

CHAPTER ONE

INTRODUCTION

This study is entitled 'Linguistic Gaps in the Translated Nepali Novel: Summer Love'. This section consists of general background, statement of the problem, research questions, significance of the study, and delimitations of the study and operational definition of the key terms.

1.1 Background of the Study

Translation is a process of changing speech or writing from one language to another language. It is generally considered as a bilingual activity in which message from one language to another language is rendered. The language from which we translate is called a source language (SL) and the language which we translate into is called a target language (TL). Translation is not a new work. It is as old as human civilization. As the world developed, it created the existence of translation as an obligatory phenomenon. There are different societies in the world and they are made of different cultures. They have their own languages. To fulfill this gap, translation is only the way to break cultural, linguistic, contextual and psychological barriers between such societies.

According to Newmark (1988), translation has its own excitement, its own interest. A satisfactory translation is always possible, but a good translator is never satisfied with it. It can usually be improved. There is no such thing as a perfect, idea or 'correct' translation. A translator is always trying to extend his knowledge and improve his means of expression; he is always pursuing facts and words. He works on four levels: translation is first a science, which entails the knowledge and verification of the facts and the language that describes them here, what is wrong, mistakes of truth can be identified. Secondly it is a skill, which calls for appropriate language and acceptable usage. Thirdly, an art which distinguishes good from undistinguished writing and is the creative. And lastly, a matter of taste, where argument ceases, preferences are expressed, and

the variety of meritorious translation is the reflection of individual differences. Translation is the replacement of a representation of an equivalent text in a second language. Wilss (1982) translation as " a procedure which leads from a written SLT to an optimally equivalent TLT" and emphasizes that it "requires thus syntactic, semantic, stylistic and text pragmatic comprehension by the translator of the original text." He thus uses the term "translation" in contrast to "interpretation" so as to include written text only (as cited in Wagle, 2007, p.3).

Similarly, Kade (1968) points out that translation is characterized by the fixed and stable nature of both the source and target text. A translation may be carried out repeatedly, it may be corrected and checked over and over again; where as in interpretation the ST is expressed only once and mostly orally and the TT can be controlled only partially and can hardly be corrected because of the time pressure conditioning interpretation, especially in the simultaneous form (as cited in Riccardi, 2002). The main aim of translation is to express opinions, thoughts and feeling expressed in source language without losing its originality in target language. Translation is the transformation of a text originally in one language into an equivalent text in different language. Sometimes it is rendering of the information of one language to other dialect of the same languages. It is a multidimensional activity various scholars define translation differently some of them are as follows:

Similarly, Newmark (1981) defines that translation as a craft consisting in the attempt to replace a written message and/or into another language. Moreover, he considers translation as 'craft' which suggests that a translator require skills to carry over various aspects of one text into another in different languages. According to Brislin (1976) Translation is a general term referring to transfer of thought and ideas from one language (source) to another (target), whether the language have established orthography or don't have such standardization or whether on or both language is based on as with sign language of the deaf (as cited in Bhattarai,2000,p.2). He focused on three assumptions about translation. He has referred translation as oral or written form, standard or

nonstandard form of language and thirdly, the sign language of the both languages.

Grauberg (2000) argues:

General assumptions about translation are based on the notion that a source language text can be rendered into the target language in such a way that the surface meaning of the two texts will be approximately the same and the structures of the source language will be preserved. So far as, is possible without seriously distorting the structures of the target language (as cited in Awasthi et al., 2010, p. 4).

As mentioned in the above definition, linguistic meaning is surface meaning. This clearly indicates that translation is a complex process in which both linguistic structure and meaning of the two languages are preserved. To sum up, translation is a procedure which leads from a written source language text to an optimally equivalent target text and requires the syntactic, semantic, stylistic, and text pragmatic comprehension by the translator of the original text.

1.2 Statement of the Problem

Gaps are natural and inevitable in all translation activities. This is because of differences between two languages, cultures, contexts etc. No two languages in the world are same, so while translating we are bridging the gap between the two languages and cultures. Gaps are challenge for a translator and they create difficulty to maintain translation. Translation is process of rendering the meaning of source text into target text. While translating the source text into target text there are gaps between the two languages.

Gaps in translation refer to the absence of any concept available in any sources, i.e. gap occurs when an item available in one language gets absent in another. It

can be both on SL (Source Language) and TL (Target Language). Gap in translation is common and natural as no two languages and the cultures are the same. Gaps occur if concept available in one language is absent in another. Text is composed up of a language and culture within certain context.

It means a text is the combination of language, culture, and the context. Gaps and the context in which the text is composed, gaps are the serious threats in translation as they lead to the untranslatability or may mislead the meaning. According to Catford (1965), translation as the replacement of textual material in one language, (source language) by equivalent textual material in another language (target language). Through the process of translation, the product of translation should reflect the original flavor of the source text.

Translation is an activity of enormous importance in the modern world and is a subject of interest not only to linguistic, professional, amateur translator and language teacher but also to electronic engineer and methodic. Translation has great importance without it; great works of great writers cannot survive. For that reason, translation of literary text is necessary in present day world. While translating a text, the translator has to find out maximum equivalent terms of SL. Generally, those equivalent terms are translated into sentence and word level.

The reason behind selecting the topic "Linguistic Gaps in the Translated Nepali Novel: Summer Love" is to find out the linguistic gaps at structural level in terms of voice system, auxiliaries, prepositions, articles and word order. And find out the types of strategies the translator can use while translating and find out how it can be useful for pedagogical purpose.

1.3 Objectives of the Study

This study had the following objectives:

- a. To identify and analyze the linguistic gaps at structural level between Nepali language and English language in terms of voice system, auxiliaries, prepositions, articles and word order.
- b. To suggest some pedagogical implications.

1.4 Research Questions

This study was oriented towards finding out the answers of the following questions:

- a. What are the linguistic gaps at structural level between Nepali language and English language?
- b. How do they affect in translation while translating SL into TL in case of the selected novel?

1.5 Signification of the Study

The present study on novel 'Summer Love' is expected to provide some insights on the linguistic gaps at structural level of translation. The findings of this study can be useful for the students, translator, and socio-linguists, involved in the field of translation work that is useful for providing text as teaching materials. Especially, this research is very beneficial for those who are engaged in translation of Nepali texts into English. Hopefully, this study is useful for those who are directly or indirectly involved in translation and translation studies.

1.6 Delimitations of the Study

This study was limited to the following delimitations:

This study was limited to the linguistic gaps at structural level, which was found in the novel 'Summer Love'. The linguistic gaps were also limited in following topic.

a. Linguistic Gaps

- Graphological Gaps
 - Phonological Gaps
 - Lexical gaps- Kinship terms, Particles, Reduplication, Onomatopoeic terms
 - Structure Gaps- Tense and Aspect, Articles, Questioning, Voice, Auxiliaries, Prepositions, word order
- b. This study was limited to only Nepali and English version of the novel.
- c. This study was analyzed and identified the linguistic gaps at structural level, which was found in the novel 'Summer Love'.
- d. Only observation technique was used.
- e. This study was delimited in secondary data.

1.7 Operational Definitions of the Key Terms

Translation: The process of changing something that is written or spoken into another language.

Source language: The language from which the translation is done. In this novel, Nepali language

Target language: The language into which the translation is done. In this novel, English language

Cultural gap: The lack of correspondence between ST and TT due to differences in language, culture and contexts.

Target text: The language into which the message is rendered from source texts.

Context: The circumstances that form the setting for an event, statement or idea as formal and informal setting.

Gaps: Gaps refers to the vacuum or space that lies between source text and target text. For this study, gaps are the absences of the concept of source language while translating the novel 'Summer Love' into English language.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

This chapter consists of the review of related theoretical literature, review of related empirical literature, implication of the reviewed literature and conceptual framework of the study are included.

2.1 Review of Related Theoretical Literature

This part consists of the overall theory related to translation, translation evaluation, translation techniques/ procedures, gaps in translation.

2.1.1 An Introduction to Translation Studies

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

Despite this, translation scholarship has a long history and tradition. It has been influenced by the literary, historical and philosophical background in different periods (Riccardi, 2002). Riccardi further argues that any historical survey of the activity of translation should start from the views of both Cicero and Horace on translation. The literatures in translation studies indicate that translation is a Roman invention. The written documents on translation show that it begins from the classical period. During the period, Jewish translation works include the bilingual inscriptions from Assyria and Mesopotamia (3000 BC). In ancient Rome, translation was always done from Greek texts normally as a rhetorical or creative task. Christian translation from Greek into Latin

began in the second century AD with the Shepherd of Hermas and parts of Bible. This suggest, that during the Biblical period translation was mainly used a means to spread the messages of the Bible around the world.

According to Steiner (1975), the history of 'Translation Studies' can be divided into following four periods:

1. From the statements of Cicero and Horace on translation up to the publication of Alexander Fraser Tytler's *'Essay on the Principle of Translation'* in 1791. During this period there was an immediate empirical focus; for the statements and theories of translation stem directly from the practical work of translating.
2. The period up to 1946 is a period characterized by theory and hermeneutic enquiry with the development of a vocabulary and methodology to approach translation.
3. The third period begins with the publication of the first papers on machine translation in the 1940's, and characterized by the introduction of structural linguistics and communication theory into the study of translation. It goes into the 1960's. The approach to translation during the period was linguistic.
4. In the early 1960s, the fourth period has its origins in and co- exists with the third period. This period shows a reversion to hermeneutic almost meta physical inquiries into translation and interpretation. During this period linguistic approach shifted towards function and culture oriented approaches.

