

**TRANSLATION TECHNIQUES USED IN TRANSLATING CULTURAL  
WORDS OF *PALPASA CAFÉ***

**A Thesis Submitted to the Department of English**

**Sukuna Multiple Campus**

**In Partial Fulfillment for the Master's of Education in English**

**By**

**Puspa Niroula**

**Faculty of Education  
Tribhuvan University**

**Kirtipur, Nepal**

**2017**

**T.U. Reg.No:9-2- 831-29-2009**

**Campus Roll No: 178**

**Second Exam Roll No: 2140167**

**Date of Submission: 15 March, 2017**

## **DECLARATION**

I hereby declare that this thesis is original and no part of it was earlier submitted to any university and Campus.

Date: 14 March, 2017

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Puspa Niroula

## RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Ms. Puspa Niroula** has worked and completed this thesis entitled '**Translation Techniques Used In Translating Cultural Words of *Palpasa Café***' under my guidance and supervision.

I recommend this thesis for acceptance.

Date: **15 March, 2017**

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**Mr. Nara Prasad Bhandari**  
**(Supervisor)**

**RECOMMENDATION FOR EVALUATION**

This thesis entitled '**Translation Techniques Used In Translating Cultural Words of Palpasa Café**' has been recommended for evaluation by the following Research Guidance Committee.

**Guru Prasad Adhikari**

Lecturer and Head of the Department of English  
Sukuna Multiple Campus

**signature**

.....  
(Chairperson)

**Nara Prasad Bhandari**

Lecturer  
Department Of English  
Sukuna Multiple Campus

.....  
(Member)

Date of approved:2017/04/

## ACKNOWLEDGEMENTS

First of all, I avail this opportunity to express my sincere and profound gratitude to **Mr.Nara Prasad Bhandari**, who as my honorable Guru as well as my research supervisor, helped me very much from the very beginning to the end by providing his valuable time, books and different kinds of ideas, techniques and information necessary for carrying out this research work on time. His generosity, genuine encouragement, inspiration, co-operation, constructive suggestions and kindness are ever memorable.

I gratefully acknowledge **Mr.Guru Prasad Adhikari**, Head of the Department of English Education, Faculty of Education, Sukuna Multiple Campus, for his invaluable suggestions and encouragement. I am highly indebted to my all faculty members and gurus for being supportive, scholarly guidance and encouragement to prepare this paper.

## Abstract

This research work entitled '**Translation Techniques used in Translating Cultural Words of *Palpasa Café***' has been carried out to find out the techniques employed in translating cultural terms in English translation of the novel '*Palpasa Café*' and to point out the gaps created in that process. In this research work only secondary sources of data were collected from both Nepali and English versions of the novel '*Palpasa café*'. The data consisted of 70 cultural terms and these terms were categorized into four categories. They are: (a) ecology (b) material culture (c) social culture and (d) religious culture. Findings of this study show that six different techniques have been employed in translating cultural terms of the novel. This study concludes that among the techniques, literal translation and paraphrasing/definition are the most widely used techniques while translating the culture bound terms. Similarly wide gaps have been created in the process of translating the SL cultural terms into TL terms.

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

## TABLE OF CONTENTS

<i>Declaration</i>	<i>ii</i>
<i>Recommendation for Acceptance</i>	<i>iii</i>
<i>Recommendation for Evaluation</i>	<i>iv</i>
<i>Acknowledgements</i>	<i>v</i>
<i>Abstract</i>	<i>vi</i>
<i>Table of Contents</i>	<i>vii-viii</i>
<i>List of Tables</i>	<i>ix</i>
<i>List of Abbreviations</i>	<i>ix</i>
<b>CHAPTER ONE: INTRODUCTION</b>	<b>1-20</b>
1.1 General Background	1-3
1.1.1 Translation and Translation Studies	3-4
1.1.2 Prose Translation in Nepalese Context	4-5
1.1.3 Translation and Language Teaching	5-6
1.1.4 Cultural Categories	6-7
1.1.5 Gaps in Translation	7-11
1.1.6 Translation Techniques/Procedures of cultural word	11-15
1.1.7 <i>Palpasa Cafe</i> : An Introduction	15-16
1.2 Statement of the problem	16-17
1.3 Objectives of the study	17-18
1.4 Research Questions	18
1.5 Operational Definition	18
1.6 Significance of the Study	28
1.7 Delimitation of the study	19

<b>CHAPTER TWO: LITERATURE REVIEW</b>	<b>19-21</b>
<b>CHAPTER THREE: METHODOLOGY</b>	<b>21-22</b>
2.1 Nature and Sources of Data	21
2.1.1 Secondary Sources of Data	21
2.2 Sampling procedure	22
2.3 Tools for Data Collection	22
2.4 Process of Data Collection	22
<b>CHAPTER FOUR: ANALYSIS AND INTERPRETATION</b>	<b>22-3</b>
3.1 Classification of the Cultural Terms	22-27
3.1.1 Ecology	23
3.1.2 Material Culture	24
3.1.3 Social Culture	25
3.1.4 Religious Culture	26
3.2 Techniques Used in Translation of Cultural Terms	27-35
3.2.1 Literal Translation	27-29
3.2.2 Transference/ Borrowing	30-31
3.2.3 Substitution	31-32
3.2.4 Definition/ Paraphrasing	32-34
3.2.5 Addition	35
3.2.6 Deletion	35
3.3 Gaps in Translation	36
3.3.1 Gaps in Translated Cultural Terms in the Novel	37
<b>CHAPTER FIVE: FINDINGS AND RECOMMENDATIONS</b>	<b>38-40</b>
4.1 Findings	38
4.2 Recommendations and Pedagogical Implication	39-40
<b>REFERENCES</b>	<b>41-42</b>
<b>Appendix</b>	<b>43-55</b>



## **List of Tables**

Table No:1 Ecology	23
Table No:2 Material Culture	24
Table No: 3 Social Culture	25
Table No: 4 Religious Culture	26
Table No: 5 Literal Translation	28
Table No:6 Transference/Borrowing	30
Table No:7 Substitution	31
Table No:8 Definition/Paraphrasing	33
Table No:9 Addition	35
Table No:10 Deletion	35

## **LIST OF ABBREVIATIONS**

SL = Source Language

TL= Target Language

ST= Source Text

TT = Target Text

SLT= Source Language Text

TLT= Target Language Text

## **CHAPTER ONE INTRODUCTION**

### **1.1 General Background**

Translation is the process of transforming message from one language to another language. It is as a bilingual activity where translators need to be master in both languages ,Bhattarai.G.R(2011). Translation is a cultural activity where the cultural phenomenon is largely associated with translating one text into another. It is multidimensional and versatile in its nature. Translation is the act of rendering the ideas and thoughts from source language into target language in appropriate level of equivalence. Translation process is a challenging job for the translators to maintain the equivalence between SL and TL while translating the text. Therefore, the translator's job is to provide the justice to the both texts, because translation involves both language and culture. Language and culture are unique in their nature and they are distinctive in their own function but they vary from one to another; so that, transforming the ideas and messages from source text to target text is problematic as well. We have thousands of languages around the world that we speak partly or wholly to share ideas. These all languages are unique in their nature because all languages have their own grammar, structures, vocabulary, style and features. They are different from one and another in terms of their language patterns. So, translation is an important tool and medium to exchange the messages and ideas among those languages. Therefore, translation process has become essential for all linguistic groups to share the information in the fields of : education , trade , economy , politics , commerce , law , sports, communication and international relationship as well. It has a great role to develop the intercultural communication and understanding among people within a country and across the country.

Following Newmark(1981) "Translation is a replacement of messages inherent in one language into another languages. So, it is not a new think to the translator but just a replacement of messages. Catford (1965,p.20) defines, " Translation as the replacement

of textual material in one language (SL) by equivalent textual material in another language(TL).

