CHAPTER ONE

INTRODUCTION

In ordinary sense people tend to define language as a system of communication by making reference to its communicative function. Of course, language is the most highly developed and most frequently used means of communication that human beings possess. So it is a greatest accomplishment of human civilization. By means of language, we think, interpret, perceive and express the real world. Most of the world activities are carried out through language, e.g. transmitting human civilization, thoughts, literature, political, diplomatic activities, human achievements, etc. Communication as such involves transmission of information from a sender to a receiver. So language is one of the most valuable possessions of human beings.

1.1. General Background

Language, a voluntary vocal system of human communication is a God's gift to human beings. It is species-specific. Human beings would have remained only dumb animals without the possession of language. So, the main difference between human beings and animals is the possession of language. As language is a medium of communication, it has mainly two functions or purposes: general and specific. The specific purpose of language is used to fulfill the specific needs of a particular group of language users. Technical terms are specialized in a particular field and used by specialized users in that field. Language as a general purpose is used to fulfill the day to day language and the users share the language of common pragmatic range wherever in the field they

are and whatever the speech community they belong to. Non-technical terms and cultural terms fall in this category.

1.1.1. Language and Culture

Language is a common means of communication or sharing knowledge to each other. It is a means by which people can perform several things like communication, thinking, group solidarity, inter-linguistic conflict, nation building, etc.

On the other hand, culture means a set of beliefs, attitudes, customs, social behavior, habits of the member of the particular society. A society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members. In other words, it is a way of living style of a particular group of people. According to Newmark (1988), "culture is the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression." To quote Richards et al. (1985) culture means "the total set of beliefs, attitudes, customs, behavior and social habits of the members of particular society." Culture is all which is non-biological and socially transmitted in a society, including artistic, social, ideological and religious patterns of behaviors and the techniques for mastering the environment. It includes material things such as cities, organizations, and schools as well as nonmaterial things such as ideas, customs, family patterns and language. Language is not seen as an isolated vacuum but an integral part of culture.

1.1.2 Translation Studies

Translation is an activity that is growing phenomenally in today's globalized world. It is the act or process of rendering what is expressed in one language or set of symbols by means of another language or set of symbols. Translation typically has been used to transfer written or spoken SL texts to equivalent written or spoken TL texts. In general, the purpose of translation is to reproduce various kinds of texts-including religious, literary, scientific and philosophical texts-in another language and thus making them available to wider readers.

The study of translation, Translation Studies, has also developed enormously in the past twenty years. The term Translation Studies was first purposed by Andre Lefevere in 1978. Translation came into existence with the history of language directly and indirectly. Communication in bilingual community requires interpretation: the ancestor of translation. Luther's Bible translation in 1522 laid the foundation of modern grammar formally and King James' Bible (1611) played vital role in the English language and literature. Later the ratio of translation has increased drastically due to literary, medical, technical and scientific discoveries and needs.

To define translation theoretically is difficult because the definitions of translation vary depending upon the genre, the nature of activity, the medium involved, the purpose, audience and linguistic theory, literary criticism, philosophy, etc. One and only definition of translation is quite impossible because translation has such a wider coverage no disciplines and areas remain untouched with translation. Translation is defined as a linguistic activity (Nida 1964; Catford 1965), as literary endeavour (Savory 1957), as philosophical and

cultural (Steiner 1975; Tousy 1987) and also as an integrated activity (Snell-Hornby 1988) (as quoted in Bhattarai 2000,p.1). Catford (1965,p.20) says that translation is the process of replacing the textual materials of a language by equivalent materials in another. According to Newmark (1981,p.7) "Translation is a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language". Wilss (1982,p.112) defines translation as "a procedure which leads from a written SLT to an optionally equivalent TLT and requires the syntactic, semantic, stylistic and text pragmatic comprehension by the translator of the original text.

The above discussion leads to the conclusion that translation is defined according to the conviction of the theorists towards the mainstream of any theory they hold on to and the changing perception of the audience (Bhattarai 2000,p.3). As a young discipline, translation scholarship has often changed over time, influenced by the literary, historical, and philosophical background of period.

1.1.3. The Importance and Scope of Translation

According to Bhattarai (2000) translation is a human activity of great antiquity. For Jumplet (1961) the twentieth century has been called the age of translation (in Newmark 1981,p.3). This century is the century of translation; its importance is being greater day by day. Engle and Engle (1985) opines that this is the age that the text translate or die. Translation of texts, either it is literary or scientific is equally important. Translation grows the texts significance, introduces with readers from various culture, etc.

Translation is considered a platform for communication between people of different languages and cultures. It is used to transfer knowledge, truth, cultures, ideas and so on. In the past, it was used as transferring religious thoughts and beliefs. Without translation we would have no Bible, Germany could have no Milton and Wordsworth. The world could not know Vedas, Upanishad, Geeta, Buddha's Dhammapada and Panini's Grammar.

Translation is very important in language teaching. Nowadays people are experiencing a growing need for scientific translation, academic translation and machine translation everyday. The age of translation is practicing to employ the translation extensively as the most powerful and indispensable vehicle for disseminating knowledge and information. According to Singh (1990 as quoted in Bhattarai 2000,p.14) from linguistic point of view, translation is very effective way of, it enriches one's young language and literature.

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

In ancient times, holy books/scriptures were prohibited to translate. Such books were not translated because to translate God's language into human language was taken as a sin and if one did so, she/he was burnt alive. But now the situation is different. Bible, the holy book of Christians, is translated in almost all the languages of the world. Because of the translation of such holy books and literary books the writers' work came to know with others' work also. Naturally, the twenty-first century is gaining a new ground and a bulk of literary, scientific, technical and medical texts are being translated into multiple languages.

What other disciplines are connected to translation studies is called scope of translation studies. Almost all the linguistic fields are surviving with translation. Although we can not limit the scope of translation studies, some major scopes of translation are world literature/knowledge, means of communication, diplomatic and business world, civilizing cosmopolitanism, world events and news, application of machine.

Newmark (1988,p.7) defines translation as "an activity that serves as a means of communication, transmitter of culture a technique of language learning and a source of personal pleasure."

1.1.4. Translation of Culture

The main aim of translation is to serve as a cross-cultural bilingual communication vehicle among peoples. It is worth mentioning that scholars have tried to define translation from cultural perspective. Verma's (1989,p.37) concept of translation and Hornby's (2005,p.57) ideas about the inter-discipline of translation clearly shows this overall concern with viewing translating less as a linguistic and more, or even exclusively, as a cultural procedure. This view is epitomized in statements such as one does not translate language but culture. In translation we transfer culture not language. House (1994,p.92) and Iver (1987,p.87) also comment that cultural contact presupposes translation. Making a similar point Chakravorty (1991,p.233) writes "in effect one does not translate language but translates culture." In the words of Gerding-Salas (2000,p.2), "The translator plays an important role as a bilingual or multilingual cross-cultural transmitter of culture and truths by attempting to interpret concepts and speech in a variety of texts as faithfully and accurately as possible."

It is difficult do decide whether translation is a cultural activity or not. But most of scholars agree that culture is one of the major aspects of translation. A translator is expected to give more attention to the cultural aspects that permeate the texts they translate. Culture creates a gap between two worlds and makes translation infinitely complex or even virtually impossible.

The view, that translation is impossible, got momentum from the statements of cultural anthropologists. At the turn of the nineteenth century, the study of cultural anthropologists suggested that the linguistic barriers were inseparable and that language was entirely the product of culture.

1.1.5. Cultural Categories

Newmark (1988,p.94) defines culture as "the way of life and its manifestations that are particular to a community that uses a particular language as its means of expression." By culture we mean all aspects of life including our social and religious rituals. The concept of culture has concerned with many different disciplines such as philosophy, sociology, anthropology and cultural studies. There are two basic views of culture, the humanistic concept of culture and the anthropological concept of culture.

The humanistic concept of culture captures the 'cultural heritage' as a model of refinement, an exclusive collection of community's masterpieces in literature, fine art, music, etc.

The anthropological concept of culture refers to the overall way of life of a community or society i.e. all the traditions, explicit and implicit designs for the behavior of members of the society: culture, in the anthropological sense is a group's dominant and learned sets of habits and totality of this group, non-

biological inheritance, social norms and values etc. General culture includes way of life of community, system of government religious beliefs and values, geographical regions, social classes, age, sex, personal activities of the members of the society.

Translation, being a cultural activity, a good translator must not only be a bilingual but he/she should be a bicultural. Translation as a cross cultural transmission of skills forms a bridge between two speech groups and is judged by the degree of gratification and acceptance among the audience of the target language. Adapting Nida (1964) Newmark (1988,p.95) has made five fold classifications:

   a) Ecology

   b) Material culture/Artifacts

   c) Social culture

   d) Social organization, political and administrative

   e) Gestures and habits

In general, cultural terms can be classified into the following categories:

  a. Ecology

  It refers to the relation of plants and living creatures to each other and their environment. In includes such geographical features, plants, animals, hills, lakes, etc.

b. Material Culture (Artifacts)

The things which are made by people and famous within a culture come under this category. It includes food, clothes, housing, transport and communication.

c. Social Culture and Organizations

Those words which are concerned with the social organizations and relations between people and particular community are included under this category. It includes :

i)	Work and leisure
ii)	Political, administrative and artistic organizations, customs, activities
iii)	Social traditions
iv)	Sculptures, paintings, carvings and monuments
v)	Social norms and values
vi)	Historical facts

d. Religious Culture/Mythological Pattern

It includes myths, religious belief, names of gods, religious activities, etc.

e. Conceptual Terms

Conceptual terms can be specified as non-concrete or abstract terms whose concept can be given only by definition.

Each cultural term is categorized under these cultural categories.

