inhabit this world.(p.115)

4	Sham	You two shall eat wine the flowers of <u>souls</u> and give birth to children and grandchildren.(p.116)
5	Pong	You are the son whom eight kinds of wind gave <u>birth</u> .(p.117)
6	Laayo	He told them that you- brother and sister born of one and same womb-defiled the blood- relation and thus committed <u>sin</u> .(p.118)
7	Sisam	Because of the sin committed the women, after death, becomes a restless spirit and man becomes <u>ghost</u> subjected to the miseries of the hell.(p.118)
8	Shiya	Jealousy even causes <u>death</u> .(p.121)
9	Mundhak	He called his youngest son close to him and taught him to <u>Mundhak</u> (Holy scripture based on oral tradition) of pacifying the spirit of fire.(p.127)
10	Kereng	Tagera Ningwa?phu Mang is the father of Yehang the <u>incarnate</u> . (p.129)
11	Sambaa	Then Yehang the incarnate, having been endowed with the power of religious <u>priest</u> , descended on earth in the form of wind and taught the human beings eight methods of worshipping Ningwa?phu Mang.(p.129)
12	Nisam	He mostly stays in solitary caves and meditates for higher <u>knowledge</u> .(p.129)
13	Me:kam	Phejikum phedangma performs rituals relating to birth death and <u>marriage</u> .(p.129)
14	Pha:je	During the <u>occasions</u> of birth and marriage they delight people by singing.(p.131)
15	Yangdang phongma	If it is a baby-son, <u>cleansing ceremony</u> is to be performed on the fourth day after the birth while in the case of a baby-girl such ceremony is done of the third day after the birth.(p.134)
16	Menhimnadang	Soul reaching there will be <u>immortal</u> .(p.137)
17	Sangram Pedang	A human beings, after death, cannot find his/her way straight to <u>paradise</u> .(p.137)
18	<u>Ingdath</u>	Those who pay heed to his <u>sermon</u> will attain salvation.(p.138)

19	Sangsing	Satta (refined butter) and <u>incense</u> should be kneaded.(p.149)
20	Shang shang	Let everything be sanctified and <u>sacred</u> .(p.150)
21	Sesebhung	May the conjugal life of the two be like a beautiful garland.....made of tender shoots of pakmikla.(p.165)

There are 21 religious cultural terms out of 50 cultural terms. They are presented in Appendix I.

Conceptual Terms

Conceptual term refers to 'cognitive' and sometimes 'denotative' meaning. Concept is a part of common systems of language shared by members of speech community. It is concerned with those terms which are non-concrete or abstract terms whose concept can be given only by definition. Such terms are gestures, feeling, wishes, emotions etc. Some conceptual terms are listed below:

S. N.	SL Terms	TL Terms
1	Sese	You, being as <u>pure</u> as myself, shall inhabit this world.(p.115)
2	Hangwa	This is how god showered <u>blessing</u> upon the two and made them blessed.(p.116)
3	Mingso Tangso	If there is no father of mine who is to be highly <u>esteemed</u> , how was I born?(p.117)
4	Kejipaa	Susangnina was somewhat <u>greedy</u> .(p.124)
5	Shepmang	He related to them every bit of the fact he saw and experienced in his <u>dream</u> and in the morning.(p.168)

There are 5 conceptual terms out of 50 cultural terms. They are presented in Appendix I.

Statistical Categorization of Identified Cultural Terms

This section includes the statistical categorization of identified cultural terms. The selected cultural terms are kept under five different categories of cultural terms.

Overall presentation and identification of cultural terms under five different categories is shown in the following table:

Table 1
Statistical Categorization of Identified Cultural Terms

S. N.	Cultural Categories	No. of Terms	Percentage
1	Ecology	7	14%
2	Material culture	4	8%
3	Social culture	13	26%
4	Religious culture	21	42%
5	Conceptual terms	5	10%
	Total	50	100%

Above mentioned table shows that most of the cultural terms are related to religious culture. Out of 50 cultural terms, 26% cultural terms are related to social culture. Similarly, 42% cultural terms are related to religious culture out of 50 cultural terms. Likewise, 10% cultural terms are identified under the category of conceptual terms. In the same way, 14% cultural terms are related to material and 8% cultural terms are ecological cultural terms. According to the table, it can be said that religious cultural terms are mostly used and material cultural terms are less used in the religious Book 'A Case of Kirat Mundhum'.

