LOSS OF CULTURAL MEANING IN TRANSLATION

A CASE OF MUNA MADAN

A Thesis Submitted to the Department of English Education

In Partial Fulfillment for the Master of Education in English

Submitted by

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DECLARATION

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

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RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Mr. Ajambar Rai** has prepared this thesis entitled **Loss of Cultural Meaning in Translation: A Case of Muna Madan** under my guidance and supervision.

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DEDICATION

Dedicated

to

My Parents and Teachers

ACKNOWLEDGEMENTS

Abstract

The present study entitled **Loss of Cultural Meaning in Translation; A Case of Muna Madan** was an attempt to find out the loss of cultural meaning in translation of the episodic poem 'Muna Madan'. The books 'Muna Madan' in Nepali version written by Laxmi Prasad Devkota and Devkota's Muna Madan translated by Michael Hutt were taken as population of this study. Fifty five different cultural words comprised the samples of this study which were selected through non random sampling procedure. Survey design of the study along with qualitative data was used. It was found that the status of meaning loss was found 41.82 % due to mistranslation. The major cause of cultural meaning loss is the lack of cultural equivalent terms in the target language.

The thesis has been divided into five chapters. The **first chapter** introduces the background of the study, statement of the problem, objectives of the study, research questions, significance, delimitations of the study, and operational definition of the key terms of the study. The **two chapter** deals with the review of literature, review of empirical literature, implication of the overview for the study and conceptual framework. The **third chapter** contains the design and methods of the study, population, sample and sampling strategy, study area, data collection tool and techniques, data collection procedure and data analysis and interpretation. The **fourth chapter** presents the analysis of data and interpretation of results along with its summary /discussion of findings. Finally the **fifth chapter** provides conclusions and recommendations on the basis of the findings. The references and appendices are also mentioned at the end of this thesis.

Acronyms and Abbreviations

ST   :   Source text

TT   :   Target text

SL   :   Source language

TL   :   Target language

SLT   :   Source language text

TLT   :   Target language text

TU   :   Tribhuvan University

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My research study is entitled **Loss of Cultural Meaning in Translation; A Case of Muna Madan.** This introductory section consists of background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definition of the key terms.

1.1   Background of the Study

Translation has its own glorious history. Translation is almost as old as the human civilization and has a history as honorable and as complex as that of any other branch of literature. Since the end of World War II, translation has become extremely important as an instrument of interlingual communication. Translation until the twentieth century has been attempted and studied in a haphazard manner. Though it is quite difficult to declare the exact time period of when the translation began, the very first sign of translation was traced back to as far as 3000 BC.

Etymologically, the term "Translation" is derived from Latin words 'trans' and lactum which refer to 'across' and 'to carry' respectively. As a whole the term "translation" means "carrying across" or "bringing across."

Generally, translation is a process of rendering meaning from one language to another language. It is a bilingual as well as bicultural activity. This is the process of transferring the meaning of a kind of oral or written text in another language so that the readers can be well informed about the foreign language and culture in their own language and culture.

Newmark (1988, p.6) defines "Translation is first a science, secondly a skill, third an art and fourth a matter of taste."

Brislin (1971, p.2) defines translation as "The transfer of thoughts and ideas from one language (source) to another (target), whether the languages have established orthographies or do not have such standardization, or signs, as with sign languages of the deaf."

Bhattarai (2001) states, it was Andre Lefevere who proposed the designation of translation studies for the first time in 1978 to replace the terms "Translation Theory" used in general contemporary Translatology in Canada, 'Translatologia' in Spain and so on. It underwent different changes in course of time and is constantly undergoing change until recently.

Translation is a linguistic activity as well as cultural one. It is influenced by non- linguistic factors, psycholinguistic etc. Translation is not strictly limited to languages. Cultural and communications aspects of the particular language also play a crucial role in this process. Translation involving the transposition of thoughts expressed in one language by social group into the appropriate expression of another group entails a process of cultural decoding, re-coding and encoding. As cultures are increasingly brought into greater contact with one another, a multi-cultural conditions are brought to bear an ever-increasing degree..

Translation is usually defined as a process of substituting a source language text by a target language text, where the aim is to preserve the meaning and content of the original text as accurately as possible.

Translation is defined as follows;

To sum up, translation is a bilingual as well as bicultural activity in which meaning of a text of a language is rendered into another language with both linguistic and cultural aspects. The main goal of a translator is to convey the message and establish a natural relationship of equivalence between the source text and target text. A good translator pays attention on a number of constraints

i.e. context, rules of grammar, writing convention, idioms, phrases, phonology, lexis, cultures and so on.

1.2   Statement of the Problem

Translation is a very complex job. A translator has to face many problems in course of rendering text. Formulating a research problem specially identifies the issues that serve as the basis for the study. It identifies the destination of the researchers. Mostly the term 'translation' automatically evokes problems & difficulties.

There are a number of problems of translation. The questions of translatability and untranslatability create daunting problems. It is argued that linguistic, philosophical, literary, extra linguistic and cultural variabilities are some of the reasons of problem in translation.

Here, the present study is mainly concerned with cultural variability which created problems in translation. Generally it is impossible to get sameness in two cultures or languages. Lack of equivalent words, idioms, phrases etc, creates gaps and loss in translation. Regarding this study, the problems going to be explored are losses of cultural meaning in translation and are the causes of cultural meaning loss that creates gaps in target language. Loss in translation is one of the major problems that may deviate the original meaning of the source language. Culture is one that plays a vital role to bring cause of loss in translation.

1.3   Objectives of the Study

This research study had the following objectives;

    i) To explore the loss of cultural meaning in translation of Muna Madan,

    ii) To find out the techniques used in the translation of Muna Madan and

    iii) To suggest some pedagogical implications.

1.4 Research Questions

The study sought the answers of the following research questions.

i) What are the losses of cultural meaning in the translation?

ii) What are the techniques used to bridge the cultural gaps in the translation?

iii) What can be the pedagogical implications of the study?

1.5 Significance of the Study

This study will provide some insights on cultural aspects of translation. The findings and recommendations will be helpful for students, teachers, translators, translation evaluators, writers, researchers and others who are interested in the field of translation. This research will be useful for those researchers who have keen interest in carrying out researches in loss of cultural meaning and techniques in translation. Finally, all people who are directly or indirectly involved in translation will be benefited from the study. Hopefully, it will have global significance as well.

1.6 Delimitations of the Study

The study had the following limitations:

- The study was limited to only fifty five cultural words found in the episodic poem Muna Madan.

- It was limited to the loss of cultural meaning and their techniques and the causes of loss in translation.

- The study was restricted to the analysis of contextual, pragmatic and the speaker's meaning maintained between two versions.

- The causes of cultural meaning were limited to the original version of Muna Madan by L.P.Devkota (15 edition 2059) &Devkota'sMuna Madan translated by Michael Hutt (2nd edition 2001 A.D.)

1.7 Operational Definitions of the Key Terms

The researcher mentioned the operational definitions of the key terms in this section. Some of them are given below:

SL: Source language, language from which text is translated into another language; Nepali language.

TL: Target language, language in which text is translated from any language; English language.

SLT: Source language text; text written in Nepali language (Muna Madan by L.P. Devkota).

TLT: Target language text; text written in English language (Devkota 's Muna Madan translated by Michael Hutt).

Monolingual: a person who speaks either Nepali or English language only.

Lingua franca: a shared language of communication used between people whose main languages are different.

Dissertation: a long piece of writing on a particular subject, especially one written for a university degree.

Cultural gap: a translation problem due to the cultural distance between the (SL) Nepali and (TL) English.

Translation technique: the skill with which a translator is able to translate a text from one language to another language.

Cultural terms: the words related with culture of any language.

CHAPTER II

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

Review of related literature is a primary job of researchers relating to particular issues or problems s/he reviews the published or unpublished theses and research books in this research.

While preparing this research, the researcher consulted different materials these are related to my research. The researcher reviewed both theoretical and empirical literature related to my study.

2.1   Review of Theoretical Literature

This research review was concerned with the following relevant theoretical review on **Loss of Cultural Meaning in Translation; A Case of Muna Madan**. Some research works related to this study are reviewed as follows:

2.1.1 Translation Studies

Translation is an emerging discipline. Translation has a long-standing history. Simply translation refers to the process of transferring the message in a source language to target language with the equivalence of the text that communicates the same meaning.

Translation is a newly emerged and now a full fledged discipline. Translation studies focus on current developments in translation studies and related discipline such as terminology studies, interpreting, linguistic studies etc. Some of the major issues of translation studies are:

- Translation equivalents
- Translation shift
- Translation strategies
- Gaps in translation

- Meaning in translation

- Culture and translation

- Content and form in translation

- Translation and pedagogy

- Translation and editing

- Translatability and untranslatability

- Globalization and translation

- Evaluation and criticism of translation

2.1.2 Language and Culture

Language is a means of communication. It is also called a social phenomenon. Language is believed to be the essential instrument of ethic expression, a bridge for the beliefs, customs, rituals and behaviors which constitute cultural identity.

According to Newmark (1998), "culture is the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression."

Culture is the mirror of society which reflects the image of the human behaviors customs, civilization, language etc. It includes values, beliefs, religions, castes, communities, foods, heritages, and history. Culture is the conscious creation of human rationality. There is not mutually exclusive relation between language and culture. They are related each other by the angle of translation too. Culture shapes the identity or status of language and vice versa in many cases.

2.1.3 Importance of Translation

Translation is a bridge of communication. It is also called a technique of learning a foreign language which allows an exercise of learner's intelligence to develop his/ her competence. Today translation has not only become the common interest of a country or a society but also become the social need of

individual. Due to this translation has become an indispensable part of human being in all over the world as translation connects all the people and creates an environment of globalization. Translation is only the vehicle to accelerate the multilingual world. Translation has helped to bring cohesion in our multilingual world. It plays a great role to establish world literature that it is the only way to break linguistic barriers, bringing together what lies beyond time and space.

The importance of translation is increasing day by day. Translation is important to create spiritual and destined unity among the people from different speech community and individuals in both national and international level.

Translation has its valuable use in the field of exchanging thoughts, opinions, feelings, and ideas as a means of communication among the various dialectal communities. The exchange of thought, opinions, feelings, and ideas help to promote social behaviors and tries to form a relationship between them.

