

**LINGUISTIC GAPS IN TRANSLATION: A CASE OF  
FICTION KARAGAR**

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

**Submitted by  
Bandana Sharma**

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

**2011**

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## **DECLARATION**

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

Date: **2068/04/23**

**Bandana Sharma**

## RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Mrs. Bandana Sharma** has prepared this thesis entitled "**Linguistic Gaps in Translation: A Case of Fiction Karagar**" under my guidance and supervision.

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## ABSTRACT

This thesis entitled “**Linguistic Gaps in Translations: A Case of Fiction Karagar**” is an attempt to find out the linguistic gaps in the translated version of the fiction ‘Karagar’. The data for the study were collected from both Nepali version of fiction “Karagar” and English version “The Prison”. This research is mainly concerned with the identification and categorization of the linguistic gaps in the translation of the fiction. The researcher selected one hundred and twenty linguistics gaps in the novel ‘k r g r.’ And they were grouped into six categories in terms of their related features. Among them, three terms were under phonological level, under lexical level there were seventy five terms, structural level had twenty four terms, functional level had four terms whereas idioms and proverbs had eleven and three terms respectively.

The study consists of four chapters. Chapter one deals with the Introduction. It consists of general background of the study, review of the related literature, objectives of the study, significance of the study. The second chapter i.e. methodology which is sub-grouped as the sources of data, sampling procedure, tools for data collection, process of data collection and the limitations of the study. The third chapter includes the analysis and interpretation of the data. Descriptive approach is used for the purpose. The last, fourth chapter has the findings and recommendations of the study in which some pedagogical implication has been recommended.

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## **LISTS OF SYMBOLS AND ABBREVIATIONS**

%	Percentage
&	and
/	slash
Dr	doctor
Ed	Edition
e.g.	For Example
E.L.T.	English Language Teaching
etc.	Et Cetera
Freq	Frequency
i.e.	that is
M.Ed.	Master of Education
NELTA	Nepal English Language Teachers' Association
No	Number
Ph. D.	Doctor of Philosophy
Prof.	Professor
S.N.	Serial Number
SL	Source Language
SLT	Source Language Text
ST	Source Text
TL	Target Language
TLT	Target Language Text
TT	Target Text
T.U.	Tribhuvan University

# CHAPTER ONE

## INTRODUCTION

This study is on “**Linguistic Gaps in Translation: A Case of Fiction Karagar.**” In this chapter, I provide the general background of translation, the history, scope and importance of it. I also discuss the rationale of translation studies, translation evaluation loss and gain in translation along with gaps in translation. Review of related literature, objectives of the study, and finally, the significance of the study, in brief, are also part of this chapter.

### 1.1 General Background

Translation is one of the best means of communication as it is the way of rendering the message from one language to another. In other words, it is a process of changing speech or writing from one language into another. It is also the process of conveying message across linguistic and cultural barriers. It is difficult task to define translation theoretically because of the influences by linguistic theory, philosophical tenets, literary connection, types of texts medium involved in it.

It has such wider coverage that no disciplines and areas remain untouched with translation. Translation has been categorized variously – as an art (Savory, Selver, 1966), as science (Nida, 1964, 1969, Wilss, 1982) and a combination of science, art, craft and skill (Newmark, 1981, 1988, Sastry, 1994). For Wilss (1982) the term 'translation' stands both for process and result whereas for de Beaugrande (1978) process is translating and product translation (as cited in Bhattarai, 2010, p. 1).

Newmark (1988) defines translation as “rendering the meaning of a text into another language in a way that the another intends the text” (p. 5.). Similarly, in Catford’s (1965, p. 20) words. “Translation is the replacement of textual material in another language (TL).” Likewise Bell (1991, as cited in Bhandari, 2007, p. 4)

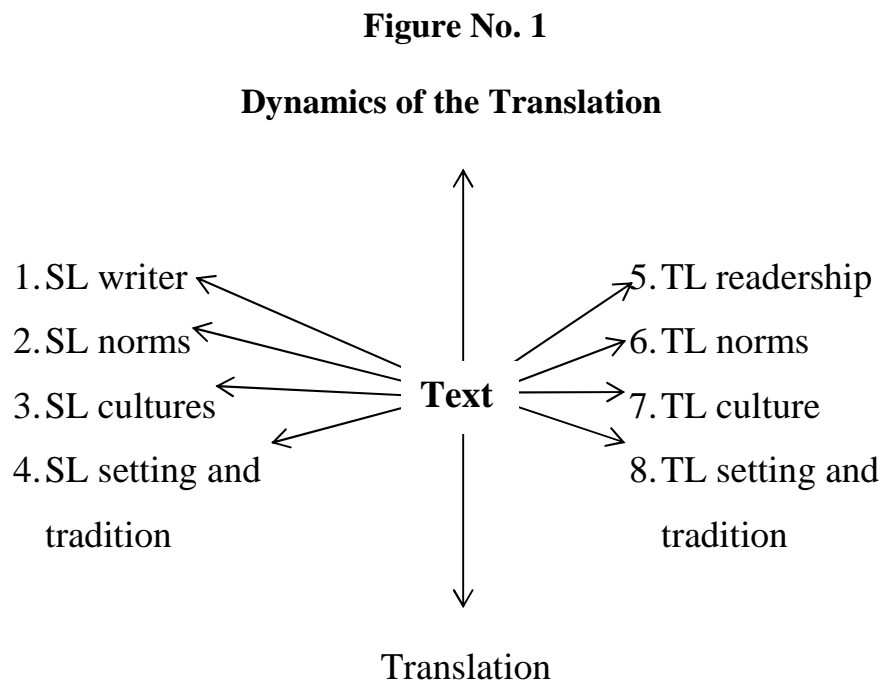


has defined translation "as the expression in target language of what has been expressed and stylistic equivalence".

While translating source language into target language semantic and stylistic equivalence should be presented. Both scholars give the emphasis on equivalence of two languages.

All the definitions, mentioned above show that defining translation in a single way is incomplete and even inappropriate. It is both the linguistic and cultural activity. It includes the transformation of the grammatical rules of SL, the content in which it exists, the SL culture, the SL writing convention, phrasal and idiomatic expressions used in source language as well as the extra message. Therefore, it is said that no single definition is complete for translation.

Newmark (1998, p. 4) has diagrammatically presented the dynamics of translation in the following figure.



### **1.1.1 History, Importance and Scope of Translation**

Jumplt (1961) called the twentieth century as the age of translation (as cited in Newmark 1981 p. 3).

The twentieth century employed translation extensively as a most powerful and indispensable vehicle for disseminating knowledge and information. (Engle and Engle, Gentzler (1985, 1993) as cited in Bhattarai 2000, p. 13) say, "we are confronting today as an age of "translation or die" no third choice is left before us. We are therefore, experiencing a growing need for scientific translation, technical translation and machine translation every day. So the demand for literary translation is slowly being superseded by these modes because our priority has been the exchange of knowledge or information with the world and into simply a desire for pleasure or leisurely pass time." Tirumalesh (1989, as cited in Bhattarai 2010, P. 27) says that translation is neither literature-1 (TL) nor 2 (SL) but literature-3, a different literature on its own. It occupies an important position in the national literature. Dasgupta's view is consistent with a strong globalism which would read a strong globalism which would read literature three as a global interspaces. If literature three become truly public communication area, its voices will be able to sponsor the non-private, non-bilateral generally of an emerging global semantics' (Dasgupta 1994, as cited in Bhattarai 2010, p. 27). It has become a global subject of study, teaching, enquiry, research, practice and profession. Many universities around the world promote these activities under an umbrella term translation studies. The activity of translating is as old as human civilization yet this nomenclature is hardly three decades old.

Until the first quarter of the 20<sup>th</sup> century, translation communicated knowledge and information mainly from the classical languages to the vernaculars of Nepal, especially the Nepali. Since then it started serving the purpose of modernization, by transporting the western literature of all sorts into Nepali.