Analysis and Interpretation of Techniques Used in the Translation of Cultural Terms

Techniques are defined as the strategies and procedures used to compensate gaps between two languages. Translation is not an easy task where a translator has to face various problems in translating the cultural terms. Translation has applied various techniques to bridge various gaps in the religious book 'A case of Kirat Mundhum'. It was found that the translator has used seven different techniques in the process of translation. Those techniques are mentioned below:

- a. Literal translation

- b. Sense translation
- c. Substitution translation
- d. Borrowing translation
- e. Deletion translation

Techniques Used in Translation of Ecological Cultural Terms

The translator has used four different techniques in the process of translating cultural terms under ecology. The techniques in translation of ecological terms are mentioned as follows:

I. Literal Translation

The ecological terms which have been translated through literal translation technique are presented below:

S.N.	SL Terms	TL Terms
1	Kham	And earth which to be formed of <u>soil</u> was first given shape of karyoma-a wodden jar.(p.106)
2	Hikeba	Lupi/rupi Mang created big aquatic beings like <u>crocodiles</u> and other big fish.(p.108)
3	Lung	Beneath it there is one more world of <u>rocks</u> called Muguplung-Theguplung.(p.110)
4	Khambek	Tigenjangna then went roaming about and reached an upland called Munahamna <u>land</u> where she made her home.(p.122)
5	Naa	The <u>fish</u> begun to move the ship here and there.(p.142)

The translator has used literal translation technique to translate above mentioned 5 ecological terms. Literal translation technique searches for close correspondence of moving between source language which is also known as the word for word translation. Here, in the above table words kham, Hikeba, Lung, Khambek and Naa as translated as Soil, crocodiles, rocks, land and fish.

Substitution techniques

The ecological terms which have been translated through substitution translation technique are presented below:

S.N.	SL Terms	TL Terms
1	Fung	You are the <u>blossoms</u> of love and life.(p.115)

The translator has used only one substitution technique to translate the book. In the above table, the Limbu word Fung is translated as blossoms in English language because substitution technique is used when two cultures display a partial overlap rather than a clear cut presence. Similarly, the cultural term is replaced by words or near equivalent words or generic words meaning in target language.

Borrowing techniques

The ecological terms which have been translated through borrowing translation technique are presented below:

S.N.	SL Terms	TL Terms
1	Tambhung	One day, the two brothers drew up a plan to go into the <u>Tambhung</u> together for hunting.(p.123)

Similarly, the translator has used only one borrowing technique to translate the book. Borrowing translation technique is used in translation when the equivalent term is absent in target language. Normally, names of all living and most dead people, geographical names, newspapers, films, and so on. Here, in the above table, word "Tambhung" is translated in English as "Tambhung" because, the translator had used the same words.

Frequency of Techniques in Translation of Ecological Cultural Terms

Frequency and percentage of different techniques which have been used in the translation of ecological cultural terms are presented in the following table:

Table 2
Statistical Distribution of Techniques Used in Ecological Cultural Terms

S. N.	Techniques	Frequency	Percentage
1	Literary Translation	5	71.42%
2	Substitution Translation	1	14.29%
3	Borrowing Translation	1	14.29%
	Total	7	100%

Fifty cultural terms were selected as the data for research. Out of the 50 cultural terms, 7 terms have been identified and classified under ecology. There were 3 different techniques have been found to have been employed in the translated version of the religious book t 'A case of Kirat Mundhum'. Literal translation has mostly used technique among three different techniques. Literal translation has highest percentage i. e. 71.42% out of the total percentages. Substitution and borrowing translation techniques have been used equally that is 14.29%.

Techniques Used in Translation of Material Cultural Terms

Under material culture, four different techniques have been used by translator in the process of translation. The techniques applied in the process of translating material cultural terms are presented below:

I. Literal Translation

The material cultural terms which have been translated through literal translation technique are presented below:

S.N.	SL Terms	TL Terms
1	Samayang	The god peli mang made various kinds of metals like glittering yello <u>gold</u> -rock, white shinning silver-rock, copper-rock, copper-rock, crags of iron-rock, lead-rock and diamond and pearls.(p.107)
2	Tong	He bounced again and another <u>arrow</u> hit his down.(p.123)
3	Mee	Now whatever destruction was caused by the <u>fire</u> and rain will have to be borne by Susangnina.(p.125)

The translator has used literal translation technique to translate above mentioned 3 material cultural terms. Literal translation technique searches for close correspondence of moving between source language which is also known as the word for word translation. Here, in the above table words samayang, tong and Mee, as translated as gold, arrow and fire.

II. Sense Translation

The material cultural terms which have been translated through sense translation technique are presented below:

S.N.	SL Terms	TL Terms
1	Kelang	Some played cymbals; some <u>played drums</u> and some beat plates and danced.(p.131)

The translator has used only one sense translation technique to translate the text. In the above table, the Limbu word "Kelang" is translated as "Played drums" in English language because sense translation technique is used when the exact source language term is not equivalent available in target language. Here, the word is translated as the form of meaning translation.

