

**TECHNIQUES USED IN THE TRANSLATION OF CULTURAL
TERMS: A CASE OF THE NOVEL DAISY MILLER**

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

**Submitted by
Rajesh Kumar Sah**

**Faculty of Education
Tribhuvan University
Kirtipur, Kathmandu
Nepal
2012**

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DECLARATION

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

Rajesh Kumar Sah

Date: 30-07-2012

RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Mr. Rajesh Kumar Sah** has worked and completed this thesis entitled '**Techniques Used in the Translation of Cultural Terms: A Case of the Novel Daisy Miller**' under my guidance and supervision.

I recommend this thesis for acceptance.

Date: 31-07-2012

Dr. Govinda Raj Bhattarai (Guide)

Professor

Department of English Education

Faculty of Education

University Campus

T. U., Kirtipur, Kathmandu

Nepal

RECOMMENDATION FOR EVALUATION

This thesis has been recommended for evaluation by the following Research Guidance Committee.

Dr. Chandreshwar Mishra

.....

Professor and Head

Chairperson

Department of English Education

University Campus

T. U., Kirtipur

Dr. Govinda Raj Bhattarai (Guide)

.....

Professor

Member

Department of English Education

University Campus

T. U., Kirtipur

Mr. Raj Narayan Yadav

.....

Reader

Member

Department of English Education

University Campus

T. U., Kirtipur

EVALUATION AND APPROVAL

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

Dr. Chandreshwar Mishra

.....

Professor and Head

Chairperson

Department of English Education

University Campus

T. U., Kirtipur

Dr. Govinda Raj Bhattarai (Guide)

.....

Professor

Member

Department of English Education

University Campus

T. U., Kirtipur

Ms. Madhu Neupane

.....

Lecturer

Member

Department of English Education

University Campus

T. U., Kirtipur

Date: 01-08-2012

DEDICATION

Dedicated To My Parents

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Rajesh Kumar Sah

ABSTRACT

This research work entitled '**Techniques Used in the Translation of Cultural Terms: A Case of the Novel Daisy Miller**' has been carried out to find out the techniques employed in translating cultural terms in Nepali translation of the novel 'Daisy Miller' and to point out the gaps created in that process. In this research work only secondary sources of data were collected from both English and Nepali versions of the novel Daisy Miller. The data consisted of 91 cultural terms and these terms were categorized into five categories. They are: (a) ecology (b) material culture (c) social culture (d) organization, customs, activities, techniques and concepts and (e) gestures and habits. Findings of this study show that seven different techniques have been employed in translating cultural terms of the novel. This study concludes that among the techniques, substitution and literal translation are the most widely used techniques while translating the culture bound terms. Similarly wide gaps have been created in the process of translating the SL cultural terms into TL terms.

The study has been divided into four chapters: introduction, methodology, analysis and interpretation, and findings and recommendations. Chapter one introduces the study in terms of general background, review of related literature, objectives of the study and significance of the study. Chapter two deals with methodology adopted for the study under which the sources of the data collection, process of data collection and limitations of the study are incorporated. Similarly, chapter three deals with the analysis and interpretation of the data. And the chapter four presents the findings and recommendations made on the basis of the analysis and interpretation of the data.

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LIST OF ABBREVIATIONS

SL = Source Language

TL= Target Language

ST= Source Text

TT = Target Text

SLT= Source Language Text

TLT= Target Language Text

CHAPTER ONE

INTRODUCTION

This chapter contains general background, review of related literature, objectives of the study and the significance of the study.

1.1 General Background

Translation is a way/technique/method/an activity of rendering a piece of source text into a target text. It is considered as a bilingual activity in which the meaning of a piece of language is rendered into another language. Since two languages are involved in every piece of translation work, a translator stands as a mediator between two distinct languages.

Newmark (1981, p.7) defines translation as 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”. Simply put, Newmark’s definition considers translation as a ‘replacement’ of message inherent in one language into another language. Moreover, Newmark considers translation as ‘craft’ which clearly suggests that a translator requires skills to carry over the various aspects of one text (e.g. aesthetics, message, contextual meaning) into another in different language. Translation has been described variously by various scholars in different places and at different points of time. For instance, Theodore Savory defines translation as an ‘art’, and Eric Jacobsen defines it as a ‘craft’ while Eugene Nida describes it as a ‘science’ borrowing this concept from the German (Das,2008,p.2). Though translation has been described differently as an art, a craft and a science, none of these is adequate. On the other hand, each concept expresses the personal prejudice of the person who says so. Broadly speaking, there are two perspectives to define translation which have been presented as follows:

Linguistic Perspective

First and the foremost factor to consider while defining translation is the linguistic factor i.e. translation is a linguistic endeavour. As we have said a

translation is a bilingual activity, a translator should have knowledge of at least two languages i.e. source language and target language. Their role is to bridge the gap between two distinct languages i.e. they have to look for possible closeness in terms of meaning of two languages regarding the text in question. They should also look for bridging the communication gap between S L readers and T L readers, who belong to two different speech communities, by using different strategies. This clearly indicates that translation involves the correspondence between different aspects (e.g. vocabulary, structure, style) of two languages. Mostly translators focus on the rendering of meaning conveyed by words, sentences or texts.

Catford (1965) defines translation as the replacement of textual material in one language (SL) by equivalent textual material in another language (TL).

Similarly, Bell (1991) defines it as an expression in another language (or target language) of what has been expressed in another, source language, preserving semantic and stylistic equivalences. In these definitions, both Catford and Bell give emphasis on the linguistic aspect of translation (Awasthi, Bhattarai and Khaniya, 2011, p.5).

Highlighting the linguistic aspect, McGuire (1980) states that translation involves the rendering of source language (SL) text into the target language (TL) so as to ensure that:

- (a) The surface meaning of the two will be approximately similar and
- (b) The structure of the SL will be preserved as closely as possible, but not so closely that the TL structures will be seriously distorted.

Thus, the above definitions show that translation is a linguistic endeavour which involves a complex process of understanding the text (written or oral) and transforming the meaning and ideas expressed in a text in one language into another text in a different language. In this process, translators always look for the equivalent meaning in two different languages. Translation, in this sense, is simply a process of finding TL equivalent for an SL text (Hariyanto, 2007, as cited in Awasthi et al.2011).

