

CHAPTER ONE

INTRODUCTION

1.1 Background

In the present world, research has become the part of life. Nothing is possible in the absent of it. According to Grinnel (1993, p.4), "research is careful systematic patient study and investigation in some field of knowledge, undertaken to establish fact of principles". In other words, research is a systematic search for particular information on specific topic. Language is human' s psychological and social nature. In other words, research in the language helps to develop the understanding or gaining the knowledge of various aspects of language. The present study is about the loss of meaning in translation.

What is communicated through language is the message. Communicators are involved in translating all the time between or among languages. Thus, translating is primarily an act of transforming message from one language to another language. It is a means to make the communication possible. In this regard, Jespersen (1994) writes:

Language is not an end itself, just as little as railway tracks; it is a way of connection between souls, a means of communication. Language is the most complete, the richest, and the best means of communication as it bridges the physical chasm between individuals (p.4).

In the present age of globalization, the knowledge found, gained, discovered and verified needs to be accessible to every living in any corner of the world. So, it is essential for an individual to get mastery over any language to survive in the society.

1.2 Statement of the Problem

Translation and culture are closely related that the rendering of the information of any text becomes impossible without cultural transmission. Meaning is shaped by where and how it is used and conversely there is also influence accordingly. We see nature through the eye of our language. Different people don't perceive the same picture of the universe similarly unless their linguistic background is similar. It makes us clear that without having knowledge and considering the existence and influence of culture translating become handicapped because translation is more often dominated by the culture than the language.

No two languages are same. Each and every language has its own structural complexities and semantic restrictions. In this context, the research was conducted to find out the causes of meaning loss in translation of the novel 'Seto Bagh' at word and phrase level.

1.3 Rationale of the Study

Translation has been a versatile tool of present day world. And has been used extensively as the most powerful and indispensable vehicle for disseminating knowledge and information. On the other hand, translation has pedagogical value since it helps to develop competences which are significantly helpful for language teaching and breaking linguistic barriers. However, there has been little exploration to find out the causes of meaning loss in translation. So, this study is expected to provide some insights into the analysis of cause of meaning loss in translation studies.

1.4 Objectives of the Study

The objectives of this study were:

- i) To explore the causes of meaning loss of social and cultural terms in translation of the novel '**Seto Bagh**' at word and phrase level.

- ii) To explore the ways to compensate the meaning gap in translation.
- iii) To suggest some pedagogical implications.

1.5 Research Questions

To carry out this research, following questions were used

- i) What are the causes of meaning loss in translation?
- ii) Are there any techniques to bridge those gaps in translation?
- iii) How social and cultural terms in translation lost their meanings of the novel '**Seto Bagh**'?

1.6 Significance of the Study

This study is expected to provide some insights into the analysis of meaning loss in translation studies. The findings and recommendations of the study will have high value to those who are dealing with English to Nepali translation or vice-versa in one or another way. The students and teachers of translation studies as well as of applied linguistics will be highly benefited from this study. Further this study will be equally beneficial for the text book writers, journalists and so on. It will be of great use for those Nepali speakers, writers, translators, curriculum designers, language planners, policy makers, researchers, journalists and so on. It will be of great use to those who use English in cross-cultural context.

1.7 Delimitations of the Study

The study was limited to following:

- i) The study was limited only to the English and Nepali versions of the novel '**Seto Bagh**'.
- ii) The study was limited to explore the causes of meaning loss in translation of novel '**Seto Bagh**.'
- iii) The study was limited to explore the ways that can be used to compensate the meaning gap in translation only.

- iv) The study was limited only one hundred social and cultural words and phrase of the novel '**Seto Bagh**'.
- v) This study was limited to the time frame provided so far.

1.8 Operational Definition of the Key Terms

The definition of the key terms has been presented below:

- 1) **Compensate** : Act of bridging the sense of language that has been lost while rendering
- 2) **Equivalence**: Replacement of such words which gives the similar meaning in another language.
- 3) **Rendering**: A process of transferring message from one language to another language.
- 4) **Sense Relation**: Refers to the meaning which is rendered from one language to another language.
- 5) **Gap**: A position where meaning is deviated due to the absence of typical terminology between the different languages.
- 6) **Culture**: Norms or values that are created by society and found in practice.

CHAPTER- TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

To carry out research, an in-depth knowledge of the related field is required. Hence, in this section, an attempt has been made to review the theoretical literature, review of implication researches and their implications as well as conceptual framework for expanding the mental horizon of the researcher to carry out the study.

2.1 Review of Related Theoretical Literature

The theoretical perspective of any topic provides an insight into the theories. In translation, number of theories has been developed from different perspectives. It doesn't have an unitary theoretical framework. So, the review of the theoretical literature is also diverse.

2.1.1 Translation: An overview

Etymologically, 'translation' is analyzed from Latin word in which, 'trans' means 'across' and 'talcum' means 'to carry'. In other words, it is an art of carrying across the matter of one language into other languages.

A translation study is a new and emerging discipline; translation itself is as old as human civilization. Translation is an act of transforming message from one language to another language. In this respect, Catford (1965) defines translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (the source text) and the production in another language, of an equivalent text (the target text)" (p.20). Translation simply denotes the art of composing a work in another language without losing its flavor or finding an analogous substitute. According to Bell (1992), " Translation is like a stabilizer between two languages, mediation between two people their culture and civilization separated by time and space"

(as cited in Bhattarai, 2000, p.4). So, translation is an obligatory phenomenon of the present day world as it is a vehicle to accelerate the present multilingual world.

2.1.2 Translation and Culture

Translation and culture are closely related that the rendering of the information of any text becomes impossible without cultural transmission. It is not only a linguistic activity but also a cultural one. That is to say, a translator doesn't deal with the linguistic aspects of a language only but also with the culture associated with the text. Translation of culture is a new area of interest in the field of translation studies. Cultural translation is a concept used in cultural studies to denote the process of transformation in a given culture. Being an emerging discipline in its own, it is so crucial that human life is impossible and worthless in absence of it. So it is very important procedure to preserve and promote indigenous languages and establish their communication with the rest. Elaborating cultural Translation Richard et al. (1985) writes:

Culture means the total set of beliefs, attitudes, customs, behaviours and social habits of the member of the particular society. It is the way of life on community, system of government religious beliefs and values, geographical, social class, age, sex, professional activities and so on (p.70).

Language is context bound and to understand a meaning of text, cultural factor (i.e. culture) should be judged and observed in depth. A language is determined and shaped by the culture. Hence, we cannot keep language apart from the culture. So every culture has specific terms or words which are distinct to the other culture. Translating culture is difficult because of lack of equivalence in target language culture. It is quite evident that culture shapes language and language shapes reality. It makes us clear that without heaving knowledge and considering the existence and influence of culture, translating become handicapped because translation is more often dominated by the culture than

the language. Being culture an inherent part of the language, translation can be at least a means to bridge the gap between the cultures.

2.1.3 Translation and Language Teaching

Translation is an important tool for transmission of knowledge across geographical and linguistic boundaries. It has been used extensively as the most powerful and indispensable vehicle for disseminating knowledge and information. On the other hand, language teaching, here we mean teaching of the English language. Language teaching involves teaching of both the first and second language. Acquisition of the first language and learning of second language involve different processes. To get mastery over languages, everybody needs to have ability in all skills and aspects. In this regard translation has pedagogical value since it helps to develop competences which are significantly helpful for language teaching and learning activities and designing materials for second language teaching and learning.

Translation is always there in the second language classroom. In this connection Harmer forwarded the reality as (2008)

Whether we like or not, students in our classroom are going to be operating in their first language and in the language they are studying.

They may use their first language in the classroom to communicate with each other whether we want them to or not, or they may be translating what they are learning in their heads. Indeed this latter process is a natural part of any language learner's behavior (pp.132-33).

Although translation was out of favor with language teaching in community in the past, it is now, being used as a means of communication in language teaching pedagogy. Use of translation in language classroom is relevant because it is said that a multi-lingual teacher is better than a monolingual one. Translation is obligatory in a multi-lingual community. As an emerging discipline, translation is so crucial that human life is impossible and worthless

in an absence of it. It is the translation which has made the world a global home. Translation can only be studied along with speech acts in socio-cultural setting so language teaching and translation are inseparable aspects.

2.1.4 Evaluation of Translation

Translation has to be faithful to the original, i.e. the original flavor of the text should not be misinterpreted while translating a text. For this, translator's job will be maintaining the equivalence of meaning. Evaluating translation means the application of different techniques to judge whether a translation preserving the original spirit of the source text. Translation should be as objective as possible. However, it is very difficult to justify the degree of objectivity.

Translation seems as shaky if it lacks objectivity. The objective principles of evaluation should emerge to make translation a more trustworthy and independent discipline but the validity of translation is yet questioned because 'there is no water tight rules by which texts can be assessed'.

Translation evaluation is affected by different variables such as, text distanced by time and place, their purpose and function. Bhattarai (2000) writes:

If objectivity is difficult to justify and if standard criteria for evaluation are lacking, the field of translation seems always shaky and open ended.

In this case, translator should know how and where to strike balance. He should cultivate him with the qualities of perfect translator, maintain equivalence. The translator should have the knowledge of the content involved in language, cultures as well as should linguistically be competent (p.65).

House (1994, P. 4700, as cited by Bhattarai: 2000), in her article quality discusses three major approaches to access the quality of translation:

-) Anecdotal and subjective approaches.
-) Response-oriented, psycholinguistic approaches.

-) Text-based approaches.
-) A functional-pragmatic model.

There exist no universal rules, standards or principles by which the quality of translation can be judged. Savory (1957 p.50) presents the following classic criteria for assessing the quality of translation:

-) A translation must give the words of the original.
-) A translation must give the ideas of original.
-) A translation should read like an original.
-) A translation should read like a translation.
-) A translation should reflect the style of original.

2.1.5 Loss of Meaning in Translation

Due to lack of correspondence between the SL and TL item creates gap in translation and results in the loss of meaning. That is, the loss of meaning in translation is due to the gap that exists between the two languages. Generally it is regarded that the gap in translation is common and natural as no two languages and cultures are same and alike. Thus, it can both be found in target language and source language.

We find two languages, cultures, contexts etc. always different to some extent. So, while translating we are bridging the gap between two cultures and languages. It means a text is the combination of language and a culture within certain context. According to Crystal (1987) exact equivalence is of course impossible, no translator could provide a translation that is a perfect parallel to the source text, there is always some loss in information (p.346), however, the translator's prime concern in translation should be minimizing gap by applying different bridging techniques so, as to make the translation meaningful, objective and faithful as original. According to House (1997 p.47), there are three types of gaps in translation.