Frequency of Techniques in Translation of Material Cultural Terms

Frequency and percentage of different techniques which have been used in the translation of material cultural terms are presented in the following table:

Table 3
Statistical Distribution of Techniques Used in Material Cultural Terms

S. N.	Techniques	Frequency	Percentage
1	Literary Translation	3	75%
2	sense Translation	1	25%
	Total	4	100%

Fifty cultural terms were selected as the data for research. Out of the 50 cultural terms, 2 terms have been identified and classified under material culture. There have 2 different techniques employed in the translated version of the religious book a case of

Kirat Mundhum' literal translation has mostly used technique among two different techniques. Literal translation has highest percentage i.e. 75% out of the total percentages and sense translation i.e. 25%

Techniques Used in Translation of Social Cultural Terms

Under social culture, seven different techniques have been used by translator in the process of translation. The techniques applied in the process of translating social cultural terms are presented below:

I. Literal Translation

The social cultural terms which have been translated through literal translation technique are presented below:

S.N.	SL Terms	TL Terms
1	Yamchu	My child, you are human <u>son</u> born of young maid.(p.117)
2	Aapse	And he begun to go for <u>hunting</u> .(p.117)
3	Kaapsa	In course of time, <u>twin</u> -sons named kesami and Namsami were born of Tigenjangna.(p.122)
4	Hang	On the hearing the <u>king's</u> pronouncement susangnima was tremendously frightened.(p.125)
5	Khaasen	So, you shall leave for that upland of thick soil where your father lives and entreat him for the <u>justice</u> .(p.126)
6	Thaa:ka	The families born of susunggey-Lalanggey and Lahadangna came up to be ninth <u>generation</u> .(p.128)
7	Shamepaa	Sammundhum Yepmundhum sambas are the <u>singers</u> of the Mundhum.(p.131)
8	Nogen	I am offering my prayer of <u>thanks</u> to you for your divine mercy upon me.(p.144)
9	Paan	People were divided into different <u>language</u> groups who then settled in different places with own respective kings.(p.166)
10	Thaksuba	The king ordered the <u>soldiers</u> to demolish the monument.(p.177)

The translator has used literal translation technique to translate above mentioned 10 social cultural terms. Literal translation technique searches for close correspondence of moving between source language which is also known as the word for word translation. Here, in the above table words yamchu, aapse, kaapsa, hang and khaasen as translated as son, hunting, twin, king and justice. Similarly, words thaa:ka, samepaa, nogen, paan and thaksuba as translated as generation, singers, thanks, language and soldiers because there is close correspondence between two language "Limbu" and "English" terms.

II. Substitution

The social cultural terms which have been translated through substitution translation technique are presented as:

S.N.	SL Terms	TL Terms
1	Kaae	God the Almighty Tagera Ningwa?phuma pronounced that the sin was committed ; the <u>blood relation</u> was defiled.(p.118)
2	Inghang	Susangnina retold all the <u>incidents</u> and implored him to use all his wisdom to save her and the sons.(p.127)

The translator had used two substitution technique used in literary terms. In the above table, the Limbu words kaae and inghang are translated as blood-relation and incidents in English language because substitution technique is used when two culture display a partial overlap rather than a clear cut presence. Similarly, the cultural term is replaced by words or near equivalent words or generic words meaning in target language.

III. Sense Translation

The social cultural terms which have been translated through sense translation technique are presented below:

S.N.	SL Terms	TL Terms
1	Hinjaa	The youngest <u>son</u> offered to go but he was too small.(p.126)

Here, the translator has used the sense translation technique to translate the above mentioned social cultural terms only one sense translation technique used. In the

above table, the Limbu word "Hinja" is translated as "Son" in English language because sense translation technique is used when the exact source language term is not equivalent available in target language. Here, the word is translated as the form of meaning translation.

Frequency of Techniques in Translation of Social Cultural Terms

Frequency and percentage of different techniques which have been used in the translation of social cultural terms are presented in the following table:

Table 4
Statistical Distribution of Techniques Used in Social Cultural Terms

S. N.	Techniques	Frequency	Percentage
1	Literary Translation	10	76.93%
2	Substitution Translation	2	15.38%
3	Sense Translation	1	7.69%
	Total	13	100%

Fifty cultural terms were selected as the data for research. Out of the 50 cultural terms, 13 terms have been identified and classified under social culture. There have 3 different techniques found to have been employed in the translated version of the religious book 'A Case of Kirat Mundhum'. Literal translation has mostly used technique among 3 different techniques. Literal translation has highest percentage that is 76.93 % out of the total percentages. Substitution translation technique is the lowest used technique that is 7.69%

Techniques Used in Translation of Religious Cultural Terms

Under the religious culture, 5 different techniques have been used by translator in the process of translation. The techniques applied in the process of translating religious cultural terms are presented as:

I. Literal Translation

The religious cultural terms which have been translated through literal translation technique are presented as:

S.N.	SL Terms	TL Terms
1	Saamang	Porokmi-Yampham was followed by the creation of ten and four more <u>deities</u> .(p.104)
2	Sham	You two shall eat wine the flowers of <u>souls</u> and give birth to children and grandchildren.(p.116)
3	Pong	You are the son whom eight kinds of wind gave <u>birth</u> .(p.117)
4	Laayo	He told them that you- brother and sister born of one and same womb-defiled the blood- relation and thus committed <u>sin</u> .(p.118)
5	Sisam	Because of the sin committed the women, after death, becomes a restless spirit and man becomes <u>ghost</u> subjected to the miseries of the hell.(p.118)
6	Shiya	Jealousy even causes <u>death</u> .(p.121)
7	Me:kam	Phejikum phedangma performs rituals relating to birth death and <u>marriage</u> .(p.129)
8	<u>Ingdath</u>	Those who pay heed to his <u>sermon</u> will attain salvation.(p.138)

The translator has used literal translation technique to translate above mentioned 8 religious cultural terms. Literal translation technique searches for close correspondence of moving between source language which is also known as the word for word translation. Here, in the above table words saamang, sham, pong, laayo and sisam as translated as deities, souls, birth, sin and ghost. Similarly, words shiya, me:kam and ingdath as translated as death, marriage and sermon because there is close correspondence between two language "Limbu" and "English" terms.

II. Substitution

The religious cultural terms which have been translated through substitution translation technique are presented below:

S.N.	SL Terms	TL Terms
1	Sambaa	Then Yehang the incarnate, having been endowed with the power of religious <u>priest</u> , descended on earth in the form of wind and taught the human beings eight methods of worshipping Ningwa?phu Mang.(p.129)
2	Nisam	He mostly stays in solitary caves and meditates for higher <u>knowledge</u> .(p.129)
3	Pha:je	During the <u>occasions</u> of birth and marriage they delight people by singing.(p.131)
4	Menhimnaden	Soul reaching there will be <u>immortal</u> .(p.137)
5	Sangram Pedang	A human beings, after death, cannot find his/her way straight to <u>paradise</u> .(p.137)
6	Shang shang	Let everything be sanctified and <u>sacred</u> .(p.150)

The translator had used six substitution techniques in cultural terms. In the above table, the Limbu words samba, nisam, pha:je, menhimnden, sangram pedang and shang shang are translated as priest, knowledge, occasions, immortal, paradise and sacred in English language because substitution technique is used when two culture display a partial overlap rather than a clear cut presence. Similarly, the cultural term is replaced by words or near equivalent words or generic words meaning in target language.

III. Borrowing

The religious cultural terms which have been translated through borrowing translation technique is presented as:

S.N.	SL Terms	TL Terms
1	Mundhak	He called his youngest son close to him and taught him to <u>Mundhak</u> (Holy scripture based on oral tradition) of pacifying the spirit of fire.(p.127)

Only one SL term under religious cultural term has translated by borrowing translation technique. Borrowing translation technique is used in translation when the equivalent term is absent in target language. Normally, names of all living and most

dead people, geographical names, newspapers, films, and so on. Here, in the above table, word "Mundhak" is translated in English as "Mundhak" because, the translator had used the same words.

IV. Deletion Translation

The religious cultural terms which have been translated through deletion translation technique are presented below:

S.N.	SL Terms	TL Terms
1	Sesebhung	May the conjugal life of the two be like a beautiful garland.....made of tender shoots of pakmikla.(p.165)

The translator has used deletion translation technique to translate the above mentioned one religious cultural term. In the above table, the Limbu words "Sesebhung" is deleted in the English translation. Here, the translated has deleted the Limbu terms for the perfect meaning. Because, deletion technique is used when the lexical items, phrases and sometimes even the whole sentence are omitted, if there is lack of appropriate culture correspondent in target language.

V. Sense Translation

The religious cultural terms which have been translated through sense translation technique are presented below:

S.N.	SL Terms	TL Terms
1	E:tal	And the <u>figure</u> also answered uttering the words : 'I beg your pardon' and 'yes'.(p.114)
2	Sangsang	You, being as <u>pure</u> as myself, shall inhabit this world.(p.115)
3	Kereng	Tagera Ningwa?phu Mang is the father of Yehang the <u>incarnate</u> .(p.129)
4	Yangdang phongma	If it is a baby-son, <u>cleansing ceremony</u> is to be performed on the fourth day after the birth while in the case of a baby-girl such ceremony is done of the third day after the birth.(p.134)
5	Sangsing	Satta (refined butter) and <u>incense</u> should be kneaded.(p.149)

Here, the translator has used the sense translation technique to translate the above mentioned 5 religious cultural terms. In the above table, the Limbu word e:tal, sansang, kereng, yangdang phongma and sangsing are translated as figure, pure, incarnate, cleansing-ceremony and incense in English language because sense translation technique is used when the exact source language term is not equivalent available in target language. Here, the word is translated as the form of meaning translation.