According to Munday (2008):

Translation studies have moved from the study of words to text to socio-cultural context to the workings, practices, and 'habitus' of the translators themselves. Even the object of the study, therefore, has shifted overtime, from translation as primarily connected to language teaching and

learning to the specific study of what happens in and around translation, translating and how translators (as cited in Awasthi et al., 2014,p.79).

In general, the study of various issues in any translation activity is known as Translation Studies. It has emerged as a separate academic discipline which discusses the various contentious issues in translation. Its prime goal is to research issues which are central to translation.

James S Holmes's seminal paper '*The Name and Nature of Translation Studies*' (1972) set out to orient the scholarly study of translation. It put forward a conceptual scheme that identified and interrelated many of the things that can be done in translation studies, envisaging an entire future discipline and effectively stimulating work aimed at establishing that discipline. This was a major step to introduced translation studies.

Holmes divides Translation Studies into two groups: 'pure' and 'applied'. The former is concerned with the descriptive study of translation and translation theories whereas the latter is about the practical concerns like translator training, translator aids and translation criticism (1998). Holmes further provides the following twofold objectives of pure Translation Studies.

-) To describe the phenomena of translating and translation(s) as they manifest themselves in the world or our experience, and
-) To establish general principles by means of which these phenomena can be explained and predicted (p.71).

According to Toury (1995), proposed following law or universals of translation:

-) The law of growing standardization- TTs generally display less linguistic variation than STs, and
-) The law of inference- common ST lexical and syntactic patterns tends to be copied, creating unusual patterns in the TT.

Translation Studies has emerged as separate discipline which studies various issues of translation. It is concerned mainly with researching issues, theories and practices of translation. Some of the major issues of discussion in Translation Studies are:

-) Translation equivalence
-) Gaps in translation
-) Culture and translation
-) Translation strategies
-) Content and form in translation
-) Translatability
-) Units of translation
-) Meaning in translation (e.g. idiomatic meaning)
-) Translation shifts
-) Ideology and translation
-) Technology and translation
-) Power in translation
-) Subjectivity and objectivity in translation
-) Globalization and translation
-) Translation and pedagogy
-) Evaluation and translation
-) Authorship , copyright and translation

(As cited in Awasthi et al., 2014, pp. 73- 77)

The discipline 'translation' is old but the 'translation studies' is a new one. The term translation is a bilingual activity, which has been taken as the process of translating the message or idea of one language into another one. The term has been extended to refer to the rendering of the message from one dialect, register or style to another dialect, register or style. Translation is a linguistic activity which comprises the transfer of the meaning of a text in one language and the production of a new, equivalent text in another language. The text of

the language to be translated is called source language text (SLT) and the text of the language in which it is translated is called target language text (TLT). Translation is not only a linguistic activity, It is also a cultural activity and something more. A good translator must not only be at least a bilingual but also a bicultural. Translation is a cross-cultural transmission between two speech groups and is judged by the degree of gratification/ acceptance among the audience of the target language.

Translation in general, is an effort to express opinions, thoughts and feelings of language. This definition clearly focuses on the main aim of translation that is to express opinions, thoughts and feelings expressed in source language without losing its originality in the target language.

Translation is both lingual 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. These constraints include context, the rules of grammar of the source language, its writing convention, its idioms and cultures. Translation is primarily a presentation and secondarily a text of its own.

2.1.2 Translation Evaluation

It is difficult to say whether translation is good or bad. Translation evaluation is the evaluation of translated materials which is solely related to translation criticism. Newmark (1987) states, "Translation criticism is essential link between translation theory and its practice; it is also an enjoyable and instructive exercise particularly criticizing someone else's translation"(p.184). Translation evaluation is one of the problems in translation studies. It is a relative activity. A good translation may not be good for another translator. Good and bad depends on the focus of what the reader wants in translated text. Bhattarai (2012) states, "Translation evaluation refers to the act of examining a translation in order to judge its quality that translation is carried out

individually or by a group with a view to categorizing it as good or bad" (p. 400).

Translation evaluation is an important activity because it improves the competence, expands knowledge and understanding of both source language and target language. It also helps to sort out the ideas about translation.

Translation criticism can be keystone for study of comparative literature or literature in translation. Translation evaluation is done by means of comparison between the original and the translation. Though till now, there are no hard and fast rules or universal rules against which the quality of text should be judged. Tyler (1796, as cited in Bhattarai, 2012, p.19) presents the following general laws for accessing the quality of translation:

- a .The translation should give a complete transcript of the ideas of the original work.
- b. The style and manner of writing should be same character with that of the original.
- c. The translation should have all the ease of the original composition.

In fact, translation evaluation is a matter of headache for its experts and scholars. Evaluating translation may depend partly on the types of the text. For example; translation of instructional manual is different from translation of poetry and political speech. So, both the translator and reader are subjective or objective. Where there is higher the degree of objectivity the better occurs in translation. The techniques discussed so far help, to some extent, to measure the quality of a translated text.

2.1.3 Techniques / Procedures of Translation

A technique used in translation is what can be exactly applied in translation. It may be one or different approaches or method. Whatever may be the case, techniques used in translation are weapons to the translator to cut through the

maze of translation problems. The name 'Translation Studies' has now been adopted to study the production and description of translation. As a young discipline, it has constantly undergone many changes until recently. Different scholars have suggested various techniques of translation. Newmark (1998) states eleven translation procedures. Although he has stated twelve procedures, no single procedure is absolutely helpful to produce perfect translation without any gaps. The procedures proposed by Newmark (1998, p.81) are as follows:

- a. Literal translation
- b. Transference / Borrowing
- c. Substitution
- d. Paraphrasing / Definition
- e. Back Translation
- f. Claque
- g. Blending
- h. Couplet
- i. Naturalization
- j. Addition
- k. Deletion

Language is culture specific. No two cultures are same; it is specific to certain linguistic periphery. There is no any single procedure which is absolutely helpful to procedure a perfect translation without any gap. Various scholars have suggested various techniques and procedures among them some of the usual ones are presented as follows:

A. Literal Translation

It is a translation procedure, which searches for close correspondence of meaning between source text and target text. It ranges from word to word level and sentence to sentence. This translation is SL oriented translation. In this translation, the SL grammatical constructions are converted into their nearest TL equivalents. Literal translation is the easiest and simplest form of translation. It occurs whenever word by word replacement is possible without breaking rules in the target language. It searches close correspondence of meaning between SL and TL as in;

SL	TL
<i>Voli</i>	<i>Tomorrow</i>
<i>Keti</i>	<i>Girls</i>
<i>Estri</i>	<i>Women</i>

B. Transference/ Borrowing

Transference is the process of transferring a SL word to TL text as a translation procedure. It includes transliteration which relates to the conversion of different alphabets, e.g. Russian, Greek, Chinese, etc into English. The words which do not have equivalent terms in TL are borrowed. For example;

SL	TL
<i>Nepal Bank</i>	<i>Nepal Bank</i>
<i>Coat</i>	<i>Coat</i>

C. Substitution

This is not a good procedure of translation because in most of the cases, it creates gaps between SLT and TLT. But in some cases, the translator replaces

the cultural elements by similar words or near equivalent words or generic word/ meaning in TL. For example;

SL	TL
<i>Chhori</i>	<i>Girl</i>
<i>Raksi</i>	<i>Alcohol</i>

D. Paraphrasing/ Definition

In short, definition means reducing the unknown to the known and the unshared to the shared. In translation, SL terms are replaced by the short definition or paraphrase. In other words, additional or clear information is provided for the SL term. When the translator is unable to find accurate or near equivalent term in TL, this procedure is adopted. For example:

SL	TL
<i>Yojana</i>	<i>making plan to do something</i>
<i>Maita</i>	<i>a married woman's parental home</i>

E. Back Translation

Back translation is one of the ways of testing the quality of translation. In this technique, one translates a text from language 'A' into language 'B' then a different translator translates the 'B' text back into 'A' and the resulting 'A' text is compared with the original 'A' text. For example;

SL	TL
<i>Phone</i>	<i>Phone</i>

F. Claque

It refers to the creation of new words in receptor language (RL) on the model of donor language (DL). In this technique, each unit of translation is translated into the equivalent unit in another language. The morpheme, word, phrase, or

even a short sentence is the unit of translation but not idiomatic expression, because it makes no sense. It follows the word order of the SLT. For example;

SL	TL
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<i>Desi keto</i>	<i>desi boy</i>
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F. Blending

In this process, words are coined through borrowing one constituent from the SL and reproducing or translating the other constituent of the construction. In this process, we can find the fusion of two words. For example;

SL	TL
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<i>Devta ko sarap</i>	<i>god's curse</i>
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G. Couplet

The combination of procedures (Borrowing+ Literal translation) is called couplet. It deals with a single problem. They are particularly common for cultural words, if transference is combined with a functional or a cultural equivalent. For example;

SL	TL
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<i>Bidai</i>	<i>farewell ceremony</i>
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<i>Ghanta</i>	<i>temple bell</i>
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H. Naturalization

This procedure succeeds transference and adapts the SL word first to the normal pronunciation, then to the normal morphology (word forms) of the TL for example;

SL	TL
<i>Dipate</i>	<i>dipaitey</i>
<i>Rikute</i>	<i>recruitment</i>

I. Addition

Addition is necessary procedure in the translation of the implicit elements of culture. It makes receiver understand SL cultural items. It makes implicit information explicit. For example;

SL	TL
<i>Gundri</i>	<i>straw mat</i>

J. Deletion

Although deletion is not taken as a procedure in the process of translation, this technique is also used. Generally, it occurs at syntactic level of translation but items omitted are mostly lexical expressions. It creates gaps in translation and it is the last resort to the translator. For example;

SL	TL
<i>Tite pati</i>
<i>Gaudan</i>

2.1.4 Gaps in Translation

Gap in translation refers to the absence of any concept available in any sources, i.e. gap occurs when an item available in one language gets absent in another. It can be both on SL and TL. Gap in translation is common and natural as no two languages and the cultures are the same. Gaps occur if a concept available in

one language is absent in another. Text is composed up of a language and culture within certain context (Awasthi, Bhattarai, Khaniya, 2011).

