

**QUALITY OF TRANSLATION IN TERMS OF DEGREES
OF EQUIVALENCE: A CASE OF *SETO BAGH***

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

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2017

DECLARATION

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

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DEDICATION

Dedicated

To

My Grandparents and Parents

Whose inspirational and creative behavior always motivated me to be

What I am today.

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Date: 03/05/2017

Prakash Bhattarai

ABSTRACT

This present research study entitled ‘Quality of Translation in Terms of Degrees of Equivalence: A Case of *Seto Bagh*’ was conducted to investigate the degrees of equivalence between two versions, their frequency and the techniques of translation and contribution of technique/s in optimum degree of equivalence. Both versions of the novel were used as the sources of data. Under survey design, interpretative and analytical procedures along with qualitative data were used. Fifty cultural terms were randomly selected from the novel named ‘The Wake of The White Tiger’ and *Seto Bagh* and analyzed them under various techniques according to the meaning conveyed by them. The researcher categorized, analyzed and interpreted the data with the help of Ekta Comprehensive Nep- Eng Dictionary (1st ed.) and Oxford Advanced Learners’ Dictionary (8th ed.). Among six degrees of equivalence, optimum degree of equivalence was the most frequent one which covered forty eight percent where as partial, poor and zero were found as least frequent ones, It was found that in addition to literal translation, sense translation, definition, substitution and transliteration were commonly employed techniques of translation .

The thesis has been divided in to five chapters. First chapter entitled ‘Introduction’ includes background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study, and operational definitions of the key terms. Similarly, second chapter entitled ‘Review of Related Literature and Conceptual Framework’ illustrates the major study of translation like: language, culture, religion, translation studies, their relationship, techniques, gaps including introduction of the book. The third chapter ‘Methods and Procedures of the Study’ includes major elements of the study especially design and method of the study, population , sample and sampling strategy, research tools, sources of data(primary and secondary), data collection procedures, data analysis and interpretation procedures and ethical considerations. Fourth chapter ‘Analysis and Interpretations of the Results’ is the central essence of the study as it analyzes the data and interprets of the results. Fifth chapter ‘Findings, Conclusion and Recommendations’ summarizes the findings with main conclusion and provides some suggestions as per the findings derived and with special recommendations in level wise.

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LIST OF SYMBOLS AND ABBREVIATIONS

DOE	Degree of Equivalence
Ed.	Edition
&	And
GT	Grammar Translation
M.Ed	Master of Education
P	Page
pp	Pages
S. N.	Serial Number
SL	Source Language
SLT	Source Language Text/ Term
T. U.	Tribhuvan University
ELT	English Language Teaching
TL	Target Language
TLT	Target Language Text/ Term
TOT	Techniques of Translation

CHAPTER ONE

INTRODUCTION

The present study ‘Quality of Translation in Terms of Degrees of Equivalence: A Case of *Seto Bagh*’ which was translated as ‘The Wake of The White Tiger’ explores the extent to which cultural terms in translated version confirms the equivalence with original ones. This chapter includes background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definitions of the key terms.

1.1 Background of the Study

Translation, simply, is the process of rendering the messages from one language to another language. It always includes two languages and two cultures except in case of dialectical translation. It is a process of changing speech or written text from one language to another such as *Sirisko Phool* as ‘Blue Mimosa’, *Kālo Sūrya* as ‘Black Sun’. The translation process involves all the activities that are done to produce a text in target language with the messages previously written in source language. Newmark (1998, p.5) has defined translation as rendering the meaning of a text into another language in the way that the author intended the text. It is commonly understood that translation should be simple so that someone ought to be able to say something as well in one language as into another. Catford (1965, p. 27) defined translation equivalence as “ an empirical phenomena, discovered by comparing source language (SL) and target language (TL) texts or underlying conditions, or justification of translation equivalence ”. Similarly, Riccardi (2010, p.86) says, “The translated text is well anchored in the target culture and, in transposing the original; the translator will often be confronted with culture-bound expressions or situations.” This indicates that the equivalence is one of the most important aspects or goals of translation; translator has to focus on searching the best equivalent terms between two different languages or dialects

of the same. Especially, English language is the language of mass media, print media, official instruction and education in many countries of the world. That is the reason why translation is being flourished in every sector by touching the every field of science and technology. The concept and the term referring to things in one language cannot be found in another language. In such situation, perfect translation is impossible though good translation is always desirable. Evaluating the nature and type of the relationship between the terms in two languages, translator should be able to employ the best technique of bridging the gaps between the languages. Equivalence can be said to be the central issue in translation as equivalence of translation theory has caused heated controversy and many different theories of the concept of equivalence have been elaborated within this field in the past fifty years. So, it is essential to find out the quality of translation with the study of degrees of equivalence.

Seto Bagh is Nepali historical Novel ever written by Diamond Shumshare Rana published in 2030 BS and its 19th reprint was published in 2073 BS. This novel is translated into English in 1984 by Greta Rana. It is one of the bestselling books in Nepal for the year.

As can be thought in the novel by Diamond Shumshare Rana (2016), the novel revolves around the life of the Jagat Jung Rana, the eldest son of Janga Bahadur Rana. The plot is set around the time when Janga Bahadur Rana was in power and after his demise. It has been translated into French, English Japanese languages. The writer has used the word 'Wake' in the title from the point of view of the strictly Celtic meaning of the word. A wake; not simply a gathering of the clan at the lying in state of a deaf chieftain; but realignment of loyalties, a shifting of pledges from powerless fractions to powerful ones (Rana, 2016, p 5). This novel has realistically shown the real picture of Nepali political situation during the time of Rana regime when they were completely autocratic towards the general people and there was the climax of fire burning internally in the haystack of all the Nepalese in the nation to overthrow the autocratic rule and establish constitutional monarchy.

1.2 Statement of the Problem

Translation is not only a process of rendering the meaning from one language to another, but it is a process of maintaining equivalence in both source language and target language. Translation is the process of maintaining the nearest equivalent text from one language to another whether it is written, oral or signed. Translation is the process of rendering a message from one language to another with the equivalent effects on the reader of both. When a message is transferred from SL to TL, the translator is also dealing with two different cultures at the same time. If the translation of SLT is acceptable for TL readers, there exists a highest degree of equivalence. That is to say, the degrees of approximation depend upon the difference between two languages and cultures. The notion of equivalence is always an approximate phenomenon because translation is influenced by formal, semantic, pragmatic, situational and cultural aspects of both source language text (SLT) and target language text (TLT). Here, language is deeply rooted in culture where it is spoken. It is rightly said that we do not translate languages but cultures. A translator should necessarily be bilingual and bicultural. Translation is not simply the rendering of meaning but it is the transfer of meaning being aware of both linguistic and cultural phenomena. Preserving intelligibility and achieving equivalence are the major objectives of any translation. But, maintaining cultural equivalence is a difficult task because no two cultures are the same. All the translated texts do not deserve to claim that they are perfect translation but only there is assumed equivalence targeted while translating from one language to another. Translators have used various techniques and procedures to bridge the gaps between the languages and cultures. But still, they are not unquestionable regarding the maintenance of optimum degrees of equivalence due to structural and cultural differences between SL and TL cultural terms.

Therefore, the present study 'Quality of Translation in Terms of Degrees of Equivalence: A Case of *Seto Bagh* has made an attempt to find out the different degrees of equivalence to translate the cultural terms from Nepali language to

English language and the contributions played by those techniques to achieve highest degree of equivalence which ultimately leads to the quality of translation.

In the preliminary reading of the researcher, there is exploration of different degrees of equivalence while translating a text from one language into another language as there are different levels or degrees of equivalence. For example, the cultural words *patthaghattā*, *Panchebājā tāntric mantrās* were not translated from SL to TL used in the novel *Seto Bagh* due to which the quality of translation was less because optimum translation was not achieved.

Furthermore, it tried to find out the techniques used in translation of cultural terms which contributed a lot in order to achieve high translation equivalence.

In this regard, this study found out the quality of translation with the contribution of the strategies/ techniques while translating the SL terms into TL terms. That is why; the findings of the study will be of great importance for translation evaluators and researchers and will be helpful for those who have strong determination regarding translation as their passionate achievement.

1.3 Objectives of the Study

This study had the following objectives:

- a) To find out the degrees of equivalence of cultural terms between Nepali text *Seto Bagh* and English translated version 'The Wake of The White Tiger' in terms of optimum, near optimum, partial, poor zero equivalence and mistranslation,
- b) To find out the techniques used in translation and identify their contribution in degrees of equivalence, and
- c) To suggest some pedagogical and translational implications.

1.4 Research Questions

This research study was guided by the following questions.

- a) What are the degrees of equivalence of cultural terms between Nepali text *Seto Bagh* and English translated Version ‘The Wake of The White Tiger’?
- b) What are the techniques used in translating these cultural words and which technique contributes to get optimum degree of equivalence?

1.5 Significance of the Study

Translation has been multi-level dimension that is directly and indirectly related to the usefulness in every way of human practical life. Even today, translation has been a global phenomenon nowadays. No modern world can be imagined without the contribution of translation and translators. The market of translation has demanded the translations highly equivalent to their originals. So, it is the need of time, demand of situation and necessity of people, that professional translators should be able to produce optimum translations. This research will help the translation practitioners with insights to obtain a translated version of their texts with optimum degree of equivalence. To be specific, she/he can choose right techniques of translation to produce most approximate texts.

1.6 Delimitations of the Study

This study had the following limitations.

- a) This study was delimited to only the novel *Seto Bagh* and its translated version ‘The Wake of the White Tiger.’
- b) This study was delimited to only the cultural words used in the novel *Seto Bāgh*.
- c) This study was delimited to the translation equivalence.

- d) This study was delimited to only cultural terms of the novel and only six degrees of equivalence.
- e) This study was delimited only word-level equivalence.
- f) This study was delimited to the secondary sources of data.

1.7 Operational Definitions of the Key Terms

The researcher dealt with many terms used in the research in order to achieve the goal of the research. So, some technical terms and frequently used terms in this research study and their definitions are as follows:

Degrees of Equivalence: The extent to which terms in translated version carry the same meaning /effect on the reader as the original text. In this research, it refers to the approximation of meanings between the Nepali and English cultural terms used in the novel *Seto Bagh*.

Equivalence: The sameness/similarity and correspondence between source language and target language. In this research, the sameness between the cultural terms between English language and Nepali Language is equivalence.

Source Language: The language from which message is rendered into another language. In this research, Nepali language is source language.

Target Language: The language into which message is rendered from source language. In this research, English language is target language.

Technique: A particular trick strategy or way of doing something. In this research, ways of compensating gaps in translation are techniques.

Term: The unit of linguistic elements which has its independent meaning; generally equal to a word. In this research, cultural terms of both novels are terms.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

This chapter subsumes the theoretical backup for the research, reviews the empirical literature – the theses which were conducted previously by M.Ed. students from T.U. and are related to this research and includes the conceptual framework-a presumed hypothesis that is believed to be the interconnectivity among the dependent and independent variables.

2.1 Review of Theoretical Literature

This section includes the theoretical review of the research such as review of related theoretical literature, review of related empirical literature, implications of the review for the study and conceptual framework.

2.1.1 Language and Culture

Language is believed to be the essential instrument of ethnic expression, a bridge for the beliefs, customs, rituals and behavior which constitute cultural identity. It is seen as the embodiment of human action. For most, language is inextricably linked to every essence of human being and of belonging to a specific cultural group.