1.1.6. Techniques/Procedures of Translation

There are number of techniques or procedures of translating cultural terms. Various scholars have suggested various techniques/procedures of translation of cultural terms. The special procedures proposed by Newmark (1988,p.103) are as follows :

    a) Transference

    b) Cultural equivalent

    c) Neutralisation (i.e. functional or descriptive equivalent)

    d) Literal translation

    e) Label

    f) Naturalization

    g) Componential analysis

    h) Deletion

    i) Couplet

    j) Accepted standard translation

    k) Paraphrase, gloss, notes, etc.

    l) Classifier

In the translation procedure, there are some most used techniques; they are as follows :

a) Literal Translation

It is one of the important translation procedures which is most widely used technique of cultural transference. It searches for close correspondence of meaning between source text and target text. It is word to word or group of words to group of words translation in which close correspondence is sought in terms of both lexis and grammar. Newmark (1988,p.46) says that in this

translation the SL grammatical constructions are converted to their nearest TL equivalents but the lexical words are again translated singly, out of context. Wilss (1982,p.86) defines literal translation as "changing the SL surface structure syntactically and/or semantically according to TL needs….." According to Bell (1991,p.37), "literal translation is the easiest and simplest form of translation, it occurs whenever word by word replacement is possible without breaking rules in the TL." Linguistic meaning of SLT is preserved in literal translation. It is form oriented translation and makes no sense in most of the cases specifically in translating idiomatic and phatic expressions.

For example,

SL (English)	TL (Nepali)
dog	kukur
soil	m t□o
He bit tongue.	usle jibro t□okyo

b) Transference/Borrowing

It includes transliteration. It is the process of transferring a SL word to a TL word as a translation procedure. According to Newmark (1988,p.82), "normally names of people, place and country, names of newspapers, name of institution, companies, streets, inventions, brand names, etc are transferred." In this process of translation the translator transfers the word to show the respect for the SL culture.

For example,

	SL (English)	TL (Nepali)
	samovar	s mobh r
	accordion	kard iyan
	operation	apre an

c) Substitution

In some cases the translator replaces the cultural elements by similar words or near equivalent words or generic words/meanings in TL. When two cultures display a partial overlap rather than a clear cut presence or absence of a particular element of culture, this procedure is adopted. This is not a good procedure of translation because most of the cases it creates gaps between SLT and TLT.

For example,

	SL (English)	TL (Nepali)
	dress	s r
	cup	bhăd o
	funeral	mal m

d) Paraphrasing/Definition

SL terms are replaced by the short definition or paraphrase in this procedure. Newmark (1988,p.90) defines that paraphrasing is an amplification or explanation of the meaning of a segment of a text. Normally if the TLT has not the exact substitution for the SL term, the SL term is replaced by definition or description. Nida (1964) regards semantic equivalence between SLT and TLT without lexical correspondence as an essential component of a paraphrasing

translation. However, it lacks one important aspect of translation equivalence, namely the lexical comprehension of the source term.

For example,

SL (English)   TL (Nepali)

latch   d□hok ko kh p

wicket gate   mas nko parkh lm bhaeko d□hok

bury   antes□t□i s sk r garnu

e) Claque

It is one of the procedures of translation in which each unit of source language is translated into the equivalent unit in another language (TL). The unit of translation may be a morpheme, a word, a phrase or even a short quotation.

For example,

SL (English)   TL (Nepali)

mass of clouds   b dalk t□ukr haru

small looking-glass   s no ain

tall stone cage   agl d□hu g k ghar

f) Blending

Words are coined through borrowing one constituent from SL and reproducing or translating the other constituent of the construction in this process of translation. In linguistics it is a process found in the grammatical and lexical constructions in which two elements, which do not normally co-occur according to the rules of the language, come together within a single unit.

For example,

SL (English)	TL (Nepali)
cup of tea	ciy ko kap
ragged-edged tray	phut□eko t□re
little crosses	h c kra haru

g) Couplets

Couplet is the combination of two procedures (borrowing + literal). It deals with a single problem. They are particularly common for cultural words if transference is combined with a functional or a cultural equivalent.

For example,

SL (English)	TL (Nepali)
mill	mil (ghat□t□a)
scale	skel (tar ju)

h) Naturalization

This procedure succeeds transference and adopts the SL word first to the normal pronunciation, then to the normal morphology (word-forms) of the TL.

For example,

SL (English)	TL (Nepal)
China	c n
Britain	bel yat
Russia	rus

i) Deletion

Although it is not taken as a procedure in the process of translation, this technique is also considered. If SL word or expression is omitted in the TL text is called deletion. Generally it occurs at syntactic level of translation but items omitted are mostly lexical expressions. In some cases redundant and unnecessary items are omitted but it may create gaps in meaning.

For example,

SL (English)	TL (Nepali)
little mouse	mus
iron bucket	b lt in
black shadow	ch y

1.1.7. Gaps in Translation

Gaps (lacunas, voids, slippages, absences, etc.) occur if there is no correspondence between source language items and target language items. When source language has a concept and the target language lacks, there exists a gap. Gaps are natural and inevitable in all translation activities because of difference between two languages, cultures, contexts, etc.

The famous Sapir-Whorf hypothesis of 'Linguistic Relativity and Linguistic Determinism' also justifies that gaps in SL and TL and loss of meaning in translation are inevitable. Whorf argues that the speakers of different languages view and perceive the world differently because their linguistic structures have presented the shape, size, color and speed of objects and events differently (in Bhattarai 2000,p.57). Bhattarai (2000,p.58) says that some cultural differences and gaps are the natural phenomena of all living languages. Crystal (1997,p.346) states about translation "exact equivalence is of course

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impossible: no translator could provide a translation that is a perfect parallel to the source text……, there is always some loss of information". So, being a bilingual, bicultural and bi-contextual activity, gaps are natural and inevitable in translation. If cultural distances between two languages are great, there is the greatest possibility for the existence of gap. The gaps in translation are mainly of three types.

a) Linguistic Gap

Every language is unique: no two languages are identical. The gaps found because of the difference between two languages are linguistic gaps. Every language has its structural pattern. Linguistic gaps can be observed in different levels of language:

i) Graphological Level

Graphemes present in one language may be absent in another language creates gap. For example, A-1 noodles, ABC tent service, etc. To translate A-1 and ABC in Nepali is difficult. This creates a gap in translation.

ii) Phonological Level

Phonemes available in Nepali, for example, are not available in English. Translating the phoneme which is available in one language but is not available in another language creates phonological gap. For example,

SL (Nepali) **:** kh s baj r

SL (Nepali : t☐hakur hot☐el

Translating /kh/ and /t☐h/ is problematic into English because English has no /kh/ and /th/ sounds. In English these sounds are allophonic variations of /k/ and /t/ respectively.

iii) Lexical/Word Level

Some lexical items available in SL may not be available in TL create gaps in translation, e.g. Nepali onomāt☐opoeic and reduplicated words do not have equivalent terms in English. Nepali onomāt☐opoeic words jhw mma, kalkal, cw ssa, etc. and reduplicated words p n s n , bh ts t, pais sais , etc. do not have equivalent terms in English. This creates gap in translation.

iv) Structural Level

There is difference in linguistic structures and the grammar rules between the languages which creates the gap, e.g. the Nepali language does not have article system but English has; we cannot find auxiliaries in Nepali but they are in English; and Nepali has three voice systems (kartri w cya, karma w cya and bh w w cya) but English has only two (active voice and passive voice), etc.

b) Cultural Gap

Culture can be defined as a set of beliefs, attitudes, customs, social behavior, habits of the member of the particular society. It includes foods, habits, dress, festivals, rituals, etc. It is obviously different from another society or cultural group and it creates gaps in translation. The ease or difficulty of translation depends on the degree of closeness (mutual similarity) of the cultures. There may have a belief or concept in one culture but another lacks which is called a cultural gap. Cultural gaps make translation impossible so it needs further explanation to make its readers easy to understand the concept. Some examples of cultural gaps are:

SL (Nepali)	TL (English)
t□upp	X
janai	X
t j	X

These types of cultural items need on explanation. For example, 'janai' can be explained as 'a sacred thread put by Hindu male.'

c) Extra Linguistic/Pragmatic Gap

Translation is not only a linguistic activity. Many extra linguistic factors play a crucial role in translation. According to Stalnacker (1970), pragmatics is "the study of verbal acts including the context of their performance." The intention of a speaker or writer, his knowledge, his ideas, expectations, interests and so on, have to be taken into consideration when translating the text. Pragmatic or extra linguistic gaps occur when there are problems of correspondence between context of SLT and TLT. When the background knowledge and real world knowledge differ then extra linguistic gaps occur. For example,

SL (Nepali) : k lo bir lole b t□o k t□ekole ma ghar pharkie.

TL (English) : Black cat crossed the way so I returned home.

1.1.8. Short Introduction of the Novel 'Mother'

Because of globalization, translation has been a must in every country to broaden knowledge, to share cultural values and norms, and to share information. Importance of translation can be seen obviously in language teaching and learning activities. Translated textbooks are also included under language curriculum. Since last few years, many texts of the English language have been translated in to the Nepali language and vice versa for literary and academic purposes. Apart from this, very few evaluation studies have been

carried out focusing on the translation techniques, existing gaps and effectiveness of translation in Nepal.

The books in every language are landmarks, even turning points, in the history of the literature in that language. Such a book for Russians is Maxim Gorky's 'Mother'. It was written ten years before the establishment of Soviet power in Russia. 'Mother' was first published in Russia in 1907. When Gorky wrote it, he was a mature craftsman fully aware of his historical mission. During the Russian revolution of 1905 that is, two years before 'Mother' came out in Russia he met Vladimir Lenin, who was to become his great friend.

'Mother', the immortal classic of Maxim Gorky, gives a broad and generalized picture of life in Russia on the eve of the Revolution of 1905. Pelageya Nilovna is the wife of a factory worker who ignores the political upheaval in her country in favour of caring for her personal life. She represents hundreds of workers who are concerned with living their lives. Her son Pavel takes a different path and joins the revolution inspiring many Russians who were living under a capitalistic society in Russia. She also takes an active participation in her people's struggle for justice. Through her work, she frees herself from the cowed state into which she has been beaten, and her simple motherly concern for her son becomes a motherly concern for all oppressed.

