

CHAPTER ONE

INTRODUCTION

The present study is about **“A Study on the Translation of Quotations: A Case of Book 'You Can Win'”**. This section consists of general background of translation, importance of translation, techniques of translation, quotation and introduction to the book. Further, it includes statement of problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definition of the key terms.

1.1 Background

The term translation can be defined as the rendering of a text from one language to another language. It is considered as a bilingual activity in which, the meaning of a piece of language is translated into another language.

Translation is also taken as the stabilizer between two languages that mediate between them. Translation is one of the best means of communication as it is concerned with the rendering of message. In other words, it is the process of changing speech or writing from one language to another language. Translation is the replacement of a representation of a text in one language by a representation of an equivalent text in a second language (Bell, 1991, p.6). To define translation is a challenge. According to Awasthi et al. (2011, p.3), there are two fundamental reasons behind translation. First, the linguistic diversity of the world itself is very complex to understand and second the world views represent by those languages are striking differently. In the words of Nida (1964, p.46), “No single definition is complete for translation however there are numerous of definitions which incorporate different perspectives namely, linguistic and cultural perspectives”.

Likewise, According to Bell (1991,p.6). "Translation is the expression in target language of what has been expressed in the source language, preserving semantic and stylistic equivalences" (as cited in Phyak, 2005, p.3). Similarly,

Catford (1965, p.20) defines “Translation as the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)”.

However, Brislin's (1976, p.1) definition of translation embraces a wide scope.

To put it in his words:

Translation is the general term referring to the transfer of thoughts and ideas from one language (source) to another (target), whether the languages are in written or oral form, whether the languages have established orthographies or do not have such standardization, or whether one or both languages is based on signs, as with sign language of the deaf (as cited in Bhattarai, 2007, p.2).

A translation study from the point of interpretation studies (Riccardi, 2002, p.5) examines the way in which translation studies. It is a rhetorical and creative task. Translation studies had established itself as the general discipline by means of which the broad and multi fact range of phenomena is investigated. It is a rhetorical and creative task which is more developed. Scholar has dealt with the issue of inter-linguistic interpretation. Traditional and contemporary theories of studies have barely considered interpreting within their scope of interest except when affirming that translation automatically implies interpreting as well. The main aim of translation is to express opinions, thoughts and feeling expressed in source language without losing its originality in target in language. Newmark (1981, p. 6) defines "Translation as a craft consisting in the attempt to replace a written message into another language". Moreover, he considers translation as ‘craft ‘which suggests that translator require skills to carry over various aspect of one text into another in different languages. Likewise, Wills (1982, p.112) focuses on procedures and defines translation as “a procedure which leads from a written SLT to an optionally

equivalent TLT and requires syntactic, semantic, stylistic and text pragmatic comprehension by the translator of the original text". In the words of Bhattarai (2000, p.2), translation is a primarily an art of transforming message from one language to another or into some other dialect of the some language that are distance by time or space ,the activity interfaces vane gated factors at least ten each capable of influencing the other. It becomes obvious that are the mouth piece of the current theories of language, literature, philosophy, cultures, business and politics.

To sum up, translation is defined variously depending upon the genre, the nature of activity, the creative task the medium employed, the purpose, linguistic diversity, different terminological variations the current theories of language and philosophy etc. Though translation is a transfer of content from one language to another, it is considered as the brainstorming task related to language activities. It is not only mere skill of language but also a difficult art and skill in safe guarding sprit and content of the language.

1.2 Statement of Problem

Translation is the general term refered to the transfer of opinions, thoughts and ideas from one language to another language. Similarly, quotation is the saying of one person that is repeated or used by other person in another piece of writing. Translation of quotation occurs day to day in communication between bilingual or multilingual communities and any of the situations where people express their ideas, opinions and feelings with each other. The goal of translation of quotation is to establish a relationship of equivalence between the source text and target text, while taking into account of constrains, it includes context, the rule of the grammar of the source language, its writing convention, its idioms and culture. Usually in a quotation, a translator tries to extend his knowledge and verification of the facts of the language that describes what should be. The established writer and novice writers write up on the different literature prose in quotation writing and translation format. They don't care of

the native language terms during the writing process or they want to make the relevance of their writing discipline. Many writers try to make linguistic scenario of the quotation and focus on the same meaning what other had written. The writers mix the language in their own words to translate the given quotation in English literature. They try to convert quotation into Nepali version which helps to give clear concept, easy to understand for the readers and learners. Sometimes, the writers use technical words or situation oriented words to clarify it, but these words or sentences are critical or inappropriate and make it more difficult to understand for the readers. The readers and learners are incapable with quotation and their translation. In some cases quotation is monotonous to the readers while they do not understand during their reading. Quotation can affect the learners learning literature and cannot get to the theme. The use is determined by the situation or context of the learners. Therefore, the quotation provides positive as well as negative sense in communication. Quotation helps to gain different views, thoughts, ideas and knowledge and the techniques used while translating quotation plays even the gap in meaning. The researcher tries to extend his knowledge and verification of the quotations used in the book 'You Can Win' and tries to find out the gap in context.

1.3 Objectives of the Study

The objectives of the study were as follows:

- a) To identify the quotations used in the book 'You Can Win' and to find out gaps at the semantic and linguistic level, and techniques employed in translating the words and sentences of the quotations, based on the context of L1 (English) and L 2 (Nepali).
- b) To suggest some pedagogical implications.

1.4 Research Questions

The research questions of my study were as follows:

- a) What types of techniques have been used in the translated version of the quotations?
- b) What are the possible gaps that have been found in the translated version of the quotations?

1.5 Significance of the Study

Translation is the universal phenomenon as the bilingualism and multilingualism characteristic features of the modern society. Translation of quotation is a new and most important field in the literary writing and research field, which helps to find out assimilated and non- assimilated words of other languages.

The present research is about the quotation used in the book 'You Can Win' by Shiva Khera (1998). This study tries to obtain the opinions of the different quotations and their use in different context. So, the findings of this study are expected to be useful for those who are interested in translation of quotation as well as for those readers. The writers use quotation to support and argue their statement in literature writing. Translation of quotation illuminates the meaning and support the argument of the work. It is useful to gain the knowledge and information of different societies and communities with their culture. The translators of quotation can build self confidence by appropriate elaboration. The people who are directly or indirectly involved in the translation process will be benefited from the study, finally research work can be served as a reference tool for those who want to carry out further researchers on this area.

1.6 Delimitations of the Study

The delimitations of the study were as follows:

- a) It will be delimited to the quotations of both Nepali and English version of the book 'You Can Win'.
- b) It will be delimited to the translation of quotation of the selected book.
- c) The study will be delimited to the analysis of techniques and gaps used in the translation of quotations.
- d) It will be delimited to 40 quotations used in the selected book.

1.7 Operational Definition of the Key Terms

Didactic: It is designed to teach people something, especially a moral lesson.

Manifestos: A manifesto is a statement published by a person or group of people, especially a political party, or a government, in which they say that their aims and policies are.

Bilingual: A person, who uses /speaks two languages, is called bilingual.

Multilingual: The term is used to refer to a speech community which uses more than two languages.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

In this section, related theoretical literature, empirical literature, implication of the reviewed literature and conceptual framework of the study are mentioned.

2.1 Review of the Related Theoretical Literature

This research is concerned with the relevant with theoretical reviews of translation of quotation of the book 'You Can Win'. Theoretical review is concerned with other theories of language in study of theory, but the theoretical review is mostly interrelated with research of translation of quotation.

2.1.1 Quotations

A quotation is the repetition of the one expression as a part of another one, particularly when the quoted expression is well-known or explicitly attributed to its original source. "A quotation refers to the repeated used units of any other form of expression, especially parts of artistic works". Knowles (2006, p.2).

Quotations are used for a variety of reasons to illuminate the meaning or to support the arguments of the work and to provide direct information about the work being quoted. Quotations are also commonly written as the means of inspiration and to invoke philosophical thought from the reader. Famous quotations are frequently collected in books that are sometimes called quotation dictionaries or treasuries. Of these, Bartlett's Familiar Quotations, The Oxford Dictionary of Quotations, The Columbia Dictionary of Quotations, The Yale Book of Quotations and The MacMillan Book of Proverbs, Maxims, and Famous Phrases are considered among the most reliable and comprehensive sources. Diaries and calendars also include quotations for entertainment or

inspirational purposes (Bartlett, 2012). Many quotations are routinely incorrect or attributed to the wrong authors, and quotations from obscure or unknown writers are often attributed to far more famous writers. Winston Churchill is famous for many political quotations of uncertain origin and Oscar Wilde to anonymous humorous quotations. Deliberate misquotation is also used though this often goes unnoticed, because the misquotation is better known or better fits a situation. For example, the Star Trek catchphrase "Beam me up, Scotty" did not appear in that form in the original series likewise, the famous Dirty Harry quotation "Are you feeling lucky, punk?" is actually a rewording of the original dialogue: "You've got to ask yourself one question: 'Do I feel lucky?' Well, do you punk"? Knowles, (2006). In all those cases quotations are included to give a glimpse of the writers' personality to make a statement of their belief or to spread views and ideas.

According to Rieber (1991), "Quotation theories are often the last refuge of the semantics when faced with certain kinds of perplexing statements; it is not uncommon to claim that they mean the same as statements in which certain expressions are quoted". Quotation theories have been offered for belief ascriptions, sentences containing proper names, and analysis statements, test detective whether an expression occurs quotationally. The test should help us evaluate these and other quotation theories. According to Iampolski (1999), "Quotation is a fragment of a whole that is de-contextualized and put under the enormous pressure of a secondary unification of an overcoming of its fragmentary character in a new synthesis". The fragment thus finds its new life in a new field of pre-modality and non differentiation. A synthesizing theory should always preexist, because this new synthesis is possible only as an anamnesis as a recollection. And this recollection is connected to a social utopia.

Rieber (1991) has analyzed quotation theories as belief ascriptions, analysis of statements, test detective whether an expression occurs quotationally and the test that help us evaluate these and other quotation theories. Likewise,

Iampolski (1999) views quotation differently he says that quotation is a fragmentary character in a new synthesis, which is a recollection and connected to a social utopia.

Marsh (2006) writes "The issue of a quotation in a source text and its translation is a vexed one for transfer and performer alike". However confronting the function of quotation text and its implied performance in source culture is equally complex quotation might appear an anodyne topic: an accepted moment of borrowing, recognizable or not, or reference for the scholar to trace and illuminate. These movement, usually called inter-textual operate on a number of verbal levels from direct quotation to implied references a number of function in the verbal text they can for example create a relationship between text and other text making contact with a world external to the text and vice versa which can have interpretation however transposing quotation into performance confronts the director and performer with a practical problem but also with theoretical conundrum, quotation for inclusion. Weisgrnher (1961) deals,

Mainly with the literature of past and confines itself to German novelists. He has attached the view of Meyer's book which disregards specific importance of the modern artists attached to quotation, the reason why he used them as well as the way they affect the public.

Meyer stresses the allusiveness and reference value of the quotation and moreover that he usually sticks to more or less literal copies of the original (27).

The use of quotation in modern arts is something paradox at least insofar as 'modern' means 'new' novel 'unusual' 'original' 'experimental' etc. . Roughly speaking, there are two kinds of quotations in 20th century art. Literal quotation, usually brief but often inter connected and continued quotations how

every are not always so accurate and the link between the copy and the original often tends to disappear.

Marsh (2006) views quotation as an implied performance in source culture. He says that quotation is an artificial device that retains close links between verbal text and other text and it is a director and performer with a practical problem.

Weisgrnher (1961) views about quotation is different. He attaches his view with Meyer's book. He stress allusiveness and references value of quotation however quotation is a new, modern, experimental and sticks to more or less of literal copies of the original and how it affects the public.

According to Seymour (1993) paratactic theory itself is not very different from a quotational theory. "Paratactic theory of indirect discourse constitutes a first attempt to account for the opacity of indirect locution while preserving at the same time semantic innocence". The intuition that is expressions occurring in intentional context very often behave as they ordinarily does in other non-intentional contexts. Its interest in this regard lies in part in the way it successfully avoids any recourse to intentional entities and paves the way for a vindication of sentential theories of propositional attitude sentences. Paratactic theory of indirect speech and quotation theory meet the requirement of finitely axiomatized, compositional recursive theory of truth for language and which will be remembered, it involves on hypothesis concerning the logical form of indirect discourse.

2.1.2 Relationship Between Quotation and Literature

Literature is the mirror of the society. A creative writer brings out the inner feelings, emotions, experiences, ideas, and opinions of human being and their life style of the society through writing discipline of the literature. Lazer (1993,p.1) Literature is an art of writing which is the tactful and joyful diction, that expresses not only emotive feelings, options and experiences but also reflects social realities through figurative language and devices. Literature is a

vague term which usually denotes work which belongs to the major genres epic, drama, lyric, novel, short story, ode (Cudden, 1992, p. 505). Similarly, as mentioned in Long (2000, P.7) " It is a curious and prevalent opinion that literature like all arts is a more play of imagination, pleasing enough like a new novel without any serious or practical importance''. Such a way literature can appear as a different discipline of the literature like drama, poem, novel, story etc. writers express their own community's emotions, feelings, ideas, imaginative through the literature writing. In Nepali literature different discipline express different style, situation, and pattern. Likewise, a creative writer brings social realities through literature. The writers also use quotation to gain the knowledge, information and other discipline in the literature. Quotation is also one of the means of communication. It is also a kind of perplexing statement. Quotation is implied performance in the source language and culture, it is a borrowing, recognizable or reference for the scholar's to trace or illuminate. Quotation is the recursive theory of truth for language. It involves hypothesis concerning to the logical form. Quotations are used to support the arguments of the work, to give inspiration, spread knowledge and information to the learners and readers.