2.1.4.1 Linguistic Gap

Translation is a bilingual activity. Since translation involves two languages, a translator must have sound knowledge over two languages. To different languages have different grammar, vocabulary, phonetic system, structure and so on. In fact, no two languages are identical. So, gaps that occur due to differences between two languages are called linguistics gaps. We can observe linguistics gaps at different levels of language. They are presented below:

I. Graphological level

Since no two languages are identical, two languages vary in terms of their graphological system too. Graphemes available in one language may be absent in another language. In this regard, Awasthi et al. (2014, p. 106) give the following example:

SL: A to Z photo studio (English)

TL: *ka gya photo studio* (Nepali)

SL: ABC tent service (English)

TL: *ka, kha, ga, tent sewa* (Nepali)

II. Phonological Level

According to Kshetry (2068, p. 49), English has 44 phonemes (20 vowels and 24 consonants) but Nepali has 48 phonemes (12 vowels and 36 consonants). Translation of phoneme which is absent in one language but present in another creates gap. We can see that translating /kh/, /th/, /gh/ are difficult into English because English has no /kh/, /th/, /gh/ phonemes. Such sounds are allophone in English but phonemes in Nepali. For example:

SL: *khasa bajar*

SL: *thakuri hotel*

III. Lexical Level

A lexical item available in one language and absent in another language creates serious problem in translation. In other words, some lexical items available in SL may not available in TL. For example, Nepali onomatopoeic words *jhwamma*, *chwassa*, *takka*, etc. and reduplicated word like *bhat-sat*, *pan- san*, etc. do not have equivalent terms in English. Furthermore, lexical gaps can be classified into following eight categories.

a) Lexical Gaps in Kinship Terms

A remarkable gap is in kinship terms. Interestingly, Nepali has large number of specific terms to address the specific kinship relation. For example:

SL	TL
<i>buwa</i>	father
<i>baba</i>	
<i>kaka</i>	uncle
<i>mama</i>	

b) Lexical Gaps in Particles

The use of particles makes SLT more natural and impressive but they are not found in TL which results into gaps. For example:

SL	TL
<i>lai bari lai</i>
<i>kyare</i>

c) Lexical Gaps in Reduplicated Terms

A large number of reduplicated terms which are found in SL do not have equivalent items in TL. For example:

SL	TL
<i>bajagaja</i>
<i>pansan</i>

d) Lexical Gaps in the Honorific Terms

The honorific terms of Nepal are replaced by neutral terms in English. For example:

SL	TL
<i>batai dinosna</i>	could you tell.....?
<i>bhani dinosna</i>	could you tell.....?

e) Lexical Gaps in Pronouns

There are limited numbers of Pronoun in English. For example:

SL	TL
<i>tapai</i>	you
<i>hajur</i>	you

f) Lexical Gaps in Gender Specific Terms

Gender specific terms are variable in SL but absent in English. For example:

SL	TL
<i>thin</i>	was
<i>thie</i>	was

g) Lexical Gaps in Verbs

The SL text has number of compound verbs which are not found in English.

For example:

SL	TL
<i>sikai dinu bhayo</i>	taught

h) Lexical Gaps in Onomatopoeic Word

Nepali onomatopoeic words do not have equivalent terms in English. For example:

SL	TL
<i>bhusukka</i>
<i>jhwamma</i>

IV. Structural Level

In structural level, there are voice system, auxiliaries, prepositions, articles and word order. For example, Nepali has three voice system: Kartibachaya (agent dominant), Karmabachaya (patient is dominant) and Bhabbachaya (meaning is dominant). In English, there are two types of voice: active voice and passive voice. The active voice is equivalent to Nepali kartibachaya and passive voice is equivalent to karmabachaya. But there is no equivalent term of bhabbachaya in English. For example:

Nepali	English
Kartibachaya	Active voice
Saaya le ketab padhi	Saaya read a book
Karmabachaya	Passive voice

Sir bata puraskar badiyo	Prize was distributed by sir
Bhabbachya	no voice
Aphu ta sutiyo	I slept

In Nepali, there is no any auxiliary verb but English has fixed numbers of auxiliaries. Such absence and presence of auxiliaries create gap. For example; in Nepali, hami aja ghumna janchhau, but in English, we will go to visit today.

About prepositions, English prepositions are Nepali postpositions. Nepali uses prepositions attached with the nouns, but English uses preposition as a separate particle before nouns. For example;

ST (Nepali): Tebalmathi kalam chha.

TT (English): There is a pen on the table.

About articles, English has definite (the) and indefinite (a/an) articles. But in Nepali language, there are no articles so problem becomes more serious than translating from English into Nepali. For example: ST (Nepali): hamile upanyas padhanuchha. TT (English): we have to read a novel. And about word order, the Nepali and English languages are different in their word order. English uses S+ V+ O order, where as Nepali uses S+ O+V order. For example; ST (Nepali): ma kitab padhchhu , TT(English) : I read a book.

2.1.4.2 Extra- linguistic Gap

A text is both linguistics and extra- linguistics. Pragmatics plays a crucial role in formation of a text. The context is jotted down in linguistic signs and symbols while composing a text. This is why; pragmatics should also be translated while translating the semantics of the text. The writer, the setting and other non- linguistic factor are associated while composing a text. Pragmatic gap occurs when there lies problem of correspondence between context of SL and TL text. A text condition real world knowledge, text intended knowledge

and contextual knowledge. Extra linguistic gap occurs while the translator fails to transfer these types of knowledge in the target language.

2.1.4.3 Cultural Gap

Culture means the set of beliefs, attitude, customs, social behavior, habits of member of the particular society. It is obviously different from another society or culture group and it creates gaps or loses meaning in translation. It may have the belief and concept in one culture but another lacks which is called cultural gap. In translation, one does not translate languages.

Culture is an inseparable part of language. Translation is more cultural and less linguistic activity. The degree of complexity in translation is determined by how close the two (SL and TL) cultures are. Cultural gaps exist if there is a vast difference between the SL and TL culture. Culture includes foods, habits, festival, rituals etc. cultural gaps make translation impossible. So, it needs further explanation to make its readers easy to understand the concept. For example; jatra, damijakhakri, bartbandha etc.

2.1.4.4 An Overview of the Novel, Summer Love

The novel 'Summer Love' is written by Subin Bhattarai. He has a Master's in Environmental science and teaches at different colleges. He is the author of Kathaki Patra, a collection of short stories and two bestselling novels: Summer love and its sequel, Saaya. He writes a weekly column for Saptahik.

Pratima Sharma is the translator of this novel. She translated Nepali text into English text. It was published in 2012 by Fine Print Art. This novel is described about love story between two lovers Atit Sharma and Saaya Shakya. Basically the environment of TU, and college days were described very romantically. They were students of the Central Department of Environmental Science at T.U. Atit is curious to find out the entrance topper Saaya, who also has the same way back home as Atit. At that time, they fall in love but as the college

finishes, Atit has to go to Dhangadi and Saaya has to go Norway. He meets his friend at that moment and tells the story as it happened.

This novel has tried to express modern age love story, which is not long life and pure. Because the main character Saaya is modern girl, she did not in one thing and she said that the world is dynamic and everything is changeable. She also said that love is like a game of cards, sometimes you get it and sometimes you loss it. But another main character is Atit Sharma, he is pure and devoted lover. He loved her very much and started to love her from the beginning of college but finally his love story is not success.

2.2 Review of Empirical Literature

There are a number of texts which have been translated from Nepali to English and vice versa. And there are many research studies done on the field of translation but no any research studies done on the field of translation but no any research has been carried on the linguistic gaps found in the Nepali novel 'summer love'. The following are the related research of translation studies.

Bhattarai (1995) in his Ph.D. thesis entitled " In Other Words: Sense Versus Word as a Unit of Literary Translation (with special reference to Nepali English poetic texts)" has made an attempt to present the historical background of translation process and products of translation traffic between Nepali-English language pair in particular. He has observed the processes, difficulties, techniques of equivalence and evaluation on practical experience and also identified the problems of equivalence. He has found out the most imperfect translation results due to misreading or misinterpretation of the source text. He also remarks that interest to people in bidirectional, horizontal translation and awareness towards literary translation is growing.

Adhikari (2003) conducted a research study on "Translation of Techniques: A Case of Text Book for Science". He has collected 200 English scientific terms to find the techniques and linguistic problems while translating them into Nepali, 50 terms each from Physics, Chemistry, Biology, Geology and

Astronomy and their Nepali translation. The techniques in his research are literation, paraphrasing, transliteration, hybrid formation, loan creation and borrowing. Literal translation has been found as the most widely used technique in his research.

Similarly, Rimal (2008) conducted a research on "Analysis of Translational Shift and Strategies used in Translating Culture in the Drama Masan". The main objective of the study was to find the best method of translating the text. He attempted to analyze translational shift and strategies from cultural perspective. To accomplish the objective of the study, he collected data from secondary sources. He applied non-random judgmental sampling procedures to collect data. He extracted the data from a Nepali translated version of the drama Masan and its English version (Cremation Ground). His major finding was, among the translation procedures, the best translation method was to be the one which allows the translator to utilize 'notes'.