(i) Linguistic gap

The gap where absence is of typical terminology persists is called linguistic gap. In other words, when there is no correspondence between SL items and TL items there occur gaps. We can observe this in different levels of language. Such as:

) **Graphological level:** Two languages are different in their graphics.

Graphics available in one language may be absent in another language.

For example,

SL: A to Z photo studio (English) Translating A to Z is difficult. This can be translated as 'ka-gya into Nepali.

) **Phonological level:** All phonemes available in English are not available in Nepali. Thus, the present of phoneme in one language and absent in another language creates phonological gaps. For Example:

SL: Khasa bajar

SL: Thakuri hotel

The example shows that translating /kh/and/th/ is problematic into English because English does not have /kh/and/th sounds. These sounds are allophonic variations of /k/and/t/ respectively in English.

) **Lexical/word level:** Some lexical items available in the SL may not available in TL. For example, Nepali, onomatopoeic words Jhwamma, Cwassa etc. do not have equivalent terms in English. Similarly reduplicated words such as panisani, bajagaja etc. do not have equivalent terms in English.

) **Structural level:** The governing rules to generate sentences are different between languages creates gap. For Example, the Nepali and English languages are different in their word order. English uses s-v-o structure where as Nepali uses s-o-v order (such as I eat rice (Eng) and ma bhat khanchhu (Nep) etc.).

J) **Functional level:** It is very difficult to get equivalence of meaning at functional level between SL and TL. For example, good morning (Eng) and Namaste (Nepali).

(ii) Cultural gap

Cultural is an inseparable part of the language. Translation is more cultural and less linguistic activity. The degree of complexity in translation is determined by how close the source language and target cultures are. The more the similarity between source language and the target language, the fewer the gaps purists in translation. Cultural gaps make translation impossible so it needs further explanation to make its readers easy to understand the concept. For Example,

SL (Nep): Janai

TL (Eng): X

This type of cultural term needs an explanation e.g. 'Janai' can be explained as 'a sacred thread put by Hindu male'.

(iii) Extra-Linguistic gap

The extra-linguistic (pragmatic) gaps occur when there is a problem of correspondence between context of source language text and target language text. In brief when the background knowledge and real world knowledge differ, extra-linguistic gaps occur. Such as, the following example shows pragmatic gap as Hindu widow wears white dress but this kind of concept is not available in English culture.

SL (Nep): ek mahina pachi sitalai seto lugama dekhera mali naramro lagyo.

TL (Eng): I became sad when I saw Sita has become a widow and wearing white dress after one month. What this example denotes is that, the sentence in Nepali language clearly shows that Sita has become a widow and wearing white dress as a sign of widow woman culturally which is not clarified by the English sentence.

2.1.6 Compensating Meaning Gap in Translation

Despite the fact that there are gaps between SLT and TLT needs to be translated. The translator can apply various strategies in order to compensative linguistic, culture and linguistics gaps. The following are some major ways of using the gaps;

i) Transliteration

In this technique, words are translated according to the pronunciation and orthography of source language. For example
Mahajan – (Rich Man)

ii) Addition

some addition in translating cultural texts requires making the translated text informative as well as readable. It is needed to make the readers extend the actual message of the text easily and with pleasure as well as a vivid to its target readers. Thus, some addition is common in translation. For example:

SL (Nep): Gundruk

TL (Eng): A dry vegetable

iii) Deletion/Omission

If the information of the text can be transferred without the presence particular word, the word is generally deleted in translation. For example.

SL (Eng): Scrath the shaded area.

TL (Nep): kalo masile chopeko bhag lai kornuhos

iv) Substitution

SL items are substituted by equivalent TL items to overcome the translation gap. This technique is used mainly for those cultural concepts which overlap each other having similar sense. For example

SL (Eng): diwali

TL (nepali): Tihar

v) Sense Translation

Translators sometimes translates only the sense of cultural world to transfer the meaning in target language. In such a case, it is better to translator the sense.

SL (Eng): kick the bucket.

TL (Nep): marnu

vi) Reduction

the text is reduced in translation if the words used in the source language are in seen redundant to translate in target language. For example.

SL (Nep): Mero aphanı babako bhai pyaro kaka

TL (Eng): my dear uncle.

vii) Definition

Defining something is reducing unknown and unshared and to known and shared. It helps to make the text linguistically transparent. For example

SL (Nep): tupi

TL (Eng): The holy hair in the centre of head, normally longer than other.

vii) Pragmatic Equivalence

In this context of cultural translation, a SL word is sometimes, replaced by a TL word which is semantically quite different form the SL but provides closer rendering. In such condition the pragmatic equivalence can be maintained. For example.

SL (Nep): U ta sarp ho

TL (Eng): He is an enemy

vii) Cultural Equivalence

It is the cultural equivalence which may have great pragmatic impact then culturally natural terms. Cultural equivalence is an appropriate translation technique where a source language cultural world is replaced by a TL cultural word. For example.

SL (Nep): Dashain

TL (Eng): Christmas

ix) Borrowing

This is a frequently used procedure to compensate gaps. This is also called importation. For example Nepali word *skul* is borrowed from English. Similarly *mata*, *pita*, are borrowed from Sanskrit.

x) Lexical Creation

This is less frequently used procedure in compensating gaps. In this procedure a translator coins new words. For example.

SL (English)	TL (Nepali)
i) Computer	Susankhya
ii) Internet	Antarajal

2.2 An Introduction to 'Seto Bagh'

'**Seto Bagh**' is a great historical Nepali novel. Diamond Shumsher is the author of the original Nepali text '**Seto Bagh**'. In this novel the author views the political and social systems of Nepal during the Rana Regime. In this novel, the author speaks from the line of the general people against Rana Regime although Ranas were his ancestors.

Greta Rana is the translator of the novel 'Seto Bagh'. She has translated Nepali text 'Seto Bagh' into English version. She has translated **Seto Bagh** as '**The Wake of the White Tiger**'. The title of the translated version tries to preserve the pragmatic meaning as shifting of pledges from powerless faction to powerful ones.

2.3 Review of Related Empirical Literature

A number of texts have been translated from English to Nepali but only a few research works have been carried out in translation. Here, an attempt has been made to overview briefly some of the related previously completed studies. Bhattarai (1997) in his Ph.D. thesis entitled 'In Other Words: Sense Versus Word as Unit of Literary Translation (with reference to Nepali-English poetic

texts)' has made an attempt to define translation process and product of translation traffic between Nepali-English language pair in particular. According to him, imperfect translation is due to no other than misinterpretation of the source text.

Adhikari (2003) has carried out a research entitled 'The Techniques and the Linguistic Problems of Translation of Technical Words used in science text Book for grade Nine'. His study shows that when a target language text lacks an equivalent terms that are present in the source text, the problem (like the transfer of meaning) lie in translation. He found that literal translation, hybrid formation, paraphrasing, borrowing and lexical creation are the common techniques used in translating technical terms.

Rajal (2006), has carried out research on 'A Study of the Translated Cultural Terms in English Dailies: Techniques and gaps'. He listed the Nepali cultural terms in the three English dailies and found seven translation techniques. What he concluded that the most widely used technique was literal translation while translating the Nepali culture-bound terms into English.

Bhandari (2007), has carried out a research on 'A Study on Techniques and Gaps of Translation of Cultural terms: A case of the novel Basain'. And has found ten different techniques of translating culture. He found that transference is very effective in translating deeply rooted cultural terms specifically from religion and culture.

Panthi (2007), has carried out a research entitled ' A Study on the Techniques and Gaps in Translation of Cultural Terms: a case of the Novel Shirishko Phool' and has tried to find out five different categories of cultural terms. According to him four techniques are used in translating culture. Among them, Literal translation is most widely used technique and definition is the least one.

Bhusal (2009), has carried out a research entitled ' Cultural Translation of the novel Seto Bagh: Techniques and gaps.' His objective of that study was to find

out the techniques employed in translating Nepali cultural terms into English. Further to find out the gaps in the translation process was also the objective of his study. He found only nine techniques employed in translating cultural terms. Some of the major techniques were transliteration, addition, omission, substitution, definition, sense translation.

Khanal (2011), has carried out a research entitled Loss of Meaning in Translation: A Case of Basain and twenty two cases of meaning loss have been found in the translation of his novel Basain. Some of them were dhane uthayo ra agenako ko dil ma ayo, kehi kisim le bigriy bhane halko goru samet janchan tara kaso bigre le ra, mihinet gracha, udhyog garcha, bankali le bhetae jasto cha, mero sindur pote chainan, tyo phajun mai gayo re.

All these researches have been conducted to evaluate the work of translation and analyze the text from linguistic and cultural perspectives; specifically this research focuses on the loss of meaning in translation a case of 'novel **Seto Bagh**'. It aims to analyze the causes of loss of meaning in translation of novel '**Seto Bagh**'. So it is different from the existing research works.

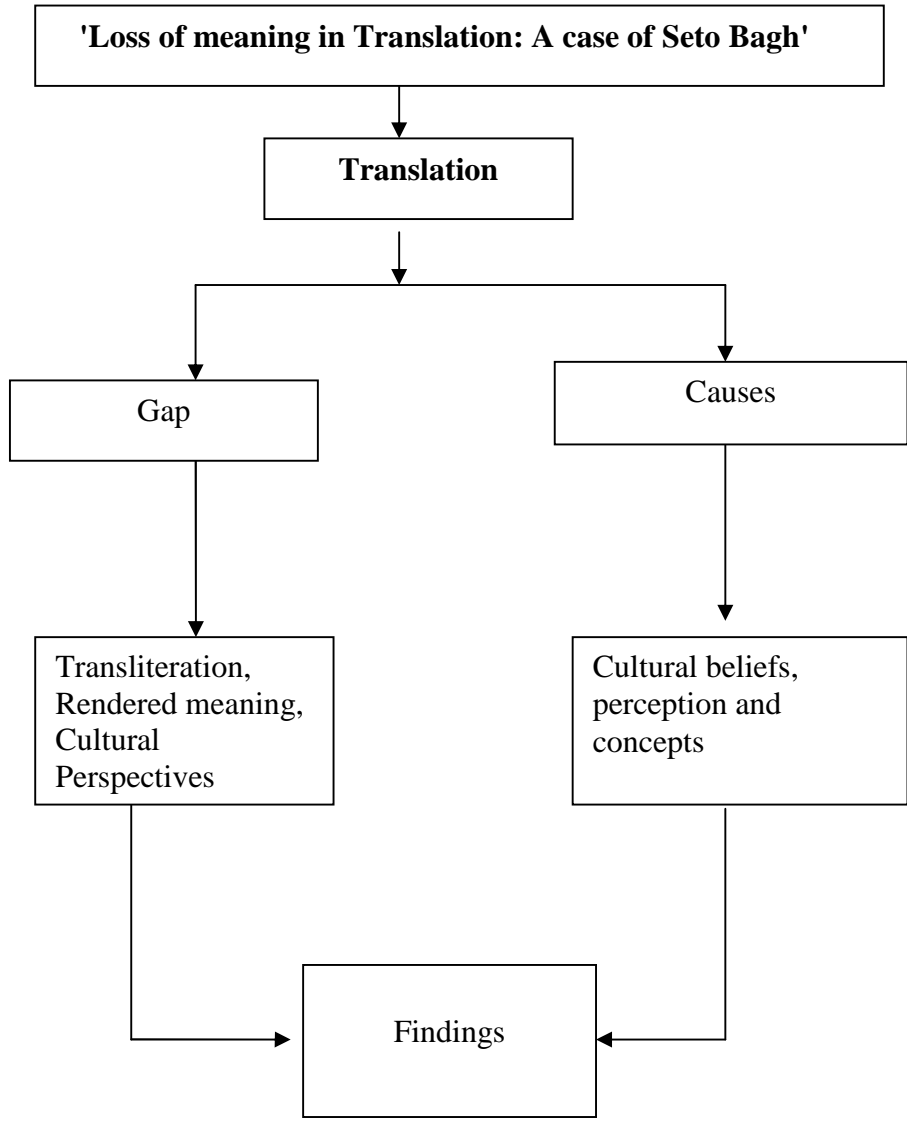
2.4 Implication of the Review for the Study

