

**DOMESTICATION AND FOREIGNIZATION
STRATEGIES IN CULTURAL SPECIFIC TERMS IN
A LEAF IN BEGGING BOWL**

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

**Submitted by
Navraj Kandel**

**Faculty of Education
Tribhuvan University
Saptagandaki Multiple Campus
Bhartapur, Chitwan, Nepal**

2016

**DOMESTICATION AND FOREIGNIZATION
STRATEGIES IN CULTURAL SPECIFIC TERMS IN
A LEAF IN BEGGING BOWL**

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

Submitted by

Navraj Kandel

Faculty of Education

Tribhuvan University

Saptagandaki Multiple Campus,

Bharatpur, Chitwan, Nepal

T.U. Reg. No. 9-1-240-462-2002 Date

Second Year Examination

Proposal Approval: 29 Jan 2016

Roll No: 2400070/2012

Thesis Submission: 3 May 2016

DECLARATION

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

Date: 27 April 2016

.....

Navraj Kandel

RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Mr. Navraj Kandel** has prepared this thesis entitled
DOMESTICATION AND FOREIGNIZATION STRATEGIES IN
CULTURAL SPECIFIC TERMS IN A LEAF IN A BEGGING BOWL
under my guidance and supervision.

I recommend the thesis for acceptance.

Date : 8 May 2016

Padam Lal Bharati
(Supervisor)
Lecturer
Department of English
Faculty of Education
Saptagandaki Multiple Campus
Bharatpur, Chitwan

RECOMMENDATION FOR EVALUATION

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

Mr. Dharma Raj Ghimire

.....

Lecturer and Head

Chairperson

Department of English Education

Saptagandaki Multiple Campus

Bharatpur, Chitwan

Mr. Padam Lal Bharati

.....

Lecturer

Supervisor

Department of English Education

Saptagandaki Multiple Campus

Bharatpur, Chitwan

Mr. Dipak Adhikari

.....

Assistant Lecturer

Member

Department of English Education

Saptagandaki Multiple Campus

Bharatpur, Chitwan

Date: 14 May 2016

EVALUATION AND APPROVAL

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

Mr. Dharma Raj Ghimire

.....

Lecturer and Head

Chairperson

Department of English Education

Saptagandaki Multiple Campus

Bharatpur, Chitwan

.....

.....

Professor

Expert

Department of English Education

Tribhuvan University

Kathmandu, Nepal

Mr. Padam Lal Bharati

.....

Lecturer

Supervisor

Department of English Education

Saptagandaki Multiple Campus

Bharatpur, Chitwan

Date:

DEDICATION

To

The Almighty and Family Ancestors

ACKNOWLEDGEMENTS

For his generosity and careful guidance, I would like to offer my sincerest gratitude to my thesis supervisor **Mr. Padam Lal Bharati**, Lecturer, Department of English, Saptagandaki Multiple Campus, Bharatpur, Chitwan. He continually and persuasively conveyed the spirit of adventure for accomplishing the turnout of research. I owe a great acknowledgement to the Chair of the Department, **Mr. Dharma Raj Ghimire** for his enlivening words and enthusiasm which steered me towards the aim of bringing forth an efficacious dissertation.

I consider it an honour to be a disciple of illuminating faculty of the department, whose ample academic milieu in and outside the campus offered me valuable content and context for producing a notable research work. Especially, **Mr. Min Prasad Sharma**, **Mr. Om Prakash Pokhrel**, **Mr. Purnananda Sharma** and **Mr. Dipak Adhikari** have remained a source of inspiration for any academic endeavour.

My fellows **Laxman Basyal**, **Ram Krishna Lamichhane**, **Tikanidhi Bhushal**, **Krishna Pandey** and **Ramu Khadka** have provided generous support with valuable suggestions and instrumental inputs like computer, books, papers and memory drives. This thesis would not have been possible without the lovingly efforts of these colleagues. It always remains memorable to me.

At last not the least, my family, whose constant moral and economic faith and efforts on sparing me time for table-work and visits contributed more than anything else.

Navraj Kandel

ABSTRACT

Translation is process of transferring a text from one language to another where domestication and foreignization are major strategies. Domestication is oriented toward target text norm whereas foreignization tries to incorporate source language values in translated text. The present study is entitled **Domestication and Foreignization Strategies in Cultural Specific Terms in A Leaf In A Begging Bowl**. This dissertation attempts to present an analysis of translation strategies and related procedures applied in translating cultural terms in five different stories in the book ‘ A Leaf In A Begging Bowl’ translated by Manjushree Thapa, originally written by Ramesh Bikal in Nepali. The research work adopts descriptive and quantitative methodology in analyzing data. The data of this study constitute seventy five cultural terms from five different stories- fifteen from each. The sampled items are divided in terms of their cultural categories followed by translation procedures and translation strategies applied in translating them. And it is found out that domestication strategy is the most applied strategy in translating cultural items.

This dissertation is divided into five chapters. Chapter one deals with general introduction, statement of the problem, objectives of the study, research questions, and significance of the study and delimitation of the study. Chapter two presents related literature of the study. This chapter deals with theoretical literature related to the topic. Researcher presents the phenomena of untranslatability, translation procedures, translation of prose and cultural words and their types. Then the chapter reviews the empirical literature related to topic of the study. Conceptual framework is also presented in the chapter in pictorial and descriptive form. Chapter three focuses on methodology adopted for the study under which the design and method of the study, study field, data collection tools, techniques and procedures and data analysis and interpretation procedures are discussed. Chapter four focuses on analysis and interpretation of results. Mainly descriptive and quantitative approaches had been used for the purpose. Finally, chapter five gives the conclusion and recommendations based on the study.

TABLE OF CONTENTS

<i>Declaration</i>	II
<i>Recommendation for Acceptance</i>	II
<i>Recommendation for Evaluation</i>	III
<i>Evaluation and Approval</i>	IV
<i>Dedication</i>	V
<i>Acknowledgements</i>	VI
<i>Abstract</i>	VII
<i>Table of Contents</i>	VIII
<i>List of Tables</i>	XI
<i>List of Abbreviations</i>	XII
CHAPTER ONE : INTRODUCTION	1-10
1.1 General Background	1
1.1.1 Translation	2
1.1.2 The Importance of Translation	5
1.2 Statement of the Problem	7
1.3 Objectives of the Study	8
1.4 Research Questions	9
1.5 Significance of the Study	9
1.6 Delimitation of the Study	10
CHAPTER TWO : REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK	11-29
2.1 Review of Theoretical Literature	11

2.1.1 The Scandals of Translation	11
2.1.2 Strategies of Translation	12
2.1.2.1 Domestication and Foreignization	12
2.1.2.2 Neutralization	14
2.1.3 Untranslatability	15
2.1.4 Translation Procedures	16
2.1.5 Translation of Prose	20
2.1.6 Cultural Words	22
2.2 Review of Empirical Literature	24
2.3 Implication of the Review for the Study	28
2.4 Conceptual Framework	28
CHAPTER THREE : METHODOLOGY	30-33
3.1 Introduction	30
3.2 Design and Method of Study	30
3.3 Population, Sample, and Sampling Strategy	30
3.4 Study Field	32
3.5 Data Collection Tools and Techniques	32
3.6 Data Collection Procedures	32
3.7 Data Analysis and Interpretation Procedures	33
CHAPTER FOUR: ANALYSIS AND INTERPRETATION OF RESULTS	34-47
4.1 Analysis of Data and Interpretation of the Results	34

4.1.1 Analysis of the Cultural Words in Different Translated Stories	34
4.1.2 Interpretation of Analyzed Data	45
4.2 Summary of Findings	47
CHAPTER FIVE :CONCLUSIONS AND RECOMMENDATIONS	49-50
5.1 Conclusion	49
5.2 Recommendations	49
References	52-53
APPENDICES	

LIST OF TABLES

	Pages
Table 1 Cultural Words and Categories	35
Table 2. Cultural words and translation procedures	36
Table 3. Translation strategy and cultural words	36
Table 4. Cultural words and categories	37
Table 5. Translation procedures and cultural words	38
Table 6. Translation strategies and cultural words	39
Table 7. Cultural words and categories	40
Table 8. Translation procedures and cultural words	40
Table 9. Translation strategies and cultural words	41
Table 10. Cultural words and categories	42
Table 11. Translation procedures and cultural words	42
Table 12. Translation strategies and cultural words	43
Table 13. Cultural words and categories	44
Table 14. Translation procedure and cultural words	44
Table 15. Translation strategies and cultural words	45
Table 16. Translation strategies	46
Table 17. Translation procedures	47

LIST OF ABBREVIATIONS

AD	- Anno Domini
B.S.	- Bikram Sambat
BC	- Before Christ
CE	- Common Era
SL	- Source Language
ST	- Source Text
TL	- Target Language
TT	- Target Text

CHAPTER ONE

INTRODUCTION

This chapter introduces general background of the study. The researcher presents the statement of the problem, objectives of the study, research questions, significance and limitation of the study.

1.1 General Background

The greatest need of human being, to communicate and the greatest properties- ‘intelligence’ and being bestowed with biological clues which in composite function, enable human being to be equipped with language.

In the discipline ‘sociolinguistics’ an obvious and specific term is studied i.e. ‘variety’ or ‘lect’ which may include languages, dialects, registers, styles and or other sociolinguistic variation and are the results of three major ways which are interestingly interrelated – over time, in physical space, and socially (Homes,2008) . These varieties of language(s) are different in terms of their grammar, phonology and representation of reality. The people sharing distinct language background are not able to make communication successful as per their need. On this ground, lingua franca might be the proper solution to stop the breakdown of communication between the people of various language backgrounds. At the same time, the point to be concerned is that the only lingua franca as a mean to communicate between varied language groups can not satisfy the different communicative need of human being. For the communication between the people sharing no common language (lingua franca) and for serving rather multilayered complex function in human civilization, there needs another transcendental activity to bridge different languages and cultures i.e. translation. Translation builds bridges between two languages and two cultures (Shastri, 2012).

1.1.1 Translation

To put in most simplified words, translation is to put something expressed in one language to other language. Oxford Advanced Learner's Dictionary defines translation as: '1. the process of changing something that is written or spoken into another language, 2. A text or work that has been changed from one language into another.' These two definitions encompass very distinct perspectives. The first definition focuses on the role of translator where she/he has to take source text (ST) into target text (TT) and the translation as process. And the second definition perceives translation as concrete product as exert of translator'. Famous Russian-American linguist Roman Jakobson in his paper 'On Linguistic Aspects of Translation' published in 1958 considers three kinds of translation: verbal sign or intralingual translation, interlingual translation or translation proper and intersemiotic translation or transmutation (Cited in Hatim and Munday, 2004). The translation is classified as below.

- Intralingual translation or rewording: an interpretation of verbal signs by means of other signs in the same language.
- Interlingual translation or translation proper: an interpretation of verbal signs by means of signs of non-verbal sign system.
- Intersemiotic translation or transmutation: an interpretation of verbal signs by means of signs of non-verbal sign system.

As per the concern of this dissertation interlingual translation or translation proper, henceforth only 'translation' and its definition has always been influenced by the contemporary trend and understanding. According to (Bhattarai, 2010, p.1) translation is defined as a linguistic activity (Nida, 1964, Catford, 1965), as a literary endeavour (Savory, 1957), as a philosophical and cultural (Steiner, 1975, Toury, 1987) and also as an integrated activity (Snell Hornby, 1988). Riccardi (2010) also supports the idea that translation has various influencing factors saying, "translation scholarship has..... been influenced by literary, historical and philosophical background of the period".