Cultural Perspective

It does not provide a comprehensive account of translation if we define translation only as a linguistic activity. Linguistic perspective does not consider the cultural aspect of the text but meaning of the text is largely shaped by the culture, hence a translator should always be aware of the cultural meanings of the text. The degree of the gap between SL culture and TL culture plays a significant role in translation.

It is quite evident that language is determined by the culture in which it is spoken. Culture shapes language and language shapes reality. It makes us clear that without having knowledge and considering the existence and influence of culture, translating may become impossible. Translation is more often dominated by the culture than the language. Being culture an inherent part of the language, it is often questioned, can culture be translated? We can say that culture cannot be translated but translation can be at least a means to bridge the gap between the cultures.

Translation of Nepali words like gundruk , deushi , shradda, janai does not make any sense unless cultural aspects of these words are taken into a consideration. This discussion suggests that a good translator must not only be a bilingual but also a bicultural by knowledge. The quality of translation depends upon the linguistic and cultural knowledge of both the SL and TL text that a translator possesses.

Newmark (1988, p. 6) defines translation as:

- (a) a science, which entails the knowledge and verification of the facts and the language that describe them – here, what is wrong, mistakes of truth, can be identified,
- (b) a skill, which calls for appropriate language and acceptable usage,
- (c) an art, which distinguishes good from undistinguished writing and is the creative, the intuitive, sometimes inspired,

- (d) a matter of taste, where argument ceases, preferences are expressed, and the variety of meritorious translations is the reflection of individual differences.

In conclusion, translation is both a bilingual as well as a bicultural activity. The prime goal of any translation work is to establish a relationship of equivalence between the source text and target text, while taking into account a number of constraints. These constraints include context, the rules of grammar of the source language, its writing convention, its idioms and cultures.

1.1.1 Translation and Translation Studies

Translation is an act of rendering sense or meaning of a word, an expression etc. from one language to another language. Brislin's (1976, p. 1, as cited in Bhattarai, 2000, p.2) definition of translation embraces a widest scope. To put it in his words:

Translation is the general term referring to the transfer of thoughts and ideas from one language(source) to another(target), whether the languages have established orthographies or do not have such standardization; or whether one or both languages is based on signs, as with sign language of the deaf.

Translating any text involves various issues like gap between languages and cultures, types of meaning to be rendered and challenges of maintaining equivalence. In general, the study of various issues in any translation activity is known as translation studies. In simple words, translation is an activity and translation studies is discipline. It has emerged as a separate academic discipline which discusses the various contentious issues in translation. It is concerned mainly with researching issues, theories and practices of translation.

Holmes (1998) divides translation studies into two groups: 'pure' and 'applied'. The former is concerned with the descriptive study of translations and translation theories whereas the latter is about practical concerns like translator training, translator aids and translation criticism. Holmes's categories

were simple, scientifically framed and hierarchically arranged : ‘Applied’ was opposed to ‘pure’, the latter was broken down into ‘theoretical’ and ‘descriptive’, then ‘descriptive’ divided in turn into ‘product oriented’, ‘process oriented’ and ‘function oriented’, and so on (Awasthi et al.2011).

Translation is as old as human society. It started with ancient history and came into existence along with the use of language by human beings. Translation took birth in the lap of written literature. The exact time period of when translation began is quite difficult to trace. What we can just assume is that translation began when language evolved in human civilization.

The history of translation studies according to Steiner (1975) can be divided into following four periods:

- (a) From the statements of Cicero and Horace on translation upto the publication of Alexander Fraser Tytler’s **Essay on the Principle of Translation** in 1791. During this period there was an ‘immediate empirical focus’, for the statements and theories of translation stem directly from the practical work of translating.
- (b) The period upto 1964 is a period characterized by theory and hermeneutic enquiry with the development of a vocabulary and methodology to approach translation.
- (c) The third period begins with the publication of the first papers on machine translation in the 1940s, and characterized by the introduction of structural linguistics and communication theory into the study of translation. It goes into the 1960s. The approach to translation during the period was linguistic.
- (d) In the early 1960s, the fourth period has its origins in and co-exists with the third period. This period shows a reversion to hermeneutic, almost metaphysical inquiries into translation and interpretation during this period linguistic approach shifted towards function and culture oriented approaches (Awasthi et al. 2011).

To sum up, translation is an activity i.e. linguistic, cultural, interlingual, or sometimes intralingual activity whereas translation studies is a separate discipline which studies various issues of translation.

1.1.1.1 Culture and Translation

Culture consists of the beliefs, behaviours, objects, and other characteristics common to the members of a particular group or society. Through culture, people and groups define themselves, conform to society's shared values, and contribute to society. Thus, culture includes many societal aspects: language, customs, values, norms, rules, tools, technologies, products, and organizations, etc. Culture has been defined variously by various scholars:

According to Richards et al. (1985, p.70) "culture means the total set of beliefs, attitudes, behaviours, social habits, etc. of the member of particular society".

Newmark (1998, p. 94) defined culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression".

Thus, culture means the way of life, especially general customs and beliefs of a particular group of people. It is a deep-rooted phenomenon in relation to human civilization. It directs the way of life.

A text incorporates more than just the linguistic structures. The bits of language contain other information on culture, history, geography, etc. So translating means the transfer of cultural meaning contained in the text. In other words, translating involves not just the structural properties and meaning conveyed by those structures of both source and target languages but the cultures of SL and TL should also be considered in the process of translation. The reason behind it is that the meaning of language is largely shaped by and constructed in a socio-cultural context, culture is always considered to have key role in translation. Hence a translator should have knowledge of both language and culture for effective translation.

Translation is such a versatile tool that makes sharing of ideas, thoughts, and feelings of people in linguistically vast world easier. In fact, it has helped us understand the vast ocean of the world. Because of translation, we are familiar with English culture and because of translation we have given our culture to people from other countries. We have many examples like Muna Madan, Shrishko Phool translated into English which has made it possible for the speakers of English know various aspects of the Nepalese society and culture. Thus we can argue that the formation of world culture is possible through translation.

1.1.1.2 Culture and Language

Language is a means of communication through which we can exchange our thoughts, feelings and emotions with each other. In other words, it is means of communication which is used for expression of one's feelings, thoughts, ideas and so on. It is the special gift of human beings which sets them apart from the rest of the living beings. According to Yadava (2001, p.5), language is said to be species specific. That is to say, man is the only living creature that can possess language.