Literature review is one of the essential tasks to conduct any research. According to Kumar (2009, p.30), "The literature review is an integral part of the entire research process and makes a valuable contribution to almost every operational step." To carry out this research I also reviewed theoretical as well empirical literature related to my research topic. For my study, the review of literature helped me in a number of ways. First, it helped me to develop theoretical knowledge which brought clarity to my research problem. Secondly, it helped me to improve my research methodology. It also helped me to contextualize my findings.

2.5 Conceptual Framework

The conceptual framework grows out of the theoretical framework which relates to the specific research problem. According to Kumar (2009, p.37), "The conceptual framework stems from the theoretical framework and concentrates usually on one section of that theoretical framework which becomes the basis of our study." Theoretical framework consists of the theories in which the study is embedded whereas conceptual framework describes the way or process to conduct the actual research. Here, actual research refers to methodology.

The conceptual framework to conduct my research can be diagrammatically shown as :



CHAPTER-THREE

METHODS AND PROCEDURES OF THE STUDY

3.1 Design of Study

The researcher adopted descriptive design to conduct it. According to Best (1970 as cited in Cohen, Manion and Morison, 2001, p. 205) descriptive research is conducted with:

Conditions or relationships that exist, practices that prevail, beliefs points of views, or attitudes that are held, process that are going on; effects that are being felt, or trends that are developing. At times, descriptive research is concerned with how, what is or what exists is related to some proceeding events that has influenced or affected a present condition or event.

Here, the researcher used qualitative and descriptive method to carry out my research study. Data was collected using observation as a research tool described and interpreted using descriptive approach.

3.2 Sources of Data

The researcher used only secondary sources of data that research needed.

3.2.1 Secondary Sources of Data

The researcher used only the secondary sources of data in this study. Mainly, the Nepali and English versions of novel 'Seto Bagh' as the main source of the data. Some of the previous related researches, books, journals and websites were used as the sources of the data. Some of them are Nida (1964), Catford (1965), Wilss (1981), Crystal(1987), Newmark (1988), House(1997), Bhattarai

(2000), Adhikari (2003), Rijal (2006), Bhandari (2007), Panthi (2007), Khanal (2011), Bhattarai Awasthi and Khaniya (2011) and so on.

3.3 Sampling Procedure

To carry out this research, the researcher studied both English and Nepali versions and effort was made to find out the causes of meaning loss in translation. Some words, phrases and sentences were picked up and their transliteration was done and English version of the novel was studied to search for their equivalent meaning.

3.4 Tools for Data Collection

Intensive study and observation was the only tools to collect the required data for the study. Both the English and the Nepali versions of the novel 'Seto Bagh' were studied to collect data for the study. In this way, the researcher developed an observational checklist to collect, arrange and analyze the collected data.

3.5 Data Collection Procedures

First of all, the researcher collected both the English and Nepali versions of the novel '**Seto Bagh**' and studied in detail. Then an overview of Nepali version was made by collecting the possible instances of meaning loss in translation. Then, possible social and cultural words and phrases were picked up and English version was studied to search for their equivalence. The collected words and phrases were transliterated and the translation of which were noted down. Finally, the researcher identified the loss of meaning along with the causes of the loss.

3.6 Data Analysis and Interpretation Procedure

This research study was qualitative in nature so the researcher used the descriptive approach to analyze and interpret the data. It has included the transliteration of the source language text, their target language equivalences and the instances of loss of meaning. After that general presentation, the causes of loss of meaning have been analyzed with the analysis of ways to overcome such meaning loss in translation.

CHAPTER - FOUR

RESULTS AND DISCUSSION

This chapter deals with the discussion of the data collected from Nepali and English version of the novel. The collected data were qualitative in nature. They have been analyzed and interpreted descriptively in a narration and has been presented descriptively. For the clarity this chapter has been divided into two sub headings

4.1 Results

On the basis of the presentation, analysis and interpretation of data, the major findings of the study have been listed below:

- 1) One hundred words were selected for the research study, out of them forty six different cases of meaning loss have been found in the translation of the novel '**Seto Bagh**'. However the losses of meaning have varieties of nature. In some instances, it was found that the meaning was lost completely, partially and in some other cases the meaning was unclear and in some other cases the meaning was deviated/mistranslated as well.

The study has explored some causes of the loss of the meaning to occur in translation. Some of the major causes were pointed out as follows.

- i) Cultural gap (cases 29,31,33,49,58,83,90)
- ii) Deletion (case 62)
- iii) Negligence of the translator (cases 10,37,40,49,100)
- iv) Lack of functional equivalence (case 10,31,37,40,61)
- v) Lack of co-cultural and socio-cultural knowledge (of the SL) of the translator (case 31,35,62,83)
- vi) Our generalization of the meaning (cases 10,31,32,37)

vii) Carelessness of the translator (cases 31,32,37,49)

viii) Incomplete linguistic knowledge (of the SL) of the translator
(cases 33, 49, 55, 56, 61).

2) As the instances of meaning loss is concerned, the following table shows status of loss of meaning that is found in the study.

Table No.1
Cases of Meaning Loss

S.N	Status of meaning loss			
	cases	No.	percentage	Examples (SLT)
1	Complete meaning loss	8	8	1. Nyapalika 2.Sudini 3.Malikni 4. Parsamasa patra 5. Sripach sarkar 6. Sriteen maharaj 7. Bhakal Puja 8. Dan
2	Partial meaning loss	16	16	1. Susare 2. Sansadiya byabastha 3. Vardar 4. Banbhat 5. Utaradhikari 6. Kot parva 7. Sawari 8. Kumari 9. Vaidya 10. Baksis

				11. Purohit 12. Toran 13. Tantric bidhi 14. Janai 15. Athrwabed 16. Naivaidya
3	Meaning deviation	5	5	1. Daju 2. Tapari 3. Bedi 4. Dipawali 5. Koti hom
4	Meaning unclear	10	10	1. Kaepten 2. Buba 3. Sindur yatra 4. Ratribhoj 5. Kaviraj 6. Istamitra 7. Masan 8. Mantra 9. Gaudhan 10. Gotrahattya
5	Mistranslation	7	7	1. Dulhan 2. Gora 3. Birano bakya 4. Akshyata 5. Bheti 6. Rekhi 7. Mandap
6	Complete meaning rendered	54	54	1. Sarbocca nyalaya

				32.tulsai patra 33.Pap 34.Dharma 35.Jngalki devi 36.Sati 37.Devi dance 38.Pashupatinath 39. Yogi 40.Mahadev 41. Tunamuna 42.Lawa 43.Puja path 44.Ganga Jal 45.Bhajan 46.Ram kritan 47.Swyambhu 48.Patro 49.Yagya 50.Bed path 51.Prasad 52.Debelaya 53.Sorga 54.Aryaghat
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3) As a whole, the following have been found as the effective techniques to compensate the meaning gap in translation.

- i) Definition
- ii) Addition
- iii) Deletion

iv) Substitution

v) Transliteration

4.2 Discussion

This section contains the discussion of the data collected from Nepali and English version of novel. The collated data were qualitative in nature. They have been analyzed and interpreted descriptively in a narration and has been presented descriptively for the clarity, this chapter has been divided into two sub headings.

4.2.1 Classification of Terms into Two Categories

In this section translated pair of selected social and cultural terms/phrases are presented.

(i) Social terms and phrases

These terms include geographical features and living creatures of human society and their creation with the environment.

S.N	SL terms/phrases	TL terms/ Phrases
1	Sarbocca nyalya	Supreme court
2	Susare	Maid
3	Daijo	Dowry
4	Pradhmantri	Prime minister
5	Sansadiya byabastha	Parliamentary System
6	Vardar	Palace officials
7	Rastriya Jhanda	National flag
8	Adalat	Court
9	Nijamati Karmacari	Civil officers
10	Nyapalika	Civil Administration
11	Juwa	Gambling

12	Banbhat	Picnic
13	Sunar	Goldsmith
14	Dulaha	Bride groom
15	Upahar	Present
16	Salami	Salute
17	Utaradhikari	Successor
18	Maharaja	Maharaja
19	Jijumuma	Grand mother
20	Rodhi ghar	Rodhi ghar
21	Kanchi	Kanchi
22	Khardar	Khardar
23	Cyangba	Cyangba
24	Kot parva	Kot massacre
25	Kernel	Colonel
26	Mahute	Mahout
27	Kaepfen	Captain
28	Yubrajdhiraj	Crown prince
29	Sudini	Mid wife
30	Dalhan	Procession to bridegroom's house
31	Malikni	Women of high birth
32	Gora	Beef eating foreginer
33	Daju	Brother
34	Sawari	Visit
35	Bubu	Mother
36	Sindur yatra	Color procession
37	Mandap	Court yard
38	Kumari	Virgin
39	Ratibhoj	Great occasion
40	Parsamsa patra	Banners
41	Budhapaka	Elders

42	Kaviraj	Kaviraj (ayurvedic doctor)
43	Sripach sarkar	Sripanch sakar (five times government)
44	Sriten maharaj	Sriteen maharaja (three times government)
45	Vaidya	Ayurvedic doctor
46	Bidai	Fare well ceremony
47	Parva	Ritual and festivals
48	Baksis	Generous grants of money
49	Istamitra	Friends
50	Birano bakya	Dirty word