Culture means the way of life, especially general customs and beliefs of a particular group of people. And cultural language is the language which is spoken in a particular culture or speech community. Newmark (1998, p.94) defined culture as “The way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression.” Culture is the valuable ornament of the nation where there is multi culture and multi colored life. It will be successful to touch the world.

Language is an element of culture which has a very important role in human life. Language allows a person communicating with others in meeting their needs. It consists of vocal sounds that are uniquely human. Etymologically, language is taken from Latin word 'lingua' which means an 'artificially constructed communication system'. In another words, language is primarily a social phenomena which is naturally and intricately intertwined with culture. Language is embedded with culture. So, the meaning of any linguistic item can be properly understood only with reference to the cultural context. A person who is a member of a society or cultural group is influenced by the values, norms, traditions, etc .of the same society. Such cultural representations also affect the language of the people. In accordance with culture, it is understood from the side of the same culture. For example, in Hindu culture of Nepal *gāiko pūjā garnū* carries special meaning in which *gāi* (the cow) is taken as the representative of the goddess (Laxmi) but in Muslim culture the term *gāi pūjā garnū* does not carry such a special meaning.

Cultures and languages are inseparable. Language and culture are two issues inextricably interwoven and tied to each other due to which their impact on each other is inevitable. No language can be free and be separated from culture in which it evolved and developed. Being based on Jiang's (2000) study, what can be said is that language is an integrated part of culture. Language bears a great role to preserve and transmit social and cultural norms and values from one generation to another. On the other hand, language is a mirror of culture which shows norms and values of society. From her study, it is crystal clear that languages and cultures are always interactively influenced by each other and two cannot exist without each other as culture shapes the way of life in a society.

Based on the above discussions, it can be summed up that language and culture are intertwined to such extent whereas one cannot survive without the other. It is impossible to teach language without teaching culture. No languages can be free and be separated from culture in which it evolved and developed. In

translation, it is difficult to translate culture specific words because the terms found in one language cannot be found into another language to some extent.

2.1.2 Cultural Categories

Language does however contain all kinds of cultural deposits, in the grammar (genders of inanimate nouns), forms of address (like *Sie, usted*) as well as the lexis (*'the sun sets'*) which are not taken account of in universals either in consciousness or translation (Newmark, 1998, p.95). Translation as a cross cultural transmission of skill forms a bridge between two speech groups and is judged by the degree of gratification and acceptance among the audience of the target language.

The concept of culture has been the concern of many disciplines such as philosophy, sociology, anthropology, literature and cultural studies. Two basic views of culture have emerged; the humanistic concept of culture and the anthropological concept of culture.

Newmark (1998, p.94) defines “culture as the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression. Similarly, culture determines the society chains human beings and people know about the society and culture through language”. Newmark (1998, p.95) has divided the cultural terms into five categories. They are described as below:

2.1.2.1 Ecology

Ecology refers to the geographical features which are bound to the specific culture like mountain, animals, hills, plants, seasons, wind, rivers, weather, conditions, lakes, forests, sea and fields. It is the combination of living and non-living things in the environment. Following Newmark (1998,p.95) ,examples related to ecology are :flora, fauna, winds, plains, hills: 'honey suckle', 'downs', 'sirocco', 'tundra', 'pampas', *tabuleiros* (low plateau), 'plateau',

selva (tropical rain forest), '*savanna*', 'paddy field'. This shows that ecological words can be mentioned under this category.

2.1.2.2 Material Culture (artifacts)

It refers to the things that are made by men and which are famous within particular culture. It includes foods, clothes, homes and towns, monuments, transports, ornaments and utensils. Simply, they are concrete in nature.

Following Newmark (1998, p.95) examples related to material culture can be mentioned as; food (sake, zabaglione), clothes (anorak, kanga (Africa), sarong (South Seas), houses and towns (kampong, bourg, chalet) transport (bike, rickshaw, Moulton, tilbury, caleche).

2.1.2.3 Social Culture and Organization

The terms which are related to the social culture and organization and relations between people and particular community are included in this category. It includes work and leisure, social customs, procedural activities, politics, administrations, legal activities, historical facts, concepts, sculptures, paintings, carving, social norms and values. It also includes those words which are concerned with the social organizations and relations between and particular community. Following Newmark (1998, p.95) examples related to social culture can be mentioned as; work and leisure, *ajah*, *biwa*, activities, procedures, concepts and organizations.

2.1.2.4 Religious Culture

It is related to mythological pattern or belief, deeply rooted custom/tradition or religion. In accordance with Newmark (1998, p. 102)

In religious language, the proselytizing activities of Christianity, particularly, the Catholic Church and the Baptists are, reflected in manifold translation (SaintSieg, Papstlicher Stuhl). The language of the

other world religions tends to be transferred when it becomes of TL interest, the commonest words being naturalized ('Pharisees).

It includes myths, religious belief, tradition, customs, name of gods etc. It also includes different types of religious activities and religious places. Newmark (1998, p.95), provides the examples of religious culture such as *dhārma*, *kārmā*, 'temple'.

2.1.2.5 Conceptual Terms

Conceptual terms refer to the common system of language shared by the members of a society that are generally non-concrete and abstract in nature. These terms can be understood in the presence of definitions. Members of a society generally share the same thinking or perception which can be understood by the help of componential analysis. Componential analysis is based on a component common to the SL and TL and extra contextual distinguishing components can be used. For example, for the 'wealthy' 'summer residence'. The major Nepali examples related to conceptual terms can be love, poverty, richness, kindness.

To conclude, these cultural categories help us to locate the cultural terms in an appropriate place. Furthermore, they help us to identify the particular cultural terms. They give us an overall map of culture and support us to put the cultural terms in respective category.

2.1.3 Translation and Translation Studies

Translation is a burning scandal in 21st Century. It is generally considered a bilingual activity in which the meaning of a piece of language is rendered into another language. Since two languages are involved in every piece of translation work, a translator stands as a mediator between two distinct languages. Newmark (1998, p. 7) defines translation as “an activity that serves as a means of communication, a transmitter of culture, a technique (one of

many, to be used with discretion) of language learning, and a source of personal pleasure.” It shows that translation is not only linguistic activity but includes everything related to language and culture. Translation is merely the replacement of textual message of one language to another with the same message. In this sense, translation is nothing other than rewriting the message of one language into the graphics of another language. Translation has its own excitement, its own interest. A satisfactory translation is always possible, but a good translator is never satisfied with it. It can be usually improved.

Translation is cultural, referential as well as linguistic and stylistic activity between two languages or dialects of the same. There are many types of texts to be translated such as literary, technical, academic, and non-literary and so on. Newmark (1998, p. 6) defines translation as:

A science which entails the knowledge and verification of the facts and the language that describes them—here, what is wrong, mistakes of truth, can be identified; secondly, it is a skill, which calls for appropriate language and acceptable usage; thirdly, an art, which distinguishes good from undistinguished writing and is the creative, the intuitive, sometimes the inspired, level of translation; lastly a matter of taste, where argument ceases, preferences are expressed and the variety of meritorious translations is the reflection of individual differences.

Translation cannot be defined from only single point of view in a single phrase or statement. Different scholars have defined translation differently, According to Newmark (1998, p.5) defines “Translation is a process of rendering the meaning of a text into another language in the way that the author intended the text.” It means 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 in oral form; whether the languages have

established orthographies or do not have such standardization; or whether one or both language is based on signs, as with sign language of the deaf. This definition is regarded as the broadest definition. Catford (1965, p.1) defines translation as “An operation performed on languages: a process of substituting a text in one language for a text in another.” This definition is guided by linguistic perspective especially to the meaning of the text as a whole.

On the other hand, from cultural point of view, translation is less linguistic and more and even exclusively; a cultural process as it is said ‘one does not translate language but culture’. Snell-Hornby (1988, as cited in Awasthi, J.R., Bhattarai G.R. & Khaniya T. R. (2014, p.12) puts “Translation, in many cases, is directed by the culture than the language because culture shapes language and language shapes reality.” It shows that the success of good translation depends on the gaps between SL culture and TL culture where a translator should always try to bridge the gaps. To give illumination, the Nepali culture specific words, like *janāi*, *tūppi*, and *bratābāndā* are senseless to translate into English language since they do not have equivalent terms in English language.

Similarly, while observing translation from overall perspectives, translation is nothing but a procedure that leads from a written SLT to an optimally equivalent TLT and requires the syntactic, semantic, stylistic, and text-pragmatic comprehension by the translator of the original text. Translation is both linguistic and cultural activity and the translator has to consider the context, the rules of grammar of languages, their writing convention idioms and cultures. Translator should establish a relationship of equivalence between SLT and TLT.

Translation studies has stretched it beyond traditional dichotomies and welcomed the jargons like 'third literature' and 'new writing'. To conclude the discussion, it can be said that translation studies have moved from the study of words to text to socio-cultural context to the working, practices and habits of the translators themselves. Translation is linguistic endeavor which includes a

complex process of understanding the text (written or oral) and transferring the meanings and ideas expressed in a text in one language into another text of another languages. Even the object of the study, therefore, has shifted overtime, from translation as primarily concerned to the language teaching and learning to the specific study of what happens in and around translation, translating and new translators.

In conclusion, translation is both linguistic and cultural activity. The prime goal of any translation work is to establish a relationship of equivalence between the source text and the target text, while taking into account a number of constraints. These constraints include context, the rules of grammar of the source language, its writing conventions, its idioms and cultures. In fact, translation is not only the representations of the source text but also the text of its own. Therefore, translation as a profession and translation studies as an academic discipline have travelled a long journey of change and development from its core to periphery.

2.1.4 Scope and Importance of Translation

Translation is a versatile means of communication in transferring knowledge, truth, culture, ideas, and so on. In the past, it was used as transferring religious thoughts and beliefs .Without translation, we would have no Bible, and Germany could have no Milton and Wordsworth. The world could not know Vedas, Upanishad, Geeta Buddha's Dhammapada and Panini's Grammar. People think and form ideas from transfer in the form of language. So, once people use language, they are transferring their ideas and feelings into reality.

With the advent of society and community, people felt the need of communication beyond the single society and culture and also across languages; it led to the invention of translation. Translation was an effective means of communication among the people speaking different languages. Therefore, means of communication is the first and foremost scope of translation. Even today, translation is indispensable and obligatory means of

communication. As it is the age of science and technology, each linguistic affair is affected by translation. The concept 'global village' a by-product of globalization is possible only through the presence of translation. The scope of translation studies is very broad in natural way that we cannot limit it. Almost all linguistic enterprises are surviving with translation. In fact, People are surviving with translation. We are in the state of translate or die. Although we cannot limit the scope of translation studies, some of them are mentioned as given below: (Ivir, 1987, p.45):

- a. Literature
- b. Linguistics and Language Teaching
- c. Culture
- d. Religion and History
- e. Political and Business World, and
- f. Science and Technology

It is completely sure that translation has contributed a lot to the acquisition of worldly knowledge, truth and beauty in humans. It is no doubt a means of getting access to the other cultures and beyond one's time and space. In other words, man has been able to taste the vast treasure of literature through the insurmountable toil of translators. On the perspectives of literary translation, Bhattarai (2010, p.12) writes, “ More importantly, the writing of the persecuted suppressed or banned writers like Mayakovski, Soljhenytsin, Rusdie, Taslima, Nasrin, Suki and Dalai Lama could never have been available to the contemporary world except in translation.” The greatest contribution of translation is to import to man the knowledge about a varied world of literature which consequently evaluates him to love for cultural contact, sense of beauty, fraternity, peace and harmony.