Newmark(1981) defines translation as a 'craft consisting in the attempt to replace a written message and or statement in one language by the same message and/or statement in another language'.Riccardi (2002) defines translation as a 'cross-cultural transmission of skills forms a bridge between two speech groups, and is judged by the degree of gratification/acceptance among the audience of the target language'. House,(2002:pp92), one does not translate languages but cultures; and in translation we transfer cultures not languages.

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

Translation of Nepali words like *gundruk* , *deushi* , *shradda*, *janai* does not make any sense unless cultural aspects of these words are taken into a consideration. This discussion suggests that a good translator must not only be a bilingual but also a bicultural by knowledge. The quality of translation depends upon the linguistic and cultural knowledge of both the SL and TL text that a translator possesses. Translation is concerned with the language and culture of source and target text. Translation is not only the process of transformation of information from source text to target text but also a matter of transferring the culture along with the language. So that , translation is both linguistic and cultural activity so, a good translator must be both bilingual and bicultural.

In this process ,at least two languages are involved although intra-lingual or inter-lingual translation to replace the messages or ideas conveyed by the author. Translation is always oriented to the degree of equivalent between SL and TL text. Similarly, translation is concerned with the nature of text, theories , philosophy , purpose and the target readership. It means translation is transfer of one culture to another. It is as the replacement material of SL to TL and is the process of transforming culture from one language to another. In this sense, translation is a cultural activity. Cultural includes each and every behavioral aspect of humans life namely rituals, habits, festive, food and housing. The main function of cultural translation is transferring message from SL to TL. The meaning of the text is largely shaped by culture; so, a translator should always be aware of the cultural meanings of the text. Translators are as the masters of both languages(i.e. SL and TL) and their role is to provide justice provider to the both source text and target text. So, translation is multidimensional and bilingual process.

### **1.1.1 Translation and Translation Studies**

Etymologically, ‘translation’ is an anglicized form of a Latin word in which ‘trans’ means ‘across’ and ‘fere’ means ‘to carry’ or ‘to bring’.(Wikipedia.org,). In other words, it is an act of ‘carrying across the matter of one language into another language. Translate means to carry out the across through another language or beyond other language. According to Tiwari (cited in Bhattarai et.al.2011,p.188),"Translation is the combination of words; *trans+ lation* meaning to make that is *anubad*. It is cultural activity concern with the various knowledge of philosophies, economics, religion, education, medicine ,trade etc. It is the medium of exchanging our ideas and to update us in every field". Jiang Wu,(2008) defines translation as the act or process of rendering what is expressed one language or set of symbols by means of another language or set of symbols.So, translation is the process of rendering and changing the message, ideas and thought from one language to another in certain context and situation.

The term "translation studies" was first put forward by James Holmes. In his "The Name and Nature of Translation Studies", Holmes made comparison among "translation studies", "science translation" and "translation theories", suggesting that translation studies seem to be the most appropriate. (Gentzler, 2004, p.93 as quoted in Ren Shuping vol.3 october 2013) Later on the term "translation studies" was frequently used by Lefevere and Bassnett. (Hermans, 2004, p.13 as quoted in Ren Shuping vol.3 october 2013) Andre` Lefevere proposed 'Translation Studies' to replace terms such as 'Translation theory' used in general, 'Translatology' in Canada, 'Translatologia' in Spain etc (Bassnett MC Guire 1980 as quoted in Bhattarai 2000:1). Later translation was defined as linguistic activity (Nida 1964, Catford 1987), literary endeavor (Savory 1957), philosophical and cultural (Stenier 1975, Toury 1987), and cultural and integrated activity (Snell-Hornby 1988) (in Bhattarai 2000:1). So it is difficult to restrict translation within an all encompassing definition. Now it is separate discipline in itself so it is struggling to strengthen the identity even in Nepal. Owing to young and recently changing discipline, it is not strong in itself. By the 1990s, translation studies had established itself as a general discipline by means of which the broad and multifaceted ranges of translation phenomena are investigated. Now it has its own theories and is established as a separate subject in academic field. According to Bhattarai et al.(2011): Translation studies deals with as an interdisciplinary field of academic study. The changes in literary , linguistic, discourse, social and cultural theories have contributed a lot to the development of translation studies". In this way translation studies is a separate field of academic concerns with mainly translation issues.(p.78)

### **1.1.2 Prose Translation in Nepalese Context**

One of the greatest world famous Nepali novels is the *Sirisko phool* (The Blue Mimosa) written by Parijat (Vishnu Kumari Waiba). This novel has been produced as *Blue Mimosa* in 1972 by Tanka Bilas and Sondra.Z. Similarly, under the same title, Tej Ratna Kansakar has translated another version of this into English. (Sharma, 1993, p.113 as cited in Bhattarai et.al.p.47) .

Larry Hertsell has translated three Nepali novels, Lil Bahadur Chhetri's *Basain* (The Lost Homestead), and Tara Nath Sharma's *Ojhel Parada* (*Blockout*) into English (Sharma 1993, p.118. cited ibid 2011, p.47). Nirala series has published *Blockout* along with another English novel translation of Nepali novel that is Bharat Jangham's *The Black Sun*, a translation of *Kalo Suga* and Peter J. Karthaks's *Pratyek Thau Pratyek Manche* translated as *Every Place Every Person* in 2004 by the writer himself. Bisweshar Prasad Koirala's *Sumnima* translated by Tana Sharma in 2005. The recently published novel of the Bharat Jangham's *Rato Surya* in English in 1994. Similarly, Diamond Samser's novel *seto bagh* has been translated as *Wake of the White Tiger* into English and his *Basanti* into Hindi (Sharma, 1999) as well. Similarly, others novel *palpasa Caffe* by Narayan Wagle translated by Narayan Wagle in 2008, likewise Gopal Parajuli's *Declaration of New God* by Govinda Bhattarai 2008, Govinda Bhattarai's *Sukaratka Paila* as *Sukaratka Footsteps* by Balaram Adhikari in 2010, Gorkha's *Imaging: Indrabahadur Rai* in translation translated by Prem Podar and Anmol Prasad in 2011, Bir Bhadra's *A Journey of the Letters* by M.B. Rai in 2012, Devkota's *Muna Madan* by Jhamak Prasad Sharma in 2012. (as cited in Adhikari 2014, pp.243-245\_ Jhamak Ghimire's *Jeevan Kada Ki Phool* as *A Flower in the Midst of Thorns* by Nagendra Sharma, *Summer Love*, *Muglan*, *Seto Dharti* have been translated into English versions by different translators .

### **1.1.3 Translation and Language Teaching**

Translation is an important tool and technique to teach second and foreign language. According to Bhattarai et.al. (2011, p. 367) "Translation in the second language classroom is associated with grammar translation method-the method was first used in teaching classical languages, Latin and Greek, and later to teach modern European Languages". Investigating teaching and learning strategies employed by second and foreign languages learners of Spanish and Russian setting, O'Malley and Chamot have defined "translation as using the first language as a base for understanding and/or producing the second language".

The first half of the twentieth century witnessed a dramatic shift in the goal of foreign language teaching, now the goal is to make learners able to communicate in target language. It is extremely important for foreign language teaching simply because it allows conscious learning and control of the foreign language, and as a result it reduces native language interference. (Saud , 2001).In the early period of language teaching methods were; GT method, Audio Lingual Method, and Lexical method but now a days translations is taught with Communicative Language Teaching, Presentation-practice-production, Task Based Language teaching and Lexical approach.(Bhattarai,.2011.p.367). It means translation is one of the major methods to teach language effectively through translating and transforming message, ideas and thought from one to another. Therefore translation has pedagogical value in the field of language teaching and learning helps to develop language competence. It helps to design the curriculum, techniques, materials and activities for language teaching. So, this study will be beneficial to the language learning and language teaching in multilingual society. It will develop the learner's and reader's intelligence and competence of language as well.

#### **1.1.4 Cultural Categories**

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

##### **(a) Ecology**

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

##### **(b) Material Culture**



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

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

### **(C) Social Culture**

The terms related with social culture carry both denotative and connotative meanings. When such terms carry connotative meaning, they cause translation problems. Social culture includes social customs, concepts, political, administrative and historical terms like jatra, ajah, amah, bessari, janti, malami, ‘rock,’ etc.

