

CHAPTER ONE

INTRODUCTION

The present study entitled “Techniques Used in Translating Religious Text: A Case of Everest Gita” explores the extent to which techniques employed in translating cultural terms from Nepali to English confirm equivalence in religious essence between source language and target language. This chapter includes background of the study, objectives of the study, research questions, significance of the study, delimitations of the study and operational definitions of the key terms.

1.1 Background of the Study

Human civilization has come to this advanced and multifaceted stage because of the medium of communication. Language has best contribution for the civilization of whole human race up to the globalized world. Language is a means of communicating feeling, thought, ideas, emotions and desires among human beings. Longman Dictionary (2004, p. 902) defines language as, “A system of communication by written or spoken words which is used by the people of a particular country or area”. Likewise, Wardhaugh (1986, p. 44) defines language as “System of arbitrary vocal symbols used for human communication.” In the words of Chomsky (1957, p. 13), “Language is the distinctive quality of human mind that is so far as we know unique to man. It is a set of sentences each finite in length constructed out of a finite set of elements”.

Multiple benefits have been enjoyed by human beings with the use of language related activities in different fields like: education, commerce, science and technology, trade, military force, international relation, social and political affairs and so on. Translation is the powerful way of playing over language which has enhanced the world scenario of linguistic and cultural betterment

through the sharing of important information and knowledge. Translation simply refers to the process of transferring meaning and message from one language to another. It is bilingual and bicultural activity which attempts to make linguistic and cultural properties of one language familiar to the people from another language and culture. Newark (1988, P.5) has defined translation as rendering the meaning of text into another language in a way that the author intends the text. Bell (1991, P.20) defines, “Translation is the expression in another language of what has been expressed in source language preserving semantic and stylistic equivalences”.

Etymologically, the term ‘Translation’ means carrying ‘across’ or ‘bridging across’ which in linguistic field denotes an art of carrying across the matter of one language into another language. Translation came into existence along with the use of language by human beings. Translation of the literary and religious works in ancient time has come up to this post-modern condition via culture, religion, scientific translations, etc. which has contributed translation to be full-fledged autonomous discipline. As culture, human creation and civilization are dynamic in nature, translation also involves into development and positive change respecting the necessities of the current world. Translation has been influenced by literary, historical, and philosophical background of different periods. Initially, it was just the medium of communication among the people from different linguistic backgrounds. Horace and Cicero’s role in ancient Rome while translating Greek text contributed a lot in its background. In 2nd century AD, translation from Greek into Latin for Bible messages was highly practiced. Middle age of human civilization used translation for religious purposes(Awasthi et. al, 2014). To arrive in the form of general discipline with broad and multifaceted range, translation grew up to 1990s influenced by multiple human activities. Today, it has proved itself as an inseparable part of any discipline and area because it is completely a decent academic act which brings valuable improvement in any field of its use.

Translation and language are inherently intertwined to each other because translation becomes functionless without linguistic activity and language becomes useless without its translation. Catford (1965, P.27) defines translation as, “The replacement of textual material in one language by equivalent textual material in another language”. In the same way, Wills (1982, as cited in Bhattarai, 2000, P.3) views translation as, “A procedure which leads from a written source language text to an optimally equivalent target language text and emphasizes that it requires the syntactic, semantic, stylistic and text-pragmatic comprehension by the translation of the original text”. Brislin (1976, P.1) describes translation as a linguistic activity and mentions that translation is the general term referring to the transfer of thoughts and ideas from one language to another language, whether the languages are in written or oral form, whether the languages have established orthographies or do not have such standardization, or whether one or both languages are based on signs, as with sign language of the deaf.

Thus, we can say that translation is not linguistic activity only but it covers wide range of cultural and extra linguistic aspect of human beings. It has been a complex matter of human creation from time immemorial. Translation involves the transposition of thoughts and meanings expressed in one language by one social group into the appropriate expression of another groups entailing a process of cultural decoding, recoding and encoding. It is the act of reflecting meaning of the original text accurately to that of translated one by preserving linguistic and cultural properties of the both languages and cultures. Nothing should be intentionally added or removed although occasionally part of the meaning can be transposed making it intelligible for the target readers. Best translation is expected to preserve linguistic and cultural purity of both the languages i.e. source language and target language. Thus in this advanced age of technology, information and academic dominance, translation occupies great role to accelerate human creativity towards globalization and perfection.

1.2 Statement of the Problem

Translation is the bilingual and bicultural activity of transferring message from one language to another with equivalent effects on the readers of both. In fact, translation is the complex process because it is very difficult to find out exact equivalence between source text and target text although there can be a lot of cultural similarities. Different forms of problems like: problem of ambiguity, problem of structural differences, problems in multi-word units such as idioms and collocations, problems regarding grammar etc. are realized during translation process. A language is deeply rooted in the culture where it is spoken. So, a translator needs to be bilingual and bicultural to compensate gaps between source language and target language in terms of different concepts, artifacts, geographical places, social organization and so on. Although Nepal has not so long history of formal translation, many books and literary creation have been translated into Nepali from English and other languages and vice-versa. The translators have used different techniques to bridge the gaps in translation and claim that they are the perfect translation. Especially, there are very few religious books translated and maintenance of optimal level of equivalence are often questioned. The techniques used by the translators while translating religious text have not been analyzed so far. For this, the techniques and procedures applied by the translator to ensure equivalence in the both text and effects on the both readers is necessary to find out. Therefore, this study focuses on the techniques used in bridging gaps in religion oriented cultural terms. As religion is a very important aspect of culture, this study highlights on the techniques applied to maintain cultural equivalence and their frequency in translation especially with regard to religious essence.

1.3 Objectives of the Study

This study had the following objectives:

1. To find out the techniques employed by the translator in translating religious text.

2. To analyze the frequency of techniques employed to maintain religious essence in translation and
3. To give some pedagogical and translational implications.

1.4 Research Questions

The following questions were the key ones which helped the researcher to meet the objectives specified.

1. What are the techniques used in translating Nepali religious terms into English in the book 'Everest Gita'?
2. Which techniques of translation are used most frequently?
3. Which techniques are used least frequently?

1.5 Significance of the Study

The present study entitled "Techniques Used in Translating Religious Text: A Case of Everest Gita" provides insights on technical and procedural aspect of translation mainly highlighting upon the equivalence in religious essence of Bhagavad Gita. This research will be very much useful for the translation practitioners as it has attempted to provide new insights in the religious domain of translation. The findings and suggestions derived from this research are expected to be unique, interesting and supportive for them to conduct research and other academic works in the field of translation. The research will be equally beneficial for the teachers, students, religion experts, translators, writers, literary figures, translation policy makers and evaluators, researchers and other who are interested in different aspects of translation especially the techniques and gaps in translation. This research will be very much useful in carrying out various researches in translation. This study is unique than usual translation researches because it is based on the translation into two target languages from the source language by the same translator and two target languages have been analyzed by comparing some religious terms. Thus, it will be helpful for all the people who are directly or indirectly involved in

translation. The techniques applied by the translator while maintaining equivalence in the translation of religious text will be interestingly beneficial for other researchers to conduct researches in techniques in translation.

1.6 Delimitations of the Study

This research had the following delimitations:

1. This study was limited to the comparative analysis of religious terms of the Nepali and English versions mentioned in ‘Everest Gita’.
2. It was limited to the techniques employed in translating cultural terms having religious essence.
3. The study was limited to 50 religious terms from both the languages which are equivalent to each other.
4. This study had analyzed word level equivalence to find out the techniques of translation.
5. This study was restricted to only religious category as proposed by Newmark (1988).
6. The study had been accomplished with the help of Oxford Advanced Learner’s Dictionary and Ekata Nepali English Dictionary published by Ekata Publication.
7. Frequency of techniques employed in translating religious text has been analyzed and represented with figures.

1.7 Operational Definitions of the Key Terms

The researcher had realized some important terms during the study and those key terms have been defined according to their meaning in this study.

1. **Bhagvad Gita** – Bhagvad Gita is an important part of the Hindu epic “Mahabharata” representing narrative framework of a dialogue between Pandava prince Arjuna and his guide or charioteer lord Krishna.

2. **Religion-** The organized system of beliefs, ceremonies, practices and rules used to worship god or any other supernatural being is called religion.
3. **Religious text-** The text based on any aspect of any religion is called religious text. In this research, religious text denotes written document of the logical discussion between Arjuna and Krishna during KuruKshetra War.
4. **Techniques of translation-** The strategies, techniques and procedures used to compensate gaps in translation is called techniques of translation.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

This chapter includes theoretical backup for the research which deals with language, religion, culture, translation, techniques of translation, their importance and interrelationship, review of the empirical literature, implications of the review and conceptual framework.

2.1 Review of Theoretical Literature

In the course of gathering knowledge, ideas and information related to the study, the researcher had consulted several books, articles, journals and seminal papers of various writers, scholars and experts.

2.1.1 Language

Language is the systematic medium of human communication which relies entirely on social convention and learning. It is the vocal system of human communication which is used voluntarily to share ideas, beliefs, knowledge, experience and information among each other. It is closely attached with feeling and activities of human being along the course of civilization. It is the powerful medium of communication through speech and writing using conventional symbol which has enhanced globalization.

The term language is derived from the Latin word ‘Lingua’ which means ‘Term’. Lingua was later changed into “langue” and then into “Old French language”. Towards 13th century, English people began to use languages as communication by using words. Philosophers like Gorgias, Plato, and Aristotle etc. in the ancient Greece had started debating upon the features of language. Until the scientific and modern concept of linguistic study in the leadership of Saussure and Chomsky came into existence, some philosophers like Rousseau,

Kant, and Hegel etc. enhanced language study in terms of its source like emotions or logic or rationalism. Whatever the philosophical perspectives are there in the description of language, the overall consensus about language is that it is the cognitive ability to learn and use the systems of complex communication or to describe a set of rules that makes up this system or the set of utterances that can be produced from this roles. All languages have semiosis i.e. sign system in terms of oral and spoken form.

