

CHAPTER-ONE

INTRODUCTION

1.1 General Background

Generally, translation is defined as process of rensening of text in one language into another language. It is a complex process. Translation is an obligatory phenomenon and emerging discipline of 21st century. It is a multidimensional activity. It has very long history.

It is quite difficult to trace the exact time period of when translation began. We can just assume is that translation began when language evolved in human civilization. In the past it was just a means of communication among the people from different linguistic communities. Language of wider communication (LWC) was used as a link language (lingua franca) before the Second World War and translation was not established as not established as a seprate discipline of study.

Translators claimed that any historical survey of the activity of translation should start from the view of the Cicero and Horace on translation and Roman invention. It began from the classical period.

During the period, Jewish translation works included the bilingual inscription from Assyia and Mesoptania (3000 BC). In ancient Rome translation was always done from Greek text normally as a rhetorical and culture task. Christian translation from Greek into Latin began in the 2nd century AD with the shepherd of Hermas and the part of Bible.

(Awasthi et al. 2011, p, 12)

Translation in the middle Ages was religious. By 1990s translation studies had established itself as a general discipline by means of which the broad and multi faceted range of translation phenomena are investigated. Now it has been established as a separate subject in academic field.

Defining translation is a complicated task. There are two fundamental reasons behind this. First, linguistic diversity of world itself is very complex to understand. Second, the world views represented by those languages are strikingly different. It is difficult to define translation theoretically because of the linguistic theory, philosophical tenet, literary convention, and type of text medium involved in translation. Translation is generally considered as a bilingual activity in which meaning of a piece of language is rendered into another language. It is an act of transforming message from one language to another language. It is a covert activity, or an exercise on original composition, it voices certain authority and legitimacy, expresses some power, imposes certain politics and writes particular history. It is like a stabilizer between two languages, mediation between two people, their civilization separated by time or space so the excess of one language has to be leveled and balanced when put into the other.

Nida (1964, p.9) says, "No single definition is complete for translation. However, there are numerous definitions which incorporate different perspectives, namely linguistic and cultural perspectives".

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 For Catford (1965, p.20) translation as "the replacement of textual material in one language (SL) by another equivalent textual material in another".

Wills (1982, p. 62) views translation as “a procedure which leads from a written SLT and emphasize that it requires the syntactic, semantic, stylistic and pragmatic comprehension by the translator of the original text.”

All the above definitions show that translation is not only a linguistic activity but also a cultural activity. It is more complex than replacing source language text with target language text and includes cultural and educational nuances that can shape the options and attitudes of recipients. It is an art of replacing message inherent in one language into another language. It is a transfer of thoughts and ideas from one language to another. It is a covert activity. It is like a stabilizer between two languages, mediation between two people and culture. The goal of translation is to establish equivalence between the source text and the target text.

1.1.1 Importance and Scope of Translation

Translation is indispensable and obligatory means of communication. It is a human activity of great antiquity and an extremely important activity which increases the globalization of information and ideas. Translation is only the vehicle to accelerate the multilingual world.

Translation is a versatile means of communication in transferring knowledge, truth, culture, ideas and so on. In the past, it was used as a means of transferring religious thoughts and beliefs. Without translation we would have no Bible. Germany could have no Milton; the world could not know Vedas, Upanishad, Geeta, Buddha's Dhammapada and Panini's Grammar. (Narasimhaiah and Srinath ,1985, p. 5).

Translation has great contribution to import to men the knowledge about varied worlds of literature which consequently includes in him love for cultural contact, sense of beauty, fraternity, peace and harmony. Almost all linguistic enterprises are surviving with translation.

Ling(1989,p.259) says, "If to translate means to admit new thoughts form foreign source culture in to a target culture the very act of translating is a consciousness of diversity in equality". It has primarily been a means of communication and an instrument of developing a world culture.

The importance of translation is very broad in such a way that we cannot limit it. It is a proper means for young languages to grow and flourish into full-fledged one. This is the century of translation and its wings are extending day by day. It is a technique to learn a foreign language and tool for business field. So, all linguistic enterprises are being saved with translation. It gives knowledge of source language as well as target language. So it has great importance in developing language and literature.

Its scope has been increasing in different fields for different purposes as literary, academic, scientific, technological, etc. Information of the entire world is possible because of translation. As the whole globe is coming together based on information shaping and communicative advances it is only natural that there has been a constant demand and unprecedented need for translation of ideas from one language to another. Translation plays vital role in the performance of international companies and governments alike. We cannot limit the scope of translation. Some major scopes are: literature, linguistics and language teaching, culture, religion and history, political and business world, science and technology

1.1.2 Relationship between Culture and Translation

Translation and culture are embedded with each other. Translation is almost impossible if a translator neglects cultural aspect because the meaning of a text is largely shaped by the culture. A translator should always be aware of the context, situation and the culture associated while translating because language is determined by the culture in which it is spoken. Translation is also an instrument to transmit culture and truth. Language is context bound and to understand meaning of a text culture should be judged and observed in depth. Culture is the way of life and its manifestation is peculiar to one speech community. Language is the verbal expression of culture. No two languages are the same. They are different from each other due to their different cultures. The more the cultural distance between SL and TL the more it creates problems in translation.

According to Newmark (1988, p.5) "The more specific a language becomes for natural phenomena the more it becomes embedded in cultural feature and therefore, creates translation problem."

Translation is not only linguistic activity but also a cultural activity. Translation is a transfer of context from one language to another. Culture itself is a vague and complicated phenomenon peculiar to particular speech. Therefore, translators not only be intermediate between language systems, but also have to be intercultural mediators.

1.1.3 Cultural Categories

Culture is the customs and beliefs, art, way of life and social organization of particular country or group. Translation is a cultural activity. A good translator must not only be a bilingual but s/he should also be bicultural. The concept of culture is concerned with many disciplines such as philosophy, sociology, anthropology, literature, etc. Similarly, cultural categories involve culture,

ecology, material culture, social culture, gesture, posture, habit and concept.
(Newmark, 1988, p. 94)

Newmark (1998, p.95) has classified cultural terms into following categories:
ecology, material culture (artifacts), social culture, organization, customs,
activities, procedure, concepts, gesture and habit.

1) Ecology

It refers to geographical features, which are bound to specific culture such as;
flora, fauna, winds, plains, hills, vegetation, animal, mountain, rivers, sea,
season, rain, etc.