Translation has been regarded as a growth in the sense that any Nepalese Literary text becomes worldwide famous due to the effect of translation. For example, *Sirisko Phool*, as Blue Mimosa. Similarly, from pedagogic point of view, Grammar Translation Method (GT) was used widely as a method of

teaching foreign language in the past and even today to some extent. In every kinds of field, Translation can help to develop the essence of SL text into TL text. So, it is not false to say that the scope and importance of translation has been increasing day by day .That's why, it is not good to show the line of boundary of scope and importance of translation in a very restricted and limited way.

Especially, Bell (1991,p.61) says “ judgments of the quality of translated texts do, of course, to be made by translators and translator trainers and are also made by their readers.” This indicates that the quality of any translation is generally decided by the translation practioners especially translators in order to find out the subjective notion of translation.

2.1.5 Types of Translation

As there are various types of translation, it is necessary to deal with major types of it .We need to discuss the mostly used category i.e. text based translation. Apart from this, Roman Jakobson's study of translation equivalence gave new impetus to the theoretical analysis of translation since he introduced the notion of 'equivalence in difference'. On his article 'On Linguistic Aspects of Translation', he distinguishes three types of translation. (as cited in Bassnett, 1980, p.22)

- a. Intralingual (within one language, i.e. rewording or paraphrase)
- b. Interlingual (between two languages)
- c. Intersemiotic (between sign systems)

2.1.5.1 Technical Translation

Technical translation is the translation of informed action-oriented texts. Such texts are generally thought to be free from the rhetorical considerations of literary texts. Technical translation is one of the parts of specialized translation; institutional translation, the area of politics, commerce, finance, government .It is potentially non-cultural, therefore 'universal' the benefit of technology are not confined to one speech community. Technical translation is primarily

distinguished from other forms of translation by terminology, although terminology usually only makes up about five to ten percent of a text. Its characteristics, its grammatical features merge with other varieties of language. Its characteristic format is the technical report but also includes instructions manuals, notices, publicity, which put more emphasis on forms of address and use of the second person. It is free from emotive language connotations, second-effects and original metaphor, if it is well written.

It refers to the translation of a text which is uninfluenced from cultural colorings and is straightforward and direct to pour the true and factual information without any double play of words. Technical translation is different from literary translation in the sense that technical texts are non-cultural with densely packed information, emphasized on meaning rather than form, non-inference, precise, non-ambiguous, depersonalized and objective. Such texts are also called scientific texts. So, such texts are universal rather than personal one.

2.1.5.2 Academic Translation

Academic translation incorporates general facts, writers' opinions and researched evidences. It is the translation of academic texts. These texts are directly targeted to the readers belonging to the particular academic discipline rather than to the layman. It is impersonal, formal and complex sentence structure. Paragraphs are well-planned and typical features of grammar. Terminology is another feature of academic texts which are discipline-specific also called jargons. Academic translation is also called pedagogical translation and its purpose is to enhance the teaching learning process of some disciplinary knowledge /content. In brief, any translation aimed at fulfilling any academic needs and purposes is known as academic translation.

2.1.5.3 Literary Translation

Literary texts are particularly featured by the intensions of the authors and aesthetic beauty. The central matter in literary writing is play upon words with dual meaning exploiting available linguistic and cultural resources to express the feelings, experience and thoughts of the writer. Unlike technical translation, literary translation is cultural subjective, personal, and influential to cultural contexts lightly packed information and focusing on the form and structure rather than on the content because its main purpose is to entertain the readers. Poems, dramas, short stories, novels and essays are the especially typical examples of literary text. Literary translation is directed by 'pleasure first and truth second principle. 'It is believed to be the oldest, highest and most difficult form of translation where the authors always express their ideas, emotions, thoughts and feelings along with some flavor of culture. This translation is totally influenced by aesthetic value of text and the authors and to some extent, translators' perceptions towards the world.

In conclusion, literary translator needs to translate the text pragmatically. So, it is to be faithful to the author and friendly to the target readers. Thus, the literary translation should be the closest natural equivalent to the source language message.

2.1.6 Techniques of Translation

Translation is the process of maintaining the nearest equivalent text from one language to another. It is always a challenging job for a translator due to the dissimilarities between languages. Although a complete and perfect translation is nearly impossible, a translator must struggle to achieve a good translation. To get this goal to some extent, s/he should use some techniques of translation. The use of proper techniques depends on the intuition and decision of translators various scholars have recommended several techniques of translation.

Awasthi, J.R., Bhattarai G.R. & Khaniya T.R. (2014, p. 111) provides the following techniques for compensating gaps in translation;

- a. Transliteration
- b. Transliteration plus explanation
- c. Transference
- d. Replace the cultural expressions of the source text with those of the target language.

In a similar way, Newmark (1998, p.103) summarizes twelve translation procedures.

- a. Transference
- b. Cultural equivalent
- c. Neutralization (i.e. functional or descriptive equivalent)
- d. Literal translation
- e. Label
- f. Naturalization
- g. Componential analysis
- h. Deletion (of redundant stretches of language in non-authoritative texts, especially metaphors and intensifiers)
- i. Couplet
- j. Accepted standard translation
- k. Paraphrase, gloss, notes, etc.
- l. Classifier

It is crystal clear that a number of techniques or procedures of translation are applied to compensate linguistic, cultural and extra-linguistic gaps. Thus, a good translator may have to use a lot of techniques as per the necessity there are some techniques which have been briefly described as follows;

- a. Literal Translation
- b. Borrowing/Transference

- c. Substitution
- d. Deletion/Omission
- e. Definition/Paraphrasing
- f. Elaboration/Addition
- g. Blending
- h. Sense Translation
- i. Back Translation
- j. Couplet

From above mentioned lists, we can infer that a number of techniques or procedures of translation are applied to compensate the linguistic, cultural and extra-linguistic gaps. Especially, regarding cultural gaps, no single technique can be absolutely correct and complete to reach a perfect translation. Thus, a good translator may have to use a lot of techniques as per necessity. Here, some common techniques of translation frequently used are briefly discussed and examples are derived.

2.1.6.1 Literal Translation

Literal translation is a simple and easy technique of translation. It is also known as word for word or exact translation. It is mostly and widely used technique of translation. Since it is much faithful to the SLT, it is also regarded as SL oriented translation. It focuses on the semantic aspect but not to the pragmatic aspect of meaning. So, it makes no sense in many cases especially in translating idiomatic and phatic expressions. Thus, literal translation occurs whenever word-for-word replacement is possible without breaking rules in TL (Newmark, 1998, p.81). Some typical Nepali examples related to literal translation can be mentioned as below:

SLT	TLT
<i>amā</i>	mother
<i>Bhāt</i>	rice
<i>Jamīn</i>	earth

<i>Kūkūr</i>	dog
<i>Jholā</i>	bag
<i>hāt</i>	hand
<i>pāp</i>	sin
<i>bādal</i>	cloud
<i>Kāg</i>	crow
<i>Parewā</i>	dove

2.1.6.2 Borrowing / Transference

The technique of translation in which words from source language to target language are taken to bridge gap is called borrowing. It is also called transference. Loan translation and transliteration come under this process. If TL lacks the concept of SL, the same word is transferred to TL by just changing alphabets into target language. Newmark (1998, p.82) states, “Normally, names of all living and most dead people ; geographical and topographical names including newly independent countries ; names of periodicals and newspapers; titles of as yet not translated literary works, plays, films; names of private companies and institutions ; names of public or nationalized institutions , unless they have recognized translations; street names, addresses.” However, it must be acceptable, readable and digestive to the TL readers. Particularly, cultural words are transferred to point local colorings. Regarding the typical Nepali cultural words related to borrowing or transference and their English equivalent words can be mentioned as below:

SLT	TLT
<i>dāsai</i>	dashain
<i>jānai</i>	<i>janai</i>
<i>tūppi</i>	tuppi
<i>gūndrūk</i>	gundruk
<i>janti</i>	janti
<i>church</i>	church
<i>veronā</i>	verona

<i>wāin</i>	wine
<i>prajāpati</i>	prajapati

2.1.6.3 Substitution

Substitution refers to the use of similar word in target language instead of using the real source word. This technique is useful when there are concepts which overlap each other with similar sense. Except in the cases of clear-cut presence versus absence of a particular concept, the text may lose the flavor of originality of both the SLT and TLT. So, the following Nepali cultural terms and their English equivalent terms can be presented for further clear explanations.

SLT	TLT
<i>ardhāngini</i>	wife
<i>dhāiama</i>	nurse
<i>jharpāt</i>	weeds
<i>kūnja</i>	garden
<i>kūsh</i>	bast
<i>kāsingar</i>	offence
<i>phirante</i>	visitors

2.1.6.4 Deletion/Omission

Deletion refers to the act of deleting, omitting or removing the word or expression of SLT in TLT. It is applied when the message of the word/expression can be rendered without the presence of it. In most of the cases, syntactic elements are deleted. To create the original text making new writing, translator can use it as a tool to make the translated text reader friendly and natural.

The Nepali cultural words and their English equivalent words can be mentioned in this way.

SLT	TLT
<i>hūkkā</i>
<i>māster</i>
<i>hāppy</i>
<i>stupid sheep</i>
<i>nirvanā</i>
<i>rosy path</i>
<i>gharthar</i>

2.1.6.5 Paraphrasing/Definition

The SL terms are extended or defined to make it simpler in this technique. It is also termed as paraphrasing. Some unknown terms are simplified and made clear in the context though many words are used in place of single term. It is employed when there is absence of particular specified word for the concept in TL. While paraphrasing the SL term in to the TL the translator's attempt is to give descriptive and functional equivalence of the SL terms. Newmark (1998, P.90) puts as, “Paraphrasing is an amplification or explanation of the meaning of a segment of a text. It is used in an 'anonymous 'text when it is poorly written, or has important implications and omissions.” So, Paraphrasing is an extended synonymy and inevitably an expression and a diffusion of SL terms. However, it lacks one important aspect of translation equivalence, namely the lexical, comprehension of the source term. The examples of Nepali cultural words and their English equivalent words can be mentioned as SL and TL respectively.

SLT	TLT
<i>janti</i>	people in wedding procession
<i>prasād</i>	an edible thing taken as the gracious gift of god
<i>khetei- khet</i>	paddy-field

2.1.6.6 Elaboration/ Addition

It is also called addition. If some expression or terms are not enough to convey the intended meaning of SLT to TLT, then translator has to add or elaborate some terms which is called elaboration. The translator gives some additional information of the cultural terms of SLT by the use of some suitable addition from the cultural available in TLT. The main aim of this technique is to make implicit information explicit. For example:

SLT	TLT
<i>Salāi</i>	burning match
<i>bijūlijastochamkinū</i>	flash
<i>rātorangkogaddi</i>	red cushion
<i>gyānmandali</i>	choir
<i>citā</i>	funeral fire
<i>kamandalū</i>	begging pot

2.1.6.7 Blending

Blending refers to the words which are coined through borrowing one of the constituents from SL or donor language and reproducing or translating the other constituent of the construction. It is also called fusion. The part of SL word is combined with a part of TL word. In this technique, we can find the fusion of two words. The examples of Nepali cultural terms and their English equivalent words can be listed as below;

SLT	TLT
<i>Pāhelosāri</i>	yellow sari

2.1.6.8 Calque

A calque or loan translation is a phrase borrowed from another language and translated literally word-for-word. It refers to the creation of new words in receptor language (RL) on the model of donor language (DL). In it, each unit of translation is translated into the equivalent unit in another language. The

morpheme, word phrase or even a short sentence are the unit of translation but not idiomatic expression because it makes no sense. It follows the word order of SLT. The Nepali cultural terms and their English Equivalent words can be mentioned in the following list.