Although the basic theme of language is the same but it has been defined variously by various scholars and linguists. Chomsky (1957, as cited in Bhandari 2009, p. 3) defines languages as, “A set of (finite or infinite) of sentences each finite in length and constructed out of a finite set of element.” Similarly, Sapir(1963, p. 8) defines, “Language is purely a human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols”. Crystal (1994) defines, “Language is the systematic conventional use of sounds, science or written symbols in a human society for communication and self-expression”(As cited in Bhandari, *ibid*).

In conclusion, it can be said that language is a unique gift to human beings used to express and exchange thoughts and feelings. It is the system of systems which is used to communicate fairly the information and the deep feeling of human beings by using agreed symbols either vocal or written. Functioning as a means of sharing ideas, it has made human beings the supreme creature on the earth.

2.1.2 Culture

Culture is the general lifestyle, behavior, practices, activities, beliefs, traditions, norms and values etc. created by the people of a particular social group during their way of living. OALD (8th edition) defines, “Culture is the custom, art, way of life and attitude about something that people in a particular group or

organization share”. It is the collective form of all human behavior and practices followed by the people from one generation to another in the society. Culture is the mirror of the society as culture and society are inseparable to each other.

People within a particular culture usually interpret the meaning of symbols, artifacts and behaviors in the same or similar way. It is the identity of a particular social group. To quote Richards et. al. (1985, P.17), “Culture means the total set of beliefs, attitudes, customs, behaviors, social habits of the particular member of the society”.

Culture can be defined as the social domain that emphasizes the practices, discourses and material expression which overtime express the confirmative and disintiles of social meaning of a life held in common. Cambridge English Dictionary states that, “Culture is the way of life, especially the general customs and beliefs of a particular group of people at a particular time”. So, culture is the regulator of human behaviors in a society which is shared and understood by the members of that particular society who emotionally have an attachment to the other members of the group.

2.1.3 Translation

Translation simply refers to the process of transferring meaning from one language to another. It is the communication of message of a source language text by means of an equivalent target language text. Translation has shifted its paradigm from ‘as a means of communication’ to today’s buzz word ‘translate or die’ (Bhattarai, 2010, P.1). It is the bilingual and bicultural process as it transfers message and cultural properties from source language to target language. Translation is done not only from one language to another but also within a language, from one dialect to another, from old language to modern, from child language to adult. Thus, translation today is not confined into narrow sense i.e. nearly the replacement of textual message of one language to

another with same message but in broad sense, it is the process of transferring linguistic, cultural and pragmatic properties among the people from different languages.

Different scholars have explained translation in various ways. Bale(1998, P.xi) writes, “In broad sense, all communicators are involved in translating all the time may not be between the languages but surely between dialects, registers and styles”. Similarly, Newmark (1988, P.5) defines, “Translation is the process of rendering the meaning of a text into another intends in the text”. By emphasizing linguistic aspects, Catford (1965) defines, “Translation is the replacement of textual materials of one language (source language) by the equivalent textual material in another language (target language)”. In the same way, Snell-Hornby (1998, as cited in Awasthi et. al., 2014, p. 12), puts, “Translation in many cases is directed by the culture than the language because culture saves language and language saves the reality”. So, translator should always focus on bridging gaps between source language and target language culture by using various techniques. While communicating the same message from one language to another, the translator should equally concentrate upon linguistic, cultural and extra linguistic properties of both the languages and audiences.

Translation is the science and art of the translator as the former emphasizes on translator’s unique attempt to maintain linguistic and cultural balance between source language and target language and the latter highlights on the techniques and strategies the translator applies while bridging gaps. Anthony Burges defines, “Translation is not a matter of words only: it is a matter of making intelligible a whole culture”. Likewise, Harvey and Higgins (1992) state, “Translating involves not just two languages but a transfer from one culture to another”(as cited in Awasthi et.al, 2014, p.68). The ultimate purpose of translation is the rendering of meaning, expression, style etc. from one language to another and the effectiveness of which is determined by the genre, the nature of the activity, the medium employed, the purpose, audience and the

current theories of language, philosophy, translators' personal styles, trends and techniques of translation etc. The translation should be the mediator between the two languages in which the translator should confirm linguistic, cultural and pragmatic purity as far as possible.

Translation studies simply refers to the study of various issues in a translation activity. It is a newly emerged discipline which studies various contentious issues and problems faced by translators during translation process. It systematically studies the theory, description and application of translation, interpreting and localization by taking support from various fields of study like: comparative literature, computer science, history, linguistics, philosophy, semiotics, philology, terminology and so on. The foundational statement for translation study was made in James. S. Holme's seminal paper "The Name and Nature of Translation Studies" (1972) which puts forward a conceptual scheme on various activities that can be done in translation studies (as cited in Awasthi, *ibid*). Cicero's remarks on the translation from Greek to Latin, Jerome's sense-for-sense translation, Herodotus's descriptive history of interpreters, Chinese origin on 'How to Translate' with the translation of Buddhist Sutras during Han Dynasty etc. are some of the examples of translation studies in ancient time. Cicero and Horace's works in ancient Rome, translation of Bible, Mahabharata and Gita are some of the examples of translation. Translation as a means of communication among the people of distinct languages and cultures have been washed up by gradual development in scholarly thought with the course of time. Andrew Lefebvre (1978) replaced 'Translation Theory' by 'Translation Studies' promoting 'Translatology' in Canada, 'Translatologia' in Spain (Bassnett, 2000, p.47). Holme's division of translation study as pure and applied illustrate that pure translation studies the translation and translation theories descriptively whereas applied translation is the study of practical issues like: translation training, translation heads and translation criticism (Holmes 1975). Tourey (1995) proposes two laws or universals of translation as the law of growing standardization and the law of inferences (Awasthi et.al. 2014, p.75).

To arrive as a separate academic discipline, translation has crossed a long journey of development with the rigorous study and investigation of various scholars and philosophers. The major issues that translation studies focus are: gaps and translation, culture and translation, content and form in translation, translation equivalence, techniques of translation, translatability, translation strategy, subjectivity and objectivity in translation, globalization and translation, technology and translation, meaning in translation, translation and pedagogy etc. It is interdisciplinary field of study as it is affected and developed by the change in literary and linguistic field, discourse, social, cultural and philosophical theories and other development up to the date.

2.1.4 Religion

Religion is an organized system of belief, ceremonies, practices and rules used to worship God, Goddess or any other supernatural being. It helps its followers to live the life with moral values, control the weaknesses and improve thinking and way of life. It is cultural system of behaviors and practices, world views, sacred text, holy places, ethics and societal organization that relates humanity towards the order of existence. It is simply respect for what is sacred reverence for the god. Edward Burnett Tylor (1881) defines religion as “The belief in spiritual beings”. Sociologist Durkheim (1976) defines it as “Unified system of beliefs and practice related to the sacred thing”. Similarly, Antoine Vergote (1996) defines religion as “The entirety of the linguistic expressions, emotions, actions and signs that refer to a supernatural being or supernatural beings”.

There are number of religions followed all over the world like Christianity, Islamism, Buddhism, Hinduism and so on which have their own ideas, beliefs, systems, practices and rituals. Hinduism is regarded as the oldest religion of the world which is based on the philosophy of Veda. It is also called ‘Sanatan’ religion’ or ‘Vedic’ religion. Veda is considered as an oldest religious epic in the world which is believed to be written by Hindu sage Vyasa. It is the world’s third largest religion by population mainly worshipped in India, Nepal,

Mauritius and Bali (Indonesia). The people following Hinduism are called Hindus who read the classical texts like Veda, Upanishad, Puran, Gita, Astrology, Mahabharata, Ramayana, Agamas etc. to conduct various rituals in their life. All the Hindu texts are classified into Shruti (Heard) and Smriti (remembered) being based upon theology, philosophy, mythology, Vedic, yagna, yoga, academic rituals, temples, buildings and so on (Singh, 2005).

The word 'Hindu' is derived from Indo-Aryan/ Sanskrit word 'Sindhu', the Indo Aryan native from the Indus River. As Gavin Flood described, Hindu initially referred to the people living nearby Indus River, India and which gradually transferred to the whole Indian people. By 13th century, Hinduism emerged as a popular alternative name of India, meaning "The land of Hindus". Although it has longest history, it was introduced worldwide in the 18th century to denote the religious, philosophical and cultural traditions native to India. Hinduism is the separate religion with its own unique features like a diversity of ideas, spirituality and tradition, no ecclesiastical order, no unquestionable religious authorities, no governing body, no prophets nor do any binding Holy books. Hindus choose to be Polytheistic, Pantheistic, Monotheistic, Monistic, Agnostic, Aesthetic or Humanist. So, it is very difficult to define Hinduism in a single term.

Hinduism and Sanskrit are inherently attached to each other in the sense that Sanskrit word "Dharma" has much deeper meaning than "Religion" in the sentiments of the Hindu people. As Singh (ibid) mentions, the main aspects of Hindu life are Artha (acquiring wealth), Kama (fulfilment of desires), Moksha (attaining liberation) and Dharma (right way of living). Sanskrit is taken as pure as Hinduism itself. Hinduism has been described as a tradition having a complex, organic, multi-levelled and sometimes internally inconsistent in nature as it has plurality of religious phenomenon. According to supreme court of India "Unlike other religions in the world, the Hinduism does not claim anyone prophet, it does not worship anyone God, it does not believe in anyone philosophic concept, it does not follow anyone act of religious rites

or performances; in fact, it does not satisfy the traditional features of a religion or creed, its way of life and nothing more”.

Although the place of origin is India, Hinduism has not central doctrinal authority. Worshipping various Gods and Goddess like Brahma, Vishnu, Shiva, Durga, Saraswati, Laxmi, Ganesh, Krishna, Surya etc., Hinduism best guides its followers to achieve “Dharma” i.e. Right way of living in life. Therefore, Hinduism is historically unique religion with its own origin, developmental phases and present status of an independent religion.