It is quite convincing that it is influenced by various issues of other fields as mentioned above, it has mainly two, but, contrasting approaches.

On one hand, translation is simply rendering of a text in one language into another language which involves correspondence between different linguistic aspects like vocabulary, structure and style of two languages. The concept is followed by scholars like Catford (1965) and Bell (1991) with focuses of their own. The former focuses on, 'translation as textual material in one language by equivalent textual material in another language and later defines it as an expression in one of what has been expressed in another preserving semantic and stylistic equivalences'. In the other hand, the other approach claims that languages largely shaped by cultural and language and expresses the reality, thus the translator must be aware of cultural meaning of the text too. This idea is supported by many scholars like Nida and Newmark.

There was linguistic approach to translation dominating the 1950s and 1960s which then shifted towards function and culture oriented approaches in 1970s and 1980s Riccardi's (2010).

When we are convinced that translation is linguistic and cultural endeavour we should agree to attribute the task of translation to be more complex activity. Culture and language is sensitive to identity, pride and ideologies of the community which possess them, and various other sociological issues. Hence, it is not an oversight to conclude translation as a 'cross linguistic and cultural negotiation. The prevalence of bilingual and bicultural (contextual) attempt in translation has emanated some significant issues which are important in guiding the practice of translation and developing the literature. In one hand, differences between the languages and culture (more importantly) have been resulted the gap in translation and produced less or no correspondence between the source text and target text. 'One of the fundamental reasons for creating gaps in translation is culture which includes not only material things such as cities organizations and schools but also nonmaterial things such as ideas, customs, family patterns and conventional beliefs (Awasthi et al.,2011, p.41).

On the other hand, translation is intrinsically connected to sociology, national and international politics, philosophy, various movements, governments and their policies and other global and local issues. In other words, translation, as it is a platform for bilingual and bicultural endeavour, is a strongest site for the representation and interplay of power, politics, historicity, assumption and beliefs. On this regard Niranjana (1992, pp. 1-2) says,

..... translation becomes a significant site for raising questions of representation, power and historicity. The context is one of contesting and contested stories attempting to account for, to recount, the asymmetry and inequality of relations between peoples, races, languages. Since the practices of subjection/ subjectification implicit in the colonial enterprise operate not merely through the coercive machinery of the empirical state but also through the discourses of philosophy, history, anthropology, philosophy, linguistics and literary interpretation, the colonial “subject” – constructed through technologies or practices of power/ knowledge – is brought into being within multiple discourses and on multiple sites. One such site is translation.” Though discusses the issue with special reference to post colonialism the concept equally functions in the translation between all major (primarily English and European) and minor (mainly third world and vernacular) languages.

For similar note Trivedi and Bassett (1998, p. 2) say,

“.....translation is not an innocent, transparent activity but is highly charged with significance at every stage; it rarely, if ever, involve a relationship of equality between texts authors or systems”. Above discussed two phenomena indicate the existence of some burning and hostile issues in the

translation literature and practice. Scholars and practitioners are in support and against on these scandals of translation, borrowing the term used by Venuti (1998).

1.1.2 The Importance of Translation

The diverse languages around the globe which keep people in a hurdle to communicate with each other always demand different forms of means to communicate. One obvious way is to use a lingua franca for which English language has served most involving many more languages in less range than English. But the impediment caused by diverse forms of languages cannot be eased only by the use of lingua franca. The wider, complex and multilayered type of inter lingual communication is the need of the day. Tourism, business, the field of entertainment, the need to communicate in international forum, widespread use of computer and other technology mainly using English language, wider range of transportation allowing people to travel around the earth, sports and local, national and international forms of literature demand the ‘other’ form of inter lingual communication. The ‘other form’ is translation. Translation bridges the linguistic and cultural nuances between different languages.

Translation is a human activity of great antiquity, Bhattarai (2000). Classical authors such as Cicero and Horace wrote of it, and bilingual inscriptions survive dating from at least 3000 BC. In the twentieth century, with some 5000 languages, in the world and ever-increasing international communication, translation is an extremely important activity.

According to Jumplet (1961) the twentieth century has been called the ‘age of translation’ Newmark (1981, p.3). This century is the century of translation; its importance is being greater day by day. According to Engle and Engle, in Bhattarai (2000, p.13), this is the age for the text – “translate or die”. Translation of the texts, either it is literary or scientific, is equally important.

Translation grows the texts' significance, introduces with the readers from various cultures, etc.

Translation is used in transferring knowledge, truth, cultures and ideas and so on. In the past, it was used as transferring religious thoughts and beliefs. Without translation we would have no Bible, Germany could have no Milton and Wordsworth. The world could not know Vedas, Upanishada, Geeta, Buddha's Dhammapada, and Panini's Grammar (Phyak, 2005, p.10).

Translation is very important in language teaching. Nowadays people are experiencing a growing need for scientific translation, academic translation, and machine translation every day. The age of translation is practicing the translation extensively as the most powerful and indispensable vehicle for disseminating knowledge and information. Translation is one of the techniques of learning foreign language. The Grammar Translation Method was used widely in the past but now it is phased out by other methods as Direct Method and Audio- Lingual Method. But Catford (1965) argues the defect of Grammar Translation Method was that it used bad grammar and bad translation. Although translation is not a dangerous technique in itself, Singh (1990) writes about the importance of the translation "from linguistic point of view, translation is very effective way of, it enriches one's young language and literature..." in Bhattarai (2000,p.14).

The scope of translation has been increasing in different fields or for different purposes, such as literary, academic, scientific and technical, etc. The scope of translation studies is very broad; we cannot limit it. The 'Translation Studies' is connected with other different disciplines, is called the scope of translation.

In ancient times, holy books/scriptures were prohibited to translate. Such books were not translated because to translate God's language into human language was taken as a sin and if one did so, s/he was burnt alive. But now the situation is different. Bible, the holy book of Christians, is translated in almost all the languages of the world. Because of the translation of such holy books and

literary books the writers' work came to be known each other others' work also.

Almost all the linguistic fields are surviving with translation. Although we cannot limit the scope of translation studies, some major scopes of translation are world literature/knowledge, means of communication, diplomatic and business world, civilizing cosmopolitanism, world events and news, application of machine. Newmark (1988, p.7) defines translation as "an activity that serves as a means of communication, transmitter of culture, a technique of language learning and a source of personal pleasure".

1.2 Statement of the Problem

Domestication and foreignization are two basic translation strategies which provide both linguistic and cultural guidance. In domesticating translation, as discussed by Venuti (2008, pp. 3-4), one strives for a style as indistinguishable as possible from a text originally written in the target language; fluency and naturalness are prioritized. In foreignization, on the other hand, translator intentionally disrupts the linguistic and genre wise expectations of target language in order to mark the otherness of the translated texts: "discontinuities at the level of syntax, diction, or discourse allow the translation to be read as a translation showing where it departs from target language culture values, domesticating a foreignizing translation showing where it depends on them" Venuti (2010, p.75).

Between these debated translation strategies there is neutralizing strategy proposed by Scanning (2007), which can be applied to render cultural words promoting cultural exchange through translation retaining acceptability and readability on the part of target readers.

Above broached various strategies demand different procedures for translation of cultural terms.

These various translation strategies and procedures keep translation very complex, professional, linguistic, cultural, and political enterprise. The statement of Niranjana (1992, p.2) “conventionally, translation depends on the western philosophical notions of reality, representation and knowledge” indicates the subject to be rather multilayered and political in nature.

The translated short stories in *A Leaf In A Begging Bowl* are ‘confluence of Marxist aesthetic and Hindu ethics’ where translator confesses that ‘the working of gendered agency’ tend to give a shape to linguistic representation. Abhi Subedi (2001) in preamble of the book writes “the translator focus from what she says in the introduction thus appears in literary criticism today especially after the concepts of hegemony, subaltern and gendered agency”

Here in this research, the writer doesn’t aim at delineating theoretical and philosophical propositions implied in the translation, rather he figures out the translation strategies and procedures applied by the translator.

1.3 Objectives of the Study

The clear and concrete objectives need to be structured so that the researcher can undertake the systematic and successful research. The objectives of the study were as below:

- to explore and describe the translation procedures used by the translator to translate the selected cultural items in *A Leaf In A Begging Bowl*.
- to compare translation strategies applied by the translator in translating the selected cultural word in *A Leaf In A Begging Bowl*.
- to find out the most frequently used translation strategies and procedures applied by translator.
- to suggest some pedagogical implications.

1.4 Research Questions

Following research questions set for the research were as given below:

- what are the translation procedures adopted by translator to translate cultural items in the book *A Leaf In A Begging Bowl*?
- in what ways the translation strategies are similar or different adopted in the book?
- are there any further ways which could make the translation better?

1.5 Significance of the Study

Since this study is based on the domestication and foreignization strategies and procedures applied while translating cultural terms teachers and students of the subject of translation are benefited. Teachers can use the study in order to evaluate the translation of their students being based to the postulations stated in the study. Likewise, students are benefitted for their translation works referring to various strategies and procedures explained and exemplified in the study. Moreover, the teachers will be able to make decision for the instruction in their translation teaching procedures especially in regards to the translation of cultural item.

This study will be fruitful for the writer himself. He will be able to know the ‘untranslatabilities’ poised by cultural items in literary text. Furthermore, the research will contribute to translation professionals who may consider it as a reference for their translation task – theoretically and pragmatically.

Apart from the teachers and students, text book writers of translation, syllabus designers, book writers, translators and researchers and so on, especially researchers in the context of Nepali- English and English- Nepali translation will be benefitted when it is concerned to the translation of cultural items.

1.6 Delimitation of the Study

The researcher has been very concerned throughout project for the comprehensive and generalizable features of the study and he is well aware about some unavoidable limitations and shortcomings of the study. This dissertation focuses on the translation of literary works especially to the translation of cultural items. Thus the study has following limitations:

- it is limited to the literary translation because researcher involves only literary translation in the study. So the study may not fruit the professionals practicing other types of translation i.e. machine translation, technical translation and academic translation etc.
- the study is based on ‘Nepali’ to ‘English’ translation, a minor to a major and dominant language. To some extent research findings may not be contextually fit for the translation study related to other linguistic contexts.
- the study is a result of researcher’s understanding based on rigorous study of literature of the field which might have been limited to the extent of availability of the resources in his milieu.
- the dissertation has its nerve in the study of cultural items in translation field. It does not serve any theoretical or practical explanation of other varieties of word(s).
- to a large extent, the researcher expects the study to contribute to the teachers and students studying translation. But he does not claim that it is fruitful for other topics of the study in translation other than ‘cultural translation’.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

2.1 Review of Theoretical Literature

This section deals with theoretical literature related to the study where the researcher presents the various scandals of translation studies which are caused by variation in language(s).

2.1.1 The Scandals of Translation

Venuti (1998) in his most influential work in the field of translation theory ‘The Scandal of Translation: Towards Ethics of Translation’, defines the ‘scandals’ which refer to bring the issues in consideration that examine thoroughly the marginalization of the work of translation and the translation studies by the contemporary hegemonic powers. In this work, he acknowledges in the very first sentence that ‘these scandals are cultural, economic and political. For him, the scandals are revealed when one asks why translation today remains in the margins of research, commentary and debate especially (although not exclusively) in English (p.1). Furthermore, he says, “Any description of these margins risks seeming a mere litany of abuse, the premise of an incredible victimology of translation and the victims it leaves in its wake”. Here in this dissertation, the scandals are the issues related to translation strategies and procedures being debated by the scholars which have been emerged as the result of differences of languages (linguistic, cultural, economic, political, historical and so on) about which scholars are divided on various sides for various reasons and at the same time, they are focused on the ‘midway’ solution as proposed by some other scholars.