Naturally, every young language/literature is compelled to choose the medium of translation for the past enrichment of its treasure because creation is slow and time

taking. Great scholars like Laxmi Prasad Devkota, Parasmani Pradhan, Iswar Baral, Rhiddi Bahadur Malla, Pushkar Samsheer, Khadgaman Malla did a great service to the enrichment of Nepali by means of creations as well as translations and this legacy has been continued until today (Bhattarai 2010, preface).

Consequently, translation was for long used as a method of teaching and practical translation for long remained a substantial tool of testing linguistic knowledge among different academic institutions-from schools to university in Nepal.

Despite all this, the discipline itself i.e. translation, managed to survive on its own without any institution, without any theoretical foundation in our context, so it stood for a different thing for different people. We have had no translation theory, no translation history, no translation technique, and no translation criticism. Yet the activity has proliferated beyond believe especially during the recent years. The demand for two way translation is increasing on present days. (Bhattarai, 2000, preface)

### **1.1.2 Rationale of Translation Studies**

- a) The country like Nepal which is rich in culture, languages and unique civilization require translation to expose our uniqueness to the rest of the world.
- b) Translation is only a discipline which provides basic guideline to a good professional translator.
- c) It is important to identify other's progress, prosperity and latest achievements in scientific technological fields.

### **1.1.3 Translation Evaluation**

Translation evaluation is related to translation criticism that is to assess whether the translation is good or bad. Translation should be as objective as possible. However it is very difficult to justify the degree of objectivity. Translation is influenced from the perception of translator towards the source language text. It is

the more independent discipline but the validity of translation is yet questioned. In this regard, Basseneet – Mc Guire (1980, as cited in Phyak, 2008, p. 111) says "There is no universal cannon according to which texts can be assessed."

Basneett-McGaire observes that both translators and critics have hampered the development of translation evaluation techniques. She tells us of such translators as elusively avoid describing "analysis of their own method," but show a great interest in corping mainly on "the frailties of other translators" (1980, p. 8).

Ironically, as Nabokov pointed out, many reviewers of translated books neither know the original work nor the foreign language, and judge a translation on its smoothness, naturalness, easy flow, readability and absence of interference, which are often false standard (Newmark 1988, p. 184).

However, Brislin (1976, p. 105) presents three techniques in translation evaluation: Back translation, knowledge testing and performance testing.

In back translation one translates a text form language 'A' into language 'B' then a different translator translates the 'B' text back into 'A' and the resulting 'A' text is compared with the original 'A' text. If there is higher degree of resemblance between two versions of the translated text then translation is called good.

In knowledge testing, the knowledge and renders/speakers of both source text and translated text is tested using some questionnaire about the content of the text. If the speakers of the translation could answer as accurately as many questions as the speakers after original version, then, it indicates that the translated text is conveying the same message, as the original which is good translation.

The third technique is performance testing, this technique is a way of measuring the quality of translation by having the quality of translation by having performed a task using the translation. The speaker of the both source text the target text are asked to carry out the actions based on the same control and the results are compared. If the readers of the translated text perform a task as good as performed by reader of the original text, then the translation is said to be good.

#### **1.1.4 Loss and Gain in Translation**

Meaning loss that ensues from gaps open between the source and target word is a widely discussed topic in translation. Gaps are termed variously lacunas, blank spaces, slippages, absences and voids (Ivir, 1987 as cited in Bhattarai 2010, p. 57).

Loss is the cause of different gaps in translation. The loss includes loss of cultures, aesthetics, language, social values, mental efforts and so on. Because of some cultural differences loss appears as a natural phenomenon of all living language (Bhattarai 2010, p. 58). Translation being a process to carry out from one language and culture into another language, certainly includes loss. An absolute transfer of meaning of a language and values of culture is almost impossible.

As a whole, some loss and gain of meaning in translation is inevitable and thus, cannot be ignored. Gaps in translation are common and natural and so is having some loss and gain of meaning. A good translator should always try to minimize the degree of having loss and achievement while rendering a text.

#### **1.1.5 Gaps in Translation**

Gaps in translation refer to the absence of any concept available in any source, that is, gap occurs when an item available in one language gets absent in another language. It can be both on SL and TL. Gap in translation is common and natural as no two languages and the culture are same. It is non other than the voids, available in one language and absent in another one. A text is composed up of a language within certain context. It mean, a text is the combination of language, culture and the context. Translation should reflect all there items in its rendering exactly as in original as far as possible. But, the theory fails in real practice in the lack of its correspondence.

Gap in translation is due to the language, culture and the context in which the text is composed of. Gaps are the serious threats in translation as they lead to the untranslatability or may mislead the meaning. Translator's main concern in

translation should be to bridge the gap so as to make the translation meaningful and as faithful as the original (Phyak, 2005, p. 79).

Scholars have categorized the gaps which create difficulty in translation mainly into three types.

- Linguistic gap
- Cultural gap
- Extra linguistic gap

#### **1.1.5.1 Linguistic Gap**

Linguistic gap etymologically, is the gap due to the difference between two languages. Though language share certain common properties, every language is unique and has its own systematic patterns. There is the existence of two languages because they are different to each other. This difference creates lack of appropriate equivalence of terminologies in translation. The lacunas created due to the difference between two languages are called gaps in translation, especially the linguistic gap. It shows the absence of certain terminologies in one language which is present in another one. The source language has a linguistic terminology whose correspondence is not found in target language. This sort of absence in translation is linguistic gap.

Linguistic gaps appear in different level of language. A language is its phonemes, lexemes, graphics as well as a well build structural pattern. While translating a text, the translator should translate all of them in TL. But translating becomes problematic in absence of its equivalence in different levels of language. Here, an attempt has been made to discuss linguistic gaps in different levels of languages with special reference to translation between English and Nepali language.

### **A. Linguistic Gap in Graphological Level**

Graphics is the practical reflection of the reality in association with the lexemes. Two languages are different means their distinctions in graphics as well. The graphological system of one language differs from that of the other, not only in terms of its appearance but also in its system. English and Nepali graphologies are not same. So it creates complexity while translating a text. For example:

SL: A to z photo studio (English)

TL: ka gya photo studio

SL. ABC tent service. (English)

TL: ka, kha, ga, tent sewa

### **B. Linguistic Gaps in Phonological Level**

Sounds regarded as phonemes in one language may not become all phonemes in another and vice-versa, it is due to the presence and absence of certain phonological properties of the sounds. In the context of English-Nepali translation, the difficulty appears due to the same cause, English has forty four phonemes but Nepali has only thirty five and further it creates gaps in translation. This sort of gaps make translation process complex and sometimes may lead, to untranslatability. For example:

SL: kh s baj r

SL: ghar

The sounds (gh) (kh) are present in Nepali and absent in English. This creates phonological gap in translation.

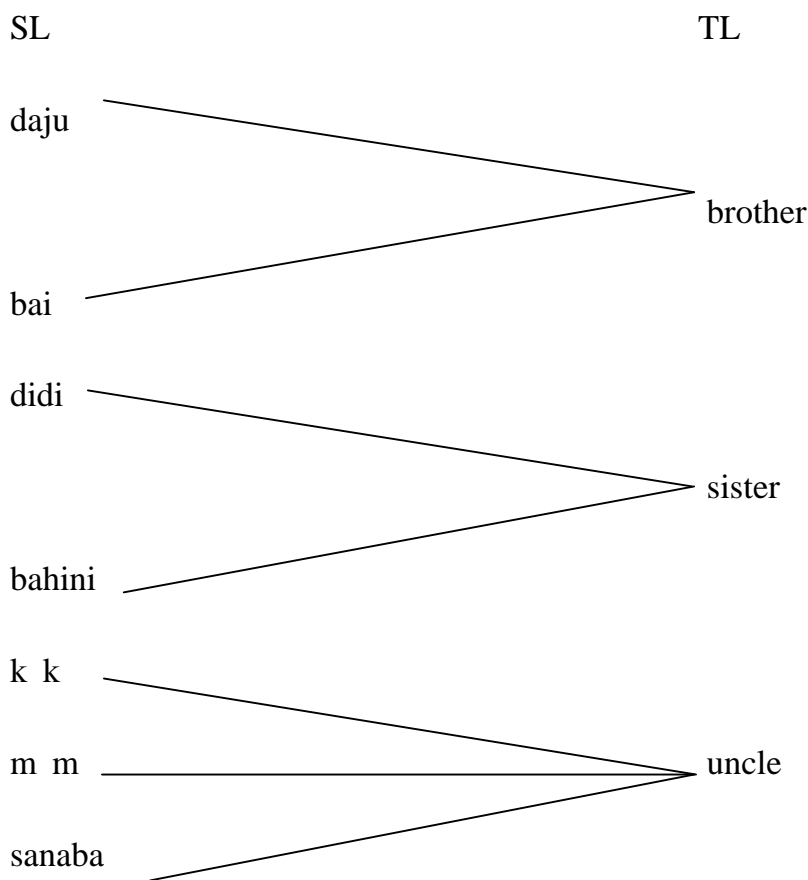
### **C. Linguistic Gap in Lexical Level**