2.1.3 Translation

Translation is the process of changing speech or writing from one language to another language. Translation, in general is an effort to express opinions, thoughts and feelings of source language without losing its originality in the target language. For Newmark (1998), "Translation is a cross-cultural transmission between two speech groups and is judged by the degree of gratification / acceptance among the audience of the target language". Raccardi (2002) analyses translation studies from the view point of interpretation studies and examines the way in which translation studies. Translation is a rhetorical and creative task which is more developed. Scholars have deal with the issues of inter-linguistic interpretation. It is quite difficult to trace the exact time of translation was invented, but it is assumed when language evolved in human

civilization. Bell (1991, p.4) defines translation as “an expression in the target language of what has been expressed in the source language preserving semantics and stylistic equivalence”. Newmark (1981, p.7) defines “Translation as craft consisting to attempt to replace a written message and the statement in one language by the same language and or statement in another language”. He co-relates translation with linguistic perspective. According to Bhattarai (2000, p.57) "Two language are always different in various levels so gaps occur in translation. Gaps are natural and inevitable in all translation activities because of the difference between two languages, culture and context .In the words of Neubert (1983) “One words of an source language text and target language word in translation rarely correspond semantically and grammatically hardly ever" .

Thus, in a nutshell translation is a cross- culture transmission. It is an 'art' or 'craft' consisting to attempt message. It is the replacing of message inherent in one language into another language. Translation is a convert activity like a stabilizer between two languages. Translation is not only a mere skill, but it entails knowledge, spirit and context of language and information of entire world. It is also a verification of facts and identifies the mistake of truth, which calls for appropriate language and acceptable usage.

2.1.4 Techniques of Translation

Translation is both bilingual and bicultural activities. The translator gets various problems at linguistic and cultural level, It is very difficult to maintain the equivalence term between SL and TL text. Translating cultural terms is challenging job because cultural words are inherent properties of the community where they are used. Neubert (1983 as cited in Newmark (1981 p.68) states "One word of an SL text and TL text word in the translation rarely correspond semantically and grammatically harderever". One technique used in translating a sort of text may not be adequate to another sort of text. So a variety of text needs a variety of techniques. Translated text

is a product of the implication of different technique. A technique refers to the way of compensation gaps found in translation. Technique is a kind of strategies from which translator can give nearest equivalent message. Selection and application of an appropriate technique depends on the nature of text and partly on the translator's knowledge in selecting them. There are various technique used for translating SLT into TLT. Different scholars have suggested various techniques of translating cultural terms some of them are as follows.

Newmark (1988, p.81-91) has stated the following translating procedure:

- | | |
|------------------------------|-----------------------------------|
| i) Transference | x) Naturalizations |
| ii) Cultural equivalence | xi) Functional equivalence |
| iii) Descriptive equivalence | xii) Synonymy |
| iv) Through translation | xiii) Shifts translation |
| v) Modulation | xiv) Recognized translation |
| vi) Translation | xv) Composition |
| vii) Componential analysis | xvi) Reduce and expansion |
| viii) Paraphrase | xvii) Couplet triplet quadruplets |
| ix) Note additions glasses | |

Nida (1964, p.46) has divided translation procedure into different categories they are technical and organizational. Though, there are a number of techniques and procedures of translating cultural terms, no any single procedure is helpful to produce a perfect translation without gaps some technique of translation are illustrate briefly below:

i) Literal translation

Literal translation is word for word translation. The SL grammatical constitutions are converted to their nearest TL equivalent. Literary translation is defined as "the reflection of artistic reality of original, there can be no absolute reflection, it is always approximate" (Gachechiladze, 1967, p.89, as cited in Bhattarai, 2007, p.5). So literal translation is commonly used technique which search close correspondent of meaning between SLT and TLT for example;

S L (Nepali)	T L (English)
<i>Churot</i>	Cigarette
<i>Danab</i>	Demon

ii) Borrowing

Borrowing is also called transference in which words are taken from source language to target language through translation .It is one of the widely used technique for transmitting the cultural information. Newmark (1988) says "normally names of the people, countries, places, newspapers and streets brands names etc are transferred. Cultural words are often transferring to give color in translation for example;

SL (Nepali)	TL (English)
<i>Telephone</i>	Telephone
<i>Mobile</i>	Mobile

iii) Paraphrasing

It is a means of reducing unknown or unshared to the known or shared transparent. Newmark (1998, p.90) argue "Paraphrasing is an amplification

or explanation of the meaning of segment of the text whether the translators are unable to find out equivalent terms in TL”. For example;

S L (Nepali)	TL (English)
<i>Dulan</i>	procession to the bridegroom
<i>Sadhuwa</i>	a women whose husband is alive

iv) Deletion

In translation deletion refers to the deletion of SL words or express while translating them into TL. Deletion brings the meaning of the items that may be words, phrase and even sentences although it is not taken as procedures in the process of translation. This technique is also used as one of the feature of free translation. For example;

S L (Nepali)	TL (English)
<i>Hadi</i>	--
<i>Gaudan</i>	--

v) Elaboration

It is also addition; elaboration makes the text informative as well as readable. Some terms or words are added in text when some expression in the SLT is left unsaid, the translator intends to convey the supplementary message by appropriate elaboration. Addition is necessary procedure in the translation of the implicit elements of culture. For example

S L (Nepali)	TL (English)
<i>Purnima</i>	The full moon day

vi) Naturalization

This procedure successses transference and adopt SL word to normal pronunciation and then to the normal phonology of TL. For example,

T L (English) S L (Nepali)

China Chin

vii) Claque

Each word morpheme is translated into equivalent to TL terms. It is a kind of borrowing and transliterated which in term are followed by translation.

For example

S L (Nepali) T L (English)

Nadiko tir Riverbank

viii) Couplet-Triplet-Quadruplet

This is the technique in translation which is the combination of couplet triplet quadruplet. It is the combination of two or three procedures respectively for dealing with a single problem. For example

S L (Nepali) *Ritto Doko Dekhnu Puryo*

TL (English) Seeing empty basket (a sign of unfortunate)

2.1.5 Gaps in Translation

When source language has a concept or meaning that the target language lacks, there occurs gaps. It is, simply, absence of concepts. In other words, when there is no correspondence between SL and TL terms, gaps occur in translation. Gaps are also called lacunas, blank spaces, slippages, absences and voids. One of the fundamental reasons for creating gaps in translation is culture which includes

not only material things such as cities, organizations, and schools, but also nonmaterial things such as ideas, customs, family, patterns and conventional beliefs.

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

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

i. Linguistic gap

Every language is unique i.e. no two languages are identical. Each language has its own idiosyncratic patterns – patterns from sound system to sentence levels. Hence, gaps that occur due to differences between two languages are called linguistic gaps. According to Awasthi, et al. (2011, p. 42), “The concept of the linguistic gap can be elaborated on the basis of a famous hypothesis developed by Whorf which is also called Sapir –Whorf hypothesis that is principle of linguistic relativity and determinism”. This hypothesis says that language determines thought and shapes realities. It further argues that our concept is determined by our language i.e. we dissect nature along the line laid down by our native language. Thus, there always exists a conceptual difference between speakers /users of two languages which creates gaps in translation. We can observe linguistic gap at the following levels of language: graphological level, phonological level, lexical/word level and sentence level.

ii Cultural gap

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

iii Extralinguistic gap

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

2.1.6 Translating Words

Translating words can also be called the lexical- level of the study. It is often regarded as one of the basic functional parameters of text. As it is a basic unit, translator encounters words, problems in words before the sentences, a paragraph or text. According to Gentzler (1998, as cited in Bhattarai, 2006, p.33) "The future of the world may depend upon the accurate translation of one word". If one word is translated accurately then it gives the accurate meaning, Neubert (1983). Every language has its own vocabularies which contain different meanings. Denotative is primary or basic meaning which can easily understood even in isolation but connotative or secondary meaning

is associative and it requires some appropriate context or interpretation. Most of the translation difficulties occur in connotative meaning because they are culture specific. Finding of best lexical equivalence is a major aspect of translation. Generally, words are inherent instrument and tools for communication. As human society becomes disable without particular words in particular context, translation cannot be perfect to target its reader without proper translation of words. Neither the words are considered as the ultimate unit nor should we can concentrate on accurate translation. If the translator cannot translate in proper way, the context may lead to mistranslation and wrong form of translation may occur. Syntactic and semantics grammar, meaning, structure and words are in fact interdependent and the integration of two branches of language study is essential for translator. Principle of varying inter-lingual relationship seems effective where it creates problems.

2.1.7 Importance of Translation

Translation is very much important in language teaching and learning. The rapid growth in the development of science and technology, people are realizing a growing need for scientific translation, academic translation, and machine translation every day. Translation plays the vital role to unify our multilingual and multicultural society. Translation is a versatile means of communication in transforming knowledge, truth, ideas and culture. The age of translation is practicing the translation extensively as the most powerful and indispensable vehicle for disseminating knowledge and information. Bhattarai (2000) writes "Without translation the world becomes unable to know of the Vedas, Upanishads and Gita outside the charmed circle of the Brahmins". Highlighting the importance of translation, Butler (1979) writes "English speaking world could have no Greek epics, no Bible, Germany could have no Milton or Wordsworth, Soviet Union no Shakespeare without translation".

According to Bhattarai (2000) the writings of the persecuted suppressed or banned writers like Mayakovski, Soljhenytisn, Rushdie, Taslima Nasrin, Suki,

Dalai Lama could never been available to the contemporary world except in translation. In the words of Eagle and Eagle, (1985.p.2 as cited in Bhattarai, 2007, p.13), this is the age for text to 'translate or die'. Translation is important in political world. Developing concept of global politics is rather impossible without translation. Likewise, Ling (1989, p.259) says “if to translate means to admit new thoughts from foreign source culture into a target culture the very act of translating is a consciousness of diversity in equality” (as cited in Bhattarai, 2007, p.13) It has primarily been a means of communication and an instrument of developing a world culture.

Thus, we can say that the human life is almost impossible and worthless in the absence of translation. We can develop our culture among the multilingual community which further helps to establish peace and harmony, a sense of closeness, beauty and fraternity among the people of different linguistic and cultural background. The greatest contribution of translation is regarded as caviling cosmopolitanism. So, the contribution of translation is to impart to mean the knowledge about a varied world of literature. Translation is also means innovation, innovation in the receiver's language.

2.1.8 An Introduction of the Book 'You Can Win'

'You Can Win' is written by innovative, literary figure Shiva Khera, published by Amitabh Nagpal for Macmillan Publishers India Ltd. in 1998. Shiva Khera is an established writer, the founder of qualified learning system Inc. USA. He is an author, educator, business consultant and successful entrepreneur; he is much sough of the speaker. In the book 'You Can Win' different writers have given their own view and opinions about the book. The writer also inspires and encourages people and making them realize their true potential. Mr. Khera is the author of 16 books including international bestseller 'You Can Win', which has sold over 2.5 million copies in 16 languages. His other book 'You Can Sell' has hit the bestsellers list. This book is about the collection of different topics and a step tools for the top achievers. This book includes the collection of

different writer's quotations to grasp the knowledge and to argue for their statement by the help of examples. The book shows that what are the things that bring the people backward and how should we turn the weakness into the strength to build the development of mutual respect with the people around us. It also help to get accomplish more by removing the barrier. The trade mark of this book is "Winners don't do different things, they do things differently". Khera (1998, p. 290).

Especially, this book gives the knowledge and inspires the people how to get success in life. This book is not for only literate people but for all of them who wants to become success in life. A book 'You Can Win' a master piece creation is awarded with 'The Round Table International' and 'The Lion International'. The people who take this book as a guide or morale can achieve progress in future. To be precise, the book is a real treasure that consists of several invaluable messages to all the readers and writers, as the creator of such book is an outstanding literary figure.

2.2 Review of Related Empirical Literature

Each and every research work requires the knowledge of previous background to obtain the targeted objectives and to validate the study. Here, this section is an attempt to review the related studies, articles and reports. Some of the old theses have been reviewed considering them as related literature and also as evidence to the present study.

Bhandari (2007) has carried out a research work on "A Study of Techniques and Gaps of Translation of Cultural Terms: A Case of the Novel Bassain." The main objectives of the study were to identify the Nepali cultural terms used in the novel and to find out the techniques used in translation and to point out the gaps. The data for the research were collected from the secondary sources only. Total 200 cultural terms were selected using purposive non- random sampling procedure. He has tried to find out five different categories of cultural terms.

His study shows that eight different techniques are used in translating cultural terms. Among them literal translation is the most widely used technique i.e. 23.73% and definition is the least one i.e. 1.31%.

Likewise, Bhandari (2008) carried out a research on “Techniques and Gaps of Translation of Cultural Terms: A Case of Novel Rupmati.” The objectives of his study were to find out the techniques of translation and the frequency of different techniques of translated version of novel and to point out the gaps. The data for his research were collected from the secondary sources. Total 250 words were selected using non-random judgmental sampling procedure. Only the observation was used as tool for data collection. The collected data were analyzed under three main headings which are- classification of cultural terms into five categories, techniques in translation of cultural terms and gaps in translation. He has found eight techniques used in translating cultural terms within five categories. He has concluded that literal translation is most widely used technique i.e. 24.43% and back translation is the least used technique i.e. 2.11% to translate cultural terms.