2.1.2 Strategies of Translation

There are mainly three translation strategies so far adopted in the translation enterprise i.e. domestication and foreignization firstly postulated by German theologian Friedrich Schleiermacher in 1813, then further developed and explained by Venuti. And there is a ‘midway’, newly coined translation strategy ‘neutralization’ by He Scanning.

2.1.2.1 Domestication and Foreignization

One of such ‘scandals’ regarding strategies of translation emerged due to aforementioned reasons are ‘domestication and foreignization’. Translation ethics is the main area in translation studies. Many of the older approaches represented different ethical strategies to the extreme that some valued the faithful representation of the original and some regarded communication as the primary value to be served. In general, the debate over ‘word-for-word’ (literal) and ‘sense-for-sense’ (free translation) are traced back to Cicero in the first century BC and St. Jerome in the late fourth CE. In Roman times ‘word-for-word’ translation was exactly what it said: the replacement of each individual word of ST with its closest grammatical equivalence in TT” (Munday, 2001), while sense for sense translation according to Baker was consisted of creating fluent target texts which conveyed the meaning of the original without distorting the target language (Baker,1998).

The terms are basic translation strategies in the field with their own orientations. Domestication is oriented towards the target text in which the translator puts the text much transparent to the target readers disallowing the every cultural, linguistic, economic, political historical and every other language composed in translation. This type of translation believes on persisting values, beliefs and representation which preexist in target language. For the supporters of this type of translation ‘translation is replacement of the linguistic and cultural difference of the foreign text with a text that will be intelligible to the target readers. As argued by German philosopher Friedrich

Schleiermacher, as mentioned by Venuti (1995, pp.19-20) in this type of translation, “translator leaves the author in peace, as much as possible, and moves the reader towards him....”. The evident of this type of translation is the concept forwarded by Nida (1964) and thereafter, dynamic or functional equivalence, which believes in ‘complete naturalness of expression is fluency, obviously involves domestication. Venuti says this “an ethnocentric reduction of the foreign text to [Anglo-American] target-language cultural values” (ibid- p. 20). And he is against the ‘smooth translation.’

This practice of ‘smooth’ and ‘natural’ translation activity in contemporary Anglo-American dominated world has some ‘side effects’. Firstly, this practice puts minor languages and communities in the crisis of identity. Secondly, the task of translation as a secondary enterprise of ‘original’ and put a translator under ‘humiliation’ that she/he reflects only the idea of ‘first man’ (the author) of SL text which results translation with less recognition and may discourage to develop the field with less research and pedagogy. Last, but not the least, the foreign text is revised and reviewed in target text demolishing textual entities and features of poetry and fictions which is already struggling for its existence. On this regard Venuti (ibid) says, ‘translation wields enormous power in the construction of national identities for foreign cultures and hence it potentially figures in ethnic discrimination, geopolitical confrontations, colonialism, terrorism, war. On the other hand, translation enlists the foreign text in the maintenance or revision of literary canons in the target-language culture, inscribing poetry and fiction, for example, with the various poetic and narrative discourses that compete for cultural dominance in the target language’.

Foreignization on the other hand, is a resistant translation strategy formulized and detailed by Venuti (1998) against hegemonic power play of ‘west’ in the form of ‘monolingual, monocultural’ practice of translation on the name of ‘smooth’, ‘fluent’ and ‘natural’ translation. As put forward, in various works of Venuti, this approach entails estranging translation style and strategy which makes the target readers to find the presence of translator by focusing foreign

identity (language and cultural components) in the translated text. In the words of Venuti (p. 20) foreignization is “an ethno-deviant pressure on those values to register the linguistic and cultural difference of the foreign text, sending the reader abroad”. He claims this strategy against ethnocentric violence of translation. On this regard he suggests that insofar as foreignizing translation seeks to restrain the ethnocentric violation of translation, it is highly desirable today, a strategic cultural intervention in the current state of world affairs, pitched against the hegemonic English language nations unequal cultural exchanges in which they engage their ‘global others’. Foreignizing translation in English can be a form of resistance against ethnocentrism and racism, cultural narcissism and imperialism (p. 20).

The strategy as forwarded by him is clearly a canon against hegemonic power exercise through translation of minority languages to a more developed one (mostly English and European).

2.1.2.2 Neutralization

The above discussion postulates that the translation strategies ‘domestication and foreignization’ are not simply ‘translation strategies’, instead there are linguistic, cultural, political, economic and historical implications which are favoured and defavoured by distinguished translation theorists and translators. In this context, neutralization is a new strategy to overcome the dispute between foreignizing and domesticating strategies that are debated by scholars (Nida prefers domesticating and foreignizing is supported by Venuti as better strategy to translation). Neutralization is proposed by Scanning (2007) in translating the cultural specific items of tourist text. It is applied cultural items without making the readers confuse or misunderstand. In this regard Scanning states that:

It (the neutralizing) can help promote cultural exchange through translation because, in order to achieve the same effect, the translator

should try his/her best to transfer the cultural message from source language to receptor language while retaining readability and acceptability of the translation. It is referred to as the act and the process that the translator constantly modulates his/her own awareness of what he/she will translate, satisfy all the needs that the readers meet and try to approach correlative equivalent between the ST and TT (p.93).

Neutralizing has the balancing sense that focuses on both source language and target language in which it shows the foreign nuance and local taste. It not only focuses on accuracy but also acceptability and readability of the readers of target language. This concept is supported by one or the other way by various scholars too. On the same regard, Adhikari (2010) with different term i.e. 'Aesthetic Approach' especially in Nepalese context writes, "..... the success of literary translators depend on the extent to which they are able to represent the translated culture in the translating one without frustrating the target readership,, the daunting challenge in translation of any serious literary writing is to maintain a balance between ethics of difference and textual intelligibility."

2.1.3 Untranslatability

To present in simple words, 'capable of being put the message from one language into another language is translatability.' On the contrary, 'not capable of being put the message from one language into another language is untranslatability'. To use Hatim and Munday's (2004) words translatability is "a relative notion that has to do with the extent to which, despite obvious differences in linguistic (grammar, vocabulary, etc.) meaning can still be adequately expressed across languages" (p. 15) and almost opposite is untranslatability. Catford (1965, p.94) says "translation fails – or untranslatability occurs – when it is impossible to build relevant features of the situation into the contextual meaning of the TL text. Broadly, untranslatability

can be categorized into two, namely, linguistic untranslatability and cultural untranslatability. “In linguistic untranslatability the functionally relevant features include some which are in fact formal features of the language of the language of the SL text. If the TL has no formally corresponding features, the text, or the item is(relatively) untranslatable” (p.94). For Catford ambiguities occur from two some sources, (i) shared exponence and (ii) polysemy and (iii) oligosemy. On the other hand, ‘cultural untranslatability is something which occur when a situational feature, functionally relevant for the SL text, is completely absent from the culture of which the TL is a part.’(p. 99).

Apart from mentioned above, other reasons in favour of untranslatability are forwarded from other angles too. They are (a) philosophical (b) literary (c) psychological and (d) pragmatic (extralinguistic) factors as cited in Awasthi et. al. (2011).

2.1.4 Translation Procedures

The term ‘translation procedure’ is defined distinctly by different scholar. Newmark (1988) defines it as ‘procedure’ whereas Baker (1992) defines it as a ‘translation strategy’. To make it more clearly we can refer to dictionary. The Oxford Advanced Learners’ Dictionary defines ‘procedure’ as “a way of doing something, especially the usual or correct way.” Similarly ‘strategy’ is defined as “a plan that is intended to achieve a particular purpose.” So the word strategy is the overall plan that a translator has to postulate in his/her mind whereas the procedure is the ‘technique’ the translator apply in the translation of individual expression in the source text such as words, grammatical construction, idioms etc. On this regard Newmark (1988, p, 81) says, “while translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of language whose use always depends on a variety of contextual factors.”

As the definition of the term demonstrate there are various scholars who have proposed various types of ‘procedures’, probably, based on their own scholarly orientation, very often overlapping with each other’ explanations. There are so many types of procedures to translate various types of text, both formal and literary text. Vinay and Darbelnet (1973) first proposed seven methods or procedures for translation. There are found as many variations as the number of scholars working on translation procedures. Newmark (1988), mentions nineteen procedures whereas Mona Baker (1992) asserts seven procedures.

The translation procedures applied for the translation of cultural words and phrases are postulated as below being based on the studies made on above mentioned scholars. Nepali words are mentioned in capital letter.

- a. The word is retained in its original form but no explanation is given which can be divided into two types:
 - Pure borrowing
This is the procedure in using a loan word purely which Newmark (1988, p. 81) mentions as ‘transference’ and similar with Catford’s ‘transference’ as he mentions. Here the word becomes a ‘loan word’. According to him the names of SL objects, inventions, devices, processes to be imported into the TL community are preferably ‘authoritatively’ translated. Vinay and Darbelnet (2000, p. 85) state this concept as ‘borrowing’. The term ‘exoticism’ used by Hervey and Higgins (1992) is very close to transference (cited in Awasti et. all, 2000). For example ‘BAJE’ is translated as ‘baje’.
 - Neutralized borrowing
This procedure is following by using a loan word from SL but is modified according to the phonological and morphological norm of receptor language. Newmark (1989) calls this 'naturalization' where it succeeds transference and adopts the SL word first to the normal pronunciation, then to the normal morphology (word- forms) of the TL.

b. The word is expressed in its original form, with either:

1. A literary translation in brackets.

2. An explanatory footnote

Newmark (ibid) states this way as the procedure of notes. He classifies notes into various forms as:

i. Within the text

- As an alternative to the translated word e.g. PANIYO is translated as 'paniyo' or spatula.

- As an adjectival clause e.g. GOSAIKUNDA is translated as 'Gosaikunda' a holy pond that lies Himalayan region of northern Nepal.

- As a noun in apposition e.g. THARU is translated as 'Tharu, a tribal group of Nepal.

- A participial group: using present or past participial e.g. BATUWA is translated as 'batuwa' a person walking on the way.'

- In brackets, often for a literal translation of transferred word e.g.

TAMANG is translated as 'Tamang (a Nepalese ethnic in hilly region)'

- In parenthesis: e.g. MADAL is translated as 'madal- traditional musical instrument of Nepal'.

According to Newmark where the additional information should be inserted within the text where it is possible since it doesn't obstruct the flow of readers' attention. And it has disadvantages of blurring the distinction between the text and the translations contribution and it cannot be translator's contribution and it cannot be used for lengthy additions.

i. Note at bottom of the page

This process is not appropriate if the text is too long and there are many texts to be mentioned at the bottom.

ii. Note at the end of chapter

Notes at the end of the chapter are often irritating if the chapters are long since they take too long time to find.

iii. Notes or glossary at the end of book

Notes at the back of book should be referenced with the book page numbers at the top.

iv. The word from SL text is not mentioned in its translated text which means the translator uses another word which is familiar to RL readers' culture in order to express SL word which can be termed as 'cultural equivalent' by Newmark (1988) which he calls 'approximate translation' too (ibid, p.82). The translation of this type is limited as they are not accurate but they can be used in general texts, publicity as well as for readers who are ignorant of the relevant SL culture.

c. The original cultural word from SL is never mentioned but the translator gives detailed form of writing in order to convey all the associations related to word. SL word is described by explaining the supporting idea of the word. Newmark (ibid, p. 3) mentions two procedures of this kind.