The role of translation is bound to increase because the world is growing smaller and the links ever more closely bound. International increase is on the increase. The greatest contribution of translation is thus to import to man the knowledge about a varied world of literature which consequently inculcates in him love for cultural contract, sense of beauty, fraternity, peace and harmony. The translator who devoted himself for purely humanitarian purposes has stood on the crossroads of him history as an "intercultural mediator today.

Through translation people of target language recognize the culture, way of life style, customs, values, motivation. It enhances the humanism, brotherhood, civilization, altruism and peace and harmony.

2.1.4 Translation as Transformation of Meaning

Translation is not only linguistic activity but also cultural one. It is difficult to decide which is more crucial in translation. But many scholars agree that

culture is one of the major aspects of translation. There is an ongoing debate in translation that whether a translator translates language or culture.

Translation can be studied along with speech acts in socio-cultural setting. A language is a part of culture. Culture is shaped and determined by the language because the translator will be translating a culture while translating a text.

It is true that two languages do not have same culture. Then it creates gap and loss in translation. Such gaps and loss make the meaning of text different from the original. Meaning is crucial to translation because all the translators' attempts are to decide the meaning of the SLT and transfer it to the TLT.

2.1.5 Loss of Cultural Meaning in Translation

Loss is a situation in which terms or concepts in the SL text do not find their substitutes in the target text. Moreover what is often seen as 'lost' from the SL may be replaced in the target language text. Lack of correspondence between the SL and TL item creates gap in translation and results in the loss of meaning. The loss of meaning in translation is due to the gaps between two languages. It is impossible to find exact sameness in two languages or cultures. So the gap is common and natural in it.

Loss is the disappearance of certain features in the target language text which are present in the source language text. In translation, there is more probability of loss and gain. Loss of cultural meaning occurs due to the cultural untranslatability. It is due to the lack of or absence in the target language culture of a relevant situational feature equivalently to that in the source language. Such loss of cultural meaning is caused by the different kinds of gaps in translation. Gaps are the serious threats in translation. The main concern of a translator is to bridge the gaps in order to make the translation meaningful and faithful as the original. According to House (1994) there are three types of gaps in translation. They are:

a. Linguistic gap

b. Cultural gap

c. Extra-linguistic gap

2.1.5.1   Linguistic Gap

Linguistic gaps are such situations that occur due to the differences between two languages. Every language is unique i.e. no two languages are identical in the world.

Linguistic gaps can be observed at different levels of language, such as:

i)   Graphological level

Two languages are different in their graphics. Graphemes available in one language may be absent in another language.

For example

B & B hospital

ii)   Phonological level

Phonemes of English language are different from Nepali or other language so there occurs phonological gaps.

iii)   Lexical/ Word level

Some lexical items available in SL may not be available in TL so there will be lexical gaps.

iv)   Structural level

The difference between linguistic structures and grammatical rules of two languages creates structural gaps.

For example, Nepali language has three voice systems:

-Kartibāchya

-Karmabāchya

-Bhābbāchya

But English language has only two voice systems:

- Active voice

- Passive voice

v) Functional Level

Functional meaning of a language in the context of source language may not be available in the target language. Such lacunas, create functional gaps in translation,

Kechha? In Nepali (SL)

What do you have? In English (TL)

It does not give the sense of functional correspondence.

2.1.5.2   Cultural Gap

Culture is the mirror of society. It is an inseparable part of a language in a society. Translation is more cultural and less linguistic phenomena. Culture includes food, habits, dress, festivals, rituals, etc.

The concept in one culture does not have in another culture and then creates cultural gaps. Translation of cultural terms is very daunting activity. But the quality of translation depends on the degree of closeness between source language and the target language and cultural terms.

If there is vast difference between (SL) and (TL) culture, there will be two much cultural distance in translation.

Cultural gaps make translation impossible so it needs further explanations to make its readers easy to understand the concept. For example,

SL (Rai) – Mundhum

TL (English) = (X)

SL (Rai) – Mochhama

TL (Nepali) = (X)

This type of typical cultural terms don't have equivalent word in any other language except Chamling Rai so it needs further – explanation, e.g. 'Mundhum' can be explained as the holy book of Kirant religion in which rules and religious norms related to Kirant are found.

Through such reasons, a translator must have socio-cultural, knowledge for the sake of a good translation. Culture is an indispensable tenet for translation. Translators should be aware of cultural values, meanings of the particular SL.

2.2.5.3   Extra Linguistic Gap

Lack of correspondence between context of SLT and TLT creates extra-linguistic gaps. Translation is not exclusively a linguistic activity. Many extra – linguistic factors play a crucial role in translation. When the background knowledge and real world knowledge are different then extra-linguistic gaps occurs.

2.1.6 Compensating Meaning Gaps in Translation

Though there are gaps between SLT and TLT texts. The main purpose of a translator is to bridge the gaps between two languages and cultures. Translators can apply various strategies to compensate linguistic, cultural and extra-linguistic gaps. According to Ivir (1987), the following procedures can be used to compensate the gaps and loss of meaning in translation:

a. Borrowing
b. Definition
c. Literal translation
d. Substitution
e. Omission
f. Addition

Wills (1982) has categorized translation procedures into two broad types.

1. Literal

a. Loan translation
b. Word – for – word translation
c. Literal translation

2. Non-literal

a. Transposition
b. Modulation

Newmark (1988) has mentioned the following eighteen translation procedures;

1. Transference
2. Naturalization
3. Cultural equivalent
4. Functional equivalent
5. Descriptive equivalent
6. Synonymy
7. Through-translation
8. Shift or transposition
9. Modulation
10. Recognized translation
11. Translation label
12. Compensation
13. Componential analysis
14. Reduction and expansion
15. Paraphrase
16. Other procedures
17. Couplets
18. Notes, Additions Glosses.

There are a number of techniques or procedures of translating cultural terms. But there is no any single procedure which makes perfect translation without any gaps. Some of the translation procedures are briefly discussed below:

1. Literal translation

Literal translation means word for word translation. The SL grammatical constructions are converted to their nearest TL equivalents. It is the most widely used techniques of cultural transference. According to Jaya Raj Joshi (2012) there are some of the examples given below;

SL (Nepali)	TL (English)
Pahād	hill

| Pragya Vawan | Academy hall |

2. Borrowing

Borrowing is also known as transference. In this procedure, words are taken from source language to target language through translation. It includes loan word. For example;

SL (English)	**TL (Nepali)**
Radio	[redio]

3. Transliteration

Transliteration is one of the easiest processes of bridging gaps in translation. In this procedure, the translator translates the words according to the pronunciation and orthography of the source language. It is also called the process of writing in the letters of another alphabet. For example;

SL (Nepali)	**TL (English)**
Janai	Janai
Dānda	Dānda

4. Definition

The translator compensates the gaps by defining the words of source language in the target language. The cultural words are difficult to translate with the single equivalent words in all the cases so this procedure is appropriate the situation. Defining a cultural word makes the meaning clear though it seems lengthy.

For example, Dashain

5. Sense Translation

Sense means meaning or concept. The process of translating only the sense of cultural words from the SL to TL text is called sense translation.

Here, the sense of SL terms is only translated into TL.

English	Nepali
Pass away	Marnu

6. Calque

Calque is called loan translation. Calque refers to the use of target language word in the source language structure. The translator adopts the source language structure but s/he uses the target language words. For example;

English (SL)	Nepali (TL)
I go to School.	*ma janchhubiddyalaya|*

7. Blending

Blending is a translation procedure in which part of SL word is combined with a part of TL word in the TL text. It is the fusion of the two words of the two languages. For example;

Ashru – gas   -   Nepali

8. Substitution

It refers to the use of similar word in the target language instead of using the real source word. For example;

SL (English)   **TL (Nepali)**

Christmas   *Dashain*

9. Cultural equivalent

It is a process of compensating gaps in which a translator tries to compensate the gaps with the help of cultural words. It is similar to substitution.

10. Mistranslation

It is a procedure in which the translator makes an attempt but the wrong to translate the SL terms. For example;

Nepali (SL)   **English (TL)**

akshyata   blessing

11. Omission

This is a process of omitting some of the SL terms while translating it into TL. For example;

Nepali (SL): *PhulkoAakhamāPhulāiSansār*

English (TL): Good mind, good find.

12. Addition

It is a process in which a translator tries to add something so that the intended meaning could be best informed. It is a technique of compensating the gaps in which a translator uses his/ her subjectivity.

2.1.7 Degrees of Equivalence

Equivalence is the most important aspect of translation. A translator has to focus on searching the best equivalent terms between two languages. If the two languages and cultures are close linguistically and culturally, it will be easier to maintain the highest degree of equivalence. The notion of equivalence is always an approximative phenomenon because translation is influenced by formal, semantic, pragmatic, situational and cultural aspects of both SLT and TLT. According to Bayar (2007), equivalence consists of seven degrees: optimum translation, partial translation, weaker and stronger translation, poor translation, mistranslation and zero equivalence/ non-translation. Seven degrees of equivalence are described briefly below;

Optimum translation

It refers to the highest level of approximation to the ST. Bayar (2007) defines it as 'the closest equivalence degree attainable, given the circumstances, the linguistic and extralinguistic resources actually available to the translator'. In other words, TT may reach the optimal degree when it preserves the superordinate goals of the ST and its five requirements (genre, field, mode, tenor and type).

Near-optimum translation

Near-optimum translation refers to the case where the ST superordinate goal and sub-goals cohesively and coherently rendered to the TT, but do not reach the readability of the optimal degree from a textual point of view.

Partial translation

Partial translation refers to the case in which the ST is partially rendered to the TT; that is, translators partially translate the text's superordinate goal.

Weaker and stronger version

Bayar (2007) opines that translations are called weaker versions because they reproduce the ST goals in attenuated terms if compared to the original, where others are named stronger versions for their use of stronger terms in their rendition of ST goals.

Poor translation

Poor translation occurs when the translator fails to transfer the ST goals into a readable TT and in an obvious way that helps the reader grasp them easily. Readability is the major problem in poor translation.

Mistranslation

The TT neither sounds nor readable nor preserves the superordinate goal of the ST in mistranslation. In other words, translation does not reflect its objective and the whole text becomes unreadable for the TL readers in terms of its meaning.

