TRANSLATION TECHNIQUES USED AND GAPS FOUND IN TRANSLATING CULTURAL TERMS OF JEEVAN KADA KI PHOOL

A Thesis Submitted to the Department of English

in Partial Fulfillment for the Master's Degree in English Education

Submitted by:

Ritu Limbu

Exam Roll No. : 2140085

Academic Year. 2071/72

Sukuna Multiple Campus

Sundarharaicha-12, Morang, Nepal

2021

TRANSLATION TECHNIQUES USED AND GAPS FOUND IN TRANSLATING CULTURAL TERMS OF JEEVAN KADA KI PHOOL

A Thesis Submitted to the Department of English

in partial fulfillment for the Master's Degree in English Education

Submitted by:

Ritu Limbu

Faculty of Education

Sukuna Multiple Campus

Sundarharaicha-12, Morang, Nepal

2021

Second Year Examination   **Date of Approval of the**

Roll No. 2140085   **Thesis Proposal : 25 Dec, 2020**

T. U. Regd. No.9-2-627-132-2011   **Date of Thesis Submission: 4 Feb, 2021**

Campus Roll No. : 134   **Date of Viva:**

Academic Year: 2071/72

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: Ritu Limbu

RECOMMENDATION FOR ACCEPTANCE

This is to certify that Ms Ritu Limbu has prepared this thesis entitled" Techniques Used and Gaps Found in Translation of Cultural Terms of Jeevan Kada ki Phool" under my guidance and supervision.

 I recommend this thesis for acceptance.

Date: _____

Mr. Shankar Dewan

Lecturer

Sukuna Multiple Campus

Sundarharaincha, Morang

RECOMMENDATION FOR EVALUATION

This thesis entitled " Techniques Used and Gaps Found in Translation of Cultural Terms of Jeevan Kada ki Phool" has been recommended for evaluation by the following Research Guidance Committee.

Signature

Guru Prasad Adhikari   _____

 Lecturer and Head of the Department of English
 Sukuna Multiple Campus
 Sundarharaincha, Morang

Shankar Dewan   _____

 Lecturer   (Member)
 Department of English
 Sukuna Multiple Campus
 Sundarharaincha, Morang

NP Bhandari   _____

 Lecturer   (Member)
 Department of English
 Sukuna MultipleCampus
 Sundarharaincha, Morang

Date:

EVALUATION AND APPROVAL

This thesis '' **Techniques Used and Gaps Found in Translation of Cultural Terms of Jeevan Kada ki Phool**'' has been evaluated and approved by the following **Thesis Evaluation and Approval Committee:**

Guru Prasad Adhikari

Lecturer and Head of the Department of English   **signature**

Sukuna Multiple Campus   _____

Shankar Dewan

 Lecturer

Department of English   _____

Sukuna Multiple Campus   (Member)

ACKNOWLEDGMENTS

First of all, I would like to express my sincere gratitude to Mr. Shankar Dewan (Guide), for making constant supervision and guiding me with regular inspiration, encouragement and insightful suggestions throughout the study. His vigorous efforts made me present this research work in this form. His generosity, cooperation, kindness and constant suggestions are ever memorable.

My sincere gratitude also to Mr. Guru Prasad Adhikari, Head of the Department of English Education, Sukuna Multiple Campus, for his invaluable suggestions, support and constant encouragement. I am very thankful to our external expert Dr. Ambika Prasad Poudel from Dhankuta Multiple Campus for his suggestions and feedback at the viva-voce of my thesis.   I am highly indebted to my all faulty members and gurus for being supportive, scholarly guidance and encouragement to prepare this paper.

I am very much grateful to my friends for their co-operation, moral support and love. And at last but not the least my parents.

Ritu Limbu

Abstract

The book "Jeevan Kada Ki Phool" is an autobiography written by Jhamak kumari Ghimire. It has been translated into its English version titled "A Flower in the Midst of Thorns" by Nagendra Sharma and Safal Sharma. I have read both the books and selected 105 cultural terms using random sampling method. These terms have been categorized into 5 cultural categories which are ecology, material cultural, social culture, religious culture and conceptual terms. All 105 cultural terms were then analyzed on the basis of translation techniques used by the translators which are as follows: Literal translation, Addition, Transference/Borrowing, Deletion, Blending, Substitution, Paraphrasing/Definition and Sense translation. After analysis it was found that the translators have used literal translation technique the most followed by Substitution and Addition technique. Since it's very uncommon to have a complete translation of a text in terms of meaning, grammar and it essence, the translated version of this book also carries gaps. These gaps have been discussed as cultural gaps and linguistic gaps. Various examples have been presented to show the gaps that have occurred.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF SYMBOLS ABBREVIATIONS

%	:	Percentage
CUP	:	Cambridge University Press
Dr.	:	Doctor
ed.	:	Edition
ELT	:	English Language Teaching
i.e.	:	That is
M.ed.	:	Master's Degree in Education
OUP	:	Oxford University Press
SLC	:	School Leaving Certificates
SL	:	Source Language
TL	:	Target Language
T.U.	:	Tribhuvan University

CHAPTER I :

INTRODUCTION

The present study is about the 'Translation techniques used and gaps found in translating cultural terms of "Jeevan Kada Ki Phool". This chapter includes general background, statement of the problem, objectives of the study, research question, significance of the study, delimitation of the study and operational key terms.

Background of the Study

Language is a way of expressing ideas and feeling using symbols and sounds. It is a means of communication which is used to express our thought, ideas, emotions in our daily life situation for a certain purpose. Human beings carry out different activities through language such as human civilization, creation of literature, thinking and communicating in individual and in group.

Language has been defined variously by various linguists and scholars. Sapir (1963, p.8) defined language as "Language is a primarily human and non-instinct method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbol". Richards, et al. (2010, p.196) wrote "Language is the system of human communication on which consists of the structured arrangement of sounds (or their written representation) into larger units, e.g. morphemes, words, sentences and utterances". Wardhaugh (1986, p.44) explained "Language as a system of arbitrary vocal symbols used for human communication".

Culture includes the ways of life of community, religions, beliefs and values, geographical regions, system of government, environment, age, sex, social classes, activities of the member of society. Newmark (1988, p. 94) defined culture as "the way of life and its

manifestation that are peculiar to a community that uses a particular language as its means of expression".

Translation is an act of transforming message from one language to another. Etymologically, the term translation is derived from Latin words, "trans" and "lactum:, which refers "across" and "to carry" respectively. Translation involves two languages, source language and target language. Therefore, it is also called bilingual activity. It may involve oral, written or sign language as well.

Translation process is a challenging job for the translator to maintain the equivalence between source language and target language while translating the text. Following Newmark (1981) "Translation is a replacement of messages inherent in one language into another language." Catford(1965, p.20) wrote, "Translation as the replacement of textual material in one language(SL) into another language(TL)". Newmark(1981)defined translation as a 'craft consisting in the attempt to replace written message and or statement in one language by the same message and/or statement in another language'.

In the words of Bhattarai (2000, p.2), translation is primarily an act of transforming message from one language to another or into some other dialect of the same, that distances by time or space the activity interfaces variegated factors at least each capable of influencing the other. To sum up, translation is both linguistic and cultural activity. The goal of translation is to establish a relationship of equivalence between the source text and target text, while taking into account a number of constraints. Translation is a transfer of context from own language to another. It is considered one of the brain-forming tasks related to language activities. It does not only seem to be accomplished by more skill of language but also requires a difficult art and skill in safeguarding spirit and content of the language.

A translator should keep in the mind the fact that translating a text means translating SL culture. Culture itself is a vague and complicated phenomenon peculiar to particular speech community. It is so limited that no exact correspondence of one to the other is found in practice. This gap creates difficulties in translation which the translator should solve by implementing different techniques of translation while translating the text.

In the present age of globalization, the English language is used widely in different fields. The need and importance of the English language in Nepal is over emphasized. It is the language of mobility for corporate housess and bureaucrat, science and technology. For all these reasons, the knowledge of English is becoming the most important medium in Nepal to the students and teachers for their teaching and learning.

Statement of the Problem

Translation is not merely the production of an equivalent to another text, but a complex process of rewriting the original, which runs parallel both to the overall view of the language and to the influences and the balance of power that exists between one culture and another.

Translation is a kind of activity which inevitably involves at least two languages and two cultural traditions. Language and culture are closely related and both aspects must be considered for translation. In translation process, the translator needs not only to translate language but culture as well. The most common problem in the translation process is cultural equivalence. In some cases, a word in the language may have highly compressed meaning which upon translation may require several sentences or even paragraphs to express. In some cases, there may be no alternative but to eliminate the terms because of lack of such counterpart terms or uncertain equivalence in another culture.