Lexical gap exists when SL lexis does not have its equivalence in TL. A lexical item available in one language and absent in another language creates serious problem in translation. So far as the translation in English-Nepali context is

concerned, many lexical items available in Nepali are not found in English. In this case, divergence and convergence of meaning came to exist. In the process at overcoming the gaps we can classify the lexical gaps in 8 different ways.

**a. Lexical gaps in kinship terms**

A remarkable gap is in kinship terms. There is high ambiguity in the use of such terms in English. Interestingly, Nepali language has large number of specific terms to address the specific kinship relation. For example:



**b. Lexical gaps in particles**

Particles are common in the source text (Nepali) which are not found in target text (English). The use of particles makes SLT more natural and impressive but they are not found in TL which results into gaps. For example

SL	TL
lai bari la lai	.....
ky re	.....



po .....

### c. Lexical Gaps in Reduplicated Terms

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

SL	TL
p nis ni	.....
b j g j	.....
jat pát	.....

### d. Lexical Gaps in the Honorific Terms

Honorability seems more problematic at lexical level. The honorific terms of Nepali are replaced by neutral terms in English. For example:

SL	TL
bat i dinosna	could you tell...?
bhanidinosna	could you tell...?

### e. Lexical Gaps in Pronouns

The number of pronoun is limited in English whereas there are numbers in Nepali which creates gaps in translation. For example:

SL	TL
timi	you
tap i	you

### f. Lexical Gaps in Gender Specific Terms

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

SLT	TLT
thin	was
thie	was
timro d ju	your brother

### **g. Lexical Gaps in Verbs**

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

SL	TL
bat i dinu hos	could you tell...?
sik i dinu bhayo	taught

### **h. Lexical Gaps Onomatopoeic Word**

Nepali onomatopoeic word do not have equivalent terms in English. So, it creates lexical gaps in translation. For example:

SL	TL
bhusukka	x
jhw mma	x
thacakka	x

## **D. Linguistic Gap in Structure Level**

Grammar is the backbone of any language. It is a system of rules which generates infinite number of sentences. This rule governing system differs from language to language. Some languages are in SOV structure where as some are in SVO.

Similarly, structural gaps can be observed in different ways:

### **a. Voice System**

Nepali has three voice systems; Kartribacya (agent is dominant) eg. R mle sarpa m ryo (Ram killed a snake); Karmabacya (patient is dominant) eg. Mantrib ta puraskar badiyo (prize was distributed by minister)) and bhabb cya (meaning is dominant) eg. phu ta sutio (I slept).

If we observe the voice system of English we find only two types of voice: active and passive. The active voice is equivalent to Nepali kartrib cya and passive voice is equivalent to karmab cya. But there is no equivalent term of bh bb cya in

English. While translating *bh bb cya* into English, it has to be translated into the active voice. For example:

Nepali: *phule ta sapan dekhiyo*

English: I dreamt.

In Nepali even intransitive verbs can be passivised but only transitive verbs are passivised in English.

### **b) Auxiliaries**

We do not have auxiliaries in Nepali but English has fixed numbers of auxiliaries. Such absence and presence of auxiliaries creates gap. ST. (Nepali): *h mi ja ghumna j nchau*. TT (English): We will go to visit today. In ST, there is no auxiliary but an auxiliary is added in the TT. What auxiliary and whether to use an auxiliary create problem in translation.

### **c) Preposition**

English prepositions are Nepali postposition. Nepali uses postposition attached with the nouns, but English uses prepositions as a separate particle before nouns.

For example:

ST (Nepali) *tebalm thi kalam cha*.

TT (English) There is a pen *on* the table

### **d) Articles**

English has definite (the) and indefinite (a/an) articles. While translating Nepali text into English, problems come more serious than translating from English into Nepali.

ST (Nepali): *h mile upany s padhuncha*

TT (English): We have to read *a* novel.

### e) Word Order

The Nepali and English language are different in their word order. English uses S+V+O order. For example:

ST (Nepali): ma bh t kh nchu.

TT (English): I eat rice.

### E. Linguistic Gap in Functional Level

Function of language in the context of source language may not be available in the target language. Such absence creates functional gaps in translation. The gap occurs mainly in phatic communication. Which is used to initiate, continue and terminate conversation. For example:

'ciya kh nubho? In Nepali language (borrowed from Newari) can be translated as 'did you have tea? But it does not capture the functional aspect intended in Nepal.

'How are you?' 'What are you doing?' are equivalent translation for 'ciya khanubho' in some contexts.

### F. Linguistic Gaps in Idioms

Idiom is a group of words whose meaning is different from the meanings of the individual words. We cannot find meaning of idiom from literal meaning of individual words. While translating idioms, we translate sense as a whole but not meaning of individual words so we find linguistic gaps. Idioms are language and culture specific so, idioms pose problem in translation. For example:

SL (Nepali)

TL (English)

Jibro toknu

'kick the bucket'

Jhagad ko biu

'apple of discord'

## G. Linguistic Gaps in Proverbs

Proverb is a well-known phrase or sentence that gives advice or says something that is generally true. Proverbs are short expressions that state general truth about life, culture, religion.

Proverbs beautify the language and establish the characteristic style of individual language. Speech/writing studied with proverbs are generally considered as flowery language, although an overload of it is for that of nicety, may not be realized much. Proverbs are wise sayings which often teach moral lessons. They symbolize history, culture, geography, social traditions and various aspects of the community. The universal proverbs have wider and universal concepts and theme which are translatable. We can find equivalent proverbs while translating these proverbs. For examples:

SL (Nepali)	TL (English)
sw sthyanai dhan ho	'health is wealth'

But local proverbs have narrow concepts. They are deeply rooted in a particular culture. They are often untranslatable, or if translated it creates problems and causes linguistic gaps. For example:

SL (Nepali) pashupatiko j tr sidr ko bayap r
TL (English) To kill two birds with one stone

SL k no gorul i aansina purne
TL A blind cannot judge the colour
TL what can a cow do with a holiday !

## H. Linguistic Gaps in Collocation

Originally, the term 'collocation' was introduced by Firth (1957) as one of the levels of meaning. He distinguished meaning by collocation from both the conceptual or ideal approach to meaning of words' and contextual meaning'.

Collocation (sometimes spelled: collocation or co-location is the provision of space for a customer's telecommunication equipment on the service within the area of corpus linguistics (Linguistic searchsoa.techtarget.com). Collocation defines a sequence of words or terms that co-occur more often than would be expected by chance (en.wikipedia.org/.../collocation)

Collocation simply refers to the natural combination of words. It refers to the way words are closely associated with each other. For example:

SL (Nepali)	TL (English)
kh yara ta hernus	x
c kherata hernus	x

## I. Linguistic Gaps in Phrasal Verbs

Phrasal verbs are combination of verb + particle. These particles are realized by closed class adverbs. These particles are integral part of the verb. The meaning of a phrasal verb is often non-compositional, that is someone can know the meaning of the verb and the meaning of particle but when they are put together a unique meaning is derived. In Nepali we cannot find phrasal verbs, but in English there are many. For example:

break down  
sit down  
sing through  
run up

### 1.1.5.2 Cultural Gap

Cultural is an inseparable part of the language. Translation is more cultural and less linguistic activity. It creates gaps in translation. It may have the belief and concept in one culture but another lacks which is called cultural gaps. Translation of the cultural terms is very complex and almost impossible because of the cultural gaps.