- Functional equivalence

It is the process which tries to maintain equivalence by explaining the function of SL word 'THANTI' can be translated as 'a house made at the bank of river for funeral processors to rest'. Thus, this process neutralizes or generalizes the SL word may even sometimes add a particular word. This process uses culture-free words to explain the function of a culture specific word of SL Newmark calls it 'deculturalizing' a cultural word (ibid, p.83).

- Descriptive equivalence

This translation procedure involves modification of cultural word by describing the words from TL. For example, KHUKURI can be translated as (a form of knife used by Gorkhalese). Available descriptive words from RL are used to describe.

Newmark (ibid, p.84) says "description and function are essential elements in explanation and therefore in translation. In translation discussion function used to be neglected; now it tends to be overplayed."

d. Cultural transplantation

According to Hervey and Higgins (1992) the whole text is rewritten in target culture. It involves similar cultural connotations to some extent rather than having literal equivalence for SL text. It is a form of extreme towards target culture and whole idea of SL text is transplanted into TL (cited in Awasthi et al. 2011, p. 48, 49).

e. A part of source language expression is reduced or even omitted.

Newmark uses the term 'reduction' for this process. This procedure is used for exploiting the SLT information in RLT. This process brings change in semantic field of the SL word (text) while translating it into TL, that is, general to specific concept. For example 'BHUTEKO SIDDRA' can be translated as just 'fish' in English.

f. According to Hervey and Higgins (1992), cited in Awasthi et. al., (2011)

there is another for the translation which seems to be usable for the cultural words. In this procedure the TL word is used but following the SL structure therefore while it is unidiomatic to target readers but it is familiar to a large scale and the procedure has been termed as calque.

Thus following various scholars and their theory to support the proposition, we can conclude that, the nine procedures like pure borrowing, neutralized borrowing, cultural equivalence, notes in various forms, functional equivalence, descriptive equivalence, cultural transplantation, reduction and calque are there for the translation of cultural words.

2.1.5 Translation of Prose

The literary writer uses linguistic and cultural measures to display his ideas and understanding. In the same way, the reader interprets the literary text who shares the cultural and linguistic knowledge with writer (a prerequisite for the interpretation and understanding of the text) subjectively.

When it the matter of translation of literary text, it is not possible for the translator to produce an absolute and objective text, rather it is the artistic

interpretation of the text, the way the translator has perceived resulting the possibilities of varieties of translated texts from same original text. Keeping the view on the nature of literary translation Gachechiladze defines it as “the reflection of artistic reality of the original. There can be no absolute reflection, it’s always approximate” cited in Bhattarai (2010), p.5).

A literary translator is likely to face many problems. Based on Rafell (1988) the following types of gap can be identified that pose problems for literary translation:

- Linguistic gap (no two languages have the same phonology, the same syntactic structures and vocabulary.)
- Literary gap (no two languages have the same literary history, literary conventions).
- Cultural gap (no two speech communities share the same world view and belief systems).

Following Bassnett (2002) ‘there is larger work done covering the issues for more than studying the problems of translating prose. The translation of prose simply is started opening SL text and begins at the beginning without considering how that opening section relates to the structure of the work as a whole. And another problem with prose translation is that form and content are treated as separable.’ In this regard Bassnett (2002) accuse translators saying “it seems to be easier for the (careless) prose translator to consider content as separable from form.”

The other problem which can occur in prose translation is while reflecting the style and the intention of the writer. The translation becomes worse when SL text is translated without understanding the presence of author and its significance to the total. In the same work, Bassnett suggests for the translator to identify and understand the stylistic devices used by the author and further writes urging that the translators shouldn’t be much affected by the naïve principle that “ a novel (prose) consists primarily of paraphrasable material content that can be translated straightforwardly.”

2.1.6 Cultural Words

As defined by 'Oxford Advanced Learner's Dictionary' culture is the "customs and beliefs, art, way of life and social organization of a particular country or group".

As mentioned in Bassnett (2002,p. 21) "Edward Sapir claims that 'language is a guide to culture' and that human beings are at the mercy of the language that has become the medium of expression for their society. Experience, he asserts is largely determined by the language habits of the community, and each separate structure represents a separate reality.... "

Translation is the process which involves at least two languages, namely source and receptor language. It can also be said that translation involves two cultures. So that translation is the process which also involves the finding the meaning cultural and transferring it to the culture of receptor language. And it is obvious that the translator should be possessed with the knowledge of the culture of both source and receptor language. Lotman (1972) says "No language exists unless it is steeped in the context of culture: and no culture exists which doesn't have at its centre, the structure of natural language." (Cited in Shastri, 2012)

In reference to words bounded by culture, Newmark (1988) says, "most cultural words are easy to detect, since they are associated with a particular language and cannot be literally translated where literal translation would distort the meaning and translation may include an appropriate descriptive – functional equivalent ." Hence, it can be concluded that cultural words are the words bestowed with the cultural specific sense and a particular group of people uses to interact or communicate with each other and cannot be translated into another language. Based on Newmark (1988) the cultural words categorized as bellow, namely;

1. Ecology- Flora and fauna, winds, plains, rivers, hills, plateau, paddy, fields, etc. are parts of this. It is because of this concept that TULASI cannot be translated appropriately conveying the implied meaning. Narayani has religious significance of Hindu and DEVGHAT may signify

the concept of a holy place for Hindus not simply a residential village of Nepal. The translator has to be conscious while translating the words with cultural significance. Mistranslation of such words may offend the feeling of people.

2. Material culture- It covers food, clothing, houses, town, transport, etc. Eating habit in Nepal is different than that of English people e.g. 'lunch' is not taken at the same time as Nepali people take their 'first heavy meal of the day'. Food items such as SEL ROTI, FURULA, GUNDRUK, don't have their equivalence in English. Same way, POTUKA can't be translated as 'belt'. A 'house' in Tharu village signifies different entity from the 'house' in Gurung village. SINDUR and CHURA have their significance with marital status of women in Nepal. "American English has 26 words for the car."(p. 98). The translations of these words are very challenging without considering the cultural meaning.
3. Social culture- Work, leisurely activities such as name of music, games, and organization is cultural specific. The words like RODI GHAR, DANDI BIO, HOLI, etc. are the cultural words in this category.
4. Organizations customs and ideas- "The political and social life of a country is reflected in its institutional terms" (ibid, p.99). the political social, legal, religious, artistic concept carry local flavour of understanding of which linguistic manifestations cannot be translated into other language where the audience is unfamiliar with it, for example BALUWA TAR, SINGHA DARBAR, BALKHU, PERISH DANDA, WHITE HOUSE and so on. In Hindu religion the word MAYA is much more than simple 'illusion' and not certainly only related to 'love'.
5. Gestures and habits- Various gestures and habits have different functional meaning in different culture in which only description doesn't supply proper meaning for audience with different cultural backgrounds. 'Kiss' between grown up people is a sexual activity in Nepal but is quite common in west indicating a form of greetings or gratitude depending on situation. Sons are supposed to touch their parents' feet with their

forehead while parents touch daughter's feet in Hindu culture. Reflecting this culture in writing, other than Nepali language demands further input than the words from Nepali language or a nearly equivalent word in target language.

2.2 Review of Empirical Literature

No doubt, translation has earned a wider scope with history, philosophy, techniques, criticism, evaluation and an independent discipline. Its scope has been extended day by day through different research studies and criticisms on it. Many research studies have been carried out on translation from different perspectives such as gaps in translation, techniques, evaluation and so on. Now, I would like to summarize some of them.

Adhikari (2003) carried out a research entitled "A study on the translation of technical terms: a case of textbook for science – X" to find out the techniques and linguistic problems of translation of technical terms used in science textbook for grade X. He collected 200 English scientific terms and their Nepali translation. He found that the use of literal translation, hybrid-formation, paraphrasing, borrowing, loan shift and loan creation were the techniques used in the translation of technical terms. He found that literal translation was widely used technique. He concluded that the problem lied in translation when a target language text lacked an equivalent term that was present in the source language text.

Sharma (2004) submitted an M.Ed. thesis entitled "A linguistic analysis of the strategies employed in the English translation of a text book: A case of social studies for grade X" to the Department of English Education, T.U. He studied the strategies employed by the translator to render the original text. He found that translated text did not necessarily have an absolute formal correspondence with the source text. He further noted that the mistranslation of source text indicated the lack of knowledge while rendering the original text. He also found lack of correspondence in negation and voice in source and target text.

Wagle (2004) conducted a research entitled "A study on multiple translation of Muna-Madan from cultural perspective." In this anecdotal study he found the use of eighteen different techniques and fluctuation in the number of words. Literal translation was most widely used. Every version had cultural loss and pragmatic meaning was emphasized. Contextual equivalence, footnotes were used to transmit cultural messages. Although all versions lacked the accurate meanings, Ananda's version was better. He concluded that it was possible to minimize cultural loss in translation by using effective and appropriate techniques.

Singh (2004) carried out a research entitled "Techniques in the translation of cultural terms: A study of translation of social studies textbook". He collected 220 lexical terms from Nepali and English version of our social studies for grade VIII and classified them into five categories ecology, material culture/artifacts, mythic pattern, social culture and institutional and conceptual terms. He found a number of techniques of translation, literal translation being the most widely adopted procedures of translation of the technical and non technical terms. He found that there existed a number of gaps in translation of cultural terms due to various reasons: lack of conceptual accuracy, lack of cultural equivalence, lack of lexical items etc.

Chhetry (2005) carried out research entitled "Translation of technical terms: A case of textbook of health, population and environment education for grade X" to find out the techniques and linguistic problems of HPE terms from Nepali to English. He collected 200 Nepali terms used in health, population and environment and their translation in English. He found six techniques used to translate health, population and environment (HPE) terms. He concluded that there was possibility of literal translation, paraphrasing or other technique in translating technical terms, but majority of the terms were transliterated. He also found that both the Nepali and English languages were used as source of technical terms in the field of (HPE).

Khanal (2005) in his thesis entitled “The translation of science text: A case study of translated text book of science for grade X”, tried to find out the sentence structure and to observe the semantic gap in translation. He found that the numbers and types of sentences did not match between ST and TT. He found the ST had more number of sentences than the TT and both the ST and TT had more affirmative sentences than the negative sentences. He also found structural gap between the ST and TT in different areas of grammar: voice, preposition, articles, word order and tense.

Rijal (2005) conducted a research entitled "Translation of technical terms: A case of science textbook for grade VIII." He aimed to find out the techniques employed in translation of technical terms and linguistic problems of translation of technical terms used in the science textbook for Grade VIII. He found six different techniques used in translating technical terms such as: literal translation, loan translation, and hybrid formation, loan shift, borrowing and paraphrasing. Literal translation was found to be used widely that is 93 (37.88%) out of 246 terms. He further found some problems of translation of technical terms that, when the given SL term had more than one possible translation in the TL, the translator faced the problems of selection of a particular term in a particular context and the translator did not give preference to the already existed lexical terms in Nepali.

Sapkota (2007) carried out a research entitled "Techniques in the translation of technical terms used in accountancy: A case study of translation of textbook of grade X". He aimed to find out techniques involved in translation of technical terms from English to Nepali. He found six different techniques in translating OPA (Office Practice and Accountancy) terms, four techniques in translating the terms of bank, two for translating the terms of insurance, five for translating the terms of journal and five for translating the terms of voucher and budget. He found that literal translation was the most frequently used technique.

Rimal (2008) carried out a research entitled "Analysis of translational shift and strategies used in translating culture in the drama 'Masan'" to analyze translational shift and strategies from cultural perspective: To accomplish the objectives of the study, he extracted the data from a Nepali translated version of the drama 'Masan' and its English version (Cremation Ground). The study showed that eighteen different techniques were employed in translating cultural words of the drama. This study also concluded that among the procedures, the best translation method was to be the one which allows translator to utilize 'notes'.