Chaudhary (2011) carried out his research on “Techniques in translation of cultural terms: A Case of Novel ‘Mother’.” The objectives of the research were to find out the techniques and their frequency employed in translating English cultural words into Nepali version of the novel ‘Mother’. The data were collected from the secondary sources only. Total 150 terms were selected using purposive non-random sampling procedure. The tool he used for data collection was observation. He has identified one hundred and fifty cultural terms and grouped them under five different categories. The collected data were analyzed under three main headings. They are classification of the cultural terms into five categories, techniques used in translation of cultural terms and technique-wise and category-wise comparison of statistical results. Ten different techniques were employed in translation such cultural terms. He examined that among the translated terms literal translation had the highest frequency i.e. 23.33% and blending had the lowest i.e. 1.33% to translate cultural terms.

Tamang (2012) completed a research work on “Techniques in Translation of Cultural Terms: A Case of Novel SIDDHARTHA” The objectives of the research were to find out the techniques and their frequency employed in translating English cultural words into Nepali version of the novel ‘Siddhartha’ and to suggest some pedagogical implications. The data were collected from the secondary sources only. Total 150 terms were selected using purposive non-random sampling procedure. Observation was used for data collection from the translated version of the novel. The collected data were analyzed under three main headings which are- classification of cultural terms into five categories, techniques used in translation of cultural terms and technique-wise and category-wise comparison of statistical results. He found out ten different techniques were employed in translating cultural terms. Among the translated terms literal translation (14.33) had the highest frequency and blending (0.67) had the lowest. Among different techniques literal, substitution, addition, claque, deletion and sense translation were the common in cultural categories. He also examined in few cases, lack of knowledge in proper selection, editing and proof reading were prevailing problems.

Bhattarai (2012) carried out a research work on the title “The techniques and gaps in translation of cultural terms: A case of Muna-Madan”. The objectives of this study were to identify the nepali cultural terms used in Muna – Madan and their equivalents in English translation and to find out the techniques employed in the translation of Nepali cultural terms into English version and Point out the gaps in translation process. The data were collected from the secondary sources only. Total 100 cultural terms were selected using purposive non-random sampling procedure from the original Nepali version, along with their translated version of Muna- Madan. The tool she used for data collection was observation. The finding of the study showed that nine different techniques have been employed in translating culture terms such as literal, transference / borrowing, blending, addition, deletion, claque, substitution, reduction and sense translation. Similarly, this study showed that in some cases the terms are

transferred without any notes and definition. In the TL text, there exist gaps. The readers who have no knowledge of SL cannot get idea from such translation.

Apart from these research, some more research have been carried out to find gaps in translation of technical text, literary text on different topics, but no research has been done relating to the translation of quotation . So, this is first research related to translation of quotation.

2.3 Implication of the Review for the Study

Through the intensive study of the aforementioned and other related literature, I pinpointed the fact that previous research missed the investigation on the translation of quotation. Thus, the review of the related literature made me feel the need to carry out this study. At the same time, after reviewing all those research works, I developed a concept on research process and methodological tools which are very beneficial to my research work.

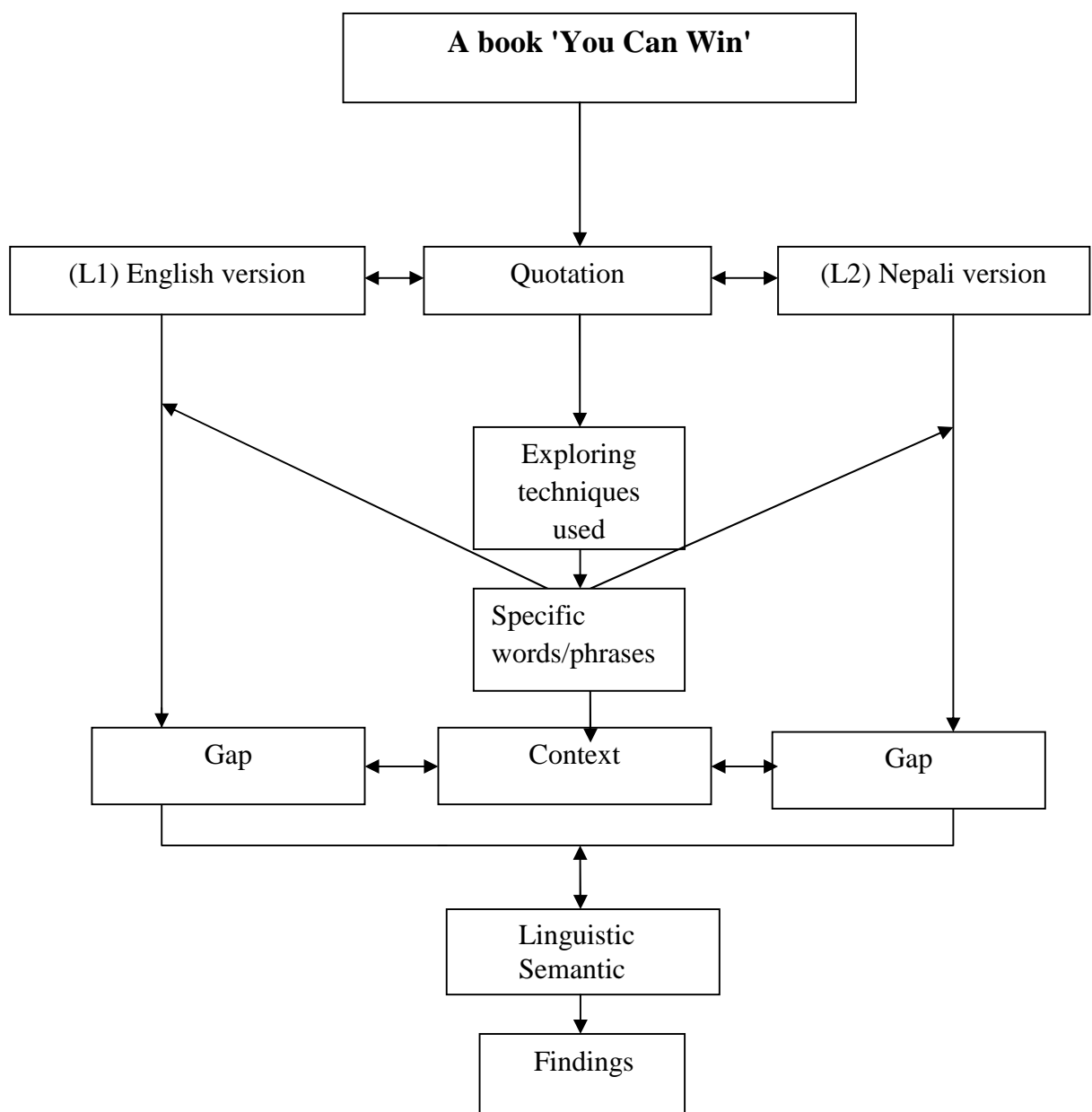
All the above Bhandari (2007), Bhandari (2008), Chaudhary (2011), Bhattarai (2012) and Tamang (2012) research had been carried out to find translation techniques employed and gaps existed in technical and non technical terms. All researchers had used different techniques as literal, translation, hybrid formation, paraphrasing, deletion etc. to translate those lexical and cultural terms in target language. They found out that literal translation had been widely used and deletion was least used procedure of translation. They concluded that there existed a number of gaps between English and Nepali words and vice versa. Hence, after reviewing those various researches and books of Bell (1991), Catford (1965), Bhattarai (2000) etc. provided me a lot of knowledge about translation techniques and concept on gaps.

Hence, this present study tried to find out techniques and gaps in translated text. Therefore, this research work is different from aforementioned research in

the sense that it has uncovered the techniques that were used in the translation of quotation.

2.4 Conceptual Framework

For the systematic completion of this research study, the researcher followed the following conceptual framework.



CHAPTER THREE

METHODS AND PROCEDURES OF THE STUDY

The following methodology was adopted to fulfill the above objectives:

3.1 Design of the Study

A research design is a difficult task for the researcher, but it is a procedural plan of doing the research which conducted other topic as well. This research will be doing through the survey research design. Survey research is a superficial research which studies an issue or phenomenon. It is commonly used method of investigation in education research. This research is considered as new technique that gathers data on a one shot basic and is taken as economical efficient. It represents a wide range of target population. Survey is identifying principal about the sample design, data collection instruments, statistical adjustment of data and data Processing. According to Nunan (1992, p.140) "The main purpose of a survey is to obtain a snapshot of conditions, attitudes and event at a single point of time". Surveys are widely used for collecting data in most of the areas of social inquiry, from Politics to sociology, from linguistics to literature. Typically, surveys gather data at a particular point in time with the intention of describing the nature of existing conditions can be compared, or determining the relationships that exists between specific events. The purpose of survey research is to find out public opinion on certain issues to assess certain education program, to find behavior of different professional activity. Survey is always done in a natural setting, so that I will select survey research design because it provides me and authentic and reliable data through this design of study. It helps me to translate the quotation of the book into the Nepali and gain the opinions of literary learners towards English quotations.

According to Nunan (2008, p. 141) there are some steps while carrying out a survey research are follows;

-) Define objectives
-) Identify target population
-) Literature review
-) Determine sample.
-) Identity survey instruments
-) Design survey procedures
-) Identify analytical procedures
-) Determine reporting procedures

So, this research will follow the above process and support to complete my research using the related sampling procedure, source and tools for solving the problems. As the research is based on the secondary source, so the study was surveyed on 40 quotations of the book 'You Can Win'.

3.2 Population of the Study

The population of the study was all the quotations of the book among them only 40 quotations were selected for the study.

3.3 Sampling Procedures

In this research work, I selected the book 'You Can Win' from the original English version and Nepali version. 40 quotations were selected from the original version of the book. Those quotations were selected by using purposive non random sampling procedure.

3.4 Data Collection Tools

Tools are essential elements for the research. For this study I used checklist and gaps were used as the tools for data collection. I read and re-read both English and Nepali version of the book 'You Can Win' to get the required information.

3.5 Data Collection Procedure

For the collection of data, I followed the following procedure:

- a) At first, I collected both English and Nepali version of the book 'You Can Win' written by Shiva Khera and translated version by the same author.
- b) I read and re-read the collected both version of the book more than three times.
- c) I found out the quotation given in the book and noted them in the diary.
- d) I identified the quotation and transliterated them into roman script.
- e) Different techniques were used to translate the quotation.
- f) I made a list of the quotation and analyzed them to get the gist of it.

3.6 Data Analysis and Interpretation Procedure

The collected data were analyzed in terms of translation techniques, semantic and linguistic gaps which had been occurred in the translated quotation.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF RESULTS

4.1 Analysis of Data and Interpretation of the Results

This section deals with the analysis of data and interpretation of the results. This study was limited to the both version of the book “You Can Win”. 40 quotations were taken from the selected English version of the book “You Can Win” and its equivalent terms from the Nepali version of the same book. In order to fulfill the objectives of the study, those selected quotations were analyzed in terms of techniques employed and gaps that occurred in terms of semantics and linguistics.

4.1.1 Techniques Used in the Translation of Quotation

Techniques of translation include those ways or procedures which are used by the translator while translating the SL Text into TL text. The translator use different types of techniques or two or three techniques at the same time to correspond the meaning between SL and TL text. Techniques employed by the translator while translating the SL quotations into TL texts are given below:

Table No. 1

Holistic Presentation of Quotation

S. N.	SL	TL	Techniques Used
1	Winners don't do different things, they do things differently. - Shiv Khera (p. 290)	<i>Jitnele chhuttai kam hoina harek kam chhuttai dhandle garchha.</i> - Siva Khera (p.326)	Literal
2	The greatest discovery of my generation is that	<i>Manchhele afno dristikon badlera jivanlai</i>	Couplet (Deletion +

	<p>human beings can alter their lives by altering their attitudes of mind.</p> <p>- William James (p. 2)</p>	<p><i>sakaratomak disatira modna sakchha.</i></p> <p>- <i>Wiliyam Jems (p. 2)</i></p>	<p>Addition)</p>
3	<p>Dreams are a dime a dozen ...it's their execution that counts.</p> <p>- Theodore Roosevelt (p. 14)</p>	<p><i>Sapana ta darjano hunchha. Tiniharulai karyananwayanma kasari leyainchha. Teyo chahi mahatwapurna pakchha ho.</i></p> <p>- <i>Theodor Rusvelt (p. 15)</i></p>	<p>Couplet (Literal + Paraphrasing)</p>
4	<p>Never leave till tomorrow, which you can do today.</p> <p>- Benjamin Franklin (p. 22)</p>	<p><i>Jun kam tapai ajai garna saknuhunchha teyaslai bholiko lagi kahileyai nasachnos.</i></p> <p>- <i>Benjamin Franklin (p. 25)</i></p>	<p>Literal</p>
5	<p>If you think education is expensive, try ignorance.</p> <p>- Derek Bok (p. 25)</p>	<p><i>Siksha mahago mananeharukalagi agyani banirakhnu bahek arko bikalp chaina.</i></p> <p>- <i>Derek Bok (p. 29)</i></p>	<p>Compensation</p>
6	<p>Whatever the mind of man can conceive and believe, the mind can achieve.</p> <p>- Napoleon Hill (p. 59)</p>	<p><i>Manchheko dimagle jeje sochera junjun kurama viswas garna sakachha bastabmai paunsakchha.</i></p> <p>- <i>Nepoliyan Hil (p. 67)</i></p>	<p>Literal</p>
7	<p>Try not to become a success, but rather try to</p>	<p><i>Safal hune kosismatrai nagara, baru mulyama</i></p>	<p>Literal</p>

	become a man of value. - Albert Einstein (p. 60)	<i>adharit jivan bachne prayas gara.</i> - <i>Albart Ainstain (p.68)</i>	
8	Life is like a ten-speed bicycle. Most of us have gears we never use. - Charles Schultz (p. 82)	<i><u>Jivan das wata giyar</u> vayeko saikaljastai ho.</i> <i>Hami madhye dheraile aafusang vayeka giyarharuko upyog gardaina.</i> - <i>Charlas Skuj (p. 92)</i>	Literal
9	A man is a hero not because he is braver than anyone else, but because he is brave for ten minutes longer. - Ralph Waldo Emerson (p. 84)	<i>kunai manchhe aruvanda <u>bahadur</u> vayekaile naayak (hero) banaine haina.</i> <i>Afno bahadurilai arule vanda das minat badhi tikaunsaknale u naayak banchha.</i> - <i>Ralf Waldo Imarsan (p.95)</i>	Literal
10	Everyone has a will to win but very few have the will to prepare to win. - Vince Lombardi (p.93)	<i><u>Bijayi banne ikchha ta</u> harekma nai hunchha tar teyesko tayariko ikchha ra <u>lagan</u> vane kamai maanchhe ma maatra huchha.</i> - <i>Vinsa Lombardi (p.104)</i>	Couplet (Literal + Addition)
11	Great minds have purposes, others have wishes.	<i><u>Mahan mastiska sanga</u> udesya hunchha, aru manchhema <u>kebal</u> ikchha</i>	Couplet (Literal + Addition)