This research is carried out to identify and classify the cultural terms from the book "Jeevan Kada ki phool" and its translated version titled "A Flower in the Midst

f Thorns". This research is conducted to analyze the techniques employed by the translators to translate the cultural terms. This research provides a light on the gaps that occur during the translation of cultural terms.

Purposes of the Study

This study has the following purposes:

a. To identify and categorize cultural terms used in an autobiography "Jeevan kada ki Phool".

b. To find out the techniques employed in the translation of Nepali cultural terms into English version of the book. in the translation process.

c. To point out the gaps found in the process of translation

d. To suggest some pedagogical implications.

Research Questions

a. What types of cultural terms are used in the autobiography "Jeevan Kada ki Phool" and its translated version titled "A Flower in the Midst of Thorns?"

b. What are the different techniques and procedures used to translate cultural words from SL to TL?

c. What are the possible gaps seen in the translated version of the book "A flower in the midst of thorns"?

Significance of the Study

Every research study has its own importance. This study also has a precious value in the field of sociolinguistics. The finding of this study will be helpful as a reference material for the students of sociolinguistics. It will also be helpful for book production houses and English medium book writers who have to deal with Nepali as well as English culture. Similarly, the findings and suggestions derived from this research will be helpful to students

of translation, translators, researchers, policy makers and translation experts to be aware of different techniques applied and gaps found while translation of any text.

Delimitation of the Study

The study has the following delimitations:

a. This study was limited on the cultural aspect of "Jeevan Kada Ki Phool" an autobiography by Jhamak kumari Ghimire.

b. This study was limited to 105 cultural terms of the book.

c. This study was limited to identifying different techniques and gaps found in the translation of cultural words of the book.

d. This study was limited to observation and note taking tools for the collection of required data.

e. This study was limited to the secondary source of data which were the original text i.e "Jeevan Kada Ki Phool" an autobiography written by Jhamak kumari Ghimire and the translated text i.e "AFlower in the Midst of Thorns" translated by Safal Sharma and Nagendra Sharma.

Operational Definition of the Key Terms

Bilingual: It refers to the ability of a person who speaks/understands (and sometimes reads/writes) at least two languages. In this research study, bilingual refers to the person who have command over two languages i.e. source language (SL) and target language (TL). Here, the book "Jeevan Kada Ki Phool" is a source language text (SLT) and its English version "AFlower in the Midst of Thorns" is target language text (TLT).

Techniques and procedures: Techniques and procedures means way of bridging gaps between SL and TL texts by translators in translation activity.

CHAPTER II:

REVIEW OF THE RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

This chapter presents the theory and previously stated knowledge of the related topic. It includes review of the theoretical literature, review of the empirical literature and implication of the review of related literature.

Review of the Theoretical Literature

Translation is not only the act or process of rendering what is expressed in one language by means of another language but also a cross-cultural activity. It had been taken for granted that translation takes place between languages for centuries. But in recent years, there has been a shift in translation studies from linguistically oriented approach to culturally oriented ones.

Language and Culture

Language is related to nationality, religion, culture and society. It is generally believed that language constitutes cultural identity such as customs, rituals, behaviours and beliefs of people. It is the means of communication for sharing knowledge or ideas. All the languages spoken in the world are embedded in culture, so that the meaning of any linguistic items can be properly understood only with the reference to the cultural context. They are bounded with the culture. No language is free and separate from culture where it is spoken. Language is generally believed to be the essential instrument of ethnic expression for the beliefs, customs, rituals and behaviours which constitute cultural identity.

Culture, on the other hand, is "the way of life and its manifestation that are peculiar to a community that uses a particular language as its means of expression" (Newmark 1988, p. 94). It is the full range of learned human behaviour pattern.

Culture is human creation and use of symbols in which it is determined with human activities in the particular society or community. So, language plays vital role for the shape and transmission of culture from one generation to another. Language and culture are related with each other. Without language, culture cannot be strong and vice-versa.

Relationship between Translation and Culture

Translation and culture are interrelated to each other. A translator translates any text on the basis of related culture. It means no translation is successful if the translator fails to translate the culture. The translator should not just translate the SL words ignoring the context, situation and the culture associated while translation. Culture is the way of life and its manifestation is peculiar to one speech community. Language is a means of communicating among people in communities.

Culture is the total set of beliefs, attitudes, customs, behaviours and social habits of the member of a particular society. It is the way of life on religious belief, social class, age, sex and community and so on. It is believed that culture is the mirror of a particular society which reflects customs, norms, values, religions, traditions, rituals and other different activities of the society.

No languages are same or similar, they are different at each other due to their different culture. The more the culture distanced between SL and TL the more it creates problems in translation. According to Newmark (1988. p.95) "The more specific a language becomes for natural phenomena the more it becomes embedded in cultural feature and therefore, creates translation problem."

Cultural Categories

Culture includes the ways of life of community, religions, beliefs and values, geographical regions, system of government, environment, age, sex, social classes, activities

of the member of society. Newmark (1988, p. 94) defined culture as "the way of life and its manifestation that are peculiar to a community that uses a particular language as its means of expression."

Newmark (1988, p. 95) has made five fold classification of cultural terms which are:

a) ecology

b) material culture

c) social culture

d) social organization, political and administrative procedure, concept

e) gesture and habits

In general, cultural terms can be categorized in five steps as followings:

a) Ecology: It refers to geographical features such as plants, animals, hills, lakes and rivers.

b) Man Made Culture: It refers to the things which are made by humans and are famous within a culture. It includes food, clothes, housing, transport and communication, ornaments, utensils and many others.

c) Social Culture: It includes work and leisure, social customs, procedures political activities, historical facts, concepts, sculptures, paintings and carvings.

d) Religious Culture: It refers to myths, religious beliefs, names of gods, religious activities.

e) Conceptual Terms: Concept is a part of common system of language shared by members of a speech community. According to Palmer(2003), conceptual terms can be specified as non-concrete or abstract terms whose concept can be given only by definition.

The Importance and Scope of Translation

Translation is a dynamic means of communication in transferring knowledge, truth, culture and ideas and so on. So the importance of translation is increasing day by day in all over the world. It is not only common interest of country and society but it is becoming the

social need of an individual. Translation helps us to exchange of our thoughts, opinions, feelings, and ideas from one language to another language. It helps for the promotion of social behaviours and try to form a relation between them. We are in the state of translation or die. In the past, grammar translation method was used as a sole procedure of language teaching and language learning and is equally important still now. It gives the knowledge of source language as well as target language and their culture.

Bhattarai (2000, p.13) writes: Since the wake of the 20th century, mainly after the great wars, translation has taken the shape of great information net work and promoted communication industry, language being its raw material and modern consumerism its unlimited market-menus, brochures, manuals, 22 minutes, share market rates, dollar fluctuations, NASA news, UNO resolutions etc. translate instantly as urgent messages. (p. 13)

Techniques of Translation

Translation is one of the best means of communication in which the message of one language is translated into another. It is the general term referring to the thoughts and ideas from one language to another language whether it is oral form or written form. In translating language, different scholars have suggested various techniques.

Newmark (1998, p.103) has given twelve different translation techniques which are given below:

(i) Transference

(ii) Cultural equivalent

(iii) Neutralization (i.e. functional or descriptive equivalent)

(iv) Literal translation

(v) Label

(vi) Naturalization

(vii) Componential analysis

(viii) Deletion

(ix) Couplet

(x) Accepted standard translation

(xi) Paraphrase, gloss, notes, etc.

(xii) Classifier

There are some most used techniques of translation which are listed below:

a) Literal translation

b) Borrowing

c) Substitution

d) Paraphrasing/Definition

e) Addition

f) Deletion

g) Blending

h) Sense Translation

a) Literal Translation

Literal translation is SL oriented translation. It is also known as word for word translation. It preserves linguistic meaning of source language text. Crystal (1998, p.346) said "in literal translation, the linguistic structure of the source text is followed, but is normalized according to the rules of the target language." According to Richards et al. (1995, p. 299) "a translation which approximates to a word for word representation of the original is known as

literal translation". In, literal translation, the translator neither omits a word nor adds them. It is close and faithful translation.

SL (NEPALI)	TL (ENGLISH)
Roti khanu	eat bread
Chana	roof

b) Borrowing / Transference

It is also called transference, in which words are taken from SL *to* TL. It is one of the most widely used technique for transmitting the cultural information. Newmark (1988, p.82) included normally names of people, countries, places, newspapers, streets, brand names, name of private companies and institutions name of public or nationalized institutions etc. are transferred.