Thapa (2008) carried out a research entitled "A case study of translation of 'Pallo Gharko Jhyal'", to find out the Nepali cultural terms in the translated text, the techniques and to identify the semantic gap in translated text She found hundred cultural words and nine translation techniques. Among them, literal translation was the most widely used technique while translating the Nepali culture-bound terms into English. She also found the number gaps due to the notion of positionality, equivalent words in the target culture and language, cultural remoteness or difference between traditional and modern/scientific cultures.

Bajagain (2008) carried out a research entitled "Translation of technical text." She collected 80 Nepali technical terms using non-random judgmental sampling procedure. She analyzed the procedures employed in the translation of technical text and structural shifts in translating the technical text. She found seven different procedures used in translating technical terms where literary translation is mostly used and borrowing is the least used procedure. She found there were many stances of the use of non-corresponding structures which lead the structural shift between the SL text and TL text.

2.3 Implication of the Review for the Study

In terms of translation, various research studies were found to have been carried on techniques, linguistic and cultural gaps. But no research study has yet been conducted to find out the translation of cultural terms of a literary text of Nepali language into English from strategically and procedural point of view in literary translation. So, my present study is completely different from the rest of the studies carried out so far.

2.4 Conceptual Framework

In this dissertation, the researcher has established the whole research process on the above mentioned chart. It provides the general picture of the research from where the readers can conceptualize the whole idea at the first glimpse. Whole study will proceed within this given framework. It is developed after the review of various other research papers and researcher's own design of study. The diagram above show the stepwise approach followed by the researcher. The diagram shows that this study covers the translation of various Nepali stories of Ramesh Bikal into the book 'A Leaf In Begging Bowl' by Manju Shree Thapa. The study will focus on the cultural words where the researcher will talk about types of cultural words, various scandals of the field where the analysis will be made on the light of translation procedures and translation strategies.

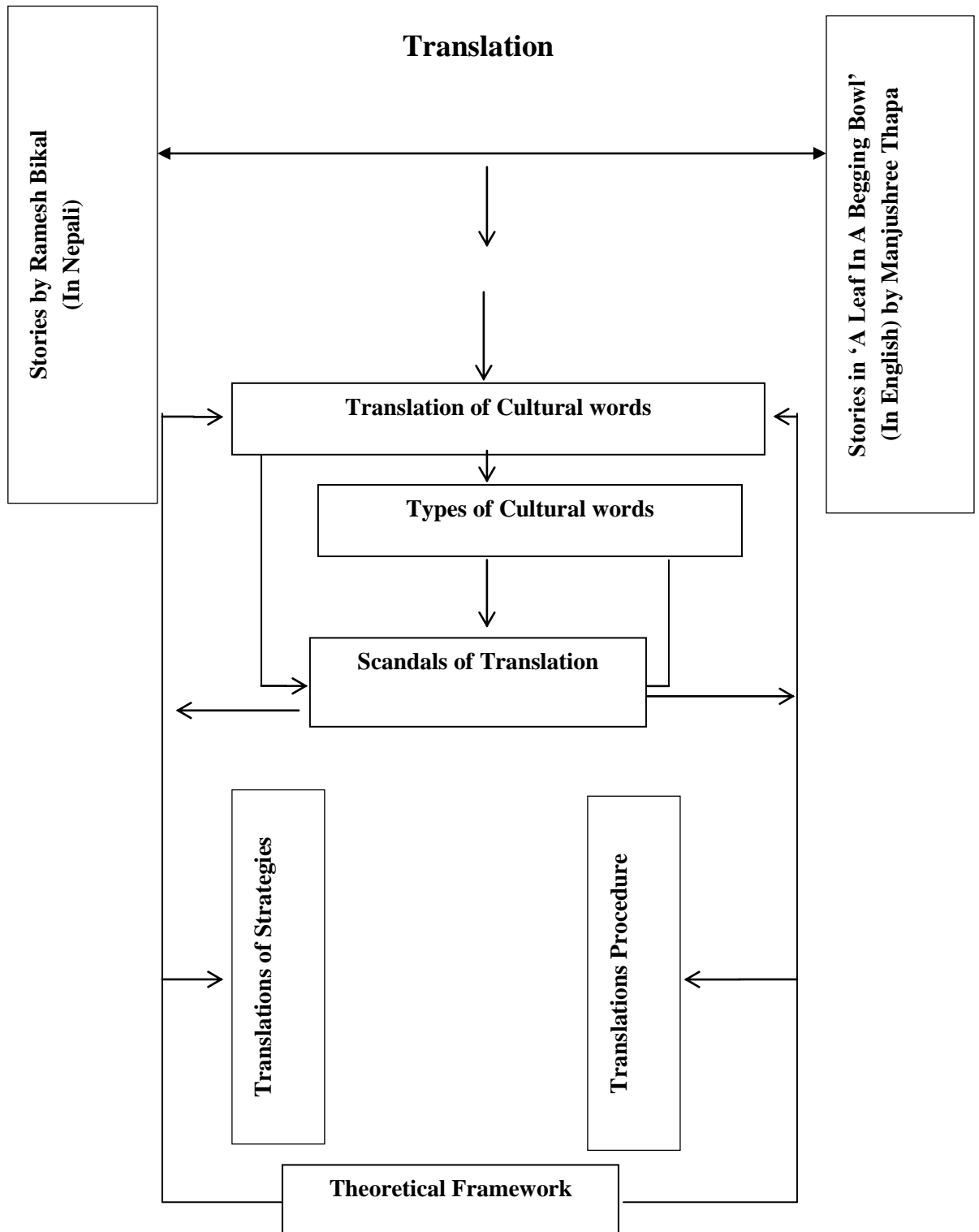


Fig 1 Conceptual Framework

CHAPTER THREE

METHODOLOGY

3.1 Introduction

Research is about inquiry. It has two components: process and product. The product is the knowledge generated and the process is linked with how it is perused. A process involves defining a problem, stating objectives, formulating a hypothesis and the ways involved in gathering information, classification, analysis and interpretation to see to what extent the initial objective has been achieved. The overall procedure perused in achieving the task is methodology. Following a systematic and scientific methodology is a prerequisite for every research work to succeed. Present research work has followed following methods and procedures to accomplish the aim of research.

3.2 Design and Method of Study

The method to be used in the research is descriptive qualitative method. It tries to find the translation procedures and translation strategies applied by the translator in the book ‘A Leaf In A Begging Bowl.’

3.3 Population, Sample, and Sampling Strategy

For the present dissertation the researcher has used five different translated stories from Nepali language to English. The stories were originally written by Ramesh Bikal in different time space published in different collection of his short stories. The stories were translated by Manjushree Thapa published in the book ‘A Leaf In A Begging Bowl’. There are nine translated stories in the collection. Five stories out of nine were selected purposefully in the research, which is listed below together with their Nepali equivalents. Nepali equivalents are written in capital letter henceforth.

1. Ministers of the Sidewalk: FOOT PATH MINISTERS(EUTA BUDHO VIOLIN ASABARI DHUNMA)
 ‘Originally titled Footpath Ministers, this story paints a remarkably contemporary portrait of the street children of Kathmandu even though it was first published by Sajha Publication in ‘Euta Budho Violin Asabari Dhunma (An old Violin in an Upbeat Tune) in 1968 Thapa (2000, p.1)
2. Gyanee Uncle: GYANI MAMA (HARAEKA KATHAHARU)
 ‘Published by Sajha Publication In 1999 in the collection Haraeka Kathaaharu (Lost Stories), this story follows the narrator’s experience through the political upheaval of 1951, including the overthrow of the Rana rulers in favour of the Shah kings and the establishment of Nepal’s first democratic system which was to last only a decade. The original story was titled Gyanee Mama’ Thapa (2000, p.23).
3. The Song of New Road: NAYA SADAKKO GEET (NAYA SADAKKO GEET)
 ‘This is among Ramesh Vikal’s best-known stories, one which gained particular repute for depicting those most overlooked by Kathmandu’s nascent modernization in the 1960’s. Originally titled Naya Sadakko Geet, it was published in 1964 by Sajha Publication in a collection bearing the same name’ Thapa (2000, p.43).
4. A Block of Melting Iron: ISPAT KO DHIKKA (EUTA BUDHO VIOLIN ASABARI KO DHUNMA)
 ‘Originally published in 1968 by Sajha Publication as Paglindai Gaeko Ispatko Dhikka in the collection Euta Budho Violin Asabari Dhunma (An Old Violin in an Upbeat Tune), this story depicts the inward struggle of a conservative Bahun man unprepared for the shifting power balance in his marriage’ Thapa (2000, p. 53).
5. A Two Rupee Bill: DUI RUPAIYA NOTE(NAYA SADAKKO GEET)
 ‘In this story Ramesh Vikal returns to the neglected alleys of Kathmandu to examine those factors- both economic and cultural- which

victimize women in particular. Originally titled DUI RUPAIYA NOTE, this story was published in 1964 by Sajha Publication in the collection Naya Sadakko Geet (The Song of New Road) Thapa (2000, p. 61).

For the purpose of this study, researcher has collected around twenty cultural words from each of the selected stories considering the specificity of the words.

3.4 Study Field

The researcher has studied the translation procedures and strategies adopted by the translator in the translation of cultural words in the above mentioned stories.

3.5 Data Collection Tools and Techniques

For the collection of sample words, researcher had depended on the researcher's judgments and accessibility. He selected cultural words from selected five stories. For doing so he read both ST (Nepali stories from different collections) and TT (their translated versions in the book 'A Leaf In A Begging Bowl') several times and marked them. He classified the selected words according to the types of cultural words under the classification of Newmark (1988).

3.6 Data Collection Procedures

The researcher used descriptive analysis technique which is supported by relevant theories. To collect the data he followed these procedures.

- He read the five stories in Nepali first, published in various collections as mentioned above.
- Then he read the translated stories in *A Leaf In A Begging Bowl*.
- He marked the as many cultural words as possible in original text and found their translated words in TT.
- He made a check list of those words in a separate paper so that study would be easy and systematic.

3.7 Data Analysis and Interpretation Procedures

For the analysis and interpretation of the research findings, researcher has tabulated the cultural words each from the selected stories- story wise. On the phase, he has presented the word(s) from Nepali text of the story mentioning its English translation on the other side accompanied by the type of word under the classification of Newmark (1988). In addition, he has mentioned translation procedure adopted by translator followed by type of translation strategy in final column.

In the other section of data interpretation, he has presented the data in whole so as to present analysis of translation procedures and strategies. To put in nutshell, in this section he has described the types of cultural word following the idea of Newmark, procedures of translation of various types based on the theory explained in chapter two and the translation strategies of Venuti and Scanning.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF RESULTS

This chapter deals with the analysis and interpretation of the collected data. As mentioned above the researcher has divided into different sections where he gives the preliminary and holistic details of the cultural items sampled from the determined texts in a table story wise. Firstly, he has presented some 15 cultural items from each translated story with Nepali parallel where he presents categorical association of the cultural words followed by translation procedures and strategies in different column. After each table belonging to particular story the researcher has presented quantified data of cultural words and translation procedures and translation strategies.

After that the researcher quantifies the total sample words into different subsections being based on categorical association of cultural words and their translation procedures and strategies.

In the final section of the chapter, researcher presents summary of findings which is based on the data analysis.

4.1 Analysis of Data and Interpretation of the Results

In this section, the cultural words sampled from five different stories are presented with their categorical association, translation procedure and strategy used by the translator Manjushree Thapa - firstly story wise and secondly in combination.

