CHAPTER - ONE

INTRODUCTION

1.1   General Background

The word "translation" is derived from Latin words "trans" meaning "across" and "lactum" meaning "to carry". Thus, Newmark (1988, p.6) defines "translation is an art". Translation is the process of changing speech or writing from one language into another language. Translation is generally considered as a bilingual as well as bicultural activity in which the meaning of a piece of language is rendered into another language. Since two languages are involved in every piece of translation work, a translator stands as a mediator between two distinct languages. In other words, translation is one of the best means of communication as it is the rendering of message from one language to another.

Wills (1982) defines translation as, " a transfer process which aims at the transformation of a written SL text into an optimally equivalent TL text, and which require the systematic, the semantic and the pragmatic understanding and analytical processing of the SL". The language from which we translate is called 'source language' and the language into which we translate is called 'target language'. Translation is an ancient art but it is a scientific study of two languages. The translation is not a new concept. It has a long history and tradition. It has been influenced by the literary, historical, and philosophical ground of the period. Any historical survey of the translation study should be started from the views of both 'Cicero' and 'Horace' on translation. Regarding translation, Newmark (1981, P. 7) defines translation as a "craft consisting in the attempt to replace a written message and /or statement in one language by the same message and /or statement in another language". Similarly, Catford (1965, p. 20) defines translation as "the replacement of the textual material in another language (TL)". In the same vein, Bell (1991, as cited in Bhattarai et al 2011, p.5) defines it as "an expression in another (or target language) of what

has been expressed in another, source language, preserving semantic and stylistic equivalence". There are numerous definitions of translation which incorporates different perspectives. Broadly, there are two perspectives in defining translation .i.e., linguistic and cultural perspective. First and foremost factor to consider while defining translation is the linguistic factor, i.e., translation is the linguistic endeavor. The term translation connotes the art of recomposing a work in another language without losing its original flavor. And the language is determined by the culture in which it is spoken. Without having knowledge of culture, translation becomes impossible. Being culture an inherent part of the language, it is questioned that 'can culture be translated?' It is that culture cannot be translated but translation can be at least a mean to bridge the gap between the cultures. A good translator must not only be at least a bilingual but also a bicultural.

Besides that, the notions of "translation equivalence of ecological words" play the significant role in field of translation and translation studies. Thus, translation equivalence in other words, refers to the degree of correspondence between SL and TL. The term equivalence in connection with translation was firstly provoked by the great scholar Roman Jacobson in 1959 in his 'Seminal Paper' on "Linguistic Aspect of Translation". Indeed, translation equivalence is the phenomena where the translator tries to supply corresponding words that they have nearness in their meaning. It is obvious that a conscious translator has to cope with the challenges that arouse in the field of the translation. Therefore, a competent translator has to dare to face challenges while translating a text from SL (source language) to TL (target language) maintaining equivalence in translation. Apart from this, translation itself is very tough and tedious job that's why rendering ecological terms from SL to TL is another challenging task because ecology is culture specific phenomena. Although, we translate cultures not the languages.

1.2   Statement of the Problem

Equivalence refers to correspondence between source language items and target language items. In other words, the word meanings in the source language should correspond to the words which have same or similar meaning in target language even though it is very difficult to find out such in all languages at the times while translating a text from one language into another.

The main objective of a translation activity is to achieve equivalence as well as to preserve the intelligibility of the text. But maintaining ecological equivalence is a difficult and tedious job for any translator because of the differences between geographical and cultural aspects of two languages, religious values and assumptions and other specific terminologies.

While translating a text, the translator has to find out the possible translation equivalence to satisfy the entire readers and to give the original flavor of the source text. That is to say, fixing a problem is an important aspect in translation. Therefore, this study, "Translation Equivalence of Ecological Words: A Case of Four Years for Rhino" makes an attempt to study the existing situation that how the ecological terms are translated to maintained ecological equivalence.

This study explores the difficulties that a translator faces while translating or maintaining ecological equivalence in translation. In fact, translating ecological terms is not the easy task; it is because ecological words are often culture specific. The translator faces various types of problematic areas such as culture specific ecological words, surrounding specific words and so on. That is why the findings of this study will be great help for the beginner translator and researchers and also will be helpful for those who have determined translation as their destiny.

1.3 Objectives of the Study

The overall purpose of carrying out this study was the following objectives:

-) To identify and classify 50 ecological terms used in the text.
-) To identify the procedures employed by the translators in the maintenance of equivalence of those ecological terms
-) To suggest some pedagogical implications.

1.4 Research Questions

Research is carried out when some queries emerged in the mind of the researcher. Researchers carry out research to find out the answer of the questions that strike in his/her mind. Research questions also help the researcher to frame his/her research work. So, my concern here is to explore the techniques being used in translation while maintaining ecological equivalence how the ecological terms are translated and whether those terms have ecological equivalence or not. Similarly, it also tries to foster the techniques being used in translation while maintaining ecological equivalent. That is why this study will be carried out to address the following research questions:

-) Has the translator maintained the ecological equivalence while translating the text 'Gaidalai Char Barsa'?
-) Do the all translators employ the same technique as the first translator has?
-) Has the translator translated the ecological terms correctly?

1.5 Significance of the Study

This present study aims to explore the existing trends of translating the text in general and 'Gaidalai Char Barsa' in Particular. As the study is on observing equivalence in the translation of ecological words in the text, it helps to understand the ideology of equivalence in translation of both texts source text (ST) and target text (TT). It will be useful for the prospective researchers to

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conduct a research in ecological equivalence in translation. In other words, the findings and suggestions derived from this study will be useful for the students of translation studies, translation teachers, researchers, translators and translation experts. Since, this study reveals the procedure adopted by the translator while translating ecological words of the source text. To be specific, it will be beneficial for all those who are directly and indirectly involved in translation and translation teaching and learning.

1.6   Delimitations of the Study

- This study was limited to the text "Gaidalai Char Barsa ".
- This study was limited with the notion of the 'word level equivalence in translation' and technique employed by respondents.
- Only questionnaire, observation and checklist were the data collection tools for the study.
- The secondary data was received by the text " Four Years for the Rhino".
- The study was limited to translate of 50 ecological terms of "Gaidalai Char Barsa".
- This study was limited only 35 students of M.Ed. 2nd year.
- The findings of the study were not generalizable in all the contexts and all the time.

1.7   Operational Definitions of the Key Terms

Translation: Translation is a process of rendering meaning from one language to another language. Thus, it is said to be a bilingual activity. This is the process of transferring the meaning of a kind of oral or written text into another language so that the readers can be well informed about foreign language and culture in their own language and culture

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Ecology: the relation of plants and living creature to each other and to their environment

Equivalence: Translation equivalence refers to the similarity between the source language words or expressions and the target language words or expressions. It is the process of bridging the gaps between the two languages.

Culture: Certain traditions and customs that a society follows from generations to generations

Ecological words: The words which are specific to some ecological area and they may be unidentifiable to another situation.

Biodiversity: The variety of life and its processes. It includes the variety of living organisms, the genetic differences among them, the communities and ecosystems in which they occur, and the ecological and evolutionary processes that keep them functioning.

Ecosystem: The plants and living creatures in a particular area considered in relation to their physical environment

Biosphere: The part of the earth's surface and atmosphere in which animals and plants can live.

CHAPTER-TWO

REVIEW OF THE RELATED LITERATURE AND

CONCEPTUAL FRAMEWORK

This chapter consists of review of the theoretical literature, related empirical literature, implications of the review of the study and the conceptual framework.

2.1   Review of the Related Theoretical Literature

Review of theoretical literature provides an insight to the researcher related to a number of aspects that have a direct or indirect bearing on the research topic. It serves as a basis for developing a theoretical framework which helps to investigate the problem that a researcher wishes to.

2.1.1   Translation and Translation Studies

Translation is primarily a linguistic activity which comprises the transfer of the meaning of a text in one language and production of new, equivalent text in another language. Highlighting the linguistic aspect, McGuire (1980) states that translation involves the rendering of a source language (SL) text into the target language (TL) so as to ensure that

⟩ the surface meaning of the two will be approximately similar and

⟩ the structure of the SL will be preserved as closely as possible, but not so closely that the TL structure will be seriously distorted.(p.2)

However, translation is not only a linguistic activity. It is also a cultural activity and something more. Similarly, Awasthi et al (eds.) 2011, states that Translation begins from the classical period. Translators claim that any historical survey of the activity of translation should start from the view of the

Cicero and Horace on translation and it is a Roman invention. In ancient Rome, translation was always done from Greek texts normally as a rhetorical or creative task. Christian translation from Greek into Latin began in the second century A.D. with the Shepherd of Hermes and parts of Bible. Translation in the middle age was religious.(pp. 12-13).

Translation is an abstract term as it is very difficult to define and limit in certain criteria. Defining translation is theoretically difficult and quiet impossible in the sense that it is often influenced and shaped by linguistic theory, philosophical transmitting message from one language to another but it is transcription of something new. Nida (1964, p.9) said, "No single definition is complete for translation". However, there are numerous definitions which incorporate different perspectives namely; linguistic and cultural perspective.

Catford (1965, p.20) defines translation as "the replacement of textual materials in one language (SL) by equivalent textual material in another language (TL)". In this definition, he says that translation is changing process of source language text into target language text. He emphasized the linguistic aspect only.

Bell (1991, p.5) states, "Translation is the expression in target language of what has been expressed in the source language preserving semantic and stylistic equivalence". In this definition, Bell tries to define translation not only from linguistic perspective but also from cultural perspective, i.e. translator should preserve semantic and stylistic equivalence while translating a SL text into TL text.

Venuti (1988) states, "Translation is a scandal i.e. we can use translation as our wish. Thus, it is a cultural activity because we do not translate language but cultures". In this definition Venuti emphasized cultural aspect.

Riccardi (2010) states, "Translation is considered an excellent heuristic device for identifying language and text phenomena and for formulating theoretical generalizations".

All the above definitions show that translation is a transformation of thoughts or ideas from one language to another. It is a multidimensional activity. It should be meaningful to transfer the spirit of source language. To transfer a message from one culture to another is innovative in the receivers' language. So, translation is only way to break the cultural, linguistic, contextual, and psychological barrier between two communities. Therefore, defining translation in a single word is incomplete and inappropriate. It is both linguistic and cultural activity. The goal of translation is to establish a relationship between the source language text and the target language text.

On the other hand, translation studies deals with the study of various issues or the problems in translation process. It focuses on recent development in translation and related disciplines. In other words, translation studies are not a solution to problem rather a issue provoking discipline. Moreover, it is concerned with the terminology studies, lexicography, interpreting, translation-oriented text, linguistic studies, empirical research and computer-assisted translation. A translation study has emerged as a separate discipline that studies various issues of translation .It basically concerns with researching issues, theories and practices of translation. Thus, it is also called problem oriented and issue-related discipline. According to Holmes (1988) cited in Awasthi et al (2011), Translation Studies is divided in two groups: 'pure' and 'applied'. The former one is concerned with the descriptive study translation and translation theories whereas the latter is about practical concerns like translator training, translator aids and translation criticism.