Originally, mother was written in the Russian language. Later it was translated into English. The English version is published by Mahaveer Publishers and distributed by Vaibhav Book Service. In Nepali, it is translated by Rajendra Maske and published by Sunrise Publications Pvt. Ltd.

In this study, the researcher has attempted to identify and analyze the basic feature of cultural terms used in novel, techniques/procedures adopted in translation and gaps in cultural terms while translating the novel 'Mother' from English into Nepali.

1.2. Review of Related Literature

Significant number of texts has been translated from English to Nepali and vice versa. Only few researches have been carried out in translation in the Department of English Education, Kritipur and Different Campuses under Tribhuvan University.

Bhattarai (1997) in his Ph.D. dissertation entitled *'In other words: Senses Versus Words as a Unit of Literary Translation/with Reference to Nepali English Poetic Texts'* has made an attempt to define translation in general, and to observe the translation process and product of translation traffic between the Nepali and English language pair in particular. He had found the growing interest of people in bi-directional, horizontal translation.

Adhikari (2003) carried out a research on *'The Translation of Technical Terms: A Case of Textbook for Science.'* He collected 200 English scientific terms, 50 terms each from physics, chemistry, biology and geology and astronomy and their Nepali translation. He found six types of techniques for translation of scientific terms. He concluded the problem lies in translation when a target language text lacks an equivalent term that is present in the source language texts.

Singh (2004) carried out a research to find out *The Techniques and Gaps in Translation of Cultural Terms.'* He collected 220 lexical terms from Nepali and English versions of our social studies for grade eight and classified them into five categories: ecology, material culture/artifacts, mythic pattern, social culture and institution, and conceptual terms. He found a number of techniques of translation, literal translation being the most widely adopted procedure of translation of the technical and non-technical terms. He found that there exist a number of gaps in translation of cultural terms due to various reasons: lack of conceptual accuracy, lack of cultural equivalence, lack of lexical items, etc.

Sharma (2004) carried out a research entitled *'A Linguistic Analysis of the Strategies Employed in the English Translation of a textbook: A Case of Social Studies for Grade Ten.'* He studied the strategies employed by the translator to render the original text. He found that there is the increase and decrease in number of sentences in source and target text, in total the number is decreased by 2.22%. Lack of correspondence in negation and voice of the sentences in source and target text can be seen. Most noun classes are omitted and substituted and adverbs occupied the last. Mistranslation, correction of source text, structural and grammatical gaps are existed. Higher degree of omissions of concepts and loss of meaning are serious, which shows the lack of bilingual and bicultural translator to maintain pragmatic equivalence and lack of and evaluation by a body of translation experts may cause it.

Wagle (2004) carried out a research on *'Multiple Translation of Muna Madan from Cultural Perspective.'* He evaluated the four translated versions of Muna Madan comparing with each other and with Nepali source text found 18 techniques employed in translating cultural words. He also examined the

relation between different techniques. He concluded the most widely used techniques are literal translation and couplet-triplet-quadruplet techniques for translating religious and social cultural terms.

Chhetry (2005) carried out a research entitled *'Translation of Technical Terms: A Case of Textbook for Health, Population and Environment Education for Grade Ten.'* He collected 200 Nepali terms related to health, population and environment, and their translations. He analyzed the technical terms in terms of morphological features, linguistic problems in translation techniques, etc. He found six techniques used to translate environment, population and health (EPH) terms. He concluded that there is possibility of literal translation; paraphrasing or other techniques in translating technical terms, but majority of the terms are transliterated. He also found that both the Nepali and English languages are used as a source of technical terms in the field of EPH.

Karki (2006) carried out a research in *'The Techniques and Gaps in Translation of Cultural Terms of Our Social Studies Grade VII.'* In this anecdotal evaluation, he collected 240 words from ecology, material culture, religious culture, social culture and conceptual terms and analyzed the techniques of translation. He found that eleven different techniques are used to translate the cultural words. Literal translation is most widely used in translating ecological and social cultural words, literal translation and claque are the most widely used techniques in material culture and deletion least used technique in translation of cultural words. He found that there exist a number of gaps in translation of cultural terms due to various reasons: lack of conceptual accuracy, lack of cultural equivalence, lack of lexical items, etc.

Bhandari (2007) carried out a research in *'A Study on Techniques and Gaps of Translation of Cultural Terms: A Case of the Novel "Basain".* He found that in translating cultural words, ten different techniques were employed while translating 'Basain' novel. He found that the meaning gaps existed between SL and TL terms and the translator is unable to create the semantic equivalence.

Karki (2008) carried out a research in *'The Techniques and Gaps in Translation of Cultural Terms: A Case of the Novel "The Good Earth".* He found that in translating cultural terms ten different techniques were employed in translating the novel. He also found the existence of gaps between the SL terms and TL terms and inability of translator to create the semantic equivalence in some instances between SL and TL concepts.

No research is conducted to find out the procedures and gaps in translating cultural terms of the novel "Mother". So the researcher is interested in carrying out this research.

1.3. Objectives of the Study

The objectives of the present study were as follows:

a) To identify and categorize the basic features of cultural terms used in the novel "Mother".

b) To find out the techniques and their frequency employed in translating cultural words in the Nepali version of the novel.

c) To observe and classify the gaps and find out their frequency.

d) To list some pedagogical implications.

1.4. Significance of the Study

This study will provide some new knowledge on cultural aspect of translation. The findings of the study will be helpful for the teachers, students, textbook writers, translators, etc. It will also be helpful for textbook producers and Nepali medium book writers who have to deal with English culture. The researcher also hopes that the study will be helpful for those who are involved in translation and translation studies directly and indirectly.

1.5. Definition of Specific Terms

The following terms which are significant in the study are defined in this section.

) **Transliteration:** It is a process on which each SL letter or other graphological unit is replaced by a TL letter or other unit. According to Catford (1965,p.66), in principle, the process of setting up a transliteration system involves three steeps:

   i)   SL letters are replaced by SL phonological units; this is the normal literate process of converting from the written to the spoken medium.

   ii)   The SL phonological units are translated into TL phonological units.

   iii)   iii) The TL phonological units are converted into TL letters, or other graphological units.

For example,

SL letters   SL phonological units   TL phonological units   TL graphological units

कम्प्युटर   क्+अ+म्+प्+य्+उ+ट्+अ+र   /Kɔmpjuːtə(r)/   Computer

) **SL:** SL stands for source language. The language from which the text is translated is the source language. In this context, English is the source language.

) **TL:** TL stands for target language. The language into which the source language materials are translated is called target language. In this context, Nepali is the target language**.**

) **SLT:** SLT stands for source language text. The text which can be found in source language is called source language text.

) **TLT:** TLT stands for target language text. The text which can be found in target language is called target language text.

) **Culture:** Culture means the way of life/the total set of beliefs, attitudes, customs, behaviours, social habits, of the members of the particular society, (Richards et al. 1985).

) **Ecology:** It refers to the relation of plants and living creatures to each other and to their environment.

⟩ **Material culture:** It refers to the things that are made by a man and famous within a culture.

⟩ **Religious culture:** It refers to myths, religious beliefs, names of Gods, religious activities, etc.

⟩ **Social culture:** It includes those terms which are concerning the social organization and relations between people and particular community.

⟩ **Concept:** Concept is a part of common system of language shared by members of a speech community.

⟩ **Literal translation:** The technique which searches for close correspondence of meaning between source text and target text.

⟩ **Transference/Borrowing:** A source language word or phrase which is transferred in target language through transliteration as a translation procedure is called transference.

⟩ **Substitution:** This is a technique in which source cultural elements are replaced by similar/near equivalent or generic word in target language.

⟩ **Paraphrasing/Definition:** In this technique, source language words are replaced by definition or description.

⟩ **Claque:** In this procedure, each unit of translation is translated into the equivalent unit in another language.

⟩ **Naturalization:** In this technique, TL terms are converted or naturalized in normal SL spelling and pronunciation and vice-versa.

⟩ **Deletion:** In this process of translation, SL word or expression is omitted in the TL text.

⟩ **Addition:** In this technique, some word(s) or meaning(s) are added in the TL text or SL expressions are structurally expanded.

⟩ **Blending:** In this technique, a single word or phrase is translated with the combination of two or more than two techniques.

⟩ **Componential analysis:** Componential analysis in translation is not the same as in general linguistics. In linguistics it means analyzing or splitting up a word into a set of meaning component or semantic features. It is applied to a group of related words, which may differ from one another only by one or two components. On the other hand, according to Newmark (1988,p.114) "In translation the basic process is to compare a SL word with a TL word which has a similar meaning, but is not an obvious one to one equivalent, by demonstrating first their common and their differing sense components." Any SL and TL word pair which we have to analyze some common and some distinguishing components or features. Such distinguishable components of SL terms from TL tem may be the composition, shape, size and function of its

reference, its degree of formality etc. Such are shown in equation diagram (Newmark 1988,p.116) using polar distinction: '+' for presence of meaning, '-' for absence of meaning and '±' for both or either presence or absence of meaning.

For example,

dress (SLT)	s r (TLT)
+ wear	+ wear
+ inclusive	- inclusive
+ worn by all people	+ worn by ladies
+ used world widely	+ used by South Asian ladies

In translation the application of componential analysis is helpful in finding lexical equivalent when the existing concept is unknown in the TL context. It is also helpful in identifying the contrast between words in the same or overlapping semantic features and in finding the relationships between generic words and the specific words, etc.

⟩ **Cultural equivalence:** The cultural elements available in one language are also available in another language, then, these two languages are culturally equivalent.

⟩ **Lexical ambiguity:** Ambiguity which arises due solely to the alternative meanings of an individual lexical item is referred to as lexical ambiguity.