2.1.5 Relationship between Translation, Language and Culture

As translation is linguistic as well as cultural transfer of meaning from one language to another, cultural aspects bear high importance while preserving message in translation. It is directed by speech act in socio-cultural setting. Translation is rendering meaning from one language to another by preserving equivalence in linguistic, cultural, and pragmatic properties of the both languages. Language is created by the people in the society in the course of human civilization for fulfilling different communicative functions. It is said that language is shaped by culture and society by language and translation shapes language, society and culture into unique form and meaning.

Language is an inseparable part of culture as it bears great role to preserve and transmit social and cultural norms and values from one generation to another. At the same time, language is context bound and to understand a meaning of text, the cultural aspects should be judged and observed in depth. This view focuses that translation should be guided by culture to the great extent. To quote Brown (1994, p.165, as cited in Jiang, 2000), “A language is a part of culture and a culture is a part of language, the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture”. Translation forms particular cultural identities and maintains them with a relative degree of coherence and homogeneity but also

creates possibilities for cultural resistance, innovations and change at any historical moments. A Chinese applied linguist Jiang (2000) studied the relationship between language and culture and explained them with three metaphoric definitions namely; philosophical, communicative and pragmatic. Philosophical views focuses language as flesh and culture as blood and both of them make a living organism. From communicative point of view, language is swimming skill and culture is water and they make swimming i.e. communication possible. The pragmatic perspective believes that language is vehicle and culture is traffic light that helps transportation i.e. communication. This shows that language and culture are inherently attached to each other' existence.

A language is the system of conventional symbols used in speech and writing to communicate messages, ideas and information. Culture is the way of living which consists of prescribed ways of behaving or norms of conduct, beliefs, values and skills, tradition, customs and practices. Translation is the transfer or rendering meaning from one language to another. Translation, thus, is not only linguistic activity but bi-cultural activity which bridges the gaps of linguistic and cultural aspects between source text and target text. Hornby (1988) and Nair (2002) described translation as a cross cultural activity elaborating it as transmission of skills focusing a bridge between two speech groups, and is judged by the degree of gratification or acceptance among the audience of the target language (as cited in Awasthi et al. 2014). Thus, language, culture and translation are interrelated to one another as translation mixes linguistic oriented approaches with culture oriented approaches in order to communicate meaning from source language to target language.

2.1.6 Translation and Religion

As language and religions both are the important aspects of culture, translation plays vital role to transfer religious thoughts, beliefs and ideas. Religion is cultural system of belief, practices, behaviors, ethics and rules applied for

worshipping God and Goddess or any other supernatural being. Translation is the linguistic and cultural process of transferring any kinds of message from source language to target language. As Wills (1982) argues, “The greatest contribution of translation is regarded as civilizing cosmopolitanism (as cited in Bhattarai, 2000, p.13)”. The modern world is highly influenced by information sharing and different activities of globalization. So, religious essence of different religions is also crossing the linguistic boundary of a particular language to another by keeping the principle of equivalence. Translation has played very important role to transfer the ideas and information from one religious text of a language to another one.

Translation is related to almost all human activities. From the very beginning of human civilization, human beings started communicating message to each other which gradually enhanced cross cultural and cross linguistic sharing of ideas and information. So, translation emerged as an indispensable and obligatory means of communication with the transfer of religious and moral thoughts and beliefs. With the development of science and technology, the concept of global village and awareness among the people, translation has become very broad that we cannot limit it. Without translation, we would have no Ramayana and Gita, no Bible, Germany would have no Milton and Wordsworth, Westerner would have no Ramayana, Gita, Vedas, Panini’s grammar etc. The scope of translation has been stretched from general people, linguists, and professional translators to scientists, engineers, mathematicians including every human academic fields. In fact, people are surviving with the translation which has created the situation “translate or die”. Thus, we can say that translation cannot be limited to a particular human aspect only but it is serving precious facilities by transferring truth, ideas and knowledge throughout the world.

In the past, translation of religious text used to be considered as sinful deed. But with the course of time, for the purpose of disseminating and publicizing the essence, quality and lessons of different religions, various religious books

have been translated into various languages of the world. For example, Bible, Kuran, Gita, Ramayana etc. have been translated into different languages. Translation is a complex process because it has to maintain balance between linguistic and cultural purity of the languages. . According to Pound (1976), “Translation is a means of cultivating modernist poetic values like linguistic precision (as cited in Venuti, 1998, p. 76)”. Thus, translation of a text either it is literary, scientific or cultural is equally important. Awasthi (ibid) write, “Translation supports liberal arts: it encourages inter-cultural exchanges and promotes mutual understanding”.

Religion, being the important aspect of culture is another aspect of translation where there is a series of terms which makes translation process quite challenging. The cultural meaning and the religious essence to be conveyed by the terms in one language and religion can be difficult to make equivalent in another language and religion. Thus, translation makes religion familiar with the world by bridging gaps with equivalent cultural terms and elaborating as per the religious understanding of the readers. Being religion as an ethical aspects of human sentiments, the translator should be very much conscious on preserving the purity of religion of target language and source language readers both so that the ultimate goal of translation becomes acceptably achievable.

2.1.7 Categories of Cultural Terms

The terms which refer to different activities, concepts, customs, artefacts and beliefs of a culture is called cultural terms. These terms are culture specific which can be very difficult to translate when there are mere differences between the languages. Newmark (1988, p.66) divides cultural terms into two broad types i.e. universal and personal where Universal word denotes the concept which are available in all languages and cultures like Sun, Moon, Water, People, Forest etc. and Personal terms are found in a particular language and culture only like: *Gūndrūk*, *Shrādda*, *Brata*, *Pizza*, *Bābaretc.*

Newmark (ibid) divides cultural terms into five distinctive types which are described below:

1. **Ecology:** As ecology deals with the relationship between the organism and environment, in translation field too, the words related geographical features come under ecology types. The living and non-living things of the environment like flora and fauna, mountain, hills, plants, wind, season, rivers, sea etc. are ecological terms which are specific to particular culture.
2. **Material culture:** Simply, material culture related terms denote man-made things. These things are made for making or doing something in a particular culture. Towns, ornaments, food, clothes, houses, containers, transportation, communication etc. are some examples of this type.
3. **Social culture and organization:** Social culture and organization related terms are connected with the society, the way it is organized and creation made in the society, ethnicity, education, sex, wealth, religion, tradition, politics, administration, sculptures, paintings, carvings and monuments, historical facts, socio-political terms, international terms etc. come under this category which are unique according to the cultural differences.
4. **Religion culture:** The terms under this category includes religion, beliefs, tradition, ceremony, rituals, gods, religion saying or slokas, religious books, religious places and other religious activities. These religious aspects are different from religion to religion in different culture.
5. **Conceptual terms:** The terms which are abstract in nature shared by the members of a particular culture groups are called conceptual terms. It includes non-concrete aspects of human behavior such as: gestures, postures and habits which have special meaning to a particular speech community.

This study is has analyzed only religious terms and techniques employed by the translator to translate them.

2.1.8 Gaps in Translation

Translation is the rendering of the meaning from one language to another by making correspondence between the languages. When the correspondence between source language and target language items is not maintained, gaps occur in translation activities. Gaps are the natural and inevitable in all translation activities because of the differences between two languages, cultures, contexts etc. Gaps in translation refers to absence of any concept into target language text which are available in source language text. Gaps are also called lacunas, blank spaces, slippages, absences and voids. Maintaining equivalence is equivalent to bridging gaps but it is very challenging for the translator due to the differences in linguistic, cultural and pragmatics aspects of the languages. Good translators should think, analyze and diagnose these gaps so that optimum degree of approximation between source and target language becomes possible. So, the translators need to have sufficient knowledge about the source and target languages and cultures to compensate the gaps in translation process.

Awasthi et.al (2014, P.42) mention three types of gaps in translation:

1. **Linguistic gaps:** The gaps which arise due to the differences between two languages in phonological, grammatical, lexical, syntactic and structural level are called linguistic gaps. Since every language has its own idiosyncratic structural patterns, such gaps occur primarily. For example, lack of auxiliary, preposition, articles etc. in Nepali language might create linguistic gaps while carrying translation activity between English and Nepali.
2. **Cultural gaps:** Culture includes general human behavior like style, food, habit, desire, ritual etc. which can be different from language to

language. Gaps which are resulted due to differences between SL and TL culture are called cultural gaps in translation. Such gaps are created because of the variation of situation and socio cultural context of the languages. Some linguistic terms have specific meaning to only a particular context of a particular culture which can be very difficult to be changed into equivalent term in another language. For example, *tūppī*, *janai*, *gūndrūketc.* are the cultural terms found in Nepali language which cannot be found in English. This may create gaps in translation.

3. **Extra linguistic gaps:** The gaps which occur due to the variation in pragmatic aspects between two languages are called extra linguistic gaps. Inability to understand the instruction of a speaker or writer, his knowledge, ideas, expectation, interest, mood etc. create gaps between SL and TL text. Contextual meaning and background knowledge and real world knowledge determines extra linguistic gaps in translation. For example,

Source Language (Nepali) - *unīlāīsetolūgāmādekhdāmalāīdūkhalāgyo*

Target Language (English) - I became sad when I saw her in a white dress.

So, the difference in customs according to SL and TL culture can create ambiguity or gaps in translation which is called extra linguistic gaps.