	- Washington Irving (p.104)	<i>hunchha.</i> - <i>Wasingtan Irving</i> (p.117)	
12	I am looking for a lot of men with an infinite capacity for not knowing what cannot be done. - Henry Ford (p.151)	<i>Ma <u>asimit chhamtabala</u> kehi maanchheharuko khojima chhu. Tiniharu jasle garna nsakine pani kehi hunchha. Teyo thahai payeka chhainan.</i> - <i>Henri Ford</i> (p.159)	Literal
13	Associate yourself with people of good quality if you esteem your reputation, for it is better to be alone than to be in bad company. - George Washington (p.154)	<i>Afno pratisthalai mahatwa dinuhunchha vane <u>gunwan bekti ko</u> sangat garnos. <u>Kharab sangat</u> ma rahnuvanda ta eklai rahnu nai bes hunchha.</i> - <i>Jarj Wasingtan</i> (p.173)	Literal
14	No one can make you feel inferior without your permission. - Eleanor Roosevelt (p.157)	<i>Afu thik thauma uvinos, <u>tesovaye</u> tapailai kasaile pani sano banauna sakdain.</i> - <i>Ilinor Rusvelt</i> (p.176)	Expansion
15	It is one of the most beautiful compensation of life that no man can sincerely try to help	<i>Aruprati gareko <u>valai</u>, jivanko sabaivanda sundar chhatipruti (compensation) banera,</i>	Compensation

	<p>another without helping himself.</p> <p>- Ralph Waldo Emerson (p.168)</p>	<p><i>kunaina kunai din aichhadchha.</i></p> <p>- <i>Ralf Waldo Imarsan (p.189)</i></p>	
16	<p>He who would learn to fly one day must first learn to stand and walk and run...</p> <p>- Friederich Nietzsche (p.178)</p>	<p><i><u>kasailai udana sikaunu chha vane pahila uslai uvina sikau . teyaspachhi hidana ra daudina pani usle janna abasyak chha.</u></i></p> <p>- <i>Frederik Niche (p.200)</i></p>	Expansion
17	<p>An open ear is the only believable sign of an open heart.</p> <p>- David Augsburgger (p.189)</p>	<p><i>Udar hridayko ekmatra biswasniya lakchhan khula kan hunu ho.</i></p> <p>- <i>Devid Agasbargar (p.212)</i></p>	Literal
18	<p>Nothing great is ever achieved without enthusiasm.</p> <p>- Ralph Waldo Imarsan (p.190)</p>	<p><i>Utsaha bina kahilai kunai mahan uplabdhi vayeko chhaina.</i></p> <p>- <i>Ralf Waldo Imarsan (p.213)</i></p>	Literal
19	<p>The biggest disease today is not leprosy or tuberculosis but rather the feeling of being unwanted.</p> <p>- Mother Teresa (p.191)</p>	<p><i>Bartman jamanako bivats satru chhayrog navayer afulai anabsyak thanne vavna ho.</i></p> <p>- <i>Madar Teresa (p.214)</i></p>	Couplet (Literal + Deletion)
20	<p>Forgive the other person but don't forget their</p>	<p><i>kasailai maf ta gar usko nam vane nabirsa.</i></p>	Literal

	name. - John Kennedy (p.203)	- <i>Jon Kenedi</i> (p.228)	
21	Rudeness is the weak man's imitation of strength. - Eric Hoffer (p.213)	<u><i>Rukhopan kamjor manchheko vrampurna sakti ho.</i></u> - <i>Irik Hofar</i> (p.239)	Literal
22	We are what we repeatedly do. Excellence is not an act, but a habit. - Aristotle (p.224)	<u><i>Hami tehi hau jun lagataar arthat feriferi tehi garchhau. sarbasrestta kebal euta kam haina teyo ta bani ho.</i></u> - <i>Eristotle</i> (p.252)	Literal
23	An ounce of action is worth a ton of theory. - Friedrich Engels (p.239)	<u><i>Ek tan sidhantvanda aunsvar kam nai badhi mulyawan hunchha.</i></u> - <i>Frederik Igalsa</i> (p.269)	Literal
24	One reason that I don't drink is that I want to know when I am having a good time. - Lady Astor (p.36)	<u><i>Maile raksi napiunuko eutai karan chha. Purna anandsang ma afule bitairaheko samay kun ho? Teyo maile thaha paunuchha.</i></u> - <i>Ledi Astor</i> (p.42)	Literal
25	You may be disappointed if you fail, but you will be doomed	<u><i>Asafal</i></u> <i>vayema yati ho niras bannu hola. Tara kosise garnu vayena vane</i>	Literal

	if you don't try. - Beverley Sills (p.41)	<i>ta tapaiko, barbadi nai hunechha.</i> - <i>Bivarli Silsa (p.48)</i>	
26	There are some defeats more triumphant than victories. - Michel de Montaigne (p.282)	<i>kehi <u>harharu</u> jitka <u>khatvanda</u> badhi ulasmay (triumphant) hunchhan.</i> - <i>Maikel di Montagni (p.317)</i>	Couplet (Literal + Addition)
27	Our task now is not to fix the blame for the past, but fix the course for the future. - John F. Kennedy (p.258)	<i><u>Hamro ahileko kam</u> <u>bigatlai dos dinu hain.</u> <u>Ahileko uchit kam vanekai</u> <u>vabisyako bato taya</u> <u>garnu ho.</u></i> - <i>Jon F. Kenedi (p.290)</i>	Couplet (Literal + Addition)
28	If you work for a man, for heaven's sake work for him - Kim Hubbard (p.73)	<i><u>Tapai kasaika lagi kam</u> <u>gardai hunchha?</u> <u>Tesovaye iswar arthat</u> <u>uskai lagi imandarpurwak</u> <u>garnos.</u></i> - <i>Kim Hubard (p.82)</i>	Couplet (Literal + Compensation)
29	The first duty of a university is to teach wisdom, not trade; character, not technicalities. - Winston Churchill (p.27)	<i><u>Viswavidyalayko pahilo</u> <u>jimmebari vanekai pragik</u> <u>gyan diyera charitrako</u> <u>nirmanma saghaunu ho.</u> <u>Beparka paksha ra</u> <u>prabidhi sambandhi</u> <u>siksha dinamai aljhinu</u></i>	Expansion

		<u>thik hoina.</u> - Winstan Churchil (p.31)	
30	If you are going to change your life, you need to start immediately. - William James (p.40)	<u>Jivan badalne sochma</u> <u>hunuhunchha vane</u> <u>turantai suru garnos.</u> - Wiliyam Jems (p.46)	Couplet (Literal + Reduction)
31	If you really want to succeed, form the habit of doing things that failures don't like to do - Anonymous (p.47)	<u>Tapai vastabmai afu safal</u> <u>huna chahanuhunchha?</u> <u>Tesovaye ti kamma bani</u> <u>basalnos jun asafal</u> <u>manchheharu garnai</u> <u>chahdainan.</u> - Agayat (p.53)	Literal
32	A duty which becomes a desire will ultimately become a delight. - George Gritter (p.63)	<u>Jimmebari ikchha</u> <u>bananthalyo vane</u> <u>pachhipachhi gayer teyo</u> <u>nai prasanta</u> <u>bananpugchha.</u> - Jarj Gritar (p.71)	Literal
33	The only limit to our realization of tomorrow will be our doubts of today - Franklin D. Roosevelt (p.82)	<u>Volika upalabdhilai simit</u> <u>garne ekmatra badha</u> <u>vanekai aja garine shanka</u> <u>ho.</u> - Franklin D. Rusvelt (p.92)	Couplet (Literal + Substitution)
34	While one person hesitates because he feels	<u>Euta bekati, hinva</u> <u>karante surusuruma ta</u>	Triplet (Literal + Expansion +

	<p>inferior, the other is busy making mistakes and becoming superior.</p> <p>- Henry C. Link (p.96)</p>	<p><i>sangkoch manane galati garchha. <u>Dosaro galti garnelai sangkoch mandaina, karan teyahi hinvavna hunchha. <u>Yestai sringkhala le ekdin ua thechar nai bananpugachha.</u></u></i></p> <p>- Henri C. Link (p.108)</p>	Contextual)
35	<p>You have a choice in life: you can either pay the price of discipline or regret</p> <p>- Tim Connor (p.99)</p>	<p><i>Ki <u>anusasan ki paschatap?</u> Jivanma tapaille yimadhayeko euta vikalpalai rojanai parnai hunchha.</i></p> <p>- Tim konor (p.110)</p>	Literal
36	<p>Success is 99 percent failure</p> <p>- Soichiro Honda (p.142)</p>	<p><i>Safaltama 99 pratisat, asafalta <u>samahit hunchha.</u></i></p> <p>- Sochiro Honda (p.159)</p>	Expansion
37	<p>Parents spend an average of 15 minutes a week in “meaningful dialog” with their children - children who are left to glean whatever values they can from peers and TV.</p> <p>- Journal of the American Family Association (p.146)</p>	<p><i>Santansanga sarthak kurakanima <u>matapitaharu</u> haptama jammajammi pandhra minat kharchanchhan baki aru samayalai bachabachile sathisangat ra tivijasta anek bastusang bitaunuparchha. <u>Yaskramma jejasto naitik/ anaitik mulya</u></i></p>	Couplet (Literal + Paraphrasing)

		<p><u>sangalinchan tinaile</u> <u>uniharuko bata tai</u> <u>hunchha.</u></p> <p>- <i>Jornal af da American Family esosiyesan. (p.163)</i></p>	
38	<p>I will pay more for the ability to deal with people than for any other ability under the sun.</p> <p>- John D. Rockefeller (p.166)</p>	<p><u>Sansarma anyako</u> <u>tulnama ma</u> <i>manchheharusang beyabhar garne kshamtako lagi badhi mulya tirchhu.</i></p> <p>- <i>Jon Di Rokfelar (p.186)</i></p>	Expansion
39	<p>Make no little plans, they have no magic to stir men's blood... Make big plans, aim high in hope and work.</p> <p>- Daniel H. Burnham (p.152)</p>	<p><i>Sa-sana yojana nabanaunos; <u>teyastama ta manchheko ragat tataun saknei jadu niskadain.</u></i></p> <p><i>Vishal yojanaharu rachanos, asha ra utsahalei udesaya prati aghi badhirakhnos.</i></p> <p>- <i>Daniyal Ech Barnham (p.284)</i></p>	Compensation
40	<p>A nation is held together by shared beliefs and shared attitudes. That is what enables them to rise above the conflicts that plague any society. That is what gives a nation its</p>	<p><i>Kunai pani <u>rasta</u> sajha <u>viswas</u> ra sajha <u>dristikon</u> bat sanghit vayeko hunchha. Yehi dharnale nai teyahaka nagrikharu samaj lai badha parne dowandharubat mathi</i></p>	Literal

	<p>tone, its fiber, its integrity, its moral style, its capacity to endure.</p> <p>- John Gardner (p.286)</p>	<p><i>uthachhan. Yasailai rastra lai usako <u>abaj</u>, <u>sanrakshan, nistha, naitik</u> <u>sowarup ra dhairya</u> dinchha.</i></p> <p>- Jon Gardnar (p.321)</p>	
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The above data shows that translator has used all together 11 techniques; literal, couplet, addition, deletion, paraphrasing, compensation, expansion, reduction, triplet, contextual and substitution of translation to translate the English quotations found in the book “You Can Win” into Nepali language. Each of the employed translation techniques followed by analysis and the context used along with their examples are presented below:

4.1.1.1 Literal Translation

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

Table No. 2

Literal Translation in the Quotation

S. N.	SL	TL
1	<p>Winners don't do different things, they do things differently.</p> <p>- Shiv Khera (p. 290)</p>	<p><i>Jitnele chhuttai kam hoina harek kam chhuttai dhangle garchha.</i></p> <p>- Siva Khera (C. page)</p>
2	<p>Never leave till tomorrow, which you can do today.</p> <p>- Benjamin Franklin (p. 22)</p>	<p><i>Jun kam tapai <u>ajai</u> garna saknuhunchha teyaslai <u>bholiko</u> lagi kahileyai nasachnos.</i></p> <p>- Benjamin Franklin (p. 25)</p>
3	<p>Whatever the mind of man can conceive and believe, the mind can achieve.</p> <p>- Napoleon Hill (p. 59)</p>	<p><i>Manchheko <u>dimagle</u> jeje sochera junjun kurama <u>viswas</u> garna sakachha bastabmai paunsakchha.</i></p> <p>- Nepoliyan Hil (p. 67)</p>
4	<p>Try not to become a success, but rather try to become a man of value.</p> <p>- Albert Einstein (p. 60)</p>	<p><i>Safal hune kosismatrai nagara, baru mulyama adharit jivan bachne prayas gara.</i></p> <p>- Albart Ainstain (p.68)</p>
5	<p>Life is like a ten-speed bicycle. Most of us have gears we never use.</p> <p>- Charles Schultz (p. 82)</p>	<p><i>Jivan das wata giyar vayeko <u>saikaljastai</u> ho. Hami madhye dheraile aafusang vayeka giyarharuko upyog gardaina.</i></p> <p>- Charlas Skuj (p. 92)</p>
6	<p>A man is a hero not because he is braver than anyone else, but because he is brave for ten minutes longer.</p> <p>- Ralph Waldo Emerson (p.</p>	<p><i>kunai manchhe aruvanda <u>bahadur</u> vayekaile naayak (hero) banaine haina. Afno bahadurilai arule vanda das minat badhi tikaunsaknale u naayak banchha.</i></p>