Frequency of Techniques in Translation of Religious Cultural Terms

Frequency and percentage of different techniques which are used in the translation of religious cultural terms are presented in the following table:

Table 5
Statistical Distribution of Techniques Used in Religious Cultural Terms

S. N.	Techniques	Frequency	Percentage
1	Literary Translation	8	38.85%
2	Substitution Translation	6	28.75%
3	Borrowing Translation	1	4.7%
4	Deletion Translation	1	4.7%
5	Sense Translation	5	23%
	Total	21	100%

Fifty cultural terms were selected as the data for research. Out of the 50 cultural terms, 21 terms were identified and classified under religious culture. There were 5 different techniques found to have been employed in the translated version of the religious book 'A Case of Kirat Mundhum'. Literal translation was mostly used technique among 5 different techniques. Literal translation has highest percentage i.e. 38.85% out of the total percentages. Sense and borrowing translation techniques have least used technique. They have 4.7% out of the total percentage. Similarly, sense and substitution translation technique have 28.75% and sense translation has 23% cultural terms out of the total percentage.

Techniques Used in Translation of Conceptual Terms

Under the conceptual category, 4 different techniques have been used by translator in the process of translation. The techniques applied in the process of translating conceptual terms are presented below:

I. Literal Translation

The conceptual terms which have been translated through literal translation technique are presented below:

S.N.	SL Terms	TL Terms
1	Sese	You, being as <u>pure</u> as myself, shall inhabit this world.(p.115)
2	Hangwa	This is how god showered <u>blessing</u> upon the two and made them blessed.(p.116)
3	Mingso Tangso	If there is no father of mine who is to be highly <u>esteemed</u> , how was I born?(p.117)
4	Kejipaa	Susangnina was somewhat <u>greedy</u> .(p.124)
5	Shepmang	He related to them every bit of the fact he saw and experienced in his <u>dream</u> and in the morning.(p.168)

The translator has used literal translation technique to translate above mentioned 5 conceptual terms. Literal translation technique searches for close correspondence of moving between source language which is also known as the word for word translation. Here, in the above table words sese, hangwa, mingso tangso, kajipaa and sepmang as translated as pure, blessing, esteemed, greedy and dream.

Frequency of Techniques in Translation of Conceptual Terms

Frequency and percentage of different techniques which are used in the translation of conceptual terms are presented in the following table:

Table 6
Statistical Distribution of Techniques used in conceptual Terms

S. N.	Techniques	Frequency	Percentage
1	Literary Translation	5	100%
	Total	5	100%

Fifty cultural terms were selected as the data for research. Out of the 50 cultural terms only one literary translation used in conceptual terms.

Technique-wise and Category-wise Comparison of Statistical Results

This sub-heading consists of the overall techniques wise and category-wise comparison of statistical results which were employed in translated of the cultural terms used in the religious book 'A Case of Kirat Mundhum'.

Table 7
Overall Analysis of Technique Used in Translation of Cultural Terms

S. N.	Categories Techniques	Ecology		Material Culture		Social Culture		Religious Culture		Conceptual Terms		Total	
		Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
1	Literal Translation	5	71.42	3	75	10	76.93	8	38.85	5	100	31	31
2	Substitution	1	14.29	-		2	7.69	6	28.75	-	-	9	9
3	Sense	-	-	1	25	1	15.38	5	4.7	-	-	7	7
4	Deletion	-	-	-	-	-	-	1	4.7	-	-	1	1
5	Borrowing	1	14.29	-	-	-	-	1	23	-	-	2	2
	Total	7	100	4	100	13	100	21	100	5	100	50	50

The above table shows that five different techniques including literal translation, sense translation, substitution translation, deletion, and borrowing have been employed by the translator to translate the fifty cultural terms which I had selected for my study. Among those five different techniques, it is crystal clear that literal translation has the most frequently used techniques i.e. 31% in translation of cultural terms used in the religious book 'A case of Kirat Mundhum'. On the contrary, deletion technique has the least used (1%) only in two cultural categories i.e. social and religious culture. Similarly, some of the translation techniques have frequently used while translating the cultural terms from SL to TL found in the religious book 'A Case of Kirat Mundhum'. For example, the translation techniques like literal translation, borrowing translation, sense translation have used frequently. From this table, it is vivid that the translation techniques have used in the religious book 'A Case of Kirat Mundhum' to translate the fifty cultural terms could be graded from high to low as: literal translation, substitution, borrowing, sense, deletion.