⟩ **Mistranslation:** If the SL items are translated wrongly into the target language, then the process is called bad or mistranslation.

CHAPTER TWO

METHODOLOGY

The following methodology was adopted to carry out this research.

2.1. Sources of Data

The researcher used the following sources of data:

2.1.1. Primary Sources

Due to the nature of the study the researcher did not use primary sources of data.

2.1.2. Secondary Sources

The study was fully based on written documents. The principal data of the study was taken from the English and Nepali versions of the novel 'Mother' written by Maxim Gorky, a well known Russian writer which was originally written in the Russian language and translated into English and again translated into Nepali by Rajendra Maske. The researcher also consulted various books, theses, journals, articles, websites which were related to the research. Some of them were Nida (1964), Catford (1965), Newmark (1981, 1988), Wilss (1982), Crystal (1987), Bhattarai (1997, 2000), Oxford Advanced Learner's Dictionary (7th Edition) Nepali Shabdasagar (2057), NELTA journals, Young Voices in ELT journals, www.google.com, and so on.

2.2. Sampling Procedure

Two hundred cultural words were selected from the English version along with their equivalent terms from the translated Nepali version of the novel "Mother" in the researcher's subjective evaluation from the beginning until the required numbers are collected.

2.3. Research Tools

In the process of data collection the researcher read and re-read the English and the Nepali versions of the novel to get required information. A check list was used to identify and categorize the techniques used in translation and the gaps found in translated text.

2.4. Process of Data Collection

The researcher followed the following processes for data collection.

i)   The researcher collected English and Nepali versions of the novel "Mother" written by Maxim Gorky and translated into Nepali by Rajendra Maske.

ii)   She underlined the cultural terms in the English version and searched equivalent words from the Nepali version.

iii)   She listed down cultural words with their equivalent forms.

iv)   She categorized the listed cultural terms in five different categories viz. ecology, material cultural (artifacts), mythological patterns, social culture and organization and conceptual terms.

v) She identified the techniques of translation and listed the cultural terms under different techniques. She also calculated the frequency of the different techniques of cultural terms for each type.

vi) She identified and collected the gaps in translation existed between the source language text and the translated text.

vii) She calculated the frequency of gaps.

viii) She compared the technique wise evaluation of the cultural terms briefly in statistical way.

2.5. Limitations of the Study

The study had the following limitations:

a. The study was limited to cultural terms involved in the novel "Mother".

b. The study was limited to the study of techniques and gaps found in the translation of cultural terms of this novel.

c. Only 200 words, from the beginning were taken in the study.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

This chapter deals with the data obtained from English and Nepali versions of the novel 'Mother' which are published by Mahaveer Publishers and Sunrise Publications respectively. The collected data are presented, analyzed and interpreted under the following subheadings systematically.

3.1. Classification of Cultural Terms into Different Categories

The selected cultural terms along with their translation are presented in this section. The terms are classified under five cultural categories viz. Ecology, Material Culture (Artifacts), Mythological Pattern, Social Culture and Organizations and Conceptual Terms. Those pairs with gaps are presented in this section.

a. Ecology

Ecology refers to the relation of plants and living creatures to each other and their environments. It includes geographical features, plants, animals, hills, sea, rivers, seasons, lakes, forests, winds, plains etc.

Table No. 1

Ecological Terms and their Translation

SL Terms	TL Terms
roach	s l
dog	kukur
birch tree	bhoj briksha
muddy turbid stream	phohor p n ko khols
marsh	dh p
tornado	c so h w ko ek lahar

Forty ecological terms were selected randomly in the process of reading both English and Nepali versions of the novel 'Mother'. The above table shows only six source language terms and their translation. Other terms are presented in Appendix : 1A.

b. Material Culture (Artifacts)

It includes man made culture which is related to objects used in a particular culture. It includes food, clothes, houses and towns, transport, communication, ornaments and utensils.

Table No. 2

Terms under Material Culture and their Translation

SL Terms	TL Terms
suburb	bast
cage	ghar
whistle	s iran
tavern	bhat☐t☐
pirogs, the Russian national pastry	m suko cap
whisky	bhodk

Only six source language terms and their translation are presented in the above table. Other terms are presented in Appendix: 1B.

c. Mythological Pattern/Religious Culture

It includes religious activities, myths, names of Gods, religious activities. It is related to mythology or belief, deeply rooted custom/tradition or religion.

Table No. 3

Terms of Mythological Pattern and their Translation

SL Terms	TL Terms
coffin	avapet☐ik
funeral	mal m
tale	par kath
heretic	n stik
church	girj ghar
paradise	swarga

The above table shows only six source language terms and their translation. Other terms are presented in Appendix : 1C.

d. Social Culture and Organizations

The terms which are concerned with the social organizations and relations between people and particular community are included under social culture. Works, leisures, political, administrative and artistic organizations, customs, activities, social traditions, paintings, carvings, monuments, social norms, historical facts are included under this category.

Table No. 4

Terms of Social Culture and Organizations and their Translations

SL Terms	TL Terms
workingmen	majd r
stranger	nay m nis
locksmith	mistr
carpenter friend	sikarm s th
nurse	dh i
Russian	rus

The above table shows only six source language terms and their translation. Other terms are presented in Appendix : 1D.

e. Conceptual Terms

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

Table No. 5

Conceptual Terms and their Translation

SL Terms	TL Terms
burden	utpid□an
unusual things	nay bic r
consciousness	cetan
perplexed alarm	aspas□t□a tr s
compassionate	m triprem
spiteful civility	ban wat□ namrat

The above table shows only six source language terms and their translation. Other terms are presented in Appendix : 1E.

3.2. Techniques Used in Translation of Cultural Words

The term 'technique' refers to the way of doing something. Techniques of translation include those ways or procedures which are used in the process of translation by the translator. The main procedures/techniques which are used to translate the cultural words are as follows:

⌡ Literal Translation

⌡ Substitution

⌡ Transference/Borrowing

〳 Paraphrasing/Definition

〳 Claque

〳 Blending

〳 Naturalization

〳 Addition

〳 Deletion/Omission

3.2.1. Techniques Used in Translation of Terms in Ecology

The techniques which are used in translation for the selected terms are presented here. Within these techniques, up to five terms are presented. If the technique has more than five instances, those terms are listed in Appendices.

In the process of translating ecological terms seven different techniques are used by the translator of the novel 'Mother'. These different techniques are presented in the following table with some examples of cultural terms.

Table No. 6

Techniques Used in Translation of Ecological Terms

Procedure	SL Terms	TL Terms
i) Literal Translation : It is one of the techniques which searches for the close correspondence of meaning between source text and target text.	roach	s l
	dog	kukur
	soil	māt□o
	snow	hi
	bear	bh lu

ii) Substitution : SL terms are replaced by similar or near equivalent or generic word or meaning in TL.	you louse	s gur
	beast	kukur
	edge	puch r
	moth	putal
	spring	arad
iii) Claque : Each unit of SL is translated into the equivalent unit in TL. The unit may be a morpheme, word, phrase or even sentence.	birch tree	bhoj briksha
	snow flakes	hi kā d allāharu
	heavy flakes	gahraŭ d all haru
	mass of clouds	b dalk t ukr haru
	fir trees and birches	bhoj briksha ra sall
iv) Paraphrasing : SL terms are replaced by short definitions or paraphrase in this technique.	parched soil	dirghak l n sukhkh le tapta jam n
	prickling snowflakes	tirjasto tikho hi
	tornado	c so h w ko ek lahar
	wagonload	khāld āmā pareko h tt
v) Addition : Some words or terms are added in TL in this technique.	beast	nirday jan war
	crows	mot āmot ā k gharu
vi) Blending : The single terms of SL is translated with the combination of two procedures i.e. often a phrase.	old park	pur no p rk
vii) Deletion : In this technique, SL word is deleted in the TL text.	black shadow	ch y
	little mouse	mus

The above table shows seven different techniques which are used by the translator in the process of translating the ecological terms of source language text into the target language text. Some techniques are frequently used whereas some others are rarely. So the researcher presented more examples of frequently used techniques whereas less examples of rarely used techniques in

the above table. Only few terms are presented under each technique in the above table. More other terms can be found in Appendix: 2A.

3.2.2. Frequency of Techniques of Translation Used in Ecological Culture

Table No. 7

Frequency of Techniques of Translation Used in Ecological Culture

S.N.	Techniques	Frequency	Percent
1	Literal translation	16	40
2	Substitution	9	22.5
3	Claque	6	15
4	Paraphrasing	4	10
5	Blending	1	2.5
6	Addition	2	5
7	Deletion	2	5
	Total	40	100

Forty terms were randomly selected as study data within ecology. There are seven different techniques found to have been employed in the translation of these terms. Among the seven different techniques, literal translation is mostly used which has 40% and blending is the least used technique, which has 2.5%. Substitution is the second widely used technique which has 22.5 percent. In terms of descended order of frequency, the techniques of translating ecological culture can be graded as literal translation, substitution, claque, paraphrasing, addition, deletion and blending.

3.2.3. Techniques Used in Translation of Terms of Material Culture

In the process of translating the terms under material culture, seven different techniques are used by the translator. These techniques are presented in the following table with some examples.