2.1.9 Techniques Used in Translation

The strategy, tactics and procedures used to compensate gaps in translation is called techniques of translation. It is always challenging for a translator to bridge gaps in translation due to differences in linguistic, culture and extra linguistic aspects between SL and TL. While compensating gaps, the translator uses various tools, ways and techniques to make the translated text faithful to the original and TL reader friendly which is called translation techniques. Different techniques are used during translation process to maintain

equivalence at various levels of language, aspects of culture and varieties of extra linguistic features. Wills (1982, p.22) writes, “Translation is a transfer process which aims at the transformation of a written SL text into any optimally equivalent TL text and which requires the syntactic, semantic and pragmatic understanding and analytical processing of the source language”. It indicates that there should be nearness in terms of form and meaning between source language text and target language text. Since, the truth and success of any translation activity is determined by the linguistic, cultural and extra linguistic equivalence maintained between source language text and target language text, it is very important to bridge the gaps in translation for the translator to maintain highest degree of equivalence. For these gaps and equivalence related purposes, various techniques are employed by the translator according to the nature and type of the text. Techniques determine the success and usefulness of translation.

Various scholars have proposed various types of techniques of translation. According to Ivir (1987, as cited in Adhikari.2004, p. 26), techniques of translation are:

1. Borrowing
2. Definition
3. Literal translation
4. Substitution
5. Lexical creation
6. Omission
7. Addition

Newmark (1988, P.103), mentions following translation procedures.

1. Naturalization
2. Couplet, Triplet/Quadruplet
3. Neutralization

4. Descriptive/Functional Equivalence
5. Explanation as the text note
6. Cultural Equivalence
7. Compensation

Nida (1964, P.46) has roughly divided translation procedure into two categories:

1. Technical and
2. Organizational

Wills (1982, p. 81) puts forward two types of translation techniques as; literal and non-literal.

1. Literal
 - a. Loan translation
 - b. Word-for-word translation
 - c. Literal translation
2. Non-literal
 - a. Transposition
 - b. Modulation

Considering various techniques of translation proposed by various scholars, some frequently used techniques of translation are described below.

1. Literal Translation: Literal translation is very easy and usually applied technique in translation process. It is SL oriented translation which preserves linguistic and semantic meaning of SL text. It is word to word

translation procedure which neglects pragmatic aspects of the languages.
For example,

SL	TL
<i>āma</i>	Mother
<i>Keto</i>	Boy

2. **Borrowing:** Borrowing is the process of using SL terms exactly into TL translation. Words from SL are taken to bridge the gaps in the context where TL lacks the conceptual term of SL. For example,

SL	TL
<i>Gūndrūk</i>	Gundruk

3. **Substitution:** Substitution is the process of changing SL items into equivalent TL items in the context when concepts with similar sense overlap with each other. It is the use of similar word in target language instead of using the real source word. For example,

SL	TL
<i>Ardhāngīnī</i>	Wife
<i>Dhātāma</i>	Nurse

4. **Deletion:** It is the technique of deleting or removing the word or expression of SLT in TLT. This technique is applied when the message can be rendered without its presence. For example,

SL	TL
<i>Hūka</i>	-----

5. Definition: It is the process of para paraphrasing in which unknown word or terms are simplified to make them clear in TL. For example,

SL	TL
<i>Tūplūkka</i>	Arrival of someone unexpectedly
<i>Jantī</i>	People in wedding procession

6. Elaboration: In this technique, the translator adds another word or term to make SL term easier to understand. For example,

SL	TL
<i>Salāī</i>	Burning match

7. Blending: In this technique of translation, the translator makes fusion or combines a part of SL word with a part of TL. For example,

SL	TL
<i>Dhākātopī</i>	Dhaka hat

8. Sense Translation: In this procedure, the translator just tries to disseminate the sense of SL terms into TL in the condition where SL structure is complicated, words in SLT are redundant and total translation of it may lead to mistranslation or over translation. For example,

SL	TL
<i>Rakhautī</i>	Mistress

9. Back Translation: It is the evaluation technique of translation in which a term from language A is translated into language B and at the same time from language B is translated into language A without looking at the original. For example,

SL	TL	TL
<i>Jūta</i>	Shoes	Boot

10. Functional Equivalence: In this technique of translation, function of the word in source language is made similar in target language but it may not preserve the cultural meaning. For example.

SL	TL
<i>PānikoKalas</i>	Water Vessel

11. Couplet: It is the technique of translation in which the translator uses two similar term in TL who he or she feels SL equivalent incomplete or lacking. For example,

SL	TL
<i>Baidya</i>	Herbal Doctor (<i>āyūrvedīk</i> doctor)

12. Transliteration: It is the technique of translating text from one script to another in which the SL terms are written into the alphabet of TL. For example, *bākhṛācharāunajāne* ho. It is a Nepali sentence transliterated into English.

It is only a tool of translation which cannot bring equivalence until the TL reader is proficient in SL language and culture.

2.1.10 An Overview of the “Everest Gita”

Everest Gita is the translated version of the famous Hindu masterpiece Bhagavad Gita. It represents the translation of Bhagavad Gita from Sanskrit language into three languages; Nepali, English and Hindi respectively. The edition and translation is done by Madan Prasad Aryal. During lifetime, he involved himself into wide range of religious activities and creation and

promotion of Hindu related literature. Apart from his great contribution towards the translation and creation of the various Hindu related masterpieces, his active participation in social, political, educational and cultural activities of Nepal was equally praiseworthy.

The translation process of Everest Gita has been completed by translating the Sanskrit religious slogans into Nepali equivalent maintaining the rhythmic quality at first, then elaborating the Sanskrit slokas into Nepali language making Nepali elaboration equivalent to English one, then translitering the Sanskrit words into English alphabetical script and finally creating equivalence in Hindi of the same elaboration.

Bhagvad Gita, simply known as Gita, is a 700- verse Hindu scripture in Sanskrit language. It is a part of the Hindu epic “Mahabharata” (chapter 25- 42) of the 6th book of Mahabharata. The epic Mahabharata is traditionally ascribed to the sage Vyasa. The Bhagvad Gita, being part of Mahabharata’s BhishmaParva, is also ascribed to him. It has not certain date and name of publication and authorship. But Hindu traditionalist assert that Gita came into existence in the third and fourth millennium BCE, around the ending of Dwapara Yuga. The Gita is set in a narrative framework of a dialogue between Pandava prince Arjuna and his guide and charioteer lord Krishna.

Everest Gita is considered as one of the finest translation works in religious field. Bhagvad Gita of Sanskrit has been translated into three languages; Nepali, English and Hindi respectively with the best attempt of maintaining equivalence in all the languages. It clearly illustrates the logical discussion between lord Krishna and Arjuna during Righteous war i.e. Dharma Yuddha between Pandavas and Kauravas. Arjuna is counselled by lord Krishna to fulfill his Kshetriya Duty as a warrior and establish Dharma. Bhagvad Gita is exposed to the world through Sanjaya who senses and cognizes all the events of the battlefield. Sanjaya is Dhristarastra’s advisor and also his charioteer. Bhagwad Gita forms the content of his recollection. The Gita begins before the start of

the climactic Kurukshetra war where the Pandava prince Arjuna is filled with doubt on the battlefield realizing that his enemies are his own relatives, beloved friends and revered teachers, he turns to his charioteer & guide, god incarnate lord Sri Krishna, for advice. Considering Arjun's moral dilemma, Krishna explains to Arjun about his duties as a warrior & prince, elaborating on a variety of moral and philosophical concepts.

Everest Gita comprises 18 chapters consisting 700 verses. Use of variety of similes, metaphors, poetic styles of Sankrit Anustubh meter (Chhandas), traditional hindu-oriented description etc. are the general features of these chapters. Everest Gita begins with Gita Dhyanan which contain 9 verse. It is not a part of main Bhagvad Gita which only offers salutations to a variety of sacred scripturers, figures, & entities, characterize the relationship of Gita to the Upanishads, and affirm the divine power. It is a common practice to recite them before reading the Gita. The eighteen chapters of Gita are:

1. Prathama Adhyaya
2. Sankhya Yoga
3. Karma Yoga
4. Gyana-Karma-Sanyasa Yoga
5. Karma- Sanyasa Yoga
6. Dhyana yoga or Atmasanyam Yoga
7. Gyana-Vigyaana Yoga
8. Aksara- Brahma Yoga
9. Raja-vidya- Raja-Guhya Yoga
10. Vibhuti-Vistara Yoga
11. Visvarupa-Darsana Yoga
12. Bhakti Yoga
13. Ksetra-Ksetrajana Vibhaga Yoga
14. Gunatraya-Vibhaga Yoga
15. Purusottama Yoga
16. Daivasura-Sampad-Vibhaga Yoga

17. Sraddhatraya – Vibhaga Yoga

18. Moksha-Sanyasa Yoga

All these eighteen chapters deal with the discussion between Arjuna and lord Krishna on the issues of morality, duties and responsibilities, religion, relatives, war etc. in a logical and righteous way.

2.2 Review of Empirical Literature

Translation, in the present world, has been dominantly used in multiple sectors of human activities. It has played vital role to transfer important messages covering all forms of cross cultural communication across different languages. Since translation is an emerging discipline, many researches have been conducted to find out different problems, issues and aspects inherent in it. Due to the growing importance and practicality of translation, research in translation has become top priority of higher level students. So far the translation related researches in TU are concerned, so many researches have been completed with various important findings. But no research has been carried to find out techniques in translating religious text. The present study “Techniques Used in Translating Religious Text : A case of Everest Gita” is the first study going to be researched in Department of English Education TU, Kirtipur about the techniques of translating religion oriented cultural terms.

In the course of developing theoretical and practical backups for the study, the researcher had gone through various theses conducted by the researchers in the Central Department of Education TU, Kirtipur. Some of them are paragraphed below.

Singh (2004) completed research on “Techniques and Gaps in Translation of Cultural Terms: A Case of Nepali and English Version of Social Studies for Grade-8”. He had aimed at finding out the techniques and gaps in the translation of cultural terms. He employed observation as the tool for data collection. Classifying 220 lexical terms into five different categories;

ecological, material/artifact, social culture and institution and cultural terms, he concluded that literal translation is one of the most widely used procedures in translating any text. He found that there exist a number of gaps in translation of cultural terms due to lack of conceptual accuracy, lack of cultural equivalence, lack of lexical items etc.