SL (Nepali)	TL (English)
<i>barkorūkh</i>	banyan tree
<i>sarpakokāchūli</i>	snake sheds
<i>ākāsrakholānalā</i>	sky and river
<i>sūnkopinjadā</i>	golden cage
<i>setobastra</i>	white gown

2.1.6.9 Sense Translation

Translator sometimes translates only the sense of the cultural words to transfer the meaning in TL. If the SL structure is complex, words used in a text are redundant and their translations mislead the meaning, it is better just to translate the sense (meaning). Here, one term gives sense only but not the exact meaning. The English cultural terms and their Nepali equivalent terms can be listed as below:

SL (English)	TL (Nepali)
yellow cloak	<i>chiwār</i>
spiral	<i>gūdūlo</i>
thieves	<i>phātha</i>
ravens	<i>bāj</i>
unstitched cloak	<i>khāsto</i>

2.1.6.10 Mistranslation

Mistranslation is a procedure in which the translator makes an attempt but the wrong to translate the SL terms. Here, the TL word is not translated as the sense of SL and problems occur. The Nepali sentence and its English

equivalent sentence (not contextual meaning) cannot be meaningfully translated.

SLT

TLT

sitālaisetosādīmadekhdā ma dūkhivaye. I became sad to see Sita
in red sari.

Besides the above mentioned techniques, there are many techniques of translation that a translator may use such as exoticism, footnote, compensation, and couplet in order to bridge the gaps in translation for translation equivalence.

2.1.7 Equivalence in Translation

The term equivalence refers to the sameness, similarity or correspondence between SLT and TLT in terms of form and meaning. The concept of translation equivalence (TE) or the question of correspondence between two languages is as old a problem in translation theory as translation itself. Catford (1965, p.27) considered the concept of equivalence as of crucial importance and classified into formal and textual types). He believes that equivalence occurs when SL and TL text or item are relatable to (at least some of) the same features of substance. It is also said the overriding purpose of any translation should be to achieve equivalent effect to produce the same effect (or one as close as possible) on the readership of the translation as was obtained on the readership of the original. This is also called the 'equivalent response' principle. Equivalent effect is the desirable result, rather than the aim of any translation. Though there is an issue whether to be loyal to the original or to be TL reader friendly, a translator should provide justice to both the SLT and TLT. For this purpose, s/he may choose the middle path compromising certain aspects of both languages. It is based on the research that formal equivalence should reflect 'the accuracy and correctness' of the source text. Hence, it is more 'form oriented'. This means the translator should closely follow the form and

content of the original and make an attempt to produce 'as literally and meaningfully as possible' through formal correspondence.

In 1959, the term 'Equivalence' in connection with translation was first used by Roman Jakobson in his seminal article 'On Linguistic Aspects of Translation' which was initially used in machine translation. Equivalence is the cardinal problem of language and the pivotal concern of linguistics. Like any receiver of verbal messages, the linguist acts as their interpreter (Jakobson 1959, p. 234). So, the expected quality of translation should be equivalence, a kind of similarity and approximation. Thus, equivalence in translation is essential quality to be both faithful to the original and TL reader friendly.

As put by Awasthi, J.R., Bhattarai G.R. & Khaniya T.R. (2014, p.92),
'Equivalence plays central role in translation. The equivalence ranges from morpheme to discourse level although there is no perfect equivalence.'
Equivalence is also a method of dealing with some proverbs, idioms, clichés, nominal or adjectival phrases and the onomatopoeic of animal sounds. The success of translation is based on the degree of equivalence achieved between the texts. In other words, the translator should attempt to gain maximum or optimum level of equivalence. For this, s/he is allowed to employ any of the techniques available to him/her.

Since, perfect translation is impossible, the notion of approximation has shaded over the literature of translation. It refers to the thing that is similar to something else but not exactly the same. As we all know that two languages and culture are different, it is not always possible to maintain one to one equivalence. That is why approximation is a suitable alternative term for equivalence. Nida's (1964) formal verse dynamic, Newmark's (1998) communicative versus textual equivalence is the major categorization of translation equivalence. The equivalence at word phrase, sentence or discourse level is called linguistic equivalence whereas gesture facial expressions, tone,

intonation and other culture setting based equivalence are known as extra linguistic equivalence.

Equivalence can be observed at various levels in linguistic units. Generally, lexical equivalence collocation and idiomatic equivalence, syntactic equivalence, pragmatic equivalence and textual equivalence are some general types. Lexical equivalence is the most basic level of equivalence. It is also called word-level of equivalence. Here, the word (lexeme) is the basic unit of translation. Any translator tries to find out the nearest equivalence of a word individually, collocations and idioms are typical combination of words to form a single meaning which almost always go together and make different sense if broken into parts. They are unique to the language. So, literal translation of the phrases may lead to mistranslation. It is challenging to the translator because of its cultural or connotative meaning that they convey with them. For example, 'eat' in English does not collocate with the words that collocate in Nepali.

Nepali → *khānū*

Literal Translation → eat

English → drink

Similarly, there are many words or collocations with which the translator should be familiar of both languages. Syntactic equivalence is the similarity between the grammatical structure and categories across the languages. The grammar of each language varies from each other. For example, English has two voice systems but Nepali has three voice systems. Similarly, Nepali does not have articles, preposition and auxiliaries which creates linguistic gap between Nepali and English language. Similarly, pragmatic and textual equivalences are related to cohesion and coherence respectively of both original and translated version. The equivalence at these various levels assures the resemblance of SLT and TLT in lexical, synthetic, semantic, cohesion and coherence level as well as cultural and extra linguistic level.

In conclusion, it can be stated that if two languages are close linguistically and culturally, it will be easier for the translator to maintain the highest degree of equivalence. Thus, the notion of approximation depends upon the differences and similarities between the languages and cultures.

2.1.8 The Degrees of Equivalence

Equivalence is the most significantly core aspect of translation. A translator has to focus on searching the best equivalent term between two languages.

Although there may be one to one correspondence between two languages at word level, in some cases, we have to find out a perfect equivalence between ST and TT. In this sense, the notion of equivalence should be interpreted as an approximation. The concept of equivalence is the most problematic and controversial area in translation theory. This notion has been analyzed, evaluated and extensively discussed from different points of view and has been discussed from many different perspectives. Catford (1965, p. 49) says that “The aim of total translation must therefore be to select TL equivalents not with 'the same meaning' as the SL items, but with the greatest possible overlap of situational range.” This indicates that the main goal of any translation is to get optimum degree of equivalence by selecting the TL equivalents but the translation defers on the basis of its speakers, context, time and topic. But translator always struggles to achieve highest degree of equivalence that tries to reach at the compromise of certain degrees.

Bayer (2007; as cited in Awasthi, J.R., Bhattarai G.R. & Khaniya T.R. (2014, pp.103-105) divides equivalence into six degrees. They are optimum translation, near-optimum translation, partial translation, poor translation, zero translation and mistranslation.

This has been simply described as below:

2.1.8.1 Optimum Translation

It refers to the highest level of approximation to the SLT. Bayar (2007; as cited in Awasthi, J.R. Bhattarai G.R. & Khaniya T.R. (2014, p.101) defines it as, “The closest equivalence degree attainable; given the circumstances, the linguistic and extra linguistic resources actually available to the translator. In other words a TT may reach the optimal degree when it preserves the 'super-ordinate goal' of the ST and its five requirements (genre, field, mode, tenor, type). Additionally, the TT is said to be optimal when it looks semantically and grammatically well formed, with sentences that cohere to each other to serve the ST goal and preserve its content, and also when TT is readable and easy to understand by receptors. Any deviation from these characteristics distances the translated text from the optimal degree (Zakhir, 2009).

2.1.8.2 Near-optimum Translation

Near optimum translation refers to the case where the ST super ordinate goal and sub goals are cohesively and coherently rendered to the TT, but do not reach the readability of the optimal degree from a textual point of view Zakhir (2009, as cited in Awasthi, J.R., Bhattarai G.R. & Khaniya T.R.(2014,p104). At this level of approximation, translators do not exactly maintain contextual meaning of ST in the TT.

2.1.8.3 Partial Translation

Partial translation refers to the case in which the source text is incompletely rendered to the TT; that is the translators partially translates the texts' super-ordinate goal. Catford (1965, p.21) defines partial translation as “In partial translation, some part or parts of the SL text are left untranslated: they are simply transferred to and incorporated in the TL text.” It indicates that partial translation is not complete translation it is because some parts of SL text remain without translation. In this type, it should be noted that readability and

correctness of the TT do not mean its preservation of the ST, for the TT might be read smoothly, without conveying the ST goal Zakhir (2009; as cited in Awasthi J.R., Bhattarai G.R. & Khaniya T.R.(2014, p104).

2.1.8.4 Weaker and Stronger Versions

Borrowing Bayar's (2007; as cited in Awasthi, J.R., Bhattarai G.R. & Khaniya T.R. (2014, p.104) words, some translations are called weaker versions because they produce ST goals in 'attenuated terms' if compared whereas other are named stronger versions for their use of stronger terms in their condition of ST goals.

2.1.8.5 Poor Translation

In poor translation, readability is the major problem. It means although TT may or may not preserve the ST the superordinate goal, it is read with great difficulty by the receptor. In other words, poor translation occurs when the translators fail to transfer the ST goals into a readable TT and in an obvious way that help the reader grasp them easily (Zakhir, 2009, as cited in Awasthi, J.R., Bhattarai G.R. & Khaniya T.R.(2014, p 104).

2.1.8.6 Mistranslation

In mistranslation, the TT neither sounds readable nor preserves the super ordinate goal of the ST. In other words, translation does not reflect its objectives and the whole text becomes unreadable for the TL readers in terms of its meaning.

ST: *ek gilās āani Khānera sāsphernesamaya chaina uslāi.*

TT: He has no time to eat one glass of water and exchange breath.

The rendering has distorted the true spirit of the TT. So, it is mistranslation.

2.1.8.7 Zero Equivalence

Zero equivalence occurs when there is no equivalence between the ST and TT. This happens when the translator deals with text that contains many culturally-bound words or expressions (Zakhir, 2009; as cited in Awasthi, J.R., Bhattarai G.R. & Khaniya T.R. (2014 p. 104) like idioms, culture specific terms, and proverbs and so on. In fact, zero equivalence rarely occurs at the text levels, except in some literary forms as poetry a fairy tales, and in case it happens the translators may use translation creation instead.

In general equivalence in translation can be measured by a scale of degrees that ranges from optimal equivalence to zero equivalence. These degrees of equivalence might be measured by the levels of approximation or distance from the ST super ordinate goal (Zakhir, 2009, as cited in Awasthi, J.R., Bhattarai G.R. & Khaniya T.R. (2014, p.104). While optimal equivalence is considered as the highest level in equivalence, or the most approximate degree from the ST zero equivalence is related to the lowest degree of equivalence or the most distant degree from the ST goal.

2.1.9 An Overview of the Novel *Seto Bagh*

Seto Bagh is Nepali historical Novel ever written by Diamond Shumshare Rana published in 2030 BS and its 19th reprint was published in 2073 BS by Ratna Pustak Bhandar. This novel is translated into English in 1984 by Greta Rana.