CHAPTER FIVE

FINDINGS, CONCLUSION AND RECOMMENDATION

This chapter deals with findings, conclusion, recommendations and pedagogical implications of the study.

Findings

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

- III. There was the use of five different cultural categories. They were: Ecology, Material Cultural terms, Social Cultural Terms, Religious Cultural Terms and Conceptual terms.
- IV. Among the five different cultural categories, religious cultural term had the highest frequency, i.e. 42% and the material cultural terms had the lowest frequency, i.e. 8%. The frequencies of other cultural categories were as: social cultural terms (26%), ecology terms (14%) and conceptual cultural terms (10%).
- V. There was the use of five different techniques while translating cultural terms from SL into TL. They were literal translation, substitution, sense, deletion, and borrowing translation techniques.
- VI. Among the five techniques employed in translation of the cultural terms, literal translation techniques had the highest frequency, i.e. 31% and the deletion techniques had the lowest frequency, i.e. 1%. The frequencies of the other employed technique were as: substitution (8%), sense (4%), and borrowing (6%) respectively.
- VII. Similarly, seven ecological terms were selected and in translating cultural terms under ecology, three different techniques were employed. They could be graded as literal translation (5%), borrowing and substitution techniques are equal i.e. (1%).
- VIII. In addition, four material cultural terms were selected for the study. While translating those two different techniques were employed namely, literal translation (3%) and sense translation technique (1%) .

- IX. In the same way, there were selected 13 social cultural terms for the study and three different techniques were employed while translating. They were literal translation (10%), substitution technique (1%) and sense translation technique (2%).
- X. Similarly, twenty-one religious cultural terms were selected for the study. In translating the religious cultural terms, five different translation techniques were found. They were literal translation (8%), deletion translation technique (1%), sense translation techniques (1%) borrowing translation techniques (5%) and substitution translation technique (6%).
- XI. Finally, five conceptual terms were selected for the study. Only one technique used in conceptual terms i.e. literal translation technique.
- XII. Moreover, while translating the cultural terms, some of the techniques of translation were used frequently. For example, literal translation, sense translation.
- XIII. The translator has tried to maintain the original flavor of SL. So the TT is able to transfer the meaning of SL into TL reader.

Conclusion

Translation is both bilingual and bicultural activity which helps to develop the world culture. Varieties of languages are spoken in the world. Therefore, translation is taken as an important and a common tool for the comprehension of other culture. In the sense that language and culture are inter-related and inter-connected with each other. In fact, translation is not only a linguistic activity which involves the transfer of the text from one language to another language, but also a cultural activity in which translation is taken as an instrument to transmit the cultures. Translation is not a 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 culture.

In this research, the cultural terms of the religious book 'A case of Kirat Mundhum' were studied by selecting fifty cultural terms. And, cultural terms were categorized based on the Newmark (1988) categorization of the cultural terms. They are: ecological, material cultural, social cultural, religious cultural and conceptual terms. Here, fifty cultural terms were selected to find out the techniques employed by the translator to compensate the cultural gaps in translation and what kinds of techniques are frequently used. Because, translation techniques are used to maintain the equivalency of the source language to target language. Here, in this study, literal translation was

highly used technique and deletion translation technique was least used technique among the seven techniques of translation. Similarly, in the translation of religious book, the translator should concern on the religious terms for keeping their original flavor and meaning. The translated meaning cannot give the significance meaning in comparison with the originality. For example : in this text, the term 'soul' is translated as 'saam' in which the meaning of the 'soul' in English give the meaning of 'soul' but in Limbu it has translated as 'you two shall eat wine the flowers of love, it wine flowers of souls and give birth to children and grandchildren'. Footnotes and explanations of the cultural terms are taken as the important activities while translating the text. Deletion technique is not an appropriate because it deletes the SL terms which avoids the TL reader to understand the original sense and furthermore it does not transfer the original flavor of the SLT. So, in translation it needs to be avoided as much as possible. Specially, substitution and sense technique of translation should be used in the translation of religious book for an appropriate and clear meaning of the book.

Recommendation

On the basis of the findings and conclusion, I have outlined the main recommendations and pedagogical implications based on the study on three different levels as below:

Policy Related

Policy makers need to be aware of the scope and importance of translation. Though it is proved that while teaching English Language, the discussion must be in TL. In this context the present study done on the "Techniques used in Translating Cultural Terms in Religious Book: A Case of Kirat Mundhum. The main recommendation in this level is presented below:

- I. It would be beneficial for curriculum development center to formulate the policy to translate the cultural and technical text and incorporate them in the new courses by observing from the thesis.