2) Material Culture (artifacts)

It refers to the things that are made by men and are famous within a particular
culture such as: food, clothes, housing, transport, and communication.

3) Social Culture

The terms associated with social culture are specific to particular culture
periphery. Social organization and their relationship with the people of
particular community come under this category such as: social custom,
tradition, culture, wealth, sex, education, political activities, historical facts,
concepts, etc.

4) Religious Culture

It refers to myths, beliefs, names of gods and goddess, different types of
religious activities and places.

5) Conceptual Terms

Conceptual terms can be specified as non concrete or abstract terms whose concept can be given only by definition.

1.1.4 Techniques and Procedures of Translation

Translation is both bilingual and bicultural activity. It is very difficult to minimize the gaps in the translation of cultural words. There is rare case of correspondence between source language text (SLT) and target language text (TLT). Translator should not depend on any single procedure in order to be faithful to the SLT.

Various scholars have suggested various techniques of translation to translate the culture terms.

According to Newmark (1988, pp 81-91) translation procedures include: transference, naturalization, cultural equivalence, functional equivalence, descriptive equivalence, synonymy, through translation, shifts or translation, modulation, recognized translation, translation lebel, componentiak, analysis, reduction and expansion, paraphrase, couplet, triplet, quardruplets (CTQ) and notes, addition,glosses.

Wills (1982, p.81) has put forward two types of translation processes. They are: literal and non-literal. Ivir (1987, p.26) has suggested borrowing, definition, literal translation, substitution, omission and addition as procedures to translation. Nida (1964, p.46) has roughly divided translation procedures into two categories which are: technical and organizational.

Though there are a number of techniques/ procedures of translating cultural terms no any single procedure is absolutely helpful to produce a perfect translation without any gap. Some of the usual procedures / techniques of translation are illustrated briefly.

1. Literal Translation

Literal translation means word for word translation. The SL grammatical constructions are converted to their nearest TL equivalents. According to Bell (1991, p.299), "Literal translation is the replacement of source language syntactic structure by target language structure". So, literal translation is the easiest and simplest form of translation which searches close correspondence of meaning between SLT and TLT. For example:

SL (Nepali)	TL (English)
mandir	temple
danab	demon
kag	crow
bag	tiger

2. Borrowing

Borrowing is also called transference in which words are taken from source language to target language through translation. It is one of the widely used techniques for transmitting the cultural information. Newmark (1988, p.82) says, "Normally names of people, countries, places, newspapers, streets, brand names, etc. are transferred. Cultural words are often transferred to give colour in translation". For example:

SL (Nepali)	TL (English)
kamiz	kameez
panko pat	panko pat
charkose jhadi	charkose jhadi
dhobi	dhobī
pashupatinath	pashupatinath
gorkhapatra	gorkhapatra

3. Paraphrasing

Paraphrasing is a process in which SL terms are replaced by the short definitions. It is a means of reducing unknown and unshared to the known and shared. It makes the text linguistically transparent. Newmark (1988, p.90) argues, "Paraphrasing is an amplification or explanation of the meaning of segment of the text". If the translator is unable to find out equivalent or near equivalent terms in TL, this procedure will be used. For example:

SL (Nepali)	TL (English)
gundruk	the fermented vegetable dish that is dehydrated for use in harsh Himalayan winter

However, definition makes translation longer and sloppy. So that it is communicatively too heavy.

4. Deletion

The omission of an SL word or expression in the TL text is called deletion. If we cannot maintain balance between them, we can delete some items of the source text. When there is lack of appropriate culture correspondence in TL text, the translator may omit some expressions. For example:

SL (Nepali)	TL (English)
patuki
baagchal
masyaura
chultho

5. Elaboration

Elaboration is also called addition. In this technique, some words / terms are added in the TL text. When some expressions in SLT are left unsaid, the translator intends to convey the supplementary message by appropriate elaboration. Addition is necessary procedure in the translation of the implicit elements of culture. For example:

SL (Nepali)	TL (English)
purnim	the full moon day (in the full moon day Hindus do not plough field)

6. Naturalization

This procedure successses transference and adopts the SL word first to the normal pronunciation, then to the normal phonology of the TL. For example:

(English)	(Nepali)
China	cin

7. Couplet- Triplet- Quadruplet

This is a technique in combination. Couples, triplets, quadruplets combine two, three or four procedures respectively for dealing with a single problem. For example:

SL (Nepali): ritto doko dekhnu paryo.

TL (English): seeing an empty basket (a sign of misfortunate).

8. Sense Translation

In this technique a translator sometimes translates only the sense of cultural words to transfer the meaning of TL if exact SL equivalent term is not available

in TL. Here, the TL term gives the sense rather than the exact meaning. For example:

SL (Nepali)	TL (English)
Tamaakhu	smoking

9. Substitution

In this technique SL terms are substituted by equivalent TL terms to overcome the translation gap. The technique is used mainly for those concepts which overlap in terms of their meaning. While translating, the translator should be aware of destroying the original flavor of both SL text and culture. For example:

SL (Nepali)	TL (English)
khardar	subordinates

1.1.5 Gaps in Translation

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. When there is no correspondence between SL and TL items gaps occur in translation. Gaps take place when the concept available in SL is not found in TL or vice versa. A gap refers to the loss of meaning resulting in translation. “Gaps are natural and inevitable in all translation activities, because of differences between two languages, culture, slippages, absence and voids, etc”. (Pyak, 2009, p.79) Thus, gaps are challenges for a translator and they create difficulty to maintain translation equivalence.

According to (Awasthi et al. 2011, p.42) main types of gaps are: linguistic, cultural and extra linguistic.

1. Linguistic Gap

Gaps that occur due to differences between two languages are called linguistic gaps. Linguistic gaps are primary in any translation. Every language is unique i.e. no two languages are identical. Every language has its own idiosyncratic structured patterns from sound system to sentence level.

According to (Awasthi et al. p.42) linguistic gaps in different levels at language include graphological level, phonological level, lexical / word level, structure level and function level which are described below:

- I. **Graphological level:** Graphemes available in one language may be absent in another language create graphological gap.

For example,

SL: A to z photo studio. (English)

SL: A-One noodles. (English)

- II. **Phonological level:** All phonemes available in one language may not be available in another language. Translation of a phoneme which is absent in one language but present in another language creates phonological gap.

SL: khāsā bajār

SL: thakurī hotel

Translating /kh/ and /th/ is problematic in to English because English does not have /kh and /th/ sounds. These sounds are allophonic variations of k and t respectively in English.