(ii) Cultural Terms and Phrases

S.N	SL terms/phrases	TL terms/ Phrases
51	Bhutpret	Ghost
52	Purohit	Priest
53	Bamsa	Dynasty
54	Cina	Horoscope
55	Bedi	Dais
56	Toran	Ribbon
57	Narka	Hell
58	Bhokal puja	Offerings
59	Devi deuta	Deities
60	Puja	Worship
61	Masan	Phantom
62	Akshyata	Blessing
63	Jhakri	Witch doctor
64	Ritiriwaj	Customs
65	Mantra	Spells

66	Gaudan	Cow donation
67	Tulsi patra	Basil leaves
68	Pap	Sin
69	Dharma	Religion
70	Jangalki devi	Forest goddess
71	Sati	Sati
72	Devi nac	Devi dance
73	Tantric bidhi	Tantric innovations
74	Pashupatinath	Pashupatinath
75	Yogi	Yogi
76	Gotrahattya	Crime of patricide
77	Mahadev	Mahadev
78	Tapari	Bowl
79	Tunamuna	Black magic
80	Athrwabed	Vedas and purans
81	Janai	Sacred thread
82	Dipawali	Fire work
83	Bheti	Money
84	Koti home	Sacred fire
85	Barta bashnu	Fasting
86	Naivaidya	Fruits and flowers
87	Puja path	Praying and reading
88	Ganga jal	Sacred water
89	Bhajan	Hymns
90	Dan	Gift
91	Ram kirtan	Devotional songs
92	Swyambhu	Swyambhu nath
93	Patro	A astrological chart
94	Yagya	A religious sacrifice
95	Bed path	Brahmanical chanting

96	Prasad	Offerings blessed by the goddess
97	Debalaya	A fit setting for the god
98	Sworga	Heaven
99	Aryaghat	Cemetery
100	Rekhi	Power

4.2.2 Transliteration and Anecdotal Evaluation of the Cases of Meaning Loss

Transliteration of Nepali social and cultural words/phrases as well as their equivalent translation into the English language along with their short anecdotal evaluation has been dealt in this heading.

Social Terms and Phrases

1. SL : Sarbocca nyalaya
TL : Supreme Court
Technique : Literal translation
Status of meaning loss : Complete meaning rendered
Causes of meaning loss : Here, the source language 'sarbocca nyalaya' is the less cultural colored phrase. So, it can equivalently be replaced in the target language. This type of phrase has a wide range of use and global reference of meaning. The source language phrase is equivalently replaced with the target language terminology. So, the translation has carried the original sense of source language phrase.

2. SL : Susare
TL : Maid
Technique : Sense translation
Status of meaning loss : Partial meaning loss

Causes of meaning loss : Here, the source language term 'susare' is especially used in the royal family. So, it is culturally more colored than the target language term maid. In this case, this translation can not render the original meaning into the target language. It only transfers the partial sense of the source language term.

3. SL : Daijo

TL : Dowry

Technique : Literal translation

Status of meaning loss : Complete meaning rendered

Causes of meaning loss : The source language term 'daijo' is culturally more specific and having cultural meaning associated with specific culture and customs. This cultural term renders its meaning in approximation into target language so these terms share common meaning in translation.

4. SL : Pradhan mantri

TL : Prime Minister

Technique : Literal translation

Status of meaning loss : Complete meaning rendered

Causes of meaning loss : Here, the phrase 'pradhan mantri' in source language is less culturally colored phrase. In this case, it can equivalently be replaced in the target language. This type of phrase has a wide range of the use of global reference of meaning. The source language phrase can equivalently be replaced with the target language terminology so the translation has carried the original sense of source language phrase.

5. SL : Sansadiya byabasatha

TL : Parliamentary system

Technique : Literal translation

Status of meaning loss : complete meaning rendered

Causes of meaning loss : Here, the source language phrase 'sansadiya byabastha' and the target language phrase parliamentary system

denote to the same meaning. Hence, these phrases are able to convey complete meaning.

6. SL : Varder
TL : Palace officials
Technique : Literal translation
Status of meaning loss : Partial meaning loss
Causes of meaning loss : The application of literal translation technique has rendered the approximate equivalent meaning of source language term into the target language expression. But the source language term is culturally more colored and bound than the target language term so translation fails to transfer the cultural meaning of the SL term to the TL term.

7. SL : Rastriya Jhanda
TL : National flag
Technique : Literal translation
Status of meaning loss : Complete meaning rendered
Causes of meaning loss : Here, the target language rendering has reflected the original meaning of source language phrase with approximate equivalence to each other. Having used different symbols and images both the expressions carry meaning with equivalence to each other. In this case, translation has rendered complete meaning.

8. SL : Adalat
TL : Court
Technique : Literal translation
Status of meaning loss : Complete meaning rendered
Causes of meaning loss : Here, target language term 'Court' is able to render the sense of source language term. Both the terms, in source language and target language express common meaning.

9. SL : Nijamati Karmacari
 TL : Civil officer
 Technique : Literal translation
 Status of meaning loss : Complete meaning rendered
 Causes of meaning loss : Literal translation technique is used to transfer meaning of source language phrase into the target language phrase with approximate meaning as given above. Both the phrases in SL and TL share common concept so the translation is successful to render the meaning from SL to TL.
13. SL : Sunar
 TL : Goldsmith
 Technique : Literal translation
 Status of meaning loss : Complete meaning rendered
 Causes of meaning loss : Here, the source language term 'sunar' refers to the person who makes different ornaments from gold and this is successfully translated by the target language term 'goldsmith'. Here, meaning is totally shared by source language term and target language term.
14. SL : Dulaha
 TL : Bridegroom
 Technique : Literal translation
 Status of meaning loss : Complete meaning rendered
 Causes of meaning loss : In this case, the source language term 'dulaha' has cultural significance and culturally colored term. The target language version 'bridegroom' renders the original cultural flavor of the source term.
15. SL : Upahar
 TL : Present
 Technique : Equivalence replacement
 Status of meaning loss : Complete meaning rendered

Causes of meaning loss : Here, the source language term 'upahar' is completely replaced by the equivalent terminology 'present'. Therefore, translation becomes successful to carry the common sense.

16. SL : Salami

TL : Salute

Technique : Equivalent replacement

Status of meaning loss : Completely meaning rendered

Causes of meaning loss : The term 'salami' in source language refers to the greeting to people and is a culturally colored term. Whereas the target language term 'salute', as equivalent term, refers to the same sense greeting that the salute is less culturally colored term. In fact, both terms are exchanging meaning in common.

17. SL : Utaradhikari

TL : Successor

Technique : Literal translation

Status of meaning loss : Partial meaning loss

Causes of meaning loss : The source language term

'utaradhikari' refers to the person who has right to take responsibilities after the demise of the head of royal family member, and it is culturally colored term, whereas 'successor' in target language refers to the person who takes job after leaving again. In this case, only partial meaning is rendered.

18. SL : Maharaja

TL : Maharaja

Technique : Borrowing

Status of meaning loss : Complete meaning rendered

Causes of meaning loss : The source language term 'maharaja'

refers to the king which is cultural term whereas the target language term 'maharaja' also refers to his highness or king. Here, meaning of both of the cultural terms has been exchanged completely.

19. SL : Jiju muma
TL : Grandmother
Technique : Cultural equivalence
Status of meaning loss : Complete meaning rendered
Causes of meaning loss : The source language term 'jiju muma' refers to the 'grandmother' in royal families and the equivalent term of target language grandmother also refers to the hajurama in general. Thus, the SLT and TLT share common concept.

20. SL : Rodhi ghar
TL : Rodhi ghar
Technique : Transference
Status of meaning loss : Complete meaning rendered
Causes of meaning loss : The source language term 'rodi ghar' is deeply culture rooted term which means singing and dancing together for enjoyment in our Nepali culture whereas the equivalent term in target language also refers to the cultural programme for enjoyment. So, meaning is completely rendered.

21. SL : Kanchi
TL : Kanchi
Technique : Transference
Status of meaning loss : Complete meaning rendered.
Causes of meaning loss : The source language term 'kanchi' which is culturally rooted, refers to the youngest sister in our Nepali culture and the target language term also indicates to the same concept (sister). In this case, complete meaning has been rendered.

22. SL : Khardar
TL : Khardar
Technique : Transference
Status of meaning loss : Complete meaning rendered.

Causes of meaning loss : The source language term 'khardar' is a cultural term which refers to the civil officer below the post of section officer and which is equivalently transliterated as 'khardar' in target language having the same meaning as in source language so meaning is totally rendered.

23. SL : Cyangba

TL : Cyangba

Technique : Transference

Status of meaning loss : Complete meaning rendered.

Causes of meaning loss : The source language term 'cyangba' keeps cultural significance and which means boy in sherpa language and the equivalent term of target language also conveys the similar meaning as that of source language term 'cyangba'. Thus the translation has transferred the complete meaning.

24. SL : Kot parva

TL : Kot massacre

Technique : Blending

Status of meaning loss : Partial meaning loss

Causes of meaning loss : The source language term 'kot parva' has cultural significance and refers to the event where Jung Bahadur killed the people who were in opposite with him whereas 'kot massacre' refers to the event where all the royal families were killed with conspiracy. In this case, only partial meaning has been rendered.

25. SL : Kernel

TL : Colonel

Technique : Literal translation

Status of meaning loss : Complete meaning rendered

Causes of meaning loss : The source language term 'kernel' refers to the army officer in Nepali and similarly the equivalent term in target language also refers to the senior army officer. Hence, these both the terms of SL and TL share common sense.

26. SL : Mahute
 TL : Mahout
 Technique : Sense translation
 Status of meaning loss : Complete meaning rendered
 Causes of meaning loss : The source language term 'mahute' which is social term, has cultural significance as the person who takes care for an elephant whereas the equivalent term of target language 'mahout' also refers to the person who drives elephant and gives training to elephant. In this case, common sense is exchanged by SLT and TLT.

27. SL : Kaepten
 TL : Captain
 Technique : Transference
 Status of meaning loss : Meaning unclear
 Cause of meaning loss : The source language term 'kaepten' refers to the ship driver in Nepali language and the equivalent term in English 'captain' refers to the senior army officer. Therefore, the meaning that is expressed by SL T and TLT does not resemble.

28. SL : Yubraj dhiraj
 TL : Crown prince
 Technique : Literal translation
 Status of meaning loss : Complete meaning rendered
 Causes of meaning loss : The source language term 'yubraj dhiraj' is a social term which has social significance and refers to the son of king and equivalent term in target language also refers to the 'crown prince' which has also same meaning as son of king. Hence, meaning is fully rendered by these terms.

29. SL : Sudini
 TL : Midwife
 Technique : Literal translation
 Status of meaning loss : Complete meaning loss

Causes of meaning loss : Here, the source language term 'sudini' refers to the old lady whereas the midwife in target language does not refer to the old lady mother. It refers to the lady who helps to deliver the child to pregnant women. Hence, the meaning that is conveyed by SLT and TLT is not same.