2.1.2 Relevance of Translation in Language Teaching

When we teach language, our aim ultimately is to make learners capable for expressing their desires and feelings. Translation, as it is a linguistic activity

cannot be ignored in language teaching. Similarly, being a communicative tool presence in communicative approach to language teaching is not avoidable but desirable. Widdowson (cited in Phyak, 2005, p.88) puts forward his opinion; . . . semantic and pragmatic translation can be used as a teaching device for learners who need the TL as an additional medium for scientific communication. Its use involves the overt demonstration of how the surface forms in a TL and the SL are alternative realization of scientific concept. Translation is useful for teaching difficult language structure of second language or foreign language or target language. Translation has pedagogical values since it helps to develop language competence, which is significantly helpful for language teaching and learning. Translation develops three essential qualities to all language learning; accuracy, clarity and flexibility. As it helps for teaching difficult language structure, teacher selects aspects of language and structure which are difficult for students and links with another tongue. Viswanatha (2002) has identified two major components of translation pedagogy. They are knowledge components and skill components. Knowledge components aims at "strengthening the knowledge base of students" and skill components at "enhancing the skill required for translating" (p.141).

2.1.3 Translation Equivalence

Translation has become an independent field of the study in the present day world. It is one of the greatest sprouting disciplines in the development of language and culture. In fact, translation was born to communicate among people and share the cultures. So, in this regard, the notion of translation equivalence in translation is always desired and seeking phenomenon. To be specific, the similarity between source language (SL) and target language (TL) is what we call translation equivalence. In other words, translation equivalence is the nearness in two languages which are used for communication. Translation equivalence can also be defined as 'translational equivalence'. This is to say, the translator tries to maintain the best equivalent word, phrase or sentence while translating. The effect of the translator lowers around the

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general correspondence of the both language (i.e. the SL and TL) so that the one can transmit the message accurately and the one can receive the message accurately. Furthermore, the translator could be loyal to be the original (i.e. source text) and the target text (i.e. translated text).

The notion of the translation equivalence is solely seen from two perspectives. The first one is linguistic perspective. That means the translation text should be linguistically equivalent with the source text. Secondly, the most important aspect is socio-cultural one. The translated text should convey the fact message keeping the socio and cultural meaning.

Thus, translation equivalence in other words, refers to the degree of correspondence between SL and TL. The term equivalence in connection with translation was firstly provoked by the great scholar Roman Jacobson in 1959 in his 'Seminal Paper' on "Linguistic Aspect of Translation".

2.1.4 Types of Translation Equivalence

The concept of the translation equivalence is determined by different factors e.g. .socio-cultural, political, economic, and temporal setting, etc. (Catford, 1965, p, 27) makes a distinction between textual and formal equivalence. A textual equivalence is defined as " any TL from (text or portion of text) which is observed to be the equivalent of a given SL from (text or portion of text) and textual formal equivalence as any TL category which may be said to occupy as nearly as possible category occupies in the SL". Newmark (1988,p. 39) classifies equivalence as "semantic and communicative", and Nida (1964, p.159) classifies equivalence as "formal and dynamic" equivalence. Baker (1992) as cited in Awasthi et al (2011, p.35) explores the notion of equivalence at different levels, in relation to the translation process, including all different aspects of translation and hence putting together linguistic and communicative approach. Baker makes comparison between "pragmatic and textual " equivalence. Popovic (1976, p.82) gives four types of equivalence; linguistic

equivalence, paradigmatic equivalence, stylistic equivalence and textual equivalence.

Communicative Equivalence

This is the concept made by Peter Newmark (1981, 1988) who provoked communicative translation attempts to produce on its reader an effect as close as possible to that obtained on the readers original. The concept of communicative equivalence focuses on two aspects of the text:

- Contextual meaning of the original and
- Reader's acceptability and comprehensibility

In this regard, Newmark (1998, p.47) states that communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership. It attempts to produce on its reader and effect as close as possible to that obtained on the reader of the original. It is mainly used in informative and vocative texts e.g. notice maxims, instruction, etc. Similarly, Nida (1981) in communicative translation states that translators use their own language to write a little better than the original, unless they are reproducing the meaning which is relevant to TL. Communicative translation assumes that exact translation in terms of effect may be perfect. It always reads like original and must sound naturally. It is ephemeral and rooted in the context. It focuses on reader's linguistic level. Here is no loss of meaning and it is better than its original.

Semantic Equivalence

This concept was also introduced by Newmark which is in contrast to the communicative equivalence. Semantic equivalence of translation and semantic translation (henceforth: ST) are two terms that can also be used for the semantic equivalence. The ST emphasis on two major points:

- Semantic content and
- Syntactic structure of the original text

In addition to this, semantic equivalence is concerned with the overall aspects of meaning of the content and the structure.

Newmark (1981) says, " Semantic translation attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact meaning of the original (p.39). Newmark describes that semantic translation attempts to render as closely as the semantic and syntactic structures of the second language allows, the exact contextual meaning of the original. It attempts to recreate the precise flavor and tone of the original. Semantic translation is mainly done for expressive text, e.g. literary writings. Semantic translation is SL oriented translation. It always remains within the original culture and the reader only in its connotations. The SL focuses on the context of the source text. It assumes that translation should be loyal to the source text. Semantic translation focuses on the content of the source text.

Dynamic Equivalence

This concept was proposed by Nida in 1964. Dynamic equivalence gives importance to the contextual meaning rather than the formal aspects of the text. Dynamic equivalence is defined as a translation principle according to which a translator seeks to translate the meaning of the original in such a way that the TL wording will tiger the same impact on the TL audience. Nida and Taber stated that, "dynamic equivalence in translation is far more than correct communication of information. Similarly, Nida and Taber (1982, p.200) cited in Awasthi et al (2011, p.30), argue that; " Frequently the form of the original text is changed, but as long as the changes of the original text is changed and as long as the changes follows the rules of back transformation in the source language of contextual consistency in the transfer, and of transformation in the receptor language, the message is preserved and the translation is faithful". As given in Awasthi et al (eds.) (2011, p.30) a dynamic equivalence is described as

'the closest natural equivalence to the source language message'. This definition contains three essential adjectives- Equivalence, natural and Closest, which has distinctive feature of the dynamic translation.

a)   Equivalent:

Nida argues that translation should focus on the equivalence of "effect" which is judged on the response of the TL readers. According to those criteria, translation should understand the holistic effect of the ST and translate to the TL by trying to produce similar effect on the TL readers. In this sense, dynamic equivalence is primarily concerned with equivalence of response rather than form.

b)   Natural:

Naturalness points towards the receptor language. Nida states that a natural translation should have following features;

- The receptor-language and culture as a whole
- The context of the particular message
- The receptor-language audience

c)   Closest:

A dynamic equivalence translation should make two languages and cultures close to each other.

Formal Equivalence

The concept of the formal equivalence is also introduced by Nida (1964). Formal correspondence focuses on the message itself, in both form and context. It is concerned more with the representation of the closest equivalent of as SL linguistic units; e.g. word or phrase in TL.

Formal equivalence attempts to render the text word for word. Formal equivalence is often more goal than reality; one language may contain a word

for a concept which has no direct equivalent in another language. The formal equivalence translation is basically source oriented and focuses on " the accuracy and correctness". It is designed to reveal as much as possible the form and content of the original message. Nida (1965, p.165) views formal equivalence translation attempts to reproduce several formal elements, including:

- Grammatical units
- Consistency in word usage and
- Meaning in terms of source context

Pragmatic Equivalence

The concept of pragmatic equivalence is developed by Baker (1992) as cited in Bhattari, Adhikari and Phyak(2011, p.35). Baker argues that pragmatic equivalence refers to imprimaturs and strategies of avoidance during the translation process; pragmatic equivalence; pragmatic equivalence refers to words in both languages having the same effect on readers. In this equivalence, the study of the meaning is not generated by the linguistic system but is conveyed and manipulated by the participants in a communicative function.

Pragmatic equivalence tends to reproduce the context and text of the source language. It considers all the semi-pragmatic, communicative layer of communication. Example of this semantic and communicative dimension is genre, field, mode and tenor and text type and translation process.

Thus, pragmatic equivalence is concerned with contextual and cultural meaning of the text where as text equivalence is related to producing cohesive and coherence foe the TL audience. To be specific, pragmatic equivalence gives emphasis on the implied meaning of the SL text foe the TL reader but textual equivalence is concerned more with the nature of the text to be translated.

Textual Equivalence

Textual equivalence is also developed by Baker. Textual equivalence refers to the equivalence between a SL text and a TL text in terms of information and cohesion (Baker, 1992). Baker further argues that texture is a very important feature in translation since it provides useful guidelines for the comprehension and analysis of the ST which can help the translator in his attempt to produce a cohesive and coherent text for the TL audience in a specific context. Textual equivalence is related to cohesive and coherence for the TL audience. It is also concerned more with the nature of the text to be translated. Final aim of any translator is to achieve as much as possible equivalence at a text level rather than a word or phrase level. So, textual equivalence deals with that complete organization of the lexical items. It is believed that textual is very important features in translation since it provides useful guidelines for the comprehension and the analysis of the source text which can help a translator to produce a cohesive and coherent text to address target audience.

2.1.5 Techniques and Procedures of the Translation

In Pinchuck's view point (1997) (as cited in Adhikari, 2004, p.22), translation procedures are the technical strategies adopted by the translator to achieve 'the closest possible equivalence' between the translation units of source language and target language'. In the translation of any text, the translator may use any procedure as per the nature of the text, and genre of the writing.

Loss in meaning in translation is inevitable, though not desirable, due to a number of linguistic and non-linguistic factors. The loss in meaning is in a continuum between over translation (increased in detail) and the translation (increased generalization).The loss of meaning in translation results from linguistic (grammatical and lexical), cultural, pragmatic or super-linguistic 'gaps' between SL and TL. Various translation procedures are adopted to compensate the loss of meaning. In general, the loss includes loss of culture, aesthetics, language, social values, and mental effort and so on.

Pragmatically translation is "transculturation" in that we are not only replacing one language with another, but it is also a question of translating the whole system of administration or law or other fields a reflected in the technical terminology of one culture into the system and patterns of another culture. Many translation theoreticians and practitioner have discussed a number of translation procedures. There are two translation procedures presented by Nida (1964, p.46) which are as follows;

- Technical and
- Organizational

Newmark (1988, p. 81) has proposed the following translation procedures:

transference

naturalization

synonymy

cultural equivalent

functional equivalent

paraphrase

descriptive equivalent

shift or translation

translation label

componential analysis

reduction and explanation

recognized translation

modulation

compensation

couplets and

notes, additional, glasses

Regarding the translation procedures, Vinay and Darbelnet (1970; as cited in Adhikari, 2004 p.25) have proposed the following procedure:

translation

loan translation

modulation

transposition

equivalence

adoption

Literal translation.

Pinchuk (1977, a cited in adhikari; 2004 p.25) has mentioned the following seven translation procedures:

transcription

translation

borrowing

literal

transposition

modulation

adoption

Ivir (1987, p.38) has discussed the following procedures focusing primarily on the translation of cultural terms:

borrowing

definition

literal translation

addition

substitution

lexical creation

Omission etc.

2.1.6 Concept of Ecology and Classification of Ecological Terms

Generally, ecology refers to the relation of the plants and living creatures to each other and their environment. It includes the terms related to flora, fauna, plains, plateau, paddy field, hills, lakes, forest, winds, etc.