Jiang (2000), through her study on "The relationship between culture and language", has said that there is an interactive influence between culture and language: the two cannot exist without each other. She throws some light on the inseparability of culture and language and presents three new metaphors relating culture and language. According to her language and culture are inseparable. She has also made reference to the metaphors of mirror and iceberg. The metaphor of mirror is that language is the mirror of culture, in the sense that we can see a culture through its language. In other words, language reflects the culture of the people who speaks it. Another metaphor used to symbolize language and culture is the iceberg. This author's understanding of language and culture is conveyed through the following three new metaphors.

From a philosophical view:

Language + culture = a living organism

Flesh blood

Language and culture makes a living organism; language is flesh, and culture is blood. Without culture, language would be dead; without language, culture would have no shape.

From a communicative view:

Language + culture = swimming (communication)

Swimming skill water

Communication is swimming, language is the swimming skill, and Culture is water. Without language, communication would remain to a very limited degree (in very shallow water); without culture, there would be no communication at all.

From a pragmatic view:

Language + culture = transportation (communication)

Vehicle traffic light

Communication is like transportation: language is the vehicle and culture is traffic light. Language makes communication easier and faster; culture regulates, sometimes promotes and sometimes hinders communication.

With especial reference to English and Chinese languages and cultures, Jiang has made the following conclusion regarding the relationship between culture and language: Between language and culture there is always an interactive influence: the two cannot exist without each other. They are combined to form a living organism. If we compare the society to a swimming pool, language is swimming skill and culture is the water. When both are present, people swim well (communicate successfully).

1.1.2 Cultural Categories

The terms which are related to a particular period, class, community or population are called cultural terms. These terms are usually context bound. Adapting Nida, Newmark (1988, p.95) has made five-fold classification of foreign cultural words which are as follows:

(a) Ecology

Ecology refers to physical environment or geographical features, e.g. vegetation, flora and fauna, topographical features rivers, lakes, and sea. The features present in one region may be absent in another. This absence and presence of ecological elements causes difference in lexical elements as well as their concept. Normally geographical terms are distinguished from other cultural terms, because they are usually value free and context free.

(b) Material Culture

It is man made culture which is related to objects used in a particular culture. The terms according to Newmark (1988, p.95) under this category include:

- (i) Food: 'zabaglione', 'sake', Kaiserschmarren
- (ii) Clothes: 'anorak', sarong (South Seas), dhoti (India)
- (iii) Houses and towns: 'Rampong', 'bourg', 'bourgade', 'chalet', 'low-rise', 'tower'
- (iv) Transport: 'bike', 'rickshaw', 'Moulton', cabriolet, 'tilbury', 'caleche'

(c) Social Culture

The terms related with social culture carry both denotative and connotative meanings. When such terms carry connotative meaning, they cause translation problems. Social culture includes the terms like ajah, amah, condottiere, biwa, raga, 'rock,' etc.

(d) Organization, Customs, Activities, Techniques and Concepts

This category includes:

- (i) Political and administrative
- (ii) Religious: dharma, karma, 'temple'
- (iii) Artistic

(e) Gestures and Habits

For 'gestures and habits' there is a distinction between description and function which can be made necessary in ambiguous cases. Thus, if people smile a little when someone dies, do a slow hand clap to express warm appreciation, spit as a blessing, nod to dissent or shake their head to assent; kiss their finger tips to greet or to praise, give a thumbs-up to signal ok, all of which occur in some cultures and not in others (Newmark, 1998, p. 102).

1.1.3 Techniques / Procedures of Translation

Various scholars have suggested various techniques of translating cultural terms. Newmark (1988, p. 103) states twelve different translation procedures.

They are given below:

- (i) Transference
- (ii) Cultural equivalent
- (iii) Neutralization (i.e. functional or descriptive equivalent)
- (iv) Literal translation
- (v) Label
- (vi) Naturalization
- (vii) Componential analysis
- (viii) Deletion
- (ix) Couplet
- (x) Accepted standard translation
- (xi) Paraphrase, gloss, notes, etc.
- (xii) Classifier

In the translation process, some most used techniques are as follows:

Literal Translation

Literal translation is SL oriented translation. It preserves linguistic meaning of source language text. It focuses on semantic content of SL but neglects pragmatic meaning. It is form-oriented translation and makes no sense in most of the cases specifically in translating idiomatic expressions. In this translation the SL grammatical constructions are concerted to their nearest TL equivalents but the lexical words are again translated singly, out of context. It is close and faithful translation. It is most widely used technique. For example,

SL Term	TL Term
breeze	hawā
my dear	mero priya

Transference / Borrowing

Transference refers to the technique in which original words, though they are not from the TL, are transferred into the translated text wholly or partly. This technique is appropriate for the words which are widely used in TL daily life e.g. radio, TV, computer, etc. For example,

SL Term	TL Term
piano	piyāno
ribbon	riban

Substitution

Substitution is a less important procedure of translation. SL items are substituted by equivalent TL items to overcome the translation gap. In other words, source cultural elements are replaced by similar / near equivalent or generic word in target language. For example,

SL Term	TL Term
dimple	pukka parekā gālā

handsomest

rupwān

Definition /paraphrasing

Defining means introducing the unknown to the known and the unshared to the shared. In this technique, source language words are replaced by definition or description. For example,

SL Term

TL Term

matron

adhbaise vivāhit nāri

flirt

vivāhpūrva māyāpīrti gāsnu

Back Translation

Traditionally accepted / naturalized foreign language terms in source language are translated back in same target language. For example,

SL Term

TL Term

church

church

Addition

Addition is a translation technique in which some word (s) or meaning (s) are added in the TL text or SL expressions are structurally expanded. For example,

SL Term

TL Term

deferential air

vinna prakārko dhawnirāg

Blending

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

SL Term

TL Term

garden bench

bagaicāko benc

Deletion

In this technique of translation, SL word or expression is omitted in the TL text. A translator decides to delete some items not for faithfulness of translation

but to make communication efficient. When there is lack of appropriate cultural correspondent in TL; the translator has to leave it out. For example,

SL Term

TL Term

steep and stony hillside

1.1.4 Gaps in Translation

When source language has a concept or meaning that the target language lacks, there occurs gaps. It is, simply, absence of concepts. In other words, when there is no correspondence between SL and TL terms, gaps occur in translation. Gaps are also called lacunas, blank spaces, slippages, absences and voids. One of the fundamental reasons for creating gaps in translation is culture which includes not only material things such as cities, organizations, and schools, but also nonmaterial things such as ideas, customs, family, patterns and conventional beliefs.