4.1.1 Analysis of the Cultural Words in Different Translated Stories

Here the translator has presented the selected cultural words in from five different stories in *A Leaf In A Begging Bowl* with their types, translation procedure and translation strategy.

1. From the story *Ministers of the Sidewalk* in A Leaf In A Begging Bowl-
FOOT PATH MINISTER in EUTA BUDHO VIOLIN ASABARI
DHUNMA

From the selected data that contains 15 cultural words which are chosen by considering whether words are cultural specific item or not, the researcher analyzes further:

Following table shows the cultural words belonging to different cultural categories in this story.

Table 1
Cultural Word and Categories

Category	Cultural Words
Material	Ranipokhari, tattered, DHARO, five paisa coin, SANDHE KO GOBAR RA GAHUNT and hair
Idea	Gore, stomach growled, Gharti Sainlo, sleepy eyed bustard, too hungry, DUNG-DUNG and RANDI
Ecology	Chobhar village and whole street

According to table 1, among the 15 cultural words, 6 words fall in category of ‘material culture’ whereas 7 words are related to ‘idea’. Other 2 words are in category of ‘ecology’.

Similarly, the checklist shows various types of translation procedures which have been used to translate cultural words. As observed in the story the cultural words and translation procedures adopted are mentioned in the table below.

Table 2
Cultural Words and Translation Procedures

Translation Procedures	Cultural Words
Pure borrowing	Gore, Ranipokhari, GhartiSainlo
Cultural equivalence	tattered, stomach growled, sleepy eyed bustard, and hair
Neutralized borrowing	Chovar village and five paisa coin
Functional equivalence	Whole street and too hungry
Omission	DHARO, SANDHEKO GOBAR RA GAHUNT, DUNG-DUNG and RANDI

According to table 2, 3 words are translated following the procedure ‘pure borrowing’. ‘Cultural equivalence’ is used for 4 words to translate while 4 words are omitted in the translated text, 2 words are translated using the procedures ‘functional equivalence’ and 2 words have been translated using the procedures ‘functional equivalence’ and 2 words have been translated following ‘neutralized borrowing’.

In the same way, the tabulated data show that three above discussed translation strategies are applied being based on the concerned translation procedures.

Table 3
Translation Strategy and Cultural Words

Translation Strategies	Cultural Words
Domestication	DHARO, tattered, stomach growled, sleepy eyed bustard, whole street, SANDHEKO GOBAR RA GAHUNT, too
Foreignization	Gore, Ranipokhari and Gharti Sainlo
Neutralization	Chovar village, and five paisa coin

According to table 3, 10 cultural items are translated applying ‘domestication’ and 2 items are translated following ‘neutralization’ whereas 3 cultural items are translated using the ‘foreignization’ strategy which is tabulated in table 3.

2. From the story *Gyanee Uncle* in *A Leaf In A Begging Bowl*- GAANEE MAMA in HARAEKA KATHA

From the collected data of the story, that contains 15 cultural items from Nepali language translated into English which are chosen by considering whether the words are cultural specific item or not, the writer tries to analyze further.

The table below demonstrates the type of cultural words and their types.

Table 4
Cultural Words and Categories

Category	Cultural Words
Idea	hesitated to speak openly, DANJHA KO DHAMILO, terrible, sunken, bundle, second hand, some had more than enough, while others hold their head in despair and numb.
Social	a game of Nage pokhari, <i>Ghathe</i> , gone to pay request to general and PAHUNAPASA
Ecology	solid bamboo
Material	property and roof to porch

According to table 4, among 15 selected words, 2 items fall in category of ‘material culture’ whereas 8 words belong to ‘idea culture’. In addition, 4 cultural words are in category of ‘social culture’ and a word is related to ‘ecology culture’. It is represented in table no. 4 bellow.

Similarly, the table below presents various types of translation procedures which are used to translate culture words.

Table 5
Translation Procedures and Cultural Words

Translation Procedures	Cultural Words
Cultural equivalence	property, numb, hesitated to speak openly, terrible, sunken and bundle
Descriptive equivalence	solid bamboo, second hand and gone to pay respect to general
Omission	PAHUNAPASA and SANJHA KO DHAMILO
Neutralized borrowing	<i>Gatheanda game of Nagepokhari</i>
Reduction	roof to porch
Transliteration	Some had more than enough while others hold their head in despair

As presented in the table, 6 words are translated using the ‘cultural equivalence’ whereas ‘descriptive equivalence’ is applied to 3 items. Furthermore, ‘omission’ and ‘neutralized borrowing’ are used for translating 2 words each and ‘reduction’ and ‘transliteration’ is applied in translating one word each.

In the same way, the checklist shows that three different translation strategies are applied which are based on translation procedures. The table below shows the types of strategies and cultural words below.

Table 6
Translation Strategies and Cultural Words

Translation Strategies	Cultural Words
Domestication	property, numb, hesitated to speak openly, roof to porch, SANJHAKO DHAMILO, terrible, solid bamboo, sunken, bundle, some had more than enough while others hold their head in despair, second hand and gone to pay respect to general
Neutralization	<i>a game of Nagepokhari</i>
Foreignization

In the table, 13 cultural items are translated applying ‘domestication’ strategy and two words are translated following ‘neutralization’ and ‘foreignization’ is not used for any of the items.

3. From the story *New Song of New Road in A Leaf In A Begging Bowl-*
NAYA SADAKKO GEET in NAYA SADAKKO GEET

The checklist from this story, that contains 15 cultural words from Nepali language translated into English which are chosen by considering whether the words are cultural specific items or not, the researcher tries to analyze further. The table below shows the cultural words and their types.

Table 7
Cultural Words and Categories

Category	Cultural Words
Religion	planetary alignment, Anni, Bankali Mother and Kamdev
Idea	pat, sweet, sense, TARO and boiled
Material	spade like teeth, neither a deep doko basket nor a flat woven dala, cadaver of a blind and rags
Social	<i>Sah'b</i>
Gesture	giggle

Among 15 selected words 4 items fall in category of 'religious culture' whereas 4 other words are classified as 'idea culture'. In addition, 5 cultural items are in category of 'material culture' and a word is classified as 'social culture' and 'gesture culture' each and this is summarized in table no. 7.

Similarly, the data present various types of translation procedures which are used to translate cultural words. The table shows the translation procedures and cultural words in this story.

Table 8
Translation Procedures and Cultural Words

Translation Procedures	Cultural Words
Transliteration	planetary alignment, spade like teeth, sweet and cadaver of blind
Cultural equivalence	sense and boiled
Neutralized borrowing	Anni, neither a deep doko basket nor a flat woven dala and Bankali Mother
Omission	TARO
Reduction	pat, giggle and rags
Pure borrowing	Kamdev and <i>Sah'b</i>

As presented in the table, 3 words are translated using the ‘transliteration’ procedure whereas ‘neutralized borrowing’ is used with 3 words and 3 words are translated using ‘cultural equivalence’. ‘Reduction’ is applied in translating 3 words, where ‘pure borrowing’ is used with 2 words. 1 cultural item is translated using ‘omission’. Table no. 8 shows the facts explained. In the same way, the data show that three different translation strategies are applied which are based on concerned translation procedures which are mentioned in the table below.

Table 9
Translation Strategies and Cultural Words

Translation Strategies	Cultural Words
Domestication	planetary alignment, pat, spade like teeth, sweet, cadaver of a blind, TARO, sense , boiled, giggle and rags
Foreinization	Kamdev and <i>Sah’b</i>
Neutralization	neither a deep doko nor a flat woven dala and Bankali Mother and Anni

In the selected data, 10 cultural items are translated applying ‘domestication’ and 3 words are translated with ‘neutralization’ and ‘foreignization’ is applied to 2 words.

4. From the story *A Block of Melting Iron in A Leaf In A Begging Bowl-*
EUTA PAGLIDAI GAREKO ISPATKO DHIKA in EUTA BUDHO
VIOLIN ASHABARIKO DHUNMA

From the selected data in this story which contains 15 words which are chosen by considering whether the words are cultural specific item or not, the writer tries to analyze further. The table below shows the cultural words and their types.

Table 10

Cultural Words and Categories

Categories	Cultural Words
Material	turning liquid, untidy and prickly, KAPALAKO RAUN PAKAUNU and NAAK
Idea	scold, shatter, hundred and one obstinacies, blackened face and FATAKKA
Social	meager wife, MAITA JANU, Bajai and into funeral pyre
Religion	warrior goddess

According to table 10, among 15 selected items 5 items fall in category of ‘material’ whereas 6 words are related to ‘idea’ culture and 4 items are in category of ‘social’ culture. There is a word belonging to ‘religion’ culture.

Similarly, the table below presents various types of translation procedures which are used to translate cultural words.

Table 11

Translation Procedures and Cultural Words

Translation Procedures	Cultural Words
Cultural equivalence	turning liquid, untidy and prickly, scold, shatter, meager wife, into funeral pyre and blackened face
Omission	KAPALAKO RAUN PAKAUNU, MAITA JANU, NAAK and FATAKKA
Transliteration	hundred and one obstinacies,
Descriptive equivalence	warrior goddess
Pure borrowing	Bajai

As presented in the table, 7 items are translated applying the translation procedures ‘cultural equivalence’ whereas 4 cultural items are translated with the procedure ‘omission’ and ‘transliteration’, ‘descriptive equivalence’ and ‘pure borrowing’ is applied to one word each.

In the same way, the data show that three different translation strategies are applied in the translation of cultural words in this story. The table below shows cultural words and translation strategies used in translating them

Table 12

Translation Strategies and Cultural Words

Translation Strategies	Cultural Words
Domestication	Turning liquid, untidy and prickly, scold, KAPALKO RAUN PAKAUNU, shatter, meager wife, hundred and one obstinacies, warrior goddess, MAITA JANU, into funeral pyre, blackened face, NAAK and FATAKKA
Neutralization	Bajai
Foreignization	Bahun maid who cooks for him

As presented in the table12, 13 cultural items are translated using ‘domestication’ strategy whereas 1 item is translated with ‘foreignization’ and ‘neutralization’ each.

5. From the story *A Two Rupee Bill in A Leaf In A Begging Bowl*- DUI RUPAIYA NOTE in NAYA SADAKKO GEET

From this story 15 cultural items which are chosen by considering whether the words are cultural specific item or not, the researcher tries to analyze further. The table below demonstrates the cultural words and their types in this story.

Table 13

Cultural Words and Categories

Categories	Cultural Words
Social	gambles and family
Material	confines, stove, black clay pot, carafe, clay water jug, woven, rope and water off a gourd plant
Idea	KAKHI CHYAPER, GHITI GHITI, plant and aristocratic wife
Place	in the area
Religion	mystical sage Bhisma Pitamaha and Swasthani myths

As presented in the table, the selected 15 cultural words belong to 5 different categories where 7 cultural items are related to ‘material culture’ and 2 with ‘social culture’. There are 4 words which fall in the category of ‘idea’, 2 words with ‘religion’ and a word with ‘place’.

Similarly, the data presents various types of translation procedures which are used to translate cultural items. Table 14 below shows the cultural words and translation procedures used to translate them.

Table 14

Translation Procedure and Cultural Words

Translation Procedures	Cultural Words
Cultural equivalence	gambles, confines, stove, carafe, family, choking, water off a gourd-plant and aristocratic wife
Descriptive equivalence	woven rope, clay water jug and black clay pot
Neutralized borrowing	<i>Swasthani</i> myths and mystical sage Bhisma Pitamaha
Omission	KAKHI CHYAPER

According to table, 8 cultural items are translated following ‘cultural equivalence’ whereas ‘descriptive equivalence’ is used to translate 3 words. There are 2 items translated following ‘neutralized borrowing’ and ‘omission’ is used as procedure to translate 1 word.