Ecology is the branch of biology dealing with the relations and interactions between organisms and their environments. In the other words, ecology is the branch of science that is concerned with the relationship between organisms and their environments. According to Andrewartha (1961, p.5)" Ecology is the scientific study of the distribution and abundance of organisms". The term *oekologie* (ecology) was coined in 1866 by the German biologist, Ernst Haeckel. From the Greek oikos meaning "house" or "dwelling, and logos meaning "science" or "study". Thus, ecology is the "study of household of nature". Haeckel intended it to encompass the study of an animal in relation to both the physical environment and other plants and animals with which it interacted. Kendeigh (1961, p. 3) wrote that "[e]cology is one of three main divisions of biology; the other two being morphology [organism structural aspects] and physiology [organism functional aspects]".Ecology has no aim, but ecologists have. The problems of the ecologist are not fundamentally different from those of any other kind of naturalist. The superficial differences in aim are due to the different points of view, or methods of approach, rather than to any essential differences in the character of the problems (Adams, 1913 & Hedgepeth, 1957 as cited in Kendeigh 1961. p, 1).

Thus, ecology is defined as the branch of science that studies how people or organism relates to each other and their environment. The study of the detrimental effects of modern civilization on the environment is revealing toward their prevention or reversal through conservation.

Ecological words are those words which have distinct meaning in comparison to other words in literature. I came to study this biographical text that talks about Chitwan Wildlife Conservation and Kamal Jung Kunwar, the writer of

the book; 'Gaidalai Char Barsa' has mentioned various ecological terms where this proposed study tries to observe how the translator maintained ecological equivalence within the text 'Four Years for the Rhino' some of them are given below:

Balinali (p.45)

Inar (p. 50)

Bagar (p.51)

Jadibuti(p.60)

The selected ecological terms can be classified into various categories. Based on Nida(1964), Newmark(1988) and Adhikari(2014) the selected terms from the source text are classified in this section. This classification goes under five categories, namely; flora and fauna, weather and climate, land, artifact, conservation, and miscellaneous. Among those translated terms, the researcher found that some of the terms have been translated maintaining ecological equivalence by using same technique since some of the other terms have found to be completely mistranslated. Those terms were compared in the following section:

1. Flora and Fauna: According to Michael (2013, p. 239) the term *flora* is often used to cover all plants, fungi, and algae in a given environment, while *fauna* refers to the animals that live there. The scientific definition of flora and fauna is the plants and animals that live in a particular area or time. By definition, *flora* is a word of Latin origin referring to Flora, the goddess of flowers. The term can refer to a group of plants or to bacteria. Flora is the root of the word *floral*, which means pertaining to flowers. *Fauna* can refer to the animal life or classification of animals of a certain region, time period, or environment. The term is also of Latin origin, and in Roman methodology, Fauna was the sister of Faunus, a good spirit of the forest and plains.

2.   Weather and Climate: According to Michael (2013, p. 239) weather is the mix of events that happen each day in our atmosphere including

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temperature, rainfall and humidity. Weather is not the same everywhere. Perhaps it is hot, dry and sunny today where you live, but in other parts of the world it is cloudy, raining or even snowing. Every day, weather events are recorded and predicted by meteorologists worldwide. Climate in your place on the globe controls the weather where you live. Climate is the average weather pattern in a place over many years. So, the climate of Antarctica is quite different than the climate of a tropical island. Hot summer days are quite typical of climates in many regions of the world, even without the effects of global warming.

3. **Land:** The word 'land' derives from Middle English *land*, *lond* and Old English *land*, *lond* that refers "earth, land, soil, and ground". Land, sometimes referred to as dry land, is the solid surface of the Earth that is not permanently covered by water. The vast majority of human activity occurs in land areas that support agriculture, habitat, and various natural resources (Strahler, *1960, p.185).*

4. **Artifacts**: According to Monkhouse (1978, p.165) something created by the humans usually for a practical purpose; especially an object remaining from a particular period. Putting the same ideas in other ways, something characteristic of or resulting from a particular human institution, period, trend or individual are named as artifacts.

5. **Conservation:** According to Strahler(1960, p.185)Conservation refers to the protection of animals, plants, and natural resources. In full-fledged sentence it refers to the protection of the environment. The act of preventing something being lost wasted and damage or destroyed. In other words, the official protection of buildings that have historic or artistic environment is pivotal.

6. **Miscellaneous:** Miscellaneous refers to something consisting of diverse things or members. In other, miscellaneous is the inclusion of many things of different kind (Dalrymple, 1991).

2.2   Review of the Related Empirical Literature

Only the review of theoretical literature is not enough. We can get some ideas from the researches which are conducted before. Translation is now a day a very lucrative field for the research workers both professionals and non-professionals. It is because of the ever-growing importance and the close attachment of it with daily life. Though a lot of literature is available regarding the translation of English into Nepali and vice-versa; only a little amount of researches can be found in the topic of translation equivalence.

Bhattarai (1997) made first attempt to define translation process and product of translation of 50 contemporary Nepali poems into English and it also observed the processes difficulties, techniques of equivalence drawing on practical experience. The main objectives of his study were to identify the problems of maintaining equivalence and to explore the difficulties that the translators face during translating any sorts of texts. This study was based on secondary data. The data was collected from the 50 Nepali poems those were translated in English. He studied Nepali (original) version of the poems and observed translated English text using purposive sampling procedure. Different translators employed various types of techniques while translating texts, was the major finding of the study.

Wagle (2004) carried out a research entitled " Multiple Translation of Muna Madan from Cultural Perspective". The major objective of this study was to find employed techniques while. The data were collected from the secondary sources. Wagle used purposive sampling procedure to collect data. He evaluated the four translated versions of Muna Madan to each other and with source text Nepali. He found out 18 techniques employed in translating cultural words. He also examined the relation between different techniques. The main finding of his study was concluded that the most widely used techniques were literal translation and couplet triplet quadruplet techniques for religious and socio-cultural terms.

Rijal (2006) carried out research entitled "A Study of Translated Cultural Terms in English Dailies: Techniques and Gaps". The main objective of the study was to judge the cultural gaps in translation and the process of bridging those gaps. Secondary sources were the main data collection tools in his study. He listed Nepali cultural terms in English dailies and found seven translation techniques employed by the translator. The major finding of this study was literal translation as the most widely used technique while translating Nepali cultural terms into English. His study was limited within word level.

Bhandari (2007) carried out a research entitled " A Study on Techniques and Gaps in Translation of the Cultural Terms; A Case of Novel Basain". The major objectives of the study were to analyze whether the translated text had intelligibility or not and to suggest some pedagogical implications of the study. He collected data from the secondary sources. He chose 200 different Nepali cultural terms and their corresponding translated words. He found that ten different techniques of translating those cultural terms. Among them, literal translation was the most widely used technique on his study. It was also based on some cultural terms but only translating cultural terms is not translation. It is more than that. And the major finding of his study was all most all the cultural terms do not have the correspondence terms in another language.

Rimal (2008) conducted a research entitled "Analysis of Translational Shift and Strategies" used in Translating Culture in the Drama Masan". The main objective of the study was to find the best method of translating the text.   He attempted to analyze translational shift and strategies from cultural perspective. To accomplish the objective of the study, he collected data from secondary sources. He applied non-random judgmental sampling procedures to collect data. He extracted the data from a Nepali translated version of the drama 'Masan' and its English Version (Cremation Ground). His major finding was, among the translation procedures, the best translation method was to be the one which allows the translator to utilize 'notes'.

Bhandari (2009) carried out a study entitled "Techniques and Gaps of Translation of Cultural Terms: A Case of Novel Rupmati". The main objective of the study was to find the techniques employed by the translator. He collected data from the secondary sources. He applied non-random judgmental sampling procedure to collect data i.e. two hundred fifty translated cultural terms from the novel. He selected 250 terms and found eight techniques within five categories. His major finding was literal translation as the most widely employed technique and back translation was the least used one.

Sapkota (2010) carried out a research under the title "Techniques of Translating Metaphors: A Case of Muna Madan". Finding the best techniques while translating the text was the objective of the study. He only used secondary sources of data. He employed the purposive sampling procedures. He selected 60 metaphors from the text and he attempted to find out the different technique employed in translating metaphors. His major findings were; there is no exact translation of metaphors', so translator used different techniques while translating metaphor according to nature of the text and 'conversion of metaphor to sense' technique was mostly used in translation.

Tamang (2011) conducted a study entitled "Determining Semantic Equivalence: A Case of Translated Religious Text The purpose Driven Life". The main objective of the study was to observe the semantic equivalence in terms of religious text. He collected required data from secondary sources. The source text (ST) and (target text) TT have been purposefully selected for the research study. Random sampling was the main procedure of the study. He analyzed the semantic equivalence through sentence level between the source text and the translated text. He found that noun phrase of the simple sentences of SL is translated into honorific subject noun phrase in TT. He also found that grammatical form and function of exclamatory sentences of ST is translated into assertive sentences with different grammatical form and function.

Tiwari (2012) carried out a research entitled " A Study on Semantic Equivalence: A Case of Translated Novel Rupmati". The main objectives of the study were to classify structural and functional aspects of the sentence structure and to analyze the semantic equivalence through sentence level between the ST and TT. He collected data from the secondary sources. The main secondary source was the book 'Rupmati' which was written Rudraraj Pandey and translated by Shanti Mishra. The ST and TT have been purposefully selected for the research. He adopted random sampling procedure for the analysis of the data. He chose different lexical items in target text (TT) to fulfill semantic equivalence. His major finding was reduplicated words in SL does not have equivalent terms in English which lacks semantic equivalence.

Bhatt (2013) carried out a study entitled, "The Terminological Equivalence of Translated Technical Text: Education Act 2028". The main objective of her study was to find whether legal terms used in Education Act 2028 had equivalent terms or not. Her study was mainly based on the secondary sources of data. The research was based on purposive sampling procedure. She found that the equivalence in translation can be measured by a scale of degree that ranges from optimal equivalence to zero equivalence. Thus, her finding shows that most of the terms fall under the optimum translation, i.e. 4.7%. Due to culture specific terms Dalit and Janajati are not translated and the least of the terms fall under mistranslation, poor translation and zero translation.