Zero translation

Zero equivalence occurs when there is no one-to-one equivalent between the ST and the TT. This happens when the translator deals with texts that contain many culturally-bound words or expressions like idioms, culture specific terms, proverbs and so on.

2.1.8 Cultural Categories

Translation is a cultural phenomenon. Newmark (1988) defines culture as the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression.

Translation being cultural activity there are translation problems caused by the mosaic cultures and languages. So it is better to distinguish different cultural categories. Adapting Nida, Newmark (1988) has presented five fold-categories:

  (i)   Ecology

 (ii)   Material culture (artifacts)

(iii)   Social culture

(iv)   Organization, customs, activities, procedures, concepts

 (v)   Gesture and habits

Cultural terms are categorized into five topics and the cultural words will be found on the basis of this classification. These categories are illustrated as follows:

(i) Ecology

It refers to the physical environment of geographical features such as plants, animals, hills, seasons, lakes, rain, rivers, wind, forest, etc. and the relation of plants and living creatures to each other and with their environment also. Some of the cultural terms from the poem are presented below which fall under ecology.

Table no. 1

Ecological Terms and Their Translation

SL terms	TL terms
Chakhewa	the goose
Shree surya	the sun
Haluwabed	the peach
shyaula chisa	wet leafy boughs

The above table shows only four source language terms and their equivalent translation. Other ecological terms are presented in Appendix: II A.

(ii) Material culture (artifacts)

It refers to the things made or used by man especially historical or cultural interests included within this category. This category also includes foods, clothes, houses and towns, transport and communication, ornaments and utensils, etc. Some of the material culture/artifact terms from the poem are presented below:

Table no. 2

Terms of Material Culture and Their Translation

SL terms	TL terms
Jhupadi	village hut
Takiya	Pillow
sunako thoila	bags of gold
Dera	Home

The above table shows only four source language terms and their equivalent translation. The list of all the material culture/artifact terms is in Appendix: II B.

(iii) Social Culture

It is related to mythological pattern or belief, deeply rooted custom/tradition or religion. It includes myths, religions, beliefs, name of Gods, religious activities. Some social cultural terms from the poem are presented below:

Table no. 3

Terms of Social Culture and Their Translation

SL Terms	TL Terms
Jayanti	at her birth
Indrako aasan	Indra from his throne
Kanchan chola	garment of gold
Tyo chhadke darsan	at this heavenly vision

 The above table shows only four source language terms and their translation. All the social cultural terms are listed in Appendix: II C.

(iv) Organizations, customs, activities, procedure and concepts

Those terms which are related to the social culture and organization and relations between people and particular community are included in this category. Work and leisure, political, administrative and artistic organizations, customs, activities, social traditions, sculptures, paintings, carvings, monuments, social norms and values and historical facts are included in this category. Some of the organization, customs, activities, procedures and concept terms from the poem are presented as follows:

<div align="center">

Table no. 4

Terms of Organization Customs, Activities, Procedure and Concepts and Their Translation

</div>

SL Terms	TL Terms
Palama	every second
Kshetriko chhoro	son of Kshetri
Paati ra dhara	resthouse and spout
Sasu	Mother

The above table shows only four source language terms and their translation. All other organizations, customs, activities, procedures and concept terms and their equivalent translated terms are listed in Appendix: II D.

(v) Gesture and habits

The way of language and habits which are particularly typical to one culture refer to gesture and habits. These can be different meanings for another group for culture of community though the terms are same. Some of the gesture and habit terms from the poem are presented below:

<div align="center">

Table no. 5

Gesture and Habit Terms and Their Translation

</div>

SL Terms	TL Terms
Mityari	settled with friends
Bhikshya	humble plea
Maola	natal home

Gharjam	Household

The above table shows only four source language terms and their translation. The list of all the gesture and habit terms is in Appendix: II E.

2.1.9 Introduction to Muna Madan

Muna Mudan is a Nepali episodic poem (Khandakavya) written by the great Nepali poet Laxmi Prasad Devkota. It is the most famous work composed in Jhyaure Chand (folk rhythm). This work is considered to be one of the greatest achievements of Nepali literature. It is not equaled by any other works either in terms of its content or copies sold. Though it was written almost eight decades ago, its popularity is remaining unrivalled even now.

Written in common core Nepali, this book is full of agonies and joys and is highly thought evoking. There is a small poor family in the story. Muna and Madan are wife and husband who have one aged mother and an elder sister. Madan longs for earning money dreaming of happy family and goes to Lhyasa leaving the poor family. After some months, he comes back to Nepal but unfortunately found his old mother and lovely wife dead. Finally, he realized that the earned money and gold are worthless for him.

This work depicted the reality of the contemporary Nepali family of the time. This overwhelming story touched the hearts of millions of Nepalese and non-Nepalese people.

2.2   Review of Empirical Literature

Most of the Nepali literary works are translated into English by Nepali translators. There are such works which have also been translated by foreign translators. Devkota's Muna Madan was translated by British scholar, Head of the Department of Nepali at London University Michael Hutt.

Furthermore, there is no study on the loss of cultural meaning in translation a case of 'Muna Madan'. Here, some of the related previously completed studies are reviewed briefly below:

Bhat (2012) carried out a research on 'Transfer of meaning in Proverbs Translation'. The major objectives of his study were to find out loss and gain of meaning and the techniques that are used in translating Nepali proverbs into English. In the study, he has asked twenty students of M.E.D 2nd years T.U to translate 50 Nepali proverbs into English. Though the study, he has found five techniques used in the proverbs translation. Among them sense translation is the most frequent & common technique. Likewise equivalent, replacement, literal translation and cultural equivalence replacement are other techniques respectively frequent and common.

Joshi (2014) conducted a study on loss of meaning in translation; a case of Seto Bagh. The objectives of his study was to explore the causes of meaning loss of social and cultural terms in the translation of the novel Seto Bagh at word and phrase level . In this study, he has analyzed 46 different cases of meaning loss. According to his study, the first case of meaning loss was due to the cultural color of the word, second inappropriate selection and application of the translation techniques, third due to the lack of knowledge of the translator about the source language was found.

Khanal (2011) has conducted a research on loss of meaning in Translation a case of Basain. The objectives of his study were to explore the losses and causes of cultural meaning in translation. He used survey research design. He found 22 different cases of meaning loss in the translation of novel Basain. In his research he had found complete meaning loss 18.18 and mistranslation 4.54 % from highest to lowest respectively. The study has explored some cases of the meaning loss. The major causes of the meaning loss were because of cultural gaps.

Tamang, (2012) he has carried out a research on 'Techniques in translation of cultural terms, A case of novel- 'Siddhartha''. His objective of the study was to find the techniques and frequency employed in translating English cultural words into Nepali version of the novel Siddartha .He has found 150 cultural terms and grouped under five fold- cultural categories. Among the translated terms literal translation (41.33%) had the highest frequency and blending (0.67%) had the lowest one.

Thapa, (2015) conducted a study on techniques and Gaps in translation of cultural terms a case of Novel modiain. The major objectives of his study were to identify the Nepali cultural terms and find out the techniques, frequency and gaps in the novel Modiain. In this research he has collected 150 cultural terms. He used non- random judgemental sampling procedure. This research has shown that literal translation has the highest frequency (33 times) in his study. Furthermore 17 gaps were found to have been employed among 150 cultural words.

The present study is different from all the ones reviewed here in the sense that it has to explore the loss of cultural meaning in Muna Madan translated by foreign translator: This study has aimed at finding the causes of cultural meaning loss as well as the ways that can be used to bridge the meaning gap in translation process.

2.3   Implications of the Review of the Study

Reviewing literature is one of the important tasks for the researchers in any of the research field. It plays a significant role before conducting the research on any topic. By reviewing both theoretical and empirical literature then only the researchers get insights, , ideas about the research that how the data are analyzed and what kinds of tools are formulated, how the collected data are analyzed and what kinds of methods, procedures, designs are used. The literature review gives the knowledge about subject matter. It also helps us to find and select appropriate topics for the study after reviewing literature. This

review of the study may obtained from the variety of sources including books, journals, articles, report, related unpublished thesis and from different websites in the internet. This task helps to bring the clarity and emphasize on research problems improving methodology & contextualize the findings. It is also helpful for gaining the theoretical and practical knowledge from the research. All the above researches conducted by different researchers are equal value in their respective fields. Bhat 92012), Joshi (2014), Khanal (2011), Thapa (2015), Tamang (2012) have described about translation, cultural terms, with their techniques as well as gaps in translation SLT into TLT.

After reviewing the various empirical research like Khanal (2011), Tamang (2012), Bhat (2012), Joshi (2014), Thapa (2015), Newmark (1988), Bhattarai (2014), Richardi (2010), Kumar (2010), khan and Best (2010) have helped me to gain knowledge of translation to conduct my research I have selected the topic "Loss of cultural meaning in translation a case of Muna Madan after reviewing literature. I found it very interesting and worth selecting topic. I decided to find out the loss of Nepali cultural values in translated English language. Originally it was written by the great poet L.P. Devkota and later translated by British Scholar Michael Hutt.