	84)	- <i>Ralf Waldo Imarsan (p.95)</i>
7	An ounce of action is worth a ton of theory. - Friedrich Engels (p.239)	<i>Ek tan sidhantvanda aunsvar kam nai badhi mulyawan hunchha.</i> - <i>Frederik Igalsa (p.269)</i>
8	I am looking for a lot of men with an infinite capacity for not knowing what cannot be done. - Henry Ford (p.151)	<i>Ma <u>asimit chhamtabala</u> kehi maanchheharuko khojima chhu. Tiniharu jasle garna nsakine pani kehi hunchha. Teyo thahai payeka chhainan.</i> - <i>Henri Ford (p.159)</i>
9	Associate yourself with people of good quality if you esteem your reputation, for it is better to be alone than to be in bad company. - George Washington (p.154)	<i>Afno pratisthalai mahatwa dinuhunchha vane <u>gunwan bekti</u> ko sangat garnos. <u>Kharab sangat</u> ma rahnuvanda ta eklai rahnu nai bes hunchha.</i> - <i>Jarj Wasington (p.173)</i>
10	An open ear is the only believable sign of an open heart. - David Augsburgar (p.189)	<i>Udar hirdayko ekmatra biswasniya lakchhan <u>khula kan</u> hunu ho.</i> - <i>Devid Agasbargar (p.212)</i>
11	Nothing great is ever achieved without enthusiasm. - Ralph Waldo Imarsan (p.190)	<i><u>Utsaha</u> bina kahilai kunai <u>mahan</u> uplabdhi vayeko chhaina.</i> - <i>Ralf Waldo Imarsan (p.213)</i>
12	Forgive the other person but don't forget their name. - John Kennedy (p.203)	<i>kasailai maf ta gar <u>usko nam vane</u> nabirsa.</i> - <i>Jon Kenedi (p.228)</i>

13	Rudeness is the weak man's imitation of strength. - Eric Hoffer (p.213)	<i><u>Rukhopan kamjor manchheko vrampurna sakti ho.</u></i> - <i>Irik Hofar (p.239)</i>
14	We are what we repeatedly do. Excellence is not an act, but a habit. - Aristotle (p.224)	<i><u>Hami tehi hau jun lagataar arthat feriferi tehi garchhau. sarbasrestta kebal euta kam haina teyo ta bani ho.</u></i> - <i>Eristotle (p.252)</i>
15	One reason that I don't drink is that I want to know when I am having a good time. - Lady Astor (p.36)	<i><u>Maile raksi napiunuko eutai karan chha. Purna anandsang ma afule bitairaheko samay kun ho? Teyo maile thaha paunuchha.</u></i> - <i>Ledi Astor (p.42)</i>
16	You may be disappointed if you fail, but you will be doomed if you don't try. - Beverley Sills (p.41)	<i><u>Asafal vayema yati ho niras bannu hola. Tara kosise garnu vayena vane ta tapaiko, barbadi nai hunechha.</u></i> - <i>Bivarli Silsa (p.48)</i>
17	If you really want to succeed, form the habit of doing things that failures don't like to do - Anonymous (p.47)	<i><u>Tapai vastabmai afu safal huna chahanuhunchha? Tesovaye ti kamma bani basalnos jun asafal manchheharu garnai chahdainan.</u></i> - <i>Agayat (p.53)</i>
18	A duty which becomes a desire will ultimately become a delight. - George Gritter (p.63)	<i><u>Jimmebari ikchha bananthalyo vane pachhipachhi gayer teyo nai prasanta bananpugchha.</u></i> - <i>Jarj Gritar (p.71)</i>
19	You have a choice in life: you can either pay the price of discipline or regret	<i><u>Ki anusasan ki paschatap? Jivanma tapaile yimadhayeko euta vikalpalai rojanai parnai hunchha.</u></i>

	- Tim Connor (p.99)	- Tim konor (p.110)
20	A nation is held together by shared beliefs and shared attitudes. That is what enables them to rise above the conflicts that plague any society. That is what gives a nation its tone, its fiber, its integrity, its moral style, its capacity to endure. - John Gardner (p.286)	<i>Kunai pani <u>ra</u> <u>sajha</u> <u>viswas</u> <u>ra</u> <u>sajha</u> <u>dristikon</u> bat sangthit vayeko hunchha. Yehi dharnale nai teyahaka nagrikharu samaj lai badha parne dowandharubat mathi uthachhan. Yasailai rastra lai usako <u>abaj</u>, <u>sanrakshan</u>, <u>nistha</u>, <u>naitik</u> <u>sowarup</u> <u>ra</u> <u>dhairya</u> <u>dinchha</u>.</i> - Jon Gardnar (p.321)

The SL quotation *winners don't do different things, they do things differently* is translated as *jitnele chhuttai kam hoina harek kam chhuttai dhangle garchha*. Here, the translator has preserved linguistic meaning of source text in TL text. Such type of translation is source orientated translation.

Likewise, the SL quotation *never leave till tomorrow, which you can do today* is translated as *jun kam tapai ajai garna saknuhunchha teyaslai bholiko lagi kahileyai nasachnos*. Here, the translated quotation follows the structure of the source text but it is simply changed according to the rules or pattern of the target language.

In the same way, the SL quotation *whatever the mind of man can conceive and believe, the mind can achieve* is translated as *manchheko dimagle jeje sochera junjun kurama viswas garna sakachha bastabmai paunsakchha* in Nepali. Here, too, linguistic meaning as well as structure or form of SL text is followed. Each of the SL terms is translated in its Nepali equivalents. For example, *whatever* – *jeje*, *mind of man* - *manchheko dimagle*, *believe* – *viswas*, and so on.

Likewise, the SL quotation *try not to become a success, but rather try to become a man of value* is translated as *safal hune kosimatrai nagara, baru*

mulyama adharit jivan bachne prayas gara. Here, too, TL quotation is close and faithful to SL quotation. The SL expression *try not to become a success* is translated as *safal hune kosismatrai nagara* which follows linguistic structure of SL expression with semantic content.

In the same way, the SL quotation *a man is a hero not because he is braver than anyone else, but because he is brave for ten minutes longer* is translated as *kunai manchhe aruvanda bahadur vayekaile naayak (hero) banaine haina. Afno bahadurilai arule vanda das minat badhi tikaunsaknale u naayak banchha.* Here, too, TL quotation is very closely captured the semantic meaning of SL text. Moreover, translated quotation proves loyal and faithful to the SL quotation. For example, *hero* is translated as *nayak*, *brave* is as *bahadur* and *man* as *manchhe*.

Likewise, the SL quotation *nothing great is ever achieved without enthusiasm* is translated as *utsaha bina kahilai kunai mahan uplabdhi vayeko chhaina.* Here, TL quotation reflects the linguistic meaning of original text very clearly. Moreover, translated quotation has followed the structure pattern of SL text with the rules of TL text.

In the same way, the SL quotation *forgive the other person but don't forget their name* is translated as *kasailai maf ta gar usko nam vane nabirsa.* Here, the translated quotation is literally translated from SL text preserving linguistic, semantic, structure and quality of faithfulness in the translation process.

Likewise, the SL quotation *you have a choice in life: you can either pay the price of discipline or regret* is translated as *ki anusasan ki paschatap? Jivanma tapaille yimadhayeko euta vikalpalai rojanai parnai hunchha.* Here, each of the SL term is translated into its Nepali equivalent terms. Linguistic meaning and structure pattern is also maintained in the translated quotation.

4.1.1.2 Couplet Translation

Couplet is also one of the techniques of translation. It simply combines two translation procedures for the translation of a single issue. Following quotations have been translated using this technique:

Table No. 3

Couplet Translation in the Quotation

S. N.	SL	TL
1	The greatest discovery of my generation is that human beings can alter their lives by altering their attitudes of mind. - William James (p. 2)	<i>Manchhele afno dristikon badlera jivanlai <u>sakaratomak disatira modna sakchha.</u></i> - <i>Wiliyam Jems (p. 2)</i>
2	Dreams are a dime a dozen ...it's their execution that counts. - Theodore Roosevelt (p. 14)	<i><u>Sapana ta darjano hunchha.</u></i> <i><u>Tiniharulai karyananwayanma kasari leyainchha. Teyo chahi mahatwapurna pakchha ho.</u></i> - <i>Theodor Rusvelt (p. 15)</i>
3	There are some defeats more triumphant than victories. - Michel de Montaigne (p.282)	<i>kehi <u>harharu jitka khatvanda badhi ulasmay (triumphant) hunchhan.</u></i> - <i>Maikel di Montagni (p.317)</i>
4	The biggest disease today is not leprosy or tuberculosis but rather the feeling of being unwanted. - Mother Teresa (p.191)	<i>Bartman jamanako <u>bivats satru chhayrog navayer afulai anabsyak thanne vavna ho.</u></i> - <i>Madar Teresa (p.214)</i>
5	Our task now is not to fix the	<i><u>Hamro ahileko kam bigatlai dos</u></i>

	<p>blame for the past, but fix the course for the future.</p> <p>- John F. Kennedy (p.258)</p>	<p><i>dinu hain. Ahileko <u>uchit kam vanekai vabisyako bato taya garnu ho.</u></i></p> <p>- <i>Jon F. Kenedi (p.90)</i></p>
6	<p>If you work for a man, for heaven's sake work for him</p> <p>- Kim Hubbard (p.73)</p>	<p><i>Tapai kasaika lagi kam gardai hunchha? <u>Tesovaye iswar arthat uskai lagi imandarpurwak garnos.</u></i></p> <p>- <i>Kim Hubard (p.82)</i></p>
7	<p>If you are going to change your life, you need to start immediately.</p> <p>- William James (p.40)</p>	<p><i>Jivan badalne sochma <u>hunuhunchha vane turantai suru garnos.</u></i></p> <p>- <i>Wiliyam Jems (p.46)</i></p>
8	<p>The only limit to our realization of tomorrow will be our doubts of today</p> <p>- Franklin D. Roosevelt (p.82)</p>	<p><i><u>Volika upalabdhilai simit garne ekmatra badha vanekai aja garine shanka ho.</u></i></p> <p>- <i>Franklin D. Rusvelt (p.92)</i></p>
9	<p>Parents spend an average of 15 minutes a week in “meaningful dialog” with their children - children who are left to glean whatever values they can from peers and TV.</p> <p>- Journal of the American Family Association (p.146)</p>	<p><i>Santansanga sarthak kurakanima <u>matapitaharu haptama jammajammi pandhra minat kharchanchhan baki aru samayalai bachabachile sathisangat ra tivijasta anek bastusang bitaunuparchha. <u>Yaskramma jejasto naitik/ anaitik mulya sangalinchan tinaile uniharuko bata tai hunchha.</u></u></i></p> <p>- <i>Jornal af da American Family esosiyesan. (p.163)</i></p> <p>-</p>

10	Everyone has a will to win but very few have the will to prepare to win. - Vince Lombardi (p.93)	<i>Bijayi banne ikchha ta harekma nai hunchha tar teyesko tayariko ikchha ra <u>lagan</u> vane kamai maanchhe ma maatra huchha.</i> - Vinsa Lombardi (p.104)
11	Great minds have purposes, others have wishes. - Washington Irving (p.104)	<i><u>Mahan mastiska</u> sanga udesya hunchha, aru manchhema <u>kebal</u> ikchha hunchha.</i> - Wasingtan Irving (p.117)

The SL quotation *the greatest discovery of my generation is that human beings can alter their lives by altering their attitudes of mind* is translated as *manchhele afno dristikon badlera jivanlai sakaratmak disatira modna sakchha* using two techniques. They are deletion and addition. Here, the SL terms *greatest*, *discovery* and *my generation* are deleted in TL text. On the other hand, *sakaratomak disatira* is added in the TL text. The TL expression *sakaratomak disatira* means ‘towards positive direction’. We do not find equivalent of this expression in SL text.

Likewise, the SL quotation *dreams are a dime a dozen ...it’s their execution that counts* is translated into TL using two techniques. They are literal and paraphrasing. The SL expression *dreams are a dime a dozen* is literally translated as *sapana ta darjano hunchha whereas ...it’s their execution that counts* is paraphrasing into TL as *tiniharulai karyananwayanma kasari leyainchha. Teyo chahi mahatwapurna pakchha ho.*

In the same way, the SL quotation *everyone has a will to win but very few have the will to prepare to win* is translated into TL using two techniques (literal and addition) as *bijayi banne ikchha ta harekma nai hunchha tar teyesko tayariko ikchha ra lagan vane kamai maanchhe ma maatra huchha*. Here, in the TL text, there is a word *lagan* which is added there. The word *lagan* simply means

interested and continuity towards something. This word does not cause any gap here but rather simplify the message of TL text.

