

# CHAPTER - ONE

## INTRODUCTION

The Techniques and gaps in translation of cultural terms: A Case of The Novel '*Seto Bagh*' is a study that primarily deals with the techniques and gaps in translation of cultural terms used in the novel '*Seto Bagh*'. This chapter includes: background of the study, 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.

### 1.1 Background of the Study

Translation is generally considered as a bilingual activity in which the meaning of a piece of language is rendered into another language. Since two languages are involved in every piece of translation work, a translator stands as a mediator between two distinct languages. This is the process of transferring a meaning of a kind of oral or written text into another language so that, the reader can be well informed about the foreign language and culture in their own language and culture. Hervey and Higgins (1992, p.19) state that translating involves not just two languages but a transfer from one culture to another. Richards, Platt and Platt (1985, p.6) define translation as, "Translation is a process of changing speech or writing from one language in to another or the target language version that results from process." Thus, it is a bilingual process and often a creation of bi-author or multi-authors process. The authors produce a kind of literary task in their own language and the translators translate the same text in to own or another language. The text, which is written firstly is known a source text (ST) and the text which is translated by the translator, is always found in target language (TL) as a target text (TT). The text of source language (SL) can be translated or recreated in the target language. It must have linguistic equivalent, cultural equivalent, pragmatic meaning and aesthetic beauty. In this regard, defining translation is as difficult as translating a text. Anyway, translation undoubtedly can be

defined as a bilingual and a bicultural process in which a meaning of a text is seen equivalent in both the languages, i.e. SL and TL.

There is no exact temporal evidence, regarding the history of translation but we can assume that translation took place when language involved in human civilization. Translation is the communication of meaning of a source language text by means of an equivalent target language text whereas interpreting undoubtedly antedates writing. Translation began only after the appearance of written literature. Before the Second World War, translation was not established as a separate discipline of the study. Despite this, translation scholarship has a long history and tradition. It has been influenced by the literary historical and philosophical background in different periods. Riccardi (2002, p.21), further argues that any historical survey of the activity of translation should start from the views of both Cicero and Horace on translation. The literatures in translation studies indicate that translation is a Roman invention. The written documents on translation show that it began from the classical period.

In the words of Bhattarai (2000, p.2), “Translation is primarily an act of transforming message from one language to another language that distances by the time or space the activity interfaces variegated factors at least each capable of influencing the another”. That is to say, message of the text should be taken in to consideration among the various aspects of language and translated text should be faithful to the target readers.

Likewise, Newmark (1981, p. 7) defines translation as, “A craft consisting in the attempt to replace a written message and / or statement in another language”. Simply, he considers translation as a replacement of language inherent in one language to another language. Moreover, he considers translation as a 'craft' which clearly suggests that a translator requires skills to carry over the various aspects of the text into another in different languages.

Simply, translation is the rendering process of source text into target text. Catford (1965, p. 20) defines translation as "The replacement of textual materials in source language (SL) by equivalent textual materials in another target language" (TL). Bell (1992, p. 10) defines "Translation as the expression in another language (or target language) of what has been expressed, in another source language". That's why; translation therefore is semantic equivalence in one hand and on the other hand. It is stylistic equivalence. When there is no correspondence between source language and target language items gaps occur in translation such gaps are: linguistic gaps, cultural gaps and extra linguistic gaps. In the same way, for compensating these gaps different strategies are followed. These techniques are: addition, deletion, substitution, paraphrasing, back translation, and so on.

To sum up, translation is both linguistic and cultural activity. The prime goal of any translation work is to establish a relationship of equivalence between the source text and target text, while taking into account a number of constraints. These constraints include: context, the rule of the grammar of the source language, its writing convention, its idioms and cultures. In fact, translation is not only the representation of the source text but also the text of its own.

## **1.2 Statement of the Problem**

Translation is a bilingual activity in which translator has to transfer the taste (juice) of the source text without losing its original flavor. However, it is a challenging job for every translator because it is more than uprooting and transplanting activity. Gaps and techniques should be taken into consideration to replace the existence of source text. Basically, WU (2008) in Awasthi, Bhattra and Khaniya (2014, p.115) has discussed linguistic, cultural and extra-linguistic gaps that create a problem in the translation process. Translator has to be loyal to the original text, faithful to the author, friendly to the target readers and search for existence in translation. The reasons for such gaps are

quite natural because no two languages, even no two dialects are same. We can find differences at least in letters on symbols, structures, on phrase, sentence on discourse. Furthermore, in the research cultural meaning and pragmatic meaning may be different between two languages. Due to several various reasons such as language difference, contextual difference and extra-linguistic gaps between two languages in translation work the translator faces difficulties. In this research entitled ‘The Techniques and Gaps in Translation of Cultural Terms: A Case of the Novel ‘*Seto Bagh*’ the researcher’s concern is to point out the gaps and techniques that have been applied to fulfill these gaps (linguistic, cultural and extra linguistic gaps) in the translation.

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

The following were the objectives of the study:

- a. to identify the Nepali cultural terms used in the novel '*Seto Bagh*' and their equivalents in English translation.
- b. to find out the gaps in the translation of Nepali cultural terms in to English and to point out the techniques employed in the translation.
- c. to suggest pedagogical implications.

### **1.4 Research Questions**

The study addressed the following research questions:

- a) What are the cultural terms found in the both version of '*Seto Bagh*'?
- b) What types of gaps can be found and techniques are used to bridge the gaps of those cultural terms in the novel ‘The Wake of the White Tiger’?
- c) What may be the possible ways to overcome regarding gaps and techniques in translation?

### 1.5 Significance of the Study

The study on “The Techniques and Gaps in Translation of Cultural Terms: A case of the Novel *Seto Bagh*”, is related to the field of translation. I collected the information from the deep observation of both versions (Nepali and English) of ‘*Seto Bagh*’. So, this study provided me some useful information in the translation of cultural terms. This study has precious value in the field of translation. It can be of a great use for those English speakers, writers, novelists, researchers and important for the translators, translation practitioners and who are directly or indirectly involved in translation were benefited from the study.

### 1.6 Delimitations of the Study

This study had the following limitations:

- a) Only the cultural terms used in the novel ‘*Seto Bagh*’ were studied.
- b) The study was, only be related to the translation techniques and gaps of the cultural terms and their problems.
- c) The study was limited only to 100 cultural terms.
- d) The tool of the data collection was only observation.

### 1.7 Operational Definitions of the Key Terms

The following are the operational definition of the key terms used in the study:

**Culture:** Certain traditions and customs that a society follows from generations to generations. In this research, it refers to the cultural terms, values, norms and assumptions of Nepali people particularly in case of the novel ‘*Seto Bagh*’.

- Equivalence:** Translation equivalence is similarity between the source and target language text. In this research, equivalence refers to the approximation of the meaning of the cultural terms translated from Nepali language into English language particularly in case of the novel '*Seto Bagh*'.
- Gaps:** Gap refers to the vacuum or space that lies between source text and target text. For this study, gaps are the absences of the concept of source language while translating the novel '*Seto Bagh*' into English language.
- Source language:** The source language is the language being translated from. It refers to the Nepali language in this research.
- Target language:** The target language is the language being translated to. In this research, target language is English language.
- Techniques:** Techniques refers to the particular way of doing something, especially, in which we have to learn special skills while translating.

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK**

This chapter consists of the detail of review of theoretical literature, translation studies, importance of translation, relation between languages and culture, translation as a cultural endeavor, techniques of translation, gaps in translation and cultural categories, introduction of the novel '*Seto Bagh*'. In the same way, theoretical concept and conceptual framework are also included under this chapter.

#### **2.1 Review of Related Theoretical Literature**

Translation refers to the rendering of meaning from one language to another language. For example, the Nepali book '*Seto Bagh*' has been translated in to English as '*The Wake of the White Tiger*' this process is called translation. There are some reasons behind translation tasks to be unfinished. Such reasons are: linguistic, cultural and extra- linguistic gaps or differences among languages. The translator has to be aware of the language and culture while translating any kinds of text. In this regard, translation compensates the gaps among the languages and cultures. Similarly, the translator has to consider the pragmatic meaning of the text. A good translation is not necessarily a fast translation. It requires that the one must have a sound knowledge of translation. The theories of translation say that it is very necessary to understand the internal system of languages and the context entire text to become a good translator. So, this section includes; translation studies, importance of translation, relationship between language and culture, translation as cultural endeavor, translation as new writing, techniques of translation, gaps in translation, cultural categories, translation as a new writing and introduction of the novel '*seto Bagh*'.

### **2.1.1 Translation Studies**

Translation came into existence along with the use of language by human beings. Communication in bilingual community requires interpretation: the ancestor of the translation. The discipline ‘translation’ is not a new one. It has a long history and tradition.

Translation took birth in the lack of written literature. Part of the Sumerian Epic of Gilyamesh among the oldest known literary have been found in translation into several South West Asian languages of the second millennium (ca-BCE ).

In the latter half of mid - 20<sup>th</sup> Century, philosophical and cultural text came after literature to translation. The philosophical works of ancient Greece were translated into Arabic and this learning spread to Europe. An important role in the history has been played by translation of religious texts. Some of the history of translation is well charted-Buddhist monks who translated the Indian sutras in to Chinese, the translation of the Bible, etc.

The trend of translation history was driven to the field of linguistics when it stored as a scientific study of language. Different theories of linguistic and techniques of language teaching were accelerated with translation.

The development of science and technology resulted into machines to translate text (in 1940). It is famous in the present day world.

Etymologically, the word translation is derived from the Latin ‘Translatio’ (which itself comes from Trans “a cross” and ‘fero’ “to carry” or “to bring”). Translation is a “carrying across” or “bring across.”

The modern Roman language use words for translation of literary up to deconstructionism via religious, culture, scientific culture, etc. shows that it, as a separate discipline, is in the process of development respecting the

intention of current world. That is the reason, translation is an abstract notion as it is very difficult to define and limit in certain criteria.

In narrow sense, translation is one of the best means of communication as it is rendering of message from one language into another. In the broad sense, the existence of translation took place before language. First, ideas and feelings are created in human mind; and then, the ideas and feelings are translated in terms of linguistic code which can listen. Translation helps producing a language.

Catford (1965, p. 27-28) defines translation as “The replacement of textual material in one language (SL) by equivalent textual material in another language (TL).” In point of view of Newmark (1988, p. 7) states about the translation studies as “An activity that serves as a means of communication, transmitter of culture, a technique of language and a source of personal pleasure.”