2.4   Conceptual Framework
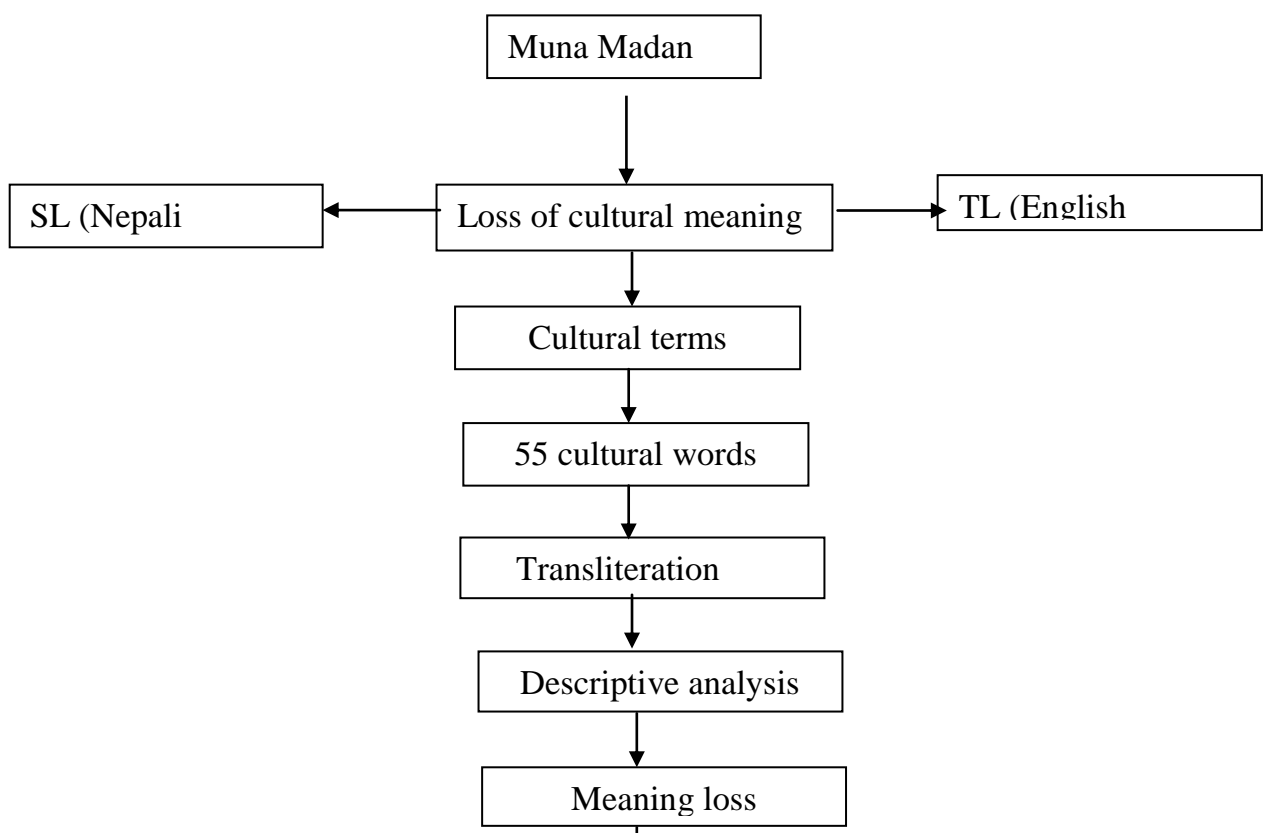
Methodology briefly describes the methods and procedures embraced to carry out this study. Thus, subsections of this chapter are design and method of the study, population, sampling, sampling strategies, study area, data collection tools and techniques and data collection procedures of this study.

3.1   Design and Method of the Study

In this study, survey research design was used. Survey research is one of the most used methods of investigation in the field of educational research. It is superficial study of an issue or phenomenon. It is a type of research which tried to study both large and small population by selecting and studying the samples in order to find the present situation or present activities. It was mainly carried out to find out people's attitudes, opinions and the specified behaviors on the certain issues or phenomena. Survey research design addressed the educational problems, and generalized its findings on the basis of representative sample of specific target population using a single time data gathering procedure.

According to Nunan (1992, p.141) "The main purpose of a survey is to obtain a snapshot of conditions, attitudes and events at a single point of time". In the other words, the researcher collects the data only at a single point of time.

Nunan (1992, p.141) draws the following steps that can be used while carrying out a survey research.

Step: 1 Defining objectives   what do we want to find out?

Step: 2 Identify target population   who do we want to know about?

Step:3 Literature review   what have others said/discovered about the issue ?

Step: 4 Determine sample   How many subjects should we survey and how will identify   these?

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Step:5 Identify survey instruments   How will the data be collected:

                questionnaire / interview

Step:6 Design survey procedure   How will the data collection actually

                carried out ?

Step: 7 Identify analytical procedure   How will be the data be   assembled

                and analyzed?

Step:8 Determine reporting procedure How will be written up and presented ?

I applied qualitative and descriptive method of analysis to carry out the research study. In my research collected qualitative data were described and interpreted using descriptive approach.

3.2   Population, Sample, Sampling Strategy

To carry out this research the researcher used both Nepali and English versions of Muna Madan as population of the study. From then, fifty five cultural words were taken for sampling. Fifty five different cultural terms used in Nepali and fifty five English equivalent terms of those Nepali words from thee translated English versions of Muna Madan were taken as the sample of the study. The researcher used non-random judgmental sampling strategy to carry out this research study.

3.3   Study Area/ Field

The study area of my research was the books written by the great poet Laxmi Prasad Devkota and British Scholar Michael Hutt 'Devkota's Muna Madan. The researcher intensively studied those two books in order to find out the causes of cultural meaning loss in translation.

3.4 Data Collection Tool and Techniques

Observation was the one and only tool to collect the required data for the study. Both the Nepali and English version of Muna Madan were intensively studied to collect the data for the study.

3.5   Data Collection Procedures

The researcher adapted the following data collection procedures.

a) The searcher collected the English (translated version) and Nepali (original version of the episodic poem Muna Madan.
b) Then, the researcher read the Nepali version of Muna Madan and underlined Nepali cultural words.
c) After then, the researcher intensively read the translated English version of the poem to find out equivalent words of those cultural terms.
d) The researcher listed fifty five cultural terms in his notebook from whole of the poem, first from the original Nepali version then their equivalent terms from the translated English version.
e) The researcher transliterated the selected Nepali cultural terms in Roman scripts with their equivalent English words.
f) Then the techniques, status and causes of cultural meaning loss were noted down.

3.6 Data Analysis of the study and Interpretation

The researcher transliterated these lines from the original text of Muna Madan and then extracted their translated pairs from the target language text.

1) ST: kya ramro mitho Nepali gana *jhyaure* bhaneko !

TL: How fine, how sweet this Nepali song called jhyaure

Technique: Transference

Status of meaning loss: Poor translation

Causes of meaning loss: Here, the source language term *jhyaure* refers to the traditional folk meter which is very popular in Nepali culture and literature. But in this translation the translator has rendered the term as SL word *jhyaure* without giving definition or explanation in footnote. So the cultural meaning has been lost.

2) SL: payar mani nakulcha vai! yo mero *bhikshya* ho

TL: Pray brother, do not trample it down, this is my humble plea,

Technique: Sense translation

Status of meaning loss: Near-optimum translation

Causes of meaning loss: The source language term '*bhikshya*' refers to the kind request to the readers by the writer in the text but the translator has used *humble plea* which does not convey the exact intended cultural meaning of the source text into the target language text. As a result, meaning loss occurs in the translation.

3) SL: *jhupadi* bhitra yasaile balosh manako diyalo

TL: And light the heart's lamp in the village hut

Technique: Addition

Status of meaning loss: Partial translation

Causes of meaning loss: Here the SL term jhupadi means small house like hut where poor people stay but the translator has translated it as village hut. The translator has added extra term 'village hut' to refer to jhupadi in TL that does not convey the intended meaning of the SL in the TL.

4)SL :jhupadi bhitra yasaile balos *manako diyalo* ;

TL: And light the heart's lamp in the village hut.

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Technique: Sense translation

Status of meaning loss: Poor translation

Causes of meaning loss: In the extracted line, the term '*diyalo*' refers to the light produced by burning the wood of pine tree. It is deeply rooted cultural term so it is difficult to find the equivalent term in the target language. The translator has used lamp to mean *diyalo* but the lamp is not referred to light only. That is why it has created cultural meaning loss in the translation.

5)SL: nachhodi janosh he *mera prana* akeli malai

TL: Do not go, my life, do not leave me alone,

Technique: Cultural equivalent

Status of meaning loss: Near optimum translation

Causes of meaning loss: ST term mera prana refer to her husband in this text but the translator has used my life to bridge the gap. It is not exactly rendered but to some extend readable rendition.

6)SL: *lochanka tara* he mera pyara yo jyoti bilaya

TL: Star of my eyes, oh dearest love,

Technique: Literal

Status of meaning loss: Near optimum translation

Causes of meaning loss: While rendering it, the translator has used star of my eyes for the SL term lochanka tara. Literal translation is not considered suitable in literary text so it has created some losses in it.

7) SL: yo mero mutu pachasa baji dhadkancha *palama*

TL: My heart pounds fifty times every second;

Technique: Communicative translation

Status of meaning loss: Mistranslation

Causes of meaning loss: Here, the source language *palama* means the measure of time which is equal to twenty-four seconds. It is the traditional unit of time measured in the ancient era of Nepal. But the translator has mistranslated it using the word every second for *palama* which does not convey any equivalent meaning in the source language.

8)SL: *chakhewa* pheri aauchha pheri bihana kunai din;

TL: The goose will fly home in the morning,

Technique: Cultural equivalent

Status of meaning loss: Mistranslation

Causes of meaning loss: Here source language *chakhewa* means the bird which spends their whole day time with their male or female but departs each other at night. It is also said to be the symbolic bird of love .The translator rendered it as the goose which is different from *chakhewa* from the pragmatic point of view. Those two words have different cultural connotations. So the intended meaning of the source language term is lost in the translation.

9)SL: *anaradana dataka lahar* kholera hasana

TL: Your teeth are like rows of pomegranate seeds

      Show me them now as you smile

Technique: Literal translation

Status of meaning loss: Poor translation

Causes of meaning loss: Here, *anaradana dantaka* lahar is a typical Nepali idiom which refers to the properly grown teeth and beautiful looking but the

translator has rendered the same Nepali cultural colored words which do not have the equivalent cultural sense in English language so that meaning loss has occurred in the translation.

10) SL: indrako *aashan*

 TL: Indra from his throne

Technique: Sense translation

Status of meaning loss: Mistranslation

Causes of meaning loss: Here the SL term aashan means the powerful post of God Indra but the translator has translated it as throne which means an impressive seat used by a monarch, often on a raised dais in a throne room and reserved for formal occasions. So it has distorted its original meaning from SL to TL.

11) SL: *nagkanya*

   TL: holy nymph

Technique: Explanation of footnote

Status of meaning loss: Near-optimum translation

Causes of meaning loss: The source language term *nagkanya* literally means the daughter of Nag. The *Nagas* are the ancient spirits of fertility who dwell in water and are usually represented as serpents. The translator has used holy nymph to refer to *nagakanya* but does not give complete sense to the target readers so he has explained in the footnote.