Table No. 8

Techniques of Translation of Terms of Material Culture

Techniques	SL Terms	TL Terms
i) Literal Translation	umbrella	ch t
	gate	m ld☐hok
	clock	ghad☐
	gun	banduk
	bed	pala
ii) Substitution	awl	khukur
	trunk	sanduk
	pirogs	samos
	arsenic	vis☐☐
	clothes	p int☐
iii) Transference/ Borrowing	bottle	botal
	vodka	bhodk
	accordion	ākard☐iyan
	table	t☐ebal
	boot	but☐
iv) Claque	some chairs	keh mecharu
	small looking-glass	s no ain
	steel gimlets	isp tko jy wal
	crumbs of bread	rot☐īkā t☐ukrāharu
	tall stone cage	aglā d☐huńgākā ghar
v) Paraphrasing	latch	d☐hok ko kh p

vi) Blending	cup of tea	ciy ko kap
	loud coloured necktie	bhad☐kilo t☐ i
	ragged - edged tray	phut☐eko t☐re
vii) Addition	overshoes	rabarko jutt
	wraps	kot☐jutt
	papers	k gajpatra
viii) Deletion	pirogs, the Russian national pastry	m suko cap
	iron bucket	bālt☐in

The above table shows eight different techniques which are used by the translator in the process of translating the terms under material culture of source language text into the target language text. Some techniques are frequently used whereas some others are rarely. So the researcher presented more examples of frequently used techniques whereas less examples of rarely used techniques in the above table. Only a few terms are presented under each technique in the above table. More other terms can be found in Appendix : 2B.

3.2.4. Frequency of Techniques Used in Translation of Terms of Material Culture

Frequency and percentage of different techniques which are used in translating the terms of material culture are presented in the following table.

Table No. 9

Frequency of Techniques Used in Translation of Terms of Material Culture

S.N.	Techniques	Frequency	Percent
1	Literal translation	13	32.5
2	Substitution	7	17.5
3	Transference/Borrowing	5	12.5
4	Claque	6	15
5	Blending	3	7.5
6	Paraphrasing	1	2.5
7	Addition	3	7.5
8	Deletion	2	5
	Total	40	100

3.2.5. Techniques Used in Translation of Terms of Mythological Pattern

In the process of translating the terms under mythological pattern, nine different techniques are used by the translator. These techniques are presented in the following table with some examples.

Table No. 10

Techniques of Translation of Terms of Mythological Pattern

Techniques	SL Terms	TL Terms
i) Literal Translation	widow	bidhaw
	tale	par kath
	god	i war
	wife	sw sn
	death	mrityu

ii) Substitution	funeral	mal m
	misfortune	bipad
	monk	s dhu
	pair	dampat
	faith	radhdh
iii) Claque	ancient customs	pur n s sk rharu
	sacred image	devapratim
iv) Paraphrasing	indifference	dharmaprati ud sint dekh une
	wicket gate	mas nko parkh lm bhaeko d hok
	bury	antyest i săsk r garnu
v) Transference	Emmaus	emm us
	coffin	kaphan
vi) Naturalization	Christ	is
vii) Addition	image	is ko tasw r
	fathers	b bubar jy
	icons	devapratim
	heart-oppressing chant	sokpurna marmaspars g t
viii) Blending	little crosses	h ch krasharu
	lid of coffin	kaphanko birko
ix) Deletion	Lord Jesus Christ	he bhagw n

The above table shows nine different techniques which are used by the translator in the process of translating the terms of mythological pattern of source language text into the target language text. Some techniques are frequently used whereas some others are rarely. So the researcher presented more examples of frequently used techniques whereas less examples of rarely

used techniques in the above table. Only a few terms are presented under each technique in the above table. More other terms can be found in Appendix : 2C.

3.2.6. Frequency of Techniques Used in Translation of Terms of Mythological Pattern

Different translating techniques which are used in translating the terms of mythological pattern, their frequency and percentage is presented in the following table.

Table No. 11

Frequency of Translation Techniques of Terms of Mythological Pattern

S.N.	Techniques	Frequency	Percent
1	Literal Translation	17	42.5
2	Substitution	8	20
3	Claque	2	5
4	Paraphrasing	3	7.5
5	Transference/Borrowing	2	5
6	Naturalization	1	2.5
7	Addition	4	10
8	Blending	2	5
9	Deletion	1	2.5
	Total	40	100

For the translation of these forty terms, nine different techniques are employed. Among these different techniques, literal translation is the most widely used technique, i.e. 42.5% and naturalization and deletion are the least used techniques, i.e. 2.5%. In terms of descended order of frequency, the techniques of translating the terms of mythological pattern can be graded as literal translation, substitution, addition, paraphrasing, claque, blending, naturalization and deletion.

3.2.7. Techniques Used in Translation of Terms of Social Culture and Organizations

In the process of translating terms of social culture and organizations, nine different techniques are used by the translator. These techniques are presented in the following table with some examples.

Table No. 12

Techniques of Translation of Terms of Social Culture and Organization

Techniques	SL Terms	TL Terms
i) Literal Translation	workingmen	majd r
	stranger	nav gantuk
	theatre	n t ak
	locksmith	mistr
	companion	s th
ii) Substitution	authorities	m likharu
	foolish boy	ull
	nurse	dh i
	my lady	my d am
	scoundrels	lapha g haru
iii) Paraphrasing	lumber man	kat h bechne m nche
	parties	yuvakharu jamm bhaera t hat t ra ram ilo garne t haŭ
iv) Claque	carpenter friend	sikarm s th
	remote-government	sudur pr nta
	blacksmith's widow	loh rk bidhaw
	adopted mother	ark m
	choir boys	gāine ket ā

v) Borrowing	officer	aphisar
	comrade	kamred□□
	polka	polk
	quadrille	kaind□ril
vi) Naturalization	Russian	rus
	Ukrainian	ukr in
	Jew	yahud
vii) Blending	teacher and comrade	guru ra kamred□
viii) Addition	holiday	s rbajanik bid
ix) Deletion	foreman and superintendent	m likharu
	you infernal devil	ait n

The above table shows nine different techniques used by the translator in the process of translating the terms of social culture and organizations of source language text into the target language text. Some techniques are frequently used whereas some others are rarely. So the researcher presented more examples of frequently used techniques whereas less examples of rarely used techniques in the above table. Only a few terms are presented under each technique in the above table. More other terms can be found in Appendix : 2D.

3.2.8. Frequency of Techniques Used in Translation of Terms of Social Culture and Organizations

Nine different techniques which are used in the translation of terms of social culture and organizations, their frequency and percentage are presented in the following table.

Table No. 13

Frequency of Translation Techniques of Terms of Social Culture and Organizations

S.N.	Techniques	Frequency	Percent
1	Literal Translation	15	37.5
2	Substitution	7	17.5
3	Paraphrasing	2	5
4	Claque	5	12.5
5	Borrowing	4	10
6	Naturalization	3	7.5
7	Blending	1	2.5
8	Addition	1	2.5
9	Deletion	2	5
	Total	40	100

For the translation of these forty terms, nine different techniques are employed. Among these nine techniques, literal translation is the most widely used technique i.e. 37.5% and blending and addition are the least used techniques, i.e. 2.5%. In terms of descended order of frequency, the techniques of translating the terms of social culture and organizations can be graded as literal translation, substitution, claque, borrowing, naturalization, paraphrasing, deletion, blending and addition.

3.2.9. Techniques Used in Translation of Conceptual Terms

In the process of translating conceptual terms, the translator has used seven different techniques. These techniques are presented in the following table with some examples.

Table No. 14

Techniques used in Translation of Conceptual Terms

Techniques	SL Terms	TL Terms
i) Literal Translation	consciousness	cetan
	conversation	kur
	alms	bh kh
	wooing	biheko kur
	animation	uttejan
ii) Substitution	expression	abda
	compassionate	matriprem
	burden	utpid☐an
	violence	daman
	interests	hit
iii) Claque	perplexed alarm	aspas☐t☐a tr s
	unusual things	nay bic r
	anxious night	bhaya kar r t
	dirty work	byarthako k m
	spiteful civility	banāwat☐ī namratā
iv) Paraphrasing	nonsense	bahiy t k m
	incoherent stuff	duniy bhark ult☐ sidh pra naharu
	acid heart-corroding taste	d ha
v) Addition	night	dh r t
	power and rapture	nay akti ra ull s

vi) Transference	operation	apre an
vii) Deletion	ugly vile oaths	phohor g li
	harsh offensive words	a lil g liharu

The above table shows seven different techniques which are used by the translator in the process of translating the conceptual terms of source language text into the target language text. Some techniques are frequently used whereas some others are rarely. So the researcher presented more examples of frequently used techniques whereas less examples of rarely used techniques in the above table. Only few terms are presented under each technique in the above table. More other terms can be found in Appendix : 2E.

3.2.10. Frequency of Techniques Used in Translation of Conceptual Terms

The frequency and percentage of the techniques which are used in translating conceptual terms are presented in the following table.

Table No. 15

Frequency of Translation Techniques of Conceptual Terms

S.N.	Techniques	Frequency	Percent
1	Literal Translation	15	37.5
2	Substitution	9	22.5
3	Claque	8	20
4	Paraphrasing	3	7.5
5	Addition	2	5
6	Transference	1	2.5
7	Deletion	2	5
	Total	40	100

There are seven different techniques found to have been employed in the translation of 40 conceptual terms. Among the seven different techniques, literal translation is the most widely used techniques, i.e. 37.5% followed by substitution 22.5%. Transference is the least used technique, i.e. 2.5%. In terms of most to least order of frequency the techniques of translation of conceptual terms can be graded as literal translation, substitution, claque, paraphrasing, addition, deletion and transference respectively.

3.3. Technique-wise and Category-wise Comparison of Statistical Results

Table No.16

Technique-wise Category-wise Comparison

S. N.	Categories	Ecology		Material Culture (artifacts)		Mythological Pattern		Social Culture and Organizations		Conceptual Terms		Total	
	Techniques	Frequency	%	Frequency	%	Frequency	%	Frequency	%	Frequency	%	Frequency	%
1	Literal Translation	16	40	13	32.5	17	42.5	15	37.5	15	37.5	76	38
2	Substitution	9	22.5	7	17.5	8	20	7	17.5	9	22.5	40	20
3	Claque	6	15	6	15	2	5	5	12.5	8	20	27	13.5
4	Transference or Borrowing	-	-	5	12.5	2	5	4	10	1	2.5	12	6
5	Addition	2	5	3	7.5	4	10	1	2.5	2	5	12	6.0
6	Blending	1	2.5	3	7.5	2	5	1	2.5	-	-	7	3.5
7	Paraphrasing/ Definition	4	10	1	2.5	3	7.5	2	5	3	7.5	13	6.5
8	Deletion	2	5	2	5	1	2.5	2	5	2	5	9	4.5
9	Naturalization	-	-	-	-	1	2.5	3	7.5	-	-	4	2.0
	Total	40	100	40	100	40	100	40	100	40	100	200	100

3.4. Gaps in Translation

Translation is a bilingual as well as a bicultural activity because two languages and two cultures are involved in translation process. These two languages and cultures are not same due to different socio-cultural activities. Gaps occur if the concept available in one language or culture is not available in another language or culture.