SL (NEPALI)	TL (ENGLISH)
Television	television
khukuri	khukuri

c) Substitution

Source language items are substituted by equivalent target language items to overcome the translation gap. This technique is used when two cultures display overlap rather than a clear cut absence or presence of a particular element of culture. Newmark(1988, p.84) termed this procedure "Synonym". While using this technique the translator should be careful about nots destroying the original flavor of the source culture.

SL (NEPALI)	TL (ENGLISH)
Thaili	bag
dan	gift

d) Paraphrasing/Definition

In translation, SL terms are replaced by the short definition or paraphrase. It is a means of reducing unknown and unshared to the known and shared. Newmark (1988, p.80) argued that "Paraphrasing is an amplification or explanation of the meaning of a segment of text". When the translator is unsuccessful to find accurate or near equivalent terms this technique is used. To fill the gap of information in borrowing or literal translation this technique is used by translator.

SL (NEPALI)	TL (ENGLISH)
santan	so many members in family
baali	standing crops belonging to somebody else

e) Addition

In this technique, the translator adds some words or items in the TL text while translating. When some expressions in the SLT are left unsaid, the translator intends to convey the supplementary message by appropriate elaboration. Translator gives some additional information of the cultural terms of the source language text by suitable addition from the cultural context available in the target language text. For example

SL (NEPALI)	TL (ENGLISH)
Sanima	mother's younger sister
Choya	bamboo straps

f) Deletion

When there is lack of appropriate cultural correspondent in TL, the translator has to omit some expressions. The translator omits lexical items, phrases and sometimes even the

whole sentences. . Deletion brings gaps in meaning. If the translator cannot maintain the balance between them he deletes some items of the source text. Example:

SL (NEPALI)   TL (ENGLISH)

sakkhe ……

satoputlo   …..

pacheuri   …..

f) Blending

It is a translation procedure in which a single word or phrase is translated with the combination of two or more than two technique. This technique combines part of SL word with a part of TL word in the TL text. For example,

SL (NEPALI)   TL (ENGLISH)

dhyangroo   dhyangroo drums

dubo   sacred dubo

g) Sense translation

This technique is used when the exact SL equivalent term is not available in TL. In sense translation, the translator, translates only sense of the word to transfer meaning but not word itself. The TL term gives only sense for the SL term not the exact meaning. For example:

SL (NEPALI)   TL(ENGLISH)
hateh chuban ko barsa   mother's beating
ang jiring huncha   heart shivers

Gaps in Translation

When there is no correspondence between SL items and TL items, there occur gaps. It is simply absence of concepts. Translation is a bicultural activity. It is an instrument to transmit culture and truth. A good translator must not only be bilingual but also bicultural. It plays a role of a bridge for transferring thoughts and ideas between two languages. Crystal (1998, p 346) states that "exact equivalence is of course impossible: no translator could provide a translation that was a perfect parallel to the source text ...there is always some loss of information". The three main types of gaps are elaborated below;

a) Linguistic gap

Differences between two languages are called linguistic gaps. Linguistic gaps are primary type of gap. Every language is unique, no two languages are identical. Every language has their own structural patterns. We can observe linguistic gaps in different level of language which are given below:

  i. Graphological level: The two languages are different in their graphological system. Graphemes available in one language may be absent in another language, eg.

   Translating A to Z, ABC and A-one is difficult. These can be translated as

   'ka-gya', 'ka, kha, ga. 'ka-ek' into Nepali,

 ii. Phonological level: Phoneme which is absent in one language but present in another language creates gap e.g. SL Kh s baj r –(typ khasa bajar in nepali)

iii. Lexical/Word level: Nepali onomatopoeic words such as Jhw mm , thackka and reduplicated word such as 'panisani', bajagaja do not have equivalent terms in English.

 iv. Structural level: Difference in linguistic structure and grammar rules between the languages create the gap. Such as Nepali has three voice system but English has only two voice system i.e. active and passive.

b) Cultural Gap:

Culture includes foods, habits, dress, festivals, rituals. The ease or difficulty of translation depends on the degree of closeness of the culture in question. Cultural knowledge including knowledge of various subcultures, has long been recognized as indispensable for translation, as it is knowledge of application that linguistic units have in particular situation and socio-cultural context – which makes translation possible in the first place. Cultural gaps make translation impossible so it needs further explanation to make its readers easy to undersea the concept. The word like 'tuppi', 'barakhi' do not have exact terms in English. To compensate such gaps, translator should have sufficient knowledge of the both SL and TL culture.

c) Extra Linguistic Gap:

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

Jeevan kada ki phool: An Introduction

Jhamak Ghimire is an extra-ordinary talent among thousands of people. She has written some extra ordinary artistic work among them "Jeevan Kada Ki Phool" is one of them. It is an autobiography that reflects her journey from being a disabled, unfortunate girl to one of Nepal's famous writer.

Jhamak's extreme physical disability is known by the name of cerebral palsy. Jhamak's name has been included among clever writers with this disease. Great personages like Stephen Hawkings, Chris Nolan, Gerry Trailer, Christie Brown belong to this category, and among them is an Asian writer Jhamak. "Jeevan kada ki Phool" is an autobiography that

composite of 47 readable essays. It is published by Bookhill Publication, Kalikathan , Kathmandu. It touches up on Jhamak's life from her birth in 1980 to the year 2010. From the time she became conscious, she knew that she couldn't move different parts of her body, as other did. She couldn't speak, walk and move her hands but she could see, hear and understand. The society's attitude towards her, made her frustrated and filled her with depression, anger and disgust. She has expressed all her emotional turmoil deeply. Living in a society full of superstitions, hypocrisy, poverty and narrow-mindedness, she was able to break through all of these and rise up as an tremendous writer. This autobiography shows her journey from being a crippled, useless and a burden to the society to a Madan Puruskar Winner.

The English version of this book titled "A Flower in the midst of Thorns" has been translated by Nagendra Sharma and Safal Sharma with support and coordination from Gopal Guragain on behalf of Jhamak Ghimire Literature and Art Foundation. The editing of this book has been done by Govinda Raj Bhattarai and published by Oriental Publication House, Kathamandu. The translated version of the book was first named as An Ode to the Toes but later it was finally titled as A Flower in the Midst of Thorns. They all faced a lot of obstacles which are mentioned in the Editor's note and did a lot of hardwork to give proper justice to the original work. After two years of the release of original book, the English version came out in May 2012 with financial support from Hasta Gautam Mridul under the coordination of Oriental Publication, Kathmandu.

Review of the Empirical Literature

Bhandari (2007) carried out a research on 'A Study on Techniques and Gaps in Translation Cultural Terms: A Case of Novel 'Basain'. He collected 200 different Nepali cultural terms and their corresponding translated words. He applied only observation as a tool for data collection. The techniques used in translating have been found as literal translation,

transference, back translation, blending, couplet, addition and substitution etc. He has used ten different techniques under five categories as ecology, material culture, religious culture, social culture and conceptual terms. He found out that literal translation was the most widely used technique and neutralization was the least used technique.

Bhusal (2009) has carried out a research on 'A Study of Cultural Translation of Novel "Seto Bagh." He collected 250 words. He applied observation as the tool for data collection and used nine techniques as literal translation, borrowing, substitution, paraphrasing, back translation, blending, couplet, addition and deletion. He used it under five categories as ecology, material culture, religious culture and conceptual terms. He found out that literal translation was the most used technique and couplet was the least used technique.

Bhandari (2008) carried out a research on 'Techniques and Gaps of Translation of Cultural Terms: A Case of Novel 'Rupmati'. He collected 250 cultural terms from the Nepali version and found five categories and eight techniques. He also used observation tool for data collection. He found out that literal translation was the most widely used technique and back translation was the least used technique.

Adhikari (2010) carried out a research on 'Techniques and Gaps in Translation of Cultural Terms: A Case of Novel 'Sukaratka Paila' which was written by the greatest Nepali literary figure Dr. Govinda Raj Bhattarai and translated by Bal Ram Adhikari. He selected 200 cultural terms from the Nepali version and found out five categories using ten techniques as literal, substitution, borrowing, sense, definition, deletion, blending, claque, addition and mistranslation. He used observation as a tool for data collection. He concluded that literal translation was the most used technique and mistranslation was the least used technique.

Pokharel (2011) carried a research "The Techniques and Cultural Gaps of Translation: A Case of Novel Samanantar Aakash." He collected 100 cultural terms which were translated

in English. In translating cultural terms, six different techniques were found to be employed such as literal translation, addition, borrowing, back translation blending, claque, sense translation. Among the translated terms literal translation (24.31%) was most frequently used technique and blending was the least (7.31) respectively.