30. SL : Dulhan
TL : Procession to bridegroom's house
Technique : Paraphrasing
Status of meaning loss : Mistranslation
Causes of meaning loss : The source language term 'dulhan' is a cultural term which is culturally rooted and has cultural significance as a lady on her marriage ceremony whereas the equivalent term in target language refers to the whole marriage ceremony not only bridegroom with the activities culturally performed. In this case, mistranslation has taken place.

31. SL : Malikni
TL : Women of high birth
Technique : Sense translation
Status of meaning loss : Complete meaning loss
Causes of meaning loss : Here, source language term 'malikni' refers to the women who is owner of something but the equivalent term in target language 'woman of high birth' does not indicate to the owner rather it refers to the something else as fortunate woman etc. In this case, the sense is not shared in common.

32. SL : Gora
TL : Beef eating foreigner
Technique : Definition
Status of meaning loss : Mistranslation
Causes of meaning loss : Here, the source language term 'gora' refers to the foreign people in general but target language equivalence refers to

beef eating people only not all the foreigners in general as the sense conveyed by the source language term. Hence source language term is mistranslated in the target language.

33. SL : Daju
TL : Brother
Technique : Literal translation
Status of meaning loss : Meaning deviated
Causes of meaning loss : Here, target language term 'brother' can not carry the exact meaning of the source language term 'daju'. In Nepali culture there are two terms daju and bhai for elder and younger respectively but there is only one word for the both concept in target language that is brother only. Therefore, in this case meaning is deviated.

34. SL : Sawari
TL : Visit
Technique : Substitution
Status of meaning loss : Partial meaning loss
Causes of meaning loss : Here, source language term 'sawari' refers to the coming and going and has some more cultural significance whereas the target language equivalent term 'visit' refers to outgoing for few days. And it can have more linguistic meaning rather than the cultural meaning of sawari.

35. SL : Bubu
TL : Mother
Technique : Substitution
Status of meaning loss : Meaning unclear
Causes of meaning loss : Here, the source language term 'bubu' has more specific meaning in royal culture. In royal family the queen does not feed her breast to the children. The term 'bubu' refers to another woman who feeds her breast to the royal children. And, the target language term 'mother' is not equivalent term for 'bubu'. In this case meaning is rendered unclearly.

36. SL : Sindur yatra
 TL : Color procession
 Technique : Literal translation
 Status of meaning loss : Meaning unclear
 Causes of meaning loss : In source language term 'sindur yatra'

means marriage ceremony which is a cultural activity whereas the target language term color procession may refer to something different in broad such as marriage ceremony, celebrating as holy festival etc. Therefore, in this case, meaning is not clearly rendered.

37. SL : Mandap
 TL : Courtyard
 Technique : Literal translation
 Status of meaning loss : Mistranslation
 Causes of meaning loss : Here, the target language term

'mandap' refers to the pure place where land is swept by the cow dung to perform religious and cultural rituals e.g. marriage ceremony whereas 'courtyard' refers in target language to open area of land in front of house generally surrounding by the wall. Therefore, SLT and TLT convey quite different meaning.

38. SL : Kumari
 TL : Virgin
 Technique : Literal translation
 Status of meaning loss : Partial meaning loss
 Causes of meaning loss : Here, the source language term

'kumari' is culturally deep rooted term and keeps social significance as unmarried girl the target language term 'virgin' refers to the lady who has not any sexual experiences. Hence, only partial meaning has been transmitted.

39. SL : Ratri bhoj
 TL : Great occasion
 Technique : Literal translation

Status of meaning loss : Meaning unclear

Causes of meaning loss : The term 'great occasion' in target language cannot convey the true message of source language term 'ratribhoj'.

The target language term is more general than the meaning of the source language term. The target language term includes great meeting, programme at any time and place whereas 'ratribhoj' in source language term refers only to the programme that is organized at night time. In this case translation renders unclear message.

40. SL : Parsamsa patra

TL : Banners

Technique : Substitution

Status of meaning loss : Complete meaning loss

Causes of meaning loss : Here, the source language phrase 'prsamsa patra' refers to the act of appreciation or praise in Nepali culture. Whereas the target language term 'banners' has something different meaning as activities of advertisement by writing on clothes in bold letters. In this case, message conveyed by both source language and target language term do not match with each other.

41. SL : Budha paka

TL : Elders

Technique : Literal translation

Status of meaning loss : Complete meaning rendered

Causes of meaning loss : In source language term 'budha paka' refers to the aged people or seniors. The equivalent term of target language 'elders' also carries the same meaning. Therefore, equivalent meaning has been rendered by this translation.

42. SL : Kaviraj

TL : Ayurvedic doctor

Technique : Literal Translation

Status of meaning loss : Partial Meaning Loss

Causes of meaning loss : Here 'kaviraj' in the source language term refers to the man who treats sick people by providing locally available medicine as 'jadi butti' but the ayurvedic doctor in target language refers to the doctor who gives ayurvedic medicines and checks up sick people for treatment. In this case, the meaning that is shared by SLT and TLT is partially lost.

43. SL : Sripach sarkar
TL : Sripanch sarkar (Five times government)
Technique : borrowing
Status of meaning loss : Complete meaning loss
Causes of meaning loss : Here, target language phrase
'sripanch sarkar' refers to five times government but in source language phrase refers to the king of a country or his highness. Therefore, the message conveyed by target phrase does not match with the meaning conveyed by the source language phrase.

44. SL : Sriteen maharaj
TL : Sriteen maharaj (three times government)
Technique : Borrowing
Status of meaning loss : Complete meaning loss
Causes of meaning loss : Here, the target language phrase
'sriteen maharaj' refers to the king who has formed government three times. Whereas, sriteen maharaj in source language phrase refers to the king with the word of respect 'maharaj'. In this case, the meaning that is conveyed by SLT and TLT does not match.

45. SL : Vaidya
TL : Ayurvedic doctor
Technique : Equivalent replacement
Status of meaning loss : Partial meaning loss
Causes of meaning loss : Here, the source language term
'vaidya' refers to the person who treats people by providing locally available

medicines as judibutti and who does not check up patients whereas 'ayurvedic doctor' in target language phrase refers to a doctor who has studied ayurvedic education and provides ayurvedic medicines. Hence, the meaning that is conveyed by the source language term is partially transferred.

46. SL : Bidai
TL : Farewell ceremony
Technique : Literal translation
Status of meaning loss : Complete meaning rendered
Causes of meaning loss : Here, the source language term 'bidai' denotes the formal programme where the people are separated from each other. Similarly, the equivalent meaning is conveyed by the target language term 'farewell ceremony'. Here, both the terms refer to the separating activities. In this case, complete sense has been rendered.

47. SL : Parva
TL : Rituals and festivals
Technique : Literal translation
Status of meaning loss : Complete meaning rendered
Causes of meaning loss : Here, the target language phrase 'rituals and festivals' is exactly equivalent to the source language term 'parva'. The meaning conveyed by source language term is similar to festival but the rituals are unnecessary since the parva and festival have already shared common sense.

48. SL : Baksis
TL : Generous grants of money
Technique : Literal translation
Status of meaning loss : Partial meaning loss
Causes of meaning loss : Here, the source language term 'baksis' is culturally colored term having cultural significance such as money given to the poor people by the royal families whereas the equivalent term of target language 'generous grants of money' refers to the amount that might be

given by any common people with liberal heart which is not same as baksis given by the royal families. In this case, this translation shares only partial sense.

49. SL : Istamitra
TL : Friends
Technique : Literal translation
Status of meaning loss : Meaning unclear
Causes of meaning loss : Here, target language term 'friends' is not exactly same as the source language term istamitra. The source language term istamitra is culturally colored word which has cultural value and refers to relatives but the target language term friends is limited only to the friends but not to the any person who is nearer or dearer. In this case translation fails to render the clear meaning.

50. SL : Birano bakya
TL : Dirty word
Technique : Sense translation
Status of meaning loss : Mistranslation
Causes of meaning loss : The source language term 'birano bakya' refers less used or unheard word whereas the target language term 'dirty word' refers to vulgar word which is taken as taboo in our society. In this sense, the meaning that is intended to convey by the SL term cannot be replaced by the TL term. And mistranslation took place.

(ii) Cultural terms/phrases

51. SL : Bhutpret
TL : Ghost
Technique : Literal translation
Status of meaning loss : Complete meaning rendered
Causes of meaning loss : Here, the source language term 'bhutpret' is culturally more colored term which means a kind of belief where

death body is supposed to appear at night which is more dominant than the target language term ghost in general. That is why, these terms share meaning in common.

52. SL : Purohit

TL : Priest

Technique : Literal translation

Status of meaning loss : Partial meaning loss

Causes of meaning loss : Here, the source language term

'purohit' is more culturally rooted word which refers to a man who is believed to have knowledge about different cultural ceremonies whereas in target language equivalent term 'priest' refers to only a person who offers tika and prashad after offering to the god. Therefore, in this case only partial meaning has been transferred.

53 S L : Bamsa

T L : Dynasty

Technique : Literal Translation

Status of meaning loss : Complete meaning rendered

Causes of meaning loss : The target language term "dynasty" is

equivalent to the source language term 'bamsa'. Therefore, the sense that is carried by these terms is common that refers to generation.

54. S L : Cina

T L : Horoscope

Technique : Literal translation

Status of meaning loss : Complete meaning rendered.

Causes of meaning loss: The source language term 'cina' is cultural term which refers to the written notes by astrologist about the luck or forecast of a person and same meaning is conveyed by the 'horoscope' as the target language term interchangeably. Hence meaning has been conveyed fully.

55. SL : Bedi

TL : Dais

Technique : Literal translation

Status of meaning loss : Meaning deviated

Causes of meaning loss : The target language 'term' dais refers to an end part of the room which is specially used to address audience whereas the source language term 'bedi' refers to the place where religious and cultural activities are performed with traditional rituals such as marriage ceremonial activities. Thus, meaning deviation has been occurred in this translation.

56. SL : Toran

TL : Ribbon

Technique : Literal translation

Status of meaning loss : Partial meaning loss

Causes of meaning loss : Target language term 'ribbon' refers to any red, green or yellow piece of cloth whereas the meaning of source language term 'toran' refers to paper having various colors used in religious or cultural programme so the meaning is partially rendered only. 'Toran' has cultural significance but 'ribbon' has symbolic meaning. Thus, some sorts of meaning loss have occurred in translation.

57. SL : Narka

TL : Hell

Technique : Literal translation

Status of meaning loss : Complete meaning rendered

Causes of meaning loss : Here, the target language term 'hell' refers to the world where all the bad people or persons doing misdeeds are supposed to go after their death similarly, the source language term narka also conveys the same meaning. Therefore, this translation has rendered complete sense.