While carrying out the present research, the researcher identified the following types of gaps in the translation of the terms listed in 3.1. In this part the researcher has listed only those translational pairs in which she found gaps. There is no scientific technique or objective technique or device to find out or measure the exact equivalence. However, the researcher has attempted to find out the gaps with the help of her own insight, some monolingual and bilingual dictionaries of SL and TL.

To evaluate the equivalence in the translated pairs, the researcher has adopted the technique of 'componential analysis' as the main tool. But CA applied in translation is different from that applied in linguistics (Newmark 1988,p.114).

3.4.1. Gaps Caused by Substitution

Some source language terms do not have exact target language equivalence in target language. In such case, the SL term is substituted by the near equivalent or peripheral term. By this, there exists a gap between translational pair languages. Such gaps are presented below:

a.

moth (SLT)	putal (TLT)
+ flying insect	+ flying insect
- brightly coloured	+ brightly coloured
+ fly at night	± fly at night

Both the terms refer to a flying insect. But the meaning of SLT refers to a less
brightly coloured flying insect which flies at night. But the meaning of TLT
refers to a brightly coloured flying insect.

Suggested equivalent : r tm ud☐ne putal

b.

clothes (SLT)	pāint☐ (TLT)
+ wear	+ wear
+ inclusive	- inclusive
± covering body from the waist	+ covering body from the waist

The meaning of SLT refers to the things that we wear such as trousers/pants,
shirts, dresses and jackets. But the meaning of TLT refers to a piece clothing
that covers the body from the waist down and is divided into two parts to cover
each leg separately.

Suggested equivalent : po k

c.

pot (SLT)	t☐okar (TLT)
± metal	± metal
+ inclusive	- inclusive
+ household work	+ household work

Both the terms are used for household work. The SL term pot includes 't☐okar '
as well as other utensils. So TL term 't☐okar ' cannot be equivalent term for SL
term 'pot'.

Suggested equivalent : bhăd☐o

d.

union (SLT)	jod☐ (TLT)
+ more than one person	+ more than one person
+ organization	- organization
± marriage	+ marriage

The SL term is inclusive term which can include TL term as well as other terms
also. The TL term cannot give the actual meaning intended by the SL term. So
they are different.

Suggested equivalent : saṅgat☐han

e.

cup (SLT)	bhăd☐o (TLT)
+ container	+ container
- inclusive	+ inclusive
± metal	± metal
+ used for drinking tea, coffee	± used for drinking tea, coffee

The SL term 'cup' refers to a small container shaped like a bowl, usually with
handle used for drinking tea, coffee, etc. But the TL term 'bhăd☐o' is an
inclusive term which refers to all sorts of utensils including cup.

Suggested equivalent : ciy , kaph   di piune bhăd☐o

f.

dress (SLT)	s r (TLT)
+ wear	+ wear
+ inclusive	- inclusive
+ worn by all people	+ worn by ladies
+ used world widely	+ used by south Asian ladies

The SL term dress refers to the clothes worn by men and women including s r but the TL term s r refers to a long piece of cloth that is wrapped around the body and worn as the main piece of clothing by women in south Asia.

Suggested equivalent: kapad☐

g.

choir boys (SLT)	g ine ket☐ (TLT)
+ singing	+ singing
- caste specific	+ caste specific
± Hindu	+ Hindu
+ profession	+ occupation

The TL term lacks exact equivalence for SL word. The TL term only covers partial meaning features of SL word.

Suggested equivalent : ket☐ haruko g yan mand☐al

h.

expression (SLT)	abda (TLT)
± word	+ word
± higher than phrase	- higher than phrase
+ inclusive	- inclusive
± written	± written

The TL term cannot be the exact equivalent term for the SL term because it covers partial meaning features of SL word.

Suggested equivalent : abhibyakti

i.

authorities (SLT)	m likharu (TLT)
+ power	+ power
+ official	± official

The TL term lacks exact equivalence for SL word. The TL term only covers partial meaning features of SL word.

Suggested equivalent : adhik r pr pta byaktiharu

j.

spring (SLT)	arad (TLT)
+ warm season	+ warm season
+ after winter	+ after monsoon
+ blooming flowers	± blooming flowers
+ new shoots	- new shoots

The SL term 'spring' refers to the season between winter and summer when plants begin to grow, flowers begin to bloom but the TL term ' arad' refers to the season between monsoon and winter. So the TL term cannot be the equivalent term for SL term.

Suggested equivalent : basanta

3.4.2. Gaps Caused by Lack of Notes or Definitions

Translation is often influenced by linguistic theory, philosophical tenets, literary convention, type of text and medium involved in translation. Translation is a cultural activity. So a good translator must not only be a bilingual but also a bicultural. Hornby (2005,p.62) says "one does not translate languages but cultures and in translation we transfer cultures not a language."

There may or may not be similarity between two language cultures (SL culture and TL culture). If the SL culture is different from TL culture, borrowed terms create the gaps. Borrowing can be meaningless for the TL readers who have no knowledge of source language culture. In the present TLT, several borrowed terms need definition or notes to compensate the gaps.

For example,

1. accordion (SLT)	ākard☐iyan (TLT)
Suggested equivalent : ākard☐iyan (a kind of musical instrument)	
2. bottle (SLT)	botal (TLT)
Suggested equivalent : botal (a glass or plastic container, usually round with straight sides and a narrow neck, used specially for storing liquids)	
3. vodka (SLT)	bhodk (TLT)
Suggested equivalent : bhodk (a strong clear alcoholic drink)	
4. boot (SLT)	but☐ (TLT)
Suggested equivalent : but☐ (a strong shoe that covers foot and ankle and often lower part of the leg)	
5. table (SLT)	t☐ebal (TLT)
Suggested equivalent : t☐ebal (a piece of furniture that consists of a flat top supported by legs)	
6. officer (SLT)	aphisar (TLT)
Suggested equivalent : adhik ri, adhikrit	

7. polk (SLT)	polk (TLT)
Suggested equivalent : polk (a fast dance for two people together)	
8. quandrille (SLT)	kaind□ril (TLT)
Suggested equivalent : kaind□ril (a dance for four or more couples in a square)	

3.4.3. Gaps Caused by Translingual Lexical Ambiguity

Lexical ambiguity creates a gap in translation. It arises due to alternative meaning of an individual item. When a word can have several meanings or two more words can sound the same but different meaning create a gap in translation.

Translingual lexical ambiguity means the ambiguity due to variation in lexicalization of different concepts in case of single source language word. For the same source language term, the translator uses more than one term in the TL with similar meaning but not identical senses which causes gap in translation.

Varieties in TL

1. Workingmen

) majd r - labourer

) ramik - labourer, worker

) mehanatkas janat - people who work hard

The SL term 'workingmen' is somewhere translated as majd r, somewhere as ramik and somewhere as mehanatkas janat . The term 'majd r' or ' ramik' may be equivalent for the SL term.

2. Comrade

- kamred☐ - a friend and companion, an intimate associate.
- s th - one joined to another in intimacy.

The TL term 'kamred☐' is borrowed term. So 's th ' is better one for SL term 'comrade'.

3. Supper

- kh n - meal
- beluk ko kh n - the last meal of the day

The SL term 'supper' goes near equivalence with TL term 'beluk ko kh n '.

4. Street

- b t☐o - path or way passage
- jh d☐ - group of bushes or small trees growing closely together

The SL term 'street' goes near equivalence with TL term 'bāt☐o'.

5. Coffin

- śavapet☐ik - a box in which a dead body is buried
- kaphan - borrowed term for 'coffin'
- l s r kheko kaphan - a box carrying a dead body

The SL term 'coffin' means 'śavapet☐ik '. So to replace the TL term 'śavapet☐ik ' is better one.

6. Porch

- ♩ barand□ - balcony, varanda
- ♩ d□eud□h - space in front of the door
- ♩ b hira - outside the house

The SL term 'porch' goes near equivalence with TL term 'd□eud□h '

7. Beast

- ♩ nirday jan war - animal without pity
- ♩ kukur - dog

The SL term 'beast' goes near equivalence with the TL term 'nirday jan war'.

Varieties in SL

1. pamphlets
  booklets
  literature
  paper parcels
  books
	parc

2. marsh
  declivity
  bog
	dh p

3. sexton deacon	sah yak p dar

3.4.4. Gaps caused by Addition

SLT	TLT
1. crows	mot□āmot□ā kāgharu
2. wraps	kot□jutt
3. overshoes	rabarko jutt
4. papers	k gajpatra
5. fathers	b bubar jy
6. icons	devapratim
7. heart-oppressing chant	okpurna marmaspar g t
8. holiday	s rbajanik bid
9. night	dh r t
10. power and rapture	nay akti ra ull s
11. image	is ko tasw r

3.4.5. Gaps Caused by Deletion

SLT	TLT
1. black shadow	ch y
2 little mouse	mus
3. pirogs, the Russian national pastry	m suko cap
4. iron bucket	bālt□in
5. foremen and superintendent	m likharu

3.4.6. Gaps Caused by Bad or Mistranslation

SL	TL
1. louse	s gur
2. awl	khukur
3. parents	bud☐h bud☐h haru
4. searchers	r jn tik pulis
5. burden	utpid☐an
6. violence	daman

3.4.7. Frequency of Different Kinds of Gaps in Translation

Table No.17
Frequency of Different Kinds of Gaps in Translation

S.N.	Types (causes) of Gaps	Frequency	Percentage
1	Gaps caused by substitution	10	20
2	Gaps caused by lack of note or definition	8	16
3	Gaps caused by translingual lexical ambiguity	10	20
4	Gaps caused by addition	11	22
5	Gaps caused by deletion	5	10
6	Gaps caused by bad or mistranslation	6	12
	Total	50	100

While carrying out the present research work the researcher found 50 instances of gaps in translation of cultural terms of the novel 'Mother'. She found six different types (causes) of gaps. Among all the types of gaps, gaps caused by addition are the most frequent (22%); gaps caused by substitution and gaps caused by translingual lexical ambiguity are more frequent (20%) and gaps caused by deletion are the least frequent (10%). In terms of descended order of frequency, the gaps can be graded as gaps caused by addition, gaps caused by substitution, gaps caused by translingual lexical ambiguity, gaps caused by lack of note or definition, gaps caused by bad or mistranslation and gaps caused by deletion.