Osti (2008) carried out a research on "A study of The Cultural Terms in The Translated Version of 'Anido pahadsangai'". The main purposes of her study were to identify and classify the cultural terms used in the novel, as to find out the techniques and the frequency of different techniques of translation. She applied non- random judgmental sampling procedures to collect data. She used secondary sources of data. She found the literal translation was the most widely used technique of translation of cultural terms and blending was the least used technique.

Sapkota (2010) carried out a research under the title "Techniques of Translating Metaphors: A case of Muna Madan". Her objective was to find the best technique of translating metaphors. She only used secondary sources of data. She employed the purposive sampling procedures. She selected 60 metaphors from the text and she attempted to find out the different technique employed in translating metaphors. Her major findings were; there is no exact technique of translating metaphors, so translator used different techniques while translating

metaphor according to nature of the text and 'conversion of metaphor to sense' technique which are mostly used in translation.

Adhikari (2011) carried out a research entitled 'Word level Equivalence: A case of "Sukratka paila"'. The main objective of his study was to find out techniques and frequency employed in translating Nepali cultural words in the English version of the novel. Another objective was to point out gaps in the translation. He used observation as the tool for data collection. He used non-random sampling procedure to select the cultural words on the basis of five cultural categories and selected 200 cultural words from the Nepali version and their equivalent terms. He counted frequency of those selected cultural terms and gaps caused by different reasons of this novel. The finding of the study showed that ten different techniques were employed in translating cultural terms. Literal translation had highest and mistranslation has lower frequency.

Similarly, Shrestha (2011) carried out a research entitled, "Techniques of Translating Cultural Terms: A case of Sani's valour". The main objective of his study was to find out the techniques employed in translating cultural terms and to find out the frequencies of different techniques use in translation. To obtain those objectives he used descriptive, exploratory and analytical procedures along with qualitative data and observation was used as tools for data collection. By following judgmental sampling procedure, he collected Nepali cultural terms used in novel with their equivalent terms in English. The major finding of this study was that thirteen different techniques had been employed by the translator in translating cultural terms. Literal translation was frequently used while translating.

Tamang (2011) conducted a study entitled "Determining Semantic Equivalence: A case of Translated Religious Text, The Purpose Driven Life". The main objective of the study was to observe the semantic equivalence in terms of religious text. He collected required data from secondary sources. The ST and TT have been purposefully selected for the research study. He analyzed

the semantic equivalence through sentence level between the source text and the translated text. He found that noun phrase in TT. He also found that grammatical form and function of exclamatory sentences of ST is translated into assertive sentences with different grammatical form and function.

Kalakheta (2012) has carried out a research on "Translation of Legal Terms: A case of the Muluki Ain (General Code)" to find out the techniques involved in the translation of legal terms and difficulties. He collected 100 legal terms from both Nepali and English version of technical text using non-random/judgmental sampling procedure. The data were analyzed by using statistical tools. The findings of this study showed that six different procedures were used translating legal terms where literal translation was the most and hybrid formation was found to be the least used technique of translation. Some implications were also given to avoid the problems of cultural gap.

Bhatt (2013) in her research entitled "The Terminological Equivalence of Translated Technical Text: Education Act 2028". She aimed to find out to determine the degree of equivalence of the terminologies used in the translated technical text. She collected 40 terms by using non-random purposive sampling procedure. The data were collected using observation and check list. Her research study shows that the selected terminologies were found having six different degree of equivalence. They were optimum, near optimum, partial, poor, mistranslation and zero equivalence. Her findings also showed that most of the terms fell under the optimum translation and least of the terms fell under mis, poor and zero translation.

Thapa (2015) has carried out a research on "Techniques and Gaps in Translation of Cultural Terms: A case of novel Modiain". The main objectives of the study was to find out the techniques and their frequency employed in translating Nepali cultural terms into English and point out the gaps in the translation process. He selected one hundred fifty cultural terms from Nepali and English version of 'Modiain' were selected as a sample. He selected those

terms using purposive non-random judgmental sampling procedure to fulfill the objectives of the study. The tools for his data collection were observation and check list only. The finding of the study was to see the techniques, gaps and cultural terms in found in target text while translating the source text. He concluded that eighteen gaps are found to be employed among 150 cultural words. These gaps are caused by linguistic, extra- linguistic and conceptual differences between SL and TL.

Khanal (2016) carried out a study entitled " Translation of Metaphoric Expressions from Nepali into English: A case of "Sukaratka Paila". The main objective of his study was to find out correspondence in translation of metaphoric expressions and the aesthetic aspect of translation being used while translating the metaphoric expressions from source text Sukaratka Paila into translated text Socrates Footsteps. He collected required data from secondary sources. The ST and TT have been purposefully selected for the research study. He analyzed the metaphoric expressions through sentence level between the source text and the translated text. His finding shows that there are three types of different techniques of translating metaphorical expressions. There are 57 metaphoric expressions, 66.67percent were translated by using this technique. And there is no use of null correspondence technique found while translating the metaphoric expressions from source language to target language. The techniques such as literal translation, substitution and borrowing of the words and phrases were found in translating all the metaphorical expressions.

2.3 Implication of the Review of the Study

This task helps to bring the clarity and focus on research problem, improving methodology and contextualize the findings. It is also beneficial for gaining the theoretical and practical knowledge from the research. No doubt, the review opens the track to reach up to destination. All the above researches carried out by different researchers are equal value in their respective fields. Bhattarai (1995), Adhikari (2003), Adhikari (2011), Bhatt (2013), have described about

the translation, cultural and technical terms with their techniques as well as gaps in translation of source text into target text. All researchers have used different techniques as literal translation, hybrid formulation, paraphrasing, borrowing etc to translate those cultural and technical terms. They conclude that without using any techniques, translation cannot be possible. Their findings also shows that the compensation of gaps only possible by using appropriate technique while translating SL and TL.

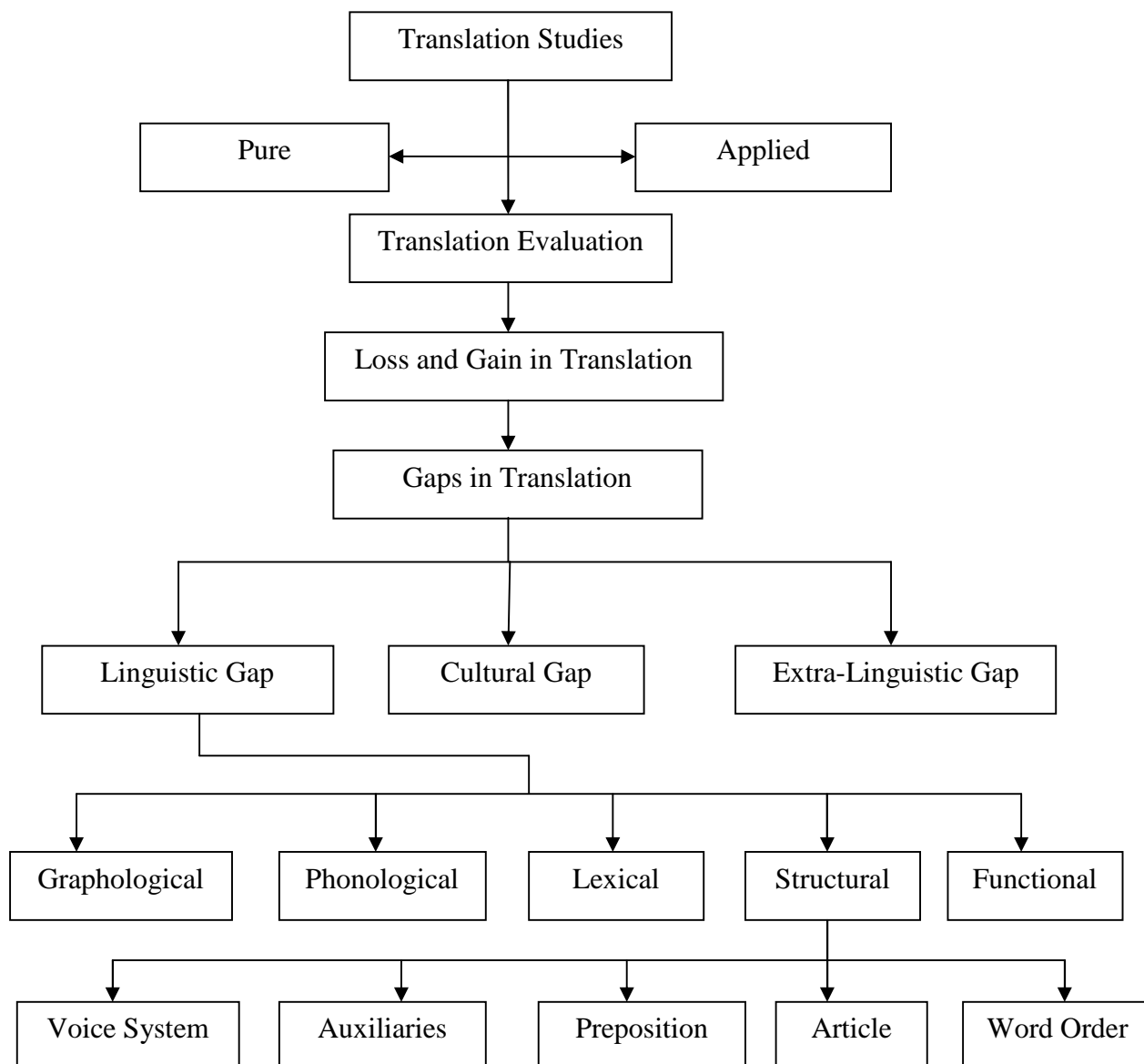
Similarly, Osti's (2008) thesis gave me the ideas of classifying cultural terms as well as metaphoric expressions. It also helped me evaluating translation of cultural terms literally.