Likewise, the SL quotation *great minds have purposes, others have wishes* is translated using two techniques i.e literal and addition. The SL term *great minds* is literally translated as *mahan mastiska* and *purposes* as *udesya*. In TL text we can see terms like *manchhema* and *kebal* which are absent in SL text and added here in TL text. The term *manchhema* refers to *in people* whereas the term *kebal* refers to *only*.

In the same way, the SL quotation *the biggest disease today is not leprosy or tuberculosis but rather the feeling of being unwanted* is translated into TL using two techniques. They are literal and deletion. Here, the SL term *leprosy* is deleted in TL text. The term *leprosy* means an infectious disease that causes painful white areas on the skin and destroys nerves and flesh.

Likewise, the SL quotation *if you are going to change your life, you need to start immediately* is translated using two techniques literal and reduction. Here, the SL quotation is literally translated with some reduction of words and meaning like the SL expression *if you are going to change your life* is reduced to *jivan badalne sochma hunuhunchha vane*. The complete meaning of given SL expression is *yadi tapai afno jiban lai badalna gairakhanu vayechh*.

In the same way, the SL quotation *parents spend an average of 15 minutes a week in “meaningful dialog” with their children - children who are left to glean whatever values they can from peers and TV* is translated into TL using two techniques. They are literal and paraphrasing. The initial part of SL quotation, *parents spend an average of 15 minutes a week in “meaningful dialog” with their children* is literally translated as *santansanga sarthak kurakanima matapitaharu haptama jammajammi pandhra minat kharchanchhan* whereas rest of the part of quotation is paraphrasing. Here, the SL expression *children who are left to glean whatever values they can from*

peers and TV is paraphrased into TL text to make it clear and more meaningful to the target reader.

4.1.1.3 Expansion Translation

It is a translation technique in which some words are added in the TL text or TL expressions are structurally expanded compared to their correspondence. Following quotations have been translated using this technique:

Table No. 4
Expansion Translation in the Quotation

S.N.	SL	TL
1	No one can make you feel inferior without your permission. - Eleanor Roosevelt (p.157)	<i>Afu thik thauma uvinos, <u>tesovaye tapailai kasaile pani sano banauna sakdain.</u></i> - <i>Ilinor Rusvelt (p.176)</i>
2	He who would learn to fly one day must first learn to stand and walk and run... - Friederich Nietzsche (p.178)	<i><u>kasailai udana sikaunu chha vane pahila uslai uvina sikau . teyaspachhi hidana ra daudina pani usle janna abasyak chha.</u></i> - <i>Frederik Niche (p.200)</i>
3	The first duty of a university is to teach wisdom, not trade; character, not technicalities. - Winston Churchill (p.27)	<i><u>Viswavidyalayko pahilo jimmebari vanekai pragik gyan diyera charitrako nirmanma sagmaunu ho. Beparka paksha ra prabidhi sambandhi siksha dinamai aljhinu thik hoina.</u></i> - <i>Winstan Churchil (p.31)</i>
4	Success is 99 percent failure	<i><u>Safaltama 99 pratisat, asafalta samahit hunchha.</u></i>

	- Soichiro Honda (p.142)	- <i>Sochiro Honda (p.159)</i>
5	I will pay more for the ability to deal with people than for any other ability under the sun. - John D. Rockefeller (p.166)	<u><i>Sansarma anyako tulnama ma manchheharusang beyabhar garne kshamtako lagi badhi mulya tirchhu.</i></u> - <i>Jon Di Rokfelar (p.186)</i>

The SL quotation *no one can make you feel inferior without your permission* is structurally expanded into TL text. The SL expression *without your permission* is expanded as *afu thik thauma uvinos, tesovaye*. Here, translated expression does not give complete meaning to its counterpart in SL.

Likewise, the SL quotation *the first duty of a university is to teach wisdom, not trade; character, not technicalities* is expanded in TL text. Here, TL text is structurally expanded compared to SL text.

In the same way, the SL quotation *success is 99 percent failure* is structurally expanded in TL text. Here, SL quotation simply indicates the meaning as success is the result of failure. This SL expression is expanded as *safaltama 99 pratisat, asafalta samahit hunchha*.

4.1.1.4 Compensation Translation

This technique is used when loss of meaning, sound effect, metaphors or pragmatic effects is maintained. Compensation as a translation technique is useful if all the techniques fail to account for a particular rendering of a text. It helps to establish the equivalence as a whole (New Mark 1988b, p90).

Following quotations have been translated using this technique:

Table No. 5

Compensation Translation in the Quotation

S.N.	SL	TL
1	If you think education is expensive, try ignorance. - Derek Bok (p. 25)	<i>Siksha mahago mananeharukalagi <u>agyani</u> <u>banirakhnu bahek arko bikalp</u> chaina.</i> - Derek Bok (p. 29)
2	It is one of the most beautiful compensation of life that no man can sincerely try to help another without helping himself. - Ralph Waldo Emerson (p.168)	<i>Aruprati gareko <u>valai</u>, jivanko sabaivanda sundar chhatipruti (compensation) banera, kunaina kunai din aichhadchha.</i> - Ralf Waldo Imarsan (p.189)
3	Make no little plans, they have no magic to stir men's blood... Make big plans, aim high in hope and work. - Daniel H. Burnham (p.152)	<i>Sa-sana yojana nabanaunos; <u>teyastama ta manchheko ragat</u> <u>tataun saknei jadu niskadain.</u> Vishal yojanaharu rachanos, asha ra utsahalei udesaya prati aghi badhirakhnos.</i> - Daniyal Ech Barnham (p.284)

The SL quotation, *if you think education is expensive, try ignorance* is translated into TL text using compensation technique. Here, the translator translated the SL expression *try ignorance* as *agyani banirakhnu bahek arko bikalp chaina* to preserve the sound effect and pragmatic meaning of the SL expression.

4.1.1.5 Addition Translation

Addition is a translation technique in which some word(s) or meaning(s) are added in the TL text. Addition is necessary procedure in the translation of the implicit elements of culture. It makes receiver understand SL cultural terms. Moreover, it makes implicit information explicit. While analyzing the data, I did not find any single quotation for which translator has used addition technique to translate it into Nepali version of quotation but I have found some parts of quotation has been translated using this technique that I have discussed under couplet technique of translation. They are as follows:

Table No. 6
Addition Translation in the Quotation

S.N.	SL	TL
1	The greatest discovery of my generation is that human beings can alter their lives by altering their attitudes of mind. - William James (p. 2)	<i>Manchhele afno dristikon badlera jivanlai sakaratmak disatira modna sakchha.</i> - Wiliyam Jems (p. 2)
2	An ounce of action is worth a ton of theory. - Friedrich Engels (p.239)	<i>Ek tan sidhantvanda aunsva kam nai badhi mulyawan hunchha.</i> - Frederik Igalsa (p.269)
3	Our task now is not to fix the blame for the past, but fix the course for the future. - John F. Kennedy (p.258)	<i>Hamro ahileko kam bigatlai dos dinu hain. Ahileko uचित kam vanekai vabisyako bato taya garnu ho.</i> - Jon F. Kenedi (p.290)

Here, in the above quotation while translating the SL text into TL text we can find a word 'badhi' which is added in Nepali translation of quotation

which means 'more' the word does not make any change in the translated quotation.

Likewise, here, in above quotation we find there is addition of an expression the expression 'uchit kam' is added in the translated quotation which means right work if we remove this expression from the translated text it does not cause any change in the meaning of the quotation.

4.1.1.6 Deletion Translation

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

Table No. 7
Deletion Translation in the Quotation

S.N.	SL	TL
1	The greatest discovery of my generation is that human beings can alter their lives by altering their attitudes of mind. - William James (p. 2)	<i>Manchhele afno dristikon badlera jivanlai <u>sakaratomak disatira modna sakchha.</u></i> - <i>Wiliyam Jems (p. 2)</i>
2	The biggest disease today is not leprosy or tuberculosis but rather the feeling of being unwanted. - Mother Teresa (p.191)	<i>Bartman jamanako <u>bivats satru chhayrog navayer afulai anabsyak thanne vavna ho.</u></i> - <i>Madar Teresa (p.214)</i>

Here, in this technique of translation, SL word or exclusion is omitted in the TL text. A translator decides to delete some item not for faithfulness of translation but to make communication efficient. When there is a lack of appropriate cultural correspondence in TL the translator has to leave it out. So, in the above pair of SL words 'greatest', 'discovery' and 'generation' are deleted in TL text.

4.1.1.7 Paraphrasing Translation

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

Table No. 8
Paraphrasing Translation in the Quotation

S.N.	SL	TL
1	<p>Dreams are a dime a dozen ...it's their execution that counts.</p> <p style="text-align: right;">- Theodore Roosevelt (p. 14)</p>	<p><i>Sapana ta darjano hunchha.</i> <i>Tiniharulai karyananwayanma</i> <i>kasari leyainchha. Teyo chahi</i> <i>mahatwapurna pakchha ho.</i></p> <p style="text-align: right;">- <i>Theodor Rusvelt</i> (p. 15)</p>

Here, in the above quotation, translator has used sense technique in which the word 'counts' is translated as 'mahatwapurna' which is different in meaning or do not equivalent to each other. He word counts' means as act

of counting to find the total number of something that is very important. Although there is Nepali word 'ganti' for the word 'counts'.

4.1.1.8 Triplet Translation

As couplet combines two techniques to translate a single issue, triplet too combines three procedures for the same purpose. When a single translation technique is unsuccessful to translate a text such type of technique is applied. Following quotations have been translated using this technique:

Table No. 9

Triplet Translation in the Quotation

S.N.	SL	TL
1	<p>While one person hesitates because he feels inferior, the other is busy making mistakes and becoming superior.</p> <p>- Henry C. Link (p.96)</p>	<p><i>Euta bekati, <u>hinvavka</u> karanle surusuruma ta sangkoch manane galati garchha. <u>Dosaro galti garnelai sangkoch mandaina,</u> karan teyahi hinvavna hunchha. <u>Yestai sringkhala le ekdin ua thechar nai bananpugachha.</u></i></p> <p>- Henri C. Link (p.108)</p>

The SL quotation *while one person hesitates because he feels inferior, the other is busy making mistakes and becoming superior* is translated into TL text using three techniques. They are literal, expansion and contextual. The SL term *one person* is literally translated as *euta bekati* and *mistake* as *galti*. Similarly, the SL expression *while one person hesitates because he feels inferior* is expanded as *euta bekati, hinvavka karanle surusuruma ta sangkoch manane galati garchha*. Here, meaning is expanded with as addition of term *galti*. This term is contextually added here. Hence, the whole SL quotation is contextually translated.

4.1.1.9 Contextual Translation

Sometimes a SL word or expression is replaced by a TL word or expression which is semantically quite different but the contextually very appropriate. Contextual equivalence is used to convey pragmatic meaning and makes the text clearer.

Following quotations have been translated using this technique:

Table No. 10
Contextual Translation in the Quotation

S.N.	SL	TL
1	While one person hesitates because he feels inferior, the other is busy making mistakes and becoming superior. - Henry C. Link (p.96)	<i>Euta bekati, <u>hinvavka</u> karanle surusuruma ta sangkoch manane galati garchha. <u>Dosaro galti garnelai sangkoch mandaina,</u> karan teyahi hinvavna hunchha. <u>Yestai sringkhala le ekdin ua thechar nai bananpugachha.</u></i> - Henri C. Link (p.108)

Here, in the above, the SL quotation 'while one person hesitates because he feels inferior the other is busy making mistakes and becoming superior express clear meaning, this quotation simply says without committing mistake we cannot get success but when we match TL quotation with SL text we find complete different in meaning at surfaces level some words are unnecessarily added and structurally expanded distorting the original one.

4.1.1.10 Reduction Translation

Sometimes a text is reduced (not deleted) while translating it. If some words in SL are seen redundant to translate in TL, this technique is applied. It is the opposite of elaboration technique. Under this study, I found some parts of SL quotations are translated into TL text using reduction technique. They are given under following table:

Table No. 11
Reduction Translation in the Quotation

S.N.	SL	TL
1	It is one of the most beautiful compensation of life that no man can sincerely try to help another without helping himself. - Ralph Waldo Emerson (p.168)	<i>Aruprati gareko <u>valai</u>, jivanko sabaivanda sundar chhatipruti (compensation) banera, kunaina kunai din aichhadchha.</i> - <i>Ralf Waldo Imarsan</i> (p.189)
2	If you are going to change your life, you need to start immediately. - William James (p.40)	<i><u>Jivan badalne sochma</u> <u>hunuhunchha</u> vane turantai suru garnos.</i> - <i>Wiliyam Jems</i> (p.46)

Here, the expression 'beautiful compensation' is expressed by the target language text 'sundar chhatipurti' which is not similar in meaning at surface level but at the deep level here 'compensation is represent by the term 'chhatipurti' which is quite different from each other in meaning.

4.1.1.11 Substitution Translation

Substitution is a technique that is available to a translator in which the two cultures display a partial overlap rather than a clear cut presence vs. absence of a particular element of culture. It is a less important procedure of translation. SL items are substituted by TL equivalent to overcome the translation gap.

While analyzing the data, I found that translator has used substitution technique to translate the SL terms into TL. Data are given in the following table:

Table No. 12

Substitution Translation in the Quotation

S.N.	SL	TL
1	The only limit to our realization of tomorrow will be our doubts of today - Franklin D. Roosevelt (p.82)	<i>Volika upalabdilai simit garne ekmatra badha vanekai aja garine shanka ho.</i> - Franklin D. Rusvelt (p.92)

The SL term *realization* is substituted with *upalabdhi* in TL text. The general meaning of realization is *mahasus* in Nepali whereas the word *upalabdhi* means achievement of something.