Gautam (2008) carried out research entitled “A Study on the Techniques and Gaps of Translation of Cultural Terms: A Case of Prahlad”. He has attempted to find out the gaps and frequency of techniques in translation of cultural terms. He selected 200 cultural terms from both the languages on the basis of their equivalence by using check list as a tool for data collection. Categorizing the cultural terms into five categories as: ecological, material culture, mythological pattern, social culture and organization and conceptual terms, he found eight different techniques to have been employed in the translation of ‘Prahlad’. He concluded that substitution was the most frequently used techniques of translation and deletion the least. He further mentions the gaps existed between SL terms and TL terms caused by substitution, lack of definition, trans-lingual lexical ambiguity, deletion, and mistranslation.

Shrestha (2011) carried out research on “Techniques of Translating Culture; A Case of Sani’s Valour”. His main objective was to find out the translation techniques and their frequency in translating cultural terms. Selecting observation as a tool, he Collected 62 cultural words from SL through secondary source and analyzed their equivalent term in TL. The researcher listed thirteen different techniques employed in translation and concluded that literal translation is the most frequent technique and descriptive equivalence is the least.

Bhujel (2011) carried out research on “The Techniques and Gaps in Translation of Cultural Terms; A case of Drama Romeo and Juliet”. His main objective was to find out the gaps and the techniques employed to bridge those gaps in the translation process. Using observation as a tool, He collected 200 cultural

terms from SL and their equivalent terms from the translated version. He categorized the selected items into; ecology, material culture, religious culture, social culture and conceptual focus and found ten different techniques to have been employed in translating cultural terms. He concluded that literal translation is the most frequently used and addition the least one. He further mentioned that meaning gaps existed between SL and TL due to substitution, lack of conceptual accuracy, lack of lexical items, cultural differences etc.

Khanal (2011) conducted a research study entitled “An evaluation of Translation: A Case of a Translated Textbook of Social Studies for Grade IX”. The objective of this study was to analyze the strategies used to transfer the original text. To fulfill the objective, she collected sentence structure (Sentence types, simple, compound, voice, tense and negation) and listed different types of sentence structure in the ST and their respective translation in the TT. She found out that ST structures were translated in the identical structure or in different structure. She also noticed structural gaps due to the structural differences between Nepali and English language. The structural gaps were analyzed in terms of some grammatical criteria like voice, auxiliary, preposition and articles. The main conclusions of the study were that the translator had used linguistic strategies to render the ST into the TT and only evaluated the semantic aspects of the texts. The translator lacked the pragmatic aspect while translating the sentence structure used in the text.

Tamang (2012) carried out research entitled “Techniques in Translation of Cultural Terms: A Case of Novel Siddhartha”. His objective was to find out the techniques of translation and their frequency employed in translating English cultural words into Nepali. He used observation as the data collection tool and selected 150 cultural terms from original and translated version both.

Classifying the selected terms into; ecology, material culture, religious culture, social culture and conceptual term, he made technique-wise and category-wise comparison and found ten different techniques in which literal translation had the highest frequency and blending had the lowest.

Dahal (2016) conducted research on “Degree of Equivalence; A Case of Novel ShirishkoPhool”. He had attempted to find out the degree of equivalence by categorizing the cultural terms into various categories. Under survey design, the researcher employed observation as a tool. Consulting Oxford Advanced Learners Dictionary, Brihat Nepali Sabdakosh and Nepali English Dictionary published by Ekta Publication, the researcher had analyzed the degree of equivalence. The researcher has selected 50 cultural terms; ten terms in each of the type of cultural categories i.e. ecology, material culture, social culture, religious culture and conceptual terms. Analyzing the selected SL term with TL equivalent (Blue Mimosa), the researcher found six degree of equivalence in translation where most of the terms fell under optimum translation and least of the terms under poor translation. He also pointed eleven different techniques to be employed in translation in which literal translation was used most whereas deletion, back translation and couplet the least.

In addition to the above mentioned researches done in TU, many researches have been completed in the field of translation. All the researches have been found to be confined within techniques, gaps and equivalence of cultural terms in translation of various literary works. The researcher after reviewing many theses, reached to the conclusion that no thesis so far has been conducted on the study of techniques used in the translation of religion oriented cultural term. The present study is different from other because it is fully devoted to the techniques employed for the maintenance of equivalence among the cultural terms between SL and TL in religious text. By analyzing the techniques employed in translations, the researcher has attempted to provide a new insight and intuition towards religious aspects in the discipline of translation studies.

2.3 Implications of the Review for the Study

The researcher received a wide range of ideas, theoretical backups and relevant information for the present research after reviewing a number of theoretical and empirical literatures. Mainly, Bhattarai(2010),Awasthi et.al (2014),

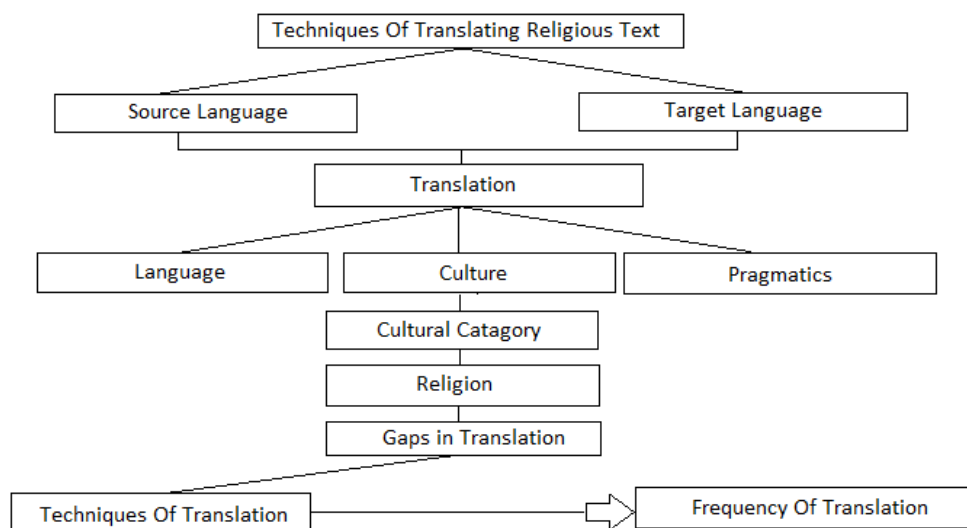
Catford(1996),Newmark's(1998), Jiang (2000), Crystal(1994) have provided valuable insights to the researcher for gathering relevant information related to the research especially in the areas of translation and techniques, language and culture.Aryal (2012) has given complete information about the Bhagwat Gita that the researcher intends to analyze. Similarly, the review of the related theses done in the Departmet of English Education, TU, Kirtipurhas given a tremendous support in technical and the methodological aspects of the research.

From Singh(2004), the researcher learnt to employ observation as a tool for collecting data in the areas of techniques and gaps in translation. He also knew that various reasons like conceptual accuracy, lack of lexical and culturally equivalent terms etc. are responsible for gaps in translation. From Gautam(2008), he received the ways to find gaps and frequency of techniques by selecting certain cultural terms from both Nepali and English versions. Shrestha(2011) has helped him to find out the techniques and their frequency in the translation of cultural terms and he also knew that literal translation is the most frequently used technique and descriptive equivalence the least. Similarly, Bhujel(2011) provided ideas on the gaps and techniques in translation process. He learnt the way to use observation as atool and categorize cultural terms to find out frequency of techniques in translation process. From Khanal (2011), he learnt to analyze the strategies used to transfer original text. He further noticed that due to structural differences between Nepali and English, there exist structural gaps. Likewise, fromTamang(2012), he grasped the ideas related to translation techniques and their frequency with the aid of observation as a data collection tool. He also learnt to make technique wise and category wise comparisonof the cultural terms between source language text and target language text. In the same way, from Dahal (2016), he learnt the use of different techniques along with their frequency to maintain equivalence in translation. He further learnt to use Nepali and English dictionary appropriately in accomplishing my research work.

The researcher has gone through the related literature in detail as per the specified objectives and has attempted to manage the content of the research free of gaps as far as possible.

2.4 Conceptual Framework

Conceptual framework is the visual representation about different aspects or variables of the research work. In the other words, it is the hypothesis that the researcher often develops as he believes to be the relation among the research variables. It is expected to prictorize or conceptualize the overall ideas or contents of the study. For this research, the researcher has developed the following conceptual framework.



As this research is being guided by religious motives, the researcher has also attempted to link all the variables to religious essence. Focusing the techniques and their frequency, this framework shows that gaps in the translation of the religious text is going to be studied on the basis of deep study of linguistic, cultural and pragmatic aspects highlighting especially on religious terms.

CHAPTER THREE

METHODS AND PROCEDURES OF THE STUDY

We know that the research is the systematic process of finding out the truth about any issue or problem. For any research, certain procedures and steps are followed in logical and systematic sequence. Singh (2003) defines, “Research is the systematic investigation done to discover new information or relationship and to expand, verify existing knowledge for some specific purpose”.

Similarly, Best and Kahn (2003) define research as “A systematic and objective analysis and recording of controlled observation that may lead to the development of generalization, principles or theories, resulting in predictions and possibly ultimate control of events”(as cited in Ojha and Bhandari, 2013, p.3). This shows that research is the careful investigation or inquiry especially through search for new facts in any branch of knowledge. To reach to the conclusion, the researcher also followed certain principles and procedures.

This chapter includes: design of the study, population, sample and sampling procedure, sources of data, data collection tools and techniques, data collection procedures and data analysis and interpretation procedures and ethical considerations.

3.1 Design of the Study

Design, simply, refers to the model or framework of doing something. In research field, it denotes to how a study is carried out. Design of the researches in different fields is selected on the basis of objectives of the research.

Considering the objectives of the study, the researcher has selected survey as the design of this research work.