- III. **Lexical/word level:** Same lexical items available in SL may not be available in TL. Some lexical words create serious problems in translation.

For example, Nepali onomatopoeic words jhwāmmā, thacakka, cwāssā etc. do not have equivalent terms in English.

- IV. **Structure level:** The governing rules to generate sentences are different between two languages or the differences in linguistic structures and the grammar rules between the languages creates gap. Such kind of gap can be seen while comparing two languages. For example, while comparing Nepali and English languages we can find gaps in following aspects; voice, auxiliaries, prepositions, articles, and words order, etc.
- V. **Function level:** Function of language in the context of source language may not be available in the target language. Such absence creates functional gaps in translation. The gaps occur mainly in phatic communion which is used to initiate, continue and terminate conversation. For example ‘ciya khānubho?’ in Nepali language can be translated as ‘Did you have tea? But it does not make sense. How are you?’ ‘What are you doing?’ are equivalent translations for ciyā khanubho?

2. Cultural Gap

Culture includes foods, habit, dress, festivals, rituals, etc. The ease or difficulty of translation depends on the degree of closeness of the cultures in question. Cultural knowledge including knowledge of various subcultures has long been recognized to be indispensable for translation, as it is knowledge of application that linguistic units have in particular situation and socio-cultural context which makes translation possible in first place. Sometimes, cultural gaps make translation impossible as well. So there arises the need for further explanation to make meaning understandable for the reader. Lack of cultural knowledge affects our comprehension negatively.

The word 'tuppi' does not have an exact term in English. So the translator should have proper knowledge of both SL and TL culture to compensate such gaps.

3. Extra Linguistic Gap

Translation is not exclusively a linguistic activity. Many extra linguistic factors play the crucial role in translation. The intention of a speaker or writer, his knowledge, his ideas, expectations, interest and soon have to be taken into consideration and the same obtains in this regard to the listener or reader. When the background knowledge and real world knowledge are different then extra linguistic gaps occur. For example:

SL (Nepali) - kalo biralole bato katekole ma ghara pharkie

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

According to (Awasthi et al. (2011p.46) other types of gaps are: philosophical gap, literary gap and psychological gap.

Every language is led by its own cultural philosophy. Because of their own cultural philosophy, the meaning of an utterance in one language does not match with the one in another language. Literary trends in one language also differ from another language. It is sometimes difficult to transfer exact literary flavor of SL term into TL. Psychological gap is purely cognitive. It refers to the gap between cognitive ability of author, translator and readers.

1.1.6 An Overview of the book *Soch*

Soch is a famous Nepali book written and translated by Karna Sakya. The book published in 2061 B.S.in Nepali and translated by writer himself in 2009 is a compilation of some questions and answers. This book has been printed 25 times since its publication. Nepali version of the book was published and

distributed by Buddha Maya Publication whereas the English version of book was published and distributed by Penguin Book India.

'Soch' is the reflection of writer's thoughts, questions and the answers which he seeks. This book is search for hope. The writer has tried to spread the light of hope and confidence for the youth of Nepal. The writer has tried to convey positive message through this book to motivate the youth to be optimistic rather than pessimistic. He has presented a lesson that Nepal has plenty of areas for growth and developments all that we need are eyes to see those opportunities and to bring them to fruition. This is the collection of experiences of the writer during his life. It represents good aspects of Nepal and positive thinking.

1.2 Review of the Related Literature

A number of texts have been translated from English to Nepali and vice-versa. But no study has yet been carried out in the translation of Nepali book 'Soch' and contextual analysis of cultural terms in the translation. Translation is a subject of interest not only to teachers but also to electronic engineers and mathematicians. It has wider coverage and no discipline has remained untouched to it. Some research studies related to this study are reviewed below:

Subedi (2009) carried out research on "The Techniques Employed in Bridging Gaps in the Translation of Cultural Terms: A Case of the Novel Ekkaisaun Satabdiki Sumnima". The objectives of the study were to identify and classify the cultural terms used in the novel 'Ekkaisaun Satabadiki Sumnima' and to find out the techniques and their frequency employed in translation cultural terms in English version of the novel 'Ekkaisaun Satabadiki Sumnima' into English. He collected 125 terms and found five techniques with five cultural categories. He adopted non random sampling procedure to collect the data and used secondary source of data. He concluded that 30.4% was related to social culture and 8.8% was related to gestures and habits.

Bhadari (2009) carried out research on "Techniques and Gaps of Translation of Cultural Terms: A case of Novel Rupamati". The objectives were to identify the Nepali cultural terms used in the novel Rupamati and to find out the techniques employed in the translation of Nepali cultural terms in to English version of Rupamati. He collected 250 cultural terms and found out nine techniques with five categories. He adopted non-random judgemental sampling procedure and used secondary source of data. He concluded that literal translation was the most widely used technique and back translation was the least used technique.

Pokhrel (2011) carried out a research on "The Techniques and Cultural Gaps of Translation : A Case of Novel Samanantar Aakash". The objectives of the study were to identify the Nepali cultural terms used in the novel 'Semantar Aakash' and their equivalents in English translation. And to find out the techniques employed in the translation of Nepali cultural terms into English version and point out the gaps in the translation process. He collected 100 cultural terms and find out 10 techniques with five category. He used secondary source of data. He concluded that literal translation was the most widely used technique and blending was the least used technique.

Chaudhary (2011) carried out a research on "Techniques in Translation of Cultural terms: A Case of Novel Mother" . The objectives of the study were to find out the techniques and their frequency employed in translating English cultural words into Nepali version of the Novel 'Mother' and to suggest some pedagogical implication. He listed 150 cultural terms and found ten techniques with five categories. He adopted non - random judgemental sampling procedure. He collected data from secondary source. He concluded that literal translation was the most widely used technique and blending was the least used technique.

Aryal (2011) carried out research on "Techniques of Translation: A Case of Anuradha". The objectives were to identify and categorize the basic features of cultural terms used in 'Anuradha' and to find out the techniques employed in translating cultural words in English version of 'Anuradha'. She collected 120 cultural terms and found out 10 techniques with five categories. She adopted non - random sampling procedure to collect the data and used secondary sources of data. She concluded that literal translation was the most widely used technique and blending was the used technique in translating cultural terms.

Although there are many research studies carried out related to translation, no research has been carried out on the contextual analysis of cultural terms in the Translation of *Soch*. Since it has made the contextual analysis of cultural terms, this study is different from the ones reviewed here.