Crystal (1998, p 346) states that “exact equivalence is of course impossible: no translator could provide a translation that was a perfect parallel to the source text ...there is always some loss of information”. Gaps are natural and inevitable in all translation activities because of difference between two languages, cultures, concepts, etc. Thus, gaps are challenges for a translator and they create difficulty to maintain translation equivalence. The three main types of gaps are elaborated below;

- i. Linguistic gap,
- ii. Cultural gap and
- iii. Extralinguistic gap

i. Linguistic gap

Every language is unique i.e. no two languages are identical. Each language has its own idiosyncratic patterns – patterns from sound system to sentence levels. Hence, gaps that occur due to differences between two languages are called linguistic gaps. The concept of the linguistic gap can be elaborated on

the basis of a famous hypothesis developed by Whorf which is also called Sapir-Whorf hypothesis that is principle of linguistic relativity and determinism. This hypothesis says that language determines thought and shapes realities. It further argues that our concept is determined by our language i.e. we dissect nature along the line laid down by our native language. Thus, there always exists a conceptual difference between speakers /users of two languages which creates gaps in translation. We can observe linguistic gap at the following levels of language: graphological level, phonological level, lexical/word level and sentence level.

ii Cultural gap

When a term in one language does not have a counterpart in another language cultural gaps occur. Cultural gaps make translation sometimes impossible as well, so they need further explanation to make meaning understandable for the readers. According to Newmark (1981) culture includes foods, habits, dress, festivals, rituals, etc. the ease or difficulty of translation depends on the degree of closeness of the cultures in question. Cultural knowledge is very important while translating any text. In other words, cultural knowledge, including knowledge of various sub-cultures, has long been recognized as indispensable for translation, as it is knowledge of the application that linguistic units have in particular situation and socio-cultural contexts which makes translation possible in the first place.

iii Extralinguistic gap

When the background knowledge and real world knowledge are different then extralinguistic gaps occur. Many extralinguistic factors play crucial role in translation. The intension of a speaker or writer, his knowledge, his ideas, expectations, interests and so on, have to be taken into consideration, and the same obtains in regard to the listener or reader. Other verbal acts, and the time of their performance and their effects need to be consider, too.

1.1.5 Daisy Miller: An Introduction

Daisy Miller is a short novel or novella which centers on conflicts arising from interaction between artless American tourists and sophisticated Europeans.

This novel is written by Henry James and first published in 1878 by Penguin Popular Classics 1995 and secondly writer published it through New York publication, edition, 1909.

In the present novel, Daisy Miller is a extremely pretty young American who is on a European tour with her mother and brother. She is the protagonist in the novel. Here Millers family are among the newly rich family. They have enough money to buy best clothes, stay at the best hotels and so on but lack the cultural values that the Europeans aristocrats pass on from one generation to the next.

Characterization

Frederick Winterbourne: He is 27 years old American who received his education in Geneva, Switzerland, the city where he temporarily resides. After living so long in Switzerland, he is well versed in European customs and traditions. He becomes fond of fellow American Daisy Miller when he meets her in Vevey, Switzerland. He has difficulty understanding her behavior. In particular, he cannot determine whether she is naive and innocent and experience.

Daisy Miller: She is the protagonist of the novel. She is extremely pretty young American who is on a European tour with her mother and brother. She is outspoken, high-spirited, independent and ignores-customs and traditions of European high society-particularly when interacting with the opposite sex. She likes to flirt with many young men before marriage.

Randolph Miller: He is Daisy's boisterous little bother. Europe generally bores him, and he thinks America is far the superior place to live.

Mrs. Miller: Culturally and socially deficient mother of Daisy and Randolph. She is week-minded, ill at social gatherings and frequently suffers bouts of indigestion.

Mrs. Costello: Winterbourne's American aunt, whom he visits in Vevey, Switzerland, and later in Rome. She is a wealthy widow who, unlike Mrs. Miller, is culturally and socially sophisticated. She refuses to meet Daisy Miller.

Miss. Walker: Another sophisticated American. She lives in Geneva but spends the winter in Rome. She hates Daisy's behavior and does not like her mother.

Giovanelli: An Italian boy whom Mrs. Miller and Daisy think a splendid gentleman but Winterbourne and others regard him as womanizer. He appears to be the only character in the novel who understands and accepts Daisy's behavior.

Eugenio: Tour guide (called a courier in the novel) for the Miller family.

Tourist at Doria Palace: One of the friends of Winterbourne.

The Nepali translation of Daisy Miller was published in 2068 B.S by Oriental Publication. The translator of this novel is Toyenath Koirala

1.2 Review of Related Literature

The major studies related to the present work have been summarized as follows:

Singh (2004) conducted a research entitled "Techniques in the Translation of Cultural Terms: A Study of Translation of Social Studies Textbook", 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 from grade eight and classified them into five categories. He found a number of techniques of translations, literal translation being the most widely adopted technique 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.

Wagle (2004) carried out a research entitled "A Study on Multiple Translation of Muna-Madan from Cultural Perspective" to evaluate techniques at translation of cultural words, strengths and weakness of multiple translation of

Muna-Madan. In his study, he found the use of eighteen different techniques. Among them literal translation was widely used. Every version had cultural loss and pragmatic meaning was emphasized. Contextual equivalence, footnotes were useful to transmit cultural messages. He concluded that it was possible to minimize cultural loss in translation by using effective and appropriate techniques.

Karki (2006) carried out a research in “The Techniques and Gaps in Translation of Cultural Terms of our Social Studies Grade 7”. In this study, 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 were used to translate the cultural words. Literal translation was most widely used technique in the translation of ecological, social cultural, material words whereas deletion was 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 and lack of lexical items.

Karki (2008) carried out research entitled “The Technique and Gaps in Translation of Cultural Terms: A Case of the Novel the Good Earth”. The focus of the work was to observe and classify the gaps in the translation by applying different techniques. Translator employed ten different techniques while translating cultural words of the novel the Good Earth. In this novel, the researcher identified 250 cultural terms and those terms were categorized in five categories in terms of their related meaning feature. He found ten different techniques were employed in the translation of cultural words.