The degree of complexity in translation is determined by how close the source language and target language culture are:

SL Terms	TL Terms
Janai	-----
Tupi	-----

### 1.1.5.3 Extra-Linguistic Gap

A text is both linguistic and extra linguistic. Pragmatics plays crucial role in formation of a text. The context is embeded in linguistic signs and symbols while composing a text. This is why, pragmatics should also be transferred while translating the semantics of a text. The writer, the setting and other non-linguistic factors associated while composing text or pragmatics plays vital role in a text.

For example;

SL (Nepali): K lo bir lole b to k tekole ma ghar pharkie.

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

In the above example extra linguistic gaps occur because there lies problem of correspondence between context of SLT and TLT. Here, the background knowledge and real world knowledge are different. Hindu people of Nepal do not start the journey as they believe it is not right moment when black cat crossed the way but it can not be found in others culture.

Besides these gaps, philosophical gaps, literary gaps and psychological gaps also occur in translation. Every language is led by its own philosophy. Because of their own philosophy, the meaning of utterance in one language does not match in another language.

Literary trends in one language also differs from another language. It is sometimes difficult to transfer exact 'literary flavor' of SL into TL.

Psychological gap is purely cognitive gap. It refers to the gap between cognitive ability of author, translator and reader.

### **1.1.6 The Selected Fiction and Its Translation**

'*K r g r*' the famous Nepali fiction was written by the renowned female fiction writer Dr. Banira Giri. She is well known in Nepal for her poetry and fiction and was the first woman to be awarded a Ph.D. in Nepali literature by Tribhuvan University. Her works are often strongly feminist and acutely observant of social situations in Nepal.

The fiction *K r g r* was first published in 1979 and it has been translated into English by Ann Hunkins. It was both praised and criticized for establishing a powerful, liberated woman protagonist. The book's poetic prose style was also controversial. It had occupied a great market and the publishing compny, Sajha Prakashan, sold 700 copies in the first week in Birtangar. It has been reprinted five times since then and is offered as a subject for post-graduate dissertation study at Tribhuvan University in Kathmandu.

The title of the fiction *K r g r* or 'The prison' is relevant according to the story. It is about a woman's choices in the small prison of society in which she finds herself. In the Hindu culture of the characters in the book, women are taught to be satisfied with whatever circumstances they find themselves in, not to demand anything for themselves.

Thus *K r g r*'s nameless narrator, an intelligent, educated, unmarried woman living alone and having an affair with a married man, was scandalous in the conservative era of 1970s. Social pressure can be intense, so this female character was seen as breaking new ground in choosing the kind of life she did. The narrator is also a keen observer of the varied stories of people around her, providing the



reader a rich taste of life in Kathmandu. It is a fiction about women's suffering and their position in Hindu tradition.

## **1.2. Review of the Related Literature**

Translation is a subject of interest not only to linguists professionals and amateur translators and language teachers but also to electronic engineers and mathematicians. Some of the research which are related to my research are reviewed as follows:

Bhattari (1997), in his Ph.D. thesis entitled 'In other Words; Sense Versus Word as a Unit of Literary Translation' has made an attempt to define translation process and product of translation traffic between Nepali-English language pair in particular. He has found growing interest of people in bio-directional, horizontal translation. He remarks that the literary translation has attracted the attention of translators.

Yonghang (2001) has conducted a research entitled 'Techniques of translating proverbs: From cultural perspective'. The researcher found the different techniques employed in translating the Limbu, the Newari and the Bantawa (Rai) languages proverbs into the English language.

Adhikari (2003) has carried out a research entitled 'The translation of technical term: A case of textbook for science'. He tried to find out the techniques involved in the translation of technical terms.

He found that in both English and Nepali technical terms are borrowed from classical language and literal translation is the most widely used techniques for the translation of conceptual terms from English to Nepali,

Wagle (2004) has carried out the research on translation entitled 'A case study on multiple translation of *Muna Madan* from cultural perspective'. He found out the 18 techniques employed in translating cultural words and the widely used technique is literal translation. The most widely use techniques for translating religious and the socio-cultural terms an couplet, triplet, quadruplet.

Bhandari's (2006) A study on translation: A case of structural and lexical gaps in Translated Textbook of social studies. He listed different types of sentence structures from the source text and their respective translations in the target text. He studied the types of sentences in SLT and TLT to find out whether they had identical structures or not. He identified and listed unique lexical terms found in SLT where were not translated normally.

Rijal (2006) has conducted a research on 'A study of the translated cultural terms in English dailies: Techniques and gaps'. He found seven translation techniques. He concluded that the most widely used technique was literal translation while translating the Nepali cultural terms into English.

Bhandari (2007) has carried out a research on 'Techniques and gaps in translation of cultural terms: A case of novel *Basain*' and found ten different techniques of translating cultural terms. He found that transfer was very effective in translating cultural 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 gaps.

Although there are many researches carried out in techniques and gaps in translating cultural terms having in epic, stories, drama, textbooks no research has been carried out to find the linguistic gaps in translation of Nepali fiction *Karagar*.

My study was based on a fiction of Dr. Banira Giri's Nepali *Karagar*. Translated by Mr. Ann Hunkins into "The Prison" Banira Giri is an established name in fiction writing. She is considered to be one of the greatest achievement of Nepali literature, and was the first woman to be awarded a Ph.D. in Nepali literature by Tribhuvan University. Her works are often strongly feminist and acutely observant of social situations in Nepal. This is a story about a woman's choices in the small prison of society in which she finds herself.

### **1.3 Objectives of the study**

The objectives of the study are as follows:

- a. To identify and analyze the linguistic gaps in the translation of *K r g r*.
- b. To suggest some pedagogical implications.

### **1.4 Significance of the study**

This study will be useful for the prospective researcher who want to undertake research in translation. It will provide some insight on linguistic aspect of translation and gaps because of its wide coverage (A study of linguistic gaps in fiction). My research will be milestone for the researchers who want to contribute in this field. The findings of this study will be helpful for the teachers and students of socio-linguistics, text book writers, translators and classroom teachers as well. Especially this research will be very beneficial for those translations who are engaged in translation of Nepali text into English. Hopefully this study will be helpful for those who are directly or indirectly involved in translation and translation studies.

## **CHAPTER TWO**

### **METHODOLOGY**

The methodology that I followed in carrying out this study is described below:

#### **2.1 Sources of Data**

I collected data only from the secondary sources.

##### **2.1.1 Secondary Sources of Data**

The secondary sources of this study were the Nepali and English versions of the fiction *K r g r*. I also consulted and studied the books, theses, articles, dictionaries etc. which were related to translation. Some of them were Catford (1965), Hornby (1988), NewMark (1988), Snell (1988), Bhattarai (1997), Sharma (2004), Karki (2006), Sharma (2006), Bhandari (2006), Yonghang (2008), etc.

#### **2.2 Sampling Procedure**

I selected one hundred and twenty linguistic words from the original version along with their equivalent terms from the translated version of *K r g r* by non-random sampling procedure. Then, I identified and listed the linguistic terms.

#### **2.3 Tools for Data Collection**

For this study, I used observation schedule as a tool for data collection. I read and re-read intensively the original version (Nepali) and prepared a check list then did the same with the English version of the fiction '*K r g r* to get required data.