12)SL: *he mera Krishna*

TL: my Krishna

Technique: Literal translation

Status of meaning loss: mistranslation

Causes of meaning loss: The source language term Krishna is replaced by the same word without giving footnote explanation which is unintelligible for the target readers. In Hindu religion Krishna is regarded as God but the very word does not reflect the same meaning in English culture. So, cultural meaning loss has occurred in the translation.

13) SL: *phuleko kesh*

TL: Her hair is white and hoary with age

Technique: Paraphrase

Status of meaning loss: Poor translation

Causes of meaning loss: The translator has used paraphrase translation technique to render phuleko kesh into TL as her hair is white and hoary with age but this rendition does not convey its original spirit of the SL because human hair becomes white without graying too.

14) SL: *shaga ra Sisnu* khayako besa anandi manale

TL: Better to eat only nettles and greens

Technique: Literal translation

Status of meaning loss: Partial translation

Causes of meaning loss: Here the SL terms shaga ra sisnu were replaced by nettles and greens to bridge the gaps but the exact meaning of shaga has not been rendered because greens mean all types of green vegetable where shaga does not mean so.

15) SL: Rinale *thotro ghar*ko jag baliyo banau

TL: And shore up this house which now totters in debt.

Technique: Omission

Status of meaning loss: Mistranslation

Causes of meaning loss: There is an omission while translating thotro ghar into TL. The translator has translated it as this house by omitting thotro. So it is unreadable rendition due to such loss of meaning.

16)SL: Ishora mathi mutu chha sathi *janghar* tarula

   TL: With faith in the Lord and courage my guide

      I am sure I shall succeed

Technique: paraphrase

Status of meaning loss: Mistranslation

Causes of meaning loss: Here, the source term *janghar* refers to the wide area of a river from where people feel easy to cross the river but the translator has not used the equivalent target language term to denote *janghar*. The translator has paraphrased in order to give the sense of the word *janghar* but the word did not give any intended meaning of the SL term in the TL. The original flavor of the SL term is completely lost. So it has created the cultural meaning loss.

17)SL: Lhyasaki thiti, akhaki chhiti, sunama kudeki

      Bulbule boli, galako bicha gulab phuleki

TL: The maidens of Lhasa, with their flickering eyes and golden forms

      Their nightingale speech and rosy cheeks

Technique: Literal translation

Status of meaning loss: Partial translation

Causes of meaning loss: The source term *bulbule boli* is culturally colored adjective which refers to sweet and loveable talk .The translator literally rendered the words using the term *nightingale speech* but it does not convey the intended cultural meaning of the source language. The original spirit of the SL term is lost in the translation.

18) SL: kuhiro damma hiule tamma tyo *bish phuleko*

TL: Rocks, earth, rain and poisonous plants

Technique: Omission

Status of meaning loss: Mistranslation

Causes of meaning loss: There is the loss of cultural meaning in the translation as poisonous plants cannot convey the exact meaning of SL terms bish phuleko into TL. There is no verb to denote bish phuleko in English.

19) SL: *shyaula chisa*

TL: Wet leafy boughs

Technique: Paraphrase

Status of meaning loss: Partial translation

Causes of meaning loss: The translator has used paraphrase technique to render its original meaning but there is some level of loss because of the exact cultural equivalent terms in English language.

20)SL: *masane khamba* lamaka gumba shirgol khoureka

TL: Monks with heads round and shaven,

temples and cremation pillars,

Technique: Explanation of footnote

Status of meaning loss: Partial translation

Causes of meaning loss: Here the source term *masane khamba* means the horrific and fearful pillars like ghost which evokes panic. The translator has used the cremation pillars to refer to the *masane khamba* but the terms are not faithful to the source language though he has explained as footnote.

21) SL: *siris phula phuleko seto* rukhaka aakura

TL: Mimosa flowers blooming white

Technique: Addition

Status of meaning loss: Near optimum translation

Causes of meaning loss: There is loss of meaning in the translation due to addition. Mimosa is sufficient to refer to shirisko phul but the translator has overused in the rendition.

22)SL: *Pusako phul* jhai sukera gaen ashunai barsantho

TL: But she wilts like a flower as winter draws near

     And soon her tears rain down

Technique: Paraphrase

Status of meaning loss: Partial translation

Causes of meaning loss: The SL term *push* is the ninth month of Nepali calendar that usually falls in December –January in English calendar. Here the translator has paraphrased push as winter but it refers to the fourth season in English culture. So it is not closed term to the source text in the translation.

23) SL: *Lamchila aakha* puchhera garthin sasuko susara

TL: Wiping wide eyes, she tends Madan's mother.

Technique: Substitution

Status of meaning loss: Mistranslation

Causes of meaning loss: The terms *lamchila aankha* means beautiful eyes relatively longer regarding its size rather than wide. But the translator has substituted wide eyes to refer to *lamchila aakha* which has created mistranslation losing its original meaning.

24) SL: *takiya*

TL: pillow

Technique: Literal translation

Status of meaning loss: Optimum translation

Causes of meaning loss: There is no loss of meaning in the translation. The translator has preserved most of the superordinate goals by using the suitable term to replace takiya in TL.

25) SL: *Aashuko simsime barsha*

   TL: a drizzle of tears

Technique: Literal translation

Status of meaning loss: Near optimum translation

Causes of meaning loss: The translator has maintained its most of the superordinate goals but has not maintained its contextual meaning of SL in the TL.

26) SL: *tyo chhadke darsan* payara ubhiyo pagalai bhayara

   TL: And at this heavenly vision he stood stock still,

Technique: Sense translation

Status of meaning loss: Mistranslation

Causes of meaning loss: There are a lot of losses of meaning in this translation because the SL term 'darsan' means the act of looking /seeing in the SL context where the translator has translated it as vision. It has resulted into mistranslation due to insufficient knowledge of translator in the source language.

27) SL: *juhar*

TL: Precious gems

Technique: Addition

Status of meaning loss: Partial translation

Causes of meaning loss: Due to addition for the word juhar, there is the loss of meaning because juhar covers all sort of ornaments but not only precious ones.

28) SL: *hasako phool*

TL: An eggshell

Technique: Sense translation

Status of meaning loss: Mistranslation

Causes of meaning loss: The cause of meaning loss is the carelessness of the translator to select the cultural equivalent term in the TL.

29)SL: chha maina bhayo *khasam* hajur! gayakoLhasama

   TL: Six months have passed since your lord went to Lhasa

Technique: Sense translation

Status of meaning loss: Near-optimum translation

Causes of meaning loss: Here the source language term *khasam* refers to husband .The translator has translated it as lord which is generally understood as God. It only conveys some level of its equivalence in the target language but not the exact cultural meaning.

30) SL: *he Naini bhauju*

TL: Sister Naini

Technique: Literal translation

Status of meaning loss: Mistranslation

Causes of meaning loss: There is loss of cultural meaning in the translation due to insufficient knowledge of the translator in the source language. Sister is very different from Bhauju in Nepali language.

31) SL: Yo chara dinko *kanchan chola* ishorle singare

TL: The Lord it was who dressed us in this four-day garment of gold.

Technique: Addition

Status of meaning loss: Mistranslation

Causes of meaning loss: The term *chola* means life in the context of the source language where the translator has rendered it as garment of gold. But the phrase garment of gold does not convey any related meaning of the source language. The original sense of the ST is completely lost. There is not one to one equivalence between *chola* and garment of gold. As a result the translation has resulted in mistranslation.

32) SL: *phulbutte chaur* ghasako galaicha

TL: flower-studded fields and gardens.

Technique: Addition

Status of meaning loss: Mistranslation

Causes of meaning loss: The source language terms *phulbute chaur* are deeply rooted cultural words which mean the lawns decorated as flowers. Here the translator has translated it as flower studded fields and gardens. But the fields are the open area where crops are grown and gardens are the areas where flowers are grown. The meaning of source language is deviated due to inappropriate use of target terms. So this rendition resulted in meaning loss.

33) SL: *mityari lagai* Madan base gharako birsi haal

   TL: He settled with friends and forgot his home.

Technique: Sense translation

Status of meaning loss: Mistranslation

Causes of meaning loss: *Mityari* the source language term is one of the culturally colored words that refer to the friendship established with a friend who is different from his /her own caste exchanging any memorable thing. The translator has rendered it as he settled with friends but this rendition failed to transfer the original flavor of the SL in the TL.

34) SL: udashi jun fikkama gaya Madan *derama*

   TL: A sad moon, and Madan went home in the gloom,

Technique: Substitution

Status of meaning loss: Mistranslation

Causes of meaning loss: The SL term dera means the rented house or room but the translator has used home which is vast different from its SL contextual meaning. There is loss of meaning in the rendition due to insufficient knowledge of the translator.

35) SL: *dahine aakha phurphur garchha*

TL: My right eye flutters

Technique: Literal translation

Status of meaning loss: Near optimum translation

Causes of meaning loss: Though the translator has maintained its superordinate goals, he did not preserve the contextual meaning of the SL text.

36) SL: mero cha ghara *ak kos* para,timita mardaina

TL: I have a house just one kos away you are not going to die.

Technique: Explanation of footnote

Status of meaning loss: Near-optimum translation

Causes of meaning loss: The source language term *kos* refers to the measure of distance equivalent to two miles. The translator has used the same word one *kos* to maintain its faithfulness in the target language.

37) SL: *kshetriko chhoro*

TL: This son of Kshetri

Technique: Explanation as footnote

Status of meaning loss: Near optimum translation

Causes of meaning loss: The translator has translated this line giving explanation as footnote, there is some level of loss in meaning due to lack of equivalent cultural term in TL.

38) SL: *Kousi*ma lagyo kya ramro juna sworgak ujyalo

TL: The moon shone its heavenly light onto the rooftop terrace.

Technique: Addition

Status of meaning loss: Mistranslation

Causes of meaning loss: There is loss of meaning in the rendition due to insufficient knowledge of the translator. The SL term Kousi is not rooftop terrace. It is an open platform that extends outward from a building.

39) SL: *siriri siri sital hawa* suntala phuleko

 TL: A cool breeze whispered and orange tree bloomed

Technique: Omission

Status of meaning loss: Mistranslation

Causes of meaning loss: The source language term *siriri siri sital hawa* are highly culture colored terms which mean the gentle movement of wind. It is almost impossible to find the exactly equivalent words for typical Nepali terms sirisiri in the TL. So it has created the cultural meaning loss in the translation.