It has been translated into French, English Japanese languages and so on. The writer has used the word 'wake' in the title from the point of view of the strictly Celtic meaning of the word. A wake; not simply gathering of the clan at the lying in state of a deaf chieftain; but realignment of loyalties, a shifting of pledges from powerless fractions to powerful ones (Rana, 2016, p 5). In a sense, the whole novel is about this for even before Jung Bahadur dies the fractions are beginning to shift and realize them in anticipation of the power struggle that will take place after his death. Even Janga himself attempts to

control this realignment until his very last moments, and this is a source of future conflict in itself unyielding until the end,” better a lion's whelp than an old one dying', it is Jung who is really the central character of our novel, although we see so little of him. However, his greatness pervades its pages, and makes no mistake about it he was a great man whether we agree with his way of thinking or no this greatness cannot be denied. It is a tragic story not only because it ends on a tragic note but it destroys a family not of Jung family who are murdered or scattered but the Shumshere family; for achieving that very power that they carved they lost their trust in each other brothers a loss of trust that in the far off future was to eventually destroy the Rana regime.

The novel describes Janga Bahadur Rana losing his grip over the control of the palace and also the fall of his sons as the rise of his nephews to power. However, the novel is like a sequel to Diamond's previous novel *Basanti* where he wrote about the rise about Janga Bahadur Rana with his love life and this is the first Nepali literary book which was translated in to Hindi language being one of the most tragic ending story literary creations in Nepali literature. *Seto Bagh* is more like a biography of Jagat Jung. It describes the love relation between Jagat Jung and the princess, the daughter of King Surendra Birbikram Shah. The Novel starts with the mention of ongoing war between Nepal and Tibet. As the war proceeds, the love story between the two goes along. It describes the emotional state of Jagat Jung as he fights the urge to accept the princess' love. The fear of being called a sinner and cheat for stealing his cousin's finance being greater than the courage of accepting his own feelings for her, he tries his best to make her hate him. However, with the help of their cousin and the support of their family, they are married. Although his love life becomes successful, his chances of being the heir of the prime minister's position (*Shree 3Maharaj*) were dimmed. So, this novel was very sensitively and greatly translated by Greta Rana as it was the first Nepali novel keeping the great glorification of the writer's creativity and encountering the invisible ties of the relationship. This novel contains a kind of bilingual gaps in the process

of translation in the sense that many SL terms from Nepali such as *pattharghattā*, *tāntric mantrās* and *panchebājā* were untranslated into TL terms in English due to the cultural differences between these two languages. Because of this reason, there is great effect in equivalence and that causes influences in the quality of translation.

2.2 Review of the Empirical Literature

There are significant numbers of texts that have been translated from English language to Nepali and vice versa. Many researchers have carried out the studies on translation. So far, the research works at the department of English education are considered, so many studies in translation can be found but no study has been carried out on ‘Quality of Translation in Terms of Degrees of Equivalence: A Case of *Seto Bagh*’. Relatively, new studies have been carried out on translation equivalence in the Department of English Education, Some of them, which are related to my present study are reviewed.

Gautam (2008) conducted a study entitled 'A study on Techniques and Gaps of Translation of Cultural Terms: A Case of *Prahalād*'. The main objectives of the research were to identify and classify the cultural terms into different categories, to find out the techniques employed in the translation of Nepali cultural terms into the English version, to find out the frequency of the different techniques of translation, to find out the gaps in the translation process. The researcher used secondary sources of data i.e. both Nepali and English versions of the drama *Prahalād*. He selected 200 cultural terms from original version and their equivalent terms from translated version by nonrandom judgmental sampling procedure but he has not mentioned any kind of design for the study. He used checklist as a tool for data collection. The researcher categorized cultural terms into five categories in terms of their related meaning feature and analyzed them in terms of SL terms and TL terms making checklist of each category. Finally, the researcher found out that two hundred terms were identified and those terms were categorized into five categories in terms of their related meaning features. They are ecology, material culture(artifacts),

mythological pattern, social culture and organization and conceptual terms, in translating the cultural terms, eight different techniques were found to have been employed in translating cultural terms in *Prahalād* and, substitution was the mostly used techniques in material culture(artifacts), social culture and organization, mythological pattern and conceptual terms ;whereas literal translation was mostly used in ecology as well as the highest amount of transference took place in translating ecological terms.

Raut (2010) carried out a research study on ‘Bridging Cultural Gaps in Translation: A Case of The Novel *Alikhit*’. The main objectives of the study were to identify and categorize the Nepali cultural terms used in the novel *Alikhit*, to find out the techniques of bridging the cultural gaps in translation. The researcher collected the data from the secondary sources of this study which were the Nepali and English versions of the novel. The researcher also consulted and studied the books, thesis, articles, dictionaries, etc. which were related to translation. Observation was used as a tool for data collection and the researcher read and read both the Nepali and English version of the novel to get required information. Researcher did not mention any research design in this study particularly. The cultural terms selected by the researcher from the novel were classified into five categories such as ecology, material culture, social culture and organization, religious culture and conceptual terms and cultural term are analyzed in terms of five categories and techniques wise frequency of each category. Finally, the researcher found out social cultural terms is the category that is the most widely used technique in translating all categorical term, in ecological term ten technique are used to bridge the gaps in translation where three techniques are absent such as back translation, naturalization and recognized translation, in few cases, the terms which are possible to translate into TL are borrowed in translation, e.g. *Paūrānik-pūrānic, dain-dain*.

Shrestha (2011) conducted a research on ‘Techniques of Translating Culture: A Case of Sani's Valour.’ His main objectives of the study were to find out the techniques employed in the translating cultural terms used in the children novel

Saniko Sahas, to find out the frequencies of different techniques used in translation. He used observation as a tool for data collection and descriptive, exploratory and analytical procedures along with the qualitative data were used in the study. The secondary sources of data for this study were both Nepali and English versions of the Children novel. Checklist of those types were prepared from Nepali text and observed for the translated version. Similarly, the researcher has not mentioned any research design in this study. And, in the case of analysis and findings, the translator has used 13 different techniques while translating the text. Literal translation is used as the most frequent translation technique which is very much faithful to the original out of sixty two cultural terms 15 terms have been used by literal translation technique which constitutes 24.19%. In terms of descending order of frequency, the techniques of translating cultural terms can be graded as literal translation, sense translation, transliteration, deletion, elaboration, couplet, blending, functional equivalence, glossing definition, addition, reduction, and descriptive equivalence.

Tamang (2012) conducted the research study on ‘Techniques in Translation of Cultural Terms: A Case of novel *Siddhartha*’. His main objectives were to find out the techniques and their frequency employed in translating English cultural terms into Nepali version of the novel *Siddhartha*. He conducted the research by collecting secondary sources of data i.e. both the English and Nepali version along with their equivalent terms from the translated versions of the very novel. The researcher selected 150 cultural terms from the original version along with their equivalent terms from the translated version of the same novel using purposive non random sampling procedure. Observation was the only tool for the collection of data and he read and reread both the original and translated versions of the novel to obtain the required data. The researcher has not mentioned any research design and sampling procedure in this study. The researcher classified the cultural terms into five different categories viz. ecology, material culture/artifacts, religious culture, social culture and

organization and conceptual terms in order to analyze those terms in terms of category wise and technique wise analysis. In terms of major findings, ten different techniques were found to have been employed in translating cultural terms such as literal translation, transference/ borrowing, substitution, paraphrasing/definition, deletion, elaboration/addition, blending, calque sense translation and mistranslation. Among the translated terms, literal translation (41.33) had the highest frequency and blending (0.67%) had the lowest. The frequencies of other techniques were as; substitution (14.67), borrowing (2.67), definition (5.33%), deletion (5.33%), and mistranslation (1.33). And, in few cases, lack of knowledge in proper selection, editing and proof reading are the prevailing problems. For example, SL terms 'bluish shade 'and skin are translated as *bankochhāhāri* and *māsū* respectively.

Dahal (2016) conducted a research on the title 'Degree of Equivalence: A Case of *Shirisko Phool*'. The main objectives of the study were to find out the degrees of equivalence of cultural terms between Nepali and English version, to identify and classify the cultural terms used in the novel *Shirisko Phool* in both source and target text and to find out techniques used in translation and identify their contribution in degrees of equivalence of cultural terms between Nepali and English versions of the novel *Shirisko Phool*. For this purpose, he used survey design and he selected fifty cultural terms by using stratified random sampling procedure and observation was used as a tool for data collection where the researcher read and reread the both versions of the novel deeply where researcher grouped all the cultural terms into five categories and randomly selected ten terms for six degrees of equivalence observed, optimum degree of translation was the highest in number (36%), similarly, nine techniques of translation were identified. Among them literal translation was used mostly (36%) and there is the great contribution of the techniques to achieve the degrees of equivalence and where literal translation contributed highest (77.77%) for optimum degree of translation.

Joshi (2014) conducted a research on 'Loss of Meaning in Translation: A Case of *Seto Bagh*'. His main objectives of the study were to explore the causes of meaning loss of social and cultural terms in translation of the novel 'Seto Bagh' at word and phrase level, to explore the ways to compensate the meaning gap in translation. For this purpose, he adopted descriptive design to conduct this research study and he picked up social and cultural words and phrases by using descriptive design by collecting the possible instances of meaning loss in translation and observation was the main tool for data collection where the researcher read and read both versions of the novels and all together hundred words, phrases and sentences were picked up and their transliteration was done and English version of the novel was studied to search for their equivalence and the researcher categorizes those words and phrases into two category, they are social and cultural. He has not mentioned any sampling procedure in his study. Forty six different cases of meaning loss were found in their translation with cause. As the cases of the meaning loss are concerned, it was found that the translator has used transliteration, transference, definition, equivalent replacement, substitution, literal translation, elaboration, blending, sense translation, techniques while translating the text into TL the original meaning of the source text has not been damaged in all the cases but it does not mean that the translation is so authentic in overall. In fact, damage of meaning was found in translation of some of the terminologies of the source language. The original cultural flavor of the source language text is not rendered into the target language; rather meaning is deviated, unclear and mistranslated due to the cultural differences, lack of equivalent terminologies and the insufficient knowledge of the translator about source language culture and so on.

Reviewing these and other many theses, the researcher has the conclusion that there are very less research theses which have been conducted on 'Quality of translation in terms of degree of equivalence: A Case of *Seto Bagh*' under the department of English education, TU, Kirtipur.

2.3 Implications of the Review for the Study

Determining and reviewing the related literature is the central and most important task for research. It helps to bring the clarity and focus on research problem improve methodology and contextualize the findings.

By the theoretical and empirical literature, I got a large amount of information and knowledge which directly and indirectly affected to achieve the degrees of equivalence in translation. Awasthi, J.R., Bhattarai G.R. & Khaniya T.R. (2014) helped me to use the ways of compensating gaps in translation, Newmark (1998) helped me to get the knowledge about the translation and its definitions. Catford (1965) also helped me to see translation from linguistic perspectives.

Bell (1991) and Riccardi (2010) helped me to take necessary ideas about translation and translation studies, techniques of translating, scope and importance of translation, types of translation, equivalence in translation and so on.