## **2.4 Process of Data Collection**

To collect required data for this study the systematic and stepwise procedures are described in the following points:

- a. I collected English and Nepali versions of the fiction, *K r g r* for the study.
- b. I went through the text and underline the linguistic terms in the Nepali version of the fiction.
- c. I read the English version of the novel to find out the equivalent forms of those linguistic terms.
- d. I collected as many as possible linguistic terms from the fiction and categorized the terms into different terms.
- e. I analyzed and evaluated the translation of each linguistic words in terms of meaning, faithfulness to the original in all versions.
- f. I identified the gaps and described them differently which are found between SLT and TLT.
- g. I calculated the frequencies of the terms which are used in translation of linguistic word for each type and analyzed them.

## **2.5 Limitations of the Study**

- a. The study limited to linguistic terms found in the fiction '*K r g r*' written by Dr. Banira Giri and translated by Ann Hankins.
- b. It is limited to only one hundred and twenty linguistic terms and their gaps.
- c. The study limited to Nepali and English version only.
- d. The Nepali alphabet and diacritic marks were based on Turner's (1931) symbols.
- e. This study did not evaluate the cultural gap of the fiction.

## **CHAPTER: THREE**

### **ANALYSIS AND INTERPRETATION**

This chapter deals with the analysis and interpretation of the collected data, analysis and interpretation of the data had done in accordance with the specified objectives of the study.

#### **3.1 Linguistic Gaps in Translation**

Gaps are the serious threats in translation as they lead to the untranslatability or may mislead the meaning. It is due to the language and the context in which the texts are composed of. Translator's main concern in translation should be to bridge the gap so as to make the translation meaningful and as faithful as the original.

During the present research, the researcher identified many linguistic gaps while translating the Nepali text into English. Since there is no scientific or objective procedure of device to measure the exact equivalence of the TL and SL terms the researcher has attempted to find out the gaps with the help of her own insight and other available related resources.

##### **3.1.1 Holistic Description of Linguistic Gaps**

The analyzed and interpreted data of the linguistic gaps of the study is presented in the following table using simple statistical tools such as average, frequency, percentage.

**Table No. 1**

**Frequency and Percentage for the Selected Linguistic Gaps**

S.N.	Linguistic gaps in	Frequency	percentage
1	Phonological level	3	2.50
2	Lexical level	75	62.50
3	Structural level	24	20.00
4	Functional level	4	3.34
5	Idioms	11	9.17
6	Proverbs	3	2.50
Total		120	100
Average		20	

The above table shows that the researcher selected one hundred and twenty linguistic gaps. Altogether six types of linguistic gaps were found in translated version. Among them three terms were under phonological level, under lexical there were seventy five terms, structural level had twenty four terms, functional level had four terms whereas idioms and proverbs had eleven and three terms respectively.

Out of six terms, lexical level had the highest frequency having 62.5%, secondly structural level had 20%, idioms took third position in frequency having 9.17%, functional level was in fourth position with 3.34% and the two levels: phonological and proverbs had the equal frequency and had the least percentage (i.e. 2.50).

### **3.1.2 Linguistic Gaps in Phonological Level**

In the context of Nepali to English translation the difficulty appears due to the phonology. The presence and absence of certain phonological properties of the sounds creates problem in translation. The researcher found some gaps in the phonological level, i.e.

**Table No. 2**  
**Linguistic Gaps in Phonological Level**

SL	TL
jhur	-
trisuli	-
dhup	-

The sounds |jh|, |tra|, |dh| are present in Nepali but absent in English which created the problem in translation.

Examples of translation of the sentence where phonological gaps were found.

ST : bhād rkoth , sel, **jhur** , phin , anaras , n n bhātik phalphulle  
bharibhar u thiyo. (p. 71)

TT : the storeroom was filled to bursting with festival breads : sel, **jhura**, phini,  
anarasa, sweet meats and all kinds of fruits. (p. 1)

ST : c do tay r ho , ja bhukbhukemai dr ibh garera ma timil i **trisuli** tira  
ghum una lagchu.

TT : Hurry, get ready, today I'm taking you for a drive to **Trisuli** at first light.

ST : agl agl laharepipal, **dhupi** ra yaky liptask phurtil rukhharule  
w t waranl i kati manoramt ra sitalat prad n garek thiya. (P. 65)

TT : Rows of tall, strong peepal, **dhupi** and eucalyptus trees made cool,  
charming surroundings. (p. 102)

### **3.1.3 Linguistic Gap in lexical level**

A lexical item available in one language and absent in another language creates serious problem in translation. Lexical gaps are the burning issues in translation since no two languages use similar phonological symbols in identical semantic syntactic and pragmatic relations. Semantics stands for the meaning aspects of the language in which certain lexemes convey the information of kinship terms, idiosyncratic terms, reduplicated terms, onomatopoeic terms and others as well. Therefore, in case of translation from SL to TL the translation must evaluate them



critically, consciously and clearly to convey the message according from SL to TL.

### a. Lexical Gaps in Kinship terms

There is high ambiguity in the use of such terms in English. Interestingly, Nepali language has large numbers of specific terms to address the specific kinship relation. The researcher found a number of ambiguous terms in translation of kinship terms from Nepali to English.

**Table No. 3**

#### **Lexical Gaps in Kinship Terms**

ST	TT
k k	Uncle
m m	Uncle
dewar	Brother-in-law
jow i	Brother-in-law
jeth n	Brother-in-law
bahini	Sister
didi	Sister
daju	Brother
bh i	Brother
buh ri	Daughter-in-law
dulahi	Daughter-in-law
bh uju	Sister-in-law
nanda	Sister-in-law
dh i m	Wet nurse

The above table shows a lexical gap in translation. The concept is in both languages but it has not been lexicalized in different forms in the TL. This shows that Nepali language is richer in case of kinship terms than the English language.

Examples of translation of whole sentences in which kinship gaps were found.

ST : m ko anawarat sew b ta prasanna unk **k k** haruko uni pyaro hunu  
sw bh wik thiyo (p. 6)

TT : his **uncles**, delighted with his mother's endless service, were naturally fond of him (p. 26)

ST : mer tadh k **m m** parnele bhanthe. (p. 3)

TT : a distant **uncle** of mine said. (p. 22)

ST : dul h c h le chodera gayak alikati sampatib ta **dewar**haruko c kar garera dewar niharul i rijh erai bhaya pai chor la padh une kram j ri nai r khin. (p. 6)

TT : she waited on her **brothers-in-law** hand and foot, and flattered their wives, so she managed to put me through school starting out with the little bit of wealth my father had left her. (p. 26)

(The detailed data illustrating the translation of kinship terms are given in Appendix I)

#### **b. Lexical gaps in particles.**

Particles were common in the source text which were not found in target text. The researcher found so many particles in the SLT but they are not found in TLT. The use of particles makes SLT more natural and impressive but they are deleted in the TL resulting in a gap.

**Table no. 4**  
**Lexical Gaps in Particles**

SL	TL
kyara	-
lata	-
la	-
ta	-
ni	-
po	-
are	-
re	-

The above listed particles were found in the Nepali fiction 'k r g r' but not found in the translated version 'The Prison'. This shows there is complete gap between

the SL text and the TL text. The translator can not carry the proper use of such items in TL perfectly. This shows the serious problem in translation from SL to TL. It seems omission is the best technique as there is not any other option available to compensate such gap.

Examples of translation of the sentences where the researcher found the lexical gaps in particles.

ST : euti pet bokeki kukurn bhary ṅko chewaim k ku gariraheki cha, s yad j do bho **ky ra**. (p. 2)

TT : a pregnant bitch whines in a corner of the stairs; she must be cold. (p. 21)

ST : eut sita prem garitopalera aruharusita manpari gar hidneharuko pani ta kami chaina **ni** (p. 21)

TT : there are so many who supposedly love one person but walk around with anyone else they please.

ST : unl i l mo awadhibhitra jelm ti wariparik parkh lharu yeti priya ra paricit bhayak thiya **are** ki unl i b hira niskane ichh patakka hunnathyo **re!**

TT : during his jail term the walls of the join grew so dear and familiar to him that he did not have the slightest desire to leave.