4.1.2 Gaps in Translation

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

4.1.2.1 Linguistic Gaps in the Translation

Under this section, I have included only those translation pairs in which I have found linguistic gaps. There are no scientific and objective techniques or device to find out or measure the exact equivalence. Some of the linguistic gaps found in the translated version of the quotations are presented below:

S.N.	SL	TL	Gaps
1	The greatest discovery of my generation is that human beings can alter their lives by altering their attitudes of mind. - William James (p. 2)	<i>Manchhele afno dristikon badlera jivanlai sakaratmak disatira modna sakchha.</i> - <i>Wiliyam Jems (p. 2)</i>	Nominal gap at structural level
2	Life is like a ten-speed bicycle. Most of us have gears we never use. - Charles Schultz (p. 82)	<i>Jivan das wata giyar vayeko saikaljastai ho. Hami madhye dheraile aafusang vayeka giyarharuko upyog gardaina.</i> - <i>Charlas Skuj (p. 92)</i>	Linguistic gap at word/lexical level
3	The biggest disease today is not leprosy or tuberculosis but rather the feeling of being unwanted. - Mother Teresa (p.191)	<i>Bartman jamanako bivats satru chhayrog navayer afulai anabsyak thanne vavna ho.</i> - <i>Madar Teresa (p.214)</i>	Linguistic gap at structural level

Here, the SL terms *greatest*, *discovery* and *my generation* are deleted in the TL text. Likewise, *sakaratomak disatira* is added in the translated text. The word 'sakaratomak disatira' simply means 'towards positive direction' which we do

not find in SL text. Hence this creates linguistic gap at structure level in TL text.

Likewise, SL term ‘speed’ is substituted with ‘giyar’ in translated quotation. The word ‘speed’ means the rate at which somebody/something moves or travels but the word ‘giyar’ means machinery in a vehicle that turns engine power into movement forwards or backwards. So this pair of words expresses two different meanings which creates linguistic gap at word/lexical level in the translated quotation.

In the same way, in the SL quotation there is a word ‘leprosy’ which we cannot find in the translated quotation. The word ‘leprosy’ means an infectious disease that causes painful white areas on the skin and destroys nerves and flesh. Similarly, there is the word ‘disease’ which is translated as ‘satsu’ which means enemy. Thus, we can find there is deletion of word ‘leprosy’ in the translated quotation which creates linguistic gap at structural level.

4.1.2.2 Semantic Gaps in the Translation

Under this section, I have included only those translation pairs in which I have found semantic gaps.

S.N.	SL	TL	Gaps
1	Dreams are a dime a dozen ...it’s their execution that <u>counts</u> . - Theodore Roosevelt (p. 14)	<i>Sapana ta darjano hunchha. Tiniharulai karyananwayanma kasari leyainchha. Teyo chahi mahatwapurna pakchha ho.</i> - <i>Theodor Rusvelt (p. 15)</i>	Semantic gap
2	Try not to become a success, but rather <u>try to</u>	<i>Safal hune kosismatrai nagara, baru mulyama</i>	High semantic

	<p><u>become a man of value.</u></p> <p>- Albert Einstein (p. 60)</p>	<p><i>adharit jivan bachne prayas gara.</i></p> <p>- <i>Albart Ainstain (p.68)</i></p>	gap
3	<p>I am looking for a lot of men with an <u>infinite capacity</u> for not knowing what cannot be done.</p> <p>- Henry Ford (p.151)</p>	<p><i>Ma <u>asimit chhamtabala</u> kehi maanchheharuko khojima chhu. Tiniharu jasle garna nsakine pani kehi hunchha. Teyo thahai payeka chhainan.</i></p> <p>- <i>Henri Ford (p.159)</i></p>	Semantic gap
4	<p>No one can make you <u>feel inferior</u> without your permission.</p> <p>- Eleanor Roosevelt (p.157)</p>	<p><i>Afu <u>thik thauma uvinos,</u> <u>tesovaye</u> tapailai kasaile pani sano banauna sakdain.</i></p> <p>- <i>Ilinor Rusvelt (p.176)</i></p>	High semantic gap
5	<p>He who would <u>learn to fly</u> one day must first learn to <u>stand</u> and <u>walk</u> and <u>run</u>...</p> <p>- Friederich Nietzsche (p.178)</p>	<p><i>kasailai <u>udana sikaunu</u> chha vane pahila uslai <u>uvina sikau</u> . <u>teyaspachhi hidana</u> ra <u>daudina</u> pani usle <u>janna</u> <u>abasyak</u> chha.</i></p> <p>- <i>Frederik Niche (p.200)</i></p>	Semantic gap
6	<p><u>Rudeness</u> is the weak man's imitation of strength.</p> <p>- Eric Hoffer (p.213)</p>	<p><i>Rukhopan kamjor manchheko vrampurna sakti ho.</i></p> <p>- <i>Irik Hofar (p.239)</i></p>	Semantic gap
7	<p>If you think <u>education</u> is <u>expensive</u>, try <u>ignorance</u>.</p> <p>- Derek Bok (p. 25)</p>	<p><i>Siksha mahago mananekarukalagi <u>agyani</u> <u>banirakhnu bahek arko</u> <u>bikalp</u> chaina.</i></p>	Semantic gap

		- <i>Derek Bok (p. 29)</i>	
8	It is one of the most <u>beautiful compensation</u> of life that no man can sincerely try to help another without helping himself. - Ralph Waldo Emerson (p.168)	<i>Aruprati gareko valai, jivanko sabaivanda sundar chhatipruti (compensation) banera, kunaina kunai din aichhadchha.</i> - <i>Ralf Waldo Imarsan (p.189)</i>	Semantic gap
9	While one person <u>hesitates</u> because he feels inferior, the other is busy <u>making mistakes</u> and becoming superior. - Henry C. Link (p.96)	<i>Euta bekati, hinavka karanle surusuruma ta sangkoch manane galati garchha. Dosaro galti garnelai sangkoch mandaina, karan teyahi hinavna hunchha. Yestai sringkhala le ekdin ua thechar nai bananpugachha.</i> - <i>Henri C. Link (p.108)</i>	High semantic gap
10	<u>Great minds</u> have purposes, others have wishes. - Washington Irving (p.104)	<i>Mahan mastiska sanga udesya hunchha, aru manchhema kebal ikchha hunchha.</i> - <i>Wasingtan Irving (p.117)</i>	Semantic gap

The SL term ‘counts’ is translated as ‘mahatpurna pakchha’ which is different in meaning or do not equivalent to each other. The word ‘counts’ means an act of counting to find out the total number of something whereas the expression ‘mahatpurna pakchha’ means very important aspect. Although there is Nepali word ‘ginti’ for the word ‘counts’ but the translator substituted other word ‘

mahatpurna pakchha ' which creates semantic gaps in the Nepali translation of the quotation.

Likewise, the SL expression 'try to become a man of value' is translated as 'mulyama aadharit jiban bachne prayas gara'. When we compare these two SL and TL expression we find change in meaning. In other words, the original meaning and flavor of SL expression is distorted in TL text. Here, SL expression simply means try to be a great, important or valuable man. It does not talk direct or talk about living activity. Hence, there is high semantic gap.

In the same way, the SL term "a lot of" is translated as "kehi" which is not the equivalent word of SL term. The term "a lot of" means a large number or amount of something. Whereas the word "kehi" indicates few which creates semantic gap in the translated quotation.

Likewise, the SL quotation 'no one can make you feel inferior without your permission' talks in one way whereas translated quotation talks in another way. In other words, this pair does not give the same meaning. Here, we find original meaning of SL quotation is completely distorted in TL text which creates high semantic gap in TL text.

In the same way, here, the SL quotation indicates general meaning. In other words, it expresses that if anybody wants to fly then he must first to learn to stand, walk and run whereas the TL quotation expresses different meaning. It says if you want to teach him to stand then to walk and then to run which he should know. Thus, SL quotation indicates general meaning whereas TL quotation indicates specific meaning that directs somebody to do something. So we can find there high semantic gap in the translated quotation.

Likewise, the word 'imitation' doesnot represent the meaning of 'varampurna'. It is totally different in meaning. Word 'imitation' means an act of copying somebody or something whereas the word 'varampurna' means full of illusion. So these words reveal semantic gap in the translated quotation.

In the same way, the word 'bikalp' is added in the translated quotation which creates semantic gap. Here the word 'bikalp' means simply alternative. So when we read source quotation and match it with translated quotation we find different in meaning.

Likewise, here, the SL expression 'beautiful compensation' is translated as 'sundar chhatipruti' which is not similar in meaning at surface level but at the deep level. Here, 'compensation' is represented by the term 'chhatipruti' which is quite different from each other in meaning. Here, in this SL quotation 'compensation' is used in the sense of 'exchange'. Hence, it creates a nominal semantic gap.

In the same way, the SL quotation 'while one person hesitates because he feels inferior, the other is busy making mistakes and becoming superior' expresses very clear meaning. This quotation simply says without committing mistakes we cannot get success. But when we match TL quotation with SL quotation we find complete different in meaning at surface level. There are unnecessarily some words are added and structurally expanded distorting the original flavor of the SL quotation. Thus, we can find here high semantic gap.

Likewise, the SL expression 'great minds' does not represent the meaning of the expression 'manchhema'. Here, 'great minds' means the mind having high thought but the expression 'manchhema' represent simply in people. Hence, there is semantic gap in TL text.

4.2 Summary of the Findings

This section deals with the findings of the study. After analysis of data and interpretation of the results, some findings have been presented below:

-) Eleven different translation techniques were found to have been employed in the translation of SL quotations into TL quotations.

-) The employed translation techniques were literal, couplet, addition, deletion, paraphrasing, compensation, expansion, reduction, triplet, contextual and substitution.
-) Among the eleven translation techniques, literal translation was most widely used techniques and contextual was list used technique in translation of quotation.
-) Out of different translation techniques applied by the translator, a literal translation technique and couplet was found best techniques in the translation of quotation.
-) In different expressions eight different techniques were used to form the couplet. Some where deletion + Addition, Literal + Paraphrasing, Literal + Addition, Literal + Substitution, and so on have been used. They are paraphrasing, literal, addition, deletion, reduction, comparison, substitution.
-) Linguistics and semantic gaps were found in translated quotation.
-) There were many instances of mistranslation as the translator had replaced the SL expression by near equivalent TL expression. For example, *imitation* had been translated as *vrampurn*, *disease* as *satru* and *a lot of* by *kehi*.
-) There was total deletion of some SL concepts and meaning in TL quotation which created the semantic gap, e.g. *leprosy*, *discovery* and *generalization*.
-) Some of the words of SL quotation were borrowed into TL quotation by the translator, e.g. triumphant and hero.
-) Some unnecessary words were added in TL quotation, e.g. *bikalp* and *lagan*.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATION

This chapter presents the conclusion of the findings drawn from the close analysis of the collected data and its implications on the different levels.

5.1 Conclusions

This study has found out the quotations given in the book “You Can Win” and the gaps at the semantic and linguistic level, similarly, techniques employed in translating the words and sentences of the quotations, based on the context of L1 (English) and L2 (Nepali). All together 40 quotations were selected from the original book You Can Win and its translated version from the Nepali translated book to analyze them in terms of techniques employed in the translated quotations and the gaps that existed. Findings of the study showed that 11 different translation techniques such as; literal, couplet, addition, deletion, paraphrasing, compensation, expansion, reduction, triplet, contextual and substitution were found to have been employed in the translated Nepali quotations of the book. Translator has mostly used literal translation and couplet techniques to translate the quotations. Moreover, semantic and linguistic gaps were found in the translated quotations.

5.2 Recommendation

Every research study should have its recommendation in one or another ways. So, this research work has also some implications. It will be implied in the various levels viz. policy level, practice level and further research level. It is hoped that the findings as summary and the gist as conclusion will be utilized in the mentioned levels. The implications on these levels have been presented separately below:

5.2.1 Policy Related

In policy level, this research study will be implied for the following purposes:

-) To formulate policy regarding the criteria and authenticity of translation activity.
-) To generate rules and regulations for the practices of translation.

5.2.2 Practice Related

In practice level, this research study will be implied for the following purposes:

-) To develop teachers', translators' and ELT managers' awareness towards the benefits of translation.
-) To modify the translators' attitudes and knowledge about translation activity on the basis of information of this study.

5.2.3 Further Research Related

-) To carry out a similar research work on the basis of its findings
-) To find out techniques employed in the translation of quotation from Nepali to English language by carrying out similar research work.