Similarly, Sapkota's (2010) thesis gave me the ideas of generating topic, improving methodology and contextualizing the finding for my research work. And Tamang's (2011) thesis helped me to evaluate semantic equivalence from sentence level between source text and translated text. This also helped me to maintain from function relation and its translation to correspondent the meaning.

More than that, the above mentioned literature review helped me in focusing research problem, improving methodology and contextualizing my findings.

2.4 Conceptual Framework

The study on "Linguistic Gaps in the Translated Nepali Novel: Summer Love" was based on the following conceptual framework:



This study aimed to find out linguistic gaps at structural level in the case of the novel 'Summer Love'. Here, gaps in translation have been divided into linguistic gaps, cultural gaps and extra linguistic gaps. Similarly, linguistic gaps are also divided into graphological, phonological, lexical, structural and functional. My study was based on structural level in terms of voice system, auxiliaries, preposition, article and word order.

CHAPTER THREE

METHODS AND PROCEDURES OF THE STUDY

This chapter consists of design and method of the study, population sample and sampling strategy, data collection tools and techniques, data collection procedure and data analysis and interpretation procedures were included.

3.1 Design and Method of the Study

While carrying out any research work, researchers have to follow a certain research design. There are different research designs, such as experimental, quasi- experimental, survey, historical, ethnographic, case study, action research and so on. Among them, this research study is based on survey research design. Survey research is most commonly used method of investigation in educational research. Therefore, survey research design is considered most reliable to the present study. To define the survey research, various scholars have put forward their views.

Similarly, According to Cohen and Manion (2010, p. 206), survey is the most commonly used description method in educational research and may vary in scope from large scale studies carried out by a single researcher. The purpose of survey research generally to obtain a snap- shot of condition, attitudes and or events at a single point of time.

Similarly, the main purpose of a survey is to obtain as snap- shot of conditions, attitudes and or events at a single point of time. Survey is always done in the natural setting. So, I have selected this research design because it is provided me an authentic and reliable data to complete my research work. It helps me to find out "Linguistic gaps in the translated Nepali novel: *Summer Love*".

3.2 Population, Sample and Sampling Strategy

The population of this study consisted all the linguistic terms used in Nepali and English version of 'Summer Love'. One hundred linguistic terms were selected as the sample of this study from the novel 'Summer Love'. In this study to fulfill the objectives of the study I used purposive non- random judgmental sampling procedure.

3.3 Study Areas / Field

English translated version of Nepali novel 'Summer Love' was researched area of this study. Linguistic gaps at structural level between English language and Nepali language in translated novel 'Summer Love' were the field of this study.

3.4 Data Collection Tools and Techniques

Both Nepali and English version of novel 'Summer Love' were read and re-read to get required information. The tool for data collection was observation checklist. By the help of the tool require linguistic terms from both Nepali and their equivalence terms in English version were collected.

3.5 Data Collection Procedures

The following stepwise methodological procedures had used to collect the required data.

- I. I collected the Nepali (original text) and English (translated text) of the novel 'Summer Love'.
- II. I went through the both text Nepali and English version again and again.
- III. Then, I underlined the linguistic terms in both Nepali and English version of novel 'Summer Love'.
- IV. I made a list of 100 terms from Nepali and English version and their equivalent terms used in the English version.

- V. I analyzed and evaluated the translated linguistic terms on the basis of meaning, faithfulness to the original in all versions.
- VI. I identified the gaps and described them differently which was found between SLT and TLT.
- VII. Then, I categorized those linguistic terms into five different categorizes. They were voice system, auxiliaries, preposition, articles and word order etc.

3.6 Data Analysis and Interpretation Procedures

The collected data were analyzed by putting them into different structural categories as stated in appendix I and interpreted with quantitative and qualitative in nature. So, data were interpreted descriptively. For statistical data, simple statistical tools as tables and illustration were used in the study for systematic presentation.

3.7 Ethical Considerations

Ethical consideration refers to the values that a researcher has to follow during the research process. It is an essential part of any researches. The following were the ethical considerations for this research:

- i. The authors whose works were consulted during the study were acknowledged.
- ii. The data were reported honestly and carefully.
- iii. The analysis was done being aware of linguistic gaps at structural level in the case of the novel 'Summer Love'.
- iv. There was due respect to the writer and the translator of the novel 'Summer Love' i.e. respect for the intellectual property.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF DATA

In this chapter, I have presented the analysis and interpretation of data which were collected from the two versions of the novel. The raw data were analyzed and interpreted with mixed design. This section deals with the analysis and interpretation of the data obtained from original and translated versions, i.e. English and Nepali versions of the novel 'Summer love', which was written by Subin Bhattarai and translated by Pratima Sharma and published by Fine Print Books Publication, Kathmandu. The collected data were presented, analyzed and interpreted under the following headings:

4.1 Description and Classification of Structural Gap

The governing rules to generate sentences are different between languages. We can make an observation of this fact while comparing Nepali and English languages. Bhattarai, et al., (2014, p.107), has classified the structural gaps of the language into five distinctive types, i.e. voice system, auxiliaries, prepositions, articles and word order. They have been discussed as follows:

4.1.1 Voice system

Nepali language has three voice system; Kartribachya (agent is dominant) ; Karmabachya (patient is dominant) and bhabbachaya (meaning is dominant). But English language has only two types of voice: active voice and passive voice. The active voice is equivalent to Nepali kartribachya and passive voice is equivalent to karmabachya. But there is no equivalent term of bhabbachya in English. Here, an example: *khoi, aafu ta newar ki chhori pare* (Nepali). *No idea, I'm a Newar girl* (English).

Kartribachya (Active voice)

Pair 1

ST : *Hami deck bata observation lounge chhireyu.*

TT : *We went back into the observation lounge.*

In this example, there are two words which are indicated to agent such as hami (Nepali language) and we (English language). That is known as kartribachya (active voice). Here, the translator has used literal translation and tried to maintain semantic meaning and equivalence between them.

Pair 2

ST : *Shipma sajha saat baje ra nau baje 'fantasy show' hudoraichha.*

TT : *The fantasy show began at nine.*

In this example, there is missing some words of ST into TT because one to one translation is impossible. So in these sentences 'fantasy show ' is known as agent. The translator has tried to maintain the meaning and semantic equivalence between them.

Pair 3

ST : *Ramakant yadav ko class thiyo.*

TT : *Ramakant yadav was taking our class.*

Here, the translator has been successful to maintain the semantics equivalence since both the texts (ST and TT) convey the similar meaning. In these sentences, Ramakant yadav is known as agent.

Pair 4

ST: *Volipalta, saaya shakya patto lageu.*

TT: *The next day, I discovered Saaya Shakya.*

Here, the translator has been successful to maintain the semantics equivalence since both the texts (ST and TT) convey the similar meaning. Here Saaya Shakya is known as agent.

Pair 5

ST: *Usle vani, 'voli samma decision dinchhu'.*

TT: *I'll give you my answer tomorrow, she said.*

In this pair, the translator has used back translation because the word 'decision' is translated as 'answer' in the TT. And the meanings of both sentences have similar and semantic equivalence as well.

Karmabachya (Passive voice)

Pair 6

ST: *Mero ticket thiyo general class ko.*

TT: *The ticket was of general class.*

In this example, the translator has used naturalization techniques to translate these sentences because 'ticket' and 'general' words are used in both sentences without any change. In karmabachya (passive voice) patient is dominant. Here, 'general class' is known as patient in this example. And both sentences convey the same meaning.

Pair 7

ST: *Timi sangai vayako vaya ajha kati ramailo hunthyo.*

TT: *It would have been perfect if you were here.*

Here, the translator has used literal translation to translate ST into TT. So, '*ajha kati ramailo hunthyo*' were translated as '*it would have been perfect*', so this is known as patient dominant. The translator has tried to convey the same

meaning in TT but here, no one to one correspondence between ST and TT in words level but they seem more equivalent in meaning/ sentence level.

Pair 8

ST: *TU ko coronation garden ma matra simit raheko hamro dating.*

TT: *The boundaries for our dates, which had been limited to the coronation garden of TU.*

In this example, the translator has tried their best to make TT equivalent semantically with ST. Here, coronation garden of TU is related with patient. So, it is known as karmabachya (passive voice).

Bhabbachya (No voice system)

ST: *Khoi, aafu ta newar ki chhori pare.*

TT: *No idea. I'm a Newar girl.*

Moreover, '*I'm a Newer girl*' cannot be changed in any voice system. It has a complete meaning in ST and TT but if we change it into any voice system it will be meaningless. The translated text is successful in maintaining the semantic equivalence and meaning in both sentence levels.

4.1.2 Auxiliaries

In Nepali language, there is not used any auxiliaries verb but English language has fixed numbers of auxiliaries. Such absence and presence of auxiliaries create gaps in translation. For example:

Pair 1

ST: *Katha ta sunaula, usle vaneu.*

TT: *I'll tell you the story, he said.*

In this pair, in the source text, there is no used any auxiliary but in the target text, there is *will* auxiliary. So while translating source text into target text,

auxiliaries play significant role in translation and it creates gap in structural level. But the translator has tried to maintain semantic equivalence between both sentence levels.

Pair 2

ST: *Teso vaya aaja dinner pani masangai garnuhola.*

TT: *Then, I would like to request that you have dinner with me tonight.*

Therefore, source text has not used any auxiliary but target text has *would* auxiliary, so it creates gap in translation. The translator has used borrowing techniques to translate source language. Another thing is that the translator has tried to maintain semantic equivalence and meaning because one to one correspondence between the languages is impossible.