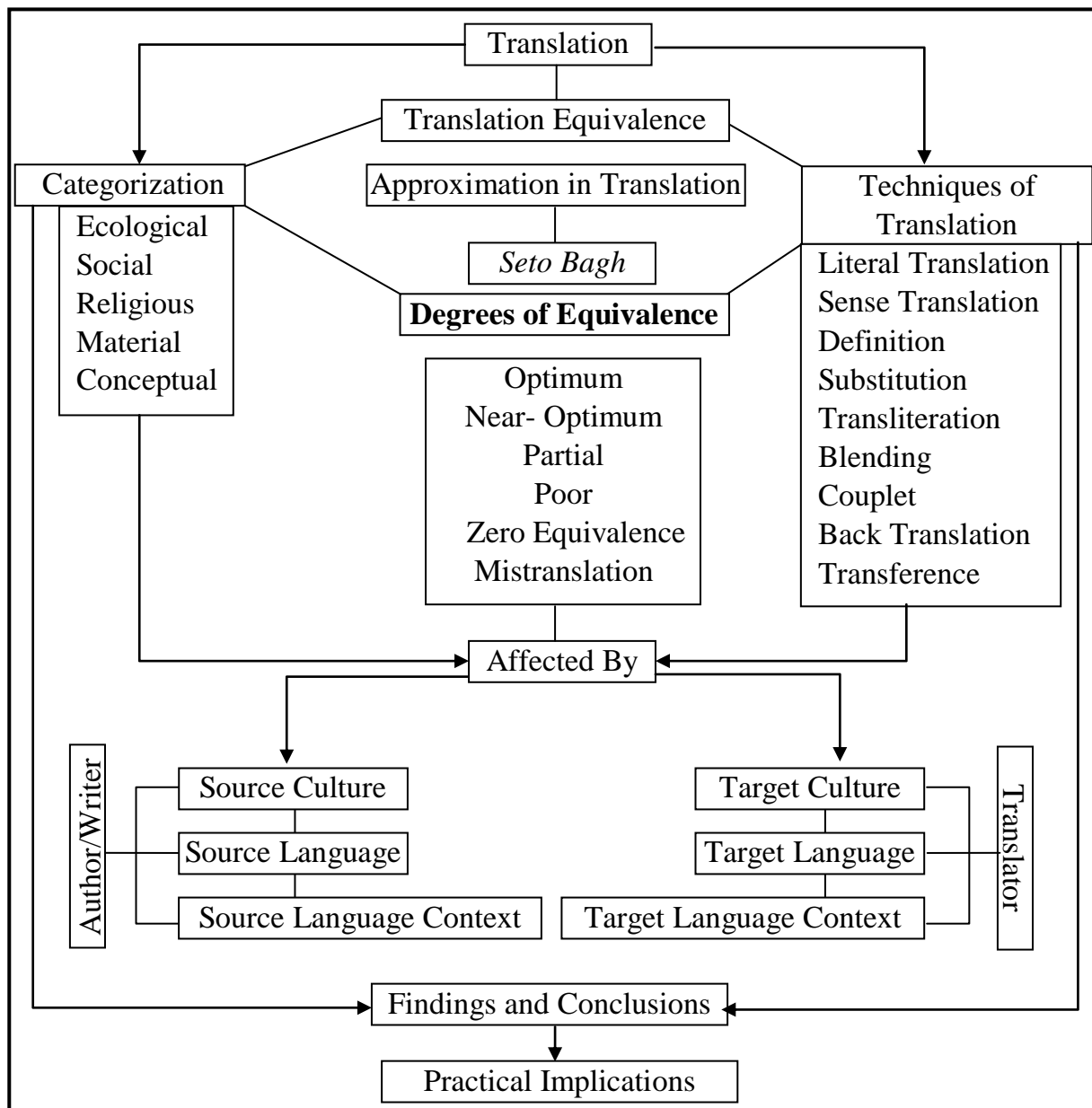
Review of Gautama's (2008) research gave me a lot of information about the techniques of translation and the ways of categorizing the selected cultural terms into five categories. In the same way, Raut's (2009) research was useful to select appropriate tool for data collection and find out the techniques of bridging cultural gaps in translation. Shrestha's (2011) research was really useful to give some insight on cultural aspect of translation and to find out the frequencies of different techniques used in translation. In the same way, Tamang's (2012) research was very important to address the techniques and their frequencies employed in translating cultural terms effectively. It is also useful to find out the techniques and their frequency used in translating Nepali cultural terms. Joshi's research (2014) was really helpful to explore about the loss of meaning in words and phrases levels. Similarly, Dahal's research (2016) was significantly helpful to explore the degrees of equivalence between two versions of the cultural terms, and the basic ideas of formulating the conceptual

framework. All these reviews showed the degrees of equivalence that were guided by the techniques employed in translation as the main target of translation is to get equivalence. Thus, this study is new in the department of English Education from the linguistic and contextual meaning point of view in order to achieve the translation quality through degree of equivalence. This study will be a unique study to address the quality of translation in terms of degrees of equivalence.

The researcher got a great amount of provisions with the deep insight regarding the translation, its importance, translation as a discipline, types of translation, equivalence, degrees of equivalence and transliteration, translation evaluation. Anyway, these all helped the researcher to compose theoretical literature in the current study. Not only this, he also studied many theses and novels and books to get a great horizon of knowledge for completing the proposal. So, this proposal would be incomplete in the lack of help and ideas from those writers and researchers to a large extent.

2.4 Conceptual Framework

Conceptual frameworks are abstract representations connected to the research project's goal that direct the collection and analysis of data. For the completion of the research, the researcher developed the following conceptual framework.



As can be seen in this conceptual framework, for the easiness of completion of his research with the help of techniques and contextual ideas regarding translation, this framework was prepared. As translation is bilingual activity, it is always linguistically guided and systematically preceded for the achievement

of translation equivalence. In this research, researcher mainly purposed to find out the quality of translation by the ways of degrees of equivalence especially depending on the various cultural terms used in both novels *Seto Bagh* and ‘The Wake of the White Tiger’. As this research was directly guided on the target of getting the quality of translation, the different six degrees of equivalence were major fundamental categories in which the translation equivalence was directly measured. Translation is always guided and influenced by source culture, source language, source language context on the one hand and on the other hand, target culture, target language and target language context also directly and indirectly affects the essence of any translation activities. For example, Nepali culture specific sentence, *sitālāi ekmahinā paxi seto sādldressmā dekhdā naramāilo lāgyo*; can be translated as ‘I was sad to see Sita in white dresses’. Here, translation itself was fine but it was not able to provide contextual meaning to the readers of target culture and it is because of cultural gap. So, linguistic translation is not always fine but cultural context also should be focused to have translation equivalence.

So, translation is greatly affected by many aspects which have to be taken into account either in process oriented or product oriented translation. As researcher’s research was fully directed to the quality of translation, the researcher was surely successful to find out the degrees of equivalence and what he found in his research was that the authentic practical implications in the field of translation studies and other particularly related fields. Finally, above mentioned conceptual framework was also the catchy and splendid guideline for getting the goal of his research.

CHAPTER THREE

METHODS AND PROCEDURES OF THE STUDY

This chapter subsumes Design and Method of the Study, Population, Sample and Sampling Strategy, Research Tools, Sources of Data (Primary and Secondary), Data Collection Procedures, Data Analysis and Interpretation Procedures and Ethical Considerations.

3.1 Design and Method of the Study

Design of the study refers to how a study is carried out. It is the model of carrying out the research, or a framework of research that is going to be conducted. The researcher should be tactful to choose the right research design. It is mostly based on the objectives of the research itself. In this type of research, researcher visits different fields to find out existing area. Specifically, it is carried out in a large number of populations in order to find out the public opinion in certain issues to access the certain educational program and to find out the behavior of certain professionals and other. Survey research is done in small scale population and generalized it into large population by selecting and studying sample chosen from the population. Surveys are the most commonly used descriptive methods in educational research and may vary in scope from large scale governmental investigation to small scale studies carried out by a single researcher. The purpose of survey research is generally to obtain a snapshot of condition, attitudes, and/or events at a single point of time. Survey is usually done in the natural setting. Data in survey design are collected through questionnaires, interviews, test scores, etc. Survey research can be exploratory, descriptive or analytical. It is useful for gathering information on attitudes and preferences of both past and present. Cohen, L, Manion, L. & Marrison, K. (2010 p. 256) write “ surveys gather data at a particular point in time with the intention of describing the nature of existing conditions, or identifying standards against which existing conditions can be compared, or determining the relationship that exist between specific events.” By this, it is

clear that survey research is conducted to eliminate important educational issues and data are collected from the population. It means researchers generalize the results obtained from the sample to the whole population. It can be understood that in survey research different types of data collection tools can be used. For example, to study the behavior of the subject observation is an appropriate tool. In the same way, to find out the perception of population on certain issues interview or questionnaire is an appropriate tool. Specifically, Nunan (1992, p.141) suggests the following eight stepwise procedures of survey research:

- Step1: Define objectives what do we want to find out?
- Step2: Identify target population who do we want to know about?
- Step3: Literature review what have others said/ discovered about the issues?
- Step4: Determine Sample. How many subjects should be surveyed and how will be identified?
- Step5: Identify Survey instruments. How will the data be collected; questionnaire/interview?
- Step6: Design survey procedure. How will the data collection actually be carried out?
- Step7: Identify analytical procedure. How will the data be assembled and analyzed?
- Step8: Determine reporting procedure. How will be written up and presented?

As can be seen in the discussion above, that survey is one of the most important research methods used in educational investigations. It is mainly carried out to find out people's attitudes, opinions, and specified behaviors on certain issues, phenomena, events or situations. The finding of survey can be generalized to

the whole group. For this reason, the researcher has rightly chosen survey design in his research study.

3.2 Population, Sample and Sampling Strategy

The fifty cultural terms used in Nepali text *Seto Bagh* and its English translated version 'The Wake of the White Tiger' were the population for this study. The researcher selected fifty cultural terms used in the novels by adopting purposive non-random sampling strategy where researcher grouped all the fifty categorically into five categories namely ecological, material, social, religious and conceptual based on their existence.

3.3 Research Tools

Survey can be accomplished using different tools of data collection. The researcher used observation as a main tool for data collection. The researcher read and reread the Nepali book *Seto Bagh* and English version of the novel 'The Wake of the White Tiger' in order to observe the levels of equivalence and find out techniques of translation. Two dictionaries namely Oxford Advanced Learners' Dictionary (8th ed.) and Ekata Comprehensive Nep -Eng Dictionary (1st ed.) were consulted for the determination of the degrees of equivalence by comparing the contrastive meanings of both SL and TL terms.

3.4 Sources of Data (Primary and Secondary)

The researcher used secondary sources of data as the source of data for the study. Both versions of the novel, Nepali book *Seto Bagh* and translated English book 'The Wake of the White Tiger' were read by the researcher in order to observe the level of equivalence and find out the techniques of translation that contributed to the achievement of optimum translation equivalence.

3.5 Data Collection Procedures

To get the purpose of the research, the researcher followed the following stepwise systematic methodological procedures to accumulate and collect the required data that was necessary to reach to the conclusion. At first, the researcher collected the Nepali and English version of the novel *Seto Bagh*. Then, the researcher read the text and encircled the cultural words in the English version of the novel. After that, the researcher repeatedly read the Nepali version of the novel to find out the equivalent words of those cultural terms. Next, the researcher listed out fifty cultural terms in his notebook from whole of the novel first from original Nepali version then, their equivalent terms from the translated English version of the novel. Though the researcher collected 150 terms only fifty were implied. Then, he transliterated each equivalent Nepali cultural terms into Roman script. After that, he categorized those cultural terms into five different categories such as ecology, material culture, religion culture, social culture and organization and conceptual term by giving the contextual sentences within which those terms were literally used. The researcher used six degrees of equivalence to evaluate the translation namely, optimum translation, near optimum translation, partial translation, mistranslation and zero equivalence for the study of quality of translation simultaneously. Especially, the researcher decided upon the techniques of translation of the words. He was devoted to find out which techniques of translation contributed to what degree of equivalence. The researcher also calculated the frequency of degrees of equivalence of those selected words and the techniques applied.