(The detailed data illustrating the translation of particles are given in appendix ii)

### **c. Lexical gaps in the translation of reduplicated terms**

The researcher found a number of reduplicated terms in ST but she could not find any in TT, they are almost absent very few terms, like samaya-samayam – time to time, -aphno – each other are found but most of the terms have not been translated using the similar terms in SL.

**Table No. 5**

**Lexical Gaps in the Translation of Reduplicated Terms**

SL	TL
t tu	-
jhw i-jhw i	-
s n tin	-
kharcabarca	-
c lcul	-
tasmas	-
b d cud	-
khalaṅmalaṅ	-
s pon po	-

The above listed reduplicated terms were found in Nepali version but absent in English. Here, the translator deleted the words i.e. t tu , s n tin , kharcabarca, c lcul, tasma, s pon po, b d cud , while translation. But khalaṅmalaṅ and jhw i-jhw i were used as neutral terms.

Observing these words the translator found no way out to transfer their meaning in the TL. The only one technique is deletion that ultimately results in undesirable lexical gap between SLT and TLT. It seems the translator has used the neutral terms to grasp the similar meaning in TL as in SL to compensate such a gap.

Example of the translation of sentences where the gaps occurred in the translation of reduplicated terms.

ST : a grej baljaphatisita **t tu** gare pani ramrar bolna nasakekom ajha pani bel bel m m itil i dh re h t dekhau dai sar pchin (p. 39)

TT : she can't speak English very well, though she manages with broken speech, and still from time to time shakes her fist and curses her parents for it (p. 68)

ST : yespachik w kyaharu esaghik w kyaharu **jhw i jhwai** gardai t to uml do telm m ch oiriejastai k nm oiriyo- matra artharahit. (p. 133)

TT : the words before and after that sizzled in my ears like fish frying in hot oil, **jhwai-jhwai** without any meaning. (p. 195)

ST : ma pani padh i, b ta phursat nik lera bhaya pani tink **s n tin** k mharu garidiirahanthe (p. 9)

TT : I would do little chores for her even if it meant taking time away from my studies. (p. 28)

(The detailed data illustrating of the reduplicated terms are given in Appendix I

#### **d. Lexical gaps in pronouns**

In course of study, the researcher found the gaps in case of pronouns while translating pronouns in Nepali then into English. The numbers of pronouns is limited in the TL where as they are extended in SL as given below.

**Table No. 6**

#### **Lexical Gaps in Pronouns**

SL	TL
timi	You
tap /tap le	You
ta	You
ma	I
malai	I
aphu	I
tap ko	Your
hajurle	You

The above table shows that ‘timi’, tap , ‘ta’ have been replaced by ‘you’ which is not complete to convey the meaning of these three terms. The SL has two different terms for honorific and non-honorific concept whereas TL has used neutral term which cannot preserve this meaning.

Examples of the translation of sentences where the researcher found lexical gaps in pronouns.

ST : न **hajurle** dinu palcha. (p. 127)

TT : no, **you** give it. (p. 187)

ST : aile **tap le** bhannubhayako kural i ta thik nai ho bhannuparcha. (p. 122)

TT : I agree what **you** just said is right. (p. 182)

ST : **timil** i m gna l yakl yak ket haru ek thiya re (p. 85)

TT : all kinds of suitable young men came to ask for **you**? (p. 129)

(The illustrating data of the lexical gaps in pronouns are given in Appendix IV)

### e. Gaps in the translation of gender specific terms

Gender specific terms in translation have been treated differently in SLT than TLT. The researcher found some terms which have the gaps.

**Table No. 7**

#### **Lexical Gaps in Gender Specific Terms**

ST	TT
thin	Was
thie	Was
py ri chori	Dear daughter
hunubhyo	was

The SL text has specific terms for masculine gender and for feminine gender whereas in the TL the same neutral terms have been used as ‘was’ for ‘thin’ (feminine gender) and ‘thie’ (masculine gender). This is the case of lexical gap which cannot be compensated easily in the TL term. There is always a case of loss while translating Nepali gender specific terms into English.

The examples that are found by researcher in the translation of gender specific terms in sentence.

ST : bh uju h mro dukham sa sa ai s jhed r **thin** (p. 79)

TT : sister-in-law **was** a partner in our grief (p. 121)

ST : uni min kum rik s yari sunirahek **thie**. (p. 110)

TT : he **was** listening Meena Kumari's poetry. (p. 165)

ST : h mronimti ta ke ra nai, ahile pani ustai sani **py ri chori** chau. (p. 73)

TT : to us you still seem like a little **dear daughter**. (p. 113)

#### f. Lexical Gaps in Verbs

The researcher found that the verbs in the SL give more information regarding gender, degree of politeness which is absent from the TL. This difference in verb forms also creates problems for a translator in preserving the complete meaning in SL.

The cases of verbs are also not identical. The SL text has used a number of compound verbs which are not found in the TL text.

**Table no. 8**

#### **Lexical Gaps in Verbs**

ST	TT
siksha diksha dina th lin	Began giving her advice
sik i dinu bhayo	taught

#### Examples

ST : m c h le bado mamat mayi banera choriko bhagya sahara dai  
**siksh diksh dina th lin** (p. 19)

TT : her mother became very loving boasted about her daughter's luck and  
**began giving her advice** (p. 41)

ST : m le bh ujul i sabai ghark k m **sik i dinu bhayo**, tini gharma bhijdai  
gain (p. 71)

TT : mother **taught** all about the house hold work she becomes immersed in  
the household. (p. 110)

### g. Lexical Gaps in Onomatopoeic Words

A remarkable gap is found in onomatopoeic words. Surprisingly, the researcher found a large number of onomatopoeic terms in SL but they were absent in TL.

Table No. 9

#### Lexical Gaps in Onomatopoeic Words.

SL	TL
busukka	-
lutrukka	-
sinitta	-
cady mma	-
pulukka	-
jhanakka	-
phatakka	-
thy cca	-
jurukka	-
thararara	-

Examples of lexical gaps in onomatopoeic words

ST : ghark s r k m siddhy epachi m le r ti sadha unl i dantyakath  
bhanne garthin, kath sund sundai uni **bhsukka** nid the. (p. 6)

TT : after she had finished the entire work of the household, his mother would  
tell him fairy tales until he fell fast asleep. (p. 26)

ST : gharki dulahil i cipl kuraharule thagi b hirak sw snim nisharusita  
manm ni garih dera pachib ta dulahiko gan une petikotm **lutrukka** pasi  
chulukka hune lognem nisharubhand dherai m thi chu ma. (p. 97)

TT : I'm far beyond those men who fool their wife with slippery talk and go  
out with women all they want, then use the same wives stinking petticoats  
to hide under, pissing their pants in fear.

ST : dhung bhaya niskij , m to bhaya bil ij , sunko kucole bad r n ni bad r  
**sinitta** bad r. (p. 13)



TT : if it's a stone, get it out, if it's dirt disappear, sweep it out with a golden broom, little girl, sweep it all out. (p. 33)

(The illustrating data of the lexical gaps in onomatopoeic words is given in Appendix VII)

#### **h. Other lexical gaps**

The researcher found other lexical gaps in her study.

**Table No. 10**

#### **Other Lexical Gaps**

SL	TL
dubo	Green grass
p talorankociya	Weak tea
sutkeri	New mother
jy puni	Farmer's wife
pasalni	Women
m iti	Family home
s yari	Poetry
lachi	Pleasure tool
k culi	Skin
ghusghue	Secret
lami	Match makers
karkutumba	Suitors
k co	Green
luko jhol	Potatoes in water
wakt	Talks
srot	Listen
kataur	Cup
n k	Reputation
kotty ra	Uncover
cherirachek	Passing diarrhea

The above table shows that Nepali language has a number of words which are absent in English. The lack of equivalent terms causes the gaps.

Examples of lexical gaps that the researcher found.