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http://www.answer.com/topic/quotation#cite_note-0

<http://www.answers.com/topic/the-oxford-dictionary-of-quotations>

APPENDIX 1

S. N.	SL	TL	Techniques Used
1	<p>Winners don't do different things, they do things differently.</p> <p>- Shiv Khera (p. 290)</p>	<p><i><u>Jitnele</u> chhuttai kam</i> <i>hoina harek kam chhuttai</i> <i>dhangle garchha.</i></p> <p>- Siva Khera (p.326)</p>	Literal
2	<p>The greatest discovery of my generation is that human beings can alter their lives by altering their attitudes of mind.</p> <p>- William James (p. 2)</p>	<p><i>Manchhele afno dristikon</i> <i>badlera jivanlai</i> <i><u>sakaratomak disatira</u></i> <i>modna sakchha.</i></p> <p>- Wiliyam Jems (p. 2)</p>	Couplet (Deletion + Addition)
3	<p>Dreams are a dime a dozen ...it's their execution that counts.</p> <p>- Theodore Roosevelt (p. 14)</p>	<p><i><u>Sapana</u> ta darjano</i> <i>hunchha. <u>Tiniharulai</u></i> <i><u>karyananwayanma</u></i> <i><u>kasari leyainchha. Teyo</u></i> <i><u>chahi mahatwapurna</u></i> <i><u>pakchha ho.</u></i></p> <p>- Theodor Rusvelt (p. 15)</p>	Couplet (Literal + Paraphrasing)
4	<p>Never leave till tomorrow, which you can do today.</p> <p>- Benjamin Franklin (p. 22)</p>	<p><i>Jun kam tapai <u>ajai</u> garna</i> <i>saknuhunchha teyaslai</i> <i><u>bholiko</u> lagi kahileyai</i> <i>nasachnos.</i></p> <p>- Benjamin Franklin (p. 25)</p>	Literal

5	If you think education is expensive, try ignorance. - Derek Bok (p. 25)	<i>Siksha mahago mananeharukalagi <u>agyani</u> <u>banirakhnu bahek arko</u> bikalp chaina. - Derek Bok (p. 29)</i>	Compensation
6	Whatever the mind of man can conceive and believe, the mind can achieve. - Napoleon Hill (p. 59)	<i>Manchheko <u>dimagle jeje</u> sochera junjun kurama <u>viswas</u> garna sakachha bastabmai paunsakchha. - Nepoliyan Hil (p. 67)</i>	Literal
7	Try not to become a success, but rather try to become a man of value. - Albert Einstein (p. 60)	<i><u>Safal hune kosismatrai</u> <u>nagara</u>, baru mulyama adharit jivan bachne prayas gara. - Albart Ainstain (p.68)</i>	Literal
8	Life is like a ten-speed bicycle. Most of us have gears we never use. - Charles Schultz (p. 82)	<i><u>Jivan das wata giyar vayeko</u> <u>saikaljastai ho</u>. Hami madhye dheraile aafusang vayeka giyarharuko upyog gardaina. - Charlas Skuj (p. 92)</i>	Literal
9	A man is a hero not because he is braver than anyone else, but because he is brave for ten minutes longer. - Ralph Waldo Emerson (p. 84)	<i>kunai manchhe aruvanda <u>bahadur</u> vayekaile naayak (hero) banaine haina. Afno bahadurilai arule vanda das minat badhi tikaunsaknale u naayak banchha. - Ralf Waldo Imarsan (p.95)</i>	Literal

10	<p>Everyone has a will to win but very few have the will to prepare to win.</p> <p>- Vince Lombardi (p.93)</p>	<p><i><u>Bijayi banne ikchha ta harekma nai hunchha tar teyesko tayariko ikchha ra lagan vane kamai maanchhe ma maatra huchha.</u></i></p> <p>- Vinsa Lombardi (p.104)</p>	<p>Couplet (Literal + Addition)</p>
11	<p>Great minds have purposes, others have wishes.</p> <p>- Washington Irving (p.104)</p>	<p><i><u>Mahan mastiska sanga udesya hunchha, aru manchhema kebal ikchha hunchha.</u></i></p> <p>- Wasingtan Irving (p.117)</p>	<p>Couplet (Literal + Addition)</p>
12	<p>I am looking for a lot of men with an infinite capacity for not knowing what cannot be done.</p> <p>- Henry Ford (p.151)</p>	<p><i><u>Ma asimit chhamtabala kehi maanchheharuko khojima chhu. Tiniharu jasle garna nsakine pani kehi hunchha. Teyo thahai payeka chhainan.</u></i></p> <p>- Henri Ford (p.159)</p>	<p>Literal</p>
13	<p>Associate yourself with people of good quality if you esteem your reputation, for it is better to be alone than to be in bad company.</p> <p>- George Washington (p.154)</p>	<p><i><u>Afno pratisthalai mahatwa dinuhunchha vane gunwan bekti ko sangat garnos. Kharab sangat ma rahnuvanda ta eklai rahnu nai bes hunchha.</u></i></p> <p>- Jarj Wasingtan (p.173)</p>	<p>Literal</p>
14	<p>No one can make you feel inferior without your</p>	<p><i><u>Afu thik thauma uvinos, tesovaye tapailai kasaile</u></i></p>	<p>Expansion</p>

	<p>permission.</p> <p>- Eleanor Roosevelt (p.157)</p>	<p><i>pani sano banauna sakdain.</i></p> <p>- <i>Ilinor Rusvelt (p.176)</i></p>	
15	<p>It is one of the most beautiful compensation of life that no man can sincerely try to help another without helping himself.</p> <p>- Ralph Waldo Emerson (p.168)</p>	<p><i>Aruprati gareko <u>valai</u>, jivanko sabaivanda sundar chhatipruti (compensation) banera, kunaina kunai din aichhadchha.</i></p> <p>- <i>Ralf Waldo Imarsan (p.189)</i></p>	Compensation
16	<p>He who would learn to fly one day must first learn to stand and walk and run...</p> <p>- Friederich Nietzsche (p.178)</p>	<p><i><u>kasailai udana sikaunu chha</u> <u>vane pahila uslai uvina</u> <u>sikau . teyaspachhi hidana</u> <u>ra daudina pani usle janna</u> <u>abasyak chha.</u></i></p> <p>- <i>Frederik Niche (p.200)</i></p>	Expansion
17	<p>An open ear is the only believable sign of an open heart.</p> <p>- David Augsburger (p.189)</p>	<p><i>Udar hridayko ekmatra biswasniya lakchhan <u>khula</u> <u>kan hunu ho.</u></i></p> <p>- <i>Devid Agasbargar (p.212)</i></p>	Literal
18	<p>Nothing great is ever achieved without enthusiasm.</p> <p>- Ralph Waldo Imarsan (p.190)</p>	<p><i><u>Utsaha bina kahilai kunai</u> <u>mahan uplabdhi vayeko</u> <u>chhaina.</u></i></p> <p>- <i>Ralf Waldo Imarsan (p.213)</i></p>	Literal
19	<p>The biggest disease today is not leprosy or</p>	<p><i>Bartman jamanako <u>bivats</u> <u>satru chhayrog navayer</u></i></p>	Couplet (Literal)

	tuberculosis but rather the feeling of being unwanted. - Mother Teresa (p.191)	<i>afulai anabsyak thanne vavna ho.</i> - <i>Madar Teresa (p.214)</i>	+ Deletion)
20	Forgive the other person but don't forget their name. - John Kennedy (p.203)	<i>kasailai maf ta gar usko nam vane nabirsa.</i> - <i>Jon Kenedi (p.228)</i>	Literal
21	Rudeness is the weak man's imitation of strength. - Eric Hoffer (p.213)	<i>Rukhopan kamjor manchheko vrampurna sakti ho.</i> - <i>Irik Hofar (p.239)</i>	Literal
22	We are what we repeatedly do. Excellence is not an act, but a habit. - Aristotle (p.224)	<i>Hami tehi hau jun lagataar arthat feriferi tehi garchhau. sarbasrestta kebal euta kam haina teyo ta bani ho.</i> - <i>Eristotle (p.252)</i>	Literal
23	An ounce of action is worth a ton of theory. - Friedrich Engels (p.239)	<i>Ek tan sidhantvanda aunsvar kam nai badhi mulyawan hunchha.</i> - <i>Frederik Igalsa (p.269)</i>	Literal
24	One reason that I don't drink is that I want to know when I am having a good time. - Lady Astor (p.36)	<i>Maile raksi napiunuko eutai karan chha. Purna anandsang ma afule bitairaheko samay kun ho? Teyo maile thaha paunuchha.</i>	Literal

		- <i>Ledi Astor (p.42)</i>	
25	You may be disappointed if you fail, but you will be doomed if you don't try. - Beverley Sills (p.41)	<i>Asafal</i> <u>vayema yati ho niras bannu hola. Tara kosise garnu vayena vane ta tapaiko, barbadi nai hunechha.</u> - <i>Bivarli Silsa (p.48)</i>	Literal
26	There are some defeats more triumphant than victories. - Michel de Montaigne (p.282)	<i>kehi</i> <u>harharu jitka khatvanda badhi ulasmay (triumphant) hunchhan.</u> - <i>Maikel di Montagni (p.317)</i>	Couplet (Literal + Addition)
27	Our task now is not to fix the blame for the past, but fix the course for the future. - John F. Kennedy (p.258)	<u>Hamro ahileko kam bigatlai dos dinu hain. Ahileko uchit kam vanekai vabisyako bato taya garnu ho.</u> - <i>Jon F. Kenedi (p.290)</i>	Couplet (Literal + Addition)
28	If you work for a man, for heaven's sake work for him - Kim Hubbard (p.73)	<u>Tapai kasaika lagi kam gardai hunchha? Tesovaye iswar arthat uskai lagi imandarpurwak garnos.</u> - <i>Kim Hubard (p.82)</i>	Couplet (Literal + Compensation)
29	The first duty of a university is to teach wisdom, not trade; character, not technicalities.	<u>Viswavidyalayko pahilo jimmebari vanekai pragik gyan diyera charitrako nirmanma saghaunu ho. Beparka paksha ra prabidhi sambandhi siksha dinamai</u>	Expansion

	- Winston Churchill (p.27)	<u>aljhinu thik hoina.</u> - Winstan Churchil (p.31)	
30	If you are going to change your life, you need to start immediately. - William James (p.40)	<u>Jivan badalne sochma</u> <u>hunuhunchha vane turantai</u> <u>suru garnos.</u> - Wiliyam Jems (p.46)	Couplet (Literal + Reduction)
31	If you really want to succeed, form the habit of doing things that failures don't like to do - Anonymous (p.47)	<u>Tapai vastabmai afu safal</u> <u>huna chahanuhunchha?</u> <u>Tesovaye ti kamma bani</u> <u>basalnos jun asafal</u> <u>manchheharu garnai</u> <u>chahdainan.</u> - Agayat (p.53)	Literal
32	A duty which becomes a desire will ultimately become a delight. - George Gritter (p.63)	<u>Jimmebari ikchha</u> <u>bananthalyo vane</u> <u>pachhipachhi gayer teyo nai</u> <u>prasanta bananpugchha.</u> - Jarj Gritar (p.71)	Literal
33	The only limit to our realization of tomorrow will be our doubts of today - Franklin D. Roosevelt (p.82)	<u>Volika upalabdhilai simit</u> <u>garne ekmatra badha</u> <u>vanekai aja garine shanka</u> <u>ho.</u> - Franklin D. Rusvelt (p.92)	Couplet (Literal + Substitution)
34	While one person hesitates because he feels inferior, the other is busy making mistakes and becoming superior.	<u>Euta bekati, hinavka</u> <u>karanle surusuruma ta</u> <u>sangkoch manane galati</u> <u>garchha. Dosaro galti</u> <u>garnelai sangkoch</u>	Triplet (Literal + Expansion + Contextual)

	<p>- Henry C. Link (p.96)</p>	<p><i>mandaina, karan teyahi hinvavna hunchha. <u>Yestai sringkhala le ekdin ua thechar nai bananpugachha.</u></i></p> <p>- Henri C. Link (p.108)</p>	
35	<p>You have a choice in life: you can either pay the price of discipline or regret</p> <p>- Tim Connor (p.99)</p>	<p><i>Ki <u>anusasan</u> ki <u>paschatap</u>? Jivanma tapaille yimadhayeko euta vikalpalai rojanai parnai hunchha.</i></p> <p>- Tim konor (p.110)</p>	Literal
36	<p>Success is 99 percent failure</p> <p>- Soichiro Honda (p.142)</p>	<p><i>Safaltama 99 pratisat, asafalta <u>samahit hunchha.</u></i></p> <p>- Sochiro Honda (p.159)</p>	Expansion
37	<p>Parents spend an average of 15 minutes a week in “meaningful dialog” with their children - children who are left to glean whatever values they can from peers and TV.</p> <p>- Journal of the American Family Association (p.146)</p>	<p><i>Santansanga sarthak kurakanima <u>matapitaharu</u> haptama jammajammi pandhra minat kharchanchhan baki aru samayalai bachabachile sathisangat ra tivijasta anek bastusang bitaunuparchha. <u>Yaskramma jejasto naitik/ anaitik mulya sangalinchan</u> <u>tinaile uniharuko bata tai</u> <u>hunchha.</u></i></p> <p>- Jornal af da American Family</p>	Couplet (Literal + Paraphrasing)

		<i>esosiyesan. (p.163)</i>	
38	<p>I will pay more for the ability to deal with people than for any other ability under the sun.</p> <p>- John D. Rockefeller (p.166)</p>	<p><u>Sansarma anyako tulnama</u> <i>ma manchheharusang beyabhar garne kshamtako lagi badhi mulya tirchhu.</i></p> <p>- <i>Jon Di Rokfelar</i> (p.186)</p>	Expansion
39	<p>Make no little plans, they have no magic to stir men's blood... Make big plans, aim high in hope and work.</p> <p>- Daniel H. Burnham (p.152)</p>	<p><i>Sa-sana yojana nabanaunos; <u>teyastama ta manchheko ragat tataun saknei jadu niskadain.</u></i> <i>Vishal yojanaharu rachanos, asha ra utsahalei udesaya prati aghi badhirakhnos.</i></p> <p>- <i>Daniyal Ech Barnham</i> (p.284)</p>	Compensation
40	<p>A nation is held together by shared beliefs and shared attitudes. That is what enables them to rise above the conflicts that plague any society. That is what gives a nation its tone, its fiber, its integrity, its moral style, its capacity to endure.</p> <p>- John Gardner (p.286)</p>	<p><i>Kunai pani <u>rasta sajha viswas ra sajha dristikon</u> bat sangthit vayeko hunchha. Yehi dharnale nai teyahaka nagrikharu samaj lai badha parne dowandharubat mathi uthachhan. Yasailai rastra lai usako <u>abaj, sanrakshan, nistha, naitik sowarup ra dhairya</u> dinchha.</i></p> <p>- <i>Jon Gardnar</i> (p.321)</p>	Literal