3.6 Data Analysis and Interpretation Procedures

The collected data were gathered, recorded, analyzed, interpreted, and presented with the help of the appropriate statistical tools such as tables, charts and using interpretative and descriptive procedures. The particular cultural words and their English equivalent were compared on the basis of meaning

given in the dictionaries and the meaning they convey to their respective readers and the degrees of equivalence were determined with the help of dictionaries. For this purpose, the Oxford Advanced Learners' Dictionary (8th ed.) and Ekta Comprehensive Nep- Eng Dictionary (1st ed.) were used. Then, the degrees of equivalence and techniques of translation were analyzed by studying the meanings systematically and rigorously. Finally, the contribution of the techniques to achieve especially the highest degree of equivalence was also found out.

3.7 Ethical Considerations

In order to accomplish the research study, any researcher has to be the most reliable and creative towards the systematic procedures of collection of data. In this research, the different ten cultural terms were selected including all five categories in order to find out the degrees of equivalence and techniques used in translation. Especially, it is sure that no any breaking and plagiarism entered in the process of collecting, transcribing the Nepali cultural terms into Roman Script. Similarly, the researcher attempted to present the ideas without any deception and exaggeration. No individual and organization will be affected negatively due to this research work. While presenting the content of my study, the researcher followed the basic principles of honesty, transparency, reliability, validity, linguistic decency and creativity.

Thus, objective, scientific and systematic ways of analyzing the data collected from the both novels for the completion of research directly and indirectly helped the researcher in order to possess the ethical considerations. As two dictionaries were used to find out Source Language and Target Language meaning to find out the quality of translation through degrees of equivalence, no misinterpretation was done using dual meaning of both dictionaries as far as his in-depth study.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF THE RESULTS

This is the main and the most important part of any research because the data are analyzed, discussed and interpreted with the help of various tools and methods. The core essence of the thesis lies in this chapter.

4.1 Analysis of Data and Interpretation of the Results

After the collection of data, the data were classified in to five categories; they were ecological terms, social terms, material terms, religious terms and conceptual terms by giving the contextual sentences were also used in the table of each categorical criterion. Each term of both versions was analyzed on the basis of dictionary meaning and the context they were used in. With the rigorous study and interpretation, the degree of equivalence was determined. Only five degrees of equivalence except mistranslation were used to fall the words under them. At the same time, the techniques of translation were also analyzed by comparing the meanings of both languages with the help of Oxford Advanced Learners' Dictionary (8th ed.) and Ekta Comprehensive Nep- Eng Dictionary (1st ed.) out. At last, the contribution of those applied techniques was also analyzed in terms of six degrees of equivalence.

4.1.1 Classification of Cultural Terms

The cultural terms which were selected from the novel were classified into five categories. They are; ecology, material culture, social culture, religious culture and conceptual term. All purposively selected fifty terms were classified into the following cultural categories. They are as follows:

4.1.1.1 Ecology

Ecology refers to the geographical features which are bound to the specific culture such as mountain, animals, hills, plants, wind, seasons, rivers weather

conditions, lakes, forests, sea and fields. It is the combination of living and nonliving things in the environment.

Ten ecological terms selected from the novel *Seto Bagh* and their equivalent terms in English are follows;

Table - 1
Ecological Term

S.N.	SL Term	SL Context	TL Terms	TL Context
1	<i>tūdlkhel</i>	<i>Jagatlai voli <u>tudlkhelma</u> garne thupraikam banki thiyo.(p,6.)</i>	Parādeground	Jagat worked at <u>parade ground</u> and next morning he went out of chamber.(p,6).

Here, SL term *tudikhel* has the meaning as ‘paradeground’. Similarly, the term ‘parade ground’ means ‘a place where soldiers gather to march or to be inspected by an officer or an important visitor. On the other hand, *tudikhel* has english equivalence in Ekta Comprehensive Nep - Eng dictionary(1st ed.) as parade ground and therefore, the TL term ‘parade ground’ is optimally equivalent with the SL term *tudikhel* and the translator has used literal translation as a technique.

Table - 2
Ecological Term

SN	SL Term	SL Context	TL Term	TL Context
2	<i>patanginl</i>	<i>Samuneko <u>patangani</u> dherai rangatharika ful ra golo lagaiko thiyo.(14)</i>	Courtyard	Inside the <u>courtyard</u> , was a riot of flowers.(14)

The word *patāngini* means a flat meadow in front of a building according to the Ekta Comprehensive Nep- Eng Dictionary (1st ed.) in general. The TL word ‘courtyard’ is substitute word of Nepali word *patāngini* which also means an open space that is partly or completely surrounded by buildings and is usually part of a castle, a large house. Though *patāngini* and ‘courtyard’ have similar meaning, they are different in the sense of understanding. So, these are words having near optimum equivalence. As a technique, the translator has used substitution.

Table - 3
Ecological Term

SN	S L Term	SL Context	TL	TL Context
3	<i>Parālko</i> <i>kūniū</i>	<i>Ye Chyangba, tyo</i> <i>kuniu vitra kohi lukeko</i> <i>xa ki her ta.(p.74)</i>	Haystack	Ha, Chyangba,search the <u>haystack.</u> ’(p.249)

The SL word *parālkokūniū* means a heap or stack of hay, maize in Nepali. The TL word ‘haystack’ means a large pile of hay, used as a way of storing it until it is necessary. Ekta Comprehensive Nep-Eng dictionary (1st ed.) gives equivalence as stack of hay. So, here, TL resembles the SL. Therefore, it is near optimum translation. The translator has used definition as a technique.

Table - 4
Ecological Term

S.N.	SL Term	SL Context	TL Term	TL Context
4	<i>Pwāl</i>	<i>Tesaile unlai</i> <i>apnakanlai matra</i> <i>biswas</i> <i>nagaridhokako</i> <i>pwalbat najar</i> <i>paryo.(74)</i>	Opening	In the next room, the laughter of the two cousins aroused to peer through <u>opening.</u> (p,63.)

The SL term *pwāl* in Nepali means hole made on the surface of the earth or something else. Similarly, ‘opening’ is a space or hole that somebody/something can pass through. Ekta Comprehensive Nep - Eng Dictionary (1st ed.), *pwāl* means hole via which something can pass. So, it is partial translation. As a technique, substitution technique is used.

Table - 5
Ecological Term

SN	SL Term	SL Context	TL Term	TL Context
5	<i>Jūmrā</i>	<i>Ti ardhangana sarirmāl̄jūmraikha rtalki rahekā thiye.(p.131)</i>	Lice	They were covered in <u>lice</u> from the hair on their heads.(109).

The SL term *jūmra* means a small parasite wingless insect. Similarly, ‘lice’ also means small insect having no any wing on its body. Ekta Comprehensive Nep-Eng dictionary (1st ed.) also conveys the meaning of *jūmrā* as the body louse. So, it has optimum degree of equivalence. As a technique, literal translation has been used.

Table - 6
Ecological Term

S.N	SL Term	SL Context	TL Term	TL Context
6	<i>Hira</i>	<i>Sunkhip jutta ra <u>hirako</u> tak haliako sunaulo buttedar ackan thiyo.(p,97)</i>	diamond	He had <u>diamond</u> studded buttons and a jeweled broach at his breast.((p,82)

The word *hirā* means a glimmering glass like mineral having a lot of precious value in comparison to other minerals. *Hirā* is the equivalent term of ‘diamond’ according to the Ekta Comprehensive Nep- Eng Dictionary (1st ed.) and the TL term ‘diamond’ means a clear precious stone of pure carbon, the hardest

substance known. So, it is optimum translation and literal technique of translation has been used as technique of translation.

Table - 7
Ecological Term

SN	SL Term	SL Context	TL Term	TL Context
7	<i>banvāt</i>	<i>bānvāt khāna</i> <i>jane āj</i> <i>godābārimā(p,9</i> <i>3)</i>	Picnic	Oh, because we are off to Godabari to <u>picnic</u> .(p,79)

The SL word *banvāt* means having enjoyment and entertainment by going out of home especially eating dancing visiting and so on. Similarly, ‘picnic’ means a meal eaten outdoors or in another informal setting. Ekta Comprehensive Nep-Eng Dictionary (1st ed.) also gives the equivalent term of *banvāt* as picnic. So, it is near optimum degree of translation. Literal translation is the technique of translation.

Table - 8
Ecological Term

SN	SL Term	SL Context	TL Term	TL Context
8	<i>Ciniyā</i> <i>pāltu</i> <i>kūkūr</i>	<i>Devendra ti</i> <i>ciniyāpāltukūkūrlai</i> <i>liyera mātra</i> <i>aye.(p,92)</i>	Chinese poodles	Birshamsher and his own <u>Chinese poodles</u> awaiting him in the carriage.(p,81)

The SL term *ciniya paltu kukur* means domestic dog found in China. The English equivalent term of *ciniya paltu kukur* is a dog with curly thick hair that is cut sometimes into special shapes. Ekta Comprehensive Nep- Eng Dictionary (1st ed.) gives the *ciniyāpaltū kukur* meaning as a dog having thick fur. So, The TL word coheres with the SL word. Therefore, it is partial translation. As a technique, definition is used.

Table - 9
Ecological Term

SN	SL Term	SL Context	TL Term	TL Context
9	<i>Pattharghattā</i>	<i>Pattharghattā</i> <i>prasthān garekā</i> <i>rajkumar</i> <i>harāadhābāto bāt</i> <i>pkarkanu</i> <i>paryo.(p,215)</i>	Pattharghattā	The three were on their way to <u>Pattharghattā</u> rushed back as soon as they heard the news.(p.159)

The SL term *pattharghattā* means a kind of mill used for grinding various kinds of grains for having and survival. Here, The SL term *pattharghattā* has been transliterated as *pattharghattā* as a technique of transliteration. So, it is zero degree of translation.

Table -10
Ecological Term

SN	SL Term	SL Context	TL Term	TL Context
10	<i>Pahād</i>	<i>Rajkanyalai pahād</i> <i>prasthān</i> <i>garnūthlyo.(p,59)</i>	Hill	Actually, there were no roads at all in the eastern <u>hill</u> .(p,49).

Here, the SL term *pahād* means higher land in comparison to the land around it. The Oxford Advanced Learners' Dictionary (8th ed.) defines 'hill' as an area of land that is higher than the land around it but not as high as a mountain. Ekta Comprehensive Nep- Eng Dictionary (1st ed.) also provides the equivalent term of *pahād* as hill. So, it is optimum translation and the translator has literal technique of translation.

4.1.1.2 Material Culture (Artifacts)

Material culture refers to the things which are made by human beings and are famous within a particular society and culture. Generally, it includes foods, clothes, houses and towns, transport, ornaments and monuments. Ten material terms selected from the novel *Seto Bagh* and their equivalent terms in English.

Table -11
Material Term

SN	SL Term	SL Context	TL Term	TL Context
1	<i>Mūdrā</i>	<i>Nepālko mallakalin <u>mudra</u> Tibetko bajarma prayog hunthyo.p,3)</i>	Currency	Tibetans used to accept Nepalese <u>currency</u> for all normal business transactions.(p,3)

The term *mudra* means money. TL term ‘currency’ means system of money that a country uses. Ekta Comprehensive Nep- Eng Dictionary (1st ed.) gives its equivalent as coin, piece of money. Here, the translation is near optimum degree because piece of money is not exact to system of money that a country uses. As a technique, the translator has used substitution translation.