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

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

4.1. Findings

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

1. Two hundred cultural terms were selected and identified and those terms were categorized under five categories in terms of their related meaning features. The five categories are ecology, material culture (artifacts) mythological pattern/religious culture, social culture and organizations and conceptual terms. They are :

   a. **Ecology**

   Forty ecological terms were selected and identified. Only five terms are given below and other terms are in Appendix: 1A.

SL Terms	TL Terms
roach	s l
dog	kukur
marsh	dh p
wolves	bwãso
soil	māt□o

b. Material Culture (Artifacts)

Under material culture (artifacts), forty terms were selected and identified. Only five terms are given below and other terms are in Appendix: 1B.

SL Terms	TL Terms
tavern	bhat t
umbrella	ch t
hammer	mu gro
hospital	aspat l
alchohol	bhodk

c. Mythological Pattern/Religious Culture

Under this category forty terms were selected and identified. Only five terms are given below and other terms are in Appendix: 1C.

SL Terms	TL Terms
coffin	śavapet ik
grave	cih n
widow	bidhaw
tale	par kath
god	i war

d. **Social Culture and Organizations**

Under social culture and organizations, forty terms were selected and identified. Only five terms are given below and other terms are in Appendix: 1D.

SL Terms	TL Terms
workingmen	majd r
stranger	nav gantuk
drunkard	raks b j
beggars	magante
theatre	nāt ak

e. **Conceptual Terms**

Forty conceptual terms were selected and identified. Only five terms are given below and other terms are in Appendix: 1E.

SL Terms	TL Terms
consciousness	cetan
conversation	kur
alms	bh kh
wooing	biheko kur
socialists	sm jw d

2. In translating cultural terms of the novel 'Mother', nine different techniques such as literal translation, substitution, claque, transference, paraphrasing, blending, naturalization, addition and deletion have been employed.

3. a. Among all the techniques, literal translation is the most widely used technique of translation of cultural words and naturalization is the least used technique. In terms of merit order of frequency, the techniques of translation of cultural words can be graded as literal translation (38%), substitution (20%), claque (13.5%), paraphrasing (6.5%), transference (6%), addition (6.0%), deletion (4.5%), blending (3.5%) and naturalization (2.0%).

    b. Literal translation is the most widely used technique in mythological pattern (42.5%), ecology (40.0%), social culture and organizations (37.5%), conceptual terms (37.5%) and material culture (32.5%).

    c. Substitution is the second widely used (20%), technique and naturalization is the least used (2.0%) technique in translating cultural words.

    d. Claque is another widely used (13.5%) technique in translating cultural words.

    e. Transference is very effective technique to keep SL meaning in the TL word if cultural meaning is contextually conveyed or if TL word is expected to be familiar with SL terms.

    f. Except in translating conceptual terms, the technique blending is used in all cultural categories.

    g. The technique addition provides extra meaning but is unable to keep SL meaning in some cases.

    h. There are three instances of naturalized terms in social culture and only one instance in mythological pattern.

i. Paraphrasing or definition covers 6.5% in translating cultural terms. Using this technique, clear cut concept could be given to the TL readers.

j. Deletion is another technique found in all the five categories. Out of total, 4.5% instances of the terms are translated by using the technique deletion.

4. Due to the lack of exact equivalence between SL and TL terms meaning gaps existed. According to causes of existing gaps there are six categories of gaps (gaps caused by substitution, gaps caused by lack of note or definition, gaps caused by translingual lexical ambiguity, gaps caused by addition, gaps caused by deletion and gaps caused by bad or mistranslation).

5. Every language has its own beliefs and concepts so the translator is unable to create the semantic equivalence in some instances between SL and TL.

6. Due to the substitution of near equivalent or generic terms, many pairs have gaps in semantic field.

7. Some terms are cultural specific. So in translating such terms, gaps are inevitable.

8. While transferring or borrowing the cultural terms, notes or definitions are necessary. Otherwise there exist gaps.

9. There are great instances of bad or mistranslation which creates gaps.

10. Due to addition and deletion of SL concepts and meaning in TL, there exist gaps in translation pair.

11. There is no consistency in translation of the same word which creates gaps in translation.

4.2. Recommendations

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

1. Bilingual as well as bicultural expert is needed in translation because it is not only the bilingual but also the bicultural activity. We cannot get good translated text without bilingual and bicultural expert.

2. A translator should be aware that a wide range of techniques can be applied in translating cultural words depending upon contexts and the nature of words.

3. Since borrowing or transliteration is not adequate in reflecting the meaning intended by the author of the SL text, the translator should use elaboration/short note or definition that explains the intended meaning.

4. If the exact TL term is found for SL term, the translator should not substitute the near equivalent or generic word. If it is necessary to substitute the word, s/he should check its context and appropriateness.

5. While translating the terms from mythological pattern and conceptual terms, short note or definition should be added to provide religious and pragmatic meaning clearly.

6. Some loss and gain in translation is allowed but the translator's job is to compensate the gap between ST and TT. A standard bilingual dictionary can be used to compensate the gaps.

7. A translator should give priority to literal translation unless it distorts meaning or is very unusual.

8. If the SL terms have equivalent terms in TL, the SL terms should not be deleted. Even if the TL lacks SL concepts the translator should transliterate them.

9. The translator should not mistranslate the SL concepts and words. S/he should go through the text thoroughly and consult the bilingual dictionary before starting the translation.

10. Translingual ambiguity violets the essence of translation. So the translator should use only one exact translation for the SL words and should create no varieties in ST and TT.

11. The translator should have both linguistic and pragmatic knowledge of the ST and TT. S/he should not use whatever word/term is available in the dictionary. S/he should select the term looking it in the thesaurus.

12. The translator should not add something subjectively in the TT. If s/he does so, it goes out from the principles of translation.

13. The translator should keep the original meaning of expression in version of translation, no addition, no deletion. Therefore, there are two factors in translation : accuracy and expressivity.

This research study studies the techniques and gaps in translation of the novel 'Mother' through the evaluation process of translation.

The significance of translation is to transfer words and phrases from one language to another language. Briefly speaking it is an art that retell the thought of author accurately with a complete different language. Translation, being a difficult activity, the translator should know the two languages (SL and TL) linguistically, culturally and pragmatically. The translator's main task is to bridge the gap between SLT and TLT.

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Appendix: 1

Cultural categories

1.A. Ecology

SL Terms	TL Terms
roach	s l
dog	kukur
marsh	dh p
wolves	bwãso
soil	o m t
snow	hi
cave	guph
stone	dhu g
bear	bh lu
star	t r
fly	jhi g
earth	prithw
mosquito	e t l mkhut
cobweb	m kur ko j lo
mud	hilo
atmosphere	w t warn
you louse	s gur
edge	puch r
moth	putal
beast	kukur
spring	arad
rain	p n
street	jh d
time of the year	mausam
declivity	dh p
birch tree	bhoj briksha
muddy, turbid stream	phohor p n ko khols
snowflakes	all haru hi k d
heavy flakes	all haru gahra d

mass of clouds	ukr haru□b dalk t
fir trees and birches	bhoj briksha ra sall
parched soil	dirghak l n sukhkh le tapta jam n
prickling snow flakes	tirjasto tikho hi
tornado	c so h w ko ek lahar
wagonload	m pareko h tt □kh ld
old park	pur no p rk
beast	nirday jan war
crows	k gharu□ mot□mot
black shadow	ch y
little mouse	mus

1.B. Material Culture (Artifacts)

SL Terms	TL Terms
tavern	□t□bhat
umbrella	ch t
hammer	mu gro
hospital	aspat l
alchohol	bhodk
gate	hok □m ld
clock	□ghad
liquor	raks
gun	banduk
wall	bhitto
bed	pala
pamphlets	parc
tin lamp	in□l lt
awl	khukur
clothes	□p int
bowl	□plet
arsenic	□vis
cup	o□bh d
trunk	sanduk
pirogs	samos

bottle	botal
vodka	bhodk
boot	□but
accordion	iyan□ kard
table	ebal□t
latch	hok ko kh p □d
some chairs	keh mecharu
small looking-glass	s no ain
tall stone cage	hu g k ghar□agl d
steel gimlets	isp tko jy wal
crumbs of bread	ukr haru□ k t□rot
planks and beams	phaly k ra d ur haru
cup of tea	ciy ko kap
loud coloured necktie	i□kilo t□bhad
ragged edged tray	re□eko t□phut
overshoes	rabarko jutt
wraps	jutt □kot
papers	k gajpatra
pirogs, the Russian national pastry	m suko cap
iron bucket	in□b lt