40) SL: *mangal hos sathama!*

TL: May you keep him safe.

Technique: Substitution

Status of meaning loss: Mistranslation

Causes of meaning loss: There is loss of meaning in the rendition because of using not exact word for mangal. The insufficient knowledge of the translator has caused such loss in it.

41) SL: Nepal bhitra ujyalo daki *kukhura baseko*

TL: In Nepal the cocks crow to summon the light.

Technique: Literal translation

Status of meaning loss: Near optimum translation

Causes of meaning loss: Due to cultural gap between Nepali and English one, there is loss of meaning though it has preserved its superordinate goals.

42) SL: *duboko bari* tyo *tudikhel* rukhale ghereko

TL: The Tudikkhel is a tree-rimmed lawn,

Technique: Sense translation

Status of meaning loss: Poor translation

Causes of meaning loss: The term *Tudikhel* is a typical Nepali term which means the public ground situated in the heart of Kathmandu where public as well as government ceremonial programs are conducted. Here the translator literally transliterated without giving footnote. It makes the target readers confused what the *Tudikhel* actually is. Another word *bari* is also culturally colored Nepali term which means the area where different types of crops except paddy are grown but the translator has translated it as lawn which is completely unfaithful to the target language.

43) SL: *sunaka thoila*

TL: bags of gold

Technique: Cultural equivalent

Status of meaning loss: Poor translation

Causes of meaning loss: There is the loss of cultural meaning in there due to the lack of cultural equivalent terms in the TL. The SL term thoila actually does not refer to bag. It is totally Nepali culturally colored term so it is very difficult to find its cultural equivalent term in English language.

44) SL: *Dandaki juna* antyako dina dukhma kureki

TL: Low over the mountains, the setting moon

awaits in sorrow her final day.

Technique: Communicative translation

Status of meaning loss: Partial translation

Causes of meaning loss: The actual meaning of the source language term *dandaki jun* is an aged person who can pass away at any time but here the translator has used his subjectivity to convey the intended meaning of the SL expression, It may not be faithful translation to the target language as it is pragmatic meaning in the target language culture. So the original flavor of the source Language is lost in the rendition.

45) SL: *pranako teka*

TL: mainstay of her life

Technique: Sense translation

Status of meaning loss: Partial translation

Causes of meaning loss: There is the cultural meaning loss in the translation due to over consciousness of the translator. Here the SL term Teka refers to any pillar but he used mainstay to replace Teka.

46) ST: *haluwabed*

TL: a peach

Technique: Substitution

Status of meaning loss: Mistranslation

Causes of meaning loss: The source language term *haluwabed* is different from peach though they are both fruits. The peach is said to be *aaru* in Nepali but *haluwabed* is not *aaru* fruit in SL. The use of inappropriate term of target

language for the source language term *haluwabed* has created meaning loss in its translation.

47) SL: *sasu*

TL: mother

Technique: Sense translation

Status of meaning loss: Mistranslation

Causes of meaning loss: Due to lack of cultural knowledge of the translator in the SL, there is the loss of cultural meaning. The SL term Sasu is different from mother in Nepali culture.

48) SL: *intu na chintu*

TL: unconscious

Technique: Literal translation

Status of meaning loss: Near optimum translation

Causes of meaning loss: There is the loss of meaning due to the typical Nepali proverbs in the rendition. Though the translator has maintained the superordinate goals, he did not maintain its actual contextual meaning in the text.

49) ST: *Mawala* jana ti bida bhaen bichoda parema!

TL: She went to visit to her natal home

after you left her for Lhasa.

Technique: Cultural equivalent

Status of meaning loss: Mistranslation

Causes of meaning loss: The source language term *mawala* refers to the world of the death religiously known as either heaven or hell in this context uttered by Madan's sister. Here the translator misunderstood due to its ambiguous meaning in the SL text. Then he translated as natal home for *mawala*. It could not convey the intended meaning of the SL text. The contextual meaning of the word is deviated and its cultural meaning is lost in its rendition.

50) SL: *koeli kantha* boldacha,tinko, akha cha ujyalo

   TL: She sings from the throat of a nightingale,

      Her eyes are morning light.

Technique: Literal translation

Status of meaning loss: Partial translation

Causes of meaning loss: The source language term *koilikantha* refers to sweet mellifluous talk in the context of the SL. The translator has literally translated the term in TL. The TL term throat of nightingale does not completely share the intended meaning of the SL in the TL.

51) SL: *jayanti*

TL: at her birth

Technique: Sense translation

Status of meaning loss: Mistranslation

Causes of meaning loss: There is the loss of cultural meaning in the rendition because the SL term Jayanti does not mean the meaning of 'at her birth' in English. The term Jayanti is the special occasion which is celebrated each year in the memory of the reputed persons after their death.

52) SL: *gharjam*

TL: household

Technique: Substitution

Status of meaning loss: Poor translation

Causes of meaning loss: There is also some level of meaning loss in this line because the translator has substituted household to render gharjam into English. The use of inappropriate word has created gap in this line. The meaning of the SL term gharjam is the management of house but the household means the members of a family.

53) SL: *pati ra dhara*

TL: a resthouse and spout

Technique: Literal translation

Status of meaning loss: Near optimum translation

Causes of meaning loss: Here the translator has used resthouse for paati which actually does not convey its contextual meaning in the TL. It has created loss of meaning due to the lack of cultural equivalent terms in TL.

54) SL: *shree surya*

TL: the sun

Technique: Sense translation

Status of meaning loss: Poor translation

Causes of meaning loss: There is the loss of meaning because of the lack of cultural knowledge of translator in the source language. The translator has translated 'Shree surya' as the sun which did not render its original spirit in the TL.

55) SL: manako batti *tanako balee* sworga chha prasad

TL: The mind is our lamp the body our offering,

And the heaven the grace that rewards them

Technique: Paraphrase

Status of meaning loss: Mistranslation

Causes of meaning loss: Here, the source language term *tanako balee* is culturally colored word which means healthy body. But the translator misunderstood the source language word and translated it as the offering. The word *balee* is vast different from offering in terms of its contextual meaning in the translation. The word offering means the bodily sacrifice to the God. So the meaning of SL is extremely deviated. The other term Prasad means edible thing that is taken as a gracious gift of the God. Here the translator has used grace only to refer to Prasad which does not convey the intended meaning of the source language into target language. As a result the meaning of the SL is deeply deviated and has lost the original flavor of the SL in the rendition.

This chapter dealt with the data from the original translated version Nepali and English versions of episodic poem Muna Madan written by Laxmi Prasad Devkota and Michael Hutt respectively. I followed the transliteration and anecdotal evaluation procedures to interpret the loss of cultural meaning.

4.1 Analysis of Data and Interpretation of the Results

In this chapter, the researcher analyzed the data collected from the study and had the interpretation of the results. The researcher analyzed the data and interpreted the results in the following section.

The translator of the episodic poem has translated the typical contemporary Nepali socio-cultural poem Muna Madan into English language entitled Devkota's Muna Madan by Michael Hutt. The translator has attempted to transpose the whole meaning of the original poem into English scenario.

The translator has tried to make it accessible to the readers of English without deviating from the original content and tone of the poem. One of the most unique aspects of this poem is its *jhyaure* meter which he could not maintain its distinctive meter and rhyme in the translation. He has preserved its original content rendering the Nepali text in English free verse.

Though the translator attempted his best to translate this poem preserving its original spirit, there has been found some of the cultural meaning losses in the study. On the basis of this data analysis, the status of meaning loss is high. The researcher randomly selected fifty five cultural terms, Out of fifty five terms, twenty three terms were found mistranslated. It means that the study shows 41.82% meaning losses within fifty five cultural terms.

The total status of cultural meaning loss is presented below in the table;

Table no. 6

Status of Cultural Meaning Loss

Degree/Status	Frequencies	Percentage %
1. Mistranslation	23	41.82
2. Near optimum	13	23.64
3. Partial	10	18.18
4. Poor	8	14.55
5. Optimum	1	1.82
Total	**55**	**100**

On the other hand, very few meaningful lines have been omitted the rendition as they are difficult to find their equivalent terms and merely exercises in alliteration or rhyme which cannot be conveyed adequately in translation. The translator seems to get confused in some of the SL ambiguous Nepali words i,e. *maola, bali* and so on. This rendition is more faithful to its content rather than its distinctive *jhyaure* and rhythm. Though it is impossible to do full justice to any translation, his translation is very praise worthy.

As the techniques used in the translation are concerned, it is found that the translator has used sense translation, explanation of footnote, literal translation, paraphrase, cultural equivalent, substitution, addition, translation, omission, communicative translation techniques while rendering the source text into the target texts. The original meaning of the source text has been found closed it in many cases while transposing. But the rendition has lost its original flavor in some of the sentences, words of the text.

Some of the causes of cultural meaning loss and techniques used in the translation are analyzed in the following section;

1) Causes of cultural meaning loss in the translation

Translation is not only transference but also transcreation of something new. Thus, some loss and gain of meaning in translation is common and natural, so there are some of the causes of meaning loss in the translation. The cause can be explored in this way;

a) Lack of cultural equivalence

Translation is not only a linguistic activity but also a cultural one. It is highly associated with the particular cultures. Translation and culture are so closely related that the rendition of any text becomes impossible without transculturation. Language is context bound and to understand the meaning of a text contextual factor, i. e, (culture) should be considered and observed in depth. It is said that translation is less linguistic and more or even exclusively as a cultural procedure.

As the data from the text of poem Muna Madan is concerned, the following instances of lack of cultural equivalence have been found;

i) *jhyaure*

ii) *diyalo*

iii) *masane khamba*

iv) mityari

As the instances of the lack of cultural equivalence in the poem Muna Madan is concerned, there are not exactly cultural equivalent term of *mityari, diyalo ,masane khamba* etc. That's why the translator has just transliterated the term as *jhyaure* in the translation so the term did not convey any message to the target language readers. Similarly *diyalo* is typical Nepali cultural term so it is

almost impossible to find the exact term to denote the meaning into target language. The translator has used heart's lamp to replace *diyalo*. But it does not give the complete sense of the source language.