### **(d) Religious Culture**

Religious culture refers to the religious faith, beliefs, traditions, customs, myths, name of gods, temple, religious activities and concepts of a language that are used in a specific context. For example, *pooja*, *Devi*, *Baati*, *puja kotha* etc.

## **1.1.5 Gaps in Translation**

Gaps are natural, universal and inevitable phenomenon that appear in the absence of exact correspondence between SL items. Gaps occur, if concept available in one language is not available in another language. Gaps may be in source language text or target language texts. Gaps are also called lacunes, blank, space, slippages, absence and voids. It is challenging and difficult for translator to maintain such gaps in translation to render the message from one to another. So, it creates the problem and risk for translating SL to TL appropriately.

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”.

According to Bhattarai G.R.(2011) Gaps in translation can be categorized as below:

- 1) Linguistic Gaps

2) Extra linguistic Gaps

3) Cultural Gaps

1) **Linguistic Gaps**

Linguistic is an accidental gap, also known as a gap, lexical gap, lacuna, or a hole in the pattern, that does not exist in some language but which would be permitted by the grammatical rules of the language(Wikipedia.org/wiki). It differs from systematic gaps, those words or other forms which do not exist in a language due to the boundaries set by phonological, morphological, and other rules of that specific language. Linguistic gaps are primary in translation because of every language is unique so no two languages are identical. Each language has their own rules, grammar, structures, patterns and meaning.

Linguistic gaps can be classified as below

**a) Graphological Level**

Graphology, however, is an essential part of the description of any written language. The use of the word may be unfamiliar. It has been chosen to parallel phonology and the term includes orthography, punctuation and anything else that is concerned with showing how a language uses its graphic resources to carry its grammatical and lexical patterns.

(Halliday et.al.1964, p.50 as quoted in An Introduction to Graphology )

Graphemes available in one language may be absent in another languages.

for example:

SL: AB collection (English)

SL: Ato Z photo studio (English)

These are graphic system AB and A to Z are translated as 'ka', 'kha', and 'ka', 'gya' in Nepali language so it is difficult to translate exactly.

**b) Phonological Level**

Translation of phoneme which is absent in one language but present in another language creates phonological gaps. English has 44 phonemes whereas Nepali has 48 phonemes. The differences phonemes create different phonological gaps in translation.

for example:

SL(Nepali): Thmael buspark

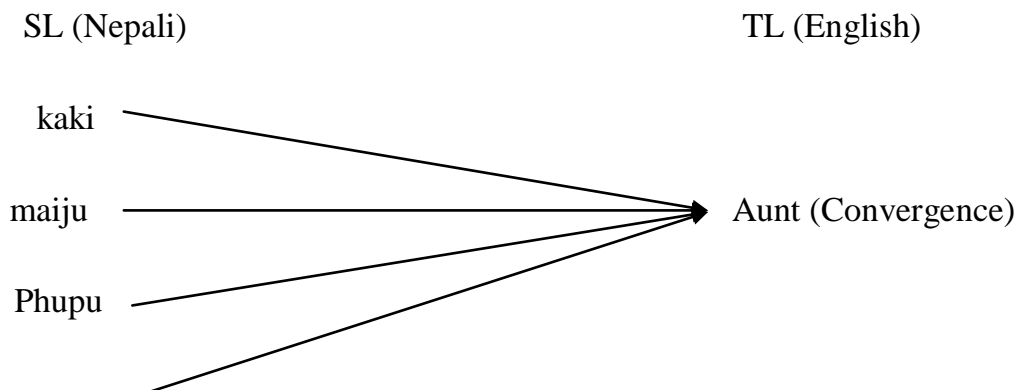
SL(Nepali): Khasi Bazzar

These showed that 'kh' and 'th' are problematic in English to translate due to the lack of phonemes in English.

### c) Lexical\Word Level

Lexical gaps create serious problems in translation because they change meaning. Like onomatopoeic and reduplication words in Nepali terms may not have in English such as jhwamma, thacakka, cwassa etc.

For more example the state of convergence and divergence lexical items:



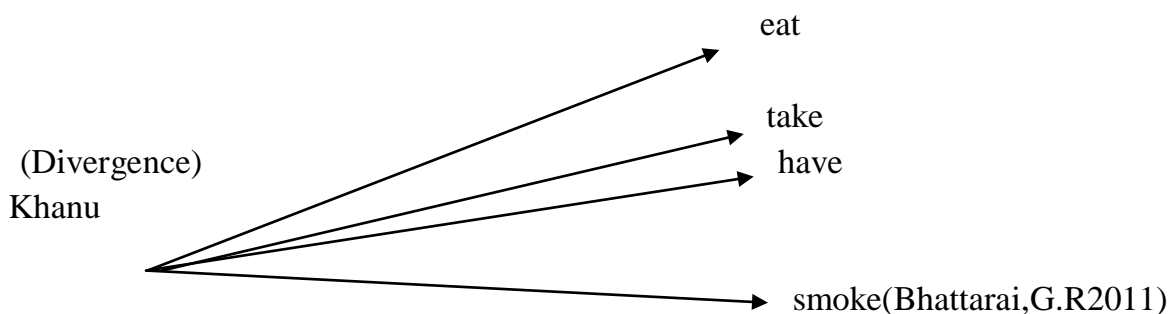
Shanima

(Bhattarai, G.R.2011)

The aforementioned figure shows that Four Nepali items are converted into one lexical item in English.

SL (Nepali)

TL(English)



The aforementioned figure shows that one lexical item of Nepali is represented more than four lexical items in English.

#### d) Structural Level

Structural gaps occur when two languages are different in terms of their structures. Two languages do not share same structures in sentence formation. The governing rules of language to generate sentences are different between languages. For example; Nepali language has three voice system whereas English has only two voice.

#### 2) Extralinguistic Gaps

Extralinguistic gaps refers to the idioms and proverbs of language that may differ from one to another. It occurs when the background knowledge and real world knowledge differ. According to Stalnacker(1970,as cited in Bhattraai et.el.2011,p.110)

"Extralinguistic factors play crucial role in translation". He argues that the intention of writer, his knowledge, idea ,expectation , interest and so on have been taken into consideration. So translators need to take account of SLT and TLT.

For example:

SL(Nepali) : Kalo biralo le bato katekole ma hjar pharkia.

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

### 3) Cultural Gaps

Culture refers to the entire way of life of a society . It includes not only materials things such as cities organization and schools but also non-material things such as ideas, customs, family patterns and languages. (Wu.J.2008). Language is influence and shaped by culture. 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. Similarly, House(2002,p.92,as cited in Bhattarai 2011,p.109), " Language as the most important means of communication, of transmitting information and provident human bonding has therefore an overriding important position inside any culture". In this way culture is varying from one language to another so they have different cultural terms and that bring the gap in translation. For example, in Nepali 'Janai', 'Tupi' , 'Gundruk' may not have equivalent terms so that it creates a gaps in translation.

#### 1.1.6 Translation Techniques and procedures of Cultural Words

Translating text is challenging task where translators get many unexpected problems while translating SLT into TLT. Language and culture are interrelated and varied from culture to culture, group to group and language to language. Translators must apply appropriate techniques and strategies to bridge cultural gaps between SLT and TLT. According to Neubert(1983, as cited in Newmark 1998,p.68) , " One word an SL and a

TL in the translation rarely correspond semantically, and grammatically hardly ever". To overcome linguistic and cultural gaps between SLT and TLT translators can use different techniques according to the context of translation. Different scholars have presented various techniques\procedures of translation ,which are given below.

Following Newmark(1988) the various techniques used while translating cultural words can be listed below:

Naturalization

Cultural equivalent

Synonymy

Compensation

Paraphrase

Couplets

Notes, addition, glosses

### **Naturalization**

The procedure succeeds transference and adapts the SL word first to the normal pronunciation, then the normal morphology(word forms) of the TL.