According to Bell (1991, p.20), “Translation is the expression in another language (or target language) of what has been expressed in another source language preserving semantic and stylistic equivalences.” Jacobson’s definition (1966, as cited in Adhikari, 2003, p. 2) is that translation can take place within language ‘interlingua translation’ between different forms or media of communication ‘inter semiotic’ translation. Belit (1978, p. 19) of defines translation as “Neither a solitary voice nor collective voice. It is an attempt to express one’s own exuberance, or one’s own sense of context with things.”

### **2.1.2 Importance of Translation**

Transferring the meaning from language and culture into another language is called translation. Due to explosion of knowledge, globalization, existence or development of mass media and technologies and other reasons the importance of translation has been increased day by day all over the world.

Regarding importance of translation, Munday (2001, p.128) says, “Translation is the most obvious recognizable type of rewriting and it is potentially the most influential because it is able to project the image of an author and those works beyond the boundaries of their cultural of origin.” Today, translation has not only become the common interest of the country or a society but also has become the social need of an individual. The whole world has galloped with the wings of translation promoting universal relationship and involvement in the present scenario. It is a versatile means of communication in transferring knowledge, truth, culture, ideas and so on. The exchange of thoughts, opinions, feelings and ideas help to promote social behavior and tries to form a relationship between them. In this way, translation has created ample of chances to interact between the two or more dialectal people and has made its dream of uniting human beings in own linguistic maxim come true.

In the past, it was used for transferring religious thoughts and beliefs. It has played crucial role to establish world literature. Without translation, we should have no religious books, for example, Vedas, Upanishad, Panini's grammar, etc. But today, translation is a proper means for young languages to grow and flourish into full-fledged structure. It is a technique to learn a foreign language and tool for business field, all the linguistics enterprises are surviving with translation. Nowadays, translation is also most useful in error analysis. Today, it holds a wide scope in the exchange of knowledge of literature with the view of exchanging classical writing from that, the intellectual circle could easily achieve the literature or the scientific writing that has been possessed in the universal level through translation.

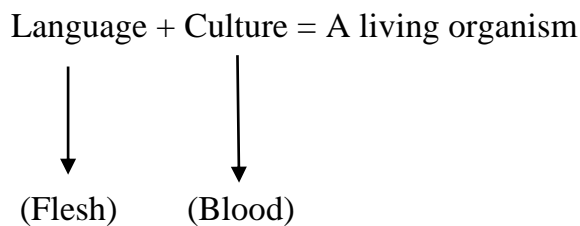
### **2.1.3 Relationship Between Language and Culture**

Language and culture are inseparable. If they are separated, they become meaningless because culture includes: beliefs, norms, values and so on, are transferred through the medium of language. For example, some typical terms

in Nepalese cultures such as *Janaipurnima*, *Bratabandha*, *Dashain*, *Gundruk* have their specific meaning with in particular culture. If they are tried to see and analyzed from the site of the English culture, these words do not give the real meaning like as in Nepali cultures.

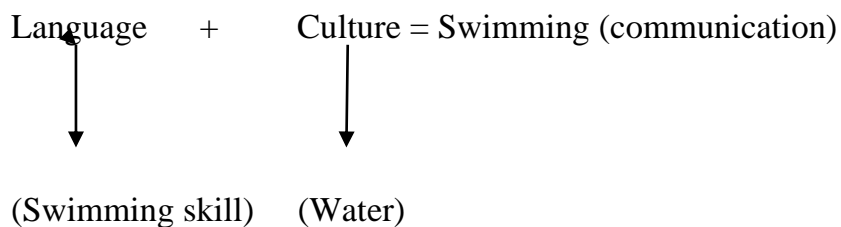
Jiang's (2000) study on 'The Relation between Culture and Language' has presented some lights on the inseparability of Culture and language. He presents three new metaphors relating language and culture as follow:

### 1) From a philosophical view



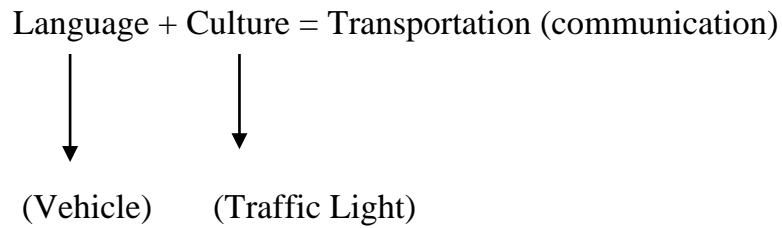
Language and culture make a living organism; language is flesh and culture is blood. Without culture language would be dead; without language, culture would have no shape.

### 2) From a communicative view



Communication is swimming, language skill and culture is water (where the society is the swimming pool). Without language, communication would remain to a very limited degree (in very shallow water); without culture, there would be no communication at all.

### 3) From a pragmatic view



Communication is like transportation. Language is vehicle and culture is traffic light. Language makes communication easier and faster; culture regulates, sometimes promotes and sometimes hinders communication.

Finally, she concludes as “In a word, language and culture, as different as they are from a whole”.

#### 2.1.4 Translation as a Cultural Endeavor

Defining, translation as a linguistic activity does not provide a comprehensive account of translation. One of the major criticisms against linguistic perspective is that, it doesn't involve cultural aspects of the text. Because the text is largely shaped by the culture, a translator should always be aware of the cultural meaning of the text. The degree of the gap between SL culture and TL culture plays a significant role in translation. Without understanding the cultural influence in the text, translation becomes hardly possible.

To put in Riccardi's (2002) words, the linguistic approach to translation dominating the 1950s and 1960s which then shifted towards function and cultural oriented approaches in the 1970s and 1980s (2002, p. 1). Riccardi further elaborates, the definition that translation studies was first applied to the work of a group of scholars engaged in studies on literary translation, but at present, the name 'translation studies' applies to the activities as conceived by Holmes in 1972 with the three branches of descriptive, theoretical and applied translation studies.

Another important element of translation as mentioned above is the cultural aspects of the translation. It is quite evident that language is determined by the culture in which it is spoken. Culture shapes language and language shapes reality. It makes us clear that without having knowledge and considering the existence and influence of culture, translating may become impossible. Translation is more often dominated by the culture than the language. Being culture an inherent part of the language, it is often questioned *can culture be translated?* We can say that culture cannot be translated but translation can be at least a means to bridge the gap between the cultures.

Translation of Nepali words like *gundruk, deusi, shraddha, tupi, janai* does not make any sense unless cultural aspects of these words are taken in to a consideration. This discussion suggests that a good translator must not only be bilingual but also bicultural by knowledge. The quality of translation depends upon the linguistic and cultural knowledge of both the SL and TL texts that a translator possesses. Translation is a cross cultural transmission of skills, forms a bridge between two speech groups and is judged by the degree of gratification / acceptance among the degree audience of the target language.

### **2.1.5 Techniques of Translation**

While translating, we follow various techniques. But it is difficult to get absolutely perfect techniques in translation without any gaps in the target text (TT) with source text (ST). In the process of translation, literal translation, borrowing, substitution, deletion, back translation, addition, blending, claque, etc. techniques are found to be mostly adopted while translating the source language text in to target language which are illustrated briefly as below:

#### **a) Literal Translation**

Literal translation is word for word translation. In this translation, grammatical constructions are converted to their nearest target language (TL) equivalent. According to Richards, Platt and Platt. (1985, p. 299) "A

translation which approximates to a word for word representation of the original is known as literal translation. It ranges from word to word level up to sentence to sentence. Similarly, According to Bell (1996), "Literal translation is the replacement of the source language syntactic structure by target text language culture". Literal translation represents close correspondence of meaning between source text and target text. For Example:

<b>SL Terms (Nepali)</b>	<b>TL Terms (English)</b>
<i>badal</i>	cloud
<i>pap</i>	sin
<i>gothala</i>	herds man
<i>raja</i>	king
<i>mandir</i>	temple
<i>sena</i>	soldier

#### **b) Borrowing / Transference**

This technique is used where the word do not have any equivalent words / terms in target language, the translator transfers the same word from the source language text into target language text through the systematic procedure. It is one of the widely used techniques for transmitting the cultural information from the SLT in to TLT. According to Newmark (1988, p. 82), "Normally, names of people, places and countries, name of newspaper, names of institutions, companies, streets, inventions, brands, etc. are transferred". For example:

<b>SL Terms (Nepali)</b>	<b>TL Terms (English)</b>
<i>alkapurinagari</i>	alkapurinagari
<i>chautari</i>	chautari
<i>cassette</i>	cassette

*dharahara*

dharahara

*church*

church

### c) Substitution

Substitution is less important procedure of translation because there is no too much challenge to translate such words. SL items are substituted by equivalent TL terms to overcome the translation gap. It is a procedure that is 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. For example,

#### SL Terms (Nepali)

#### TL Terms (Nepali)

*Dhai aama*

nurse

*Cholo*

blouse

*Juneli rat*

full moon

*Jutta*

boots

*Topi*

cap

### d) Definition

In translation, SL terms are replaced by the short definition or description. According to Ivir (1987, p. 37) "Defining means reducing unknown and unshared to the known and shared. It is defined something to make that clear and comprehensive which helps to make the text linguistically transplant. The translator adopts this procedure when he is unable to find exact or equivalent term in TL. For example:

<b>SL Terms (Nepali)</b>	<b>TL Terms (English)</b>
<i>Phuli</i>	nose ring
<i>Narkiya jiban</i>	hell and life
<i>Purkha lai rakhne chihan ghar</i>	ancient vault

### e) Back Translation

It is one of the techniques of testing the quality of translation. Crystal (1989, p. 348) introduces back translation as "One translates a text from language 'A' in to language 'B' a different translator than turns the 'B' text in to 'A' and resulting 'A' text is compared with the original 'A' text if the texts are virtually identical, there is strong equivalence that the original translation was of high quality, i.e.