Though, a number of researches have been carried out in translation in general and techniques and gaps in particular. But none of the researches are done under the case 'Four Years for the Rhino'. Most of the translation studies have been carried out to explore techniques, gaps, strategies, procedures, equivalence and so on but not a single study is carried out in 'equivalent ecological words'. That is why this study is totally different from other studies made under Department of English Education. However, all those reviewed studies are helpful to draw the ideas related to this. Although, this study is different from above viewed studies in a sense that this study will be concerned
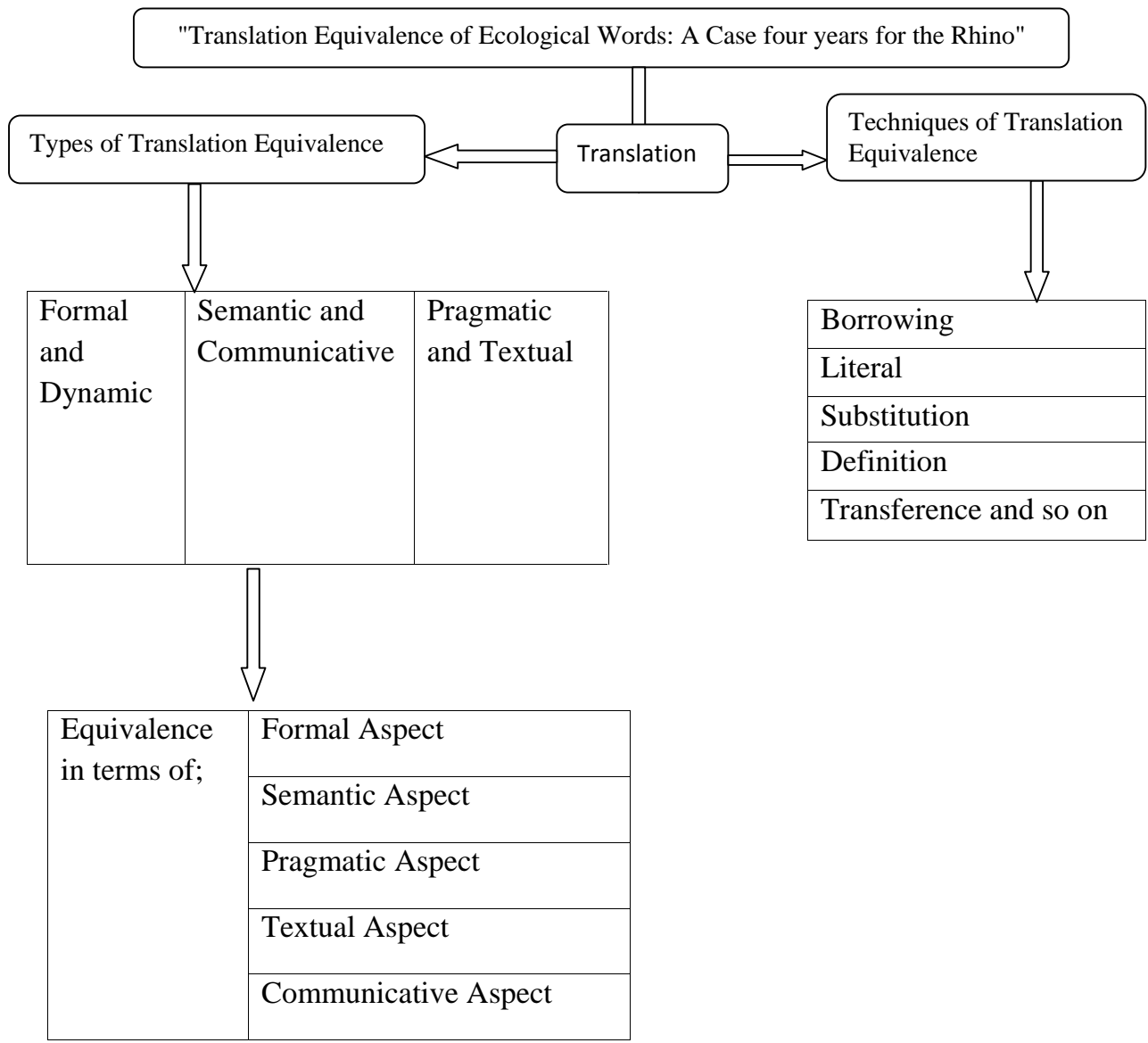
with the students of the translation studies, translators and researchers those who are opting translation as their professional career. Not only that this study will be distinct from other studies because it will observe can the translator maintain equivalence of ecological words in translation while translating the text.

2.3   Implications of the Review for the Study

Determining and reviewing the related literature is the central and most important task for research problem, improve methodology and contextualize the findings. Reviewing literature can be time consuming, daunting and frustrating, but it is also rewarding, useful and interesting. Out of ten different studies reviewed, some of the notions of the many of the studies are related to this study. After reviewing these works, I have got lots of ideas regarding translation studies, its significance and usefulness. I got lots of information about the translation and its peripheral phenomena. The most of the works have been done under the theme of techniques and gaps in translation of cultural terms, translation of technical terms, analysis of translation studies, analysis of translational shift and strategies used in translating culture and techniques of translation of cultural words and so on. I found most of those studies were conducted using observation and interview as research tools and somehow questionnaire was also used. After reviewing those valuable research works, I got an idea and develop an authentic framework for my study.

Although, the research works carried out by Bhattarai (1997), Wagle (2004), Rijal (2006), Bhandari (2007), Rimal (2008), Bhandari (2009), Sapkota (2010), Tamang (2011) and Tiwari (2012) have been stepping stone for my study. Some of them are related to cultural aspects, some of them are related to ecological equivalence   but some of other is related to technical terms and translation equivalence and so on. However, they are not exactly concerned with translating ecological words but more or less their input can be associated with the notion of translation equivalence.

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2.4   Conceptual Framework

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┌─────────────────────────────────────────────────────────────────┐
│ "Translation Equivalence of Ecological Words: A Case four years   │
│  for the Rhino"                                                    │
└─────────────────────────────────────────────────────────────────┘
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┌──────────────────────────────┐      ┌──────────────┐      ┌──────────────────────────┐
│ Types of Translation         │◄─────│ Translation  │─────►│ Techniques of Translation│
│ Equivalence                  │      │              │      │ Equivalence              │
└──────────────────────────────┘      └──────────────┘      └──────────────────────────┘
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Formal and Dynamic	Semantic and Communicative	Pragmatic and Textual

Borrowing
Literal
Substitution
Definition
Transference and so on

Equivalence in terms of;	Formal Aspect
	Semantic Aspect
	Pragmatic Aspect
	Textual Aspect
	Communicative Aspect

CHAPTER-THREE

METHODS AND PROCEDURES OF THE STUDY

Methodology is a vital element of a research work. So it is designed in such a way that helps to carry out the study. It refers to the procedures used in carrying out an investigation, including the method used to collect and analyze the data. Hence, to fulfill the objectives of the study the following methodology was adopted:

3.1   Design of the Study

To find out the usefulness and practice of equivalence in translation, I adopted survey research. Survey is the most commonly used method of investigating in Educational research. It is a superficial study of an issue or phenomenon. Survey research in Education can be carried out either by a group of researchers or by an individual. It mainly depends upon the nature of the study. According to Nunan (1992) "The main purpose of a survey is to obtain a snapshot of conditions, attitudes and events at a single point of time. Surveys are the most commonly used descriptive method in Educational research, which are from large scale investigations to small scale studies" (P,140).

In survey research data is collected at a single point of time aiming to obtain over view of a phenomenon, event, issue or a situation. Survey usually addresses the large group of population. Sampling is a must to carry out the investigation. The sample should be the representative of the study population as a whole. Sampling is done to obtain the practicability of the study, but the selection of representative sample from the population, as a whole, is difficult but very important and sensitive task for the researcher. The finding of survey is generalizable and applicable to the whole group. In other words, surveys are used mostly in large scale researches where a huge population is required to be included in research. Generalization of the findings is focused in this type of

research. It is general or superficial study of an issue or phenomenon. It is also called the weaker type of research because of following reasons.

- ʃ Lack of the use of appropriate tool;
- ʃ Sample size determines the external validity (if the sample is small, the findings cannot be generalized); and
- ʃ The researcher may use fake(hypothetical) data and there is no mechanism to check it

Similarly, Brmyan (1989, as cited in Sapkota, 2012, p.138) writes: Survey research entails the collection of data on a number of   units and usually at a single time, with a view to collecting systematically a body of quantifiable data in respect of a number which are when to discern (differentiate) pattern of association.

From the above discussion we can conclude that survey is one of the important research methods used in Education investigation. It is the best research design carried out to find out (public opinion) on certain issues; to assess certain educational program and to find out behavior of different professional; to assess certain activity , to study certain trend of single point of time and to find out existing situation or state of certain institutions.

Based on Brmyan, (1989) the following are the processes used in the survey research:

- ʃ Identification of the problem
- ʃ Specifying the objectives
- ʃ Constructing hypothesis
- ʃ Expanding theoretical knowledge
- ʃ Writing the research proposal and preparing appropriate research tools
- ʃ Piloting research tools
- ʃ Sampling the population
- ʃ Going to the field /public/ contacting the informants

- ⟩ Establishing rapport with the respondents
- ⟩ Implementation of research tools
- ⟩ Collecting the data
- ⟩ Analysis of data
- ⟩ Comparison of data (optional)
- ⟩ Calculation of findings
- ⟩ Listing the findings

This study is based on survey design because survey is such a design where the researcher samples a small population and tries to generalize its findings to the entire population.

3.2   Population and Sample of the Study

Both version of the books, 'Gaidalai Char Barsa' as a source text (ST) and 'Four years for the Rhino' as a target text ere the population for my study. Fifty ecological terms and thirty-five students of M. Ed. second year were the sample for the study.

3.3   Sampling Procedure

I adopted mixed sampling procedure. In which, I selected Department of English Education non-randomly and the thirty-five students of M. Ed. second year randomly by using fishbowl technique.

3.4   Data Collection Tools

To collect the required data for this study, I used questionnaire, observation and checklist as the research tools.

3.5   Data Collection Procedure

I followed following procedures to collect data:
- ⟩ At first, I went through both versions of the texts (i.e., Gaidalai Char Barsa (ST) and Four Years for the Rhino, (TT) and point

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out the special cases regarding ecological equivalence in translation to achieve the objective of the study.

) I collected 50 terms which reflect ecology from' Gaidalai Char Barsa' and its translated forms from' Four years for the Rhino'.

) I went to the University Campus and built the good rapport with concern authority and asked for permission to perform my research task.

) I distributed the questionnaire to the students of M.Ed. 2nd year and asked them to translate into English.

) I collected the data, consulted different dictionaries to analyze those data.

) I thanked them for their co-operation.

) Then, I concluded my study on basis of the procedure that I had made.

3.6   Data Analysis and Interpretation Procedure

The systematically collected data were transcribed, coded, analyzed, interpreted then presented descriptively as well as analytically.

CHAPTER-FOUR

ANALYSIS AND INTERPRETATION OF RESULT

This chapter deals with the analysis and interpretation of the data collected from the field. Analysis and interpretation of the data has been done in accordance with the specified objective of the study. The data obtained from original and translated versions i.e. English and Nepali versions of the novel 'Gaidalai Char Barsa', written by Kamal Jung Kunwar and translated by Govinda Raj Bhattarai and published by Save The Rhino Foundation Nepal, Kathmandu. Nepali version of the novel "Gaidalai Char Barsa" is the source text (ST) of the study and the English version of the given text is the target text (TT) i.e. "Four Years for the Rhino".

4.1   Analysis and Interpretation of Data

To carry out this research, the researcher used criteria for the elaboration of the ecological concept to elicit the data. After collecting data, it was analyzed and interpreted thoroughly to achieve the pre-settled objectives. The researcher analyzed the ecological equivalence and techniques employed by the respondents that is found in the target text based on ecological concepts. The researcher analyzed and interpreted the received data on the basis of the determined criteria. The analysis is duly presented in the following way.

4.1.1. Analysis and Interpretation of Result

The collected data are systematically presented, analyzed and interpreted in terms of the following three parameters; in terms ecological equivalence, techniques employed by the respondents, and cultural concepts respectively.

1.   Flora and Fauna:

Indeed, flora and fauna deals with all the plant and animals that live in a particular area, time, period or environment. In this section, the terms related to flora and fauna have been analyzed.

Item: 1

SL Term (Nepali): Dhanbali

TL Term (English): Rice field

In the above item the source language term ' dhanbali' has been translated as 'Rice field' since it is not exact ecological equivalent term for the target text. In spite of this fact, the sense has been clearly preserved in the following example of the text. But in the context of the respondents, majorities (80%) have given the same term i.e., rice field for dhanbali but a few of the respondents (20%) have translated it as 'Paddy field'. However, the research showed that most of the respondents of the study were able to translate the term as it was done by the translator in his original translation. In the same vain most of the respondents have employed the same technique i.e., literal translation.