ST : **sutkeriharu** dh r ma guhuk thaṅnaharu dhoirahek hol n. (p. 45)

- TT : **new mothers** are at the water tap washing rags soiled with shit. (p. 76)
- ST : nepti, cepti, k li, gori, agli, hoci, phohorni, sukili, r mri, nar mrije jasti hos pr ya harek **pasalni** taruni nai dekhinche. (p. 45)
- TT : whether hook-nosed or flat-nosed, dark, fair, tall, short, dirty, clean, preety or ugly, all these **women** usually seen quite young.
- ST : gharm babur dulahiharu bh ns m **k co d ur** phukd phukd piro kh p ri ballaballa **m sko d l**, bh t ra **luko jhol**, pak irahok hunchan.
- TT : in their kitchens at home their poor wives eyes are stinging as they blow and blow on a fire of **green wood**, then at last begin to cook **black lentils**, rice and **potatoes in water**.

(The illustrating data of the lexical gaps is given in Appendix)

### 3.1.4 Linguistic gap in structural level

The governing rules to generate sentence are different between SL and TL. In course of study, the researcher found the gaps in structural level.

#### a. Structural gaps in voice system

A sort of problem were found while translating the bh bb chya into English, it has translated into active voice which creates gaps.

**Table no. 11**

#### **Structural Gaps in Voice System**

SL	TL
phu ta add gaiyo (p.24)	I went office. (p.33)
phule ta b ko h t pakrera hidinthyo (p. 81)	I walked holding my father's hand. (p.122)

The table exhibits that two verb forms are used in SLT and TLT, i.e in SLT passive forms and TLT active forms of verb. In Nepali even intransitive verb i.e. (j n ), (hidnu) can be passivised (gaiyo, hidinthyo) but only transitive verbs are passivised in English i.e. (walk- walked).

## b. Structural gaps in Auxiliaries

The researcher found some structural gaps in auxiliaries. The absence of auxiliaries in Nepali and the presence of them in English creates gaps in translation.

**Table no. 12**

### Structural Gaps in Auxiliaries

SL	TL
ma kausitira uklanchu (p. 2)	I'll go up to the roof. (p. 21)
jangalk sabai rukh b nki parek hudainan, kehi, b ng ting pani hunchan. (p. 14)	All the trees in a forest are not of a pattern, some <b>will</b> be twisted and crooked. (p. 35)
wisw sl i khur k p ri h mi h mra sambandhal i baliyo p rna sakchaũ (p. 15)	We <b>could</b> strengthen our relationship by carefully feeding this trust. (p. 36)
s cchai dhulo g yab hunthiyo. (p. 13)	The dust <b>would</b> truly be gone. (p. 33)
snehasmritiharu kunai na kunai nas m si cit bhairahekai hunuparcha. (p. 97)	I <b>must</b> still have some love necter flowing in my veins. (p. 147)

In the above table in ST, there are no auxiliaries but an auxiliary is added in the TT. What auxiliary and whether to use an auxiliary create problem in translation.

## c. Structural gap in preposition

Prepositions are common in Nepali and English. The use of preposition in Nepali attached with the nouns but the uses of prepositions as a separate particle before nouns in English which causes structural gaps in translation.

**Table No. 13**

### Structural Gaps in Preposition

ST	TT
<b>unk nidh rm</b> dui-c rota gahir rekh koriek chan (p. 5)	Three or four deep lines engraved <b>in his forehead</b> (p.26)
bih niko gh mk pah l dhars haru <b>kothaibhari</b> chariek chan. (p. 17)	The yellow lines of morning sun are spread <b>across the room</b> (p. 39)
kh n <b>th lm</b> r khera kh n thalchu. (p. 47)	I put the food <b>on a plate</b> and tart to eat (p.78)

majast ko <b>bhagma</b> kar g r nai hunuparcha, dandanai hunuparcha. (p. 51)	There must be prison and punishment <b>in</b> the lot of someone like me. (p. 84)
yi jam t ghark kothaharu, kaphihaus pipalko <b>rukhmantira</b> , bhunbhun eko khabar kunai na kunai sutrab ta makah ipugih lcha.	The news buzzing among that crowd in the rooms of their homes in the coffee houses <b>under the peepal tree</b> researcher the somehow or other.

The above table shows that Nepali prepositions like (m , muntira) are attached with the nouns but the same prepositions (in, under) are separate particle before nouns in English.

#### d. Structural gaps in Articles

In course of study the researcher found the gaps in case of articles. Definite and indefinite articles are present in English but absent in Nepali.

**Table no. 14**  
**Structural Gaps in Articles**

ST	TT
ek din yo k r g r ra dandab ta chutk r p una maile pani prayatna garekihū. (p. 52)	There was a time when I tried to escape <b>the</b> prison and punishment. (p. 85)
ja ket keti dasa ũda ram ejastai ram ek chan uni (p. 53)	Today he's delighted as a kid when <b>the</b> dasai festival is coming.
praharihuru hull i titar bitar garnam wyasta thiya (p. 23)	<b>The</b> police were busy dispersing <b>the</b> crowd. (p. 47)
prasaᅇsak m nche intalekcuel nabhayako hoina (p. 25)	<b>The</b> sweet talker was <b>an</b> intellectual (p. 50)
jw s heb, bahuĀ kukurniko okhati kehi chaina (p. 40)	Brother-in-law there is no medicine for <b>a</b> mad dog. (p. 70)
yo mal i man pareko pustak ho (p. 3)	It's <b>a</b> book I like (p. 22)
h mile pani tinĀ i bhauju ko rupm saħarsa swik r garyaũ (p. 71)	We accepted her happily as <b>a</b> sister-in-law.

The above table presents that *a an, the* articles are used in English which are absent in Nepali.

#### e. Structural gaps in word order

English uses s + v + o order but it is different to Nepali. The total numbers of sentences in the fiction were 2108. In the translation of them to English there are found different word order.

**Table no. 15**  
**Structural Gaps in Word Order**

ST	TT
ghadi herchu-p ch bajera tin minet gayo. (p. 44)	I look at my watch. It's five-thirty (p. 75)
s hityam ruci h d huda pani maile kamars nai padhe. (p. 10)	Even though I was attracted to literature, I studied commerce (p. 30)
pratek y tr ko anta arko y t ko suruw t ho. (p. 123)	Every end is the beginning of another journey. (p. 184)
mer t dh k m m parnele bhonth (p. 3)	A distant uncle of mine said. (p. 22)
kammarb t muntira n tra r to butta bhayako phul bhwayal s rim bhuh r ko pet tupukka parera sajieko thiyo. (p. 22)	Daughter-in-law who looked good in her red-flower printed sari with her belly showing above the red pattern that ran from the waist down.

The above table shows the translator translated the terms in different word order than Nepali. Only few terms are presented under word order in the above table. More other terms can be found in Appendix XII.

### 3.1.5 Linguistic gaps in functional level

The researcher found some gaps in functional level. Here, she found the language of Nepali source language differs to the target language. The linguistic gap in functional level that the researcher found are.

**Table No. 16**  
**Linguistic Gaps in Functional Level**

ST	TT
khar niko dall (p.119)	Hand ball of ashes (p. 178)
unimero jiwanko khar niko dall hun.(p.120)	He's the ball of ashes in my life(p. 179)
k d bin ko gul ph hunchara. ( p. 103)	Are the roses without thorns-(p.156)
mero d m warjit <b>rato sy u</b> kh ideu ja (p.61)	My adam eat the forbidden <b>red apple</b> (p. 98)

In the above table, the term ‘khar niko dall ’ is translated to ‘hard ball of ashes’ but in the context of fiction ‘khar niko dalla’ refers to the black clouds that rise from mountain peaks before a rainfall.

Likewise, ‘unimero jiwanko khar niko dallo hun’ is translated as ‘ he’s the ball of ashes in my life’ is not relevant to the context. Here it means he quenches her thirst.

The another example of linguistic gap in functional level is ‘k d bin ko gul ph hunchara?’ is translated as 'Are there roses without thorns' but here the writer wants to say the hurt given by family members towards the character. The last example ‘r to sy ’ is not the red apple here it is the sexual prestige.

### 3.1.6 Linguistic gaps in idiom

A large number of idioms are used in SL but the translator did not transform them in the translated form perfectly. Therefore, it occurred linguistic gap in idiom.