<b>SL Terms (Nepali)</b>	<b>TL Terms (English)</b>
<i>television</i>	television
<i>hakimni</i>	lady officer
<i>church</i>	church

### f) Addition

In this technique, the translator gives additional information of the cultural terms of the SLT by suitable addition from the cultural context available in the TL when some expression in SLT is left unsaid and the translator intends to carry the supplementary message by appropriate addition from the cultural context of the TL, we use addition as a technique of translation. For example:

<b>SL (Terms) Nepali</b>	<b>TL Terms (English)</b>
<i>shuvabibaha</i>	marriage
<i>ardhangini</i>	wife
<i>dhup batti</i>	lamp
<i>doko</i>	basket
<i>bhuja</i>	rice

### g) Deletion

In this technique of translation, the word is generally deleted if the information of the text is transferred without the presence of a particular word. Generally, it occurs at syntactic level of translation: When there is lack of appropriate cultural correspondence in TL; the translator has to omit some expressions. The translator omits lexical items, phrases and sometimes even the whole sentences; For example.

SL Term (Nepali )	TL Term (English)
<i>lady officer</i>	Officer

### h) Blending

This process of translation is used to neutralize the translation in the target language. In this procedure a part of SL text is combined with a part of the term in the TL text while translating a text. For example:

SL Terms (Nepali)	TL Terms (English)
<i>patalo otha</i>	thin lip
<i>surya udaunu</i>	sun rises

### i) Claque

In this technique, each unit of SL is translated into the equivalent unit of TL. The unit of translation may be a morpheme, a word, a phrases or a short sentence. It is a kind of borrowing where SL terms are borrowed and transliterated which in turn all follow in the translation, i.e.

SL Terms (Nepali)	TL Terms (English)
<i>madhyarat</i>	midnight
<i>hariyo dubo</i>	green land
<i>purba junam</i>	previous life

### **2.1.6 Translation as New Writing**

This idea was developed by Sujit Mukherjee in his famous book 'Translation as Discovery (1994 2<sup>nd</sup>. ed)'. This concept is influenced by the new developments in literature, linguistic and other language description.

According to this view, translation is a creative writing phenomenon in which translators do not necessarily repeat the ideas of the SL author following its style and language but they create something new which may be different from the original text.

While creating translation as a unique text, translators use their words, phrases and sentences to reflect the meaning of the SL text. It is clear that while translation, translators do not always limit themselves at SL rather they try to adjust meaning of ST in their own language and culture. Mukherjee further asserts that whether are translators or trans creators, the original work is renewed by being rendered into another language. This is the least we may expect when we regard translation as a new writing.

### **2.1.7 Gaps in Translation**

Translation refers to the rendering or transferring the meaning of source language into target language. It is a multilingual process, while translating there is at least two languages involved and the translator trans creates or develops new text. "Translation is the act or process of rendering what is expressed in one language or set of symbols by means of another language or set of symbols" (Wu, 2008). Similarly, Catford (1965, p.27) defines translation as "The replacement of textual material in one language (source language) by equivalent textual material in another language (target language). Likewise, Bell (1991, p.20) states the source text is transferred with preserving semantic and stylistic equivalent.

One of the basic principles of translation is; it should be faithful to the original. When there is no correspondence between SL and TL items gap

occurs in translation gaps are also called lacunas, blank spaces and slippages, absents and voids. One of the fundamental reasons for creating gaps in translation is culture which includes not only material things such as cities, organizations and schools but also non material things such as ideas, customs, family patterns and conventional beliefs. Language is not seen as an isolated phenomenon suspended in vacuum but as an integral part of culture. Bridging the gaps between two cultures are the challenges for a translator and they create difficulty to maintain transaction equivalence. Three main types of gaps which are elaborated below:

### **a) Linguistic Gaps**

Gaps that occur due to differences between two languages are called linguistic gap. These are primary in any translation. Every language is unique, no two languages are identical. Every language has own structural patterns. We can find linguistic gaps in different level of language which are given below:

**Graphological level:** These types of gap occur due to different in the two languages graphological system. Graphology available in one language may be absent in another language. For example,

SL: A to Z photo studio (English)

SL: ABC car house (English)

SL: A-one noodles (English)

Translating A to Z, ABC and A-one is difficult. These can be translated as 'ka to gna', 'ka, kha, ga', and ka-ek' in to Nepali.

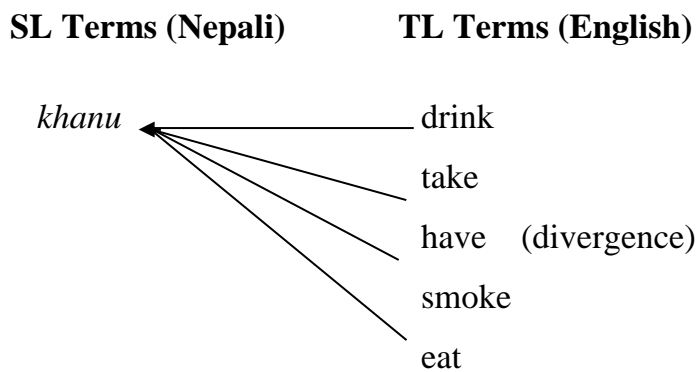
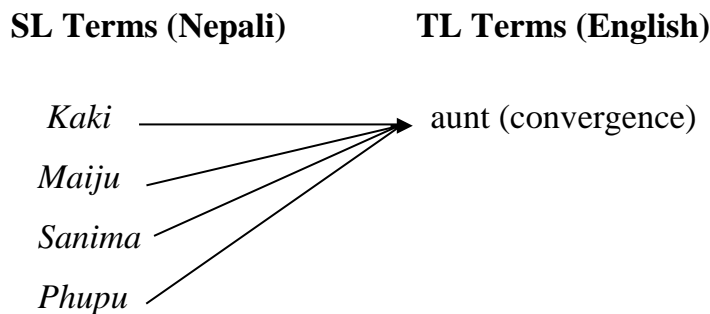
**Phonological level:** All the phonemes available in the English language are not available in the Nepali language. Translation of phonemes which are absent in one language but present in another language creates phonological gaps /kh /, /th/ are problematic in English because there is no available of these sounds.

For example,

SL: Khasa Bazar

SL: Thakuri Hotel

**Lexical / Word level:** Lexical gaps create serious problems in translation because they play crucial role in shaping meanings. Some lexical items available in SL may not be available in TL. For example, onomatopoeic words such as: thachakka, chwassa, jhwamma, parisani, bajagaja, etc. There exists the convergence and divergence while translating lexical items, i.e.



**Structural level:** Difference in linguistic structures and grammatical rules between the languages creates gaps such as Nepali language has three voice systems (karti, karma, bhawa) but English language has only two voice systems (active and passive).

**Functional level:** The gaps occur mainly in phatic communication which is used to initiate, continue and terminate conversation, i.e. *chiya khanu vo?* In

Nepali language this sentence can be translated as; did you eat tea? But it does not make sense in English language.

### **b) Cultural Gaps**

If the gap is occurred because of the two different cultures such gap is called cultural gap. Vermeer (1978), as cited in Awashthi (2014, p.) says, "One does not translate languages but culture. We can say there are some culture specific words regarding foods, beliefs, dresses, festivals and rituals, i.e.

<b>SL Terms (Nepali)</b>	<b>TL Terms (English)</b>
<i>Cow (God)</i>	Meat (Christian)
<i>Dog (dirty)</i>	(man's best friend)

Similarly, there are some typical words in Nepali language which do not find in English culture, i.e.

*Tuppi*  
*Janai*  
*Bratabandha*  
*Chhaupadi, etc.*

### **c) Extra- linguistic Gaps**

Translation is not exclusively a linguistic activity. Many extra- linguistic factors play crucial roles in translation. The intention of the speaker or writer, his knowledge, in his expectations, interests and so on have to be taken into consideration and same obtains in regard to the listener or reader. When the background knowledge and real world language is different than linguistics gaps occur, i.e.

SL (Nepali): *'Ek maina pachhi sitalai seto sarima dekhda naramilo lagyo.'*

TL (Eng.): I become sad when I saw Sita wearing white sari after one month.

SL (Nepali): *'kalo biralole bato katyo ani ma pharken'*.

TL (Eng.): a black cat crossed the road then I returned.

### 2.1.8 Cultural Categories

Cultural language is the language which is spoken in particular culture or speech community. Newmark (1988, p. 94) defines culture as "The way of life and its manifestation that are peculiar to a community that uses a particular language as its means of expression." Generally, culture includes: the way of life of community, system of government, religious beliefs and values, geographical region, social class, age, sex, profession, etc.

Newmark (1988, p. 94) distinguishes 'cultural' from 'universal' and personal language. He has made five fold classification: a. ecology b. material culture c. Social culture d. Social organization, political and administrative procedures, concept e. gesture and habits. In general cultural terms categorized in five steps as follow:

- a. **Ecology:** It refers to such geographical features as: plants, hills, animals, lakes, rivers etc.
- b. **Men Made Culture:** It refers to the things which are made by man and famous with in a culture. It includes foods: cloths, housing, transport, communication, ornaments etc.
- c. **Social Culture:** It includes work and leisure-social customs, proudness activities, political activities, historical facts, painting, etc.
- d. **Religious Culture:** It refers to myths, beliefs, names of god, religious activities, etc.

- e. **Conceptual Terms:** Concept is a part of common system of language shared by member of a speech community. According to Palamar, conceptual terms can be specified as non-concrete or abstract term whose concepts can be given only by definition.

### **2.1.9 Introduction to the Novel ‘Seto Bagh’**

The novel ‘*Seto Bagh*’ is the tragic story of the Rana Regime which has been written by Dimond Shumsher JB Rana and translated by Greta Rana. Junga Bahadur Rana is in the central character of this novel. The political rise and fall and ascended and descended for the kings position, commander- in-chiefs, kernel, general and other highest position can be seen in this historical novel. At the end of the novel, due to murder, suspect, terror among their family members even; wives, brothers and sons’ power struggle among them the whole Jung family and Shumsher family has been destroyed. In the novel, there are several terms which are linguistically, culturally and extra-linguistically different. Due to these differentiating factors, there is gap occurred. For compensating gaps different techniques such as: borrowing, definition, addition, deletion, literal translation, substitution, back translation, blending, and claque have been applied.

### **2.2 Review of Related Empirical Literature**

Numerous texts have been translated from Nepali to English and vice versa. As for the techniques and gaps in translation there are many researchers so far completed. Due to the wide coverage of translation no discipline can be untouched from it. I found some research reports which are related to this study, these are summarized as below:

Adhikari (2004) conducted a research on "Translation of Technical Terms: A case of the Textbook for Science". The main objectives of the study were to identify scientific terms, techniques and linguistic problems. He collected 200 English scientific terms to find out the techniques used and linguistic

problems faced while translating them into Nepali language. He collected 50 terms from the area of physics, chemistry, biology, geography and astronomy. The tool of the data collection was observation. The techniques used in translating have been found as: paraphrasing, transliteration, hybrid formatting loan creation and literal translation. Among these techniques literal translation has been found as the most widely used one.