### **Cultural Equivalent**

This is an approximate translation where a SL cultural word is translated by a TL cultural word.

### **Synonymy**

Synonymy here refers to a near TL equivalent to an SL word in a context, where a precise equivalent may or may not exist. This procedure is used for SL word where there is no clear one-to-one equivalent, and the word is not important in the text... A synonym is only appropriate where literal translation is not possible because the word is not important enough for componential analysis.

### **Compensation**

It occur when loss of meaning, sound effect, metaphor or pragmatic effect in one part of sentence is compensated in another part, or in a contiguous sentence.

## **Paraphrase**

This is amplification or explanation of the meaning of a segment of the text. It is used in an 'anonymous' text when it is poorly written or has important implication and omission.

## **Couplets**

Couplets, triplets, quadruplets combine two, three or four procedures for dealing with a single problem. They are particularly common for cultural words.

According to Pinchuk (1997, as cited in Adhikari 2004, p.26) presents following techniques\procedures that can used in the translation process. They are: Transcription, Loan translation, Transposition, Modulation, Equivalent, Adaptation and Literal translation.

Similarly, Ivir (1997, as cited in Adhikari 2004, p.26) presents the following techniques\procedures they are: Borrowing, Defining, Literal translation, Substitution, Lexical creation, Omission and addition.

Some of the most used translation techniques in translation process are as follows:

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

### **i) Literal Translation**

Literal translation is correct and must not be avoided, if it secures referential and pragmatic equivalence to the original. (Lu, W. 2012). Similarly, 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”. Literary translations must reflect all the literary features of the source text such as sound effects, morphophonemic selection of words figures of speech... etc. (Riffaterre 1992:204-205 as cited in Hassan, B.A 2011). Literal 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.

SL (Nepali)	TL (English)
<i>bādal</i>	cloud
<i>saundāryabad</i>	aestheticism
<i>mandir</i>	temple

## ii) Transference / Borrowing

Transference refers to the technique in which original words, though they are not from the TL, are transferred into the translated text wholly or partly. This technique has the advantage that once the expression enters the target language. According to Newmark (1988, p. 82), normally names of people, places and country, names of newspaper, names of institutions and companies, street names, inventions, brand names, etc are transferred. In the process of translation, the translator transfers the word to show the respect for the SL culture. Cultural words are often transferred to give local colour in translation. For example,

SL (Nepali)	TL (English)
<i>rodi ghar</i>	rodi ghar
<i>panche bāājā</i>	panche baaja

## iii) Substitution

Substitution is a technique that is available to a translator in which the two cultures display a partial overlap rather than a clear cut presence vs. absence of a particular element of culture. It is a less important procedure of translation. SL items are substituted by TL equivalent to overcome the translation gap. In other words, source cultural elements are replaced by similar/near equivalent or generic word in target language. Newmark (1988, p. 84) terms this procedure "Synonymy". When a precise equivalent



may or may not exist in TL, a near TL equivalent word for an SL word in a context is used. For example,

SL (Nepali)	TL (English)
<i>thaili</i>	bag
<i>tapari</i>	bowl

#### iv ) Definition/ Paraphrasing

In paraphrasing semantic content which is realized in the source language in a single term is syntactically distributed in the TL. While paraphrasing the SL term in the TL the translation's attempt is to give descriptive and/or functional equivalence of the SL terms. According to Wills (1982) if a certain lexeme for a certain concept is absent from the TL inventory, the only compensatory way open to the translator is lexical bypass strategy such as paraphrasing or explanatory translation. Nida (1964) regards semantic equivalence between SLT and TLT without lexical correspondence as an essential component of a paraphrasing translation. Paraphrase is an extended synonymy and inevitably an expansion and a diffusion of SL terms. However, it lacks one important aspect of translation equivalence, namely the lexical comprehension of the source term.

For example:

SL(Nepali)	TL(English)
<i>Hakupatasi</i>	A traditional black and red sari worn by Newar community

Black Nepali cap      Black nepali cap

#### v)Addition

It is useful technique to translate the SL word into TL by giving footnote to make clear to the readers. According to Newmark(1998,p.91)," It is the process of giving some suggestion about note or supplying additional information in translation". It is also called the footnote translation technique and mostly done to give note of those cultural words at the end of page or chapter of TLT while translating SLT. For example:

SL(Nepali)	TL(English)
<i>Sindur</i>	vermilion powder worn by married women in their hair part

<i>pote</i>	A necklace wearing by hindu women
-------------	-----------------------------------

**iv) Deletion**

This is done when the SLT words do not have equivalent terms to render into TLT. It occurs at the syntactic level of the translation but items omitted are mostly lexical expression. For example:

SL(Nepali)	TL(English)
<i>Vat saat</i>	Rice.....
<i>Ballatalla</i>	.....
<i>Hulmul</i>	.....

**1.1.7 Palpasa Café : An Introduction**

Narayan Wagle is one of Nepal's famous editors. During his journalistic career spanning two decades, he has travelled many regions on reporting assignments. He has has a ringside seat of the dramatic political transformation of the country as it turned from a monarchy to a republic, and went from war to peace.

His first novel, *palpasa café*, originally published in Nepali in 2005, won that years the most prestigious literary award, *madan puraskar* and went to become a bestseller with more than 50,000 copies sold. English edition of the novel was first published in Nepal in 2008 and later by Random house India. It has also been published in Korean and French languages.

This novel is specially about political transformation of the country as it is turned from a monarchy to a republic, and turned from war to peace. The writer tries to reveal the true story of his friend *Drishya* who was kidnapped and lost. He tries to draw the condition of Nepal during 2005 to 2015. Every house and schools were blasted by bomb and *barud*. People lost their relatives and nearest and dearest ones. Most of the youths were injured during the war , neither political leader nor the government paid a compensation for them. Women became widow and children turned into orphan and beloved were being

apart. In the name of revolution and democracy Royal family had been murdered, brothers and sisters were being killed.

A child's aim is to be an engineer but couldn't go to school because of explosion. He dare to draw the condition of parents who were waiting for their sons and became helpless and hopeless. Due to the '*Maoist Gurrillas*' many tourists were in trapped, they were killed by Ambus and Bombs. The government job holders like teachers,CDO etc. were being killed and injured by kidnapping. '*Mitba*', '*Mitiniama*' and '*bahini*' are just representative characters in this novel.

The writer also attempt to show the importance of painting and drawing. The main character of this novel is a painter. He attempt to paint the current condition of Nepal(like: Bomb explosion, Ambush etc.).

Finally, the book '*Palpasa café*' is published in the name of *Drishya* beloved who was killed in Ambush.

## **1.2 Statement of the problem**

Translation is a kind of activity which inevitably involves at least two languages and two cultural traditions. Language and culture are closely related and both aspects must be considered for translation. Translation is not merely the production of an equivalent to another text, but, rather, a complex process of rewriting the original, which runs parallel both to the overall view of the language and to the influences and the balance of power that exists between one culture and another.

In the translation process, the translator needs not only to translate language but culture as well. The most and common problem in the translation process is cultural equivalence when the target language lacks a certain word or concept which does not exist or viewed differently in other cultures. In some cases, a word in the language may have a highly compressed meaning which upon translation may require several sentences or even paragraphs to express. In some cases, there may be no alternative but to eliminate the terms because of the lack of such

counterpart terms or would be of too uncertain equivalence in another culture. According to Newmark (1988,p.27) "...the more specific a language becomes for natural phenomenon (e.g. flora and fauna) the more it becomes embedded in cultural features and therefore creates translation problems." Nida (1964:45) says "the term translation no longer entails linguistic substitution or more code switching, but a cultural transfer.

In this regard, All the translators must be bilinguals and translators need to be competent in both languages. The cultural terms such as vocabulary, grammar, meaning, proverbs and idioms , style, structures sign and symbols are varied from SL to TL .If the translators do not pay attention of these elements , the ST may loss its meanings .Translating a cultural words into different versions by translation practitioners is challenging task ,there may be the personal reflection of the translators In this regard, the role of the translator is to facilitate the transfer of message, meaning and cultural elements from one language into another and create an equivalent response from the receivers. So, this study tries to examined how translation practitioners translate cultural words and what sorts of techniques do they use in order to maintain the degree of equivalent between SL to TL.