Survey is the widely used research design in social science including in the field of translation. It is used mostly in large scale research where a huge population is required to be included in research. Cohen and Manion(1985, as

cited in Nunan, 1992, p. 140) say,” Surveys are the most commonly used descriptive methods in educational research, and may vary in scope from large scale governmental investigations to small scale studies carried out by single researcher. The purpose of survey research is generally to obtain a snapshot of a condition, attitudes or events at a single point of time”. Findings received from a huge population is generalized from this type of research. Hutson (1990) defines, “Survey research is the method of collecting information by asking a set of pre- formulated questions in a pre- determined sequence in a structured questionnaire to a sample of individual so as to be representative of a defined population”(as cited in Ojha and Bhandari, 2013, p. 203).

Survey is conducted to obtain overview of phenomenon, event, issue or a situation. It is considered as a best research design carried out to find out public opinions and behaviors and attitudes of different professionals to access certain activities and study certain trends. Survey is conducted in natural setting and findings are generalized to the entire study population. Using descriptive approach, qualitative data are collected, described and interpreted in survey research. The researcher, in his study, used survey as a design to find out the techniques used in translating religious texts.

Cohen et. al, (2010, p. 209) mention the following stepwise processes of survey research.

- Define the objectives
- Decide the kind of survey required
- Formulate research questions
- Decide the issues on which it focus
- Decide the information that is needed to address the issues
- Decide the sampling required
- Decide the instrumentations and the metrics required
- Generate the data collection instruments
- Decide how the data will be collected

- Pilot the instruments and refine them
- Train the interviewers
- Collect the data
- Analyze the data
- Report the results

The collection, analysis and comparison of data and listing of the suggestions should be directly related to the purpose of the research. Various scholars suggest various steps for survey design, generally the following steps are maintained in this design and the present study will be based on the following procedures.

- Identification of the problem
- Framing the title for the study
- Formulating the objectives
- Constructing the hypothesis (optional)
- Expanding theoretical knowledge related to the topic
- Writing research proposal
- Preparing and piloting the research tool
- Sampling the population
- Going to the field and contacting the informants
- Establishing rapport with respondents
- Collecting information from appropriate tools
- Analyzing the data
- Calculating the findings
- Listing the suggestions

The researcher had also selected survey design to fulfill the objectives of his research because he thought that comparative analysis of the same religious text in two different languages can be valid, effective and goal oriented with the help of this design to find out the translation techniques and their frequency.

Survey can be the best than any other design to collect and analyze the data from SL and TL of the Everest Gita as per the objectives specified. The researcher had complete belief upon survey and its observation tool to derive the findings.

3.2 Population, Sample and Sampling Strategy

Population for this research were religious terms used in Nepali version and their English equivalents in “Everest Gita”. Fifty religious terms had been selected through purposive sampling and analyzed descriptively to find out techniques and statistically for representing their frequency.

3.3 Sources of Data

The study for the research was completely based on the techniques of translating cultural terms from Nepali version to English Version in religious masterpiece. Only the secondary sources of data had been studied and analyzed. So, the sources of data for the study was both Nepali and English versions of the book ‘Everest Gita’, techniques and procedure employed, religious terms, and frequency of techniques.

3.4 Data Collection Procedures

The following stepwise procedures had been followed while collecting required data for the research.

1. The researcher read and reread the Nepali and English version in Everest Gita.
2. He read the text and underlined fifty religious terms used in Nepal version.
3. He read and underlined the equivalent English terms.
4. Then, he listed out the religious terms from the both versions of the book.

5. Then, he transliterated the selected terms of Nepali version into Roman script.
6. He pointed out the techniques of translation employed by the translator.
7. Then, he decided upon different techniques of translation.
8. Calculating the frequency of technique, he has drawn the conclusion.

3.5 Data Analysis and Interpretation Procedures

The data for the research had been collected, recorded, analyzed, interpreted and presented with the help of appropriate use of statistical tools such as; table, chart, graphs and using interpretation and descriptive procedures. The selected cultural words of Nepali version and their English equivalent were compared on the basis of meaning given in the dictionaries and the equivalence they maintain. The frequency of techniques was measured with the comparative analysis of the techniques applied in the English version from Nepali version of Everest Gita.

3.6 Ethical Considerations

Considering the ethical aspect as a burning issue in the present academic scenario especially in the area of research, the researcher had also attempted my best to maintain such academic standard in my research work. As the objective of my research is to find out and analyze the techniques and their frequency in the translation of religious text, he has presented the theoretical and empirical information received from various books, journals, seminal papers and theses in citations and reference section maintaining specified format assigned by our department so that he could stay far from the smell of plagiarism. Being involved into translational research, he is completely based on book 'Everest Gita' itself as the source of data and using observation tool under survey design, he has selected the religious terms from the both versions in a very confidential way i.e. without changing anything intentionally. He has attempted to present the ideas without any deception and exaggeration. No

individual and organization will be affected negatively due to this research work. Every moment he has presented the content of his study following the principles of honesty, transparency, reliability, validity and linguistic decency.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF THE RESULTS

In this section, the researcher had analyzed, discussed and interpreted the data obtained from Nepali and English version of Everest Gita. The major essence of the research had been vividly pictorized in this chapter. This chapter includes analysis of data and interpretation of results.

4.1 Analysis of the Data and Interpretation of the Results

In this phase, the collected data had been presented under religious category as mentioned previously according to the meaning conveyed by them on the basis of dictionary consult. With the deep analysis and interpretation of the terms, techniques of translation had been determined in terms of their frequency of use in selected terms. A good translation is determined by the effective transfer of meaning, cultural messages, intelligibility, maintaining equivalence, faithfulness and source text correlation, techniques employed by the translator to maintain such qualities of translation have been analyzed in terms of term wise description and technique wise definition, frequency of techniques, strengths and weaknesses and significant examples of each techniques employed in translating the religious terms in 'Everest Gita'. In this chapter, the data obtained from Nepali and English versions of the Everest Gita have been presented, analyzed and interpreted.

4.1.1 List of Religious Words Selected for the Study

The researcher selected fifty religious words from both the languages namely: Nepali and English and on the basis of which, detailed analysis went on. The words are presented in the table on the next page.

Table No. 1: List of Words Selected for the Study

S.N.	Source Language	Target Language
1	<i>AbInasī</i>	Indestructible
2	<i>AhImsā</i>	Non-violence
3	<i>Jagata</i>	Universe
4	<i>Gyān</i>	Knowledge
5	<i>rāṣasa</i>	Demon
6	<i>Sworga</i>	Heaven
7	<i>Yudhda</i>	Battle
8	<i>Jala</i>	Water
9	<i>Ātmā</i>	Soul
10	<i>Dāna</i>	Gift
11	<i>Upāsanā</i>	Worship
12	<i>Dibya</i>	Divine
13	<i>Paramaśresthatā</i>	General Prosperity
14	<i>sidhdipāeko</i>	Liberated
15	<i>Bhagawāna</i>	Lord
16	<i>Phalecchā</i>	Reward
17	<i>Om</i>	Om
18	<i>Guru</i>	Guru
19	<i>Bhagawāna</i>	Bhagawana
20	<i>gitārūpirahasya</i>	
21	<i>baishyashudra</i>	
22	<i>Ātmasudhdi</i>	Purification of inner consciousness
23	<i>moṣa</i>	Blissful supreme state
24	<i>Parampujya</i>	Worthy of deepest reverence
25	<i>Dharmatmāharū</i>	Men of meritorious deeds
26	<i>Pipala</i>	Holy big tree
27	<i>Sanātana</i>	Eternally the same
28	<i>Pitri</i>	Dead ancestors
29	<i>he deba</i>	O vulnerable lord
30	<i>shāstriyabidhi</i>	Shashtric Rites
31	<i>Dharma</i>	Right
32	<i>Paralok</i>	Other World

33	<i>Debatā</i>	Demigods
34	<i>Samādhī</i>	Transcendence
35	<i>pārapuṇya</i>	Good and Bad actions
36	<i>Sattwa</i>	Goodness
37	<i>Tama</i>	Ignorance
38	<i>shuklapaṣa</i>	The path of light
39	<i>pyārobhakta</i>	Dear
40	<i>shrādhatarpaṇadinu</i>	Water
41	<i>Īshwara</i>	Highest Goal
42	<i>paṇḍita</i>	Wise
43	<i>Sworgaloka</i>	Highest Planet
44	<i>Rahasyayukta</i>	Supreme
45	<i>Dharmātmā</i>	Pure
46	<i>purūshottama</i>	Purūshottama (Most excellent person)
47	<i>paramātmā,</i> <i>mahāpurūsharamaheshwara</i>	Super soul
48	<i>Brahma</i>	Brahma
49	<i>Karmayogī</i>	Karmayogī
50	<i>ṣetriya</i>	Setriya

4.1.2 Technique-wise Interpretation of the Data

As the data collected for the research are from religious category, they were analyzed and interpreted technique wise as in the following.

1. Literal Translation

It is SL oriented technique of translation which searches for a close correspondence between SL and TL terms preserving linguistics as well as semantic meaning of SL. The terms translated through literal translation are presented below.

SL

TL

abInasī

Indestructible

<i>ahimsā</i>	Non-violence
<i>jagata</i>	Universe
<i>gyān</i>	Knowledge
<i>rāṣasa</i>	Demon
<i>sworga</i>	Heaven
<i>yudhda</i>	Battle
<i>jala</i>	Water
<i>ātmā</i>	Soul

2. Substitution. This is the technique where SL terms are replaced by similar or near equivalent word meaning in TL. The terms translated through this technique are.

SL	TL
<i>dāna</i>	Gift
<i>upāsanā</i>	Worship
<i>dibya</i>	Divine
<i>paramaśreṣṭhatā</i>	General Prosperity
<i>sidhdipāeko</i>	Liberated
<i>bhagawāna</i>	Lord
<i>phalecchā</i>	Reward

3. Borrowing. In this technique, SL terms are used exactly in TL to disseminate cultural meaning. The terms translated through this technique are.