1.3 Objectives of the Study

The study had the following objectives:

- a) To make contextual analysis of the terms used in the book *Soch* in terms of techniques and gaps.
- b) To find out the loss of meaning in translation.
- c) To suggest some pedagogical implications.

1.4 Significance of the Study

The study will provide some insight on cultural aspects of translation. The findings and recommendation of this study will be helpful as a reference material for students of sociolinguistics. It will also be useful for students, translators, translation evaluators, researchers, writer, novelist who have keen interest in this.

CHAPTER-TWO

METHODOLOGY

This section briefly describes the methods and procedures embraced in carrying out this study. Thus the subsections of this chapter are sources of data, sampling procedures, tools for data collection, process of data collection, and limitations of the study.

2.1 Sources of Data

The data were collected from the secondary sources only.

2.1.1 Secondary Sources

The researcher collected both the English and Nepali versions of book *Soch* written and translated by Karna Sakya.

The researcher studied and consulted the books, theses articles, journals etc. related to the research work. Some of them are Nida (1964), Newmark (1988) and Adhikari (2003), Singh (2004), Bhandari (2007), Bhattarai (2010) Pokhrel (2011), Aryal (2011), Chaudhary (2011).

2.2 Sampling Procedure

To carry out this research, the researcher studied both English and Nepali versions intensively and found out the cases of meaning loss in translation. The identified instances were picked up and taken into study. The cases have been analyzed contextually.

2.3 Tools for Data Collection

Observation was a tool for data collection. The researcher read and re-read both original and translated versions of the book to get required data to fulfil the objectives.

2.4 Process of Data Collection

The researcher adopted the stepwise procedure to accumulate the required data. Following procedures were adopted;

-) The researcher collected the Nepali (Original version) and English (Translated) versions of the book *Soch*.
-) Non random sampling procedure was adopted to select the cultural terms.
-) Then, he selected 20 cases of translation of cultural terms from the Nepali version.
-) He went through the English version of the book to find out the equivalence of those cultural terms.
-) He transliterated all equivalent Nepali cultural terms into Roman script.
-) Finally, he made contextual analysis of the terms used in the book.

2.5 Limitations of the Study

The limitations of the study were the followings:

-) The study was limited to cultural terms found in the book *Soch* written and translated by Karna Sakya.
-) The study was further limited to the study of contextual analysis of the translation of cultural terms of *Soch*.

CHAPTER THREE

ANALYSIS, INTERPRETATION AND PRESENTATION OF DATA

This chapter deals with the analysis and interpretation of data. It has included the transliteration of the SL text, their target language equivalence and the instance of contextual analysis. After the general presentation contextual analysis of meaning is given.

3.1 Transliteration and Anecdotal Evaluation of the Cases

The transliteration of Nepali text as well as their equivalent translation into the English language along with their anecdotal evaluation has been dealt in this subheading.

1. SL: *tes bel bharkhar bharkhar mero mum ko debas hna bhayako hud kiriya bseko k ran kap l ra khibhau sameta khauriyeko thiya ra seto lug lag ir heko thie.*

TL: Since my mother had died and I was in mourning, I was wearing white clothes and even eyebrows had been shaved off.

The term *Kiriy* is a Nepali religious cultural term. It refers to the ritual performance which is done in the death of somebody in Hindu culture. The translator has translated it as mourning to make it equivalent term.

Similarly, *kap l khurnu* is also a cultural religious term. In Hindu culture people shave their hair and eyebrows during that period. They wear white dress. Wearing white dress is taken as bad sign that is the death of father mother or husband in Hindu culture. But the person who does not belong to Hindu Culture cannot understand such things.

2 SL: *k nchhi bhuh rile sorha sh rddham maddta garina vane ma p r tardina.*

TL: She would say, if I have no daughter -in-law to perform necessary rituals after my death, I will forever be doomed

Here, the term *P rtrnu* is also a religious cultural term. In the Nepali religious culture *p rtrnu* indicates to go to the heaven or to be freed. English does not have equivalent term so the translator has translated it as doomed. The term *doom* means to make certain to fail or suffer. The person who is not from Hindu culture cannot understand that *doom* means *p rtrnu*.

Similarly, *sorshr ddha* is a Nepali cultural religious term which keeps religious importance value in Hindu Nepali culture. It refers to a kind of ritual which is done usually in autumn in memory of dead parents (in Nepali half of Asoj month annually). Here, necessary ritual cannot give the exact contextual meaning of *sorhas rddha*.

3. SL: *la kah bidhuw l bib ha garne logneko t uko kh ne sanga pani bihe garnu huncha?*

TL: No, no how can you marry a widow, who has seen her husband off?

Here, the term *t ukokh nu* is a Nepali religious cultural term which means to cause death of one's own husband or wife. The term *t ukokh nu* has no exact equivalent term in TL. The translator has translated it as *who has seen her husband off* to make it equivalent. In Nepali Hindu culture widows are neglected or no one is ready to marry with them. She is blamed for the death of her husband even if she is innocent.

4 SL: *dharmako bh ban r kh samundrako manthan gareko hudā debat ble amrit p e, adharm sochle manthan gareko hud d nable bis pr pta grek huna sakchha.*

TL: Because of their noble intentions and benevolent behavior, the Gods received the ambrosia of immortal while the demons, because they were impure and gleaned only pot of poison.

Here, the term *adharm* is also a religious cultural term. According to Hindu religion, *adahrm* refers to the person who works beyond the religious norms. The translator translated *adharm* as impure. Here, impure means not clean or morally bad because it is connected with sex in English culture.

5. SL: *nep lihru y tr gard gharm sahdai kosel liera j nchan.*

TL: And since Nepalese when they travel, usually take bag of souvenir from shops on the highway.

Here, *koseli* is a material cultural term which indicates that the gift or food which is given to elder or respected person while meeting them in Nepalese culture. The translator has translated it as a 'back of souvenir' to make equivalent term. The word souvenir means a noun or thing that someone buy and/ or keeps remind someone of a place, on occasion or a holiday/ vacation, something that you bring back for some other people when you have been on holiday/ vacation. It is taken as gift in English Culture.

6. SL: *pachhi puratanbid Purnaharsa bajracharyal soddh m tra maile th h p ya pahile duiwota dharahara rahechan.*

TL: I later came to know about the two pillars from archaeologist Purna Harsa Bajhracharya.