Sigdel (2008) carried out a research entitled “Techniques and Gaps in Translation: A Case of Cultural Terms used in Sumnima”. He collected 186 cultural terms from the novels and categorized then into five categories in terms of their related meaning features. Nine different techniques of translation were found to have been employed while translating cultural terms in the

novel. Literal translation was found to have been adopted more frequently. He also found gaps between SL terms and TL terms.

Bhujel (2011) carried out a research on “The Technique and Gaps in Translation of Cultural Terms: A Case of the Drama Romeo and Juliet”. In this drama, the researcher identified 200 cultural terms and those terms were categorized in five categories in terms of their related meaning feature. He found ten different techniques employed in translating cultural words. He also found some gaps existed between SL terms and TL terms.

All the above researches have been carried out on translation of different literary texts and textbooks. There is no any research work which has been carried out to find out the techniques used in the translation of cultural terms of the novel Daisy Miller. The present research work will find out the techniques used in the Nepali translation of Daisy Miller and suggest some implications for the book writers, curriculum designers, teachers and students of translation.

1.3 Objectives of the Study

The objectives of the study were as follows:

- i. To identify and categorize the cultural terms used in the novel ‘Daisy Miller’,
- ii. To find out the techniques employed in translating cultural terms in Nepali translation of the novel ‘Daisy Miller’ and compare them,
- iii. To point out the gaps in the translation process,
- iv. To suggest some pedagogical implications.

1.4 Significance of the Study

As translation is a bilingual as well as bicultural activity, this present study will provide some insights on cultural aspect of translation. The findings of this study will be helpful for the teachers and students of socio-linguistics, textbook writers, translators and other researchers who want to carry out similar kind of research. It will also be helpful for book producers and English medium book

writers who have to deal with Nepali culture. The study will further be helpful for the professional translators to make them aware of the cultural gaps existed between SL terms and TL terms.

CHAPTER TWO

METHODOLOGY

The following methodology was applied to fulfill the objectives of the study:

2.1 Sources of Data

I collected the data only from the secondary sources.

2.1.1 Secondary Sources of Data

I collected the data from the novel *Daisy Miller*: the English novel *Daisy Miller* written by Henry James and the Nepali translation of *Daisy Miller* written by Toyanath Koirala. In addition to this, I collected the data from Catford (1965), Newmark (1981 and 1988), Crystal (1998), Bhattarai (2000), Das (2005), Awasti, et al. (2011) (Eds.) and some previously carried out theses which were my major secondary sources for the present study.

2.2 Sampling Procedure

Ninety one cultural terms were selected from English novel *Daisy Miller* and their equivalent terms from Nepali translation of it by using non-random judgemental sampling procedure.

2.3 Tools for Data Collection

For this study observation was the tool for data collection. I read and re-read English and Nepali translation of the novel “*Daisy Miller*” to get required information.

2.4 Process of Data Collection

The following steps were followed during the process of data collection:

- i. I collected English and Nepali translation of the novel *Daisy Miller*, written by Henry James and Toyanath Koirala respectively.

- ii. I read and re-read English novel and underlined the cultural terms and then I read Nepali translation of the novel to search equivalent words.
- iii. After that I selected 91 cultural terms with their translated forms.
- iv. I listed out 91 cultural terms in my note book with their equivalent forms. Non-random sampling procedure was adopted for the selection of the cultural terms.
- v. I categorized those cultural terms under five cultural categories: (a) ecology (b) material cultural (c) social culture (d) organization, customs, activities, procedure and concepts and (e) gestures and habits.
- vi. I presented and analyzed the techniques used by the translators and counted the frequency of the techniques of the selected cultural terms.
- vii. I identified and listed the gaps which were found between the source language term and target language term.

2.5 Limitations of the Study

The study had the following limitations:

- i. The study was limited to the cultural aspect of the novel “Daisy Miller”.
- ii. The study was limited to 91 cultural terms of the novel.
- iii. The study was limited to the study of techniques and gaps found in the translation of cultural terms of the novel.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

In this chapter the data collected from the novel are presented, analyzed and interpreted to identify the different categories of cultural terms and to find out the techniques and gaps of translation from English to Nepali.

3.1 Classification of the Cultural Terms

The cultural terms which are selected from the novel are classified in this section. We can go through Nida's classification of foreign cultural words. He has made five fold classifications: (a) ecology (b) material culture (c) social culture (d) organization, customs, activities, techniques and concepts (e) gestures and habits (as cited in Newmark 1988, p.95). The selected cultural terms are classified under this classification:

3.1.1 Ecology

This includes the geographical features such as plants, lakes, rivers, winds, forest etc. It shows the relation of plants and living creatures to each other and to their environment. On the basis of analysis of 91 cultural terms which are taken to identify the cultural categories; most of the cultural terms related to ecology are listed below:

Table No. : 1

Ecology

S.N.	SL Terms	TL Terms
1	breeze	hawā
2	deferential air	vinna prakārko dhawnirāg
3	desultory patches of antique pavement	purānā dhungā chāpeko kaccī bāto

4	dove	_____
5	environment	hāwāpānī
6	fireplace	agnikaksh
7	flower-bed	ful lagāeko thāū
8	spring flower	vasanta ritumā fulne fūl
9	steep and stony hillside	_____
10	street	sarbajanik mūl sadak
11	watering place	jalbihār

3.1.2 Material Culture

It includes the man made things which are used in a particular culture. Food, clothes, housing, transport, communication, ornaments and utensils are included in this category. Among 91 cultural terms, the terms related to materials culture are listed below:

Table No. : 2

Material Culture

S.N.	SL Terms	TL Terms
1	alpenstock	falāmko lauro
2	bouquet	puspgucchā
3	carriage	relgādi
4	castle	mahal
5	corkscrew staircase	varyāngko dhokā