Similarly, Wagle (2004) carried a research on "Multiple Translation of '*Muna Madan*' from Cultural Perspective." The objectives were to find out and compare the techniques employed in translating cultural words in English version of '*Muna Madan*' and to find out the frequency of the different techniques of translation of cultural terms. The data were collected from the primary and secondary sources. All the cultural terms found in the translated version of *Muna Madan* were selected by non-random purposive sampling procedure. The tools of data collection were observation. He has found 8 techniques of translating cultural terms such as literal translation, borrowing, substitution, definition, back translation, addition, deletion and claque.

Likewise, Bhandari (2007) carried out a research on "A Study on Techniques and Gaps of Translation in Cultural Terms: A Case of the Novel '*Bassain*'". He tried to find out five different categories of cultural terms in the novel and to find out the techniques which are used most and least. The data were collected from the secondary resource, 5 different categories of cultural terms were selected using non-random purposive sampling procedures. His study shows that eight different techniques are used in translation of cultural terms. Among them, literal translation was found as the most and best technique and definition is the least one.

Chaudhary (2011) carried out a research on "The Techniques in Translation of Cultural Terms: A Case of Novel '*Mother*'." The objectives of the research were to find out the techniques and their frequency employed in translating English cultural words in to Nepali version words of the novel '*Mother*'. The

data was collected from the secondary sources only. Total 150 terms were selected using purposive non random sampling procedure. The tool, he used for data collection was observation. He identified 150 cultural terms and grouped them under five different categories. The collected data were analyzed under three main headings. There is classification of cultural terms in to five categories, techniques-wise and category-wise comparison of statistical results. 10 different techniques were found to have employed in translation of such cultural terms.

Almubark and Manen (2014) conducted the research entitled “The Hindrances in Translating Specific Cultural Concepts from Arabic in to English”. This Paper investigated problems faced by undergraduate students in Sudan majoring in English language when translating specific cultural concepts from Arabic language in to English language. To attain this aim, the researcher randomly selected 100 under graduate students were registered for the B.A. program in the Department of English Al Imam Almahdi University in Sudan during the 2012/2013 academic year. The researcher carried out a translation test that consisted of 18 sentences which the learners were then required to translate from Arabic in to English. Each sentence comprised of specific cultural concepts based on Newmark (1988) classification of cultural terms. The researcher also carried out interviews with lecturers who specialize in translation to get further data from their point of view concerned these difficulties, the reasons and their proposed solution. The finding so that the under graduate learners faced various types of complications when translating specific cultural concepts. These difficulties are frequently associated with: 1) translating specific cultural concepts, 2) unsuccessful attempt to attain the sameness in English language, and 3) lack of knowledge of translation techniques and translation strategies. Based on this result, this research work propose a solution to narrow the gap between specific cultural concepts such as figuring out program that deals with specific cultural concepts that suit translators.

Likewise, Pariyar (2015) conducted a research entitled “The Techniques and Gaps in Translation of Cultural Terms: A Case of *Alchemist*”. The objectives of the study were to identify the cultural terms and techniques to bridge the gaps in translation. The data were collected from the secondary source. The tool of the data collection was observation. He selected 200 terms using purposive non- random sampling procedure. He found three types of gaps and nine techniques of translation.

In conclusion, all the afore mentioned research helped me to identify the cultural terms, data collection tools, data collection procedures, techniques for bridging the gaps in translation and so on.

### **2.3 Implications of the Review for the Study**

Analyzing the aforementioned reviews+ of related literature, I got fruitful ideas to give the frame in this thesis, "The Techniques and Gaps in Translation of Cultural Terms: A Case of the Novel *Seto Bagh*". This all reviewed sources helped me a lot to conduct my investigation because these all gave the clear guidelines regarding identification of the cultural terms from source and target text. Furthermore, they also provided me some techniques to bridge these gaps in translation.

The research conducted by Adhikari (2003) helped me to identify the cultural terms, translation techniques, and linguistic problems faced by translator while translating Nepali terms in to English.

Similarly, Wagle’s (2004) research insisted me to identify and compare the techniques employed on translating cultural terms in to English language, data collection tool and procedures.

Likewise, Bhandari’s (2007) research taught me somehow to find out different cultural categories of cultural terms in the novel and also to find out the gaps and techniques to bridge the gaps.

In the same way, Chaudhary's (2011) research gave some ideas to identify techniques and cultural terms.

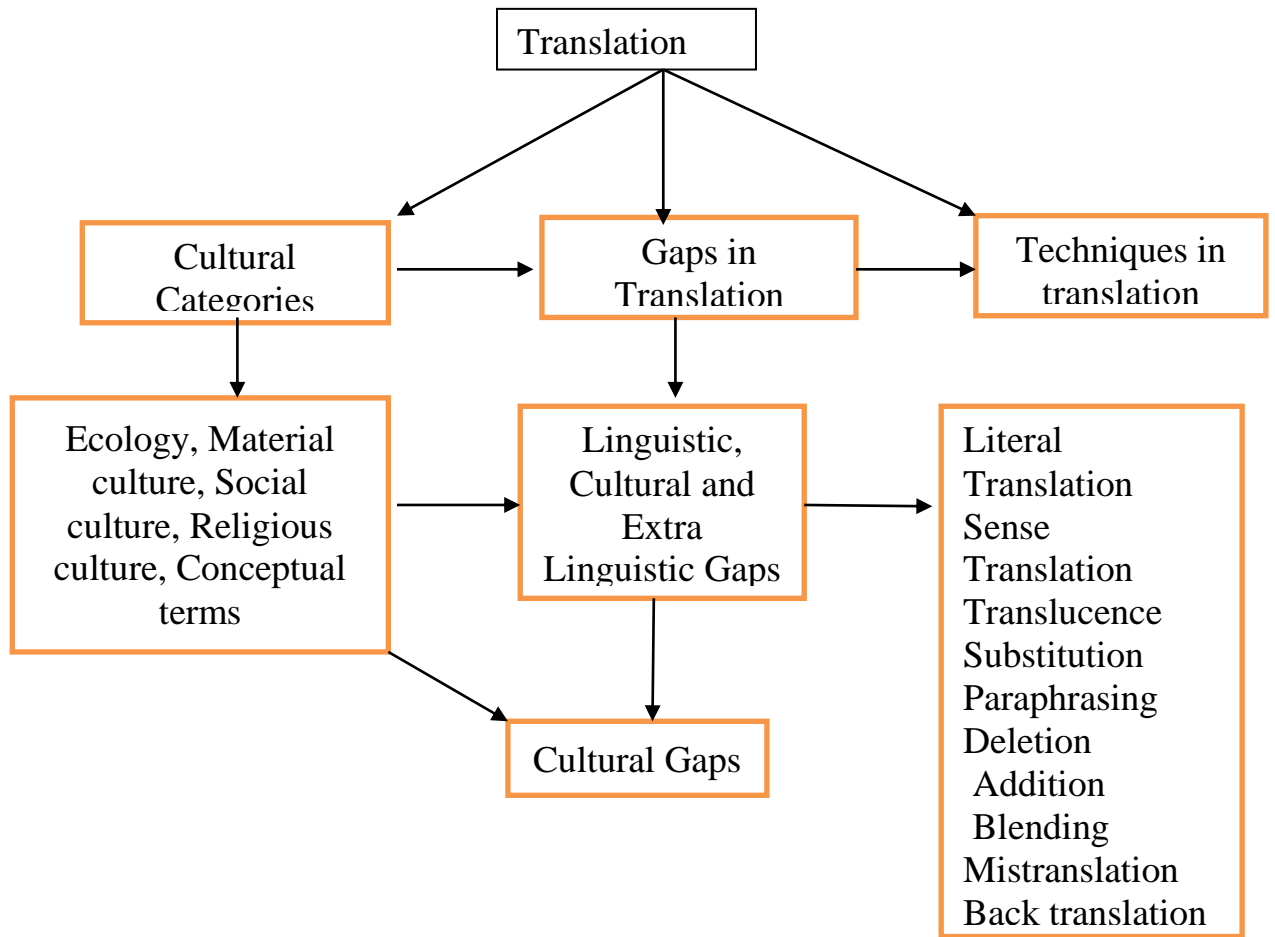
Similarly, Almubark and Manen's (2014) research also provided me some guidelines for selecting and identifying some cultural terms and gaps in translation.

Likewise, Pariyar's (2015) research helped me to find out cultural terms, data collection procedures, and tools. Furthermore, this research benefited me to identify different gaps and ways to bridge the gaps.

In conclusion, all the aforementioned research helps me to identify cultural terms, data collection tools, data collection procedures, techniques for bridging the gaps in translation.

#### **2.4 Conceptual Framework**

While conducting any investigation we need to form certain criteria where the investigation depends on. This study also had a framework including linguistic, cultural and extra -linguistic gaps and some techniques to bridge the gaps. The study, *The Techniques and Gaps in Translation of Cultural Terms: A Case of the Novel 'Seto Bagh'* is based on the following conceptual framework which presented in next page:



## CHAPTER THREE

### METHODS AND PROCEDURES OF THE STUDY

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

#### 3.1 Design of the Study

To find out the techniques and gaps in translation of cultural terms: A case of the Novel '*Seto Bagh*.' I adopted quantitative research design in general and the survey research design particular. Survey is a of the kind of research which studies large and small population by selecting and studying samples chosen from the population to describe the relative incident distribution and interrelationship of social and psychological variables. That's why, survey studies population by sampling according to the need and convention of the researcher and the nature of problem under study.

In this regard, Nunan (2010, p. 140) states, surveys are widely used for challenging data in most areas of social inquiry from politics to sociology and from educational to linguistic.

From afore mentioned definition, we can come to conclusion that survey research can be carried out in different sectors including mass media, science and technology, education sectors and so on. The discussion about survey research guides up to form the following characteristics:

- Data is collected from single time.
- Survey is deductive study.
- Observation is the tools for data collection.
- Findings are generalized from whole group.
- The survey incorporates the large mass of population.

- Sample is rather representative.
- The research is limited with a single out at once.
- Conclusion is made statically and descriptively.