Pair 3

ST: *Usle vaneu, raat chharlangai pani hunasakla.*

TT: *It might take all night, he said.*

Similarly, we can see the clearly differences between ST and TT. In source text, there is no any auxiliary but in target text, there is *might* auxiliary. And the translator did not translate the word '*chharlangai*' into TT because it is pure Nepali word. So the translator has tried to maintain semantic equivalence and meaning of both sentences.

Pair 4

ST: *Chhotakarima sunaunus na.*

TT: *You can shorten the story.*

In this example, the translator has tried to maintain semantic equivalence and meaning of both sentences because one to one correspondence between ST and TT in words level impossible. Here, there is not used auxiliary verb in ST but *can* auxiliary is in TT. So it creates gap in translation.

Pair 5

ST: *Usle vaneu, baru nau bajeko fantasy show herne ho ki vanera.*

TT: *We could watch the fantasy show at nine tonight, he said.*

In this example, there are two words in ST such as 'nau' and 'fantasy show' are translated into TT as 'nine' and 'fantasy show' because translator has used literal translation. Another thing is that *could* auxiliary is not used in ST but TT, that's why gap is occurred.

Pair 6

ST: *Ma vane, raatai chharlangai ta kina parnupareu.*

TT: *We don't have to spend all night, I said.*

Here, in source text, there is not used any fixed auxiliary but target text has fixed *have to* auxiliary. So while translating the ST into TT, it creates gap. So, the translator has tried to maintain semantic equivalence and meaning of sentences in both languages.

Pair 7

ST: *Hamilai keti harule here.*

TT: *The girls would look at us.*

In this pair, there is not used any auxiliary verb in source language but target language has fixed *would* auxiliary. So translating source language into target language auxiliary create gap. But translator has tried to maintain semantic equivalence and meaning in both sentences.

Pair 8

ST: *Aaja naayaka keti madhey voli jo thapinchha tyhi saaya ho.*

TT: *The new addition to our team will be saaya.*

In this example, the translator has used auxiliaries in target language but not in source language. Because auxiliaries do not use in Nepali language so auxiliaries create gap in translation. But the translator has tried to maintain semantic equivalence and meaning in both sentences.

4.1.3 Prepositions

English prepositions are Nepali postpositions. Nepali uses prepositions attached with the nouns, but English uses prepositions as a separate particle before nouns. For example:

Pair 1

ST: Maile jacket lagayn.

TT: I put on warm clothes.

Here, in source text, prepositions are used attach with noun 'maile' but in target text prepositions are used as a separate particle before noun. So it creates gap in translation. But the translator has translated text successfully in maintaining the semantic equivalence in both sentences level.

Pair 2

ST: Oslo central gayara te- ban kurna lagyn.

TT: I waited for the Te- ban at Oslo central.

In this example, there is not used any prepositions in source language but in target language there are 'for' and 'at' prepositions used. So while translating source language into target language it creates gap. But translator has translated text is successful in maintaining the semantic equivalence and meaning in both word level as well as sentence level.

Pair 3

ST: *Upani Norway nai jana lagdairaichha.*

TT: *She too was going to Norway.*

In this example, there is 'pani' preposition used with 'u' noun in source language. But in target language, there is 'to' preposition used before noun. So translating source language into target language prepositions create gap. But the translator has translated text is successful in maintaining the semantic equivalence and meaning in both sentence level.

Pair 4

ST: *Saayako college thiyo university of Oslo.*

TT: *Saaya went to the University of Oslo.*

In this example, there is used 'ko' preposition attached with noun in source text but in target text preposition is used as a separate particle. So it creates gap in translation. Here, the translator has translated text is successful in maintaining the semantic equivalence and meaning in both sentence level.

Pair 5

ST: *Saayasita Skype mai kura hudai thiyo.*

TT: *I was talking to Saaya on Skype.*

In addition, there is used 'sita' preposition attached with noun in source text but in target text prepositions are used 'to' and 'on' as a separate particle. So it creates gap in translation. And the translator has tried best to preserve the whole semantic equivalence and meaning in both sentence level.

Pair 6

ST: *Ahile ma gayn, kam chha.*

TT: *I need to go now. I have work.*

In this example, it is showed that target language has a preposition but source language, there is not used any preposition. So it creates problem while translating SL into TL. But the translator has tried to maintain the semantic equivalence and meaning in both sentences.

Pair 7

ST: *Inform garna vyaena.*

TT: *I didn't have the time to inform you.*

Furthermore, it is also clear that in source text, there is not used any preposition in SL. But in target text, there is 'to' preposition used before noun. That is the difference between ST and TT. The translator has used borrowing techniques and tried to maintain semantic equivalence and meaning between both sentences level.

Pair 8

ST: *Antima madhusudhan lai vanne yojana banay.*

TT: *In the end, I decided to ask Madhusudhan.*

In this example, there are two prepositions are used such as 'ma' and 'lai' attached with nouns in source text. In target text also 'to' preposition is used before noun. It means in Nepali prepositions are postpositions and English uses prepositions as a separate particle before nouns. But the translator has tried to maintain the meaningful translation.

4.1.4 Articles

English language has definite (the) and indefinite (a /an) articles but Nepali language has not definite and indefinite articles. So while translating Nepali text into English, problem becomes more serious than translating from English into Nepali.

Pair 1

ST: *Estriko sanidhya bata hune dar, u hansi.*

TT: *That means a fear of women, she laughed.*

In this example, there is not used any articles in source text but target text, there is 'a' indefinite articles used. So, it creates gap in translating SL into TT. The translator has used literal translation and tried to maintain semantic equivalence and meaning of both sentences.

Pair 2

ST: *Nepal bank ko mod sakine bitikai usle sodhekithi, gharma ko ko chhan?*

TT: *As we passed the corner to the Nepal Bank, she asked me, 'who else is there in your family?'*

Here, there is not used definite article before Nepal bank in source text. But the target text, there is 'the' definite article used before Nepal bank. Therefore, it creates gap while translating SL into TT. So, the translator has used literal translation and no one to one correspondence between ST and TT in words level but they seem more equivalent in meaning/ sentence level.

Pair 3

ST: *Bholipalta usko phone aayo.*

TT: *The next day, she called me.*

In this example, it is clear that the difference between ST and TT due to articles. In source text, there is not used definite article before *bholipalta* but there is definite article used before *next day* in target text. So it creates gap while translating Nepali language into English language. But the translator has successful to express similar meaning of the ST into TT.

Pair 4

ST: *Khairo rangko coat ani nilo jeansma thi.*

TT: *She was wearing a brown coat and dark blue jeans.*

Moreover, there is not used any articles in source text but in target text 'a' indefinite article is used. So while translating Nepali language into English language problem is created. The translator has used literal translation techniques and successful to preserve semantic equivalence and meaning of both sentences level.

Pair 5

ST: *Khoi, aafu ta newarki chhori pare.*

TT: *No idea, I'm a Newar girl.*

In this example, Nepali language has not any articles but English language has articles. In TT, there is 'a' indefinite article used but not in ST. Therefore, it creates gap while translating Nepali language into English language. Here, the translator has successful to maintain semantic equivalence and meaning of both sentences level.

Pair 6

ST: *Ghadi here.*

TT: *I checked the watch on my wrist.*

In this example, while translating ST into TT one to one correspondence between them in words level impossible. But the translator has tried to convey the similar meaning and semantic equivalence between them. Here, there is not any articles used in ST but there is 'the' definite article used in TT. So it creates gap while translating Nepali language into English language.

Pair 7

ST: *Euta kura sodhau?*

TT: *May I ask you a question?*

Here, articles are not used in Nepali language but they are used in English language. Because there is no any article used in ST but there is 'a' indefinite article used in TT. So it creates problem in translation. But the translator has been successful to convey similar meaning and semantic equivalence between both sentences level.

Pair 8

ST: *Raat tysai tysai romantic thiyo.*

TT: *It was a romantic starry night.*

In this example, it is clear that there is no used any article in source text but there is 'a' indefinite article used in target text so it is created gap while translating Nepali language into English language. Here, the translator has been tried to maintain semantic equivalence and meaning of both sentences level.