Item: 2

SL Term (Nepali): Jadibuti

TL Term (English): Medicinal plant

The above source language term 'jadibuti' has several meanings in English such as, 'herbal medicine', 'medicinal herb' and so on. Here, the translator has translated the term as 'Medicinal plant' since it is not exact ecological equivalent term for the target text. Whereas in context of respondents, majorities (60%) have been translated as translator has done i.e., 'medicinal plant' in contrast of that 40% of the respondents have translated as 'Herbs'. However, the result showed that the most of the respondents have translated the term as it was translated by the translator in his original translation. In the same

vein, most of the respondents have employed the same technique i.e., literal translation.

Item: 3

      SL Term (Nepali): Jaraayo

      TL Term (English): Deer

Here, the source term 'jaraayo' refers to deer, stag and antelope in English .In context of respondents, (80%) of them have translated the very term as "deer" but 20% of the respondents have translated as 'Antelope'. The translator has also translated the term as 'deer'. The research showed that to maintain ecological equivalence the translator chose 'deer' in target language term. Similarly, most of the respondents have been able to translate the source language term as translator has done and it was also found that most of the respondents have employed literal translation.

Item: 4

      SL Term (Nepali): Syaula

      TL Term (English): Twigs

The source language term 'syaula' renders different meanings such as, 'foliage', 'dry leaves' or 'twigs' in English. Among these various meaning the translator has translated the source language term as twigs in target language text to maintain ecological equivalence. But in case of respondents, only 20% have translated the source language term as 'twigs'. But the majorities (80%) have translated source language term 'syaula' as 'fodder'. Here, most of respondents have used substitution technique to translate the source language term. It was found that most of the respondents were unable to maintain ecological equivalence while translating the source term 'syaula'.

Item: 5

      SL Term (Nepali): Vanaspati

      TL Term (English): Plants and trees

The source language term 'vanaspati' has been translated as 'plants and trees' which is likely to be failed to give equivalent meaning in target text. Since the source language term 'vanaspati' refers to tree plant, vegetable and vegetation. In case of respondents, the majority of respondents (80%) have translated the source language term as 'Vegetation'. And 20% have translated the very term as 'Plants'. However, the most of the respondents have used substitution technique to translate the source language term into target text. Here, I found the translators have used the 'Plants and trees' as a target language term for source language 'vanaspati' to make the reader friendly to the target text. But it has not maintained the ecological equivalence.

Item: 6

SL Term (Nepali):gaibastu

TL Term (English): livestock

Here, the source language term 'gaibastu' refers to 'cows', 'buffalos', 'sheep' the domestic animals and cattle in English. The majority of respondents (90%) have translated the source language term 'gaibastu' as 'cattle' and 10% of the respondents have translated it as 'domestic animals'. Thus, the translator has translated it as 'live stock'. Since, it provides the equivalence in target language culture. However, it was found that the source language term had various meaning among them the translator employed 'live stock' to maintain ecological equivalence in the target text. And the substitution was the technique that was found to be employed by the translator.

Item: 7

SL Term (Nepali): Kaans

TL Term (English): Grass

The above target language term 'grass' has not maintained the ecological equivalent since the term 'grass' refers to the green vegetation as shrub found in earth. Whereas the source language term 'kaans' is a kind of grass with white tuft grown like 'Kush'. Here, the target language term 'grass' is a covered term

so it does not rendered the meaning of source language term. However, the 80% of the respondents have translated it as 'grass' and rest of respondents i.e., 20% have translated it using borrowing technique i.e., 'Kaans as 'kaans'.

Item No: 8

SL Term (Nepali): Yarshagumba

TL Term (English): Yarshagumba

The source language term 'yarshagumba ' has been translated as it is in target language i.e., 'yarshagumba'. In the context of respondents 95% of the respondents have also translated the source language term as the translator has done and only 10% of the respondents have translated the term as 'Cordyceps'. Hence, the source language term 'yarshagumba' is not exact equivalence term for the TL text to carry the meaning of source language term in target text. Similarly, most of the respondents have used the borrowing technique to translate the term.

Item No: 9

SL Term (Nepali): Khayar

TL Term (English): Khayar

The ecological term 'khayar' has different meaning in English such as, the tree khayar, cutch tree and so on. The translator has translated the source language term 'khayar' as it is. In context of respondents 75% of the respondents have translated the source language term as translator as done whereas rest 25% of respondents have translated the term as 'dried grass'. It is found that to maintain cultural concept/flavor of source language term the translator has borrowed source language term 'khayar' in target language text. Most of the respondents have employed borrowing technique to translate the term.

Item No: 10

SL Term (Nepali): Jaljantu

TL Term (English): Water creatures

The source language term 'jaljantu' has several meanings such as, aquatic animals, water creatures and so on in English. The translator translated the term as 'Water creatures'. In regard of respondents majority of (60%) have given the same term i.e., 'water creatures' but few of the respondents (40%) have translated as 'Aquatic animals'. The research showed that the majority of respondents and translator used the same term 'water creatures' for 'jaljantu' which has maintained ecological equivalence in target text. Though, it is not exact equivalent term for TT. It was also found that most of the respondents were able to translate the SL term as translator has done in his text. In the same vein, the respondents have employed substitution procedure while translating.

Item No: 11

SL Term (Nepali): Jhadi

TL Term (English): Berry trees

The source language term 'jhadi' has different meanings like 'thicket', 'bush' and 'shrubs in English' .The majority of the respondents (99%) have translated the source language term 'jhadi' as 'bushes' and only 1% of respondents have translated it as 'Plants' whereas the translator has translated it as 'Berry trees' since it does not provide equivalent meaning. It was found that majority of respondents have translated the source language term 'jhadi' as 'bushes' which convey the clear message in the target text. In other words, the target language term 'Bushes' is ecological equivalent to source language term 'jhadi'. And the substitution was the procedure that was found to be employed by the respondents. Though the TL term 'Bushes' is not exact equivalent, therefore, it seems as if it had hardly maintained the ecological equivalence.

Item No. 12

SL Term (Nepali): Jhyang

TL Term (English): Bushes

The SL term jhayang has various meanings such as, a copse, a collection of shrubs , grove, clump bushes and so on in English. Among these several

meanings the translator has translated the SL term as bushes in TL to maintain ecological equivalence. Similarly in case of respondents, majority of the respondents (99.9%) have been translated the SL term as the translator has done, i.e. bushes in contrary of that very few respondents (1%) have translated the term as shrub. The research showed that along with translator most of the respondents 'have employed the TL term bushes for SL term jhyang. It was found that most of the respondents have employed substitution procedure to translate the term.

Item No: 13

  SL Term (Nepali): Khar

  TL Term (English): Dry grass

Here, the target language term 'dry grass' translated by translator is unable to carry out the intended message of source language term 'khar'. Since the source language term 'khar' means a kind of grass which is used to thatch the huts whereas the target language term 'dry grass' is covered term or general tem. In context of respondents, 80% have translated the term as 'Straw' in contrary to that 20% have translated as it is i.e., 'khar'. Most of the respondents have employed substitution technique. Hence the research showed that both the translator and respondents were unable to maintain ecological equivalence.

Item No: 14

  SL Term (Nepali): Kera ghaari

  TL Term (English): Banana field

Here, the SL term ' kera ghaari ' is the compound word since it has been made up of two different SL terms i.e., 'kera' and 'ghaari' meaning the former refers to a kind of fruit particularly banana and the latter refers to something that has been covered with bushes. Therefore, the SL term ' kera ghaari' here refers to the single entity i.e., an arean that has been covered by 'Banana plantation'. And the target language term 'Banana field' is substituted as 'kera ghaari 'which hardly gives the SL message in the TL text. In the context of respondents, 60%

have translated the term as 'Banana bush' whereas rest of respondents i.e., 40% has translated as 'Banana plant'. It was found that most of the respondents have employed substitution technique. Thus, the selection of the term i.e., 'banana field' in place of 'Banana Plant' has helped to maintain the ecological equivalence.

Item No. 15

SL Term (Nepali): Banmaara

TL Term (English): Stubborn shrub

The SL term ' banmaara' has typical meaning in Nepali culture. It refers to particular grass-type phenomena that is found in Hilly region and used as a grass and medicine to some extent. It has different meanings in English language such as 'Stubborn', 'Shrub' and 'Stubborn Shrub'; 'Bush' and so on. In the context of respondents, most of the respondents (60%) have been translated as shrub and rest of them i.e., 40% have translated as grass. Here, the translator has employed the term 'Stubborn shrub' among the other and which is to some extent helped to maintain ecological equivalence in TL. And it was found that most of the respondents have given covered term to SL term which is not ecological equivalent. The respondents literally translated the SL term.

Item No: 16

SL Term (Nepali): Balla balli

TL Term (English): Branches

The source language term 'balla balli' is translated as 'Branches' by the translator. Here, the source language term is deviated since the very term refers to 'logs cut in different sizes' or 'the remaining odd sized pieces of woods after the tree has been cut down'. In terms of the respondents 90% have translated it as 'Plant' and rest of 10% of the respondents have translated it as 'Tree''. However, they have used substitution procedure to translate the term. It was to be found that both the translator and respondents couldn't maintain ecological equivalence in the translation.

Item No: 17

> SL Term (Nepali): Sisau
>
> TL Term (English): Sisau

The source language term 'sisau' means a kind of a tree, 'sesum' tree or red-wood tree in English. The translator has translated the SL term as it is in the target language term i.e., sisau. Similarly, 98% have used same term as translator but 5% of them have translated as 'red wood' for source language term 'sisau'. It was found that to maintain ecological equivalence or SL culture/ SL flavor the translator used source language term in target text too. And in the same vein, most of the respondents have used borrowing procedure while translating this SL term into TT target text.

Item No: 18

> SL Term (Nepali): Balinali
>
> TL Term (English): Field

The SL term 'balinali' refers to 'area or land for irrigation purpose'. The translator has been translated the source language term 'balinali' as 'field' which couldn't render source meaning in target text since 'field' is a general term. In the context of respondents, 99% have translated as 'crops' whereas the rest of the respondents, 5% have termed as 'field'. It was to be found that though the translator and respondents have translated the SL term, it is not ecological equivalent. Moreover, most of the respondents used substitution as a procedure to translate the term.

2.   Weather and Climate

The ecological terms that provokes the characteristic features weather and its peripheral phenomena. The terms that are linked or associated with weather and climate are listed and analyzed in this section.

Item No: 19

> SL Term (Nepali): Badhi

TL Term (English): Flood

Here, the SL term 'badhi' has different meanings in English such as 'Flood', Flood inundation' and so on. Thus, all most all the respondents (100%) have translated as 'flood' for source language term 'badhi'. It has been found that the source language term 'badhi' has been translated as 'flood' by the translator himself to maintain ecological equivalence in the target text.

Item No: 20

SL Term (Nepali): Hawapani

TL Term (English): Weather

Here, the source language term 'hawapani' gives different meanings such as climate, weather and so on. The SL term 'hawapani' refers to the condition where the weather reasons to rainfall or about to be. The translator has translated the term as 'weather' in target language term. In addition to this, majority of the respondents (80%) have been also translated the term as 'weather' but a few (20%) have translated it as 'climate'. This research shows that the term 'weather' maintain the ecological equivalence. In terms of procedure, most of the respondents have employed same procedure i.e., illustrating the term 'Weather'.