Dharahar is a Nepali material cultural term which means a high tower which has lots of staircases inside. The translator has translated it as 'pillar'. The term *Dharahar* keeps different value in Nepali culture than the pillars. The pillar indicates a large round stone, metal or wooden post that is used to support a bridge, the roof of building. In this regard the translator has mistranslated the terminology. The actual meaning of source text is deviated and interpreted than what actually intended to convey. As a result, the message is somehow different from what it actually is.

7. SL: *tatk lin g u panc yat ko pram nit muchulk ch hido rahecha. aba char churingi, jibjantu herna j ne tolile kah g upanch yat dul dai darkh sta dier falano yah eko ho bhaner sahichap batuldai hidnne.*

TL: I did not know that the written certification, issued by village panchayat, was also needed to certify that I had, indeed traveled in remote places.

Here, the term *panc yat* is a social-cultural term. The term *panc yat* in Nepali culture means assembly of village which was formed to take decision about village and to help the government in that period of Nepal. (It was formed by king Mahendra during his active rule from 2017 to 2046) the translator has transferred it as village *panc yat*. The translator has browed it as village *panc yat*. The person who is not from Nepali culture or society cannot understand the meaning of *panc yat*.

8. SL: *bih n nikai thand thiyo ra ganga nadiko kin rharum anek jogiharu dhun jagaera basiraheka thie.*

TL: It was winter and as I walked along the shore of the Ganga during the early hours of dawn, I felt cold. I passed by a group of sadhus huddled around a fire.

Here, the term *dhun* is also a religious cultural term which indicates a sacrificial fire enkindled by ascetics or continuous flaming fire by devotees of lord Shiva. The translator has translated it as 'fire'. The word 'fire' does not have religious connotation. Thus, the original sense of the SL expression has been deviated while translating in to the English language and that has caused loss of meaning.

9 .SL: *desk s r bhikshuharul bhojan gar une, d n dakshin dine di k ryakarma taya bhaepachi sohi anurup k m garna prashastha dhanr shiko basyakt paryo.*

TL: It was decided that the memory of Mahabir would be honored by offering gifts and donations as per traditional rituals as well as other religious programs.

Here, the term *d ndakshin* is a religious cultural term. This means money or other things given to the elder or respected relatives or daughter on the

occasion of festival, worship, and other religious works in Hindu culture. But the translator has translated it as donation program. The word donation refers to help to a person or an organization. Here, the actual meaning of source text (dandakshina) is deviated and interpreted differently than intended. As a result, the rendered message is somehow different from the intended meaning. It cannot give contextual meaning.

10. SL: *nep lko itih sl palt yera herneho bhane jun-jun bel r jnitile kolto phereko cha , tyo-tyo bel banajangala dherai m siyakā chan.*

Banchetram sabbhanda pahilo ch p 2007 salm paryo. tespachi 2017 s lko r jnitik paribartanm tar ko ch rkose jh di m sina pugyo.

TL: Every big political change in our history has led to drastic deforestation. The first massive attack on our forests happened during the 1950s revolution which deposed the Rana regime. The 1960 coup d'etat by king Mahendra, and the dismissal of democracy, was the main impetus behind the repaid devastation of Charkose Jhadi, then the largest forest of Nepal.

Here, the term *Ch rkose Jha di* is ecological term. It is the one of the biggest forests located in Terai region. It is also known as twelve kilometer forest above Bhabar belt of Terai. It is the one of the thickest forest of Nepal which is the shelter of many wild animals. The translator has transliterated it as *Ch rkose Jha di*. Nonnative speaker cannot understand the meaning of *Ch rkose Jh di* without any supporting text.

11.SL: *gharaūk im il khetb r ko k mam joter, fn b lbchal i g i, goru, b khr cr un lag er phuchahi warpiplko shital ch y muni caut rima k lo casm lg yar radio-tranjister sundai, b gch l, ky rim, t s kheldai din bitaune ani tyo bhayan bhane bahner hidne sam jik parajibihrule khilyai abasar graham garna skdainan.*

TL: These inactive members of our society, who make their wives work alone in the fields and who engage their own children to take the cattle

out for grazing and other domestic chores while spending their time sitting under the shade of tree, listening to the radio playing cards, and complaining acrimoniously about everything under the sun, can never achieve anything.

Here, the term *warpipal* is a ecological term. The terms *warpipal* mean kind of trees which have religious importance in Nepali Hindu culture. Those trees are taken as one of the incarnation of god and are worshipped as in Hindu culture. Those trees keep religious value in Hindu Nepali culture. But the translator has translated it as tree. Here, the translation has lost the original and real flavour of the words in its rendering. The translator has just transliterated the term as tree which gives no meaning to the TL reader.

12. SL: *uh (writer's father) dindinai dhoyko, hiujasto seto nayansutko suruw lkamij lag unu huntho. j lg yako lug bholi nahune. lug dhunk l gi fno dhob huntyo.*

TL: His clothes both suruwal and kameez, were always freshly washed, snow white and stitched only from the very best nayansut. He employed a personal dhobi.

Here, the term *suruw l* is a material culture term which means a kind of Nepali trousers worn by Nepali men. It used to be one of the pieces of national uniforms of Nepal. However, the translator has transferred it as *suruw l*. The person who is not from Nepali culture cannot understand the meaning of *suruw l*.

Similarly, the term *dhob* is a Nepali term which means a person whose occupation is washing others clothes. In Nepali culture the person who washes others clothes is known as *dhob* . As the translator has just transliterated the terms (*suruw l*, *dhobi*) which give no meaning to the TL readers. It would be better give definition or note such kinds of typical Nepali terms.

Similarly, the term *nayansut* is a material culture term. It is a type of clothes which is made from cotton. It is worn in winter season. The translator has just transliterated it as *nayansut*. which gives no meaning to the TL readers.

13. SL: *bihana belukai kh n lu ra ph par m tra ca aru khnekura chaina.*

TL: Their diet compromises almost only potatoes and barley and there is no other food available to break the monotony.

Here, the term *ph par* is a material cultural term which means a kind of food which is small dark grain that is grown as food animals and for making flour that is grown in hilly region of Nepal. It is called buckwheat in English. The translator has mistranslated it as ‘barley’ which gives totally different meaning.

14. SL: *satra barsa pahiledekhi ali ali grdai h mile budhānilknthko jagg satr -as haj r rupay pratiropnikā darle kine.*

TL: Seventeen years ago, I started purchasing land in Budhanilkantha, little by little, at rate of 70,000 to 80,000 rupees per *ropani*.