In the same way, the data show that three different translation strategies are applied being based on the various translation procedures. The cultural items and strategies used to translate them are mentioned below in the table 15.

Table 15

Translation Strategies and Cultural Words

Translation Strategy	Cultural Words
Domestication	gamblers, confines, stove, carafe, black clay pot, in the area, clay water jug, woven rope, family, KAKHI CHYAPERA, chocking, water off a gourd plant and aristocratic wife
Neutralization	mystical sage, Bhisma Pitamaha and <i>Swasthani</i> myths
Foreignization

According to table 15, 13 cultural items are translated with ‘domestication’ strategy and 2 words are translated with ‘neutralization’ strategy but no words are translated following ‘foreignization’ strategy.

4.1.2 Interpretation of Analyzed Data

In this section, the researcher has interpreted the data analyzed in section 4.1. He has quantified and interpreted the total data into different sub-sections from all the sampled five stories where 75 cultural items are selected.

4.1.2.1 Translation Strategies Applied in the Translation

It is well established above that there are two basic translation strategies i.e. foreignization and domestication which stand at two extremes in their theoretical

and practical orientation, however, there is an alternative proposed termed as neutralization. All these translation strategies are found to be applied in the translation of cultural words in different frequencies which is represented in following table.

Table 16
Translation Strategies

Translation strategies	Frequency	Percentage
Domestication	60	80
Foreignization	6	8
Neutralization	9	12
(total)	75	100

While observing and analyzing the data collected from sampled stories it is found out that ‘domestication’ strategy is most used. This translation strategy is used in translating 60 words in the sample maintaining 80% whereas ‘foreignization’ is least used strategy by the translator for 6 items which maintains 8% of the translation of total selected cultural words. In addition, the third translation strategy is used for 12 cultural items i.e. 12% which is marginally more than ‘foreignization’.

4.1.2.2 Translation Procedures Applied in the Translation

There are 8 different translation procedures applied in the translation of cultural items in selected stories. The frequency and percentage of use of the translation procedures are presented in the table below.

Table 17

Translation Procedures

Translation procedures	Frequency	Percentage
Pure borrowing	6	8
Cultural equivalence	27	36
Neutralized borrowing	10	13.33
Functional equivalence	2	2.67
Omission	12	16
Descriptive equivalence	8	10.67
Reduction	4	5.33
Transliteration	6	8
(total)	75	100

While observing and analyzing and the data it is found out that the translation procedures connected with domestication strategy are used most followed by procedure connected to neutralization. Translation procedures which are connected to foreignization are used least in translation of cultural items. We can observe in the table that, the translation strategies like cultural equivalence, descriptive equivalence transliteration, reduction, omission and functional equivalence are used for 27, 8, 6,4,12 and 2 cultural items respectively. At the same time, pure borrowing is used for 6 cultural words and neutralized.

4.2 Summary of Findings

This section deals with the summary and findings of the study. On the basis of analysis and interpretation of the data, following findings have been summed up.

1. Total seventy five words are identified from five different stories from ‘A Leaf In A Begging Bowl’ translated by translator originally written by Ramesh Bikal in Nepali which were published by Sajha Publication in different periods.

2. Different translation procedures are found to be employed by translator in translating cultural words in the stories namely, pure borrowing, cultural equivalence, neutralized borrowing, functional equivalence, omission, descriptive equivalence, reduction and transliteration.
3. Cultural equivalence is the most used translation procedure employed by translator whereas functional equivalence is least used in translating cultural items. In terms of merit order of frequency, the procedures of translation can be graded as, cultural equivalence (36%), omission (16%), neutralized borrowing (13.33%), descriptive equivalence (10.67%), pure borrowing and transliteration (8% each), reduction (5.33%) and functional equivalence (2.67%).
4. Different translation strategies are found to be employed in translation of the cultural items namely, domestication, foreignization and neutralization.
5. Domestication is the most used translation strategy practiced by translator whereas foreignization is least used. In terms of merit order of the frequency the strategies can be graded as domestication (80%), neutralization (12%) and foreignization (8%).

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

This chapter presents the conclusion drawn by the researcher based on empirical study of the data and findings.

5.1 Conclusion

Being based on analysis and findings the researcher reaches to following conclusion.

In the translation of cultural items the translator has favoured domesticating strategy and related procedures. So the cultural value of SL text is not represented fully in TT. Few efforts are made to give ST cultural representation in translated text.

However, researcher do realizes the difficulty of finding appropriate way to represent culture of SL text in TL text without distorting readability of target readers. Having said that, translator uses foreignization strategy for 8% and neutralization for 12% of the total sampled words which shows the translators awareness on representing cultural items in target text. The translator could have put more efforts for more significant and considerable representation of SL cultural values in TL.

5.2 Recommendations

Based on the study, the researcher makes following recommendations

1. Policy related
 - The study is not directly related to policy level endeavour, even though it is suggested that literary works should be encouraged to be translated into foreign languages preserving and promoting cultural value of SL text if it is a minor language. Translation theory and practice has to be adopted as a part of curriculum at least in literary studies. Literary and academic institutions like

Nepal Academy and Tribhuvan University have to come up with concrete plan to enhance local culture in literary translation in foreign language.

2. Practice Related

- Political, historical, linguistic and cultural implications of translation of cultural items into other languages should be considered by translators.
- Translators should focus on domestication strategy and related procedures if they aim at target readers cognition only but for promotion and preservation of cultural values of SL they should prioritize in foreignization and neutralization strategies and related procedures.
- Teachers and students of translation studies have to prioritize the literary translation, particularly cultural items, in teaching learning process.
- Teachers' role in familiarizing translation strategy and related procedures for translating cultural items is crucial. They should try to enhance theoretical and practical implications of these strategies and procedures to students.

3. Further research related

- This research work is limited to the application of translation procedures and strategies in translating cultural items from stories where Nepali is SL and English is TL. So that the study cannot be expected to be generalized for all research works in general. Nonetheless, the future researchers may find this research useful in studying the translation of cultural words of other genera of literature.
- This research is carried out in context of Nepali (a minor language in world context) to English (a major language of world), which can contribute in research works in other languages too.

- This study is mainly based on translation of cultural items in literary text, future researchers may find it useful in getting insight on various translation procedures and translation strategies.

References

- Adhikari, B. (2003). *The translation of technical terms: A case of textbook for science*. An unpublished M.Ed. thesis, Kathmandu:TU.
- Awasthi, J.R.,Bhattarai, G.R. & Khaniya (2011).*Across Languages and Cultures*. Kathmandu: Vidhyarathi Prakashan Pvt. Ltd.
- Bajagain (2008). *Translation of technical text*. An unpublished M.Ed. thesis, Kathmandu:TU.
- Bassnett, S. & Trivedi, H. (Ed.).(2002).*Post-Colonial translation*. New York & London: Rutledge.
- Bassnett, S. (2003).*Translation studies*, New York: Rutledge
- Bayar, M. (2007).*To mean or not to mean kadmous cultural foundation*.
- Bhabha, H. (1994). *Location of culture*. New York and London: Rutledge.
- Bhatt, J. (2010). *Translation in Nepal television news*. An unpublished M.Ed. thesis, Kathmandu:TU.
- Bhattarai, G.R. (2010). *An Introduction to translation studies*: Ratna Pustak Bhandar.
- Bikal, R (1964) .*Naya Sadakko Geet* [The song of New Road]. Kathmandu: Shajha Publication
- Bikal, R (1999) *Haraeka Katha Haru* [The lost stories].Kathmandu: Shajha Publication
- Bikal, R.(1968). *Euta Budho Voilen: Ashabariko Dhunma* [An old violin in an upbeat tune] .Shajha Publication, Kathmandu.

- Catford, J.C. (1974). *A linguistic theory of translation*: Oxford University Press.
- Chhetry, S.B.M. (2005). *Translation of technical terms: A case of text book of health, population and environment education for grade X*. An unpublished M.Ed. thesis, Kathmandu:TU.
- Dahal, G. (2008). *The techniques and gaps in translation of cultural terms: A case of the text book 'My Country'*. An unpublished M.Ed. thesis, Kathmandu:TU.
- Duff, A. (1981). *The third language: Recurrent problems of translation into English*: Pergamon Press:Oxford
- Karki, S.K. (2008). *The techniques and gaps in translation of cultural terms: A case of the novel 'The Good Earth'*. An unpublished M.Ed. thesis, Kathmandu:TU..
- Khanal (2005). *The translation of science text: A case study of translation text book of science for grade X*. An unpublished M.Ed. thesis, Kathmandu:TU.
- Newmark, P. (1988). *A textbook of translation*. Foreign Language Education Press: Shanghai
- Nida, A.E. (1964). *Towards science of translating*: Loidon, Netherlands.
- Niranjana, T.(1992). *Sitting translation*: University of California Press.
- Nunan, D. (2010). *Research methods in language learning*. Cambridge University Press: New Delhi

- Pandey, N. (2009). *Techniques of bridging cultural gaps in translation: A case of Dwandara Yuddhaka Katha*. An unpublished M.Ed. thesis, Kathmandu:TU.
- Riccardi, A. (2002). *Translation studies*: Cambridge University Press.
- Rijal, (2005). *Translation of technical terms: A case of science textbook for grade VIII*. An unpublished M.Ed. thesis, Kathmandu:TU.
- Rimal, (2008). *Analysis of translational shift and strategies used in translating culture in the drama 'Masan'*. An unpublished M.Ed. thesis, Kathmandu:TU.
- Sapkota, (2007). *Techniques in the translation of technical terms used in accountancy: A case study of translation of textbook of grade X*. An unpublished M.Ed. thesis, Kathmandu:TU.
- Sharma, B. (2004). *A linguistic analysis of the strategies employed in the English translation of a text book: A case of social studies for grade X*. An unpublished M.Ed. thesis, Kathmandu:TU.
- Singh, G.B. (2004). *Techniques in the translation of cultural terms: A study of translation of social studies textbook*. An unpublished M.Ed. thesis, Kathmandu:TU..
- Spivak, G.C. (1990). *The post-colonial critic*. New York and London: Rutledge
- Thapa (2008). *A case study of translation of 'Pallo Gharko Jhyal'*. An unpublished M.Ed. thesis, Kathmandu:TU.
- Thapa, M (2008). *Anubad Shilpa Ek Sandarva*, Kathamandu: Himlal Kitab.
- Thapa, M.(2001). *A leaf in a begging bowl*. Kathmandu: Mandala Book Point.

Venuti, L. (1999). *The scandals of translation*. London and New York: Rutledge.

Venuti, L. (2004). *The translator's invisibility: A history of translation*. London and New York: Rutledge

Vinaya, P.J. & Darbelnet (2002), J. A methodology for translation. In Venuti (Ed.), *The translation studies reader*. London and New York: Rutledge

Wagle, N.P.(2004). *Multiple translation of Muna- Madan from cultural perspective*. An unpublished M.Ed. thesis, Kathmandu:TU.