Practice Related

The significance of translation is growing rapidly in the modern world and its subject of interest not only to linguists, professionals, translators and language teachers but also to electronic

engineers, doctors and mathematicians. The spread of science, technology, industrialization, trade and commerce in the modern world could be made possible through translation. Only understanding the theory of translation and translation studies is not sufficient. It means to state that a translator needs to have sound knowledge of different types of translation strategies practically which helps the TL readers to taste the original flavor of SLT. In this regard, the study outlines the following recommendations for the translation practitioner:

- I. It would be easier to perceive the new term for the TL readers if the cultural terms were categorized in to different categories for example, the SL term 'Sesebhung' has a religious meaning. In the same way, such categorization highly helps in understanding conceptual terms. As such, it is necessary to categorize the cultural terms.
- II. Deletion is not the proper translation. If the SL term is deleted the TL readers cannot taste the original flavor of the SLT. That's why deletion should be avoided as much as possible.
- III. Translation should be done wherever it is required while teaching the TL language because student might learn the difficult concepts easily if they are translated into their own mother tongue.

Further Research Related

Translation is an autonomous discipline and has a great scope in the today world. We cannot ignore its influence in our language classroom. There are many researches on the newly developed field. And still there are some areas on which research can be carried out under this field. Some of the areas where further research can be conducted are presented below:

1. The techniques in translating idioms and collocations used in SLT.
2. Linguistic and extra-linguistic gaps in cultural terms in religious text.
3. Gender issues in translation
4. Effectiveness of teaching English through Translation: An experimental study.

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APPENDIX I

Table 1
Ecological Cultural Term

S.N.	SL Terms	TL Terms
1	ཁྲོམ་ (Kham)	And earth which to be formed of <u>soil</u> was first given shape of karyoma-a wodden jar.(p.106)
2	ལཱི་རུཔི་ (Hikeba)	Lupi/rupi Mang created big aquatic beings like <u>crocodiles</u> and other big fish.(p.108)
3	ལུང་ (Lung)	Beneath it there is one more world of <u>rocks</u> called Muguplung-Theguplung.(p.110)
4	ལྷོ་ (Fung)	You are the <u>blossoms</u> of love and life.(p.115)
5	ཁྲམ་བེཅ་ (Khambek)	Tigenjangna then went roaming about and reached an upland called Munahamna <u>land</u> where she made her home.(p.122)
6	ཅེམ་ལུང་ (Tambhung)	One day, the two brothers drew up a plan to go into the <u>tambhung</u> together for hunting.(p.123)
7	ལྲོ་ (Naa)	The <u>fish</u> begun to move the ship here and there.(p.142)

Table-2

Material Culture Term

S. N.	SL Terms	TL Terms
1	ཤཱམམ་ (Samayang)	The god peli mang made various kinds of metals like glittering yello <u>gold</u> -rock, white shinning silver-rock, copper-rock, copper-rock, crags of iron-rock, lead-rock and diamond and pearls.(p.107)
2	ཐོང་ (Tong)	He bounced again and another <u>arrow</u> hit his down.(p.123)
3	མེ་ (Mee).	Now whatever destruction was caused by the <u>fire</u> and rain will have to be borne by Susangnina.(p.125)
4	རྩེ་ལྗོངས་ (Kelang)	Some played cymbals; some <u>played drums</u> and some beat plates and danced.(p.131)

Table-3

Social Culture Term

S. N.	SL Terms	TL Terms
1	ཡམ་ཅུ་ (Yamchu)	My child, you are human <u>son</u> born of young maid.(p.117)
2	མེད་པེ་ (Aapse)	He begun to go for <u>hunting</u> .(p.117)
3	ཀའེ་ (Kaae)	God the Almighty Tagera Ningwa?phuma pronounced that the sin was committed ; the <u>blood relation</u> was defiled.(p.118)
4	ཀའཔ་ཤེ་ (Kaapsa)	In course of time, <u>twin</u> -sons named kesami and Namsami were born of Tigenjangna.(p.122)
5	ཧང་ (Hang)	On the hearing the <u>king's</u> pronouncement susangnima was tremendously frightened.(p.125)
6	ཀའམ་ཤེ་ (Khaasen)	So, you shall leave for that upland of thick soil where your father lives and entreat him for the <u>justice</u> .(p.126)
7	ཧིན་ཇེ་ (Hinjaa)	The youngest <u>son</u> offered to go but he was too small.(p.126)
8	ཇིང་པ་ (Inghang)	Susangnina retold all the <u>incidents</u> and implored him to use all his wisdom to save her and the sons.(p.127)