6	crimson drawing room	singārpatār garne kothā
7	dinner	rātrībhojan
8	dusky circle of the colosseum	golakar kolosiyam rangsālā
9	garden bench	bagaicāko benc
10	hundred frills	sayo □ ābhusan
11	monument	smārk
12	muslin	parampārāgat posak
13	nosegay in his bosom	chāṭimā fūlko guccā
14	parapet	parkhāl
15	pebble	sānā sānā dhugā
16	piano	piyāno
17	public parlour	vaithak kaksha
18	red cravat	gādhā rāto rangko sānotāi
19	red stocking	rātā mojā
20	ribbon	riban
21	shawl	dosālā
22	steamer	pānijahāj
23	sugar	cinī
24	summer house	bagaīcegirha
25	velvet morning coat	bihān lagāune makhmalko lāmo kot

26	wishing-cap	manko icchā purā garne topī
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3.1.3 Social Culture

This cultural category includes the words which are concerned with the social organization and relations between people and particular community. Work and leisure, social traditions, paintings, social norms and values and historical facts are included in this category. Among 91 cultural terms, most of the terms related to social culture are listed below:

Table No. : 3

Social Culture

S.N.	SL Terms	TL Terms
1	abomination	yubati
2	American flirting is a purely American silliness	vivāhpūrv yuvak r yubatībic māyāpirtiko sambandh sthāpna garī ramāilo ānand line sa□skār t visudh amerikī sa□skār ho
3	arche	gumbaj
4	bright	clākh
5	companion	sāthi
6	creature	yubati
7	dimple	pukka parekā gālā
8	dyspepsia	ajīrnako rog
9	fatal place	mirtiyuko mukhmā
10	fate	ākrasit

11	finest	mahān
12	flirt	vivāhpūrva māyāpīrti gāsnu
13	funeral	dāhsāskār
14	grave	cihān
15	greeting	abhibādan
16	handsomest	rupwān
17	intimacy	basuth
18	kinswoman	_____
19	matron	adhbaise vivāhit nāri
20	my dear	mero priya
21	pilgrim	nāri
22	plague dark	paleg rogko prakop
23	poor	bicri
24	promise	vacanbadh
25	roman fever	roman aulo
26	servants	kāmdarharu
27	sir	bābu
28	tremendous flirt	vivāhpūrb yuvā sāthisāg māyāpirtīko sambandh gāser ānad line khālkā
29	vacation	bidā

30	widow of fortune	manko icchā purā garne topī
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3.1.4 Organization, Customs, Activities, Techniques and Concepts

Among 91 cultural terms, most of the terms which denote the post of a person, name of an organization, are related to organization, customs, activities, procedures and concepts. The terms related to organization, customs, activities, procedures and concepts are listed below:

Table No. : 4

Organizations, Customs, Activities, Procedures and Concepts

S.N.	SL Terms	TL Terms
1	a couple of characteristics letters	duīwta cithī
2	allusion	vram
3	capital	nagarpālikā
4	chalk-white front	agādiko mohdā cādi jasto
5	courier	kuriyar
6	custom	sāskār
7	last crudity	talloastar
8	lovely in the sinister silver rediance	candramāko prakāśma prasāsa garne lāek
9	metaphysician	yathārtvādi
10	mission	kām
11	nest of malaria	auloko khānī

12	occupation	kām
13	paragon	pratibhāsampanna
14	party	bhojko samāroh
15	picturesque tower	dharhārāko monoram drisya
16	several specimens of diversely born- humanity	vibhinna prakārkā sāskriti r sāskarma janmeke manisharu
17	sharp little feature	kādā swabhabko

3.1.5 Gestures and Habits

Gestures and habits come under the last classification of foreign cultural words. Among 91 cultural terms some of them related to physical activities, position or sign are related to gestures and habits which are listed below:

Table No. : 5

Gestures and Habits

S.N.	SL Terms	TL Terms
1	dearest young lady	mero hirdyakī atipriya
2	finger the ornament in question	_____
3	get in here sir	yahā ānuhos bābu
4	good night	subhrātrī
5	I beg you, madam, to let her go	madam m anurodh gardchu uhālāi jāne anumati dinuhos
6	my dear young lady	meri pyari maiyā
7	wandering eye	sankālu akhā

Table No. : 6

Statistical Figures of Identification of Cultural Terms

S.N.	Cultural category	No. of terms	Percentage
1	Ecology	11	12.09%
2	Material culture	26	28.57%
3	Social culture	30	32.97%
4	Organization, customs, activities, techniques and concepts	17	18.68%
5	Gestures and habits	7	7.69%
	Total	91	100%

According to the above mentioned table, most of the cultural terms are related to social culture and material culture .Out of total 91 cultural terms, 30 (32.97%) are related to social culture, 26 (28.57%) are related to material culture, 17 (18.68%) are to related organization, customs, activities, techniques and concepts, in the same way 11(12.09%) are related to ecology and 7 (7.69%) are related to gestures and habits.

3.2 Techniques used in Translation of Cultural Terms

The techniques that were adopted by the translator while translating cultural terms are as follows:

- (i) Literal translation
- (ii) Transference/ Borrowing
- (iii) Substitution
- (iv) Definition/ Paraphrasing
- (v) Addition
- (vi) Deletion

(vii) Blending

(viii) Mistranslation

3.2.1 Literal Translation

Crystal (1998, p. 346) says “in literal translation, the linguistic structure of the source text is followed, but is normalized according to the rules of the target language”. Literature translation is SL as well as form-oriented translation that make no sense in most of the cases specifically in translating idiomatic expressions. This type of translation preserves linguistic meaning of source language text. It focuses on semantic content of SL but neglects pragmatic meaning. In literal translation, the translator neither omits a word nor adds to them. It is close and faithful translation. Following cultural terms have been translated using this technique:

Table No. : 7

Literal Translation

S.N.	SL Terms	TL Terms
1	allusion	vram
2	bouquet	puspgucchā
3	breeze	hawā
4	castle	mahal
5	companion	sāthi
6	custom	saśkār
7	funeral	dāhsāskār
8	good night	subhrātrī
9	grave	cihān

10	greeting	abhibādan
11	metaphysician	yathārtvādi
12	mission	kām
13	monument	smārk
14	my dear	mero priya
15	paragon	pratibhāsampanna
16	parapet	parkhāl
17	promise	vacanbadh
18	red stocking	rātā mojā
19	servants	kāmdarharu
20	shawl	dosālā
21	steamer	pānijahāj
22	sugar	cinī
23	vacation	bidā

3.2.2 Transference / Borrowing

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

words which are widely used in TL daily life e.g. radio, TV, computer etc.