APPENDIX I

1. From the story *Ministers of the Sidewalk* in *A Leaf In A Begging Bowl- 'FOOT PATH MINISTER' in EUTA BUDHO VIOLIN ASABARI DHUNMA.*

Cultural words, their types, translation procedures and translation strategy

S.N.	FOOTPATH MINISTERS	Ministers of Sidewalk	The Type of Cultural Words	The Procedure of Translation	The Strategy of Translation
1.	GORE	Gore	Idea: traditional form of address to a person based on 'white colour'.	Pure Borrowing	Foreignization
2.	RANIPOKHARI	Ranipokhari	Material Cultural: a historical artificially built pond in Kathmandu.	Pure Borrowing	Foreignization
3.	ARDHANU	tattered	Material Cultural: cloth	Cultural Equivalence	Domestication
4.	DHARO	-	Material Culture: referring to poor clothing.	Omission	Domestication
5.	SARANGI RETNU	strong growled	Idea: literally a musical instrument but referring here a hungry stomach.	Cultural Equivalence	Domestication
6.	GHARTI SAINLO	Gharti Sainlo	Idea: a form of address referring its ethnic and ordinal entity in family.	Pure Borrowing	Foreignization
7.	SALE CHIMRE	Sleepy-eyed bustard	Idea: an offensive form of address.	Cultural Equivalence	Domestication

S.N.	FOOTPATH MINISTERS	Ministers of Sidewalk	The Type of Cultural Words	The Procedure of Translation	The Strategy of Translation
8.	CHOBHAR	Chovar village	Ecology- Hill: a hillside at Kathmandu referring to a historical connotation.	Borrowing with a post modifier	Neutralization
9.	VAYUMANDAL	whole street	Ecology: literally atmosphere used to refer to surrounding condition.	Functional Equivalence	Domestication
10.	DHYAK	five paisa coin	Material: referring money	Borrowing with description and glossary at the end of book.	Neutralization
11.	SANDHE KO GOBAR RA GAHUNT	-	Material: the urine and dung of cow considered to be pure for religious rites in Hinduism.	Omission	Domestication
12.	AANDRA BATARNU	too hungry	Idea: literally referring 'entrails' here it means 'hunger'	Functional Equivalence	Domestication
13.	DUNG- DUNG	-	Idea: an onomatopoeia used for intense 'stick'.	Omission	Domestication
14.	JAGATA	hair	Material: offensive form to refer 'hair'.	Cultural Equivalence	Domestication
15.	RANDI	-	Idea: an offensive word to refer prostitute.	Omission	Domestication

APPENDIX II

2. From the story *Gyaneer Uncle in A Leaf In A Begging Bowl*- GAANEE MAMA in HARAEKA KATHA.

Cultural words their types, translation procedures and translation strategies

S. N.	GYANEE MAMA	Gyaneer Uncle	Type of Cultural Word	Translation Procedure	Translation Strategy
1.	JETHA	property	Material Culture	Cultural Equivalence	Domestication
2.	KHALLO-KHALLO	numb	Idea: referring tasteless.	Cultural Equivalence	Domestication
3.	PET-MAJHERA BOLNA	hesitated to speak openly	Idea	Cultural Equivalence	Domestication
4.	DHURI BATA PALIMA- PALI BATA AANGAN	roof to porch	Material Culture- Housing:	Reduction	Domestication
5.	NAGEPOKHA RI	<i>a game of Nagepokhari</i>	Social culture: a type of local game in Kathmandu.	Neutralized Borrowing with descriptive modifier.	Neutralization
6.	SANJHA KO DHAMILO	-	Idea: deem lightened condition in the evening.	Omission	Domestication
7.	KHAWACHA	terrible	Idea: something frightening.	Cultural Equivalence	Domestication
8.	KATA BASH	solid bamboo	Ecology: a strong bamboo stick made up of a particular species.	Descriptive Equivalence	Domestication
9.	CHYASE KHAPATE	sunken	Idea: used for referring a poor physical appearance.	Cultural Equivalence	Domestication
10.	PUNTORO	bundle	Idea: a word referring to parcel of goods	Cultural Equivalence	Domestication

S. N.	GYANEE MAMA	Gyanee Uncle	Type of Cultural Word	Translation Procedure	Translation Strategy
			rapped by a ragged cloth.		
11 .	MAILO	second hand	Idea: a word meaning 'dirty'.	Descriptive Equivalence	Domestication
12 .	GATHE	<i>Gathe</i>	Social Culture: the priest of a temple in Kathmandu believed to prey on children.	Neutralized Borrowing with glossary at the end of book.	Neutralization
13 .	DHOKAMA JANU	gone to pay request to general	Social Culture	Descriptive Equivalence	Domestication
14 .	PAHUNAPASA	-	Social Culture: a Nepali dialectical word to refer to 'guest'.	Omission	Domestication
15 .	KASAILAI MATAI MAT-KASAILAI PURPURO MA HAT	some had more than enough while others hold their head in despair	Idea:	Transliteration	Domestication

APPENDIX III

3. From the story *New Song of New Road in A Leaf In A Begging Bowl*- NAYA SADAKKO GEET in NAYA SADAKKO GEET.

Cultural words their types, translation procedures and translation strategies

S.N.	NAYA SADAKKO GEET	New Song Of New Road	Types of cultural word	The Procedure of Translation	The Strategy of Translation
1.	GRAHA DASHA	planetary alignments	Religious Culture: planetary alignment based on Eastern astrology.	Transliteration	Domestication
2.	CHAM-CHAM, CHUM-CHUM	pat	Idea: continuous patting for searching something	Cultural Equivalence and Reduction	Domestication
3.	AANI	Anni	Religious Culture: a Buddhist nun	Neutralized Borrowing with a note at the end of book	Neutralization
4.	KODALI PATE DANT	spade like teeth	Material Culture:	Transliteration	Domestication
5.	DOKA NA DALA KA KURA	neither a deep doko basket nor a flat woven dala	Material Culture: used to mean 'illogical' talk.	Neutralized Borrowing with descriptive phrased	Neutralization
6.	TWAKKA	sweet	Idea: and onomatopoeic word for laughter in this case.	Transliteration	Domestication
7.	BANKALI MAI	Bankali Mother	Religious and social culture: a locally worshiped goddess	Borrowing: accompanied by literal translation	Neutralization

S.N.	NAYA SADAKKO GEET	New Song Of New Road	Types of cultural word	The Procedure of Translation	The Strategy of Translation
8.	MORA KANA	cadaver of a blind	Material and Idea: a form for insulting blind people	Transliteration	Domestication
9.	TARO		Idea: place or person to be harmed	Omission	Domestication
10.	BRAMH	sense	Idea	Cultural Equivalence	Domestication
11.	BHUT BHUTE MA KHARINTHYO	boiled	Material and Idea: literally means to be burnt in cinder	Cultural Equivalence	Domestication
12.	GILILILLA HASNU	giggle	Gesture	Reduction	Domestication
13.	KAMADEV	Kamdev	Religious: the god of sexuality according to Hindu mythology	Pure Borrowing	Foreignization
14.	SAHEB	<i>Sah' b</i>	Social: a form of address to master by servant or lower ranked person	Pure Borrowing	Foreignization
15.	THAGNA BOTA	Rags	Material	Transliteration with reduction	Domestication

APPENDIX IV

4. From the story *A Block of Melting Iron* in the book *A Leaf In A Begging Bowl – EUTA PAGLIDAI GAEKO ISPATKO DHIKA* in *EUTA BUDHO VIOLIN AHSBARI KO DHUNMA*.

Cultural words their types, translation procedures and translation strategies

S.N	EUTA PAGLIDAI GAREKO ISPATKO DHIKA	A Block of Melting Iron	Types of Cultural Words	The Procedure of Translation	The Strategy of Translation
1.	PANI GALE JHAIN	turning liquid	Material Culture: used to mean something getting weaker	Cultural Equivalence	Domestication
2.	JARKATO	untidy and prickly	Material Culture: colloquial form of referring to untidy hair in specific way	Cultural Equivalence	Domestication
3.	JHAPARNU	scold	Idea: peculiar way of scolding	Cultural Equivalence	Domestication
4.	KAPALKO RAUN PAKAUNU	-	Material and Idea: literally means getting hair gray but used to mean 'getting old'	Omission	Domestication
5.	BAULAUNU	shatter	Idea: means being mad but here it's to be destroyed mentally	Cultural Equivalence	Domestication
6.	SWASNI JAIRE	meager wife	Social Culture and Idea	Cultural Equivalence	Domestication
7.	EK-SE-EK-TEK	hundred and one obstinacies	Idea Culture	Transliteration	Domestication
8.	UGRA CHANDI	warrior goddess	Religious Culture:	Descriptive Equivalence	Domestication

S.N	EUTA PAGLIDAI GAREKO ISPATKO DHIKA	A Block of Melting Iron	Types of Cultural Words	The Procedure of Translation	The Strategy of Translation
9.	MAITA GANU		Social Culture: referring to going maternal home in order to bow down husband for satisfying ego	Omission	Domestication
10.	SATI JANU	into funeral pyre	Social Culture: an ancient culture where wife kills herself in the funeral pyre of husband	Cultural Equivalence	Domestication
11.	KALO POTNU	blackened face	Idea and Material:	Cultural equivalence	Domestication
12.	BAJAI	Bajai	Social Culture: means grandmother but here it is used as an address form for mistress by a servant	Pure Borrowing	Foreignization
13.	NAAK		Material Culture: literally means 'nose' which symbolically means pride and prestige	Omission	Domestication
14.	FATAKKA		Idea: an onomatopoeic word for the extent of tiredness	Omission	Domestication
15.	BAHUNI	Bahun maid who cooks for him	Social Culture:	Neutralized Borrowing with post- description	Neutralization

APPENDIX V

5. From the story *A Two Rupee Bill* in the book *A Leaf In A Begging Bowl*–
DUI RUPAIYA NOTE in NAYA SADAKKO GEET

Cultural words their types, translation procedures and translation strategies

S.N	DUI RUPAIYA NOTE	A Two Rupee Bill	Type of Cultural Word	Procedure of Translation	Strategy of Translation
1.	BARHAMASHE	gamblers	Social	Cultural Equivalence	Domestication
2.	CHARKHAL	confines	Material: four walls around	Cultural Equivalence	Domestication
3.	CHULO	stove	Material: traditional form of stove used with firewood made up of clay and stone or bricks	Cultural Equivalence	Domestication
4.	KALA HANDI	black clay pot	Material Culture: a round shaped clay pot which turns very dark black	Descriptive Equivalence	Domestication
5.	LOHOTA	carafe	Material Culture:	Cultural Equivalence	Domestication
6.	MAJHERI	in the area	Place Culture: indicating middle part in the house	Descriptive Equivalence	Domestication
7.	GHAITO	clay water jug	Material Culture: pail of clay mainly used for carrying water	Descriptive Equivalence	Domestication
8.	NAMLAKO PATO	woven rope	Material Culture: used to carry loads on human back with the support of head	Descriptive Equivalence	Domestication
9.	DARSANTAAN	family	Social Culture: means generations of family	Cultural Equivalence	Domestication
10.	KAKHI CHYAPER		Idea: words to mean literally under armpit but here it means something supporting strongly	Omission	Domestication

S.N	DUI RUPAIYA NOTE	A Two Rupee Bill	Type of Cultural Word	Procedure of Translation	Strategy of Translation
11	SWASTHANI	<i>Swasthani</i> myths	Religion: a holy Hindu scripture with religious myths recited with great devotion accompanied with fasting	Borrowing with a Noun Phrase	Neutralization
12.	GHITI GHITI	choking	Idea	Cultural Equivalence	Domestication
13.	BHISMAPITA	mystical sage Bhisma Pitamaha	Religion a character in holy myth Mahabharata	Borrowing with adjectival phrase	Neutralization
14.	KARKALAAKO PAT KO PANI	water off a gourd- plan	Material	Cultural Equivalence	Domestication
15.	SATI SABITRI	Aristocratic wife	Idea	Cultural Equivalence	Domestication