According to Nunan (2008, p. 14), there are some steps while carrying on a survey research are follows:

- Define objectives
- Identify target population
- Literature review
- Determine sample
- Identify survey instruments
- Design survey procedure
- Identify analytical procedure
- Determine reporting procedure

So, this research followed the above mentioned procedure and support to complete my research using the related Sampling procedure, sources and tools for solving the problems because it studies the large and small population by selecting and studying samples chosen from the population to describe the relative incident distribution and interrelationship of social and psychological variables. As the research is based on the secondary source, so the study was limited on 100 cultural terms of the novel '*Seto Bagh*'.

### **3.2 Population, Sample and Sampling Strategy**

Both versions (English and Nepali) of the novel '*Seto Bagh*' were selected in this study. Hundred cultural terms were the sample population for the study. I adopted purposive non- random sampling strategy for collecting the required data to fulfill objectives of the study.

### **3.3 Research Tools**

I read and identified the one hundred cultural terms that were found in the novel 'Seto Bagh'. I looked at their equivalent translation in the English language. Observation was the data collection tool of the study.

### **3.4 Sources of Data (Secondary)**

I used only secondary sources of data for my study.

### **3.5 Data Collection Procedures**

I adopted the following step-wise procedures to collect the required data as:

- a. I collected the English and Nepali version of the novel '*Seto Bagh*'.
- b. Cultural terms were underlined in both Nepali and English version of the novel to search equivalent words.
- c. I read those two versions (English and Nepali) of 'Seto Bagh' and listed 100 cultural terms from Nepali version and their translated terms from the translated version of the novel.
- d. I categorized these cultural terms under five cultural categories, i.e. ecology, material culture, religious culture, social culture and conceptual terms.
- e. I identified the techniques of translation and list these cultural terms under different techniques.
- f. I calculated the frequency of the different techniques of cultural terms for each type.
- g. The Nepali cultural terms were written as in appendix-I.

### **3.6 Data Analysis and Interpretation Procedures**

The collected data were analyzed by putting them in to different cultural categories as stated in appendix -I and interpreted descriptively with the help of the techniques that the translator employed and gaps were identified due to employment of those techniques. The frequency of translation techniques and gaps were shown in table and percentage of those techniques and gaps were calculated to show the widely used techniques and the least used techniques.

### **3.7 Ethical Considerations**

Ethical consideration refers to the values that the researcher has to follow during the research process. It is an essential part of any researches. For the betterment of the study, the following are the ethical considerations:

1. The authors whose works were consulted during the study were acknowledged.
2. The data were reported honestly and carefully.
3. The analysis was done being aware of the culture of the Nepalese people particularly in the case of the novel '*Seto Bagh*'.
4. There was due respect to the writer and the translator of the novel *Seto Bagh*, i.e. respect for intellectual property.

## CHAPTER FOUR

### ANALYSIS AND INTERPRETATIONS OF DATA

Based on the secondary sources, the data were collected, analyzed and interpretation was done in the following sub-headings:

#### **4.1 Analysis of Data and Interpretation of Results**

This chapter deals with the data obtained from original and translated version, i.e. English and Nepali version of the novel '*Seto Bagh*' which was written by Diamond Shumsher JB Rana and translated by Dr. Greta Rana. The collected data are analyzed and interpreted under the following headings:

##### **4.1.1 Classification of the Cultural Terms**

The cultural terms which were selected from the novel are classified in this section. We can go through Newmark (1988, p. 94) 'classification of foreign cultural words'. He has made fivefold classification as: (a) ecology (b) men made / material cultural (c) social cultural (d) religious cultural and (e) conceptual terms. The selected cultural terms are classified under this classification:

###### **4.1.1.1 Ecology**

This includes the geographical features such as: plants, rivers, lakes, winds, forests, etc. It shows the relation of plants and living creatures to each other and to their environment. The list of all the twenty three ecological terms is presented in appendix-I. Among them, some ecological terms are presented below as example:

###### **SL Terms**

*Mahanbharat ko dando*

*Bhot*

###### **TL Terms**

Mahabharats

Tibet

<i>Sanjibani buti</i>	encourage
<i>Hansako pai</i>	fried Partridge
<i>Hawapani</i>	climate
<i>Samundrako pani</i>	Ganga water

#### **4.1.1.2 Material Culture (Artifacts)**

It includes the man made things which are used in a particular culture. It includes: foods, housing, clothes, transports, communication, ornaments, utensils, etc. The lists of all thirty material culture / artifacts are presented in appendix-I. Some of them are presented below as example:

##### **SL Terms**

##### **TL Terms**

<i>Badri</i>	full battle kits
<i>Mudra</i>	currency
<i>Resami rumal</i>	hand kerchief
<i>khukuri</i>	khukuri
<i>Raj Bhawan</i>	Chief Palace
<i>Aunthi</i>	ring
<i>Baggi</i>	carriage
<i>Ban Bhat</i>	picnic

*Chudiwal seto Resami suruwal* sarwal

*Sigar churot* cigar

*Darbar* palace

#### **4.1.1.3 Social Culture and Organization**

It includes the words which are concerned with the social organizations and relations between people and particular community. Works and leisure, customs, social traditions, paintings, social norms and values and historical facts are included in this category. These lists of all the twenty three social cultural terms are presented in the appendix-I. Among them, some social cultural terms are presented below as example:

#### **SL Terms**

#### **TL Terms**

*Bibah*

marriage

*Jat janu*

Untouchable

*Mahan Pandit*

Chief Pandit

*Raj Putri*

Princess Royal

*Ankal*

uncle

*Shree Tin Maharaj*

Sri Tin Maharaj

*Pradhan Mantri*

Prime minister

*Nepti Dhai*

old lady

<i>Mama</i>	maternal uncle
<i>Thakse</i>	labourer
<i>Rana Rol Kram</i>	Rana role of succession
<i>Menaka</i>	maid servant
<i>Bimatrik</i>	step brothers
<i>Bhate basnu</i>	shameless creature Who wait for left overs in Uncle's house.

#### **4.1.1.4 Religious culture**

It includes myths, religious beliefs, name of Gods, religious activities, deeply rooted customs and traditions, etc. The list of all eleven religious terms is presented in appendix-I. Some religious cultural terms are presented below as examples:

#### **SL Terms**

*Radha Krishna*

*Arthabed*

*Krishna Lila epic*

*Dharma Abatar*

*Ram Lila*

#### **TL Terms**

great men

vedas

love story

most revered

Majesty

devotional songs

<i>Dharmatma</i>	religious person
<i>swambhunath</i>	swambhunath
<i>Hindustani</i>	Nepali
<i>Indrajal</i>	playing tricks
<i>Aksheta manchhaunu</i>	offering
<i>Tantrik bidhi</i>	Tantrik invocation

#### **4.1.1.5 Conceptual Terms**

It includes these terms which are non-concrete or whose concept can be given only by definition and which are common within the system of language shared by member of speech community. The lists of all the thirteen terms are presented in the appendix-I. Among them, some conceptual terms are given below as examples:

#### **SL Terms**

#### **TL Terms**

*Hukum*

please

*Bhagya chamkanu*

turn for good luck and  
Fortune come

*Jiban maran ko prashna*

matter of death and life

*Jiban jyoti*

the light of my light

*Nidhar phutnu*

bad luck

<i>Bhakti ra shraddha</i>	devotion of love
<i>Pashu saraha katinu</i>	butchered like an animal
<i>Prem upahar and parichaya</i>	first sacrifice on the altar of love for
<i>Prem rupi sagarma dubnu</i>	fall in love
<i>Priya dear</i>	dear
<i>Mathikai debata lageko</i>	bewitched
<i>Atma</i>	soul
<i>Pap</i>	sin

#### **4.1.2 Techniques Used in Translation of Cultural Terms**

Technique is a way of doing something in a particular way. Techniques of translation include those ways or procedures which are used in the process of translation by the translator. During the process of translation the translator has to face difference challenges. So, the translator used the different techniques differently. It was sound that the translator used eleven different techniques in the process of translation. The main procedures are as follows:

- 1) Literal translation
- 2) Substitution
- 3) Paraphrasing / definition
- 4) Claque
- 5) Deletion
- 6) Addition
- 7) Borrowing

8) Sense translation

9) Mistranslation

### **4.1.3 Techniques Used in Translation of Cultural Terms of Ecological Pattern**

Ecology refers to the physical environment of geographical features like: plants, animals, hills, seasons, lakes, rivers, winds, rains, forests, paddy, field, etc. Different techniques were used while translating the ecological terms.

There were twenty one ecological terms were selected for the study. Here, the ecological terms are presented with the translation techniques found to have employed while translating these terms:

#### **4.1.3.1 Literal Translation**

It is a technique which searches for close correspondences of meaning between SL and TL terms. The terms in ecology translated through literal translation are presented below:

<b>SL terms</b>	<b>TL terms</b>
<i>Bhot</i>	tibet
<i>Kukur</i>	dog
<i>Hawapani</i>	climate
<i>Tibbat</i>	Tibet

#### **4.1.3.2 Substitution**

SL Terms are substituted by similar or near equivalent or generic word meaning in target language. The terms in ecology translated through substitution are presented below:

**SL Terms****TL Terms***Uttar pattiko Manthali Dando*

Gauri Shankar

*Sanjibani Buti*

encourage

*Hansako pai*

fried partridge

*Piura*

chicken

*Bihanako Bhojan*

lunch

*Samundrako pani*

Ganga water

*Tarkari ra khane bastu*

food

**4.1.3.3 Definition / Paraphrasing**

In this technique, SL Terms are replaced by the short definition or paraphrase not by word translation. The terms in ecology translated through definition are given below:

**TL Terms****TL Terms***Benighat*

Himalayan waters

*Asare Phool*

a hues of wild flower

*Upatyaka*

saucer shaped Valley

**4.1.3.4 Blending**

This technique of translation is used to neutralize the translation in target language. In this procedure, a part of SL Text is combined with the part of the

term in the target text while translating a text. The terms in ecology translated through blending are as follow:

<b>SL Terms</b>	<b>TL Terms</b>
<i>Kali Birali</i>	black cat
<i>Seto Bagh</i>	White Tiger
<i>Chiniya paltu kukur</i>	Chinese poodles

#### **4.1.3.5 Deletion**

In this technique, SL Terms are deleted in target text .The terms in the ecology translated through deletion is as follow:

<b>SL Terms</b>	<b>TL Terms</b>
<i>Mahabharatko dando</i>	-
<i>Purba dui namber pahad</i>	-
<i>Bhale Kukhura</i>	-
<i>Makai danda</i>	-

#### **4.1.3.6 Frequency of Techniques in Translation of Ecological Cultural Terms**

The frequency and percentage of different techniques which were found to have employed by the translator while translating ecological terms are presented in the following table:

**Table 1**

**Frequency of Techniques Used in Ecological Cultural Terms**

S.N	Techniques	Frequency	Percent
i.	Literal translation	4	19.04
ii.	Substitution	7	33.33
iii.	Definition	3	14.29
iv.	Blending	3	14.29
v.	Deletion	4	19.04
	Total	21	100

Twenty one ecological terms were selected for the study. There were five different techniques found to have employed by the translator to translate them from SL to TL. Out of the five techniques, substitution was mostly used, 33.33% of the total. Similarly, literal translation and deletion included 19.04% of the total. Definition and blending were thirdly widely used technique which included 14.29% of the total.