Item No: 21

SL Term (Nepali):Musldhare pani

TL Term (English): Rained heavily

Here, the SL term 'musldhare paani' has different meanings in English such as' heavy rainfall', 'rained heavily', 'rainfall', 'torrential' and so on. Similarly, the SL term 'musldhare paani' is also quoted as English proverb 'Cats and dogs' meaning heavy rain. The translator has translated the term as 'rained heavily' which gives the meaning of source language term 'musldhare pani'. Similarly, most of the respondents (95%) have been translated it as translator has done i.e., 'heavy rainfall' whereas only few respondents (5%) have translated it as

'rainfall'. Hence, it was found that both the translator and respondents have been able to maintained ecological equivalence of SL term musldhare pani. And it was also found that most of the respondents have employed substitution as translation procedure.

Item No: 22

SL Term (Nepali): Varsha

TL Term (English): Monsoon

The source term varsha refers to rainfall in English. The target language term 'monsoon' translated by the translator is not exact equivalent term for the source language term 'varsha' since monsoon refers to the rain that falls during rainy season . Though TL term monsoon gives some sense, unable to maintain the ecological equivalence. In case of respondents, 99% of respondents have translated it as 'rain' and 1% of the respondents have translated as 'rainfall'. Hence, it was found that very few respondents were able to maintain ecological equivalence. Similarly, it was also found that most of the respondents have employed literal procedure while translating the SL term varsha.

3.   Land

Generally land is the solid part of the surface of the earth and ecologically a land has different identity depending upon its use. The terms that are related to land and featured with ecology has been listed and analyzed in the following section.

Item No: 23

SL Term (Nepali): Kanla

TL Term (English): Terraced beds

Although the target language term 'terraced beds' shares common features with source language term 'kanla', it is not ecological equivalent with source language term. Since, the SL term refers to the high part of around cultivated land/field whereas the 'terrace' refers to the flat area created on the side of a hill

for growing crops. In the context of the respondents 50% of the respondents have translated the term as 'terrace' and other 50% of the respondents have translated as 'step'. It was found that the term 'terrace beds' or 'terrace' and 'step' are non equivalence term of 'kanla'. In the same vein, respondents have used substitution technique to translate the term.

Item No: 24

SL Term (Nepali): Jagga
TL Term (English): Land

The source language term 'jagga' refers to land and ground in English. The translator has been translated source language term 'jagga' as 'land'. Similarly, 90% of the respondents have also translated it as 'land' and only 10% of them have translated as 'field'. Therefore, the term 'land' was found to be ecological equivalence. Hence, it was found that both the translator and respondents were able maintain ecological equivalence in target text.

Item No: 25

SL Term (Nepali): Bagar
TL Term (English): Bank

The source language term 'bagar' means a dry sandy place left by the river of stream whereas the target language term 'bank' translated by translator means the rising ground bordering a lake, river or sea or forming the edge of a cut or hollow. Therefore, the target language term 'bank' is failed to maintain ecological equivalent. Similarly, in case of the respondents, 60% have termed it as 'sea shore' and 30% have termed as river side. The research showed that both the translator and respondents are not able to maintain ecological equivalence. And most of the respondents have employed substitution as a procedure for translating the SL term.

Item No: 26

SL Term (Nepali): Bhir

TL Term (English): Cliff

Here the source language term 'bhir' has several meanings such as cliff, steep, precipice and so on. Among those the translator used cliff as TL term to maintain ecological equivalence. In context of respondents, majority of the respondents (65%) have translated it as 'slope' and rest of (35%) have translated as 'cliff'. The research showed that most of the respondents were able to translate the term as it was done by the translator in his original translation i.e., cliff. The research showed although the translator and only few respondents have not translated the SL term exactly, were able to maintain ecological equivalence.

Item No: 27

SL Term (Nepali): Khalda khuldi

TL Term (English): Ditches

In Nepali, the source language term 'khalda khuldi' means smaller pits and holes in unleveled ground in English. But target language term 'ditches' refers to a long narrow hole that is dug along a road, field, etc. and used to hold or move water. Therefore, the target language term 'ditches' translated by the translator was found failed to maintain ecological equivalence. Similarly, most of the respondents have used 'puddle' as target language term which is unable to give exact equivalent meaning in target text. Here, respondents have been employed substitution as a procedure to translate the SL term. It was found that both the translator and respondents couldn't maintain ecological equivalence.

Item No: 28

SL Term (Nepali): Kholsa

TL Term (English): Small stream

The source language term' kholsa' has several meanings such as stream, ravine, runlet and streamlet in English. The target language term 'small stream' translated by the translator has been seen equivalent to source language term 'kholsa'. In the same manner, most of the respondents (70%) have been used the same term as the translator has done in his text. Hence, it was found that the target language term 'small stream' is ecological equivalent. And it was found that respondents have gone via definition procedure to translate the source language term.

Item No: 29

SL Term (Nepali): Dhik

TL Term (English): Cliff

Here, the SL term 'dhik' has different meanings such as 'hillock', 'mound', 'cliff' and 'knoll'. Among them the translator has employed the term 'Cliff" to maintain the ecological equivalent in the text while rendering. Therefore, the target language term 'cliff' translated by the translator tries to convey the message of source language term 'dhik' but it is not exact equivalent term. Since, the source language term 'dhik' means hillock, mound and knoll in English whereas the 'cliff' refers to a high, steep surface of rock, earth or ice. In context of the respondents most of them (60%) have translated the term as translator has done and rest of them (40%) have translated as types of land, elevation and boulder. Hence, it was found that 'cliff' and 'types of land' were not ecological equivalent terms for source language term 'dhik'. In other words, although the translator and respondents were translated the term, they couldn't translate the term exactly in TLT. It was also found that respondents employed description as a procedure while translating the SL term dhik.

Item No: 30

SL Term (Nepali): Garaa

TL Term (English): Outside in the field

The source language term 'garaa' represents a pit or low space made in the paddy field to collect water for irrigation in English. Whereas the target term 'outside in the field' does not reflect the meaning of source language term 'garaa'. In the context of respondents 50% of the respondents have translated the term as 'plot' and the 50% of them translated as 'terrace'. Therefore, it was found that respondents are unable to translate the ecological term 'garaa' in target language text. Similarly, it was found that the respondents employed the literal translation as procedure.

Item: 31

     SL Term (Nepali): bari
     TL Term (English): field

Here, the SL ' bari' has different meanings and that is attached to a particular culture. The source language term 'bari' refers to' a cultivated land for vegetable growing' in English whereas the target language term 'field' is general or covered term. The source language term 'bari' carry ecological meaning of Nepalese context where the term 'field' could not render the same meaning that SL term does. Therefore, term 'field' couldn't carry ecological meaning of Nepalese context in target context or text. In case of respondents, 50% have translated the term as translator and 50% have translated as 'garden'. The research showed that the terms 'field' and 'garden' both are not ecological equivalent with source language term 'bari'. Similarly, the respondents are found to have been employed substitution procedure.

Item: 32

     SL Term (Nepali): makai baari
     TL Term (English): maize field

Here, the SL term ' makai baari' has been made by the two different terms i.e., 'makai' and 'bari' and that gives the different meaning. The term 'makai' has different meanings such as 'corn', 'maize' and so on and the SL term 'baari; has different identical meaning of field but when it comes as a word that gives

another typical meaning that is 'maize field'. The source language term 'makai bari' has been translated as 'maize field' in target language term by translator and that has helped to contextualized meaning in the target language. In context of respondents 99% have termed it as 'maize field' whereas rest of them i.e., 1% have used 'corn/maize garden'. Hence, it was to be found that the term 'maize field' as an equivalent term for source language term 'makai baari'. In the same vain it was found that literal translation is mostly used procedure by the respondents.

Item: 33

SL Term (Nepali): tand

TL Term (English): yards

Here, the source language term 'tand' means space created by disorderly wood piling whereas target term 'yards' refers to the grounds immediately surrounding a house that are usually covered with grass. These two terms give the different meaning, the target term 'yards' is unable to convey source language message in target text. Similarly, most of the respondents have translated it as 'tower whereas rest of them translated as ceiling, plateau and altice . Hence, it was found that the almost all the respondents and researcher both were unable to reflect the meaning of source language term 'tand' in target text. By and large, it was found that the respondents mistranslation the text.

4.   Artifacts

Simply, artifacts refer to a simple object that was made by people in the past and that still exists in the present. In other words, the terms that are concerned with ecology and made by humans, have been listed and analyzed in the section below.

Item: 34

SL Term (Nepali): inar

TL Term (English): well

The source language term 'inar' refers to 'well' for drawing water in English and the target language term 'well' means a deep hole made in the ground through which water can be removed. Similarly, in context of respondents 99.9% of them used the term 'well' to translate the source language term 'inar' as done by translator has done in his text. Therefore, the research showed that respondents were able to render the meaning of source language term 'inar' in target text .The research also showed the term 'well' is equivalent with source language term 'inar' but not exact equivalence it is because 'well' in English has many meanings, such as 'good', 'fine' and so on.

Item: 35

SL Term (Nepali): surung

TL Term (English): tunnel

Here, the source language term 'surung' has different meanings such as tunnel, mine, underground passage dug through a hill or mountain to be used as a road for railway train or other huge vehicles to pass. Among those meanings the translator chose tunnel as a target term to maintain ecological equivalence. 'Tunnel' refers to a passage that goes under the ground through a hill etc. which carry the meaning of source language term 'surung'. Furthermore, almost all the respondents 99.9% have translated the term as translator has done. And it was found that the respondents and the translator were able to maintain ecological equivalence.

Item: 36

SL Term (Nepali): chautara

TL Term (English): under a tree

The source language term 'chautra' refers to a place which is made up of brick or stones under the shade of tree like Bar, Pipal purposively for the rest. But the target language term 'under a tree' translated by the translator does not give clear or specific meaning of source language term 'chautra' . Similarly, most of the respondents 50% have used the term 'shed of tree' and other 50% used as 'chautra' which is unable to carry out the intended message for the source

language term 'chautra' in target text. Here, the most of the respondents used paraphrasing procedure to translate the term.

Item: 37

> SL Term (Nepali): jhupra
> TL Term (English): huts

The source language term 'Jhupra' gives different meanings such as cottage, shed, hovel and hut in English. Among them, the translator used 'huts' to convey clear meaning of source language term into TL text. In case of respondents also almost all the respondents (99.9%) have translated the term as translator i.e., 'huts'. Hence, the target language term 'huts' is able to maintain ecological equivalent to source language term 'jhupra'. The research showed that the translator and respondents were able to translate the term as the translator has done in his text. The respondents have mostly employed the literal translation.

Item: 38

> SL Term (Nepali): ghol
> TL Term (English): wet land/water hole
> The SL term 'ghol' has typical meanings in English that is specifically termed for the 'Water' that is freeze on the spot typically in the mid of the road. The source language term 'ghol' means the place where there is water. Although the target language term translated by translator 'wet land'/'water hole' gives conceptual meaning, it is not exact equivalence. In context of respondents also most of the respondents (80%) have translated the term as 'mixture' and 20% of them termed as 'wet land'. The research showed that the respondents as well as the translator could not maintain ecological equivalence in this term. Similarly, most of the respondents have mistranslated the text.

Item: 39

  SL Term (Nepali): kachibato

  TL Term (English): rough road

Here, the SL term ' kachibato ' has distinct meanings in English. Generally, 'kachibato ' refers to the road-way that is not properly made or made pitch with certain rubrics. However, the target language term 'rough road' may not generally refers to the condition of the road or road-way i.e., torn or unmanaged but gives sense to source language term 'kachibato' but it is not exact equivalent. In context of respondents they have used different terms like ungravel road, earthen road, and narrow path and so on. The research showed that the translator and respondents both were unable to maintain ecological equivalence since respondents used literal translation and substitution.