Following cultural terms have been translated using this technique:

Table No. : 8

Transference/ Borrowing

S.N.	SL Terms	TL Terms
1.	courier	kuriyar
2.	piano	piyāno
3.	ribbon	riban

3.2.3 Substitution

Substitution is a technique that is available to a translator in which the two cultures display a partial overlap rather than a clear cut presence vs. absence of a particular element of culture. It is a less important procedure of translation. SL items are substituted by TL equivalent to overcome the translation gap. In other words, source cultural elements are replaced by similar/near equivalent or generic word in target language. Following cultural terms have been translated using this technique:

Table No. : 9

Substitution

S.N.	SL Terms	TL Terms
1	arche	gumbaj
2	carriage	relgādi
3	corkscrew staircase	varyāngko dhokā

4	dearest young lady	mero hirdyakī atipriya
5	dimple	pukka pareka gālā
6	dinner	rātrībhojan
7	environment	hāwāpānī
8	fatal place	mirtiyuko mukhmā
9	fate	ākrasit
10	finest	mahān
11	fireplace	agnikaksh
12	flower-bed	ful lagāeko thāū
13	handsomest	rupwān
14	hundred frills	sayo □ ābhusan
15	Intimacy	basuth
16	my dear young lady	meri pyari maiyā
17	nosegay in his bosom	chāṭimā fūlko guccā
18	occupation	kām
19	poor	bicrī
20	public parlour	vaithak kaksha
21	sharp little feature	kādā swabhabko
22	sir	bābu
23	summer house	bagāicegirha

24	wandering eye	sankālu akhā
25	watering place	jalbihār
26	widow of fortune	khyātiprāpt dhani vidwā

3.2.4 Definition/ Paraphrasing

Defining means introducing the unknown to the known and the unshared to the shared. This technique of translation transmits cultural message very efficiently and is faithful and comprehensible. Here, source language words are replaced by definition or description. The main disadvantages of definition are that it is difficult to control the shape and size of definition. It makes translation longer and sloppy. So, it is communicatively too heavy. Following cultural terms have been translated using this technique:

Table No. : 10

Definition/ Paraphrasing

S.N.	SL Terms	TL Terms
1	alpenstock	falāmko lauro
2	American flirting is a purely American silliness	vivāhpūrv yuvak r yubafibic māyāpirtiko sambandh sthāpna garī ramāilo ānand line sa□skār t visudh amerikī sa□skār ho
3	crimson drawing room	singārpatār garne kothā
4	desultory patches of antique pavement	purānā dhungā chāpeko kaccī bāto
5	dusky circle of the colosseum	golakar kolosiyam rangsālā
6	dyspepsia	ajīrnako rog

7	flirt	vivāhpūrva māyāpīrti gaṅṅsnu
8	get in here sir	yahā āunuhos bābu
9	I beg you, madam , to let her go	madam m anurodh gardchu uhālāi jāne anumati dinuhos
10	lovely in the sinister silver rediance	candramāko prakāśma prasāsa garne lāek
11	matron	adhbaise vivāhit nāri
12	muslin	parampārāgat posak
13	nest of malaria	aulo ko khanī
14	Party	bhojko samāroh
15	pebble	sānā sānā dhugā
16	picturesque tower	dharhārāko manoram drisya
17	plague dark	paleg rogko prakop
18	red cravat	gādhā rāto rangko sāno tāi
19	several specimens of diversely born-humanity	vibhinna prakārkā sāskriti r sāskarma janmeke manisharu
20	spring flower	vasanta ritumā fulne fūl
21	street	sarbajanik mul sadak
22	tremendous flirt	vivāhpūrb yuvā sāthisāg māyāpīrtiko sombandh gāser ānad line khālkā

23	velvet morning coat	bihān lagāune makhmalko lāmo kot
24	wishing -cap	manko icchā purā garne topī

3.2.5 Addition

Addition is a translation technique in which some word(s) or meaning(s) are added in the TL text or SL expressions are structurally expanded. Following cultural terms have been translated using this technique:

Table No. : 11

Addition

S.N.	SL Terms	TL Terms
1	chalk-white front	agādiko mohdā ca□dijasto
2	deferential air	vinna prakārko dhawnirāg

3.2.6 Deletion

This technique of translation is a less faithful and often reduces cultural message; though it is comprehensible to readers. In this technique of translation, SL word or expression is omitted in the TL text. A translator decides to delete some items not for faithfulness of translation but to make communication efficient. When there is lack of appropriate cultural correspondent in TL, the translator has to leave it out. It is not bad if it deduces only marginal element of SL cultural expression. Following cultural terms have been translated using this technique:

Table No. : 12

Deletion

S.N.	SL Terms	TL Terms
1	a couple of characteristic letters	duīwtā cithī
2	dove	_____
3	finger the ornament in question	_____
4	kinswoman	_____
5	steep and stony hillside	_____

3.2.7 Blending

It is a translation procedure in which a single word or phrase is translated with the combination of two or more than two technique. Following cultural terms have been translated using this technique:

Table No. : 13

Blending

S.N.	SL Terms	TL Terms
1	garden bench	bagaicāko benc
2	Roman fever	roman aulo

3.2.8 Mistranslation

Sometimes the translator translates the SL terms in TL terms but they do not give the exact meaning. Following cultural terms have been translated using this technique:

Table No. : 14

Mistranslation

S.N.	SL Terms	TL Terms
1	abomination	yubati
2	bright	clākh
3	capital	nagarpālikā
4	creature	yubati
5	last crudity	talloastar
6	pilgrim	nārī

Table No. : 15

Statistical Figures of Techniques used in Translation of Cultural Terms

S.N.	Techniques of translation	No. of terms	Percentage (%)
1	Literal translation	23	25.27%
2	Transference/Borrowing	3	3.30%
3	Substitution	26	28.57%
4	Definition/Paraphrasing	24	26.37%
5	Addition	2	2.20%
6	Deletion	5	5.49%
7	Blending	2	2.20%
8	Mistranslation	6	6.59%
	Total	91	100%

According to the above mentioned table, translator used extensively substitution technique while translating English cultural terms into Nepali equivalent. Out of total 91 cultural terms collected for this study, 26 i.e. (28.57%) are translated through substitution, 24 (26.37%) are translated using definition/ paraphrasing technique, 23 (25.27%) are translated literally, 6 (6.59%) are translated through mistranslation, 5 (5.49%) are translated through deletion technique, 3 (3.30%) are translated through transference /borrowing technique, 2 (2.20%) are translated through blending technique, similarly 2(2.20) are translated through addition technique.