Here, the term *ropani* is a Nepali term the land which has area of 74 feet in its length and breadth is called a *ropani* in Nepali society. But the translator has transferred it as *ropani*. The person who is not from Nepali culture cannot understand the meaning of *ropani* or the translator has just transliterated the term which gives no meaning to the TL readers. Instead of just transliterating SL expression, it would have been if a definition or note was given

15. SL: *kehichin pachi unale simalko rukha bhetaina ra fno jy n bach une suram k ndai k nd bhayako tehi rukhamathi chiplekir jastai chadhin.*

TL: She ran to a simul tree and much to my surprise, climbed it discarding the thorns, crawling and clinging like a lizard.

Here, the term *chiplekir* is an ecological term which means a small soft creature like a snail without shell that moves very slowly and often eats garden plants. It is called Slug in English. But the translator has mistranslated it as lizard which gives totally different meaning or it can be further said that the translator has over generalized the original sense and mistranslated the terminology. The actual meaning of source language text is deviated and interpreted different than what is actually intended.

Similarly, the term *simlakorukha* is ecological culture term which means a kind of tall, thorny, and cotton bearing tree. But the translator has just transliterated it as 'simul tree' which cannot understand the people who is not from Nepali culture and society.

16. SL: *m dal baj yara p n kop t gitka bharm h mile t n dasak trekking byap r sanc lan gareu.*

TL: We have run the trekking business for three decades, playing madals and singing *P n kop t*

Here, the term *m dal* is a material culture term which means a kind of drum or tomtom to be played by Nepalese in their religious works. It is the one of the oldest but is used in now adays and famous musical instruments in Nepal. It has great social values in Nepalese society but the translator has just transliterated the term which can not give meaning to the TL readers.

Similarly, the term *p n kop t git* is a conceptual term. It was the famous song in the previous days. Here, the translator has just transliterated it as singing *P n kop t* which gives no meaning to th TL readers.

17. SL: *teh bel aksm t wanp lele petromax b ler barnd ko dalinm jhund idiyo.*

TL: But when a forest guard hung petromax lantern from the ceiling of the balcony, the silhouettes and all the subtle colors vanished instantly.

Here, the term *dalin* is a material cultural term which means a long and strong timber or wood that is used to burden load of a house. It was used in traditional house of Nepali society. Here, the translator has translated the term as ceiling which has not rendered the intended meaning of SL expression.

18. SL: *s nuchoril rogle jhan-jhan c pdai gayo.*

TL: Sanuchhori's health was deteriorating day by day.

Here, the term *s nuchori* is a social cultural term which indicates youngest daughter. Here, the translator has just transliterated the term which gives no meaning to the TL readers or the person who is not from Nepali culture cannot understand the term *s nuchori*.

19. SL: *yah bhaga w n Gautam Buddha janmako p wan janmaisthal cha, anaginti kal krit sunai sunk gajur harule bhariyek mandir haru chan.*

TL: Our country is the birth place of Lord Buddha, and Kathmandu is a living museum of ancient and medieval civilization.

Here, the terms *anek kalākirt* and *sunaisunkā gajur* are material cultural terms. The term 'anek kalākirti' means various architectures of ancient period and 'sunaisunkā gajur' means pinnacle (small pointed decoration built on the roof of a building) of Hindu temple. Here, the translator has translated these terms 'living museum of ancient and medieval civilization'. The translator has over generalized these terms. The term 'living museum' does not clearly indicate the original sense of source language text just by rendering as 'living museum' in the TL

20. SL: *Saharm ghar banāne caukos, khāpā, thām, nidāl, ādīkātha wanjangalbāta nai prapta huncha.*

TL: City dwellers, too depends on forests for construction material like timber.

Here, the terms *caukos*, *kh p*, *thām*, *nidāl* are material cultural terms. The term *caukos* means a squared wooden frame used in traditional type of

Nepalese house. Similarly, the term *kh p* means a piece of wood which is used to make door or window. Similarly, the term *thām* means a kind of wooden pillar or main stem or support given to the house. This type of wood was used in traditional type of Nepalese house to make the house strong. The term *nidāl* means main wooden beam or long strong wood on which the rafter rests. But the translator has translated the terms into 'construction material like timber' which do not give actual meaning of SL expression.

CHAPTER -FOUR

FINDINGS AND RECOMMENDATIONS

This chapter deals with the findings and the pedagogical implications of the study. The findings and suggestions have been given in two separate sub-headings as below:

4.1 Findings

The major findings of the study have been given as below:

1. Thirty cultural terms with in 20 cases were identified from the book *Soch* and those terms have been grouped under five categories in terms of their related meaning features. They are ecological, material, socio culture conceptual religious culture terms.
2. In translating the cultural terms, seven different techniques were found to be employed such as literal translation, borrowing, definition, elaboration, paraphrasing, substitution, deletion.
3. The main causes loss of meaning were found to be:
 - I. inappropriate selection of equivalent words.
 - II. lack of the exact equivalent cultural terms in translation while translating the cultural term.

4. In many cases some terms are transferred without any notes and definition such as ropani, dhobi, sanuchori. The readers who have no knowledge of Nepali culture cannot get idea from such translation.
5. It was found that in some cases the meaning was lost completely and in other cases the meaning was deviated/mistranslated.

4.2 Recommendations

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

1. Translation is a bilingual activity. So the translator needs bi-lingual and bi-cultural knowledge to get good translation.
2. While translating the cultural terms, he/she should use techniques depending upon the context and the culture.
3. If there is possible of exact equivalent terms in TL, the translator should not substitute them with near equivalent generic words. If it is necessary to substitute the terms the translator should use/provide the footnote of these cultural words.
4. The translator should be more careful in selecting the equivalent terms in TL to avoid the mistranslation.
5. While translating SLT into TLT, the translator should study SL and TL and should not forget to consult with the expert who has the concept of SL culture.
6. However, being faithful to SL culture and intelligible to TL readers, cultural equivalence is only good where pragmatic meaning is focused. Thus, contextual meaning should be focused.