58. SL : Bhakal Puja

TL : Offerings

Technique : Literal Translation

Status of meaning loss : Complete meaning loss.

Causes of meaning loss : Here, target language term 'offerings' refers to the prasad after offering to god but in source language term 'bhakal puja' refers to the promise to offer things to the god only after they receive what is expected to get from the god. Thus, the original sense associated with the SL culture has not been rendered by its translation.

59. SL : Devi Deuta

TL : Deities

Technique : Literal translation

Status of meaning loss : Complete meaning rendered

Causes of meaning loss : Here, the source language term 'devi deuta' is cultural term which refers to god or goddess. Similarly the equivalent term in target language 'deities' also conveys similar meaning. Hence, sense has been fully rendered.

60 SL : Puja

TL : Worship

Technique : Literal translation

Status of meaning loss : Meaning fully rendered

Causes of meaning loss : The target language term 'worship' is fully capable to convey the complete sense of source language term 'puja' which means worshipping to the god or goddess. Hence, in this case, meaning has not been lost.

61 SL : Masan

TL : Phantom

Technique : Literal translation

Status of meaning loss : Meaning unclear

Causes of meaning : Here, the source language term 'masan' refers to the place where death body is burried whereas phautom in target language refers to the ghost. As a result, meaning is unclear to target readers.

62 SL : Akshyata
TL : Blessing
Technique : Sense translation
Status of meaning loss : Mistranslation
Causes of loss of meaning : Here, the source language term akshyata refers to tika in which grain of rice mixed up with curd and keeps its cultural significance as good symptoms for journey whereas 'blessing' in target language term refers to only words. Hence, the original sense associated with the SL culture has been mistranslated.

63 SL : Jhakri
TL : Witch doctor
Technique : Literal translation
Status of meaning loss : Complete meaning rendered
Causes of meaning loss : Between above mentioned translated pair similar meaning has been exchanged. 'Jhakri' has specific concept as person with long rough hair, rough dress and treats sick people with spiritual power. Similarly, the target language term 'witch doctor' also possesses the same meaning. In this case, meaning is fully rendered.

64 SL : Ritirijaj
TL : Customs
Technique : Literal translation
Status of meaning loss : Complete meaning rendered
Causes of meaning loss : Here, the source language term 'ritirijaj' is culturally dominated word and has cultural meaning such as cultural ceremonies, traditions which have been celebrated for long time as customs. Similarly, the target language term customs also conveys the similar meaning. In this sense, meaning is equivalently shared between these words.

65 SL : Mantra
TL : Spells

Technique : Sense translation.

Status of meaning loss : Meaning unclear

Causes of meaning loss : Here, the target language term 'spells' refers to the spelling not whole word so it conveys different meaning whereas 'mantra' in source language term conveys different meaning as words or utterances that are spoken during certain religious programme. Thus meaning seems to be unclear.

66 SL : Gaudhan

TL : Cow donation

Technique : Sense translation

Status of meaning loss : Meaning unclear

Causes of meaning loss : Here, cow donation in target language refers to the giving cow to poor people with liberal heart which has the feeling of welfare. But gaudhan in source language refers to the worshipping to cow as holy animal and finally donating it to brahamin to get rid of evil deeds. In this way, it keeps cultural as well as religious beliefs. As a result, meaning conveyed in both words failed to transfer common sense.

67 S L : Tulsi patra

T L : Basil leaves

Technique : Literal translation

Status of meaning loss : Complete meaning rendered

Causes of meaning loss : Here the source language term 'tulsi patra' refers to basil plant leave which keeps religious value and basil leaves in target language also conveys the similar meaning as the source language term tulsi patra refers to. Thus, meaning is fully rendered.

68 SL : Pap

TL : Sin

Technique : Literal Translation

Status of meaning loss : Complete meaning rendered

Causes of meaning loss : The word 'sin' in target language denotes the misdeeds or evil works done by people which is religious creed. Similarly, the term 'pap' in source language also denotes misdeeds or evil work. Thus, these terms commonly share equivalent sense.

69 S L : Dharma

T L : Religion

Technique : Literal translation

Status of meaning loss : Complete meaning rendered

Causes of meaning loss : Here, the target language term 'religion' refers to religious belief or creed which is culturally more colored term. In the same way, source language term also indicates the same meaning. Thus, the target language and source language terms are perfectly equivalent with each other.

70 S L : Jangalki devi

T L : Forest goddess

Technique : Literal translation

Status of meaning loss : Complete meaning rendered

Causes of meaning loss : Here, the source language term 'jangalki' devi refers to goddess that is believed to be found in jungle which is culturally specific term. Similarly, the target language term 'forest goddess' also conveys the same meaning. Hence, meaning expressed by these two terms is equivalent.

71 S L : Sati

T L : Sati

Technique : Borrowing

Status of meaning loss : Complete meaning rendered

Causes of meaning loss : Here, the source language term sati is socially rooted word which means a tradition where wife should die in the

cemetery of her husband and has cultural significance. Similarly the target language term also conveys the same meaning.

72. SL : Devi nach
TL : Devi dance
Technique : Literal translation
Status of meaning loss : Complete meaning rendered
Causes of meaning loss : The target language term devi dance carries intended meaning to the target renders as the dance of goddess and the meaning that has been conveyed by source language term is similar to that is of target language term. Thus, both SLT and TLT are able to convey complete meaning.

73. SL : Tantric bidhi
TL : Tantric invocations
Technique : Literal translation
Status of meaning loss : Partial meaning loss
Causes of meaning loss : Source language term 'tantric bidhi' is culturally colored word which carries culture specific meaning. This refers to the reading out the words and getting things done whereas the target language term 'tantric invocation' refers to the formal programme of getting the things done with spelling out the words in religious activities. So, in this case, only partial meaning is exchanged

74. SL : Pashupatinath
TL : Pashupatinath
Technique : Transference
Status of meaning loss : Complete meaning rendered
Causes of meaning loss : Here the both source language term and target language term pashupatinath is equivalent to each other since they

share common sense of temple pashupatinath which refers to famous temple of lord shiva.

75. SL : Yogi

TL : Yogi

Technique : Borrowing

Status of meaning loss : Complete meaning rendered

Causes of meaning loss : Here, the both source language term

and target language term 'yogi' is equivalent since they share the common meaning of yogi which means those people who left their homes and staying in temples for the sack of religious sacrifice. Thus these SLT and TLT share common concept.

76. SL : Gotrahattya

TL : Crime of patricide

Technique : Literal translation

Status of meaning loss : Meaning unclear

Causes of meaning loss : Here, the source language term

'gotrahattya' is a social term that refers to bamsa or dynasty ending whereas the target language term 'crime of patricide' refers to the killing of insects in this case, the sense conveyed by these terms is not equivalent.

77. SL : Mahadev

TL : Mahadav

Technique : Borrowing

Status of meaning loss : Complete meaning rendered

Causes of meaning loss : Here the both source language term

and target language term are equivalent with each other as they share common sense of the word mahadev which refers to the lord shiva.

78. SL : Tapari

TL : Bowl

Technique : Transference
Status of meaning loss : Meaning deviated
Causes of meaning loss : Here, the source language term

'tapari' refers to the thing which is made out of leaves to perform religious activities and keeps deep cultural significance in Nepali culture whereas 'bowl' in target language refers to the pot which is made out of metal and has no any religious beliefs behind it. Hence, the original sense associated with SL culture has not been rendered, instead meaning is deviated.

79. SL : Tunamuna
TL : Black magic
Technique : Literal translation
Status of meaning loss : Meaning completely rendered
Causes of meaning loss : Here, the source language term

tunamuna is a culture specific word which refers to the treatment by witch doctor to sick people with black magic. In target language 'black magic' also refers to the same activities where witch doctor treats sick people by showing magic power. So, meaning is equivalently transferred.

80. SL : Athrwabed
TL : Vedas and purans
Technique : Literal translation
Status of meaning loss : Partial meaning loss
Causes of meaning loss : Here, the term 'athrwabed' in source

language indicates only one part of vedas whereas the target language term 'vedas and purans' refers to the whole vedas and purans. In this sense, these terms cannot exactly share the same sense.

81 SL : Janai
TL : Sacred thread
Technique : Definition
Status of meaning loss : Partial meaning loss

Causes of meaning loss : Here, the source language term 'Janai' refers to thread that is put on by male person as the symbol of Hindu religion after getting it from brahmin whereas in target language term sacred thread refers to the any thread that can be put either by male or female in their hands. Hence, the sense that is shared by SLT and TLT cannot be matched exactly with each other.

82 SL : Dipawali

TL : Fire work

Technique : Substitution

Status of meaning loss : Meaning deviated

Causes of meaning loss : Here, target language term and source language term do not convey the equivalent meaning. The source language term 'Dipwali' means great festival of Hindu people whereas the term fire work in target language gives different sense such as fire destruction. In this case, meaning does not match, rather it is deviated.

83 SL : Bheti

TL : Money

Technique : Sense translation

Status of meaning loss : Mistranslation

Causes of meaning loss : The word money which has been selected to equate with 'bheti' is not at all the proper word that conveys the proper meaning in respect to source culture. 'Money' is used to buy or sell the things, whereas 'bheti' is a kind of money which is used in religious work. 'Bheti' is an offering to the god. Thus mistranslation occurred and the translation becomes unable to render the cultural flavor of SLT to the TLT.

84 SL : Koti hom

TL : Sacred Fire

Technique : Sense translation

Status of meaning loss : Meaning deviated

Causes of meaning loss : Here, the source language term 'koti hom' is religiously deep rooted word and keeps socio-cultural significance and refers to the religious programme where many people gather and priest read out the Vagabhat and Gita for religious sacrifice for certain days whereas 'sacred fire' in target language gives different meaning as lightening at home, temple, etc. Thus the actual meaning of source language term is deviated and interpreted differently than what is actually intended.

85. SL : Barta basnu

TL : Fasting

Technique : Literal translation

Status of meaning loss : Complete meaning rendered

Causes of meaning loss : Here, the source language term barta basnu is a cultural term and it keeps its cultural significance so in this sense, it refers to the person who does not eat anything in the name of god to get something what he or she wants to get. And similarly the target language term fasting also refers to no eating, no drinking and only remembering to the god to get what they want from their soul. Therefore, as a whole the common sense has been expressed by these terms successfully.

86 SL : Naividya

TL : Fruits and flowers

Technique : Sense translation

Status of meaning loss : Partial meaning loss

Causes of meaning loss : Here, source language term 'Naividya' is religiously colored term which indicates only to fruits not the flowers which is taken or received as gods bless whereas fruits and flower in target language refers to fruits and flower in common not specially blessed by the god. In general so, in this case partial meaning is only rendered.