### **1.3 Objectives of the Study**

The objectives of this research study were as follows:

- a) To identify the techniques and procedures of translation in translating cultural words of *palpasa cafe*
- b) To give inventive list of translated terms encountered by the researcher
- c) To find out the gaps of translation.
- d) To give pedagogical implication.

### **1.4 Research Questions**

- a) How does the translator translate cultural words from SL to TL?
- b) What techniques and procedures are used for bridging cultural gaps?

## 1.5 Operational Definition of the Key Terms

This research study has some cultural key terms are defined as:

**Culture:** The culture is different in terms of group of people and speech community. Here culture means the source text culture, it means the cultural words of *palpasa Cafe*

**Ecology :** In this study , ecology refers to the geographical features of the SLT they are bound with specific culture like : Flora, fauna, winds, climate etc.

**Material Culture:** In this study, the material culture means Food, clothes, houses, towns, transport etc.

**Religious Culture:** In this study, religious culture means the religious beliefs like: Traditions customs, names of the gods and religious activities.

**Techniques and procedures:** Techniques and procedures means way of bridging gaps between SL and TL texts by translators in translation activity.

## 1.6 Significance of the Study

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

Similarly, the findings and suggestions derived from this study will be useful for the students of translation studies, translation teachers, researchers, translators, policy makers and translation experts to be aware of various gaps and familiar with various appropriate techniques of translating the text

## 1.7 Delimitation of the Study

The study had the following limitations:

- i) The study was limited on the cultural aspect of the novel '*Palpasa Café*'

- ii) The study was limited to 70 cultural terms of the novel.
- iii) The study was limited to study of techniques and gaps found in the translation of cultural terms of the novel
- iv) The study was limited to observation and note taking tools.
- v) The study was limited to the secondary sources of data.

## **CHAPTER:TWO**

### **REVIEW OF RELATED LITERATURE**

Each and every research study needs the knowledge and idea of the previous which have been done on the basis of the certain objectives to achieve. There are many research studies have been done in this field as well, that's provide the guideline and direction to conduct research study in different phase of time. Many scholars and researchers have conducted the researchers in different time in differently. Some of the related works are reviewed for the evidence for the present research study such as:

Bhattarai (1997) in his Ph.D. thesis entitled "In Other Words: Sense Versus Word as Unit of Literary Translation (With reference to Nepali-English Poetic Texts)" has made an attempt to define translation process and product of translation traffic between Nepali-English language pair in particular. He has found the horizontal translation. He also remarks that interest in and awareness towards literary translation is growing.

Singh (2004) carried out a research on "Techniques and Gaps in the Translation of Cultural Terms." He collected lexical terms from Nepali and English version of our social studies for grade eight. He found that the highest amount of borrowing takes place in the translation of the cultural texts especially related.

Rijal (2006) carried out research on "A Study of the Translated Cultural Terms in English Dailies: Techniques and Gaps." He listed the Nepali cultural terms in the three English dailies and found seven translation techniques. He concluded that the most widely used

technique was literal translation while translating the Nepali culture-bound terms into English.

Adhikari (2003) carried out a study on *'The Translation of Technical Terms: A Case of Textbook for Science'*. He collected 200 English scientific terms, 50 terms each from physics, chemistry, biology, and geology and astronomy and their Nepali translation. He found six types of techniques for translation of scientific terms. He concluded the problem lies in translation when a target language text lacks an equivalent term that is present in the source language texts.

Wagle (2004) carried out a research on *'Multiple Translation of Muna Madan from Cultural Perspective'*. He evaluated the four translated versions of Muna Madan comparing with each other and with Nepali source text. He employed 18 techniques employed in translating cultural words. He also examined the relation between different techniques. He concluded the most widely used techniques are literal translation and couplet triplet, quadruplet techniques for translating religious and social cultural terms

Karki(2008) carried out research on 'The Techniques and Gap in Translation of Cultural Terms: A Case of the Novel :The Good Earth'. In his research he has collected 200 cultural words from the novel and found out 6 different techniques (i.e. Literal translation, substitution, paraphrasing, transference/borrowing blending and claque.

Gautam(2008) carried out research on" A study on the techniques and gaps of translation of cultural terms: A Case of Prahlad". He has categorized cultural terms into five categories of their related meaning features. They are ecology. material culture, mythological pattern, social culture, organization and conceptual terms and found eight different techniques employed by translator.

Likewise, Panthi (2006) did a research on "A Study on the Techniques and Gaps in Translation of Cultural Terms. A Case of the Novel Shirish Ko Phool." The main purpose of this study was to find out the techniques involved in translating cultural terms. He used survey design for the study. He used secondary sources for data collection. The tool of

data collection was observation. All the cultural terms from the novel *Shirish Ko Phool* were selected by using non random sampling procedure. He found eight different techniques employed in translation. The major finding was that literal translation is mostly used and definition is the least used techniques of translation of cultural terms.

All the above researches have been carried out on translation of different literary texts and textbooks. There is no any research work which has been carried out to find out the techniques used in the translation of cultural terms of the novel *palpasa cafe*. The present research work will find out the techniques used in the English translation of *palpasa café* and suggest some implications for the book writers, curriculum designers, teachers and students of translation, professional translators, policy makers to make them aware of the cultural gaps existed between SL terms and TL terms.

## **CHAPTER THREE**

### **METHODOLOGY**

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

#### **2.1 Nature and Sources of Data**

The researcher was used secondary sources in the form of books, articles, reports with information relevant to the topic of this research. The researcher was visited T.U library and previous conducted thesis .

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

I collected the data from the novel *Palpasa Cafe*: English and Nepali version both are written and translated by *Narayan Wagle*.. In addition to this, I collected the data from Catford (1965), Newmark (1981and 1988), Reccardi (2002), Bhattarai (2000), Jiang(2000) and some previously carried out theses which were my major secondary sources for the present study.

#### **2.2 Sampling Procedure**



Seventy cultural terms were selected from Nepali novel *Palpasa Café* and their equivalent terms from English translation of it by using random judgemental sampling procedure.

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

For this study observation and note taking were the tool for data collection. I read and re-read Nepali and English translation of the novel “*Palpasa Cafe*” to get required information.

### **2.4 Process of Data Collection**

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

- i. I collected Nepali and English translation of the novel *Palpasa Cafe*, written and translated by Narayan Wagle.
- ii) I read and re-read Nepali novel and underlined the cultural terms and then I read English translation of the novel to search equivalent words.
- iii) After that I selected 70 cultural terms with their translated forms.
- iv) I categorized those cultural terms under four cultural categories: (a) ecology (b) material cultural (c) social culture (d) religious culture.
- v) I've presented and analyzed the techniques used by the translators and counted the frequency of the techniques of the selected cultural terms.
- vi) I identified and listed the gaps which were found between the source language term and target language term.

## **CHAPTER FOUR**

### **ANALYSIS AND INTERPRETATION**

#### **3.1 Classification of the Cultural Terms**

As per the objective of my research, cultural terms are selected from the novel *Palpasa café* and classified on the basis of the following cultural terms: a) ecology b) material culture c) social culture and religious culture.

### 3.1.1 Ecology

It includes geographical features such as flora and fauna, winds, plains, hills and climate etc. On the basis 70 cultural terms ecological terms can be listed in the table below.