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APPENDICES

Appendix I Observational Checklist

	SN	Particulars
1	SL	त्यस बेला भर्खर -भर्खर मेरो मुमाको देहावसान भएको हुँदा किरिया बसेको कारण कपाल र आँखिभौ समेत खैरेको थिएँ र सेतो लुगा लगाइराखेको थिएँ ।
	Transliteration	<i>tes bel bharkhar bharkhar mero mum ko debas han bhayako hud kiriya bseko k ran kap l ra khibhau sameta khauriyako thiya ra seto lug lag ir heko thie.</i>
	TL	Since my mother had died and I was in mourning, I was wearing white clothes and even eyebrows had been shaved off.
2	SL	कान्छी बुहारीले सोच श्राद्धमा मद्यत गरिन भने म पार तर्दिन
	Transliteration	<i>k nchhi bhuh r le sorha sh rddham maddta garina vane ma p r tardina.</i>
	TL	She would say, if I have no daughter in law to perform necessary rituals after my death, I will forever be doomed
3	SL	ल कहाँ बिधुवालाई विवाह गर्ने, लोग्नेको टाउको खानेसँग पनि विहे गर्नुहुन्छ ?
	Transliteration	<i>la kah bidhuw la bib ha garne logekologneko t uko kh nesanga?</i>
	TL	No, no how can you marry a widow, who has seen her husband off?
4	SL	धर्मको भावना राखी समुन्द्रमन्थन गरेको हुँदा देवताले अमृत पाए, अधर्मी सोचले मन्थन गरेको हुँदा दानवले विष प्राप्त गरेको हुनसक्छ ।

	Transliteration	<i>dharmako bh bn r k i smundrko manthan gareko hud debat ble amrit p e, adharm sochale manthan gareko hud d nble bis pr pt grek hun skchhn.</i>
	TL	Because of their noble intentions and benevolent behavior, the Gods received the ambrosia of immortal while the demons, because they were impure and gleaned only pot of poison.
5	SL	नेपालीहरु यात्रा गर्दा घरमा सधैं कोसेली लिएर जान्छन् ।
	Transliteration	<i>nep lihru yatra gard gharm sahdai koseli liera j nchhan.</i>
	TL	And since Neplese when they travel, usually take bag of souvenir from shops on the highway.
6	SL	पछि पुरातत्वविद् पूर्णहर्ष बज्राचार्यलाई सोध्दा मात्र थाहा पाएँ-पहिले दुइवटा धरहरा रहेछन् ।
	Transliteration	<i>pachi pur ātanbid Punaharsa bajracharyala soddh m tr maile th h p ya pahile duiwota dharahara rahechan.</i>
	TL	I later came to know about the two pillars from archaeologist Purna Harsa Bajhracharya.
7	SL	भ्रमण गर्दा कोस निरुपण गर्न तत्कालिन गाउँ पञ्चायत डुल्दै दरखास्त दिएर फलानो यहाँ आएको हो भनेर सहीछाप बटुल्दै हिंड्ने ?
	Transliteration	<i>tatk lin g u panc yat ko pram nit muchulk ch hido rahecha.aba char churingi , jibjantu</i>

		<i>herna j ne tolile kah g upanch yat duldai darkh sta dier falano yah eko ho bhaner sahichap batuldai hidnne.</i>
	TL	I did not know that the written certification, issued by village panchayat, was also needed to certify that I had, indeed traveled in remote places.
8	SL	विहान निकै ठण्डी थियो र गंगा नदीको किनारहरुमा अनेक जोगिहरु धुनी जागेर बसिराखेका थिए ।
	Transliteration	<i>bih n nikai thand thiyo ra ganga nadiko kin rharum anek jogiharu dhuni jagaer basiraheka thie.</i>
	TL	<i>It was winter and as I walked along the shore of the Ganga during the early hours of dawn, I felt cold. I passed by a group of sadhus huddled around a fire.</i>
9	SL	देशका सारा भिक्षुहरुलाई भोजन गराउने, दानदक्षिणा दिने आदि धार्मिक कार्यक्रमहरु आयोजा गर्ने विषयमा व्यापक छलफल भयो । सम्पूर्ण कार्यक्रम तय भएपछि, सोही अनुरूप काम गर्न प्रशस्त भनराशिको आवश्यकता हुने नै भयो ।
	Transliteration	<i>desk s r bhikshuharu la bhojan gar une, d n dakshin dine di k rykarm tay bhepachi sohi anurup k m garna prashastha dhanr shiko basykat paryo.</i>
	TL	It was decided that the memory of Mahabir would be honored by offering gifts and donations as per traditional rituals as well as other religious

		programs.
10	SL	नेपालको इतिहासलाई पल्टाएर हेर्ने हो भने जुनजुन बेला राजनीतिले कोल्टे फेरेको छ, त्यो-त्यो बेला वनजङ्गल धेरै मासिएका छन् । वनक्षेत्रमा सबभन्दा पहिलो चाप २००७ सालमा पऱ्यो । त्यसपछि २०१७ सालको राजनीतिक परिवर्तनमा तराईको चारकोसे भाडी मासिन पुग्यो ।
	Transliteration	<i>nep lko itih sla palt yer herneho bhane jun-jun bel r jn tik kolto phereko cha , tyo-tyo bel banjngal dherai m siyaka chan. Banchetram sabbhanda pahilo ch p 2007 salm paryo. Tespachi 2017 s lko r jnitik paribartanm tar ko ch rkose jh d m sin pugyo.</i>
	TL	Every big political change in our history has led to drastic deforestation. The first massive attack on our forests happened during the 1950s revolution which deposed the Ranaregime. The 1960 coup d' etat by king Mahendra, and the dismissal of democracy, was the main impetus behind the repaid devastation of Charkose Jhadi, then the largest forest of Nepal.
11	SL	घरका आइमाईलाई खेतबारीको काममा जोतेर, आफ्ना बालबच्चालाई गाई, गोरु, बाखा चराउन लगाएर आफूचाहिँ वरपीपलको शीतल छायाँमुनि चौतारीमा कालो चस्मा लगाएर रेडियो-ट्रान्जिष्टर सुन्दै, बाघचाल क्यारिम, तास खेल्दै दिन बिताउने अनि “यो भएन”, “त्यो भएन” भनेर हिँड्ने सामाजिक परजीविहरुले कहिल्यै अवसर ग्रहण गनै सक्दैनन् ।
	Transliteration	<i>gahrk im il khetb r ko k mam joter, fn b lbchal i g i, goru, b khr cr un lag er</i>