87 SL : Puja path

TL : Praying and reading

Technique : Literal translation

Status of meaning loss : Complete meaning rendered

Causes of meaning loss : Here, the source language term 'puja path' is religiously significant word and refers to the praying and reading religious book and worshipping to the god. In the same way, in target language praying and reading imports the same sense. Hence, meaning has been fully rendered between SLT and TLT.

88 SL : Ganga Jal

TL : Sacred water

Technique : Substitution

Status of meaning loss : Complete meaning rendered

Causes of meaning loss : Here, the source language term 'Ganga jal' is the term which carries its own religious value. It refers to the water that is taken from the holy sea as god's bless. Similarly 'sacred water' in the target language also represents the same sense as filled from the holy place of water. Hence, SLT and TLT have shared common concept.

89 SL : Bhajan

TL : Hymns

Technique : Literal translation

Status of meaning loss : Complete meaning rendered

Causes of meaning loss : Here, target language term is equivalent to the source language term. 'Hymns' in target language refers to praying songs related to the power or deeds of god and similarly bhajan gives the same concept. Hence, a common sense has been shared.

90 SL : Dan

TL : Gift

Technique : Literal translation

Status of meaning loss : Complete meaning loss

Causes of meaning loss : In this pair of words, 'dan' in source language refers to the object given after doing religious work as in our Nepali

culture e.g. cow is given dan to Brahamin after daughter's marriage but gift in the target language term indicates to the present given for memory which does not carry cultural and religious values and faith. So, the sense that is conveyed by the source language term 'dan' and target language term 'gift' convey different sense.

91. SL : Ram kirtan
TL : Devotional songs
Technique : Literal translation
Status of meaning loss : Complete meaning rendered
Causes of meaning loss : Here, the source language term 'Ram kirtan' refers to the songs related to the good deeds of god Ram or praise songs. Similarly, devotional songs in target language also denotes to those songs which are chanted to praise the god's good deeds. Thus, common meaning has been exchanged by SLT and TLT.

92. SL : Swyambhu
TL : Swyambhu Nath
Technique : Equivalent replacement
Status of meaning loss : Complete meaning rendered
Causes of meaning loss : Here, the source language term 'swyambhu' refers to the same temple which is also represented by the sense of target language. Term swyambhu nath. Hence, common meaning is conveyed by both SLT and TLT.

93. SL : Patro
TL : Astrological chart
Technique : Literal translation
Status of meaning loss : Complete meaning rendered
Causes of meaning loss : Here, source language term 'patro' refers to an astrological calender that is prepared according to the date, month and year with other festivals and parva that fall during the whole year and by

the target language term astrological chart also conveys same concept.

Therefore meaning has not been lost between SLT and TLT.

94. SL : Yagya

TL : Religious sacrifice

Technique : Literal translation

Status of meaning loss : Complete meaning rendered

Causes of meaning loss : Yagya is a religious term in source

language culture which refers to religious programme where God is remembered and praise songs are read. Similarly target language term 'religious sacrifice' also conveys the same religious meaning.

95. SL : Bed path

TL : Brahmanical chanting

Technique : Sense translation

Status of meaning loss : Meaning fully rendered

Causes of meaning loss : Here, source language term and target

language term are equivalent because they share a common sense i.e. religious program where people worship God, read holy books, chant praising songs of god in the same way brahmanical chanting also conveys the message about the god's deeds, power and victory of truth. Thus sense is equivalently expressed between SLT and TLT

96. SL : Prasad

TL : Offerings blessed by the Goddess

Technique : Definition

Status of meaning loss : Complete meaning rendered

Causes of meaning loss : Here, source language term 'prasad'

refers to any object that is blessed by the god or goddess; It renders the equivalent meaning with target language term offering blessed by the goddesses. Hence, a common sense has been shared between SLT and TLT.

97. SL : Debalaya
 TL : A fit sitting for the god
 Technique : Definition
 Status of meaning loss : Complete meaning rendered
 Causes of meaning loss : Here, source language term and target language terms are able to convey equivalent meaning because source language term 'deblaya' and target language term a fit sitting for god denote to a place (temple) where god is supposed to stay.

98. SL : Sworga
 TL : Heaven
 Technique : Literal translation
 Status of meaning loss : Complete meaning rendered
 Causes of meaning loss : Here source language term and target language term are able to convey equivalent meaning because the source language term 'sorga' and target language term heaven express a common sense that is a place where only the people who have done good deeds are supposed to reach after their demise.

99. SL : Aryaghat
 TL : Cemetery
 Technique : Literal translation
 Status of meaning loss : Complete meaning rendered
 Causes of meaning loss : Here, source language term 'aryaghat' refers to the meaning as it is expressed by the target language term cemetery. Therefore, these terms aryaghat and 'cemetery' refer to the same meaning where death body of people are burried or fired. Hence, SLT and TLT share common meaning.

100. SL : Rekhi
 TL : Powder
 Technique : Literal translation
 Status of meaning loss : Mistranslation
 Causes of meaning loss : Here, source language term 'rekhi' has specific meaning but the target language word 'powder' refers to any kind of flour in general. The source language term 'rekhi' refers to rice flour used for drawing lines in religious ceremonies and keeps socio-cultural meaning and 'powder' do not carry intended meaning as it is expressed by the SLT. As a result, mistranslation has occurred.

4.2.3 Causes of Meaning Loss in Translation

Translation is not just the transference of the original text but it is the transcreation of something new. Thus, some loss and gain of meaning in translation is common and natural. Some causes of meaning loss in translation, of social and cultural terms and phrases concerned with the Novel '**Seto Bagh**' are explored in response to the first objective of this research can be presented below:

i) Lack of Cultural Equivalence

Translation is not only a linguistic activity but also a cultural one, in another word, a translator does not only translate language but also the culture associated with the text. Translation and culture are so closely related that the rendering of the information of any text becomes impossible without transculturation. Language is context bound and to understand the meaning of a text, contextual factor (i.e. culture) should be judged and observed in depth. Translation is less linguistic and more cultural procedure. Translation of culture is a new area of interest in the field of translation studies. Cultural translation is a concept used in cultural studies to denote the process of transformation in a given culture. Being an emerging discipline in its own, it is

so crucial that human life is impossible and worthless in absence of it. It has made familiar different cultures among the multi-lingual communities which further have helped to establish peace and harmony, sense of closeness, beauty, and fraternity among people of different cultural background. As our data from the text of novel '**seto Bagh**' is concerned, the following instances of lack of cultural equivalence have been extracted.

1. bheti
2. gora
3. bubu

As the instances of lack of cultural equivalence in the novel '**seto Bagh**' are concerned, there is no concept of 'bheti' in English culture which is selected to equate with the word 'money' so it is not at all the proper word that conveys the proper meaning to the target readers. Although this pair shares some common features, 'money' is used to buy or sell the things whereas 'bheti' is a kind of money which is used in religious work. Hence, bheti is an offering to the god. Thus it has no cultural equivalence with target language. Due to this, the translation has lost the cultural meaning in the target language. Similar is the another instance, the word 'beef eating foreigner' is selected to equate with the word 'gora' which is not at all the proper word that conveys the paper meaning in respect to source language culture . The SL term 'gora' refers to British people according to the context of source language. The target language term 'beef eating people' refers to all the people round the globe who eat beef not particularly British one. Hence, in this case, cultural meaning is unable to equate between SL and TL.

Here, the SL term 'bubu' has more specific meaning in royal culture. In royal family the queen does not feed her breast to her children. The term 'bubu' refers to another woman who feeds her breast to the royal children. So, the TL term 'mother' cannot be equivalent term for SL term 'bubu'. Due to this cultural gap between the source language and target language, the translation failed to render this original flavor of text in target language.

Thus, culture is the way of life on community, system of government, religious beliefs and values, geographical region, social class, age, sex, professional activity. It means the total set of beliefs, attitudes, customs, behaviors, and social habits of the member of a particular society.

Translation is not merely the production of a text equivalent to another text, but rather a complex process of rewriting the original, which runs parallel to both SL culture and target language culture. Therefore, difference between cultures may cause more severe complications for the translators than do differences in language structures.

ii) Carelessness of the Translator

As translation is the re-creation of a new text, the translator should be conscious while translating the text. If not, there can be a high chance of mistranslation and thus the original meaning will not only be deviated but also will be lost. If not, there can be a high chance of mistranslation and thus, the original meaning will not be only deviated but also will be lost. For example, the translator has translated the TL term 'brother' to equate with SL term 'daju' which can not carry the exact meaning of the source language term. Because in Nepali culture there are two terms daju and bahi for elder and younger brother respectively. But there is only one word for both concepts in TL i.e. brother in general. Due to which the target language term has conveyed wrong meaning than what is true.

iii) Inappropriate Selection and Application of Translation Techniques

The selection and application of appropriate translation technique play significant role in rendering message. It partly depends on the situation and mainly on the skills and knowledge of the translator. That is, the proper selection and application of translation techniques depends upon how competent the translator is. Thus, the translator's knowledge of translation techniques determines the quality of translation and conversely, the quality of text in rendering the message accurately reflects the competency of the translator to render it out.

It is generally believed that techniques having the highest frequency of occurrences are more effective to render the sense of the original text into its translation in comparison to the techniques having lowest frequency of occurrences. In this regard, sense translation technique is regarded as one of the most effective techniques of translating because a text contains both the language and culture where it is very difficult to render the cultural aspects of the language in translation. Therefore, most of the translation is sense translation. It is one of the common, frequent and most effective techniques in rendering the message as well.

The equivalent replacement technique can be effective to us in the case of having the equivalence to replace in the TL. The concepts which have global reference of meaning with broad coverage have found equivalent in many different languages and are replicable to each other.

Although being faithful to the SL spirit and the culture, the literal translation is one of the least significant techniques of translating. It is source language oriented translation and thus, ignores the TL readers. As far as possible, it is advisable not to use this technique in rendering the culturally deep rooted utterances. However, it is one of the best and ultimate techniques of translation in case if all the other technique becomes fail to render in.