*Table No.1 Ecology*

S.N	SL Terms	TL Terms
1.	Hiude Jhari	Winter rain
2.	Nariwalko rukh	Coconut tree
3.	Lāngtāng Himāl	Langtang hill
4.	Chālharu	Waves
5.	Vuikatahar	Pineapple
6.	Bādalpāri	Above the clouds
7.	Syanth	Breeze
8.	Pāhād	Hill
9.	Samundri mohadātarfa	Heading for the sea
10.	Sagarmāthā	Mt.Everest
11.	Lāligurāns	Rhododendron
12.	Tuwanlo	Fog
13.	Aākāsh	Sky
14.	Jharnako jharjhar	Crashing of waterfalls
15.	Sunkhari Sungava	Wild orchids
16.	Toribāri	Mustard Plant
17.	Jungle	Forest
18.	Indreni	Rainbow

The above table shows the cultural terms which are identified under ecological culture. Out of 70 cultural terms, 18 cultural terms are related to ecology.

### 3.1.2 Material Culture

It includes the man made things which are used in a particular culture. foods, clothes, houses and towns, transport, ornaments and utensils are included and terms are presented in the table No.2.

Table No:2 Material Culture

S.N	SL Term	TL Term
1.	Barandā	Balcony
2.	Pustakālaya	Library
3.	Kurchi	Chair
4.	Mundri	Earrings
5.	Kaleji kalarko kamij	Marron shirt
6.	Paint	Trousers
7.	Kār	Car
8.	Darbār	Palace
9.	Sripech	Crown
10.	Juttā	Shoes
11.	Mobile	Mobile
12.	Kerelā	Kerela
13.	Chhoila	Buffalo meat prepared in a typical Newari style
14.	Khana	Dinner
15.	Maruti	Maruti
16.	Wine	Wine
17.	Jāhāj	Ship
18.	Aspatal	Hospital
19.	Dhoti	Dhoti
20.	Biswabidhyalaya	University

21.	Vitto	Wall
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The above table shows the cultural terms which are identified under material culture. Out of 70 cultural terms, 21 cultural terms are related to material culture.

### 3.1.3 Social Culture

This cultural category includes the words which are concerned with the social organization and relations between people and particular community. Social traditions, social norms, values, historical facts are included in this category.

Table No:3 Social Culture

S.N	SL Terms	TL Terms
1.	Masta	Stunning
2.	Doko	A woven basket carried by a strap
3.	Sathi	Friend
4.	Bahini	Younger sister
5.	Bhai	Younger brother, junior
6.	Chhori	Daughter
7.	Foto ekjubition	Photo exhibition
8.	Neu pinch	.....
9.	Namaste	Hello
10.	Mitini	Mitini
11.	Cheers	.....
12.	Kaka	Kaakaa
13.	Yubati	Woman
14.	Chauri pareka gala	Wrinkle face
15.	Nivyo	Died

The above table shows the cultural terms which are identified under social culture. Out of 70 cultural terms, 15 cultural terms are related to social culture.

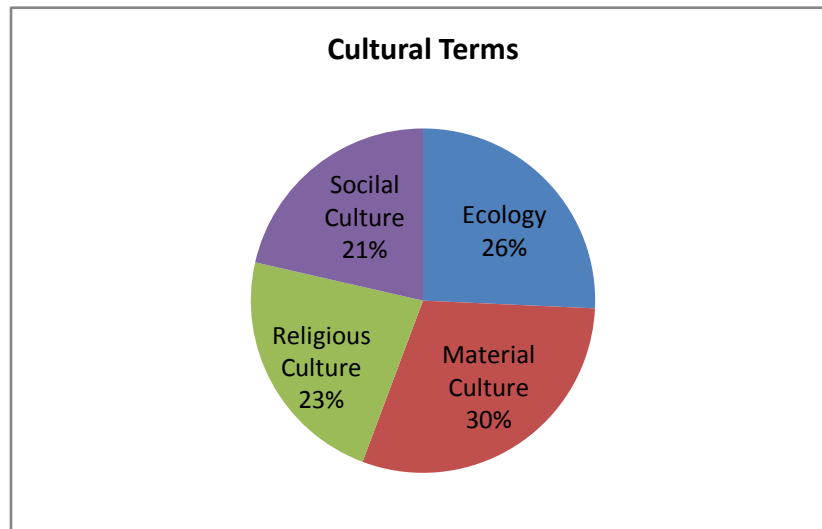
### 3.1.4 Religious Culture

Religious culture refers to the religious faith, beliefs, traditions, customs, myths, name of the god, temple and religious activities and concepts of a language that are used in specific context.

Table No.4 Religious Culture

S.N	SL Term	TL Term
1.	Christmas	Christmas
2.	Haku patasi	A traditional black and red sari worn traditionally by the Newar Community
3.	Pote	A necklace of beads only married women wear
4.	Sindur	Vermilion powder worn by married women in their apart
5.	Om Mane Padme Hum	Buddist mantra
6.	Indrajatra	A festival in kathmandu to worship the living goddess,kumara
7.	Narsimhã	A musical wind instrument
8.	Bãtti	Wicks for devotional oil Lamps
9.	Devi	Goddess
10.	Puja Kotha	Room for Worship
11.	Shreeman Nãrãyana	Popular humn to lord Bishnu
12.	Rãgã Bhairavi	Traditional hindu form of music
13.	Bhajan	Religious hymn
14.	Thulo Ekãsasi	A day of religious significance
15.	Tika	Decorative dot Nepali women wear on their foreheads
16.	Mantra	A sacred formula used in prayer or meditation

The above table shows the cultural terms which are identified and grouped under religious culture category. There are 16 religious cultural terms out of 70 cultural terms.



### **Statistical chart of identification of cultural terms used in 'Palpasa Café'**

According to aforementioned chart, most of the cultural terms are related to material culture and ecology. Out of 70 cultural terms 21(30%) are related to material culture, 18 (26%) are related to ecology, 16(23%) are related to religious culture and 15(21%) are related to social culture.

## **3.2 Techniques Used in Translation of Cultural Terms**

- i) Literal Translation
- ii) Trasference/Borrowing
- iii) Substitution
- iv) Definition/paraphrasing
- v) Addition
- vi) Deletion

### **3.2.1 Literal Translation**

Crystal (1998, p. 346) says “in literal translation, the linguistic structure of the source text is followed, but is normalized according to the rules of the target language”.

Literattranslation is SL as well as form-oriented translation that make no sense in most of the cases specifically in translating idiomatic expressions. This type of translation

preserves linguistic meaning of source language text. It focuses on semantic content of SL but neglects pragmatic meaning. In literal translation, the translator neither omits a word nor adds to them. It is close and faithful translation. Following cultural terms have been translated using this technique:

Table No:5 Literal Translation

S.N	SL Terms	TL Terms
1.	Pāhād	Hill
2.	Vuikatahar	Pineapple
3.	Nariwalko Rukh	Coconut Tree
4.	Jāhāj	Ship
5.	Sripech	Crown
6.	Syanth	Breeze
7.	Chalharu	Waves
8.	Chhori	Daughter
9.	Sathi	Friend
10.	Pustakalya	Library
11.	Aspatal	Hospital
12.	Darbār	Palace
13.	Kurchi	Chair
14.	Mundri	Earrings
15.	Sagarmāthā	Mt.Everest
16.	Hiude jhari	Winter rain
17.	Lāngtāng Himāl	Langtang hill
18.	Baranda	Balcony
29.	Lāligurans	Rhododendron
20.	Aākash	Sky
21.	Indreni	Rainbow
22.	Juttā	Shoes
23.	Biswabidhyālaya	University
24.	Vitto	Wall
25.	Masta	Stunning
26.	Devi	Goddess

Here, the translator has used literal translation technique while translating the above mentioned twenty-six cultural terms among them 11 are related to ecological terms, 11 are related to material terms, 3 are related to social terms and 1 is related to religious terms. The translator has translated these 26 words using literal translation technique and these 26 terms can be categorized among 4 cultural terms i.e. ecological, material social and religious which are given below:

### **Eleven Ecological terms under literal translation**

#### **SL Terms**

*Pāhād*  
*Vuikatahar*  
*Nariwalko rukh*  
*Syanth*  
*Chalharu*  
*Sagarmāthā*  
*Hiude jhari*  
*Lātāng himal*  
*Lāligurāns*  
*Aākash*  
*Inderni*

#### **TL Terms**

*Hill*  
*Pineapple*  
*Coconut tree*  
*Breeze*  
*Waves*  
*Mt. Everest*  
*Winter rain*  
*Langtang hill*  
*Rhododendron*  
*Sky*  
*Rainbow*

### **Eleven material terms under literal translation**

#### **SL Terms**

*Jāhāj*  
*Sripech*  
*Pustakālaya*  
*Aspatāl*  
*Darbār*  
*Kurchi*  
*Mundri*  
*Barandā*  
*Juttā*  
*Biswabidhyalaya*  
*Vitto*

#### **TL Terms**

*Ship*  
*Crown*  
*Library*  
*Hospital*  
*Palace*  
*Chair*  
*Earrings*  
*Balcony*  
*Shoes*  
*University*  
*Wall*

### **Three social terms under literal translation**

#### **SL Terms**

*Chhori*  
*Sathi*  
*Masta*

#### **TL Terms**

*Daughter*  
*Friend*  
*Stunning*



### One Religious terms under literal translation

#### SL Terms

*Devi*

#### TL Terms

*Goddess*

Aforementioned most of terms are related to ecological and material ones and less are related to social and religious terms. Each words are closely related to TL terms and the translation has conveyed meaning of SL.