Pala refers to the measure of time equal to twenty two seconds. There is no exact term to mean *pala* in the target language. So it has created cultural meaning loss. *Masane khamba* is also culturally colored term whose equivalent word is not found in the target language. So the translator has translated as cremation pillars but made cultural meaning loss in the rendition. *Mityari* is another deeply rooted cultural term which refers to friendship established with a friend who is different from his / her own caste. But the translator has mistranslated as he settled with friends.

Thus, culture is the way of life on community, system of government religious beliefs, sex, professional activity and translation is an instrument to transmit culture and truths.

b) Lack of socio-cultural knowledge of the SL of the translator

As the translation is transcreation of a new text, the translator should be well known not only to the TL but also to the TL culture. Translation cannot be enough until the translator understands the socio-culture of both the SL and TL very well. If not there can be a high chance of mistranslation and then the original meaning will not be deviated but also will be lost. For example, the translator has translated the SL term as the goose for *chakhewa,* four-day garment of gold for *kanchanchola*. Here *chola* means life, livelihood but not garment of gold. He has translated source language *mawala* as natal home but the contextual meaning is, here, heaven or hell in the ST. Those errors are mainly due to the lack of socio-culturally knowledge of the translator of the SL text.

c) Avoidance of redundancies in translation

While translating the text, it is not necessary to translate redundant information. As translation is the transformation of message of the text, it is the duty to translator to convey the meaning of the text to the target language readers. However, the application of the omission of redundancy sometimes does not convey any message i.e. the important information can also be omitted from being transferred. As our example from the poem is taken into consideration, the following instances of meaning loss due to avoidance of redundancy have been observed.

SL: *siriri siri sital hawa*

TL: *a cool breeze*

Here, the translator thought that *siriri siri* as redundant so he omitted it but the intended original meaning is deviated and the core meaning is lost.

d) Inappropriate selection and application of translation techniques

The selection and application of appropriate translation technique has significant value in rendering the message. It partly depends on the situation and mainly on the skills knowledge of the translator. That is why, the proper selection and application of translation technique depends upon how competent the translator is. The translator who is familiar with translation techniques and is competent to apply then becomes able to transfer the message more clearly.

It is generally believed that the techniques having the highest frequency of occurrences are more effective to render the sense of the original text into its translation in comparison to the techniques having the lowest frequency of occurrences.

As the example from the poem is taken , the translator has used transliteration technique to translate the meaning word *jhyaure* , Krishna so that the meaning has been lost in the translation .Instead , if the technique like explanation of

footnote , elaboration , definition etc, where used , the original meaning may be more clear and transparent than what has been translated.

2) Compensating the cultural meaning loss in translation

It is natural and common to have meaning gap in translation as the two languages and cultures are not the same and alike. Further, cultural texts have more loss of meaning in comparison to the translation of other types of texts. What is important is how to deal with those losses to better translation. The loss of meaning in translation is serious and problematic however not so challenging as the barriers to convey the message. That is, there are some ways to compensate the meaning loss in translation. The major techniques that the translator used in the translation have been discussed in brief bellow;

a)Explanation of footnote

Footnote is one of the very famous and faithful techniques to explain the words clearly in translation. It can help to compensate the gaps in a great deal. The translator explains the word or phrase in the same page at the foot, sometimes at the end of the text, chapter or in an article. The word, phrase in the text indicated buy the help of steric mark (*) or number (1,2,3.) or something else . For example, *a kos, holy nymph, cremation pillars and son of Kshetri* in the translated text in Muna Madan.

b) Substitution

Substitution is the use of similar word in target language instead of using the real source word. Some cultural text having the universal reference of meaning can be substituted to each other. It helps the translator to overcome the problem of gaps of meaning. For example the target language word peach is used for *haluwabed* and wide eyes for *lamchila aankha*, mangal hos sathama, dera and gharjam in the translation.

c) Addition

The translator adds some items in translation to make the TL rendering transparent, clear, and intelligible mostly in case of the items having complex literature with cultural terminologies while translating ST *phulbutte chaur*, the translator translated as flower-studded fields and gardens. Other examples of addition are found in the SL terms like siris phul phuleko, juhar, kanchan chola, kousi and jhupadi.

d) Communicative translation

Communicative translation refers to the translation process in which the translator tries to find the best meaning of the source text into the target text. Mostly, the translator tries to adopt cultural cliché like idioms, proverbs and so on. For example, the translator has translated *dandako jun* as low over the mountains the setting moon and palama as every second.

a) Omission

The translator has used this technique three times out of fifty five terms in the poem. He omitted some of the important spirit of the SL terms as well as cultural meaning in the following terms;

- Thotro ghar
- Bish phuleko
- Siri ri siri sital hawa

b) Cultural equivalent

While translating SL terms, the translator has used this technique four times to translate the following SL terms;

- Mera prana
- Chakhewa
- Sunako thoila
- Maola

c) Paraphrase

In the study, the translator has used this technique five times to translate the following five SL terms;

- Phuleko kesh
- Janghar
- Syaula chiso
- Tanako balee
- Pusako phula jhai

d) Sense translation

It is the technique in which the translator has used his sense to translate SL terms into TL. The translator has used twelve times to translate the following SL terms;

- Bhikshya
- Manako diyalo
- Indrako aasana
- Tyo chhadke sarsan
- Hasako phul
- Khasam
- Mityarai
- Duboko bari
- Pranako teko
- Sasu
- Jayanti
- Shreesurya

e) Literal translation

In this technique, the translator renders a source text exactly into the target text. Here the translator has used this literal in the highest frequency. He has used this technique thirteen times to translate the following SL terms;

- Lochanka tara

- Anardana

- he mera Krishna

- saga ra sisnu

- bulbule boli

- takiya

- aashuko simsime barsa

- he Naini bhauju

- dahine aakha phurphur garchha

- bhale baeko

- into na chintu

- koilikantha

- paati ra dhara

f) Transference

In this procedure, the SL terms are borrowed into the TL through translation process. The translator has used this technique in the lowest frequency. The translator has used this transference only one time out of fifty five times to translate SL term 'jhyaure'.

Here, the translator mostly attempted to maintain the content of ST rather than form, rhythm, music of Muna Madan , In course of translating ,the translator got confused as there are many deeply rooted cultural words having not equivalence in target language *i,e. janghar, chakhewa, jhyaure, push, masane khamba*, *pala.*

The information presented in the following table shows the overall status of cultural meaning loss in the translation of the semi- epic Muna Madan.

Status of meaning loss	Examples with their numbers in data analysis
Mistranslation	- Every second (7)
	- The goose (8)
	- Indra from his throne (10)
	- My Krishna (12)
	- This house (15)
	- I shall succeed (16)
	- Poisonous plants (18)
	- Wide eyes (23)
	- At this heavenly vision(26)
	- An eggshell (28)
	- Sister Naini (30)
	- Garment of gold (31)
	- Flower-studded fields and gardens (32)
	- He settled with friends (33)
	- Home (34)
	- Rooftop terrace (38)
	- A cool breeze (39)
	- May you keep him safe (40)
	- Peach (46)
	- Mother (47)
	- Natal home (49)
	- At her birth (51)
	- The body our offering (55)

Near-optimum translation	- Humble plea (2)
	- My life (5)
	- Star of my eyes (6)
	- Holy nymph (11)
	- Mimosa flower (21)
	- A drizzle of tears (25)
	- Your lord (29)
	- My right eye flutters (35)
	- One kos (36)
	- This son of Kshetri (37)
	- Cocks crow (41)
	- Unconscious (48)
	- Resthouse and spout (53)
Partial translation	- Village hut (3)
	- Nettles and greens (14)
	- Nightingale speech (17)
	- Wet leafy boughs (19)
	- cremation pillars (20)
	- Like a flower as winter draws near (22)
	- Precious gems (27)
	- Low over the mountains, setting moon (44)
	- she sings with the throat of nightingale (50)
Poor translation	- Jhyaure (1)
	- Heart's lamp (4)
	- Your teeth are like rows of pomegranate seeds (9)
	- Her hair is white and hoary with age (13)

	- The Tudikhel is a tree- rimmed lawn(42)
	- Bag of gold (43)
	- Household (52)
	- The sun (54)
Optimum translation	-Pillow (24)

4.2 Summary/ Discussion of Findings

On the basis of the analysis and interpretation, the major summary and findings will be presented in this section.

The whole research has been summarized in the five different chapters. In the first chapter, the researcher attempted to make appropriate context for conducting the study. Then the statement of problem and objectives for conducting research were introduced. Reason behind selecting particular topic; research questions that were to be answered; significance of the study; and operational definition of the keys terms were all grouped under the first chapter.

The researcher extended his horizon of knowledge studying the various books, theories related to my topics, such as Jackobson(1959), Nida (1964), Newmark (1981,1998),Catford (1965), Lefevere (1992), Bhattarai (2010).

In the chapter two, the researcher developed conceptual framework on the basis of the review of related literature. The researcher explained about the importance of translation, three types of translation gaps in this chapter. Then the introduction of Muna Madan, review of empirical literature and implication of the overview of the study were also discussed in the chapter two.

The methods and procedures of the study were described in the third chapter. The design of this study was survey and the data were collected by using secondary source. The original text of Muna Madan and the translated version of Muna Madan were taken as the population and fifty five words were selected for the sample using non-random sampling strategy to carry out the study. The researcher exploited observation as the major tool for collecting data.

In the chapter four, after the analysis and the interpretations, the study showed that the fifty five words fell under five different degrees of equivalence; mistranslation, near-optimum translation, partial translation, poor translation,

and optimum. What the researcher found was that twenty three words were mistranslated out of fifty five words. Thirteen words were near optimum translated, ten words were partially translated, eight words were poorly translated, and one word was found optimally translated.

While translating those 55 cultural terms, the techniques, frequencies and percentage which I found from the study are shown in the following table.

Techniques	Frequencies	Percentage %
1. Literal translation	13	23.64
2. Sense translation	12	21.82
3. Addition	6	10.91
4. Paraphrase	5	9.10
5. Substitution	5	9.10
6. Cultural equivalent	4	7.27
7. Explanation	4	7.27
8. Omission	3	5.45
9. Communicative	2	3.64
10. Transference	1	1.82
Total	**55**	**100**

Discussion of Findings

This chapter has dealt with the summary and discussion of findings of the study. The findings have been mentioned in the following way: The major findings of the study have been listed in the points as bellow,

1. Fifty five different cultural terms have been analyzed in the translation of the poem Muna Madan. However, the loss of cultural meaning has a variety

of nature. In most of the cases there were mistranslated. In some of the other cases, it was found that the meaning was lost poorly, partially, or completely and in some other cases, the meaning was deviated as well.