Oli (2012) carried a research "A Study on the Techniques and Gaps in Translation of Cultural Terms: A Case of Short Stories 'Rebel'(Vidrohi)." He collected 100 cultural terms from the book and used observation as a tool for data collection. Ten different techniques of translation were employed by the translator in translating cultural words found in the collection of short stories *Rebel*. The techniques used on translation on the descending order of their frequency of occurrence were literal translation, borrowing, substitution, sense translation, blending, deletion, definition, addition, couplet and mistranslation. Literal translation was the most used technique and mistranslation was the least used.

Niroula (2017) carried a research on "Translation Techniques used in Translating Cultural Words from Palpasa Café." She collected 70 cultural terms from the novel and explained six different techniques used in translating them. The techniques used were literal translation, borrowing, paraphrasing, substitution, deletion and addition. She applied observation as the tool for data collection. She found that literal translation technique was frequently used in the translation of the cultural terms.

Implication of the Review of the Related Literature

All the above mentioned books have helped me and provided me ideas and guidelines to carry out my research though I did not fully depend on them. I studied and analyzed the translation techniques used in translating cultural words of *Jeevan Kada ki Phool*, which has not been done yet. Therefore, the proposed study is the first in its field.

The above reviewed studies are to some extent related to my study. After reviewing these studies, I have gathered lots of information and ideas regarding how to carry out my research. After studying the aforementioned and other related literature, I found that previous researchers have missed the investigation on the translation of English version of "Jeevan Kada ki Phool," an autobiography by Jhamak Kumari Ghimire. Therefore, the review of the related literature made me feel the need to carry out this research study. At the same time, after reviewing all those research works, I developed a concept on research process and methodological tools which are an immense help to conduct my research.

Research work like Niroula (2017) showed that literal translation was the most widely used in translating cultural words. Similarly, Pokharel (2011) showed literal translation was the most used technique and blending was the least used in the translation of cultural terms. Likewise, Adhikari (2012) research work showed that ten different techniques had been employed in translating cultural terms such as literal, transference/borrowing, blending, addition, deletion, claque, substitution, reduction, sense and mistranslation. Thus, the above reviewed studies provided me with lots of ideas.

Similarly, after reviewing the books written by Catford (1965) and Bhattarai (2000) I updated myself about the theory of translation techniques and concept on gaps in translation.

Conceptual Framework

For carrying out this research work, I consulted different theories related to the present research study and literature review and developed my concept/ conceptual framework. Thus, the present research study was based on the following conceptual framework:

Figure 1

Conceptual Framewowrk

```
                        ┌─────────────────────────────┐
                        │    Jeevan Kanda Ki Phool     │
                        └─────────────────────────────┘
                                       │
                                       ▼
┌──────────────────────┐    ┌──────────────────┐    ┌──────────────────────┐
│  L1 (Nepali Version) │───▶│  Cultural Terms  │◀───│  L2 (English Version │
└──────────────────────┘    └──────────────────┘    └──────────────────────┘
                              /              \
                             ▼                ▼
```

Technique of Translation used in the translated version of the book	Gaps Found in Translation

▪ Literal translation
▪ Substitution
▪ Borrowing
▪ Blending
▪ Paraphrasing/definition
▪ Addition
▪ Sense translation
▪ Deletion
	⟩ Linguistic gap e.g.
	  SL term Kishan
	  TL term worker
	⟩ Cultural gap e.g.
	  SL term Kaj Kriya
	  TL term –Last rites

Survey Research Design
tools used for research :
⟩ observation
⟩ note taking

Jeevan Kada ki Phool is an auto biography written by Jhamak Kumari Ghimire in Nepali language. After two years of its publication it was translated into English language by

translators Safal Sharma and Nagendra Sharma. The above shown figure represent s the techniques applied by the translators to translate the Nepali version of the book (L1) to English version (L2). Literal translation, substitution, borrowing, blending, paraphrasing, addition, sense translation and deletion were the techniques used to translate the cultural words from L1 to L2. It also shows the gaps in translation in two kinds of linguistic gap and cultural gap. Observation and note taking were used for the collection of data.

CHAPTER III:

METHODOLOGY

Under this chapter, design and method of the study, population, sample and sampling strategy, data collection tools and techniques, data collection procedure and data analysis and interpretation procedure are included.

Design and Method of Study

To achieve th**e** objectives of the study, I carried out the survey research design. Survey research is the most commonly used method of investigation in education and other social sciences. This research is considered as a new technique that gathers data on a one shot basic and is taken as economical efficient. It represents a wide range of target population.

Survey is identifying principal about the sample design, data collection instruments, statistical adjustment of data and data processing. To define the survey research, various scholars have put forward their unique views. According to Kidder (1981, p.81) "Survey is the best research design carried out in order to find out public operation, and the behaviours and attitudes of different professional to access certain activities and to study certain trends almost at a single point of time". Similarly, according to Hutton (1990), "survey research is the method of collecting information by asking a sat of pre-formulated questions in a pre-determined sequence in a structured questionnaire to a sample individual so as to be representative of a defined population."

Survey research is always carried out in the natural setting. So, I selected this research design because itl provided me reliable and in-depth data to successfully carry out my research work. It aslo helped me to find out the techniques employed and gaps existed in the English version of the book. Nunan (2010, p. 141) suggested the following eight-step procedures of survey research design:

Step 1: Defining Objectives

Defining objectives is the first and most important thing in any research design. Therefore, the first task of any researcher is to define objectives of the study .What does he/she want to find out; should be clearly written in their research work. If they carry out research work without defining objectives it will lead them nowhere.

The main objective of my research was to collect and categorize the cultural terms and analyze the different techniques applied by the translators to translate in TLT. Since gaps in translation are inevitable, this research was done to find out the gaps occurred during the translation of cultural terms from SLT to TLT.

Step 2: Identify target population

This is the second step of survey research design under which target population of the study should be mentioned. For example, students, teachers, etc.

In this research the target population was the cultural terms present in SLT and TLT.

Step 3: Literature review

Under this step, related literature should be reviewed. It helps to know about what others said / discovered about the issues.

For my research, I reviewed studies related to my research done by other researchers.

Step 4: Determine sample

In this step, we need to be clear about the total population that we are going to survey. At the same time what kinds of sampling procedure we are going to use to select those study population, e.g. random sampling, non-random sampling, or mixed sampling are also important.

The sample for my research was the 105 cultural terms selected by using the random sampling procedure. These terms were collected from both SLT and TLT.

Step 5: Identify survey instruments

In this step, we have to generate instruments for data collection, e.g. questionnaire, interview, observation checklist, etc.

I used observation, note taking and checklist as the tools for data collection.

Step 6: Design survey procedures

After preparing appropriate tool for data collection the process/ways of data collection should be mentioned. Thus, in this step we need to be clear regarding the systematic process of data collection.

Step 7: Identify analytical procedures

After collecting raw data it should be analyzed using appropriate statistical and descriptive tools like mean, mode, median and so on.

The data collected for my research was explained and described by using tables and figures.

Step 8: Determine reporting procedure

Finally, after analyzing the data we have to prepare the report of our research. It can be written in narrative way with description.

Thus, survey research is an effective method to collect more valid and reliable data for my research. It is cost effective as compared to other types of researches and has wide and inclusive coverage.

Population, Sample and Sampling Procedures

The population of this study was all the cultural present in the autobiography "Jeevan Kada ki Phool" and its English version "A Flower in the Midst of Thorns". The sample was 105 cultural terms which were selected using simple random sampling procedures.

Study Area/field

The research area of this study was an autobiography "Jeevan Kada ki Phool" and its English version "A Flower in the Midst of Thorns." The field of it was related to techniques of translation and gaps in the translated version of the text.

Data Collection Tools

I used observation,checklist and note taking as the tools for the collection of data. I read and re-read both the Nepali and English version of the biography "Jeevan Kada ki Phool" to get required information.

Data Collection Procedures

For the collection of data, I collected the Nepali and the English version of the book. The Nepali version is titled "Jeevan Kada Ki Phool" wriiten by Jhamak Kumari Ghimire whereas the English version is titled "A Flower in the Midsts of Thorns" translated by Nagendra Sharma and Safal Sharma with editing done by Govinda Raj Bhatarai.At first,I read and re-read the Nepali version and underlined the cultural words and then read the English translation to find out the equivalence of those cultural words. I selected 105 cultural terms from both the books using simple random sampling procedure and listed out the 105 cultural terms in the notebook first from original Nepali version and then their equivalent terms from translated version.

After collecting the required samples for my research, I observed different types of cultural terms so I differentiated them into five categories which are: Ecology, Material Culture, Religious Culture, Social Culture And Conceptual Terms. Once the samples were categorized I presented them in respective tables so as to make the data more clear. The next thing I did was to analyze those terms on the basis of technique used by the translators to translate the terms from SL to TL. The data collected after analyzing and classifying them were again presented in the form of tables with respective headings. Finally , I listed the gaps in the translation that were found between the SLT and TLT with examples.