#### **4.1.4 Techniques Used in Translation of Material Culture (Artifacts)**

Man-made culture simply, refers to the things which are made or used by men. It includes: foods, clothes, houses, towns, transport, ornaments and utensils. Twenty three man-made cultural terms were selected from the novel ‘*Seto Bagh*’. There were different techniques adopted by a translator to translate the SL terms into TL. They are mentioned as follows:

##### **4.1.4.1 Literal Translation**

The terms which were translated through literal translation under material cultural are as follow:

##### **SL Terms**

*mudra*

*darbar*

##### **TL Terms**

currency

palace

<i>baggi</i>	carriage
<i>aunthi</i>	ring
<i>abhusan</i>	jewelry

#### 4.1.4.2. Deletion

Deletion is done when there is lack of appropriate cultural correspondent in TL. The deleted terms under ecology are presented below

SL Terms:	TL Terms
<i>sawari</i>	-
<i>bhuja</i>	-

The SL terms ‘*sawari*’ and ‘*bhuja*’ which fall under ecological category were deleted by the translator. As we know, deletion of SL terms prevent TL readers to get original sense, the same case had seen in this translation. In other words, deletion of these two terms had made the TL readers unable to get the meaning of the SLT.

#### 4.1.4.3 Addition / Elaboration

In this procedure, some words are added in the translated TL text. The terms in ecology translated through addition are given below:

SL Terms	TL Terms
<i>kotha</i>	inner chamber
<i>cigar churot</i>	cigar
<i>ghar</i>	kathmandu

The SL term ‘*kotha*’ was elaborated as ‘inner chamber’ by the translator. It shows that the translator wanted to explain regarding the SL term *inner*

*chamber* which helped to get the meaning. Similarly, *cigar churot* and *ghar*. Only transference would not give the SL meaning in this case.

#### **4.1.4.4 Borrowing**

In this procedure, SL terms are borrowed in to TL through translation process. The terms in material culture translated through borrowing is given below:

<b>SL Terms</b>	<b>TL Terms</b>
<i>khukuri</i>	khukuri

#### **4.1.4.5 Substitution**

The terms which were translated through substitution under material culture are as follow:

<b>SL Terms</b>	<b>TL Terms</b>
<i>Tikamala</i>	blessing
<i>10:45 baje</i>	zero hour, 10:45 pm
<i>Sunkhip jutta</i>	golden slippers

#### **4.1.4.6 Definition**

The terms in religious culture translated through definition are as follow:

<b>SL Terms</b>	<b>TL Terms</b>
<i>Tundikkhel</i>	parade ground
<i>Badri</i>	full battle kits
<i>Darbariya bhasa</i>	superlatives and honorific
<i>Hirako tanka</i>	Diamond studded button

*Chudiwal seto resami suruwal*

sarwal

#### **4.1.4.7 Claque**

The terms in material culture translated through claque are given below:

**SL Terms**

**TL Terms**

*Raj bhawan*

chief palace

*Lakku asarphi*

golden coins

*Bhote badri*

Tibetan cuba

*Kachchi bato*

bad road

#### **4.1.4.8 Frequency of Techniques of Translation Used in Material**

##### **Cultural Terms**

Seven different translation techniques were found to have employed by the translator to translate the twenty three selected cultural terms. The frequency and percentage of the techniques employed by the translator are shown in the following table:

**Table 2**

##### **Frequency of Techniques Used in Translation of Man-Made Cultural Terms**

<b>S.N</b>	<b>Techniques</b>	<b>Frequency</b>	<b>Percent</b>
i.	Literal Translation	5	21.73
ii.	Borrowing	1	4.34
iii.	Substitution	3	13.04
iv.	Addition	3	13.04
v.	Deletion	2	8.69
vi.	Definition	5	21.73
vii.	Claque	4	17.39
	Total	23	100

Twenty three man made cultural terms were selected for the study. There were seven different techniques found to have adopted by the translator to translate these terms from SL to TL. Among them, literal translation and definition was the mostly used technique which includes 21.73% whereas borrowing was the least used one 4.34% of the total percentage. Claque was the second widely used technique 17.39% of the total frequency. Similarly, addition and substitution include 13.04% and deletion includes, 8.69% of the total frequency.

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

The term, social culture refers to the social customs, values, assumptions, rites, beliefs and norms. Furthermore, social traditions, political and administrative activities, historical facts, social activities, rules, paintings, carvings and monuments fall under this category. Thirty one terms under social culture were selected. In the process of translating terms of social culture, following techniques were found to be employed used:

##### **4.1.5.1 Literal Translation**

The terms which are translated through literal translation is social culture as:

<b>SL Terms</b>	<b>TL</b>
<b>Terms</b>	
<i>dulahi</i>	bridge
<i>yuddha</i>	battle
<i>salami</i>	salute
<i>bibaha</i>	marriage
<i>garib</i>	poor

<i>krantikari</i>	revolution
ary	
<i>daijo</i>	dowry
<i>Thakse</i>	laborer

#### **4.1.5.2 Substitution**

The terms which were translated through substitution technique are as follows:

<b>SL Terms</b>	<b>TL Terms</b>
<i>Buba muma</i>	my parent
<i>Arthik sankat</i>	poor
<i>Dil bahadur dhai</i>	bou bou
<i>Jat janu</i>	untouchable
<i>Jethi Shahjyadi</i>	princess royal
<i>Raja Rani</i>	Royal couple
<i>Nepti Dhai</i>	old lady
<i>Mama</i>	maternal uncle
<i>Dhogbhet</i>	greeting
<i>Menaka</i>	maid servant
<i>Bimatrik</i>	step brothers
<i>Chhora, vai, vatija Kutumba</i>	Jung family

#### 4.1.5.3 Addition / Elaboration

The terms which were translated through addition are as follows:

<b>SL Terms</b>	<b>TL Terms</b>
<i>Shuvamahajan, Bhaladmi</i>	well wishers
<i>Dani</i> generous	noble hearted and
<i>Sarkar</i>	your Royal Highness

#### 4.1.5.4 Claque

The term, in social culture translated through claque is as follow:

<b>SL Term</b>	<b>TL Term</b>
<i>Rajnitik Paddhati</i>	political system

#### 4.1.5.5 Blending

The term, which was translated through blending, is as follow:

<b>SL Term</b>	<b>TL Term</b>
<i>Pradhan Mantri</i>	Prime minister

#### 4.1.5.6 Definition

The terms in social culture translated through definition are as follow:

<b>SL Terms</b>	<b>TL Terms</b>
<i>Jangi Nijamati Karmachari</i>	a pile of other officer
<i>Serbe sarba , Sarba shaktiman bannu</i>	to take all power
<i>Bhate basnu</i>	a shameless creature who

	Waits for left overs
<i>Sansadiya Prajatantrik Paripati</i>	system of constitutional Monarchy
<i>Ram kirtan</i>	Hare Ram Hare Ram Ram Ram hare hare
<i>Jar</i>	a snake in the ground

#### 4.1.5.7 Frequency of Techniques of Translation Used in Social Culture

Six different techniques were found to be employed in the translation of social cultural terms. The frequency and percentages of those techniques are presented in the following table:

**Table 3**  
**Frequency of Techniques in Translation of Social Culture**

S.N.	Techniques	Frequency	Percentage (%)
i.	Literal translation	8	25.80
ii.	Substitution	12	38.70
iii.	Addition	3	9.67
iv.	Claque	1	3.22
v.	Blending	1	3.22
vi.	Definition	6	19.35
	<b>Total</b>	<b>31</b>	<b>100</b>

For the translation of thirty one social cultural terms, six different techniques were to have employed by the translator. Among them, substitution was the mostly used technique which includes 38.70%, whereas claque and blending were the least used technique which includes 3.22% of the total frequency. Literal translation was the second mostly used technique which includes

25.80% of the total frequency. Similarly, addition, i.e. 9.67% and definition included 19.35% used of the total frequency.

#### **4.1.6 Techniques Used in Translation of Terms in Religious Culture**

Religious culture refers to the religious norms and values of the particular religion. It includes: religious thoughts, values, norms, myths, name of Gods and religious activities. In the process of translating the terms under the religious culture, different techniques were adopted by the translator. Those techniques which were employed under the religious culture are as follows:

##### **4.1.6.1 Borrowing**

The terms which were translated through borrowing under the religious culture are as follows:

###### **SL Terms**

*Swayambhu nath*

*Tantrik Bidhi*

###### **TL Terms**

Swambhu nath

Tantrik invocation

##### **4.1.6.2 Substitution**

The terms which were translated through employing substitution procedure are as follows:

###### **SL Terms**

*Arthabed*

*KrisnaRadha*

*Hindusthani*

*Aksheta manchhanu*

###### **TL Terms**

Vedas

great men

Nepali

offering

#### **4.1.6.3 Definition**

The terms which were translated through definition technique are as follows:

<b>SL Terms</b>	<b>TL Terms</b>
<i>Indrajal</i>	playing trick
<i>Krisnalila</i>	epic love story
<i>Dharma abatar</i> Majesty	most revered
<i>Ramlila</i>	devotional songs

#### **4.1.6.4 Addition**

The term which was translated through addition is as follows:

<b>SL Term</b>	<b>TL Term</b>
<i>Dharmatma</i>	religious person

#### **4.1.6.5 Frequency of Technique Used in Translation of Terms of Religious Culture**

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

**Table 4**

**Frequency of Techniques Used in Religious Culture**

<b>S.N</b>	<b>Techniques</b>	<b>Frequency</b>	<b>Percentage %</b>
i.	Borrowing	2	18.19
ii.	Substitution	4	36.37
iii.	Definition	4	36.37
Iv.	Addition	1	9.09
	Total	11	100

For the translation of eleven religious cultural terms, four different techniques were employed by the translator. Among them, substitution and definition were the highly used techniques which had 36.37% of use of the total frequency and Addition has the least used 9.09% and borrowing includes 18.19% of the total frequency.