		<i>phuchahi warpiplko shital ch y muni caut rima k lo casm lg yar radio-tranjister sundai, b gch l, ky rim, t s kheldai din bitaune ani "yo bhayan" - "tyo bhanen" bahner hidne sam jik parajibihrule khilyai abasar graham garna skdainan.</i>
	TL	These inactive members of our society, who make their wives work alone in the fields and who engage their own children to take the cattle out for grazing and other domestic chores while spending their time sitting under the shade of tree, listening to the radio playing cards, and complaining acrimoniously about everything under the sun, can never achieve anything.
12	SL	उहाँ दिनदिनै धोएको, हिउँजस्तो सेतो नयनसुतको सुरुवाल-कमिज लगाउनु हुन्थ्यो । आज लगाएको लुगा भोलि नहुने । लुगा धुनको आफ्नै धोबी राखेको
	Transliteration	<i>uh (writer's father) dindinai dhoyko, hiujasto seto nayansutko suruw lkamij lag unu huntho. j lg yako lug bholi nahune. Lug dhunk l gi fno dhob rakheko.</i>
	TL	His clothes both suruwal and kameez, were always freshly washed, snow white and stitched only from the very best nayansut. He employed a personal dhobi.
13	SL	बिहान बेलुकै खाना आलु र फापर मात्र छ, अरु खानेकुरा छैन ।
	Transliteration	<i>bihan belukai kh n lu ra ph par m tra ca aru</i>

		<i>khnekura chain.</i>
	TL	Their diet compromises almost only potatoes and barley and there is no other food available to break the monotony.
14	SL	सत्र वर्ष पहिलेदेखि अलिअलि गर्दै हामीले बुढानीलकण्ठको जग्गा सत्तरी-असी हजार रुपैयां प्रतिरोपनीका दरले किनें ।
	Transliteration	<i>satra barsa pahiledekhhi ali ali grdai h mile budhanilknthko jagg sattr -as haj r rupay prtiropnika darle kine.</i>
	TL	Seventeen years ago, I started purchasing land in Budhanilkantha, little by little, at rate of 70,000 to 80,000 rupees per ropani.
15	SL	केही छिन्पछि उनले एउटा सिमलको रुख भेट्टाइन् र आफ्नो ज्यान बचाउने सुरमा काँडे-काँडा भएको त्यही रुखमाथि चिप्लेकिरा जस्तै चढिन् ।
	Transliteration	<i>keh chin pachi unale simalko rukha bhetaina ra fno jy n bach une suram k ndai k nd bhayako tehi rukhamathi chiplekir jastai chadhin.</i>
	TL	She ran to a simul tree and much to my surprise, climbed it discarding the thorns, crawling and clinging like a lizard.
16	SL	मादल बजाएर “पानको पात” गीतको भरमा हामीले तीन दशक ट्रेकिङको व्यापार संचालन गर्‍यौं ।
	Transliteration	<i>m dal baj yara p nkop t g tkai bharm h mile t n dasak trekking byap r sanc lan gareu.</i>

	TL	We have run the trekking business for three decades, playing madals and singing Panko pat.
17	SL	त्यहीबेला अकस्मात वनपालेले पेट्रोम्याक्स बालेर बरन्डाको दलिनमा झुन्डाइदियो ।
	Transliteration	<i>teh bel aksm t wanp lele petromax b ler barnd ko dalinm jhund idiyo.</i>
	TL	But when a forest guard hung petromax lantern from the ceiling of the balcony, the silhouettes and all the subtle colors vanished instantly.
18	SL	सानुछोरीलाई रोगले झन्-झन् चाप्टै गयो ।
	Transliteration	<i>s nuchoril rogle jhan-jhan c pdai gayo.</i>
	TL	Sanuchhori's health was deteriorating day by day.
19	SL	यहाँ भगवान गौतम बुद्ध जन्मेको पावन जन्मस्थल छ । अनगिन्ती कलाकृती सुनका गजुरहरुले भरिएका मन्दिरहरु छन् ।
	Transliteration	<i>yah bhagawan Gautam Buddha janmeko p wan janmaisthal cha, anagint kal krit sunai sunk gajur harule bhariyek mandir haru chan.</i>
	TL	Our country is the birth place of Lord Buddha, and Kathmandu is a living museum of ancient and medieval civilization Our country is the birth place of Lord Buddha, and Kathmandu is a living museum of ancient and medieval civilization Our country is the birth place of Lord Buddha, and Kathmandu is a living museum of ancient and medieval civilization.

20	SL	शहरमा घर बनाउने चौकोस, खापा, थाम, निदाल आदि काठ वन जंगलबाट नै प्राप्त हुन्छ ।
	Transliteration	aharmā ghar banāune caukos, khāpā , thām, nidāl, ādī kātha wanjangalbāta nai prapta huncha.
	TL	City dwellers, too depends on forests for construction material like timber.

Appendix-II

Nepali Alphabets with Their Roman Transliferation

Roman transliteration of devanagari script based on Turner's (1931) Nepali alphabets and diacritical marks.

ORDER OF ALPHABET

अ a आ ā इ i ई ī उ u ऊ ū ए e ऐ ai ओ o औ au ऋ ṛ or ॠ ॡ क k ख kh ग g	घ gh ङ ṅ च ch छ ch ज j झ jh ञ ṅ ट t ठ th ड ḍ ध dh ण ṇ र r ऋ ṛh त t थ th	द d ध dh न n प p फ ph ब b भ bh म m य y र r ल l व w or v श ś ष ṣ स s ह h
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Appendix- III

Cultural Categories

A. Ecological Terms

SL Terms	TL Terms
Simal ko rukha	Simal ko rukha

warpipal	tree
charkosejhadi	charkosejhadi
chiplekira	lizard

B. Material Terms

SL Terms	TL Terms
dharahara	pillar
dalin	ceiling
chaukos	construction material
khapa	construction material
tham	construction material
nidal	construction material
madal	madal
phapar	barley
nayansut	nayansut
suruwal	suruwal
kalakirti	living museum
gajur	living museum
koseli	souvenir

C. Religious Terms

SL Terms	TL Terms
kapal khauranu	shaved hair
partarnu	doomed
sorhashraddha	necessary rituals

tauco khanu	seen off
adharmi	impure
kiriya	mourning
dandakshina	donation
dhuni	fire

D. Conceptual Terms

SL Terms	TL Terms
dhobi	dhobi
pankopat git	pankopat song
panchayat	panchayat
ropani	ropani

E. Social Cultural and Organization.

SL Terms	TL Terms
sanuchori	sanuchori