Data Analysis and Interpretation Procedures

The data collected were analyzed and interpreted both qualitatively and quantitatively. I gave detailed description to justify the findings. At the same time, I used tables and figures and diagrams to support the elaboration.

.

CHAPTER IV:

ANALYSIS AND INTERPRETATION

Under this chapter, the data which were collected from notebook and diary were analyzed and interpreted in order to derive the results of this study.

Analysis of Data and Interpretation of the Results

This section deals with the analysis of data and interpretation of the results. This study was limited to the Nepali version of autobiography ” Jeevan Kada ki Phool” and its English translation titled “A Flower in the Midst of Thorns”. Altogether 105 cultural terms were taken from the selected Nepali version of the book “Jeevan Kada ki Phool” and its equivalent terms from the English version of the same text titled “A flower in the Midsts of Thorns”. In order to fulfill the objectives of the study, those selected cultural terms were analyzed in terms of techniques employed and gaps that occurred in the translated version of the book.

Classification of the Cultural Terms Found in “Jeevan Kada ki Phool”

The cultural terms which are selected from the biography are classified into five different categories of cultural terms which are ecology, material culture, social culture, religious cultural terms and conceptual terms.

Ecology

It refers to the relation of the plants and living creatures to each other and their environment. It includes geographical features such as plants, animals, hills, lakes, seas, forests, winds, rivers, and paddy fields. Table 1 shows 17 ecological terms collected from the SLT and its equivalent term in the TLT. The translators have tried their best to get the closet equivalent terms so that the gaps can be avoided.

Table 1

Ecology

S.N.	SL Terms	TL Terms
1.	bhui	flat earth
2.	basanta ritu	spring season
3.	boka	uncastrated he-goat
4.	sunakhari	orchids
5.	makhamali	*makhamali*
6.	godabaree	*godabaree*
7.	jadibuti	medicinal herbs
8.	tulsi	holy *tulsi*
9.	baali	standing crops belonging to somebody else in neighbourhood
10.	beu	seed
11.	kalila gham	young sun
12.	Jado ko yamma	winter
13.	angerika paat haru	leaves of *angeri*
14.	kuwa dhara	pond or natural spring
15.	kholsa kholsi	tree or bush
16.	mato	soil powder
17.	Padhero	Spring

Material Culture

It includes the man made things which are used in a particular culture. Food, clothes, housing, transport, communication, ornaments and utensils are included in this category. Table 2 represents the material culture terms selected from SLT and TLT by using random sampling procedure. Words like *khoppi, daal* has been directly brought from SLT and used in TLT as the translators were not able to find any equivalent term in the TLT.

Table 2

Material Culture

S.N.	SL Terms	TL Terms
1.	abayas pustika	exercise book
2.	batuko	pot
3.	mala	garlands
4.	paikhana	toilet
5.	kachiya	sickle
6.	baasi bhaat	stale rice
7.	barko	wrap clothes used by mother as a head cover
8.	dhyangro	dhyangro drums
9	dori	lashes and ropes to which animals are tied
10.	thaal botuko	dishes and pots
11.	choya	bamboo straps
12.	tuki	small oil lamp
13.	potay	*potay* beads
14.	daal	*daal*(lentils)
15.	bora	jute sacks
16.	gunyo ka thgna	old racks
17.	katuu	underwear and shorts
18.	khoppi	*khoppi*
19.	dalan	*veranda*
20.	lohota	water pot
21.	tharraa	country liquor
22.	guccha	marbles
23.	pad	office pad

Social Culture

Those terms which are related with social organization and relations between people and particular community work leisure, political administration and artistic organization, customs activities, social traditions sculptures, paintings, carrying, monuments social norms and values, hospital fact are includes in this category.

I selected 30 social culture terms from the SLT and their equivalent terms from the TLT which have been presented in Table 3. These terms are related to the social status of people in the society like *sarki, doom*. Terms like *kaki,fupu, sanima* show the relationship between people whereas words such as *hatbazaar, sampradai* reflects social activities .There are many other social culture words used in the SLT and have been translated in TLT(see Table 3).

Table 3

Social Culture

S.N.	SL Terms	TL term
1.	kalo barna	dark complexion
2.	kaki	aunty
3.	sampradai	a society in which a person is born
4.	hatbazaar	weekly market or bazaar shops
5	fupu	paternal aunt
6.	sanima	mother's younger sister
7.	ghas daura	fetch fuelwood and fodder
8.	ghar kuruwa	alone at home like a kind of caretaker
9.	behuli	bride
10	bhatti	tavern
11.	santan	so many members in family

S.N.	SL Terms	TL term
12.	aputra	sonless
13.	gaad dhan	hidden treasure
14.	tauke nani	baby
15.	pindi	sit near the doorway of the house
16.	baisa	pinnacle of youth
17.	baba	baba darling
18.	sarki	sarki(the shoemaker)
19.	lati	lati, dumbgirl
20.	dandi-biyo	dandi-biyo
21.	maiya saheb	maiya sahib
22.	tika	tika
23.	doom	doom
24.	astaavakra	astavakra
25.	bhariya	labourer
26.	angreji	English
27.	pahuna	guest
28.	papa	sweetmeat
29.	bansha dhanne	lineage
30.	sundari	pretty women

Religious culture

It includes myth, religious belief, name of gods and religious activities and deeply rooted custom, tradition or religion.

Table 4 shows 21 religious culture terms from SLT and their Translated form in TLT. It includes words like *apavitra, kriyaputri,karma , jharphook , kora* and others that show religious aspect of the SLT. Religious culture words are hard to translate because of diferrences in the religious background of SLT and TLT. There are always chances of translation gaps in such cases.

Table 4

Religious Culture

S.N.	SL Terms	TL Terms
1.	apavitra	polluted
2.	Kriyaputri	*Kriyaputri*
3.	karma	*karma*
4.	Jutho barnu	*jutho* ritual
5.	jharphook	*jharphook*
6.	vardan	bestow an alluring boon
7.	moch	afflict the baby with a terminating disease
8.	tapasya	religious penance
9.	paramdham	……………
10.	aatma	soul
11.	paap ko fal	fruits of sins
12.	andhabiswas	superstitions
13.	deuta	Divinities
14.	srapit	Cursed
15.	yamraj	death god
16.	paapi	sinner
17.	kora	…………..
18.	dubo	sacred *dubo*
19.	dashain	*dashain*
20.	rud haru	blindfaith
21	Tantric shakti	*tantric* power

Conceptual Terms

It includes those terms which are non-concrete or whose concept can be given only by definition and are common within the system of language shared by members of a speech community.

I have listed 14 conceptual terms in Table 5 and their equivalent terms used by the translators in the TLT. These terms basically reflect feelings or state of mind or any situation, and are used within the system of language shared by members of same speech community. These terms are a problem to translators as it is very difficult to find the exact equivalent term in TL.

Table 5

Conceptual Terms

S.N.	SL Terms	TL Terms
1.	maun prasanharu	mute questions
2.	shristi ko chakra	cycle of creation
3.	kalila gala	tender cheeks
4.	yantrik duniya	mechanized world
5.	majjako gali	scolded
6.	meri bassai	…………
7.	dumsi ko dulo jasto	…………
8.	dhoko pugunjel runthe	weep to my heart's content
9.	hateh chumban ko barsa	mother's beating
10.	aasu ko barsa jhari	flow of my tears were virtually non stop
11.	aang jiringa hunxa	heart shivers
12.	khakulo	relaxed and liberal
13.	bilas	implore and plead
14.	gorkhe lauro khanxan	beats

Statistical Categorization of Identified Cultural Terms

This section is concerned with the statistical categorization of identified cultural terms. The selected cultural terms were put under different category of cultural terms. As seen in Table 6, most of the cultural terms are related to social culture and material culture terms. Out of total 105 cultural terms which are identified and grouped in different cultural categories, 30 (28.57%) terms are related to social culture. Similarly, 23 (221.9%) cultural terms are related to material culture. Likewise, 17 (16.19%) cultural terms are to related ecology. In the same way, 21 (20%) cultural terms are related to religious culture whereas 14 (13.33%) cultural terms are related to conceptual terms. Hence, it can be said that social cultural terms are mostly used in the book.

Table 6

Statistical Categorization of Identified Cultural Terms

S.N.	Cultural Category	No. of terms	Percentage
1.	Ecology	17	16.19%
2.	Material culture	23	21.9%
3.	Social culture	30	28.57%
4.	Religious culture	21	20%
5.	Conceptual terms	14	13.33%
	Total	105	100%

Note. The percentage of each cultural terms have been calculated out of the total number of words taken for sample i.e 105 culture words.