SL	TL
<i>om</i>	Om
<i>gurū</i>	Guru
<i>bhagawāna</i>	Bhagawana

4. Deletion. It is the technique of deleting or removing the word or expression of SL in TL translation in the condition where the message can be rendered without its presence. The terms translated through this techniques are.

SL	TL
<i>gitārūpirahasya</i>
<i>baishyashudra</i>

5. Definition. It is the technique of paraphrasing in which the unknown terms are made easy and clear to understand through simplification. The terms translated through this techniques are.

SL	TL
<i>ātmāsudhdi</i>	Purification of inner consciousness
<i>moṣa</i>	Blissful supreme state
<i>parampujya</i>	Worthy of deepest reverence
<i>dharmatmāharū</i>	Men of meritorious deeds
<i>pipala</i>	Holy big tree

6.Elaboration. In this technique, the translator adds another word or term to make SL term clear and easy. The terms translated through this technique are.

SL	TL
<i>sanātana</i>	Eternally the same
<i>pitri</i>	Dead ancestors
<i>hedeba</i>	O vulnerable lord

7. Blending. In this techniques, the translator makes fusion or combines a part of SL term with a part of TL. The terms translated through this technique are

SL	TL
<i>shāstriyabidhi</i>	Shashtric Rites

8. Sense Translation. This is the technique of translation where the translator just disseminates the sense of SL terms in TL .The terms translated through this technique are.

SL	TL
<i>dharma</i>	Right
<i>paralok</i>	Other World
<i>debatā</i>	Demigods
<i>samādhī</i>	Transcendence
<i>pārapunya</i>	Good and Bad actions
<i>sattwa</i>	Goodness

<i>tama</i>	Ignorance
<i>shuklapaṣa</i>	The path of light

9. Functional Equivalence. This is technique of translation where the translator makes the function of SL term similar to the TL without giving much priority to cultural meaning.

SL	TL
<i>pyārobhakta</i>	Dear
<i>shrādhatarpaṇadinu</i>	Water
<i>īshwara</i>	Highest Goal
<i>paṇḍita</i>	Wise
<i>sworgaloka</i>	Highest Planet
<i>rahasyayukta</i>	Supreme
<i>dharmātmā</i>	Pure

10. Couplet. In this technique, the translator uses two similar term in TL when she or he feels SL equivalent incomplete or lacking. The terms translated through this technique are.

SL	TL
<i>purūshottama</i>	Purūshottama (Most excellent person)

11. Reduction. In this technique of translation, the translator reduces some words from SL when their functional sense can be presented by a single term of TL. The terms translated through this technique are.

SL	TL
----	----

12. Transliteration. It is the technique of translating text or term from one script to another in which the SL terms are written into the alphabet of TL.

The Nepali terms transliterated into English are.

SL	TL
<i>brahma</i>	Brahma
<i>karmayogī</i>	Karmayogī
<i>ṣetriya</i>	Setriya

4.1.3 Statistical Representation

After the selection and categorization of the religious terms for the study, it was very necessary to calculate the frequency of techniques that the researcher had employed during translation. Technique-wise categorization was done very sincerely correlating the meaning of the selected terms in cross-lingual context. Different techniques of translation which were employed in translating the religious terms, their frequency and percentage is presented in following table.

Table No.2: Frequency of Different Techniques of Translation

S.N.	Techniques	Frequency	Percentage
1.	Literal Translation	9	18%
2.	Substitution	7	14%
3.	Borrowing	3	6%
4.	Deletion	2	4%
5.	Definition	5	10%
6.	Elaboration	3	6%
7.	Blending	1	2%
8.	Sense Relation	8	16%
9.	Functional Equivalence	7	14%
10.	Couplet	1	2%
11.	Reduction	1	2%
12.	Transliteration	3	6%
	Total	50	100%

It is well known that translation is the only way to transfer meaning and ideas between the languages. The intensity of the cultural flavor of the terminologies determines the choice of technique to the translator. It is very necessary to be careful towards the selection of technique so that the translation becomes effective and comprehensible. If the translator becomes unsuccessful to transform the message of the cultural terms as in the SL, the rendering becomes worthless. So, the fundamental qualities of translation like; transfer of meaning, transfer of cultural message, intelligibility, maintaining equivalence, faithfulness and source text correlation are to be maintained by the appropriate selection of techniques.

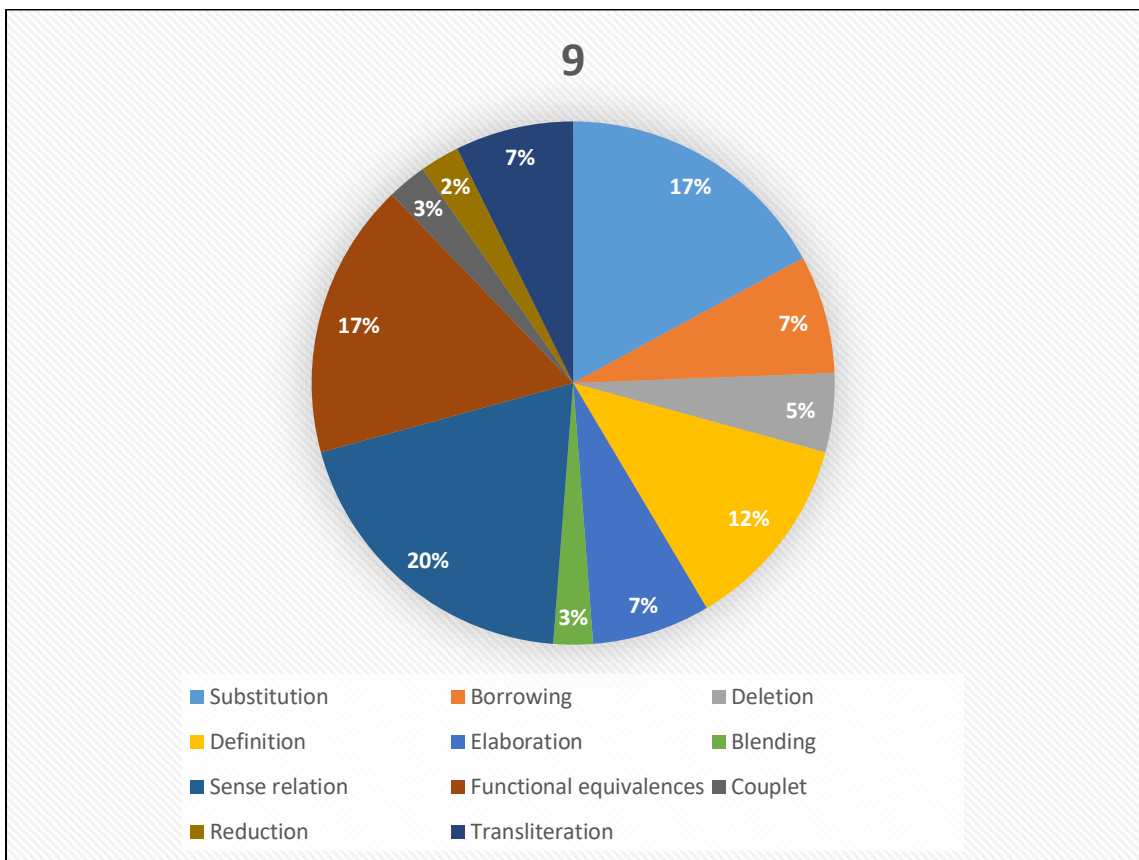
The table and chart show that the translator has used 12 different techniques while translating the Nepali religious terms into English equivalence in the 'Everest Gita'. Literal translation has been used as the most frequent translation techniques which is very much faithful to the original text. Sense Relation is the second most frequently used technique. Substitution and Functional Equivalence are the third most frequently used techniques which have been proved to be as important as literal and sense translation. Out of fifty religious terms, nine terms have been translated using literal technique which constitutes 18%. Similarly Sense translation, substitution, and Functional Equivalence constitute 16%, 14%, and 14% respectively. In terms of descending order of frequency, the techniques of translating cultural terms can be graded as: Literal translation, Sense Relation, Substitution, Functional Equivalence, Definition, Borrowing, Elaboration, Transliteration, Deletion, Couplet, Blending, and Reduction. Conclusively, the information displayed in the above clearly shows that literal translation, sense relation, Substitution, Functional Equivalence and Definition, are the most frequent and common techniques whereas Blending, Couplet and Reduction are less frequently used techniques of translating religious term.

During the collection of the data for the research, it was realized that the translation process is challenging not only for the translator but study over

other's translational work is equally challenging. It was really difficult to represent the translator's intention, the then translational context and the comparative meaning to be conveyed by the terms. The researcher worked on the objectives considering universal reality of translation i.e. fruitful challenge in translational research.

The techniques derived from the study can be visually represented in the following pie-chart.

Figure No. 1: Pie- Chart (Frequency of Different Techniques of Translation)



CHAPTER FIVE

FINDINGS, CONCLUSION AND RECOMMENDATIONS

This is the final part of the research where the researcher has drawn the conclusion according to the analysis and interpretations of the data and recommend some of the fruitful suggestions to the concerned authorities, practioners, and further researchers including all who are directly or indirectly related to the translation activities.

5.1 Findings

In this section, the researcher has briefly discussed the procedural activities accomplished to reach the conclusion. The religious terms, techniques and equivalence in terms of religious essence have been summarized. Finding has been illustrated mentioning the list of the techniques employed and their frequency of occurrences has mentioned with percentage in descending order. The quality and effect of the techniques has been interpreted to show the findings.

The major findings of study are as follows.

1. Twelve different techniques of translation have been employed by the translator in translating religious terms.
2. The techniques used in translation on the basis of descending order of their frequency of occurrence are: Literal translation, Sense Relation, Substitution, Functional Equivalence, Definition, Borrowing, Elaboration, Transliteration, Deletion, Couplet, Blending, and Reduction.
3. The frequency of occurrences of 12 techniques used in translation are as follows.