**4.1.7 Techniques Used in Translation of Conceptual Terms**

Conceptual terms refer to the things which are abstract in nature. We need to give definition to make such terms understandable. Such terms are: emotions, feelings, thoughts and wishes. While translating the conceptual terms from SL to TL, the translator employed different techniques. These techniques which were employed in translation of conceptual terms in the novel '*Seto Bagh*' are explained below:

**4.1.7.1 Literal Translation**

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

**SL Terms**

*priya*

**TL Terms**

dear

<i>atma</i>	soul
<i>pap</i>	soul
<i>hukum</i>	pleases

#### 4.1.7.2 Borrowing

The term, in conceptual term translated through borrowing is as follows:

<b>SL Term</b>	<b>TL Term</b>
<i>Rana</i>	Rana

#### 4.1.7.3 Definition

The conceptual terms translated through definition are presented below:

<b>SL Terms</b>	<b>TL Terms</b>
<i>Jiban maranko prashna</i>	matter of life and death
<i>Bhakti ra shraddha</i>	devotion of love
<i>Pashu saraha katinu</i>	butchered like an animal
<i>Prem rupi sagarma dubnu</i>	fall in love
<i>Nidhar phutnu</i>	bad luck
<i>Bhagya chamkanu</i>	turn for good luck and Fortune comes
<i>Bhut dekhi bakseko</i>	seen a ghost
<i>Sauta</i>	Princess poyal and their younger Sister, Narendra's wife

#### 4.1.7.4 Frequency of Techniques Used in Translation of Conceptual Terms

The frequency and percentage of the techniques which were used while translating the conceptual terms in the novel '*Seto Bagh*' are shown in the following table:

**Table 5**  
**Frequency of Techniques used in Translation of Conceptual Terms**

S.N.	Techniques	Frequency	Percentage (%)
i.	Literal translation	4	28.58
ii.	Borrowing	1	7.14
iii.	Definition	9	64.28
	<b>Total</b>	<b>14</b>	<b>100</b>

Fourteen conceptual terms were selected from the novel '*Seto Bagh*'. There were three different techniques were found to have been employed in the translation of these fourteen conceptual terms. Among them, definition was the mostly used techniques which included 64.28% but borrowing was the least used technique includes 7.14% of the total and literal translation includes 28.58% of the total frequency.

#### 4.2 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 novel '*Seto Bagh*':

**Table 6**  
**Technique-wise and Category-wise Comparison**

S N	Categories	Ecology		Material culture		Religious culture		Social culture		Conceptual term		Tot al
		Fre.	%	Fre.	%	Fre.	%	Fre.	%	Fre.	%	
1	Literal tran.	4	19.04	5	21.73	-	-	8	25.80	4	28.58	21
2	Substitution	7	33.33	3	13.04	4	36.37	12	38.70	-	-	26
3	Definition	3	14.39	5	21.73	4	36.37	6	19.35	9	64.28	27
4	Blending	3	14.39	-	-	-	-	1	3.22	-	-	4
5	Addition	-	-	3	13.04	1	9.09	3	9.67	-	-	7
6	Deletion	4	19.04	2	8.69	-	-	-	-	-	-	6
7	Borrowing	-	-	1	4.34	2	18.19	--	-	1	7.14	4
8	Claque	-	-	4	17.39	-	-	1	3.22	-	-	5
	Total	21	100	23	100	11	100	31	100	14	100	100

The above table shows that eight different techniques were employed in translation, one hundred cultural terms found in the novel '*Seto Bagh*'. Among those different of techniques, definition was frequently used technique and substitution was the second frequently used technique. Then the

other techniques that followed in descending order are literal translation, addition, deletion, claque, blending and borrowing. In this study, definition, and substitution have high frequency and blending and borrowing have low frequency in the translation process.

### **4.3 Gaps in Translation**

In the translation process, two languages and two cultures are involved. These two languages and cultures are not the same or similar in different socio-cultural activities. There is also lack of cultural equivalence between languages. Because of the culture difference between two languages, there exist gaps in translation.

Gaps, generally refers to the loss of meaning. Simply, if there is no correspondence between SL terms and TL terms there exist a gap. Some of the gaps found in the translated version of the novel '*Seto Bagh*' (The Wake of the White Tiger) are presented below:

#### **Pair-1**

**SL Term** - *Asare Phool*

**TL Term** - a hue of wild flowers

In Nepali SL term, '*Asare phool*' means a kind of flower which only appears and blooms in the month of June (*Asar*). But in the English TL term, '*a hue of wild flower*' refers to all kinds of flowers that bloom in every season. Therefore, TL term does not give the equivalent meaning of SL term. Thus, it creates a gap.

#### **Pair-2**

**SL Term** - *Ghar*

**TL Term** - Kathmandu

The SL term, '*home*' refers to the building where the people live. On the other hand, in TL term '*Kathmandu*' means the certain area of Nepal which is the capital of Nepal. So, the TL term home cannot be equivalent term for Kathmandu. Thus, it creates a gap.

### **Pair-3**

**SL Term** - *Thakse*

**TL Term** - Laborer

The SL Term '*Thakse*' denotes the surname or the dominating name of Newari people which is irritating for Newari people. But the SL term '*laborer*' denotes all workers, i.e. mine worker, road worker, manufacture, etc. Thus, *thakse* and laborer are not equivalent terms to each other. Therefore, there arises a gap.

### **Pair-4**

**SL Term** - *jat janu*

**TL Term** - untouchable

In Nepali SL Term, '*jat janu*' refers to be prejudice or decreases the status or personality and to get lower caste than he deserved in previous days. But TL, '*untouchable*' means not able to be punished criticized or changed in any ways. That's why these two terms are not equivalent to each other. Thus, there creates a gap.

### **Pair-5**

**SL Term** - *Jar*

**TL Term** - a snake in the ground

The SL term, '*jar*' means a person who gets marriage with another's wife. But in TL, '*a snake in the ground*' refers to a person who is mischievous and makes trouble silently to other people for the sake of his pleasure or benefit. Therefore, these two terms *jar* and *a snake in the ground* cannot be the equivalent to each other. Thus, there arises a gap.

#### **Pair- 6**

**SL Term** - *Nepali*

**TL Term** - Hindustani

The SL term, '*Nepali*' means all the dwellers of Nepali who live all the over the world. But '*Hindustani*' refers to all the people who follow the religion Hindu all the Nepalese people don't follow Hindu religion. So, these two words are not semantically equivalent terms. Thus, it creates a gap.

#### **Pair-7**

**SL Term** - *Radha Krishna*

**TL Term** - great men

The SL term, '*Radha kirshna*' is a religious term which is the couple of lord Krishna in the Hindu religion. On the other hand, '*great men*' refers to all the great person of the world. These two terms, *Radha Krishna* and *great men* are not equivalent terms. Thus, it creates a gap.

#### **Pair-8**

**SL Term** - *Priya*

**TL Term** - dear

The SL term, '*Priya*' refers to the lovely but which has many terms as: *priya*, *pyaro*, *adarniya*, *atmiya*, etc. in Nepali language which are used to show

respect accordance with the relation. On the other hand, 'dear' is a single word which has been used to denote all Nepali terms of dear as pyaro, pyara, adaraniya, pujaniya, atmiya, etc. Thus, the term dear cannot be equivalent to all the Nepali terms of priya. Thus, it creates a gap.

### **Pair-9**

**SL Term** - *Buba muma*

**TL Term** -my parents

The SL Nepali term, '*Buba Muma*' is a respective word for aama buba of the high family or Thakuri family. There are many other words to represent aama buba in Nepali. On the other hand, TL term, '*my parents*' denotes all the parents. The word my parents cannot signifies the typical culture word or respective word of high class family. Thus it creates a gap.

### **Pair-10**

**SL Term** - *Thaili*

**TL Term** - hand bag

The SL term, '*Thaili*' means a small hand bag which is carried by the women of village or rural area. But the SL term, '*hand bag*' refers to the bag that is carried by the women of high class family or standard class. Therefore, these two terms are not equivalent terms to each other. Thus there creates a gap.

## **CHAPTER FIVE**

### **FINDINGS, CONCLUSION AND RECOMMENDATIONS**

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

#### **5.1 Findings**

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

- 1) There was the use of eight different techniques while translating cultural terms from SL into TL. They were literal translation, substitution, definition, deletion, addition, blending, borrowing, and claque.
- 2) Likewise, among the eight different techniques employed in translation of the cultural terms, definition was the mostly used and had the highest frequency 27% and the blending and borrowing the lowest frequency, i.e. 4%. The frequency of the other employed techniques was as: substitution, i.e. 26%, literal translation, i.e. 21%, addition, i.e.7%, deletion, i.e. 6% and claque included 5% of the total frequency.
- 3) Definition is the widely used technique in translating different terms from all categories terms.
- 4) Moreover, twenty one ecological terms were selected and in translating the cultural terms under ecology, five different techniques were to have employed. They could be graded as substitution used 33.33%, literal translation and deletion, i.e. 19.04%, and definition and blending used 14.28% of the total frequency.

- 5) In addition, twenty three man-made cultural terms were selected for the study. While translating these seven different techniques was employed namely, substitution and definition included 21.73%, claque, i.e. 17.39%, literal translation and addition, i.e. 13.4%, deletion, i.e. 8.68%, and borrowing used 4.34% of the total frequency.
- 6) In the same way, there were thirty one social cultural terms were selected for the study and six different techniques were employed while translating. They are graded as substitution, i.e. 38.70%, literal translation, i.e. 25.80%, definition, i.e. 19.35%, addition, i.e. 9.67% and claque and blending, i.e. 3.22% used of the total frequency.
- 7) Similarly, eleven religious cultural terms were selected for the study. In translating the religious cultural terms, four different techniques were found to have employed. These were substitution and definition included 36.37%, borrowing included, 18.19% and addition included 9.09% use of the total frequency.
- 8) In the same way, fourteen conceptual terms were selected for the study. Three different techniques were employed by the translator to translate these terms. These were: definition included 64.28%, literal translation included, 28.58%, and borrowing included 7.14% of the total frequency.
- 9) Moreover, while translating the cultural terms, some of the techniques of translation were used frequently. For example, definition was found in all categories.
- 10) 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, i. e. Hindustani- Nepali,

radhakrishna- greatmen, jar- a snake in the ground, home-  
Kathmandu.