Techniques Used in the Translation of Cultural Terms

The techniques that were adopted by the translators while translating cultural terms of "Jeevan kada ki Phool" an autobiography by Jhamak Ghimire in its English version titled "A Flower in the Midst of Thorns" are as follows:

i. Literal translation

   ii.   Addition

  iii.   Transference/Borrowing

  iv.   Deletion

   v.   Blending

  vi.   Substitution

 vii.   Paraphrasing/definition

viii.   Sense translation

Literal Translation

Literal translation is SL oriented translation. It is also known as word for word translation. It preserves linguistic meaning of source language text. It focuses on semantic content of source language but neglects pragmatics meaning. It is form oriented translation and makes no sense, especially, in the translation of idiomatic expressions. So, literal translation is the easiest and simplest form of translation which searches close correspondence of meaning between SLT and TLT.

Table 7 represents the cultural terms that have been translated by using literal translation. The table consists of 29 cultural terms from the SLT and their translated term in TLT. The translators have mostly used this translation technique as it searches the closest correspondence of meaning between SL and TL. Words like *behuli, mala, aatma, beu, abyas pustika* are translated into "bride," "garland," "soul", "exercise book"respectively(Table 7). Although literal translation is the most frequently used technique for translation, it cannot totally avoid the gaps in translation for example *kalila gham* is translated as "*young* sun" which shows cultural gap in the translation .

Table 7

Literal Translation

S.N	SL Terms	TL terms
1.	basanta ritu	spring season
2.	behuli	bride
3.	sunakhari	orchids
4.	beu	seed
5.	kalila gham	young sun
6.	mala	garlands
7.	abhayas pustika	exercise book
8.	batuka	pots
9.	baasi bhaat	stale rice
10.	paikhana	toilet
11.	kachiya	sicklel
12.	kalo varna	dark complexion
13.	bhaatima	tavern
14.	gad dhan	hidden treasure
15.	angreji	english
16.	aatma	soul
17.	paap ko fal	fruits of sins
18.	andhabiswas	superstitions
19.	deuta	divinities
20.	srapit	cursed
21.	yamraj	death god
22.	paapi	sinner
23.	shristi ko chakra	cycle of creation
24.	maun prasna haru	mute questions
25.	kalila gala	tender cheeks
26.	yantrik duniya	mechanized world
27.	pahuna	guest
28.	guccha	marble
29.	thaal batuko	dishes and pots

Transference/Borrowing

      Borrowing is also called transference, in which original words, though they are not from the TL, are transferred into the translated text wholly or partly. This technique has the advantage that once the expression enters the target language, it can be used freely in all the contexts and collocation in which it is used in the source language. It is one of the widely used techniques for transmitting the cultural information from SLT into TLT.

      I have listed 12 cultural terms in Table 8 that were translated in TL using Borrowing technique. The translators have borrowed the words like *astavakra, doom, godavari, makhamali from SLT* into TLT to maintain the highest possible equivalence between the SLT and TLT(see Table 8). The translators have used this technique in many places while translating the SLT. This technique has helped the translators to sustain the cultural essence of the original text without causing much gap.

Table 8

Borrowing Technique

S.N.	SL Terms	TL Terms
1.	Astavakra	*astavakra*
2.	Doom	*doom*
3.	Tika	*tika*
4.	Kriyaputri	*kriyaputri*
5.	Maiya sahib	*Maiya saheb*
6.	dandi-biyo	*dandi-biyo*
7.	Khoppi	*khoppi*
8.	Karma	*karma*
9.	Godabaree	*godabaree*
10.	Makhamali	*makhamalai*
11.	jharphook	*jharphook*
12.	dashain	*dashain*

Substitution

It is a technique that is available to a translator in which two cultures display a partial overlap rather than a clear cut presence vs. absence of a particular element of a culture. SL items are substituted by TL equivalent to overcome the translation gap.

As shown in Table 9, there are 15 cultural words that have been translated into TLT using Substitution technique. In this technique, the translators have substituted the original term with TL equivalent terms to maintain the equivalence between SLT and TLT. Words like *bhui ,kaki, bhariya* which do not have the exact term in TL have been translated into "flat eath," "auntie," "labourer" respectively so that the readers of TLT can understand the original idea of the writer(see Table 9).

Table 9

Substitution Technique

S.N.	SL terms	TL terms
1.	dalan	veranda
2.	kuwa-dhara	pond or natural spring
3.	kaki	auntie
4.	lohota	water pot
5.	apavitra	polluted
6.	padhera	spring
7.	bhariya	labourer
8.	bhui	flat earth
9.	aputra	sonless
10.	kholsa kholsi	tree or bush
11.	papa	sweetmeat
12.	bansha dhanne	lineage
13.	rud haru	blindfaith
14.	sundari	preety women
15.	mato	soil powder

Addition

      In this technique of translation, a translator adds some words or items in the target language text while translating any text. Here, translator gives some additional information of the cultural terms of the source language text by suitable addition from the cultural context available in the target language text.

      The terms listed in Table 10 represent the cultural terms from SLT that have been translated by using Addition technique in the TLT. The translators have translated words like *bilas* into "implore and plead," *ghas daura* into "fetch fuelwood and water," *hatbazaar* into "weekly market or bazaar shops"(see Table 10)to make the reader of TL understand the cultural terms and to maintain the cultural feel of the original text.

Table 10

Addition Techniques

S.N.	SL terms	TL Terms
1.	Bilas	implore and plead
2.	pad	office pad
3.	khakulo	relaxed and liberal
4.	hatbajaar	weekly market or bazaar shops
5.	tharra	country liquor
6.	ghas daura	fetch fuelwood and fodder
7.	sanima	mother's younger sister
8.	fupu	paternal aunt
9.	kattu	underwear and shorts
10.	bora	jute sacks
11.	tukki	small oil lamp
12.	choya	bamboo straps
13.	tulsi	holy *tulsi*
14.	jadibutti	medicinal herbs
15.	boka	uncastrated he-goat

Blending

It is a translation procedure in which a single word or phrase is translated with the combination of two or more than two technique. This technique combines part of SL word with a part of TL word in the TL text.

Table 11 represents the terms that are translated using Blending technique by the translators in the TLT. Here the translators have used part of SL word with a part of TL word in the text. The translators have translated the words *tantric Shakti* into "tantric power," *latee* into "latee dumb girl," *dubo* into "sacred dubo" and many others (see Table 11)

Table 11

Blending Technique

S.N	SL terms	TL terms
1.	latee	*laatee*, dumb girl
2.	dubo	sacred *dubo*
3.	sarkee	*sarkee*(the shoemaker)
4.	jutho barnu	*jutho* ritual
5.	tantric shakti	*tantric* power
6.	baba	*baba* darling
7.	angerika paatharu	leaves of *angeri*
8.	daal	*daal*(lentils)
9.	dhyangroo	*dhyangroo*(drums)
10.	poteh	*poteh* beads

Paraphrasing/Definition

This technique of translation transmits cultural message very efficiently and is faithful and comprehensible. Here, source language words are replaced by definition or description. When the translator is unsuccessful to find accurate or near equivalent terms, this technique is

used. If there is gap of information in borrowing or literal translation this technique is used by translator.

Table 12 shows 10 cultural terms that have been translated into their equivalent term in TL using Paraphrasing technique. The translators have provided comprehensible definition of the SL term so that the readers of TLT do not get confuse and get the correct meaning of the text. The translators have translated *baali* into"standing crops belonging to somebody else in neighbourhood*," barko* into "wrapped clothes used by mother as a head cover*," santan* into "so many members in family"(see Table 12) by using Paraphrasing technique. They have provided proper definition to maintain the equivalence between SLT and TLT.

Table 12

Paraphrasing/definition

S.N	SL terms	TL terms
1.	baali	standing crops belonging to somebody else in neighbourhood
2.	barko	wrapped clothes used by mother as a head cover
3.	doori	lashes and rope to which animals are tied
4.	gharkuruwa	alone at home like a kind of caretaker
5.	santan	so many members in family
6.	sampradai	the society in which a person is born
7.	baisa	pinnacle of youth
8.	bardan	bestow an alluring boon
9.	moch	afflict the baby with a terminating disease
10.	pindi	sit near the portico or doorway of the house

Sense Translation

If the translator cannot find the exact SL equivalent term in TL he uses this technique. The TL term gives only sense not the exact meaning. This technique is applied to when the translator is unable to find any equivalent term in TLT.

Table 13 shows 6 cultural words from SLT that have been translated into TLT by using Sense translation as the method for translation. Words like *aang giring hunxa* into"heart shivers," *gorkhe lauro khanxan* into "mother's beating" *aasu ko barsa jhari* into "flow of my tears were virtually non stop"(see Table 13). The translators have used their best to maintain the equivalence in SL and TL without losing the feelings and emotions of original text.