### 3.2.2 Transference/Borrowing

This technique refers to the transference or borrowing in which original words, though they are not from the TL, are transferred into the translated text wholly or partly. The cultural terms which are translated using this technique are as follows:

Table No:6 Transference/Borrowing

S.N	SL Terms	TL Terms
1.	Dhoti	Dhoti
2.	Kerela	Kerela
3.	Car	Car
4.	Mobile	Mobile
5.	Mitini	Mitini
6.	Maruti	Maruti
7.	Wine	Wine
8.	Christmas	Christmas
9.	Jungle	Jungle
10.	Kākā	Kaka
11.	Photo exhibition	Photo exhibition

Here the transference and borrowing techniques has been used to translate 11 cultural terms from the SL to TL. Among them 5 material culture, 4 social culture and 1 religious cultural terms are used under this translation which are listed below:

### Five Material Cultural Terms under Transference/Borrowing Technique:

#### SL Terms

*Dhoti*

*Kerela*

*Car*

*Mobile*

*Maruti*

#### TL Terms

*Dhoti*

*Kerela*

*Car*

*Mobile*

*Maruti*

*Wine*

*Wine*

#### **Four Social Cultural Terms under Transference/Borrowing Techniques:**

##### **SL Terms**

*Mitini*

*Christmas*

*Kājā*

*photo exhibition*

##### **TL Terms**

*Mitini*

*Christmas*

*Kākā*

*Photo exhibition*

#### **One Ecological Terms under Transference/Borrowing Techniques:**

##### **SL Terms**

*Jungle*

##### **TL Terms**

*Jungle*

Among aforementioned cultural terms most of them are related to material culture and social culture and one is related to ecological culture. But the religious cultural and ecological terms are not borrowed.

### **3.2.3 Substitution**

It is a technique that is available to a translator in which two cultures display a partial overlap rather than a clear cut presence vs. absence of a particular element of a culture. SL items are substituted by TL equivalent to overcome the translation gap. Following cultural terms have been translated using this technique:

Table No:7 Substitution

S.N	SL Term	TL Term
1	Khānā	Dinner
2.	Paint	Trousers
3.	Bādalpari	Above the clouds
4.	Samundri Mohadatarfa	Heading for the sea
5.	Toribari	Mustard plant
6.	Sunakhari Sungāvā	Wild orchids
7.	Kaleji kalarko kamij	Maroon shirt
8.	Namaste	Hello
9.	Yuvati	Woman
10.	Chauri parekā gālā	Wrinkle face

11.	Nivyo	Died
12.	Tunwalo	Fog

The translator has used substitution technique to translate 12 cultural terms among 70. Among 12 substituted terms 5 are related to ecological , 4 are related to social and 3 are related to social cultural terms. These words are categorized below.

**Five Ecological Terms under Substitution Techniques:**

**SL Terms**

*Bādalpāri*

*Samundri mohadātarfa*

*Toribari*

*Sunakhari Sungava*

*Tunwalo*

**TL Terms**

*Above the clouds*

*Heading for the sea*

*Mustard plant*

*Wild orchids*

*Fog*

**Four Social Terms under Substitution Techniques:**

**SL Terms**

*Namaste*

*Yubati*

*Charui pareka gala*

*Nivyo*

**TL Terms**

*Hello*

*Woman*

*Wrinkle face*

*Died*

**Three Materials Terms under Substitution Techniques:**

**SL Terms**

*Khānā*

*Paint*

*Kaleji kalarko kamij*

**TL Terms**

*Dinner*

*Trousers*

*Maroon shirt*

Among aforementioned cultural terms most of them are related to ecological and social cultural terms and least are related to material culture . Religious cultural terms has not been translated using substitution technique.

**3.2.4.Definition/Paraphrasing**

This technique of translation transmits cultural message very efficiently and is faithful and comprehensible. In this technique source language words are replaced by definition or description. The main cons of definitions are that it is difficult to control the shape and size the definition. Following cultural terms have been translated using this technique:

Table No:8 Definition/Paraphrasing

S.N	SL Terms	TL Terms
1.	Mantra	A sacred formula used in prayer or meditation
2.	Thulo Ekādasi	A day of religious significance
3.	Haku patasi	A traditional black and red sari worn traditionally by the Newar Community
4.	Indrajātra	A festival in Kathmandu to worship the living goddess, Kumari
5.	Doko	A woven basket carried by a strap.
6.	Chhoila	Buffalo meat prepared in a typical Newari style
7.	Bhai	Younger brother, junior
8.	Bahini	Younger sister
9.	Om mane padme hum	Buddist mantra
10.	Narshimhā	A musical wind instrument
11.	Batti	Wicks for devotional oil lamps
12.	Puja kotha	Room for worship
13.	Shreeman Nārāyana	Popular hymn form of music
14.	Bhajan	Religious hymn
15.	Tika	Decorative dot Nepali women wear on their foreheads
16.	Mantra	A sacred formula used in prayer or meditation
17.	Rāga Bhairavi	Traditional hindu form of music

Among 70 cultural terms 17 terms are categorized under definition/paraphrasing technique. Among 17 terms 13 cultural terms are related to religious culture, 3 are related to social culture and 1 is related to material culture. The categorized terms are presented below:

**Thirteen Religious Terms under Definition/Paraphrasing Techniques:**

**SL Terms**

**TL Terms**

Mantra	A sacred formula used in prayer or meditation
<i>Thulo Ekādasi</i>	<i>A day of religious significance</i>
<i>Haku patasi</i>	<i>A traditional black and red sari worn traditionally by the Newar Community</i>
<i>Indrajātra</i>	<i>A festival in Kathmandu to worship the living goddess, Kumari</i>
<i>Om mane padme hum</i>	<i>Buddist mantra</i>
<i>Narshimhā</i>	<i>A musical wind instrument</i>
<i>Batti</i>	<i>Wicks for devotional oil lamps</i>
<i>Puja kotha</i>	<i>Room for worship</i>
<i>Shreeman Nārāyana</i>	<i>Popular hymn form of music</i>
<i>Bhajan</i>	<i>Religious hymn</i>
<i>Tika</i>	<i>Religious hymn</i>
<i>Mantra</i>	<i>A sacred formula used in prayer or meditation</i>
<i>Rāga Bhairavi</i>	<i>Traditional hindu form of music</i>

**Three Social Terms under Definition/Paraphrasing Techniques:**

**SL Terms**

*Doko*

*Bhai*

*Bahini*

**TL Terms**

*A woven basket carried by a strap.*

*Younger brother, junior*

*Younger sister*

**One Material Terms under Definition/Paraphrasing Techniques:**

**SL Terms**

*Chhoila*

**TL Terms**

*Buffalo meat prepared in a typical Newari style*

Most of the aforementioned terms are related to religious culture and some of them are related to social and material culture. Ecological terms has not been translated using definition/paraphrasing technique.