- 11) Some terms have been deleted by the translator, e.g. Makai danda, Bhale kukhura, Sawari, Bhuja, Mahabharatko danda, Purba dui number pahad.

## **5.2 Conclusion**

The research entitled, 'The Techniques and Gaps in Translation: A Case of Seto Bagh' where 100 cultural terms were selected. From the above findings, it is concluded that while categorizing the cultural terms they need to be put in an appropriate category. For example, we put '*tika*' in religious category and this categorization helps the TL readers to understand that the term has the religious meaning in SL. There are many techniques while translating the cultural terms viz. literal, sense, transference, substitution, addition, deletion and so on. Literal translation is highly used while translating ecological and man-made cultural terms. Sense translation is helpful in translating conceptual terms. The deletion technique deletes the SL terms which prevent the TL reader to understand the original sense and furthermore it does not transfer the original flavor of the SLT. So, while translating it needs to be avoided as much as possible. Footnotes and definition techniques help in maintaining the originality and convey the meaning appropriately.

Language and culture are related to each other. It is commonly believed that one does not translate language but the culture. So, while translating the cultural norms, values, assumptions and concepts need to be taken into an account. They need to be preserved firstly and translated in a suitable way. That's why a translator must have sound knowledge of language and culture of both involved languages. Finally, the translated text must maintain the originality of the SLT and it should be readable for the TL readers.

Translation has a great effect in the present day world. It should be done in an

appropriate way by talking both linguistic and cultural aspect into consideration.

### **5.3 Recommendations**

On the basis of the findings and conclusion, some recommendations and pedagogical implications are presented below:

#### **5.3.1 Policy Related**

Policy makers need to be aware of the scope and importance of translation. Though, we say that while teaching English language, the discussion must be in TL but it cannot work all the time and all the places. So, the study provides the following recommendations for the policy level:

- i) Translation is an emerging field and its influence cannot be avoided in language teaching. So, translation should be done where it is needed by the book and syllabus designer.
- ii) Moreover, some of the concepts cannot be understood by the students unless they are translated in students' mother tongue. So, translation should be emphasized in language teaching and learning program.
- iii) Another policy related recommendation is that there is a need of policies, rules and regulations for the practice, criteria and authenticity of translation activity.

#### **5.3.2 Practice Related**

Only understanding the theory of translation and translation studies is not sufficient. It means to state that a translator needs to have the 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) If the cultural terms are categorized into different categories, it would be easier to perceive the new term for the TL readers. For example, the SL term '*dashai*' is categorized under religious culture and the TL readers easily know that the term '*dashai*' has religious meaning. Similarly, such categorization highly helps in understanding conceptual terms. So, 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. So, deletion should be avoided as much as possible.
- iii) Literal translation is the effective technique to translate the ecological and man-made cultural terms.
- iv) Only transferring SL terms into TL is not sufficient. So, there should be given footnotes and definition of such terms.
- v) While translating the religious terms, sense translation is the best technique. Similarly, sense translation should be used while translating the conceptual terms. Literal translation cannot convey the original sense of the source cultural terms.
- vi) Translation needs to 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.

### **5.3.3 Further Research Related**

Translation is an autonomous discipline and has a great scope in today's world. It has a great influence in the life of human beings including educational factors. We cannot ignore its influence in our language teaching classroom. There are many researches on this newly developed field. And still, there are some areas which require research under this field. Some of the areas where it requires further research are presented below:

- i) Translation as a medium of instruction in English language classroom:  
An experimental study.
- ii) The techniques in translating idioms and collocations used in SLT.
- iii) Extra-linguistic gaps in translation of the cultural terms.
- iv) Needless to say, the present study is limited to the one hundred cultural terms. In this regard, other researchers can conduct research work on phrase and sentence level of the respective novel.

## APPENDEX-I Cultural Categories

### 1. Ecological Terms

S.N	SL Terms	TL Terms
1.	<i>Bhot</i>	Tibet
2.	<i>Kukur</i>	Kukur
3.	<i>Hawapani</i>	Climate
4.	<i>Tibbat</i>	Tibet
5.	<i>Uttar pattiko Manthali dando</i>	Gauri Shankar
6.	<i>Sanjibani Buti</i>	Encourage
7.	<i>Hansako Pai</i>	Fried partridge
8.	<i>Piura</i>	Chicken
9.	<i>Bhihanako Bhojan</i>	Lunch
10.	<i>Samudrako paani</i>	Ganga water
11.	<i>Tarkari ra khane bastu</i>	Food
12.	<i>Beni Ghat</i>	Himalayan waters
13.	<i>Asare phool</i>	A hue of wild flowers
14.	<i>Upatkaya</i>	Saucer shaped valley
15.	<i>Kali birali</i>	Black dog
16.	<i>Seto Bagh</i>	White Tiger
17.	<i>Chiniya Paltu kukur</i>	Chinese poodles
18.	<i>Mahabharatko dando</i>	-
19.	<i>Purba dui number pahad</i>	-
20.	<i>Bhale kukhura</i>	-
21.	<i>Makai danda</i>	-

### 2. Material Culture (Artifacts)

S.N	SL Terms	TL Terms
1.	<i>Mudra</i>	ncy
2.	<i>Darbar</i>	३
3.	<i>Baggi</i>	Carriage
4.	<i>Aunthi</i>	Ring
5.	<i>Abhusan</i>	Jewelry
6.	<i>Sawari</i>	-
7.	<i>Bhuja</i>	-
8.	<i>Kotha</i>	Inner chamber
9.	<i>Cigar Churot</i>	Cigar
10.	<i>Ghar</i>	Kathmandu
11.	<i>Khukuri</i>	Khukuri
12.	<i>Tikamala</i>	Blessing
13.	<i>10:45 baje</i>	Zero hour 10:45 pm
14.	<i>Sunkhip jutta</i>	Golden slippers
15.	<i>Tundikhel</i>	Parade ground

16.	<i>Badri</i>	Full battle kits
17.	<i>Darbariya Bhasa</i>	Superlatives and honorific
18.	<i>Hirako tanka</i>	Diamond strutted button
19.	<i>Chundiwal seto Resami Suruwal</i>	Sarwal
20.	<i>Raj Bhawan</i>	Chief Palace
21.	<i>Lakku Asarphi</i>	Golden coins
22.	<i>Bhote Badri</i>	Tibetan Cuba
23.	<i>Kachchi Bato</i>	Bad road

### 3. Social Culture

S.N	SL Terms	Meanings
1.	<i>Dulahi</i>	
2.	<i>Yuddha</i>	
3.	<i>Salami</i>	Salute
4.	<i>Bibaha</i>	Marriage
5.	<i>Garib</i>	Poor
6.	<i>Krantikari</i>	Revolutionary
7.	<i>Daijo</i>	Dowry
8.	<i>Thakse</i>	Laborer
9.	<i>Bubamuma</i>	My parents
10.	<i>Arthik Sankat</i>	Poor
11.	<i>Dil Bahadur Dhai</i>	Bou Bou
12.	<i>Jatjanu</i>	Untouchable
13.	<i>Jethi Shahjyadi</i>	Princess Royal
14.	<i>Nepti Dhai</i>	Old lady
15.	<i>Mama</i>	Maternal uncle
16.	<i>Dhoghbet</i>	Greeting
17.	<i>Menaka</i>	Maid servant
18.	<i>Bimatrik</i>	Step brothers
19.	<i>Chhora, bhai, bhatija, Kutumba</i>	Jung family
20.	<i>Shahu mahajan, Bhaladmi</i>	Well wishers
21.	<i>Dani</i>	Noble hearted
22.	<i>Sarkar</i>	Your Royal Highness
23.	<i>Rajnitik Paddati</i>	Political system
24.	<i>Pradhan mantra</i>	Prime minister
25.	<i>Jangi Nijamati Karmachari</i>	Police officer
26.	<i>Sarbe sarba ,Sarba Shaktimar Bannu</i>	Power
27.	<i>Bhate Basnu</i>	A shameless creature who waits for left overs in his uncles house
28.	<i>Sansadiya Prajatantriik Paripati</i>	System of Constitutional Monarchy
29.	<i>Ram kirtan</i>	Hare Ram, Hare Ram, Ram Ram Hare Hare
30.	<i>RajaRani</i>	Royal couple

31.	<i>Jar</i>	A snake in the ground
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#### 4. Religious Culture

S.N	SL Terms	Terms
1.	<i>Swambhu Nath</i>	Swambhunath
2.	<i>Tantrik Bidhi</i>	Tantrik invocation
3.	<i>Arthabed</i>	Vedas
4.	<i>Radha Krishna</i>	Great men
5.	<i>Hindusthani</i>	Nepali
6.	<i>Aksheta manchhanu</i>	Offering
7.	<i>Indrajal</i>	Playing trick
8.	<i>Krishna Lila</i>	Epic love story
9.	<i>Dharma Abatar</i>	Most revered Majesty
10.	<i>Ram Lila</i>	Devotional songs
11.	<i>Dharmatma</i>	Religious person

#### 5. Conceptual Terms

S.N	SL Terms	TL Terms
1.	<i>Priya</i>	Dear

2.	<i>Pap</i>	Sin
3.	<i>Atma</i>	Soul
4.	<i>Hukum</i>	Pleases
5.	<i>Rana</i>	Rana
6.	<i>Jiban maranko prashna</i>	Matter of life and death
7.	<i>Bhakti ra Shraddha</i>	Devotion of love
8.	<i>Pashu saraha katinu</i>	Butchered like an animal
9.	<i>Premrupi sagarma dubnu</i>	Fall in love
10.	<i>Nidhar phutnu</i>	Bad luck
11.	<i>Bhagya chamkanu</i>	Turn for good luck and fortune came
12.	<i>Bhut dekhbakseko</i>	Seen a ghost
13.	<i>Sauta</i>	Princess Royal and their younger sisters, Narendra's wife
14.	<i>Mathiki debata lageko</i>	Be witched

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