9	ထီZ (Thaa:ka)	The families born of susunggey-Lalanggey and Lahadangna came up to be ninth <u>generation</u> .(p.128)
10	တီပဒ်ပဒ် (Shamepaa)	Sammundhum Yepmundhum sambas are the <u>singers</u> of the Mundhum.(p.131)
11	ဒီၵ်း (Nogen)	I am offering my prayer of <u>thanks</u> to you for your divine mercy upon me.(p.144)
12	ပီZ (Paan)	People were divided into different <u>language</u> groups who then settled in different places with own respective kings.(p.166)
13	ထံးပုင် (Thaksuba)	The king ordered the <u>soldiers</u> to demolish the monument.(p.177)

Table-4

Religious Culture Term

S. N.	SL Terms	TL Terms
1	ཀའམང་ (Saamang)	Porokmi-Yampham was followed by the creation of ten and four more <u>deities</u> .(p.104)
2	མེ་ཐལ་ (E:tal)	And the <u>figure</u> also answered uttering the words : 'I beg your pardon' and 'yes'.(p.114)
3	སངས་སང་ (Sangsang)	You, being as <u>pure</u> as myself, shall inhabit this world.(p.115)
4	ཤམ་ (Sham)	You two shall eat wine the flowers of <u>souls</u> and give birth to children and grandchildren.(p.116)
5	པོང་ (Pong)	You are the son whom eight kinds of wind gave <u>birth</u> .(p.117)
6	ལའཡོ་ (Laayo)	He told them that you- brother and sister born of one and same womb-defiled the blood- relation and thus committed <u>sin</u> .(p.118)
7	སིསམ་ (Sisam)	Because of the sin committed the women, after death, becomes a restless spirit and man becomes <u>ghost</u> subjected to the miseries of the hell.(p.118)
8	ཤིཡཱ་ (Shiya)	Jealousy even causes <u>death</u> .(p.121)
9	མུང་ཁུང་ (Mundhak)	He called his youngest son close to him and taught him to <u>Mundhak</u> (Holy scripture based on oral tradition) of pacifying the spirit of fire.(p.127)
10	ཀེརལ་ (Kereng)	Tagera Ningwa?phu Mang is the father of Yehang the <u>incarnate</u> .(p.129)
11	སམ་བཅོ་ (Sambaa)	Then Yehang the incarnate, having been endowed with the power of religious <u>priest</u> , descended on earth in the form of wind and taught the human beings eight methods of worshipping Ningwa?phu Mang.(p.129)
12	འཇིགས་ (Nisam)	He mostly stays in solitary caves and meditates for higher <u>knowledge</u> .(p.129)
13	མེ་ཀམ་ (Me:kam)	Phejikum phedangma performs rituals relating to birth death and <u>marriage</u> .(p.129)
14	ཕམ་ཇེ་ (Pha:je)	During the <u>occasions</u> of birth and marriage they delight people by singing.(p.131)

15	ਧੰਗਦਾਂਗ (Yangdang phongma)	If it is a baby-son, <u>cleansing ceremony</u> is to be performed on the fourth day after the birth while in the case of a baby-girl such ceremony is done of the third day after the birth.(p.134)
16	ਮਨਿਮਨਾਦਨ (Menhimnaden)	Soul reaching there will be <u>immortal</u> .(p.137)
17	ਸਾਂਗਰਾਮ ਪਦਾਂਗ (Sangram Pedang)	A human beings, after death, cannot find his/her way straight to <u>paradise</u> .(p.137)
18	ਇੰਗਦਾਠ (Ingdath)	Those who pay heed to his <u>sermon</u> will attain salvation.(p.138)
19	ਸਾਂਗਸਿੰਗ (Sangsing)	Satta (refined butter) and <u>incense</u> should be kneaded.(p.149)
20	ਸਾਂਗਸ਼ਾਂਗ (Shang shang)	Let everything be sanctified and <u>sacred</u> .(p.150)
21	ਸੇਸੇਬੁੰਗ (Sesebhung)	May the conjugal life of the two be like a beautiful garland.....made of tender shoots of pakmikla.(p.165)

Table-5

Conceptual Cultural Terms

S. N.	SL Terms	TL Terms
1	सेसे (Sese)	You, being as <u>pure</u> as myself, shall inhabit this world.(p.115)
2	हंगवा (Hangwa)	This is how god showered <u>blessing</u> upon the two and made them blessed.(p.116)
3	मिंगसो तंगसो (Mingso Tangso)	If there is no father of mine who is to be highly <u>esteemed</u> , how was I born?(p.117)
4	जसंगिना (Kejipaa)	Susangnina was somewhat <u>greedy</u> .(p.124)
5	शेपमंग (Shepmang)	He related to them every bit of the fact he saw and experienced in his <u>dream</u> and in the morning.(p.168)