4.1.5 Word order

The Nepali and English languages are different in their word order. English uses S+ V+ O order, where as Nepali uses S+ O+ V order. For example:

Pair 1

ST: *Raatma usko phone aayo.*

TT: *She called me one night.*

Pair 2

ST: *Lumlema orlera hami tynha ko meteorological station tarfa ganyo.*

TT: *We went to the meteorological station at lumle.*

Pair 3

ST: *Mero sarirle raksi pachaudainthyo.*

TT: *I never liked alcohol much.*

Pair 4

ST: *Pheri dosro message pathay.*

TT: *I wrote her another text.*

Pair 5

ST: *Chhutti suru vayo.*

TT: *The break for exam preparations had started.*

Pair 6

ST: *Pahilo palta ma usko gharvitra chhireko thiya.*

TT: *I was visiting her home for the first time.*

Pair 7

ST: *Vetera CDES jane hamile sallah milayau.*

TT: *We planned to meet and go to CDES.*

Pair 8

ST: *Ma kalyanpur gabisa ma parne madi bazarma sathi samir seta base.*

TT: *I stayed at Kalyanpur VDC with a classmate called Samir.*

In these examples, we can see the clear concept of language structures of Nepali language and English language. Nepali language has S+ O+ V pattern but English language has S+ V+ O pattern. So while translating Nepali language into English language word order creates gap in translation. And another thing is that no one to one correspondence between ST and TT in

words level but they seem more equivalent in meaning / sentence level. Here, the translator has used many techniques to translate source text into target text such as literal translation, borrowing, and substitution. For example: raat, meteorological station, raksi, chhutti, ghar, CDES, sathi etc, have been translated as one night, meteorological station, alcohol, the break, home, CDES, classmate etc. The translator has been tried to maintain semantic equivalence and meaning of sentences of both languages

CHAPTER FIVE

FINDINGS, CONCLUSION AND RECOMMENDATIONS

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

5.1 Finding

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

1. The study focused on linguistic gaps at structural level in terms of voice system, auxiliaries, prepositions, articles and word order.
2. Voice system has been divided into three types in Nepali language, i.e. Kartibachaya, Karmabachya and Bhababachhya but two types in English language i.e. Active voice and Passive voice. Kartibachya is equivalent to Active voice and karmabachya is equivalent to the Passive voice. But Bhababachya has not any voice system in English language. So, Bhababachya is used in only Nepali language.
3. Auxiliaries are used in English language only but not used in Nepali language.
4. Prepositions are found both in English language and Nepali language. In English language prepositions have used before nouns and in Nepali language prepositions have used attached with nouns, i.e. postposition. So that is the difference between English language and Nepali language.
5. Articles divided into two types, one is definite (the) article and another is indefinite (a/an) articles. In English language, both articles are used. In Nepali language, there is not used any articles. So it creates gap between English language and Nepali language.
6. English language has S + V + O structure pattern, but Nepali language has S + O + V structure pattern. Just opposite of English language structure. The great difference between English language and Nepali language is language structure of them.

7. There was the use of different technique while translating SL into TL. They were literal translation, substitution and borrowing of the words and phrases, addition.
8. In a nutshell, the translator has tried to maintain the original flavor of SLT. So, the TT is able to transfer the meaning of SL into TL reader.

5.2 Conclusions

From the findings, it is concluded that the language structures of both languages are different and they have their own uniqueness and translating Nepali language into English language is very challenging job because it has different kinds of theories and principles, gaps of translation, different techniques of translation etc.

Further, analyzing the voice system in both ST and TT, the voice system has classified into three types in Nepali language, i.e. Kartibachya, Karmabachaya, Bhabbachya. But two types in English language, i.e. Active voice and Passive voice. Kartibachya is equivalent to Active voice and Karmabachya is equivalent to Passive voice. But Bhabbachya has not changed any voice system in English language. That's why it creates gap in translation.

Similarly, English language has two types of auxiliaries, one is primary auxiliaries and second is modal auxiliaries but there is no used any auxiliaries in Nepali language. Therefore, while translating ST into TT, it creates problem in translation. Similarly, prepositions also play great role to create a gap between ST and TT. There is great difference between Nepali language and English language because of using prepositions in sentence levels. English prepositions are Nepali postpositions. Nepali uses prepositions attached with nouns, but English uses prepositions as a separate partial before nouns. That is the difference between them.

About articles, there are two types of articles in English language, one is definite (the) article and another is indefinite (a/an) articles. These articles have

been used in English language only but not used in Nepali language. So, while translating Nepali language into English language, it becomes more serious than translating from English into Nepali. So it creates problem in translation.

English language and Nepali language are different in their word order or structures. English language has S+ V+ O structure pattern, whereas Nepali language has S+ O+ V structure pattern. Therefore, while translating Nepali language into English language, it becomes more serious in translation. In translation, there is no one to one correspondence between ST and TT in words levels and sentence levels. So, the translators have been used different techniques to translate Nepali language into English language, i.e. literal translation, transference/ borrowing, substitution, paraphrasing/ definition, addition and deletion etc.

At last, there are linguistic gap and extra linguistic gap in translation. But I focused on linguistic gaps at structural level among graph logical, phonological and lexical level.

5.3 Recommendations

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

5.3.1 Policy Related

In Nepal, translation is only practice as an elective subject or as a teaching, learning subject. Furthermore, the study can be utilized in policy level in a sense that on the basis of strengths and weakness of the translator while translating typical work, the policy maker may formulate as a translator he/ she must follow the following rules but here in Nepal, there is not fixed and final policy and rules. There is the birth of lots of translators but there is not standard way for being a translator. Thus, the findings of the study can be used for policy formation.

5.3.2 Practice Related

Only understanding the theory of translation and translation studies is not sufficient. It means to state that a translator needs to have the well knowledge of different types of translation strategies practically which helps the TL readers to taste the original flavor of SLT. In this regard, the study outlines the following recommendations for the translation practitioner:

1. No two languages and cultures are same in the world so while translating a piece of work into other languages, teachers should provide necessary information about translation, different types of techniques and issues of translation.
2. There are three types of voice system in Nepali language, i.e. Kartribachya, Karmabachya and Bhabbachaya but two types in English language, i.e. Active voice and Passive voice. So, teachers are suggested to make it clear to students.
3. There is not used any auxiliaries in Nepali language but there is used auxiliaries in English language. So teachers should make it clear to students.
4. Nepali used prepositions attached with the nouns, but English uses prepositions as a separate particle before nouns. So, it would be difficult in translation.
5. There is not used any articles in Nepali language but it is used in English language. So, it creates gap in translation.
6. Only transferring SL terms into TL is not sufficient. So, there should be given footnotes and definition of such terms.
7. The universities teacher should not focus only on theoretical aspect of translation but should give enough opportunities to practice translation of different kind of text to their students.

5.3.3 Further Research Related

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

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

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Appendix 1

Voice system

1.

ST: Ak bihanai kiran le phone gareu.

TT: Kiran called me early in the morning. (p.108)

2.

ST: saayale surprise rakhnu vanekale malai bastabik kura vanihalna man lagena.

TT: Saaya had asked me to keep it a secret so I played dumb. (p.108)

3.

ST: khushi lagnu parne ho ni, tara ma jhan jaliraheko thiya.

TT: I should have been glad about it but I wasn't. (p.185)

4.

ST: sabaijana hallma film herdai garda khetititi hasiraheka thiya, kunai pani sambad sahaj thiyna.

TT: Everybody was laughing at the way the dialogues were being said. (p.149)

5.

ST: kiranle vaneu, ali ali khuwayar hunchha ki.

TT: May be it can be fixed with some case. (p.148)

6.

ST: achanak kaha bata ho usle terminal two vaneko dimagma aayo, tyo patto lagauna malai ber lagena.

TT: It finally struck me that she might be at terminal two so I went there on a hunch. (p.140)

7.

ST: mero ticket thiyo general class ko.

TT: The ticket was of general class. (p.137)

8.

ST: timi sangai vayako vaya ajha kati ramailo hunthyo.

TT: It would have been perfect if you were here. (p.126)

9.

ST: office vitra AC raichha, natra yasto garmima kam garn pani kunai mud aaula.

TT: The office was air conditioned and that fact made me feel overjoyed.
(p.123)

10.

ST: T.U. ko coronation gardenma matra simit raheko hamro dating.

TT: The boundaries for our dates, which had been limited to the coronation garden of T.U. (p.119)

11.

ST: chutine bela nikkai baklo vayako thiyo, nivne bela ko batti jastai.

TT: It had been redefined and closer we came to the day of our separation.
(p.119)

12.

ST: hami deck bata observation lounge chhireu.

TT: We went back into the observation lounge. (p.5)

13.

ST: shipma sahan saat baje ran au baje ' fantasy show ' hudoraichha.

TT: The fantasy show began at nine. (p.6)

14.

ST: ramakant yadav ko class thiyo.

TT: Ramakant yadav was taking our class. (p.13)

15.

ST: ani ek chhin pachhi pheri aafai dekhi ris uthyo.

TT: I was annoyed with myself. (p.14)

16.

ST: tinjana keti hamro vanda thyaakai aghillo benchma basna thaleka thiya.

TT: There were three girls sitting in front of us. (p.15)

17.

ST: bhagwandas maskey ko class hudai thiyo.

TT: Bhagwandas Maskey was taking our class. (p.18)

18.

ST: volipalta, saaya shakya patto lageu.

TT: The next day I discovered Saaya Shakya. (p.23)

19.

ST: ghanisthata bardo thiyo.

TT: Our relationship had been taken up a notch. (p.30)

20.

ST: usle vani, 'voli samma decision dinchhu'.

TT: I'll give you my answer tomorrow, she said. (p.40)

21.

ST: usle samsyako ramro samadhan nikale ki thie.

TT: She had a good solution. (p.53)

Appendix 2

Auxiliaries

1.

ST: katha ta sunaula, usle vaneu.

TT: I'll tell you the story, he said. (p.4)

2.

ST: teso vaya ta lekhne chance jhan badheu, maile vane.

TT: That just increased the chances that I'll write your story, I said. (p.4)

3.

ST: teso vaya aaja dinner pani ma sangai garnuhola.

TT: Then I would like to request that you have dinner with me tonight. (p. 5)

4.

ST: ma ek ek ghatna tapailai sunauchhu.

TT: I will tell you the whole story. (p.5)

5.

ST: usle vaneu, raat chharlangai pani hunasakkla.

TT: It might take all night, he said. (p.5)

6.

ST: ma vane, raatai chharlanga ta kina parnupareu?

TT: We don't have to spend all night, I said. (p.5)

7.

ST: chhotkarima sunaunus na.

TT: You can shorten the story. (p. 5)

8.

ST: usle vaneu, 'vare nau baje ko fantasy show herne ho ki vanera'.

TT: We could watch the fantasy show at nine tonight, he said. (p.5)

9.

ST: gham lovi hune din, arthata mansirko anntim sata.