3.3 Gaps in Translation

When there is no correspondence between SL cultural terms and TL cultural terms, there occur gaps. It is simply absence of concepts. One of the fundamental reasons for creating gaps in translation is culture which includes not only material things such as cities, organizations, and schools, but also nonmaterial things such as ideas, customs, family, patterns and conventional beliefs. Crystal (1998, p.346) states that “exact equivalence is of course impossible: no translator could provide a translation that was a perfect parallel to the source text ...there is always some loss of information”. Gaps are natural and inevitable in all translation activities because of difference between two languages, cultures, concepts, etc. Thus, gaps are challenges for a translator and they create difficulty to maintain translation equivalence

3.3.1 Gaps in Translated Culture Terms in the Novel

Generally, gaps refer to the loss of meaning, simply if there is no correspondence between SL terms and TL terms, there exist gaps. Some of the gaps found in the translated version of the novel ‘Daisy Miller’ are presented below:

Pair- I

SL – Capital

TL – Nagarpālikā

Here, the term capital used in the SL text means the most important town of city of the country, usually where the central government operates from. The term nagarpālikā used in the TL term, means municipality i.e. a town, city or district with its own local government; the group of officials who govern it. Thus capital and nagarpālikā are not equivalent term. Hence there occurs gap.

Pair – II

SL – Dimple

TL – Pukka parekā gālā

Dimple refers to a small hollow place in the skin, especially in the cheek or chin. But the target term pukka parekā gālā denotes something else which creates gap.

Pair – III

SL – Finger the ornament in question

TL – Kāmko bisaymā kurā garnu

The term ‘finger the ornament in question’ is a SL term. The translator has not provided any TL equivalent term which also creates extralinguistic gap. The suggested TL equivalent term is ‘kāmko bisaymā kurā garnu’ i.e. to talk about only work and mission.

Pair – IV

SL – Flower-bed

TL – Ful lagāeko thāū

The SL term ‘flower-bed’ means a bed that is made of or decorated with flower. But the TL term ‘ful lagāeko thāū’ means a place where flowers are planted or cultivated. Thus ‘flower-bed’ and ‘ful lagāeko thāū’ are not equivalent term. Therefore there exists gap.

Pair – V

SL – Steep and stony hillside

TL – Sidhi vayeko dhuṅge bāto

Here the term ‘steep and stony hillside is a SL term. The Translator has not provided any TL term which also creates cultural gap. The suggested TL equivalent term is ‘sidhi vayeko dhuṅge bāto’.

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

This chapter includes the findings and recommendations of the study.

4.1 Findings

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

- (i) Ninety one cultural terms are identified from the novel; 'Daisy Miller' and these terms are related to different cultural categories. They are (a) ecology (b) material culture (c) social culture (d) organization, customs, activities, techniques and concepts (e) gestures and habits
- (ii) Most of the terms among the above mentioned cultural categories are related to social culture and material culture.
- (iii) Out of total 91 cultural terms, 30 (32.97%) are related to social culture, 26 (28.57%) are related to material culture, similarly 17 (18.68%) are related to organization, customs, activities, techniques and concepts, 11 (12.09%) are related to ecology and 7 (7.69 %) are related to gestures and habits.
- (iv) Eight different techniques are found to have been employed in translating cultural terms. They are literal translation, transference/borrowing, substitution, definition/ paraphrasing, addition, deletion, blending and mistranslation.
- (v) Among 8 different techniques, substitution has been found most widely used whereas blending and addition are least used.
- (vi) Order of the number and frequency of the techniques used in the translation of cultural terms can be graded as follows: substitution 26 (28.57%), definition/ paraphrasing 24 (26.37%), literal translation 23 (25.27%), mistranslation 6 (6.59%), deletion 5 (5.49%), transference/ borrowing 3 (3.30%), addition 2 (2.20%), similarly blending 2 (2.20%).

- (vii) Out of different translation techniques applied by the translator, literal translation technique is the best technique as the translator used this technique effectively.
- (viii) Wider gaps have been found when the translator borrowed the SL cultural terms related to the ecology and gestures and habit.
- (ix) There is total deletion of some SL concepts and meaning in TL, which also create the gaps in translation, e.g. finger the ornament in question, steep and stony hillside etc.
- (x) There are many instances of mistranslation as the translator has replaced the SL cultural terms by near equivalent TL cultural terms. For example, capital has been substituted by nagarpālikā, abomination and creature by yubati, the translator not only fails to convey the actual message to the TL readers but also a good deal of distortion takes place in the translation process.

Findings of this study show that different cultural terms are translated by different techniques in translation of cultural terms of the novel *Daisy Miller*. Some of the terms related to material culture are borrowed, liked 'Piano' and 'ribbon'. Substitution technique has been found most frequently used technique. Substitution, transference/ borrowing and deletion techniques created gaps in translation. Literal translation and definition /paraphrasing techniques represent clear concept of SL concept into TL culture.

4.2 Recommendations

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

- (i) Translation is not only a bilingual activity but also a bicultural activity. So, knowledge of two culture i.e. SL and TL culture are important while translating a text.
- (ii) Culture-bound terms of any language should not be replaced by any near equivalent terms.

- (iii) A good translator should be careful about the wide range of techniques which can be used in translating cultural terms depending upon contexts and the nature of terms.
- (iv) A translator should always take care of target reader's need, interest and level while translating any text.
- (v) A translator should give priority to literal translation and definition techniques unless it distorts meaning.
- (vi) Cultural terms related to material cultures, religion and politics should be defined instead of borrowing.
- (vii) The translator should not use whatever word is available in the dictionary. He should select the word looking it in the thesaurus too to get the correct word.
- (viii) Conceptual terms should be translated with notes of short definition to make its Pragmatics meaning clear.
- (ix) Similarly, Translating cultural terms from source language to target language is not an easy job. So, the translator should make a proper study of the source culture and ensure the significance of every cultural identity before proceeding to the task of translation.
- (x) The translation process is not merely focused on language transfer but also, most importantly, on cultural transposition. So that, one needs to be both bilingual and bicultural or multicultural.

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