Item: 40

  SL Term (Nepali): tauwa

  TL Term (English): hay stack

Here, the SL term 'tauwa' has different meanings in English culture that refers to a particularly a typical types of house which is prepared for a certain purpose. Similarly, it has different meanings such as 'Hay stack', 'Stack' and ' small temporary house' and so on. The target language term 'haystack' has given conceptual meaning of source language term 'tauwa' but it is not exact equivalent. In context of respondents, most of the respondents have borrowed the term in target language and very few of them have translated as 'hay roof '. It was found that although the respondents and translator tried to some sense to target language readers but could not maintain the ecological equivalence. It was also found that most of the respondents employed substitution procedure to translate the term.

Item: 41

SL Term (Nepali): aangan

TL Term (English): courtyard/yard

The source language term aagan have several meanings such as inner courtyard, yard and so on in English. The translator used 'courtyard' and 'yard' for source language term 'aangan'. Similarly, to talk about respondents, 95% of respondents have translated it as 'yard' and rest of 5% have translated it as 'compound'. The research showed that although the translator and most of respondents have translated the term, yet couldn't maintain the ecological equivalence. Most of the translators have been employed substitution procedure while translating the source language term aangan.

Item: 42

SL Term (Nepali): kulo

TL Term (English): water canal

The source language term 'kulo' has various meanings such as different meanings such as channel, drain, canal and so on. The translator has been translating the term as 'water canal'. In context of respondents, 99.9% of respondents have translated the source language term as 'canal' and only 1% of respondents have translated it as 'stream'. The research showed that the translated term water canal and canal translated by translator and majority of respondents respectively gives conceptual meaning but not exact equivalent term for target text.

Item: 43

SL Term (Nepali): ropain

TL Term (English): rice transplantation

The source language term 'ropain' has been translated as 'rice transplantation' in target language. Though the TL term gives some sense but not exact equivalent since SL term ropain refers to' the planting of paddy sprout in the field done in

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a group in jolly environment and feasting also' but rice plantation doesn't give the cultural meaning of SL term ropain in target text . In context of respondents 60% of the respondents have translated the term as 'plantation' and rest them i.e., 40% have translated it as 'sow'. Therefore, the research showed that both translator and respondents are able to translate the SL term (Nepali) into TL term (English) but couldn't maintain ecological equivalence. Literal procedure was employed by most of the respondents while translation.

Item: 44

> SL Term (Nepali): hile
> TL Term (English): muddy

The SL term 'hile' denotes muddy, boggy, and torpid and so on in English. The translator employed muddy as TL term to maintain ecological equivalence. In case of respondents, majorities (99%) of the respondents have translated the term as the translator has done i.e., 'muddy' but few of the respondents (1%) have translated it as 'filthy'. However, the research showed that most of the respondents were able to translate the term as the translator has done target text. Here, the target language term 'muddy' is able to carry out the intended message of source language term 'hile' It was also found that majority of respondents have been used substitution procedure to translate the term.

Item: 45

> SL Term (Nepali): bhari
> TL Term (English): roll

The source language term 'bhari' is deviated by target language term 'roll' translated by translator since SL term refers to anything that is heavy or bulky to carry weighty-sack, bundle, load and so on but the TL term roll means agglomerate, ball, wad, round and so on. In context of respondents, 60% of the respondents have translated the term as 'load' whereas 40% of them translated as 'heavy'. Here, the research showed that the translator have been failed to maintain ecological equivalence in target text but respondents were able to

maintain ecological equivalence though not exact equivalent. It was also found that most of respondents have employed literal and substitution procedure to translate.

Item: 46

> SL Term (Nepali): chhana
> TL Term (English): roof

The source language term 'chhana' has different meanings such as roof, thatch and so on. The translator selected the term 'roof' as a TL term to maintain ecological equivalence. Similarly, in context of respondents, 99.9% of the respondents have translated the term as the translator have done i.e., 'roof'. And rest of them 0.1% translated the term as 'terrace'. Hence, the translated term 'roof' grabs the meaning of source language term chhana. The research showed that the both the translator and respondents have been able to maintain ecological equivalence though not exact equivalence. It was found most of the respondents employed substitution procedure while translating the SL term chhana.

Item: 47

> SL Term (Nepali): chhapra
> TL Term (English): huts

The SL term Chhapra has different meanings in English for example the 'huts', temporary house' shed' as so on. Among them, the target language term 'huts' has captured the meaning of source language term 'chhapra'. Similarly, in context of respondents, almost all the respondents (99.9%) have translated the term as the translator has done in his text i.e., 'huts'. Hence, it was found that respondents have been able to translate the term ecologically equivalent.

5.   Conservation

In general words, conservation refers to the protection of animals, plants, and natural resources. In another words , conservation is the process of careful use

of natural resources (such as trees, oil, etc) to prevent them from being lost or wasted. So, the ecological terms related to conservation are listed and analyzed in the following section.

Item: 48

SL Term (Nepali): vanyajantu samrakshyan

TL Term (English): wildlife conservation

The source language terms 'vanyajantu samrakshyan' has different meaning in English such as 'Wildlife Preservation', 'Wildlife Protection' and 'Wildlife Conservation' and so on. Among them, 'wildlife conservation' has been employed mostly by the translator as well as respondents, as it carries out the intended message of source text in target text. Similarly, in the case of respondents all of them (100%) have been used the same term as the translator has used in the target text i.e., 'wildlife conservation'. Therefore, the research showed the ecological equivalence in the term.

Item: 49

SL Term (Nepali): rastriya nikunja

TL Term (English): national park

Here, the SL term 'rastriya nikunja' has different meanings in English. The target language term 'national park' has grabbed the meaning of source language term 'rastriya nikunja'. Thus, both of the terms (SL and TL) agree on the meaning that national park means an area of the land that is owned and protected by a national government because of its natural beauty or its importance to history or science. Similarly, in context of respondents, all the respondents (100%) have translated the term as the translator has done i.e., 'national park'. Here, it was found that the target language term 'national park' is ecological equivalent to source language 'rastriya nikunja'. It seems as if it has been equivalently translated from SL to TL.

6.   Miscellaneous

Simply, the term 'miscellaneous' denotes the inclusion of many things of different kinds. Here, the terms that are related to ecology under miscellaneous have been listed and analyzed in the following ways.

Item: 50

>   SL Term (Nepali): dhodra
>   TL Term (English): hole

The SL term 'dhodra' has various meanings such as hole, pierce, perforate and so on in English. The translator selected 'hole' as a TL term to convey the sense of SL term but the hole in English does not only mean that of tree's hole, it includes more than that. Therefore, in context of respondents, most of respondents (60%) have translated the SL term as 'hollow' and rest of them (40%) have translated as 'dry maize plant'. The research showed that most of the respondents and translator have been able to translate the term though not exact equivalent. But few of the respondents mistranslated the SL term. It was found that most of them employed substitution procedure to translate the SL term 'dhodra'.

4.2   Summary of the Findings

The main objective of this study was to identify the procedures employed by translators in the maintenance of equivalence in ecological terms, the researcher studied both the source language terms (SLT) and text language terms (TLT) in depth. The text contains various ecological terms of different categories. So the study shows that it is difficult to translate and maintain ecological equivalence in the target text though the translator and respondents tried so far.

This study entitled 'Translation Equivalence of Ecological Terms: A Case of Four Years for the Rhino' was conducted to identify the ecological terms and

the procedure employed while translating those terms to maintain the ecological equivalence.

The whole study has been presented in the five chapters. In the first chapter, I attempted to make appropriate context for carrying out the study. Then, the statements of problems and the objectives for conducting the research were introduced. The reason for selecting a particular topic; research question that were to be answered; significant of the study, delimitation of the study and the operational definition of key terms all assembled under the first chapter.

I enhanced my knowledge related to my topic studying various theories, such as Nida (1964), Newmark (1981), Aarts and Aarts (1984) and empirical research completed by the studies carried out in the Department of English Education related to my topic. On the basis of the review of related literature, I developed conceptual framework to conduct this study.

The methods and procedures of the study were described in the third chapter. The design of the study was survey and the data were collected only through secondary sources. To carry out the study 50 ecological terms were collected from the both texts i.e., Nepali and English versions of the text using a mixed sampling procedure. Questionnaires, checklist and observation were the tools for collecting data. Similarly, collected data were presented, analyzed and interpreted qualitatively, quantitatively and descriptively. On the basis of analysis and interpretation of the data the major findings of the study have been summarized as below:

) The ecological terms in the text "Gaidalai Char Barsa" have been divided into six categories in terms of their related features. They are: flora and fauna, weather and climate, land, conservation, artifacts and miscellaneous.

) There is no consistency in translation of the same terms. So, it creates gaps in translation .e.g., ghol - water land, water hole.

) Somewhere it is found that neither the translator nor the respondents have been able to maintain ecological equivalent in target text.

- The majority of the respondents along with the translator have employed mostly substitution technique to maintain ecological equivalent.
- It was also found somewhere that majority of the respondents employed the technique i.e., substitution even though, it has not been able to maintain ecological equivalence.
- Borrowing, substitution, literal, transference was the mainly employed procedures while translating the SL terms.
- Due to cultural specific phenomena, it also has been found that the respondents as well as translator employed borrowing as procedure to bridge the gap in ecological equivalence.
- No all languages in the world are similar and no exact equivalence is possible therefore, it seems that many of the translated terms are likely to be ecologically equivalent.
- The translator has selected the appropriate words for the clarity of the message that is rendered into TLT.
- It was also found that the translator has vast theoretical as well as practical knowledge regarding translation. So, the translator has substituted such English terms that are exact equivalent terms to Nepali terms.
- Some of the terms were found to be mistranslated.
- Somewhere it was found that the translator mistranslated the SL term but the respondents were able to maintain ecological equivalence.
- It was also found that somewhere translator and few of the respondents were able to maintain ecological equivalence but most of the respondents were failed.
- Respondents even didn't know the meaning of few SL terms.
- If the SL cultural word is translated into TL without any notes, it creates gap. The reader who does not have the knowledge of source language culture cannot get intended meaning from such translated work. e.g., sisau-sisau.

CHAPTER - FIVE

CONCLUSION AND RECOMMENDATION

5.1 Conclusion

Translation is the process of rendering the given information from one language to another. The equivalence in translation can be measured by a scale of degree that ranges from optimal equivalence to zero equivalence since the ecological equivalence in translation can only be measured by understanding the cultural concepts of both SLT and TLT. The source language representation and cultural phenomena vary from language to language therefore; it is very difficult to maintain ecological equivalence in the target text.

The main objective of the study was to identify the ecological terms and their procedures employed by the translators in the maintenance of equivalence of ecological terms. The data for the study was taken from the source text 'Gaidalai Char Barsa'. And the mixed method was employed while encapsulating the data.

Translation itself is a very tough, highly recognized and adventurous task. The translator must pay deep attention while rendering the message from SLT to TLT, otherwise, mistranslation, under translation, etc. can be the result. The translator must be able to play with the various translating approaches, techniques and procedures to maintain ecological equivalence since no two languages and their linguistic features are same in the universe. Thus, the theoretical knowledge as well as practical consideration to the translation is also equally important for a good translator. The translator should be highly sensible while rendering the text that provokes ecologically equivalent phenomena. The whole study about ecological equivalence has been concluded with the following major findings that were drawn from the study:

) Syntactically, no two languages are found to be same. While translating the term from one language to another, the translator should be well

known with the cultural phenomena (pragmatic use) of both languages that involve in translation.