1.C. Mythological Pattern/Religious Culture

SL Terms	TL Terms
coffin	ik □ avapet
grave	cih n
widow	bidhaw
tale	par kath
god	i war
heretic	n stik
wife	sw sn
church	girj ghar
religion	dharma
death	mrityu

incense	dhupd n
dead	m rd
priest	p dar
deacon	sah yak p dar
witch	boks
cemetery	mas n
pilgrim	thirtha y tr
funeral	mal m
parents	h haru□h bud□bud
union	□jod
misfortune	bipad
funeral	l s
monk	s dhu
faith	radhdh
pair	dampat
ancient customs	pur n s sk rharu
sacred image	devapratim
indifference	dharmaprati ud sint dekh une
wicket gate	hok □mas nko parkh lm bhaeko d
bury	i s sk r garnu□antyest
Emmaus	emm us
coffin	kaphan
Christ	is
image	is ko tasw r
fathers	b bubar jy
icons	devapratim
heart-oppressing chant	okpurna marmaspar g t
little crosses	h ch krasharu
lid of coffin	kaphanko birko
Lord Jesus Christ	he bhagw n

1.D. Social Culture and Organizations

SL Terms	TL Terms
workingmen	majd r
stranger	nav gantuk
drunkard	raks b j
beggars	magante
theatre	ak□n t
hostess	ghardhan
strikes	t l□had
locksmith	mistr
hero	bah dur
union	han□sa gat
foreign	bides
lawyer	wakil
delegates	al□pratinidhi mand
old women	hiy □bud
companion	s th
authorities	m likharu
foolish boy	ull
nurse	dh i
tinsmith	loh r
my lady	am□my d
searchers	r jn tik pulis
scoundrels	lapha g haru
lumber man	h becne m nche□kat
parties	yuvakharu jamm bhaera ha □ ra ram ilo garne t□t□hat□t
carpenter friend	sikarm s th
remote government	sud r pr nta
black smith's widow	loh rk bidhaw
adopted mother	ark m
choir boys	□g ine ket
officer	aphisar
comrade	□kamred

polka	polk
quandrille	ril□kaind
Russian	rus
Ukrainian	ukr in
Jew	yahud
teacher and comrade	□guru ra kamred
holiday	s rbajanik bid
foreman and superintendent	m likharu
you infernal devil	ait n

1.E. Conceptual Terms

SL Terms	TL Terms
consciousness	cetan
conversation	kur
alms	bh kh
wooing	biheko kur
socialists	sm jw d
stir	halcal
animation	uttejan
love	prem
terror	ar□d
courage	himmat
tax	kar
experience	anubhaw
search	kh ntal s
soul	citta
equality	sam nat
expression	abda
compassionate	m triprem
positively criminal	ya □pat□ut
burden	an□utpid
violence	daman
educated folks	haru□hul bad□t
rancour	□ros

meddlesome excitement	asa k
interests	hit
perplexed alarm	a tr s□t□aspas
unusual things	nay bic r
gruff vexed voice	dhodre ris h swar
enemy without pity	nirman satru
anxious night	bhaya kar r t
dirty work	byarthako k m
spiteful civility	namrat □ban wat
insult and impotence	bedan ra biba at
nonsense	bahiy t k m
incoherent stuff	duniy bhark ult□ sidh pra naharu
acid heart-corroding taste	d ha
night	dh r t
power and rapture	nay sakti ra ull s
operation	apre an
ugly vile oaths	phohor g li
harsh offersive words	a lil g liharu

Appendix: 2

List of Procedure-wise Division of Translation

2.A. Ecology

Procedures	SL Terms	TL Terms
Literal Translation	roach	s l
	dog	kukur
	marsh	dh p
	wolves	bwãso
	soil	o m t
	snow	hi
	cave	guph
	stone	dhu g
	bear	bh lu
	star	t r
	fly	jhi g
	earth	prithw
	mosquito	e t l mkhut
	cobweb	m kur ko j lo
	mud	hilo
	atmosphere	w t warn
Substitution	you louse	s gur
	edge	puch r
	moth	putal
	beast	kukur
	spring	arad
	rain	p n
	street	jh d
	time of the year	mausam
	declivity	dh p
Claque	birch tree	bhoj briksha
	muddy turbid stream	phohor p n ko khols
	snowflakes	all haru hi k d
	heavy flakes	all haru gahra d

	mass of clouds	ukr haru□b dalk t
	fir trees and birches	bhoj briksha ra sall
Paraphrasing	parched soil	dirghak l n sukhkh le tapta jam n
	prickling snow flakes	tirjasto tikho hi
	tornado	c so h w ko ek lahar
	wagonload	m pareko h tt □kh ld
Blending	old park	pur no p rk
Addition	beast	nirday jan war
	crows	k gharu□ mot□mot
Deletion	black shadow	ch y
	little mouse	mus

2.B. Material Cultural

Procedures	SL Terms	TL Terms
Literal Translation	tavern	□t□bhat
	umbrella	ch t
	hammer	mu gro
	hospital	aspat l
	alcohol	bhodk
	gate	hok □m ld
	clock	□ghad
	liquor	raks
	gun	banduk
	wall	bhitto
	bed	pala
	pamphlets	parc
	tin lamp	in□l lt
Substitution	awl	khukur
	clothes	□p int
	bowl	□plet
	arsenic	□vis
	cup	o□bh d
	trunk	sanduk
	pirogs	samos

Procedures	SL Terms	TL Terms
Transference/ Borrowing	bottle	botal
	vodka	bhodk
	boot	but
	accordion	iyan kard
	table	ebal t
Claque	some chairs	keh mecharu
	small looking-glass	s no ain
	tall stone cage	hu g k ghar agl d
	steel gimlets	isp tko jy wal
	crumbs of bread	ukr haru k t rot
	planks and beams	phaly k ra d ur haru
Paraphrasing	latch	hok ko kh p d
Blending	cup of tea	ciy ko kap
	loud coloured necktie	i kilo t bhad
	ragged edged tray	re eko t phut
Addition	overshoes	rabarko jutt
	wraps	jutt kot
	papers	k gajpatra
Deletion	pirogs, the Russian national pastry	m suko cap
	iron bucket	in b lt

2.C. Mythological Pattern/Religious Culture

Procedures	SL Terms	TL Terms
Literal Translation	coffin	ik avapet
	grave	cih n
	widow	bidhaw
	tale	par kath
	god	i war
	heretic	n stik
	wife	sw sn
	church	girj ghar
	religion	dharma
	death	mrityu
	incense	dhupd n

	dead	m rd
	priest	p dar
	deacon	sah yak p dar
	witch	boks
	cemetery	mas n
	pilgrim	thirtha y tr
Substitution	funeral	mal m
	parents	h haru h bud bud
	union	jod
	misfortune	bipad
	funeral	l s
	monk	s dhu
	faith	radhdh
	pair	dampat
Claque	ancient customs	pur n s sk rharu
	sacred image	devapratim
Paraphrasing	indifference	dharmaprati ud sint dekh une
	wicket gate	hok mas nko parkh lm bhaeko d
	bury	i s sk r garnu antyest
Transference/ Borrowing	Emmaus	emm us
	coffin	kaphan
Naturalization	Christ	is
Addition	image	is ko tasw r
	fathers	b bubar jy
	icons	devapratim
	heart-oppressing chant	okpurna marmaspar g t
Blending	little crosses	h ch krasharu
	lid of coffin	kaphanko birko
Deletion	Lord Jesus Christ	he bhagw n

2.D. Social Culture and Organizations

Procedures	SL Terms	TL Terms
Literal Translation	workingmen	majd r
	stranger	nav gantuk
	drunkard	raks b j
	beggars	magante
	theatre	ak n t
	hostess	ghardhan
	strikes	t l had
	locksmith	mistr
	hero	bah dur
	union	han sa gat
	foreign	bides
	lawyer	wakil
	delegates	al pratinidhi mand
	old women	hiy bud
	companion	s th
Substitution	authorities	m likharu
	foolish boy	ull
	nurse	dh i
	tinsmith	loh r
	my lady	am my d
	searchers	r jn tik pulis
	scoundrels	lapha g haru
Paraphrasing	lumber man	h becne m nche kat
	parties	yuvakharu jamm bhaera ha ra ram ilo garne t t hat t
Claque	carpenter friend	sikarm s th
	remote government	sud r pr nta
	black smith's widow	loh rk bidhaw
	adopted mother	ark m
	choir boys	g ine ket
Borrowing	officer	aphisar
	comrade	kamred

	polka	polk
	quandrille	ril☐kaind
Naturalization	Russian	rus
	Ukrainian	ukr in
	Jew	yahud
Blending	teacher and comrade	☐guru ra kamred
Addition	holiday	s rbajanik bid
Deletion	foreman and superintendent	m likharu
	you infernal devil	ait n

2.E. Conceptual Terms

Procedures	SL Terms	TL Terms
Literal	consciousness	cetan
	conversation	kur
	alms	bh kh
	wooing	biheko kur
	socialists	sm jw d
	stir	halcal
	animation	uttejan
	love	prem
	terror	ar☐d
	courage	himmat
	tax	kar
	experience	anubhaw
	search	kh ntal s
	soul	citta
	equality	sam nat
Substitution	expression	abda
	compassionate	m triprem
	positively criminal	ya ☐pat☐ut
	burden	an☐utpid
	violence	daman
	educated folks	haru☐hul bad☐t

	rancour	☐ros
	meddlesome excitement	sa k
	interests	hit
Claque	perplexed alarm	a tr s☐t☐aspas
	unusual things	nay bic r
	gruff vexed voice	dhodre ris h swar
	enemy without pity	nirmam satru
	anxious night	bhaya kar r t
	dirty work	byarthako k m
	spiteful civility	namrat ☐ban wat
	insult and impotence	bedan ra biba at
Paraphrasing	nonsense	bahiy t k m
	incoherent stuff	duniy bhark ult☐ sidh pra naharu
	acid heart-corroding taste	d ha
Addition	night	dh r t
	power and rapture	nay sakti ra ull s
Transference	operation	apre an
Deletion	ugly vile oaths	phohor g li
	harsh offersive words	a lil g liharu