Techniques	Percentage
Literal Translation	18
Sense Translation	16
Substitution	14
Functional equivalence	14
Definition	10
Borrowing	6
Elaboration	6
Transliteration	6
Deletion	4
Couplet	2
Blending and	2
Reduction	2

4. The techniques having highest frequency of occurrence are found more effective in rendering the message of the source text into the target language.
5. Literal translation is the most frequently used technique in translating religious terms and sense translation, substitution and functional equivalence are also widely used technique in the translation of religious text.
6. Out of fifty religious terms nine, eight, seven and seven terms were translated through literal translation, sense translation, substitution and functional equivalence respectively.

7. Couplet, Blending and Reduction were found less frequently used as those techniques were applied only for one/one term out of fifty and they were found less effective technique of translation. Among the three less frequently used technique, couplet seemed a bit effective because it clarifies the meaning in further explanation whereas blending technique requires knowledge of both language which may not be possible always and reduction only gives surface meaning imperfectly leaving the essence of major words by a functional one.
8. Definition is also found effective technique for the translation of religious term as it clarified the cultural meaning with appropriate explanation. Out of fifty, five terms were translated through definition making intelligible to the readers of translated text.
9. Functionalequivalence just fulfills the formality in translation which destroys the purity of meaning of SL. For example: *shradhdatarpandinu* is translated into Water which is quite humorous pragmatically.
10. Although deletion omitted the religious essence to be transferred, its role to maintain intelligibility in target language could not be discouraged. Out of 50, two terms were translated through this technique. It excluded the cultural meaning to the great extent but the sense was not hampered as such.
11. Inappropriatedefinition becomes more ambiguous to transfer religious essence. For example: Holy big tree for *pipal* may not be clear for the readers in TL culture.
12. As religious essence is culture specific, the techniques like borrowing and transliteration seemed ineffective to grasp the culture specific concept in target language. But their role to spread SL terminological concept in new language and culture can be taken as positive aspect of translation.

5.2 Conclusion

It was found that selection of the techniques for the translation of cultural terms especially the religious ones is really a challenging job.

Maintaining equivalence in terms of meaning, message, intelligibility, faithfulness, correlation etc. are the triggering factors that guide the translator in every step. The quality of selecting appropriate technique considering the originality of SL culture and TL context makes the translation perfect.

Maintenance of optimum level of equivalence in every condition in the study area of social science related field is not always possible. There comes various ambiguous conditions for the translator on employing different forms of techniques considering both the languages and cultures. But perfect translation can be realized on the basis of the translator's strategic procedures to employ different techniques of translation. Similarly, there appears various problematic conditions in the translation of religious terms as religious practices and rituals differ tremendously from English and Nepali culture. But the translator's role to transfer the Hindu oriented Nepali religious essence into English one can be taken as praiseworthy job.

Realizing the techniques employed by the translator in translating religious terms from Nepali to English in the book Everest Gita, it can be said that Literal Translation, Sense Translation, Substitution, Functional Equivalence and definition are the fruitful techniques. But over use of Definition may lead ambiguity in communicating the message. Use of Borrowing and Transliteration should also be minimized with appropriate substitution procedure so that TL readers can easily understand the translated version without being familiar to the SL culture also. Similarly, the use of Deletion and Reduction should also be discouraged in order to maintain complete transfer of religious essence between the languages. Use of the techniques like: Sense Relation and Functional Equivalence as maximally as that of literal translation may also destroy the semantic aspect of the SL. So, the translator should sincerely focus appropriately on linguistic, semantic and pragmatic aspects. Use of variety of techniques is very important for maintaining equivalence in

translation of religious text. Maximum use of literal translation and sensible use of substitution and sense relation can make any religious text translation successful to the great extent.

5.3 Recommendations

Considering the activities accomplished during the research process and realizing the findings, the researcher outlines the major recommendations at three different levels as in the following.

5.3.1 Policy Related

- a. Translation, being bilingual and bicultural activity, needs expert in both the languages and cultures. Government including any authorities related to translation should make the policies and system focusing the translator's expertise. For example; *Ishwora* and *Brahma* have been translated as 'Highest Goal' and 'Brahma' respectively but clear meaning could have been given through elaboration of the concept.
- b. Publication for bilingual dictionaries should be given permission only with the proof that it is the production of experts with in inclusion of wide range of translational requirements. Bilingual dictionaries available in the market have not occupied religious contents in expected rate.
- c. Establishing a separate government authorized national level organization for translation, certain system and framework should be prepared for different category of translation.
- d. Accepting the importance of translation for promoting global village, government along with other authorized academic institutions, should encourage interested individuals and institutions with appropriate facilities and environment.
- e. Creating any translational works and conducting any kind of research of translation should be included into certain legal boundary so that communicating ideas across the cultures can be valid and reliable.

Although the work of 'Everest Gita' is fine but it has not been as popular as it ought to be.

5.3.2 Practice Related

- a. During translation process, the translator should use a wide range of techniques depending upon the linguistic, semantic and pragmatic aspects of both the languages.
- b. The translator should give priority to Sense translation and Substitution in the religious domain of translation. This study shows that these techniques clarified the meaning in cross-lingual context effectively.
- c. Alternative technique of translation should be considered only in the situation when Literal Translation couldn't.
- d. Over use of Deletion and Reduction should be directed towards definition and elaboration.
- e. Instead of using Borrowing and Transliteration only, it will be better to combine Couplet to clarify the meaning.
- f. Cultural track should not be forgotten while delivering the concept through Definition, Elaboration and Functional Equivalence.

5.3.3 Further Research Related

- a. Researchers, in the field of translation, should focus every word and its meaning during the study. This study found that more use of Deletion and Transliteration may disguise the real essence to be conveyed in cross- religious context.
- b. Degree of equivalence in terms of readers' perception in TL and the essence to be conveyed in SL can be an appropriate area of further study in translation field.
- c. Gaps in the translation of religious terms can be another area for research in translation field.
- d. Comparative study of a piece of text translated into more than two languages can bring out new taste of research in translation field.

- e. Study of bilingual dictionary may not always give true meaning. So, the help of thesaurus should be given priority.

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APPENDIX - I

The list of religious terms selected for the study.

S.N.	Source Language	Target Language
1	<i>abInasī</i>	Indestructible
2	<i>ahImśā</i>	Non-violence
3	<i>Jagata</i>	Universe
4	<i>Gyān</i>	Knowledge
5	<i>rāṣasa</i>	Demon
6	<i>Sworga</i>	Heaven
7	<i>Yudhda</i>	Battle
8	<i>Jala</i>	Water
9	<i>Ātmā</i>	Soul
10	<i>Dāna</i>	Gift
11	<i>Upāsanā</i>	Worship
12	<i>Dibya</i>	Divine
13	<i>paramaśreṣṭhatā</i>	General Prosperity
14	<i>śidhī pāeko</i>	Liberated
15	<i>bhagawāna</i>	Lord
16	<i>phalecchā</i>	Reward
17	<i>Om</i>	Om
18	<i>Guru</i>	Guru
19	<i>bhagawāna</i>	Bhagawana
20	<i>gitārūpi rahasya</i>	
21	<i>baishya shudra</i>	
22	<i>ātmasudhdi</i>	Purification of inner consciousness
23	<i>moṣa</i>	Blissful supreme state
24	<i>parampujya</i>	Worthy of deepest reverence
25	<i>dharmatmāharū</i>	Men of meritorious deeds
26	<i>Pipala</i>	Holy big tree

27	<i>Sanātana</i>	Eternally the same
28	<i>Pitrī</i>	Dead ancestors
29	<i>he deba</i>	O vulnerable lord
30	<i>shāstriya bidhi</i>	Shashtric Rites
31	<i>dharma</i>	Right
32	<i>paralok</i>	Other World
33	<i>debatā</i>	Demigods
34	<i>samādhī</i>	Transcendence
35	<i>pārapuṇya</i>	Good and Bad actions
36	<i>Sattwa</i>	Goodness
37	<i>Tama</i>	Ignorance
38	<i>shuklapaṣa</i>	The path of light
39	<i>pyārobhakta</i>	Dear
40	<i>shrādhatarpanadinu</i>	Water
41	<i>Īshwara</i>	Highest Goal
42	<i>paṇḍita</i>	Wise
43	<i>sworgaloka</i>	Highest Planet
44	<i>rahasyayukta</i>	Supreme
45	<i>Dharmātmā</i>	Pure
46	<i>purūshottama</i>	Purūshottama (Most excellent person)
47	<i>paramātmā, mahāpurūsha ra maheshwara</i>	Super soul
48	<i>Brahma</i>	Brahma
49	<i>karmayogī</i>	Karmayogī
50	<i>ṣetriya</i>	Setriya

APPENDIX- II

Nepali Alphabets with their Roman Transliteration

Roman translation of Devnagari Script based on Turner's (1931) with Nepali alphabets and diacritic marks.

A	c		k	S	S
Ā	cf	F	kh	V	V
I	O	L	g	U	U
ĩ	O{	L	gh	3	£
Ū	p	'	ń	a	
Ū	pm	"	c	R	r
Ṛ	C	[ch	5	
E	P]	j	H	H
Ai	P]	}	jh	Em	e\m
O	cf]	f]	ñ	`	~
Au	cf}	f}	ṭ	6	
~	F		ṭh	7	
am/ā	cF		ḍ	8	
ṁ	c+		ḍh	9	
h.	M		bh	E	E
Ṅ	Of	0	m	D	D
T	t	T	y	O	
Th	y	Y	r	/	{
D	b	B	l	N	N
dh	w	W	w/v	J	J
N	g	G	ś	Z	Z
P	k	K	ṣ	If	i
ph	km	^	s	;	:
B	a	A	h	X	

Note: The traditional letters if, q and l treated as conjunct letters.

For example,

If=ksh

q=tr

l=gy