Thus, the selection and application of proper technique of translation determines how the meaning is conveyed. It is the knowledge, skill and capacity of the translator that determine crucial role in selecting and applying the proper techniques of translation. For example translator has used sense translation technique to translate the meaning of the word 'malkni' so that the real meaning of the source language has been lost in translation. Instead, if the techniques like elaboration, definition etc were used, the meaning might be more clear and transparent than what has been translated

4.2.4 Compensating the Meaning Gap in Translation

As the languages and cultures are not same. Thus, it is natural and common to have (to exist) meaning gap in translation. Further cultural text have more loss

of meaning in comparison to the translation of other types of text. What is important is how to bridge those losses of meaning in translation. The loss of meaning in translation is serious and problematic. However not so challenging as barrier to convey to message. Regarding second objective of this research, some ways that the translator can use to compensate the meaning loss/gap in translation have been mentioned below:

i) Definition

Definition makes the text linguistically transparent so that it becomes intelligible to its target readers. It further clarifies meaning and makes the translation simple. It is one of the techniques of translation mostly suitable in case of the literary text having cultural values. In the translation of the novel ‘**Seto Bagh**’, the translator can use technique to clarify the meaning to the target language readers such as: SLT ‘baksis’, TLT: the generous grants of money.

ii) Addition

The translator adds some items in translation to make the TL rendering transparent, clear and intelligible, mostly in the cases of having complex literature with cultural terminologies. In the translation of novel ‘**Seto Bagh**’, the translator has used this technique to bridge the gap of meaning to make the text more readable to the target readers. For example, SLT ‘jangi posak’ is translated as special ceremonial uniforms in target language.

iii) Deletion

Deletion in translation is due to the structural/linguistic gap. It also occurs if the text is so complex or the items to be translated are redundant. It creates meaning gap as well as solves the problems that are arise due to the gap of meaning. The translator has deleted some terms which he felt unnecessary to translate such as: the following is an instance of deletion in translation. SL: bibaha garna banayako mandap mathi pandit le abir ra chamalko pitho hale. TL: priest scattered vermillion and powder on bedi.

iv) Substitution

Some cultural texts having the universal references of meaning can be substituted to each other. It helps the translator to overcome the problems of gaps of meaning. As the following is an instance of substitution is found in novel. SL: sawari, TL: visit.

v) Transliteration

It helps to preserve the meaning in case of having no equivalence of the SL terminology in the TL at all. The terms like Thuli, Muma, Kanchi, Khardar, Rodighar, etc have been just transliterated.

4.2.5 Overall Interpretation

The conveying of the message of any text is entirely based on the application of the appropriate translation technique. Unless transforming the core spirit of source language, the rendering becomes worthless and fails to communicate what it is supposed to. Therefore faithfulness, correlation, comprehension and intelligibility are the central concepts which are mainly determined by how able the translator is to select the appropriate techniques to translate the text. The deeply rooted cultural words having no sense of equivalence in target language are generally deleted in translation both to avoid redundancy and to save translation from mistranslating the message of the text. There is no uniformity in achieving loss and deviation of message but the degree of loss varies from version to version or term to term. Some addition, deletion, substitution and blending are natural in translation. As a result, the original spirit of the source text cannot be rendered into target language in the same way how a translator expects to convey. But the unnecessary addition and deletion of cultural elements which occupy marginal position in text of translation show the carelessness and lack of concentration and intention of the translator in transforming the message.

The information presented in the following table show the overall status of meaning loss of social and cultural terms in translation of novel '**Seto Bagh**'.

CHAPTER – FIVE

SUMMARY CONCLUSION AND IMPLICATIONS

5.1 Summary

Translation is an act of transforming message from one language to another language. Due to lack of correspondence between the source language and target language structures creates gap in translation. Generally, it is regarded that the gap in translation is common and natural as no two languages are same and alike. This research entitled 'Loss of meaning in translation: A case of **Seto Bagh**' was an attempt to explore the causes of meaning loss and the ways to overcome those gaps in translation. This research is descriptive in nature which is based on only the secondary sources of data. To carry out this research, hundred social and cultural words and phrases were selected from the novel '**Seto Bagh**'. Out of that, forty six different cases of meaning loss were found in their translation with causes. The whole study is summarized in five chapters. First chapter contains the inductor part which deals with theoretical analysis of the study. In the second chapter I reviewed related literature which helped me to develop conceptual framework to conduct this study. The third chapter, contains the methodology which deals with the detail description of the methodology applied in the study. The fourth chapter includes the analysis and interpretation of the data obtained from the secondary sources of data. It includes transliteration of the SL words, their target language equivalence. After the presentation, the causes of meaning loss have been analyzed along with the analysis of possible ways overcome such meaning loss in translation. The fifth chapter includes summary and conclusion. The whole study is summarized and concluded with the implication in three level; policy, practice and further research.

This chapter deals with the findings and recommendations that are drawn on the basis of the analysis and interpretation of data.

5.2 Conclusion

Greta Rana, the translator of the novel translated the historical Nepali novel '**Seto Bagh**' into the English language entitled '**The Wake of the White Tiger**'. She made her attempt to preserve the pragmatic meaning as shifting of pledges from powerless factions to powerful ones. As the instances collected for this study are concerned, the translator has applied different techniques while translating the text. The causes of loss of meaning have been discovered, these are due to some of the causes. Firstly, it is due to the cultural color of the word, i.e. the source language terminologies and the target language terminologies do not correspond to each other regarding the equivalence of meaning thus, loss of meaning has surfaced. Secondly, the inappropriate selection and application of the translation techniques is another cause. Thirdly, it may be due to the lack of appropriate socio-cultural knowledge of the translator about the source language.

As the cases of the meaning loss are concerned, it was found that the translator has used, transliteration, transference, definition, equivalent replacement, substitution, literal translation, elaboration, blending, sense translation, etc. techniques while rendering the text into TL. The original meaning of the source language text has not been intact (damaged) in all the cases while translating but it does not mean that the translation is so authentic in overall. In fact, damage of meaning was found in translation of some of the terminologies of the source language. For example the word 'Ramayan' is translated as scriptures, 'birano bakya' is translated as dirty word and 'tapari' is translated as bowl. Similarly, the word 'ratri bhoj' is translated as great occasion. In the above mentioned terms, the original cultural flavor of the source language text is not rendered into the target language, rather meaning is deviated, unclear and mistranslated respectively due to the cultural differences, lack of equivalent terminologies and the insufficient knowledge of the translator about source language culture and so on.

It was found that the quality of the translation is determined by the selection and the application of the proper translation techniques. It also depends upon how competent and familiar the translator is with the source language culture and the message to be rendered into the TL.

5.3 Implications of the Study

On the basis of the finding, research has pinpointed the main implications of the study on three different levels as below:

5.2.1 Policy Level

- 1) It would be fruitful to those who are dealing with English to Nepali translation or vice versa in one or another way.
- 2) It would be of high value for curriculum designers and text book translators.
- 3) It would be helpful to preserve and promote Nepali languages.

5.2.2 Practice Level

- 1) The study shows that different translation techniques and suggests ways to overcome the gaps in translation. Therefore, they can be used by teachers of translation studies as well as of applied linguistics.
- 2) It will be of great use to those who use English in cross-cultural context.

5.2.3 Further Research

Similar types of other research can be carried out on translation techniques. The researcher can use this research to widen the horizon of their knowledge. They can also link this research with other similar researches.

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APPENDIX I

Model of Observation Checklist

SL terms	TL terms	Causes of Meaning Loss	Status of Meaning Loss				
			Complete	Partial	Deviation	Mistranslation	Meaning unclear
1.Bitulo	Untouchable						

APPENDIX II

Social Terms and Phrases

S.N	SL terms/phrases	TL terms/ Phrases
1	Sarbocca nyalya	Supreme court
2	Susare	Maid
3	Daijo	Dowry
4	Pradhmantri	Prime minister
5	Sansadiya byabastha	Parliamentary System
6	Vardar	Palace officials
7	Rastriya Jhanda	National flag
8	Adalat	Court
9	Nijamati Karmacari	Civil officers
10	Nyapalika	Civil Administration
11	Juwa	Gambling
12	Banbhat	Picnic
13	Sunar	Goldsmith
14	Dulaha	Bride groom
15	Upahar	Present
16	Salami	Salute
17	Utaradhikari	Successor
18	Maharaja	Maharaja
19	Jijumuma	Grand mother
20	Rodhi ghar	Rodhi ghar
21	Kanchi	Kanchi
22	Khardar	Khardar
23	Cyangba	Cyangba
24	Kot parva	Kot massacre
25	Kernel	Colonel
26	Mahute	Mahout

27	Kaepthen	Captain
28	Yubrajdhiraj	Crown prince
29	Sudini	Mid wife
30	Dalhan	Procession to bridegroom's house
31	Malikni	Women of high birth
32	Gora	Beef eating foreginer
33	Daju	Brother
34	Sawari	Visit
35	Bubu	Mother
36	Sindur yatra	Color procession
37	Mandap	Court yard
38	Kumari	Virgin
39	Ratribhoj	Great occasion
40	Parsamsa patra	Banners
41	Budhapaka	Elders
42	Kaviraj	Kaviraj (ayurvedic doctor)
43	Sripach sarkar	Sripanch sakar (five times government)
44	Sriten maharaj	Sriteen maharaja (three times government)
45	Vaidya	Ayurvedic doctor
46	Bidai	Fare well ceremony
47	Parva	Ritual and festivals
48	Baksis	Generous grants of money
49	Istamitra	Friends
50	Birano bakya	Dirty word

Cultural Terms and Phrases

S.N	SL terms/phrases	TL terms/ Phrases
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51	Bhutpret	Ghost
52	Purohit	Priest
53	Bamsa	Dynasty
54	Cina	Horoscope
55	Bedi	Dais
56	Toran	Ribbon
57	Narka	Hell
58	Bhakal puja	Offerings
59	Devi deuta	Deities
60	Puja	Worship
61	Masan	Phantom
62	Akshyata	Blessing
63	Jhakri	Witch doctor
64	Ritiriwaj	Customs
65	Mantra	Spells
66	Gaudan	Cow donation
67	Tulsi patra	Basil leaves
68	Pap	Sin
69	Dharma	Religion
70	Jangalki devi	Forest goddess
71	Sati	Sati
72	Devi nac	Devi dance
73	Tantric bidhi	Tantric innovations
74	Pashupatinath	Pashupatinath
75	Yogi	Yogi
76	Gotrahattya	Crime of patricide
77	Mahadev	Mahadev
78	Tapari	Bowl
79	Tunamuna	Black magic
80	Athrwabed	Vedas and purans

81	Janai	Sacred thread
82	Dipawali	Fire work
83	Bheti	Money
84	Koti home	Sacred fire
85	Barta bashnu	Fasting
86	Naivaidya	Fruits and flowers
87	Puja path	Praying and reading
88	Ganga jal	Sacred water
89	Bhajan	Hymns
90	Dan	Gift
91	Ram kirtan	Devotional songs
92	Swyambhu	Swyambhu nath
93	Patro	A astrological chart
94	Yagya	A religious sacrifice
95	Bed path	Brahmanical chanting
96	Prasad	Offerings blessed by the goddess
97	Debalaya	A fit setting for the god
98	Sworga	Heaven
99	Aryaghat	Cemetery
100	Rekhi	Powder