TT: It was mid- December, a day when you could have fallen in love with the sun. (p.7)

10.

ST: malai lagchha tyo sab timiharule hasil garnechhau.

TT: I am sure that all of you will reach your desired goals here. (p.9)

11.

ST: kaksha vane aaetabar dekhi sanchalan hune vayo.

TT: Our regular classes, however, would begin from Sunday. (p.10)

12.

ST: malai lagchha tyo sab timiharule hasil garnechhau.

TT: I am sure that all of you will reach your desired goals here. (p.9)

13.

ST: kiran nakka pora phulaudai matira herthyo.

TT: Kiran would then flare his nostrils and look at me, beaming. (p.15)

14.

ST: hamilai ketiharule here.

TT: The girls would look at us. (p. 15)

15.

ST: doe kaksha bicha ka samayama dherai sathi gham tapna bahira niskanthy.

TT: Everybody would go out to sit in the sun between classes. (p.15)

16.

ST: timro lagi patta laidinchhu.

TT: I'll find her for you. (p.17)

17.

ST: classma ma patto lagaidinchhu ahile.

TT: I'll find her in the next class. (p.18)

18.

ST: aaja naayka keti madhy voli jo thapinchha, the saaya ho.

TT: The new addition to our team will be saaya. (p.23)

19.

ST: third benchma basche, volibata bichar garnu.

TT: She sits in the third row so you'll see her tomorrow. (p.23)

20.

ST: sodhiale, 'ani ko ko jane?'

TT: 'Who else will be going?' I asked. (p.32)

Appendix 3

Prepositions

1.

ST: maile jacket lagayan.

TT: I put on warm clothes. (p.250)

2.

ST: oslo central gayara te- ban kurna lagyn.

TT: I waited for the Te- ban at Oslo central. (p.250)

3.

ST: usle vitra aau vani.

TT: She asked me to come in. (p.250)

4.

ST: overcoat phukalera maile usle luga tangya ko thau ma tangya ra bed ma base.

TT: I hung my coat on a hook and sat on the bed. (p.250)

5.

ST: saaya vanthi, 'sansar pariwortanshil chha'.

TT: Saaya used to say, 'The world is dynamic'. (p.253)

6.

ST: yati vanisakera u coffee banauna lagi.

TT: She went to make coffee after saying this much. (p.245)

7.

ST: tyo arko ek din pani ma usaiko roomma gayn.

TT: I went to visit her another day. (p.244)

8.

ST: u pani Norway nai jana lagdairaichha.

TT: She too was going to Norway. (p.231)

9.

ST: char ghanta paintis minute pachi abu dabhi pugiyō.

TT: We reached Abu Dabhi in four hours, thirty- five minutes. (p.231)

10.

ST: chhutine bela vayo, palaipalo ek palta sabaisanga ankmal gar era bida vaya.

TT: When it was time to leave, I hugged everybody and said goodbye. (p.230)

11.

ST: thame aafu lai.

TT: I tried to control myself. (p.228)

12.

ST: sab stafflai ek ek patak here.

TT: I looked at everybody's face one by one. (p.226)

13.

ST: maile vane 'july dekhi august samma'.

TT: 'From July to August', I said. (p.222)

14.

ST: antimma madhusudhan lai vanne yojana banaya.

TT: In the end, I decided to ask Madhusudhan. (p.221)

15.

ST: saaya ko college thiyo university of oslo.

TT: Saaya went to the University of Oslo. (p.220)

16.

ST: u twalla parera malai herematra raheki thi, rakshile adhik chhoesakeko thiyo.

TT: She was still staring at me. I was very drunk. (p.219)

17.

ST: saaya seta skype mai kura hudai thiyo.

TT: I was talking to Saaya on Skype. (p.218)

18.

ST: timi aafai tarka diyra mabata panchiyaki chheu.

TT: You gave me a reason to forget you. (p.191)

19.

ST: ahile ma gayn, kam chha.

TT: I need to go now, I have work. (p.186)

20.

ST: inform garna vyaena.

TT: I didn't have the time to inform you. (p.185)

Appendix 4

Articles

1.

ST: 'estriko sanidhya bata hune dar,' u hasi.

TT: 'That means a fear of women,' she laughed. (p.28)

2.

ST: ani naya baneshwor orlera kehiber hendy pachi aa- afno bato lagthyo.

TT: The bus ride would end at Baneshwor and we'd separate for our own destinations. (P.29)

3.

ST: Nepal bankko mod sakine bitikai usle sodhiki thi, ghar ma ko ko chhan?

TT: As we passed the corner to the Nepal Bank, she asked me, 'Who else is there in your family?' (p.30)

4.

ST: bholipalta usko phone aayo.

TT: The next day, she called me. (p.31)

5.

ST: maile aafno uttar paehale, tara date ta sodhnu pareu ni.

TT: I got my answer but had to ask the date. (p.32)

6.

ST: safa tempo chadne standma u pahile aayar uviraheki thi.

TT: Saaya was waiting for me at the safa tempo stand. (p.33)

7.

ST: khairo rangko coat ani nilo jeans ma thi.

TT: She was wearing a brown coat and dark blue jeans. (p.33)

8.

ST: safa tempo chadhera new plaza samaa gaeu.

TT: We took the safa tempo to New plaza. (p. 33)

9.

ST: najikai pasalma gai churot kinera salkay, tytinjel u malai kurera basi rahi.

TT: I went to a shop nearby to light a cigarette while she waited for me. (p.34)

10.

ST: nepal yatayat jay nepal hall ko sidema thyakkai lagiraheko thiyo, saaya ra ma dauddai gayara chadhihaleu.

TT: The Nepal yatayat bus for Baneshwor was nearby so Saaya and I rushed to catch it. (p.36)

11.

ST: falgun lagne lagne bela thiyo, jado ekrati pani kam navayako mausam bivag ko report thiyo.

TT: It was mid- March but the weather showed no signs of changing. (p.37)

12.

ST: keti manche vayar kina khanchau vane ra ni, yaso vani sakda ma vitra vitrai chukchukairaha ko thiya.

TT: Why would a girl want to smoke? My amusement was palpable. (p.38)

13.

ST: khoi, aafu ta Newar ki chhori pare.

TT: No idea. I'm a Newar girl. (p.44)

14.

ST: bicc vawan najikai ko pani tynki bahira sadakma uviyra tin cup chiya piya.

TT: I drank three cups of tea at the tea stall on the street next to the BICC building. (p.47)

15.

ST: ghadi here aath bajeu.

TT: I checked the watch on my wrist. (p.47)

16.

ST: prem vane chij yastai raichha.

TT: Love makes you feel like a stranger to yourself. (p.48)

17.

ST: euta kura sodhau?

TT: ' May I ask you a question? ' (p.50)

18.

ST: bastabmai usle samsyako ramro samadhan nikaleki thi.

TT: She had a good solution. (p.53)

19.

ST: cdes ma professor ko euta joke byapta thiyo.

TT: There was a famous joke at CDES about this professor. (p.60)

20.

ST: raat tysai tysai romantic thiyo.

TT: It was a romantic starry night. (p.74)

Appendix 5

Word order

1.

ST: raatma usko phone aayo.

TT: She called me one night. (p.74)

2.

ST: euta panipuri mukha ma haldai u boli.

TT: She popped a panipuri into her mouth. (p.77)

3.

ST: yahi mauka chhopera maile uslai patale chhango jau vane.

TT: We went to the David's fall next. (p.78)

4.

ST: antim din hami lai ghumauna vanera pahile Begnas taal ra tespachhi Lumle lagiyo.

TT: We went to Begnas lake and Lumle on the last day. (p.78)

5.

ST: lumle ma orlera hami tynha ko meteorological station tarfa ganyo.

TT: We went to the meteorological station at Lumle. (p.78)

6.

ST: mero sarirle raksi pachaudainthyo.

TT: I never liked alchohal much. (p.79)

7.

ST: raksi dherai lageka le hos pani thiyan.

TT: I was drunk and had lost my sense. (p.80)

8.

ST: pheri dosro message pathay.

TT: I wrote her another text. (p.81)

9.

ST: saaya le ramro note banayaki thi, tyaile ma dhukaa thiya.

TT: Saaya had prepared good notes so I was confident. (p.82)

10.

ST: chhutti suru vayo.

TT: The break for exam preparation had started. (p.83)

11.

ST: pahilo palta ma usko ghar vitra chhireko thiya.

TT: I was visiting her home for the first time. (p.88)

12.

ST: ani malai afno kotha ma lagi, usko kotha ghar ko sabvanda mathillo talla mai raichha.

TT: She took me to her room, which was on the top floor. (p.88)

13.

ST: malai pani pyas lagiraheko thiyo, vane, pani.

TT: 'I'd like a drink of water, please', I replied. (p.89)

14.

ST: usle platema laeyaka item malai dekhauna lagi.

TT: She showed me the food she'd cooked. (p.90)

15.

ST: mobile here, aatha bajeko thiyo.

TT: I checked the time on my cell phone. (p.92)

16.

ST: usko gharma mero buddhi le ke kam garos.

TT: It was her home. (p.95)

17.

ST: vetera cdes jane hamile sallaha milayau.

TT: We planned to meet and go to CDES. (p.98)

18.

ST: ma kalyanpur gabisa ma parne madi bazarma sathi samir seta base.

TT: I stayed at kalyanpur VDC with a classmate called samir. (p.102)

19.

ST: tyo raat git gaudai campfire ko maza lidai bitayo.

TT: We made a campfire and sang songs all night long. (p.103)

20.

ST: pahila mero kshtrama garne venera palo rakhiyo.

TT: We decided to work in my area first. (p.103)