) The translator seemed to have been aware of the features of the cultural concepts. It is because ecological terms are very much difficult to render.

) Some terms may have been used to give meaning beyond its original/dictionary meaning in the SL. In such context, the translator should find appropriate word to give clear message of the text without distorting the meaning of the SL.

In conclusion, if the person having the background knowledge of the traditions that occur in both languages in which the translator is involved for transferring the message, then he can do better because he can translate by understanding the intended meaning of the cultural concept of the SL. So, background knowledge of both languages is must for translation especially to maintain ecological equivalence in translation.

5.2   Recommendations

Translating ecological terms maintaining equivalence it is a difficult task and it needs sound knowledge of the languages. Every language possesses unique features in its own ground with organized system, they do have different ecological and geographical names and that hinders translators to maintain each and every phenomena. Different language can have different unique features and organized systems. While translating from one language to another requires knowledge about the language system and culture of the language. Moreover, translation of ecological term is a very difficult job as it needs not only the knowledge of SL and TL but also the sound knowledge of the culture, various meaning conveyed by them in the target culture and context. The translator can be a writer but all the writers cannot be translators. So, the ecologically used terms, and expressions used in the text cannot be translated and interpreted in the translator's whim.

It is subjective notion to evaluate the translation as good or bad. There are not any universal rules, standards, principles to judge the quality of translation. So, judging the degree of equivalence may not be free from the subjective notion. Still I tried my best to be objective as far as possible.

On the basis of the conclusion the researcher has pinpointed the main implication of the study on three different levels as below:

a.   Policy Level

Policy is a line of argument rationalizing the course of action of a government. It is made to systematize the activities of the people belonging to the particular field. It is the plan pursued by a government. The policy makers often make the right decision for the wrong reason. In case of Nepal, it is said that many policies are made without adequate study and immediately after formulating policies they are compelled to change them. In this context the study done on ecological equivalence in translation i.e. 'Four Years for the Rhino' would be highly helpful. The main implications in this level are:

- The government of Nepal can utilize this study to formulate the policies related to translation equivalences e.g., the government of Nepal can instruct through concern Faculties to concern Departments to incorporate such important issue in their new syllabus.
- It would be helpful for curriculum development centers to design translation courses analyzing the relevance and importance of ecological equivalence in translation.
- Translation should be course subject from elementary level. And the concepts like ecological equivalence in translation are to be focused.
- The university itself can be benefited to design the curriculum for the subject translation along with notion of equivalence emphasizing its current status and its practical usage.
- Translation, in the present day world, should be made compulsory subject but its syllabus is to be designed on simple to complex form.

b. Practice Level

Translation has become one of the most important parts of human life. It is very difficult to survive in this twenty first century in the absence of translation and its practical phenomenon. The translation has been practiced from the class room to actual field of translation. The major implications of the study in practice level are:

) The professional translators can effectively use the study in their actual practice of translation. , e.g., they can translate the text incorporating the ideas of ecological equivalence in translation.

) Translators can practice translation with the notion ecological equivalence.

) The students studying translation can practice the effectiveness of the practice of the ecological translation in their practical life.

) Translation is not born but it is made, therefore, the translators in the present day world should be able to come up with the ideology of the ecological translation and equivalences.

) To be specific, all the translation lovers in general and teachers/translators, curriculum designers, materials writers and text book writer in particular, will be benefited from the study.

c. Further Research

The implication of the research study for further research cannot be exaggerated. Translation is a broad discipline; thousands of studies can be carried out in this field. Many emerging issues are there in translation such as machine translation, equivalences in translation, loss and gain in translation and theories of translation. Most of the studies in the Department are conducted on the techniques of translation. All other sub-fields are yet to be researched. This study can just add a brick on the translational wall. By stepping on it other researchers can make their dream come true. Therefore, I hope this study will be highly beneficial for the researchers who are interested in conducting further studies in this broad field, i.e., translation.

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APPENDIX-I

Questionnaires

1. Flora and Faun
  1. Dhanbali ....
  2. Jadibuti ....
  3. Jaraayo ....
  4. Sewula ....
  5. Banaspati ....
  6. Gaibastu ....
  7. Kaas ....
  8. Yarshagumba ....
  9. Khayar ....
  10. Jaljantu ....
  11. Jhadi ....
  12. Jhayang ....
  13. Khar ....
  14. Keraghaari ....
  15. Banmaara ....
  16. Balaabali ....
  17. Sisau ....
  18. Baalnali ....

2. Weather and Climate:
  1. Badhi ....
  2. Hawapani ....
  3. Musldhare pani ....
  4. Barsa ....

3. Land:
  1. Kanla ....
  2. Jagga ....
  3. Bagar ....
  4. Bhir ....
  5. Khaldakhuldi ....
  6. Kholsa ....
  7. Dhik ....
  8. Garaa ....
  9. Bari ....
  10. Makai bari ....
  12. Tand ....

4. **Artifacts:**

1. Inar ....
2. Surung ....
3. Chautara ....
4. Jhupra ....
5. Ghol ....
6. Kachibato ....
7. Tauwa ....
8. Aangan ....
9. Kulo ....
10. Ropain ....
11. Hile ....
12. Bhari ....
13. Chhana ....
14. Chhapra ....

5. **Conservation:**

1. Vanyajantu samrakshyan ....

2. Rastriyanikunja ....

6. **Miscellaneous:**

1. Dhodra ....

APPENDICES

Appendix II

Model Check List

S.N	Procedures Used	Cul. Pres	Eco. Equ	Mistra
1.SL:*Dhaan* **TL:** *Paddy*	**Literal Translation**	✓	✓	×
2.SL: *Kaans* **TL:** *Grass*	**Literal Translation**	×	✓	×
3.SL:*Sisau* **TL:** *Sisau*	**Borrowing**	✓	×	×
4.SL: *Surung* **TL:** *Tunnel*	**Literal Translation**	✓	✓	×
5.SL: *Bhari* **TL:** *Roll*	**Substitution**	×	×	×

Cul. Pres: Cultural Preservation   **SL: Source Language (Nepali)**

Eco. Equ: Ecological Equivalence   **TL: Target Language (English)**

Mistra : Mistranslation

Appendix -III

Data From Both Texts

1.   **SL (Nepali) :** Dhanbali (p.22)

      TL (English): Rice field (p.14)

2.   **SL (Nepali) :** Jadibuti (p.60)

      TL (English): medicinal plant (p.68)

3.   **SL (Nepali**) **:** Jaraayo (p.84)

      TL (English): Deer (p.109)

4.   **SL (Nepali) :** Sewula (p.109)

      TL (English): Twigs (p.142)

5.   **SL (Nepali) :** Banaspati (p.113)

      TL (English): Plants and Trees (p.148)

6.   **SL (Nepali) :** Gaibastu (p.113)

      TL (English): Livestock (p.148)

7.   **SL (Nepali) :** Kaans (p.130)

      TL (English): Grass (p.170)

8.   **SL (Nepali**) **:** Yarsagumba (p.134)

      TL (English): Yarsagumba (p.174)

9.   **SL (Nepali) :** Khayar (p.191)

      TL (English): Khayar (p.247)

10.   **SL (Nepali) :** Jaljantu (p.204)

      TL (English): Water creatures (p.262)

11.   **SL (Nepali) :** Jhadi (p.28)

      TL (English): Berry Trees (p.22)

12.   **SL (Nepali) :** Jhyang (p.24)

      TL (English): Bushes (p.17)

13.   **SL (Nepali) :** Khar (p.22)

      TL (English): Dry Grass (p.14)

14. **SL (Nepali) :** Keraghaari (p.111)

   TL (English): Banana Field (p.145)

15. **SL (Nepali) :** Banmaara (p.51)

   TL (English): Stubborn Shrubs (p.55)

16. **SL (Nepali) :** Balla balli (p.109)

   TL (English): Branches (p.142)

17. **SL (Nepali) :** Sisau (p.166)

   TL (English): Sisau (p.214)

18. **SL (Nepali) :** Baalinaali (p.45)

   TL (English): Field (p.48)

19. **SL (Nepali) :** Badhi (p.39)

   TL (English): Flood (p.39)

20. **SL (Nepali) :** Hawapaani (p.113)

   TL (English): Weather (p.148)

21. **SL (Nepali) :** Musldhare paani (p.34)

   TL (English): Rained Heavily (p.32)

22. **SL (Nepali) :** Barsa (p.34)

   TL (English): Monsoon (p.32)

23. **SL (Nepali) :** Kanla (p.21)

   TL (English): Terraced Beds (p.12)

24. **SL (Nepali) :** Jagga (p.46)

   TL (English): Land (p.48)

25. **SL (Nepali) :** Bagar (p.51)

   TL (English): Bank (p.55)

26. **SL (Nepali) :** Bhir (p.109)

   TL (English): Cliff (p.142)

27. **SL (Nepali) :** Khaldakhuldi (p.80)

   TL (English): Ditches (p.103)

28.   **SL (Nepali) :** Kholsa (p.107)

 TL (English): small stream (p.140)

29.   **SL (Nepali) :** Dhik (p.107)

 TL (English): Cliff (p.140)

30.   **SL (Nepali) :** Garaa (p.)

 TL (English): outside in the field (p.140)

31.   **SL (Nepali) :** Baari (p.110)

 TL (English): Field (p.143)

32.   **SL (Nepali) :** Makai baari (p.32)

 TL (English): Maize fields(p.12)

33.   **SL (Nepali) :**Taad (p.109)

 TL (English): Yards (p.142)

34.   **SL (Nepali) :** Inar (p.50)

 TL (English): Well (p.54)

35.   **SL (Nepali) :** Surung (p.51)

 TL (English): Tunnel (p.55)

36.   **SL (Nepali) :** Chautara (p.60)

 TL (English): Under a tree (p.67)

37.   **SL (Nepali) :** Jhupra (p.27)

 TL (English): Huts (p.22)

38.   **SL (Nepali) :** Ghol (p.24)

 TL (English): Wet land/ waterhole(p.17)

39.   **SL (Nepali) :** Kachibato (p.21)

 TL (English): Rough road (p.13)

40.   **SL (Nepali) :** Tauwa (p.44)

 TL (English): Hay stack (p.46)

41.   **SL (Nepali) :** Aangan (p.44)

 TL (English): Courtyard/ yard(46)

42. **SL (Nepali) :** Kulo (p.110)

   TL (English): Water canal(p.143)

43. **SL (Nepali) :** Ropai (p.122)

   TL (English): Rice plantation (p.159)

44. **SL (Nepali) :** Hile (p.191)

   TL (English): Muddy (p.247)

45. **SL (Nepali) :** Bhaari (p. 22)

   TL (English): Roll (p.14)

46. **SL (Nepali) :** Chhana (p.27)

   TL (English): Roof (p.22)

47. **SL (Nepali) :** Chhapra (p.49)

   TL (English): Huts (p.53)

48. **SL (Nepali) :** Banayajantu Samrakshyan (p.13)

   TL (English): Wildlife conservation (p.1)

49. **SL (Nepali) :** Rastriyanikunja (p.13)

   TL (English): National park (p.1)

50. **SL (Nepali) :** Dhodra (p.152)

   TL (English): Hole (p.197)