Table 13

Sense Translation

S.N	SL terms	TL terms
1.	ang giring hunxa	heart shivers
2.	tapasya	religious penance
3.	aasu ko barsa jhari	flow of my tears were virtually non stop
4.	gorkhe lauro khnxan	beats
5.	hathe chumban ko barsa	mother's beating
6.	dhoko pugunjel runthe	weep to my hearts content

Deletion

In translation, deletion means the deletion of SL words or expressions when translating them into target language. This technique of translation is a less faithful and often reduces cultural message; though it is comprehensible to readers. In this technique of translation, SL word or expression is omitted in the TL text. A translator decides to delete some items not for faithfulness of translation but to make communication efficient. When

there is lack of appropriate cultural correspondent in TL, the translator has to leave it out. It is not bad if it deduces only marginal element of SL cultural expression.

In the Table 14, I have listed 8 cultural words that have been translated by using deletion technique. Words like dumsi ko dulojasto, meri bassai do not have any equivalent term in the TL language so the translators have deleted them to achieve equivalence between SLT and TLT. Terms like *tauke nani* is translated into "baby" and *gunyo ko thagna* into "old racks" in the TLT, the translators have deleted the word *tauke* . This method is less faithful towards the SLT and reduces cultural message because the readers of the TLT cannot get the real meaning of the SLT.

Table 14

Deletion

S.N	SL terms	TL terms
1.	tauke nani	baby
2.	dumsi ko dulo jasto	…………….
3.	meri bassai	…………….
4.	gunyo ko thagna	old racks
5.	jado ko yamma	winter
6.	majjako gaali	scolded
7.	paramdham	…………….
8.	kora	…………….

Statistical Distribution of Techniques Used in Translation of Cultural Terms

This section is concerned with the statistical distribution of the total techniques of translation used in the text. The selected cultural terms were translated using eight different techniques.

Table 15 shows that, the translators have extensively used literal translation technique while translating Nepali cultural terms into English equivalent. Out of total 105 cultural terms collected for this study, 29 i.e. (27.71%) are translated through literal technique. Similarly, 15 (14.28%) cultural terms are translated through addition and substitution technique. Likewise, 12 (11.42%) cultural terms are translated through borrowing/ transference. In the same way, 10 (9.52%) cultural terms are translated through paraphrasing and blending technique whereas 8 (7.61%) cultural terms are translated through deletion, and lastly 6 (5.71%) cultural term is translated through sense technique.

Table 15

Statistical Distribution of Techniques Used in Translation of Cultural Terms

S.N.	Techniques of translation	No. of terms	percentage
1.	Literal translation	29	27.61%
2.	Borrowing/transference	12	11.42%
3.	Substitution	15	14.28%
4.	Paraphrasing/definition	10	9.52%
5.	Addition	15	14.28%
6.	Deletion	8	7.61%
7.	Blending	10	9.52%
8.	Sense	6	5.71%
	Total	105	100%

Gaps in Translation

When there is no correspondence between SL and TL items, gaps occur in translation. Gaps take place when the concept available in SL terms is not found in TL of vice versa. 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 pattern and conventional beliefs. Crystal(1998,p.346) stated that

"exact equivalence is of course impossible: no translator could provide a translation that was a perfect parallel to the source text… there is always some loss of information". Thus gaps are challenges for a translator and create difficulty to maintain translation equivalence. Some of the gaps found in the translated version of autobiography "Jeevan kada ki phool" are presented below:

Pair- 1

SL - apavitra

TL – polluted

Here, the terms *apavitra* in SL terms refers to things that are considered religiously impure or unethical. It reflects the religious aspect whereas the term "polluted" does not convey the same religious feel. The word "polluted" covers large aspect like polluted surrounding or water or anything. Thus, *apavitra* and "polluted" are not equivalent term. Hence there is linguistic gap.

Pair – 2

SL – paramdham

TL - …………………..

The term *paramdham* is a SL term used in the Nepali version of the book. Here, the SL term means 'someone has died' but the translator of this book has not provided any TL equivalent term which creates linguistic gap.

Pair – 3

SL – kaki

TL – auntie

The term *kaki* in the source language text means writer uncle's wife, it clearly shows the relationship between the writer and the particular person whereas the word "auntie" used

in target language does not clearly show the relationship status. Thus, we cannot find a complete equivalence between the two terms that causes linguistic gap.

Pair – 4

SL – majjako gali

TL – scolded

Here the SL term *majjako gali* refers being badly scolded, this term clearly shows someone is very angry and is scolding the writer, it depicts the level of emotions. However, the TL term "scolded" does not reflects the same level of emotion as it is shown in source language text. Thus, we can find a gap during the process of translation.

Pair- 5

SL – karma

TL – karma

The SL term *karma* is a special Nepali cultural word that means our action, deeds that affects our destiny or fate but the borrowed TL term "karma" cannot carry out the same message to the target language readers so, gap exists in this translation.

Thus, the above explanation shows that there are some linguistic and cultural gaps in translated version of the book. Thus we can say, gaps are natural, universal and inevitable phenomenon that appear in the absence of exact correspondence between SL items.

Summary of Findings

Altogether one hundred five cultures terms were selected from the book "Jeevan kada ki Phool"and its translated version titled "A Floer in the Midsts of Thorns" (Appendix I). Those cultural terms were related to different cultural categories. They were (a) ecology (b) material culture (c) social culture (d) religious terms and (e) conceptual terms.

On the basis of the presentation, analysis and interpretation of the data, the following findings have been summed up as:

⟩ Out of total one hundred five cultural terms, 17 (16.19%) were related to ecology.

⟩ 23 (21.9%) cultural terms were related to material terms

⟩ 30 (28.57%) cultural terms were related to social terms.

⟩ 21 (20%) cultural terms were related to religious terms whereas 14 (13.33%) cultural terms were related to conceptual terms.

⟩ Eight different techniques were used to translate cultural terms. They were literal translation, transference/ borrowing, substitution, definition/ paraphrasing, addition, deletion, blending and sense translation.

⟩ Similarly, it was found that among eight different techniques of translation, literal translation had been found most widely used whereas deletion and sense translation were least used.

⟩ In the same way, it was found that literal translation was used 29(27.61%), substitution and addition were used 15(14.28%), to translate the SL cultural terms into translated version.

⟩ Borrowing was used 12 (11.42%) and both definition and blending were used with same frequency 10 (9.52%) whereas sense translation 6 (5.71%) was used.

⟩ Out of different translation techniques applied by the translator, literal translation technique was the best technique as the translator had used this technique very effectively and frequently.

⟩ Likewise, there had been linguistic and cultural gaps in the translated version, e.g. SL term- *kaki* is replaced by TL term "auntie" and SL term- *apavitra* is replaced by TL term- "polluted" which showed linguistic and cultural gap respectively.

⟩ In the same way, there was total deletion of some SL concepts and meaning in TL term that also created gaps in the translated version of the book, e.g. *paramdham,dumsi ko dulo jasto, kora*

⟩ It was found that translator had borrowed some SL cultures terms into TL terms while translating the text. For example, *doom, karma, kriyaputri,,khoppi.*

CHAPTER V:

CONCLUSIONS AND RECOMMENDATION

This chapter presents the conclusions and findings of the study drawn from the close analysis of the collected data and its recommendation on the different levels.

Conclusions

The present study has been carried out in order to identify and categorize the cultural terms used in the autobiography "Jeevan Kada Ki Phool", to find out the techniques applied in translating cultural terms in English version of the book and to point out the gaps in the translation process. In this study, 105 cultural terms were selected from the original version of the autobiography. Those cultural terms were selected using non-random sampling procedure. Notebook and diary were used as research tools. Hence, after analysis and interpretation of the data which were collected from these research tools, it was found that out of total one hundred five cultural terms, 30 (28.57%) were related to social culture, 21 (20%) were related to religious, 17 (16.19%) were related to ecology. In the same way, it was found that 23 (21.9%) cultural terms were related to material cultures whereas 14 (13.33%) cultural terms were related to conceptual terms. Likewise, it was found that eight different techniques were used to translate cultural terms. They were literal translation, transference/borrowing, substitution, definition/ paraphrasing, addition, deletion, blending and sense translation. It was found that literal translation were used 29(27.61%), substitution and addition 15(14.28%), borrowing 12(11.42%) to translate the SL cultural terms into translated version. Similarly, it was found that paraphrasing and blending 10(9.52%), deletion 8(7.61%) whereas sense translation 6(5.71%) were used. Likewise, it was found that there had been linguistic gaps and cultural gaps in the translated version of the autobiography.