2) As the instances of meaning loss were concerned the following status of the cultural meaning loss was found;

- Mistranslation (41.82 %)
- Near optimum translation (23.64 %)
- Partial translation (18.18%)
- Poor translation (14.55%)
- Optimum translation (1.82%)

3) The study has explored some causes of the loss meaning to occur in translation. Some of the major causes were pointed out as below;

- cultural gap
- addition
- omission
- substitution
- transference
- lack of the functional equivalent
- incomplete linguistic knowledge of the SL of the translator
- lack of the socio-cultural knowledge of the SL of the translator

3) As a whole the following have been found as the effective techniques to compensate the meaning loss in terms the highest frequency of occurrence in the translation.

- Literal translation (23.64%)
- Sense translation (21.82%)
- Addition   (10.91%)
- Paraphrase (9.10%)
- Substitution (9.10%)
- Cultural equivalent (7.27%)
- Explanation of footnote (7.27%)

- Omission (5.45%)

- Communicative translation (3.64%)

- Transference (1.82%)

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

Translation is determined by its degree of equivalence. Perfect translation is always impossible in any translation. However, this study analyzes the words of ST and TT with the help of Bayar's (2007) seven degrees of equivalence; optimum translation, near-translation, partial translation, weaker and stronger version, poor translation, mistranslation and zero translation. Optimum equivalence is considered as the highest level in equivalence of the most approximate degree from the ST where as zero equivalence is related to the lowest degree of equivalence or the most distant degree from the ST goal.

5.1 Conclusions

The whole study had been concluded with the following major findings that were drawn from the study;

1. Statistically, twenty-three words out of fifty-five words were mistranslated. In other words 23 words fell under mistranslation. It meant that 41.82 % out of 55 cultural terms was meaning loss in this study.

2. Likewise, the researcher found that thirteen words fell under near optimum degree out of fifty-five ones. Those words do not exactly convey the original meaning, flavor and sense of the ST to target text.

3. Thirdly, ten words are partially translated. In these cases, the translations are inclined to the target language readership.

4. Then, eight words out of fifty-five were poorly translated.

5. The researcher found that one word was only optimally translated.

6. Ten types of translation techniques were used in the study to bridge the cultural meaning gaps.

7. Among the ten translation techniques, literal translation was used thirteen times, sense translation was used twelve times, addition was used six times, paraphrase and substitution were used five times, cultural equivalent and explanation were used four times, omission was used three times, communicative was used two times and transference was used only one time out of total fifty five times in the selected cultural terms of the study.

5.2 Recommendations

On the basis of the major findings of the study, some of the recommendations and pedagogical implications have been mentioned below:

i)   In this study, cultural meaning of twenty three words out of fifty five ones was lost. So the translator should use definition or footnote translation techniques to bridge those cultural gaps.

ii)   A good translator also should be aware of the corresponding cultural terms from the cultural as well as extra linguistic point of views while translating the source text into the target text.

iii)   While translating the cultural words the translator needs the bilingual and bicultural aspects to the exact translation.

iv)   When the translator translates cultural terms, he should use appropriate techniques depending on the context of the source language text.

v)   The translator needs to understand the pragmatic meaning of the cultural terms in the ST before translating such texts. Otherwise the intended meaning is lost in the translation. For example: Kanchan chola (SL) = the garment of gold (TL).

vi)   The translator should use literal translation technique without distorting meaning in the SL.

vii)   The translator should avoid bad or mistranslation. He should read the text thoroughly, proper editing by serious proof reading, consult bilingual dictionaries. For example: Tanako balee (SL) = the body our offering (TL).

viii)   The translator should search the most equivalent terms of the SL in the TL to make the translation more faithful to the source text.

ix) The translator needs to give definitions or footnote in the translation f the cultural terms of the SL are not equivalent to the TL.

x)   The translator should keep the concept in mind that the readers of the translated text are those who know something about SL culture.

Based on findings and conclusions the major implications of the study for educational practice can be presented under the following levels.

a)Policy Level

The main implications in the policy level are;

i)   About forty two percentage of the total fifty five cultural terms was meaning loss, therefore responsible agencies or any translation experts need to deal with translation weaknesses.

ii)   Nepal Academy and the translation stakeholders should conduct the different translation seminars, workshops and programs in order to plan and prepare a draft of translation policy to encourage good translation works.

iii)   The government of Nepal needs to prepare far-sighted plans in order to solve the problems and challenges occurred in the field of translation.

iv)   Many institutions and offices should be established to work and expand the significance of translation.

v)   Conferences of translation need to be conducted so that new translators would be inspired for their productive works and be facilitated to do research in translation.

b) Practice Level

The main implications of the study in practice level are;

i) The translator should have sufficient cultural, linguistic and pragmatic knowledge of the source language in order to render the text faithfully.

ii) While translating SL text, translators should not translate by over generalizing or guessing the cultural meaning in the TL text.

iii) The teachers should provide students feedback through this type of study for their practice of translation.

iv) New practitioners of translation study who are involved in teaching translation in different levels will certainly be assisted by this study.

v) The students studying translation as a subject should get practical feedback from the study. It will be benefited for them to understand translation in real sense.

vi) The novice translators who are crawling in the work of translation should practice translation with such study.

c) Further Research Level

On the basis of the findings, some of the implications for the further research level are as follows;

i) Any researcher who wants to explore and enhance translation should go through such study.

ii) The translators need to keep such study for the translation record in the future.

iii) Any student, teacher or researcher who does translation research related to cultural meaning loss and techniques need to study this research.

iv) Translation is a very wide-ranging discipline. A number of studies can be conducted in this field. Many emerging areas are there in translation such as machine translation and theories of translation.

Several linguistic enterprises are surviving with translation. Most of the studies in the Department of are conducted by the techniques of translation. All other sub- fields are yet to be researched. This research can prove to work as a stepladder for the upcoming researchers in the field of translation.

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APPENDIX I

Cultural terms	Techniques used
1. Jhyaure	Transference
2. Bhikshya	Sense translation
3. Jhupadi	Addition
4. Manako diyalo	Sense translation
5. Mera prana	Cultural equivalent
6. Lochanka tara	Literal translation
7. Palama	Communicative
8. Chakhewa	Cultural equivalent
9. Anara dana	Literal translation
10. Indrako aashana	Sense translation
11. Nagkanya	Explanation
12. He mera Krishna	Literal translation
13. Phuleko kesh	Paraphrase
14. Saga ra sishnu	Literal translation
15. Thotro ghar	Omission
16. Janghar	Paraphrase
17. Bulbule boli	Literal translation
18. Bish phuleko	Omission
19. Syaula chisa	Paraphrase
20. Masane khamba	Explanation
21. Siris phul phuleko	Addition
22. Pushko phuljhai	Paraphrase
23. Lamchila aankha	Substitution
24. Takiya	Literal translation
25. Ashuko simsime barsha	Literal translation
26. Tyo chhake darsan	Sense translation
27. Juhar	Addition
28. Hasako phool	Sense translation

29. Khasam	Sense translation
30. He Naini bhauju	Literal translation
31. Kanchan chola	Addition
32. Phulbutte chaur	Addition
33. Mityari	Sense translation
34. Dera	Substitution
35. Dahine aakha phurphur garchha	Literal translation
36. Ak kos	Explanation
37. Kshetriko chhoro	Explanation
38. Kousi	Addition
39. Siriri siri sital hawa	Omission
40. Mangal hos sathama	Substitution
41. Bhale baseko	Literal translation
42. Duboko bari	Sense translation
44. Dandaki jun	Communicative
45. Pranaka teka	Sense translation
46. Haluwabed	Substitution
47. Sasu	Sense translation
48, Intu na chintu	Literal translation
49. Maola	Cultural equivalent
50. Koili kantha	Literal translation
51. Jayanti	Sense translation
52. Gharjam	Substitution
53. Paati ra dhara	Literal translation
54. Shreesurya	Sense translation
55. Tanako bali	Paraphrase

APPENDIX II

Cultural Categories

A. Ecology

Chakhewa	The goose
Anardana	Like rows of pomegranate seeds
Syaula chisa	Wet leafy boughs
Shreesurya	The sun
Janghar	I am sure I shall succeed
Saga ra sisnu	Nettles and greens
Siris phula	Mimosa flower
Hasako phool	Eggshell
Phulbutte chaur	Flower studded fields and garden
Duboko bari	A tree rimmed lawn
Haluwabed	A peach

Ak kos	One kos

B. Material Culture

Jhupadi	Village hut
Takiya	Pillow
Thotro ghar	This house
Manako Diyalo	Heart' lamp
Juhar	Precious gems
Kousi	Rooftop terrace
Dera	Home
Masane khamba	Cremation pillar
Tanako balee	The body our offering
Sunako thoila	Bags of gold

C. Social Culture

Kanchan chola	Garment of gold
Dandaki jun	Low over mountain, the setting moon
Bhale baseko	Cocks crow
Mangal hos sathama	May you keep him safe
Phuleko kesh	Her is white and hoary with age
Jayanti	At her birth
Dahine aakha pharpar garchha	My right eye flutters
Indrako aashan	Indra from his throne
Lamchila aakha	Wide eyes
Bishako phul	Poisonous plants
Tyo chhadke darsan	At this heavenly vision

D. Organization, customs, activities, procedures, concepts

Paati ra dhara	A resthouse and spout
Kshetriko chhoro	Son of Kshetri
Khasam	Your lord
Lochanka tara	Star of my eyes
Pusako phol jhai	Like a flower as winter draws near
Palaama	Every second
Sasu	Mother
he Naini bhauju	Sister Naini
Aashuko simsime barsa	A drizzle of tears
Pranako teka	Mainstay of her life
Siris phul phuleko	Mimosa flower bloomed

E. Gesture and habits

Mityari	He settled with friends
Bhikshya	Humble plea
Mero pran	My life
Nagkanya	Holy nymph
he mera Krishna	My Krishna
Bulbule boli	Nightingale speech
Intu na chintu	Unconscious
Siri ri siri hawa	A cool breeze
Maol	Natal home
Koili kantha	Throat of nightingale
Gharjam	Household