### 3.2.5 Addition

In this technique some word or meaning are added in the TL text or SL expressions are structurally expanded: The following cultural terms have been translated using this technique.

Table No: 9 Addition

S.N	SL Term	TL Term
1.	Pote	A necklace of beads only married women wear
2.	Sindur	Vermilion powder worn by married women in their hair apart

These two terms are related to religious culture and other cultural terms i.e. material culture , social culture and ecological cultural terms has not been translated using this technique.

### 3.2.6 Deletion

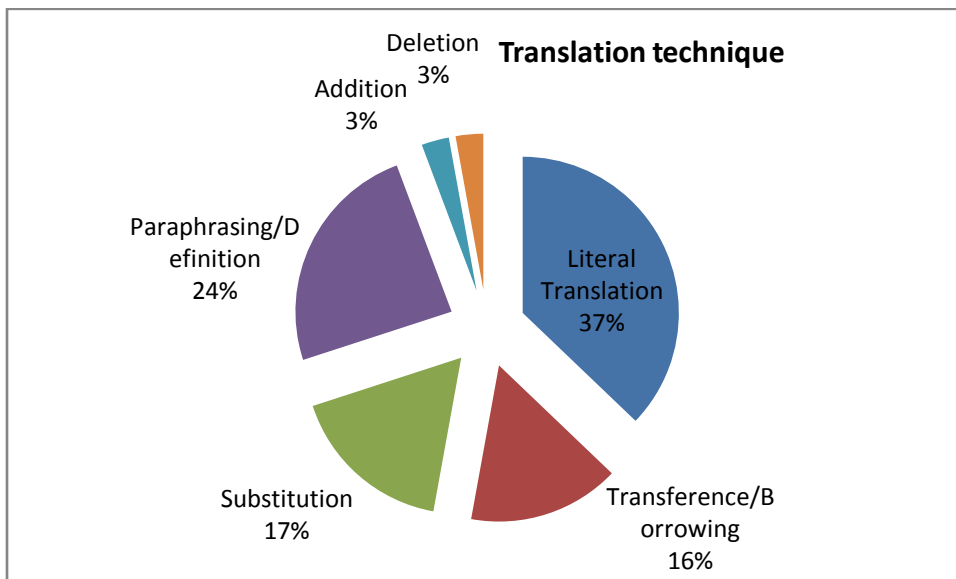
This technique is less faithful and often reduces cultural message; though it is comprehensible to the readers. In this technique of translation, SL word or expression is omitted in the text. The following cultural terms have been translated using this technique:

Table No:10 Deletion

S.N	SL Terms	TL Terms
1.	Neu pinch	.....
2.	Cheers	.....
	Gharighari	.....
	Khasyak khusuk	.....
	Jhamjham	.....
	Harhari	.....

While translating the text translator should not use deletion technique as far as possible however the translator has used 2 words among 70s while translating text from SL to TL.

### Statistical Chart of Translation Techniques used in Translating Cultural words of 'Palpasa Café'



According to aforementioned chart, translator excessively literal translation and paraphrasing/definition techniques. Out of 70 cultural terms 26(37%) are translated through literal translation,17(24%) are translated through paraphrasing/definition,12(17%) are translated using substitution technique,11(16%) are through transference/borrowing,2(3%) are using addition and2(3%) are through deletion technique.

### 3.3 Gaps in Translation

When there is no correspondence between SL and TL items, gaps occur in translation. Gaps take place when the concept available in SL is not found in TL or vice versa. 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 pattern 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". Thus gaps are challenges for a translator and create difficulty to maintain translation equivalence.

### **3.3.1 Gaps in Translated Cultural Terms in the Novel**

**Some of the gaps found in the translated version of the novel 'palpasa café ' are as follows:**

SL: Khana

TL: Dinner

Here, the term 'khana' in SL term refers to the food of morning and evening but in English context morning food refers to breakfast, afternoon food refers lunch and evening food refers to dinner. Thus khana is not exact equivalence term of dinner.

SL: Sunakhari Sungava

TL: Wild orchids

In this case, the SL term 'Sunakhari Sungava' means a specific kind of flower found in Nepal. But the target term wild orchids may refer more kinds of flowers but not specific one(i.e. Sunakhari Sungava). So, it has created gaps in translation.

SL: Cheers

TL:.....

The SL term cheers refers to a chant made in support of a team at an event of one's attitude or mood. But the deletion of the word in TL term creates a wide gap.



SL: Yuvati

TL: Woman

Here, Yuvati is a SL term. The translator has not provided exact equivalence term in TL. In SL term the meaning of Yuvati is young lady or girl but not a woman which has created gap between SL and TL.

**CHAPTER FOUR  
FINDINGS AND RECOMMENDATIONS**

**4.1 Findings**

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

- i. Various cultural terms are identified from the novel palpasa café and categorized them under the following term:
  - a) Ecology b) Material Culture d) Social Culture and e) Religious Culture
- ii. Literal translation, borrowing, paraphrasing, substitution, deletion and addition techniques were used by the translator to bridge the gaps between SL and TL term.
- iii. Linguistic and cultural gaps have been found and has lost originality while translating SL text to TL text.
- iv. Paraphrasing and addition techniques while translating SL culture to TL culture obviously helps to keep originality and spread Nepalese culture among other countries.
- v. Literal translation technique is frequently used technique.
- vi. There is total deletion of some SL term which has created gap and distorted meanings.
- vii. Some of the lexical items has not been translated. For example:
  - Jhalyakjhuluk .....
  - Khasyakkhusuk .....
- viii. The translator has translated transport, buildings, country and person name by using borrowing technique .

## **4.2 Recommendations and Pedagogical Implication**

On the basis of findings of the study I recommend the following points:

### **Policy Related**

Policy makers need to be aware of the scope and importance of translation. Though we say that while teaching English language, the discussion must be in TL but it cannot work all the time and all the places. So, the study provides the following recommendations for the policy level.

- i) Translation is an emerging field and its influence cannot be avoided in language teaching. So, translation should be done where it is needed.
- ii) Some of the concepts cannot be understood by the students unless they are translated in students' mother tongue. So, translation should be emphasized in language teaching and learning program.

### **Practice Related**

- i. It's better to search exact equivalence instead of synonym and nearest words.
- ii. For example: yuvati-young lady or girl instead of woman
- iii. The translator should not omit and add any concept subjectively.
- iv. Cultural terms related to material, politics and religion should be defined instead of borrowing.
- v. Bad or mistranslation must be avoided.
- vi. Translator should be careful about wide range of translation techniques.
- vii. Translation is bilingual and bicultural activity, bilingual and bicultural translator is required to render a from SL to TL.
- viii. There may not exact equivalence of SL to TL while translating the text. So, a translator can strive for better strategic option for the closest possible approximation or can use the following procedures to compensate gap between SL to TL.

- i) Borrowing
  - ii) Substitution
  - iii) Addition
  - iv) Omission
  - v) paraphrasing/Definition etc.
- ix. Cultural unique terms should not be replaced by generic or neutral terms.
  - x. Translation does not mean only rendering a language, the most important thing is translator must transfer culture.
  - xi. While translating cultural words translation technique(s) should use depending on the context and nature of words.
  - xii. In the cases of error in content of the ST, translator should correct the ST by appropriate translation in the TT.
  - xiii. While translating the conceptual terms and mythological patterns; short notes, paraphrasing or definition techniques must be used to make clear concept about religious and pragmatic meaning.

### **Further Research Related**

Translation is an autonomous discipline and has a great scope in today's world. It has a great influence in the life of human beings including educational factors. We cannot ignore its influence in our language teaching classroom. There are many researches on this newly developed field. And still there are some areas which require research under this field. Some of the areas where it requires further research are presented below:

- i) Translation as a medium of instruction in English language classroom: An experimental study.
- ii) The techniques in translating idioms and collocations used in SLT.
- iii) Extra-linguistic gaps in translation of the cultural terms.
- iv) Equivalence at various level in translation.

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