Recommendations

Every research study should have its recommendations in one way or another. So, this research work has also some recommendations. On the basis of the findings of the research the recommendation are made at the Policy, Practice and Future research level. The recommendations on these levels have been presented separately below:

Policy Related

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

） Translation is an emerging field and its influence cannot be avoided in language teaching. So, translation should be done where it is needed.

） Some of the concepts cannot be understood by the students unless they are translated in students" mother tongue. So, translation should be emphasized in language teaching and learning program.

Practice Related

The following practice related recommendations can be made:

） A good translator should always try to search exact equivalence instead of choosing synonym or nearest words.

） Bad or mistranslation must be avoided.

） While translating conceptual terms; short notes, paraphrasing or definition techniques should be used to make clear concept about religious and pragmatic meaning.

） Since gaps in translation is unavoidable the translator should use various techniques of translation keeping in mind that the gaps be least and the message be conveyed correctly.

Further Research Related

The following further research related recommendations can be made:

⟩ The further researcher can conduct a research work on the sentence level of the book "Jeevan kada ki Phool"

⟩ As the present research work is limited to the 105 cultural terms. Other researcher can conduct research work on phrase and sentence level of the book.

References

Awasthi, J.R., Bhattarai, G.R. & Khaniya, T.R.(Eds.)(2011) . *Across languages and cultures*. Editors.

Adikari, t. (2010). *Techniques and gaps In translation of cultural terms: A case of novel "SukarathaPaila"* [Unpublished master's thesis]. Tribhuvan University, Kathmandu.

Bhattarai, G.R. (2000*). An introduction to translation studies.* Ratna Pustak Bhandar.

Bhattarai, A. (2001). *Writing a research proposal. Journal of NELTA*,6(1),45-51.

Bhandari, G.P. (2007). *A study on the techniques and gaps in translation of cultural terms: A case of novel "Basain"* [Unpublished master's thesis]. Tribhuvan University, Kathmandu.

Bhandari, N. (2008). *A study on the techniques and gaps in translation of cultural words: A case of novel "Rupmati"* [Unpublished master's thesis]. Tribhuvan University, Kathmandu.

Bhattarai, N. (2012). *The techniques and gaps in translation of cultural terms: A case of Muna – Madan* [Unpublished master's thesis]. Tribhuvan University, Kathmandu.

Bhusal,C. (2009*). A study of the cultural translation of the novel "Seto Bagh".* [Unpublished master's thesis]. Tribhuvan University

Bell, R. T. (1991*). Translation and translating: theory and practice*. Longman

Catford, J. C. (1965). *A linguistic theory of translation*. OUP.

Crystal, D. (1998*). The cambridge encyclopedia of language*. Cambridge University Press.

Das, B. K. (2008). *A handbook of translation studies* . Atlantic Publishers and Distributers.

Jiang, W. (2000*). The relationship between culture and language*. *ELT Journ*al,*4, 328-334.*

Karki, B. (2006). *The techniques and gaps of translation of cultural terms: A case study of textbook for social studies for grade seven*. [Unpublished master's thesis]. Tribhuvan University, Kathmandu.

Kumar, R. (2005*). Research methodology*. Pearson Education.

Mukherjee, S. (1994*). Translation as discovery*. Orient Longman.

Newmark, P. (1988*). A textbook of translation*. Prentice Hall Europe.

Newmark, P. (1981*). Approaches to translation*. Pergamon Press.

Niroula, P. (2070). *Translation techniques used in translating cultural words from Palpasa Café.* [Unpublished master's thesis]. Tribhuvan University, Kathmandu.

Nunan, D. (2010). *Research methods in language learning*. Cambridge University Press.

Oli, N.B.(2012). *A study on the techniques and gaps in translation of cultural terms: A case of short stories"Vidhrohi"* [Unpublished master's thesis]. Tribhuvan University, Kathmandu.

Pokhrel, D. P. (2011). *The techniques and cultural gaps of translation: A case of novel "Samanantar Aakash"* [Unpublished master's thesis]. Tribhuvan University, Kathmandu.

Richard, J. C., & Schmidt, R. (2010*). Longman dictionary of language teaching and applied linguistics*. Longman.

Sapir, E. (1963*). An Introduction to the Study of Speech*. Oxford University Press.

Thakur, D. K. (2016). *Techniques used and gaps found in translation of cultural terms: A case study of the novel "By the River Piedra I sat down and wept"* [Unpublished master's thesis]. Tribhuvan University, Kathmandu.

Wardhaugh, R. (1986). *An introduction to sociolinguistics*. Basil Blackwell.

Wills, W. (1982). *The science of translation: Problems and methods.* Guntar Nar Verlag

Appendix 1

S.N.	SL TERMS	TL TERMS
1.	bhui	earth
2.	basanta ritu	spring season
3.	boka	uncastrated he- goat
4.	sunakhari	orchids
5.	makhamali	*makhamali*
6.	godabaree	*godavari*
7.	jadibuti	medicinal herbs
8.	tulsi	holy *tulsi*
9.	baali	standing crops belonging to somebody else in neighbhourhood
10.	beu	seed
11.	kalila gham	young sun
12.	jado ko yamma	winter
13.	angerika patharu	leaves of *angeri*
14.	kuwa dhara	pond or natural spring
15.	kholsa kholsi	tree or bush
16.	mato	soil powder
17.	padhero	spring
18.	abayas pustika	exercise book
19.	batuko	pot
20.	mala	garlands
21.	paikhana	toilet
22.	kachiya	sickle
23.	basi bhaat	stale rice
24.	barko	wrap clothes used by mother as a head cover
25.	Dhayngroo	*dhyangroo* drums
26.	dori	Lashes and ropes to which animals are tied
27.	thaal botuko	dishes and pots

28.	choya	bamboo straps
29.	tuki	small oil lamp
30.	poteh	*potey* beads
31.	daal	daal (lentils)
32.	bora	jute sacks
33.	gunyo ko thagna	old racks
34.	katuu	underwear and shorts
35.	khoppi	*khoppi*
36.	dalan	veranda
37.	lohotaa	water pot
38.	tharaa	country liquor
39.	guchaa	marble
40.	pad	office pads
41.	kalo barna	dark complexion
42.	kaki	aunt
43.	sampradai	the society in which a person is born
44.	hatbazaar	weekly market or bazaar shops
45.	fupu	paternal aunt
46.	sanima	mother's younger sister
47.	ghas daura	fetch fuelwood and fodder
48.	ghar kuruwa	alone at home like a kind of caretaker
49.	behuli	bride
50.	bhatti	tavern
51.	santan	so many members in family
52.	aputra	sonless
53.	gad dhan	hidden treasure
54.	tauke nani	baby
55.	pindi	sit near the portico or doorway of the house
56.	baisa	pinnacle of youth
57.	baba	*baba* darling
58.	sarki	*sarkee*(the shoemaker)

59.	lati	*laatee*; a dumb girl
60.	dandi-biyo	*dandi-biyo*
61.	maiya sahib	*maiya sahib*
62.	tika	*tikaa*
63.	doom	*doom*
64.	astavakra	*astavakra*
65.	bhariya	labourer
66.	angreji	english
67.	pahuna	guest
68.	papa	sweetmeat
69.	vansa dhanne	lineage
70.	sundari	pretty women
71.	apavitra	polluted
72.	kriyaputri	*kriyaputri*
73.	karma	*karma*
74.	jutho barnu	*jutho* ritual
75.	jharphook	*jharphook*
76.	vardan	bestow an alluring boon
77.	moch	afflict the baby with a terminating disease
78.	tapsya	religious penance
79.	paramdhan	……………………
80.	aatma	soul
81.	pap ko fal	fruits of sins
82.	andhabiswas	superstitious
83.	deuta	divinities
84.	srapit	cursed
85.	yamraj	death god
86.	papi	sinner
87.	kora	……………
88.	dubo	sacred *Dubo*
89.	dashain	*dashain*

90.	rud haru	blindfaith
91.	maun prasna haru	mute questions
92.	shristi ko chakra	cycle of creation
93.	kalila gala	tender cheeks
94.	yantrik duniya	mechanized world
95.	majja ko gali	scolded
96.	meri bassai	………………….
97.	dumsi ko dulo jasto	…………………
98.	dhoko pugunjel runthe	weep to my heart's content
99.	hateh chumban ko barsa	mother's beating
100.	aasu ko barsa jhari	flow of my tears were virtually non stop
101.	aang jiring hunxa	heart shivers
102.	khakulo	relaxed and liberal
103.	bilas	implore and plead
104.	gorkhe lauro khanxan	beats
105.	tantrik shakti	*tantrik* power