**Table No. 17**

#### **Linguistic Gaps in Idiom**

ST	TT
w sh maya taralat	Glimmer of lust
c kari garnu	Fawn all over
niras hunu	Dry as a bone
laspas garnu	Tried to get it on
cot p lnu	Lick the wounds
gaphcutnu	Trade tidbits of news
ritto bh g	Tug-of-war
tunamuna lag unu	Cast a love charm
badnamike jhodu	Black magic sweep
budhi hunn	Over the hill
abh wako murali bajaunu	Trill the flute of privation

The above Nepali idioms created problem to translate into English.

In the following table, the use of Nepali idioms and the translated terms of the fiction are presented.

**Table No. 18**  
**Translated form of Idioms of Sentences**

SL	TL
kh k dubai kun m nadekhine prak rko w sn maya taralat (p. 32,33)	An almost imperceptible <b>glimmer of lust</b> in the corners of his eyes (p. 59)
kehi na kehi hall ra aphaw ha nabhaya k thm nd ko w t waran <b>niras</b> huncha (p. 31)	Without gossip and scandal, Kathmandu fells <b>dry as a bone</b> . (p. 57)
kajis hebl i thitile awasyai <b>tunamuna</b> lag eki hunuparcha (p. 18)	The girl must have <b>cast a love charm</b> on their rich master kaji sahib.
<b>badnamiko jh dule</b> tyast babur pran haruko ‘ghar’ ra ‘ijjat’l i bad rera phohorm milk idinchan. (p. 43)	<b>Black magic sweeps</b> away the home and good name of poor, ill fated people and flings them into the trash. (p. 73)

Only few illustrations are given in above example more other terms can be found in Appendix XIV.

### 3.1.7 Linguistic gaps in proverbs

In the translation of Nepali proverbs into English the researcher found some gaps. i.e.

**Table No. 19**  
**Linguistic Gaps in Proverbs**

ST	TT
phno duno sojh une (p. 33)	To give personal message (p. 59)
h tti yo h tti yo phussa. (p. 110)	There is an elephant coming but it turns out there is nothing there. (p. 165)
chokt kh na gayaki budhi jholm dubera mari (p. 108)	The old woman who goes after the last piece and drowns in the broth. (p. 163)

In the above table the proverb ‘ phno duno sojh une’ is translated to ‘to give personal message’ but in the context of fiction of it refers to the expression of sexual desire.

Likewise, ‘h tti yo h tti yo phussa’ is translated as ‘There is an elephant coming but it turns out there is nothing there’ is not relevant to the context., Here it means the film which is for adults only had nothing else for the adults.

The another example of linguistic gaps in proverb is ‘chokt kh na gayaki budhi jholm dubera mari’ is translated as ‘The old woman who goes after the last piece and drowns in the broth.’ but here the character wants to say ‘the forty years old unmarried lady wants to marry the married man.

In course of study the researcher did not find any gaps in graphological level, collocation and phrasal verbs.



## **CHAPTER- FOUR**

### **FINDINGS AND RECOMMENDATIONS**

This chapter deals with the findings and recommendations.

#### **4.1 Findings**

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

- a) One hundred twenty linguistic gaps were selected from the total indentified 200 linguistics gaps. And those terms were categorized into six groups in terms of their related features.
- b) Among one hundred and twenty linguistics gaps three terms were under phonological level, under lexical there were seventy five terms, structural level had twenty four terms, functional level had four terms whereas idioms and proverbs had eleven and three terms respectively.
- c) Out of six terms lexical level had the highest frequency having 62.50% , secondly structural level had 20.0% idioms took third position in frequency having 9.17%, functional level was in forth position with 3.34% and the two levels phonological and proverbs had the equal frequency and had the least percentage (2.50).
- d) Lexical level had eight subtopics kinship terms, particles, reduplication, pronouns, gender specific terms, verbs, onomatopoeic words and other lexical terms.
- e) Surprisingly, the number of lexical gap in kinship terms was fourteen, gap found in particles had eight terms. Gap in reduplication words were nine whereas eight in pronouns. There was found four gaps in gender specific terms. Similarly, two lexical gaps were found in verbs. Likewise, onomatopoeic words had ten terms and other lexical items had twenty terms.

- f) In structural level there were five categories. They were structural level in voice system, auxiliaries, preposition, articles and word order.
- g) The identified gaps in voice system were two, auxiliaries and preposition had equal five terms whereas seven in articles and the word order had five terms.
- h) Wider linguistics gaps were found in lexical level whereas phonological level and proverbs had the least gaps.

#### **4.2 Recommendations**

The translator must pay deep attention while rendering message from ST to TT. Otherwise, mistranslation, under translation will be the result. The theoretical knowledge of the translation is also equally important for a translator as enough work experience is essential for his/her study. The trained and professional translator should be allowed to translate the text books and the translated texts, books should be evaluated by a unit of translation experts.

This study shows the following implications to the translators, translation studies, researchers and all those who are concerned with translation of the linguistic items.

- a. In Translation there always remains gap. In this translated work also there are many gaps so, the translator should be careful on these gaps and should tried to minimize the gaps. The teacher should also give prioty to remove the gaps.
- b. This research found that Nepali language is richer in case of kinship terms than the English language. Here the translator used 'uncle' for k k and m m , brother-in-law for dewar, jw i, jeth n which created confusion. To avoid such confusion, the translator should use footnotes to clarify the concept to avoid the ambiguities such as

**Table No. 20**

**Corrected Kinship Terms**

ST	TT	CT
k k	Uncle	Father's younger brother
m m	Uncle	Mother's brother
dewar	Brother-in-law	Husband's younger brother
jw i	Brother-in-law	Younger's sisters husband
jeth n	Brother-in-law	Wife's elder brother
bhahini	Sister	Younger sister
didi	Sister	Elder sister
daju	Brother	Elder brother
bhai	Brother	Younger brother
buh ri	Daughter-in-law	Son's wife
dulahi	Daughter-in-law	Bride
bh uju	Sister-in-law	Elder brother's wife
dh i m	Wet nurse	
nanda	Sister-in-law	Husband's younger sister

c. If there is the availability of exact equivalent word in TL, the translator should not substitute by near equivalent or generic word. If it is necessary to substitute the word he should check its content and appropriateness, i.e.

**Table No 21**

**Corrected Lexical Gaps**

ST	TT	CT
sutkeri	New mother	woman who has recently given birth to a baby
m iti	Family home	parents' home of a married woman
karkutumba	Suitors	family relation
ghusghuse	Secret	a person who backbites or deceives
wakt	talks	Speaker
kacaũr	cup	bowl

d. The translator had better translate as 'Go for wool and come home shorn' for 'chokt kh na gayaki budhi jholm dubera mari' rather than 'The old woman who goes after the last piece and drowns in the broth', 'There is an elephant coming but it turns out there is nothing there' is not appropriate translation for the 'h tti

yo h tti yo phussa'. For it the translator should have used 'much bruit little fruit'.

e. In some cases, the word to word translation did not give any meaning.

Therefore, the translator should understand the function and translate it, i.e. 'rato sy u' not as 'red apple' but as 'sexual prestige'.

f. If the TL lacks the SL concepts, the translator should provide definition of the terms.

g. There were wider gaps in lexical level so the translator should give focus to minimize the lexical gaps.

This present research studied the linguistic gaps, and their frequency in translation of fiction 'k r g r'. Translation itself is a difficult task and it needs the sound knowledge of the languages in question. To provide that perfect translation, the translator should have the theoretical knowledge of translation and language and culture of involved languages.

Translation is an emerging discipline which is natural activity in social interaction. No one can ignore the influence of his/her another tongue whatever the second language s/he is learning and whoever s/he is and s/he can not avoid translation. Therefore, translation should be emphasized in language leaning and teaching programme.

It would be better to provide authority to the trained and professional translators by concerned publication (i.e. Sajha Prakashan) for translating texts and group of experts of translation should supervise the translated textbooks and other works.

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