Table -12
Material Term

SN	SL Term	SL Context	TL Term	TL Context
2	<i>Dāijo</i>	<i>Rajpūtrako janma vaeko samāedekhi <u>dāijo</u> jane malsamān ko jogāwat thIyo.(109)</i>	Dowry	Since princess Royal had been born, her parents had been collecting her <u>dowry</u> .(p.91)

The SL Term *dāijo* means property given to the bridegroom from bride’s side. TL term ‘dowry’ means money or property that in some societies a wife or her

Family must pay to her husband when they get married. Ekta Comprehensive Nep- Eng Dictionary (1st ed.) provides the equivalent term as dowry. Therefore, it is optimum translation and the technique used is literal translation.

Table -13
Material Term

SN	SL Term	SL Context	TL Term	TL Context
3	<i>Tāk</i>	<i>Hirako tāk</i> <i>haliako sunaūlo</i> <i>būttedār</i> <i>ackyanthiyo.(p,97)</i>	Buttons	He had diamond studded <u>buttons</u> at his breast.(p,80)

The TL term *tāk* means the small round shaped button used on the broder surface of shirts and as such things and its meaning in English refers to ‘button’. Ekta Comprehensive Nep- Eng Dictionary (1st ed.) provides the equivalent term as button. So, it is optimum translation and literal translation is used as a technique of translation.

Table -14
Material Term

SN	SL Term	SL Context	TL Term	TL Context
4	<i>Sūnko vādā</i>	<i>Sūnako vādāmā</i> <i>malāi kIn</i> <i>lyaeko?(p,29)</i>	Golden dish	Why the <u>golden dishes</u> for me?(p,25)

The term *sūnkovāda* means dish made of gold. The TL term ‘golden dish’ means any type of dish made of or overlapped with gold. Ekta Comprehensive Nep- Eng Dictionary (1st ed.) gives the equivalent term as golden dish. So, it is near optimum because golden dish does not completely preserve the cultural essence of SLT. And, the translator has used definition as a technique.

Table -15
Material Term

SN	TL Term	SL Context	TL Term	TL Context
5	<i>Vojankachya</i>	<i>RājārānI ra pradhānmantri vojankachya puge.(p,139)</i>	Banqueting Hall	When they entered the <u>banqueting hall</u> , anassembledhad put away liquor(p,117)

The term *vojanakacha* means place for meal. TL term banqueting hall refers a hall for formal meal for a large number of people, usually for a special Occasion, at which speeches are often made. Ekta Comprehensive Nep- Eng Dictionary (1st ed.) provides the equivalent term as kitchen or hotel. So, it is partial translation and the translator has used definition as a translation technique.

Table -16
Material Term

SN	TL Term	SL Context	TL Term	TL Context
6	<i>Panchebājā</i>	<i>Xoriko bardān garūvaner panchebājābajāeko ho(p,133)</i>	panchebājā	We are comparing Bir and daughter horoscopes by <u>panchebājā</u> .(p111,)

The SL term *pancebājā* means the whole collection of musical instruments forming a band (consisting of Karnal, Jhyamta, Tyamko, Damaha, Narsinga, Sahanai, etc) which are often played in auspicious occasion such as marriage. And its meaning in Nepali is also the same. The Oxford Advanced Learners' Dictionary (8th ed.) does not have any entry of *Panchebājā*. So, it is zero translation since the translator has just replaced with the SL term which was originally transliterated into English by the author. As a technique, the translator has used transliteration.

Table - 17
Material Term

SN	SL Term	SL Context	TL Term	TL Context
7	<i>Pahiran</i>	<i>Tyo fouji manis ho vote <u>pahiran</u> xa.(p,76)</i>	Uniform	He is a soldier and wearing a Tibetan <u>uniform</u> .(p,64)

The SL term *pahiran* means dress or attire. The TL term ‘uniform’ means the special set of clothes worn by all members of an organization or a group at work, or by children at school. Ekta Comprehensive Nep-Eng Dictionary (1st ed.) provides the equivalent term as uniform or guise. So, optimum degree of translation is applied and literal translation as a technique.

Table -18
Material Term

SN	SL Term	SL Context	TL Term	TL Context
8	<i>resami rūmāl</i>	<i>didiko sankalpa sūnera bahinile <u>resami rumale</u> paxina pūsna lagin.(p,76)</i>	Silky handkerchief	Sister hastily began to wipe her eyes with a <u>silky handkerchief</u> by her cousin’s determination.(p,65)

The SL term *resami rūmāl* means handkerchief made of silk. The TL term ‘silky handkerchief’ means any kind of handkerchief either knitted or readymade made of silk. Ekta Comprehensive Nep-Eng Dictionary (1st ed.) also provides the equivalent term as silky handkerchief. So, it is near translation and definition technique is used.

Table -19
Material Term

SN	SL Term	SL Context	TL Term	TL Context
9	<i>arko kothā</i>	<i>Somnāthlai lier</i> <i>arkokothāmāxalphal</i> <i>garna gaye.(p,130)</i>	Anti- room	He beckoned Somnath to follow him into an <u>anti</u> <u>room.</u> (p,108)

The SL term *arko kothā* means next room. The TL term ‘anti -room’ means the room that is in front of something. Ekta Comprehensive Nep- Eng Dictionary (1st ed.) does not have entry of the term. So, it is poor translation because *arko kothā* does not correlate with anti- room. And, the translator has used sense translation technique.

Table -20
Material Term

SN	SL Term	SL Context	TL Term	TL Context
10	<i>Sisi</i>	<i>france ko</i> <i>emperorle</i> <i>Jangabahādurlāi</i> <u><i>sisi</i></u> <i>diyekāthie.(p,122)</i>	Bottles	Emperor of France had presented Junga Bahadur <u>bolttles.</u> (p,107)

The SL term *sisi* means glass ware or mirror. The TL term ‘bottles’ mean glass or plastic container, usually round with straight sides and a narrow neck, used especially for storing liquids. Ekta Comprehensive Nep- Eng Dictionary (1st ed.) also provides the equivalent term as bottle. So, it is optimum degree of translation and literal technique of translation has been used.

4.1.1.3 Social Culture and Organization

The term associated with social culture is specific to the particular cultural periphery. There is relationship between social organization and the people living in that society. Different societies have different terms to refer to

organizations, customs and procedures and so on. The social culture includes work and leisure, social customs, procedures, activities, politics, administrations, legal activities and historical facts. Ten social cultural and organizational terms selected from the novel *Seto Bagh* and their equivalent terms with context in English are as follows;

Table -21
Social Term

SN	SL Term	SL Context	TL Term	TL Context
1	<i>Samarthan</i>	<i>ani birele pni chandrako salhāhālai pānisamarthan gare.(p,92)</i>	Agreement	Bir nodded his <u>agreement</u> for him too.(p,77)

The term *samarthan* means consent between two person, parties or institutions. The TL term ‘agreement’ refers an understanding between entities to follow a specific course of conduct. Ekta Comprehensive Nep-Eng Dictionary (1st ed.) provides the equivalent term as arrangement or agreement. So it is optimum degree of translation and translator has used literal translation.

Table- 22
Social Term

SN	SL Term	SL Context	TL Term	TL Context
2	<i>bidāi samāroha</i>	<i>mahāranile vitra kothāmā <u>bidāi</u> <u>samāroha</u> hunalāgeko belā uhālāi pachyaino(p,4)</i>	farewell ceremony	The queen followed Majesty chamber to conduct <u>farewell ceremony</u> .(p,5)

Bidai samaroha is a Nepali term that means any ceremony concerned with Farewell. The TL term ‘farewell ceremony’ means the act of saying goodbye to somebody. So, it is near optimum degree of translation and definition technique has been used.

Table- 23
Social Term

SN	SL Term	SL Context	TL Term	TL Context
3	<i>Bibāha</i>	<i>rājāle pradhānmantrilāi sahajyadiko <u>bibāha</u> ko kūra k vyo?(p,5)</i>	Marriage	Any word about princess' <u>marriage</u> ?(p,5)

Bibāha means the legal relationship between husband and wife. The TL term 'marriage' means a union of two or more people that creates a family tie and carries legal and/ or social rights and responsibilities. Ekta Comprehensive Nep-Eng Dictionary (1st ed.) provides the equivalent term as marriage. So, it is optimum translation and literal translation technique has been used.

Table- 24
Social Term

SN	SL Term	SL Context	TL Term	TL Context
4	<i>Badmās</i>	<i>bIrshamsher garib matra hoina <u>badmas</u> pani xa are.(p,78)</i>	Lascivious	I hear he is not only poor but also <u>lascivious</u> .(p,66)

badmās is a term in Nepali which refers to 'wanton, driven by lust.' The TL term 'lascivious' means feeling or showing strong sexual desire. Ekta Comprehensive Nep- Eng Dictionary (1st ed.) provides the equivalent term as wicked or immoral. So, it is partial translation because immoral does not directly relate to lust in one way. And, it is sense translation as a technique.

Table 25
Social Term

SN	SLTerm	SL Context	TL Term	TL Context
5	<i>sapat</i>	<i>Birle dhani ya garib nātāhos ya paraiko sabalai khatam garxu vanera <u>sapat</u> liyo.(p,84)</i>	Oath	It was <u>oath</u> to destroy the wealthy even if belong to his own family or love him.(p,71)

The SL term *sapat* is a term in Nepali which refers to formal promise to do sth or a formal statement that sth is true. The TL term ‘oath’ means swearing or conjuration. Ekta Comprehensive Nep- Eng Dictionary (1st ed.) provides the equivalent term as swearing. So, it is optimum degree of translation and the translator has used literal translation technique.

Table - 26
Social Term

SN	SL Term	SL Context	TL Term	TL Context
7	<i>Harjanā</i>	<i>Uniharū panch lakh vandā badi harjanātirna manjur gardainan.p,1)</i>	compensation	The Tibetans refused to pay only five hundred thousand by way of <u>compensation</u> .(p,1)

The SL term *harjanā* is a term in Nepali which refers to a recompense or reward for some loss or service. The TL term ‘compensation’ means something, especially, money that somebody gives you because they have hurt you, or damaged something that you own. Ekta Comprehensive Nep- Eng Dictionary (1st ed.) does not have the entry of *harjanā*. So, it is partial translation and the translator has used literal translation.

Table - 27
Social Term

SN	SL Term	SL Context	TL Term	TL Context
7	<i>Sandhi</i>	<i>Tibetsarkarle sabai sandhilai wāstai nagari hamisit bIparIt acrana garirāheko xa.(p,3)</i>	Treaty	The Tibetan government has broken the <u>treaty</u> between us with no provocation on our part.(p,4)

The Nepali Term *sandi* is a matter of any kind of agreement. The TL term ‘treaty’ means a formal agreement between two or more countries. Ekta Comprehensive Nep- Eng Dictionary (1st ed.) provides the equivalent term as transition or union. It is optimum degree of translation because agreement is the core value of both terms. The translator has used literal techniques of translation.

Table - 28
Social Term

SN	SL Term	SL Context	TL Term	TL Context
8	<i>bebasthā</i>	<i>aharko surakshako lagi k bebasthāxa?(p,5)</i>	arrangements	What <u>arrangements</u> have you made for our defence?(p,5)

The SL term *bebasthā* means any kind of preparedness for doing something. The TL term ‘arrangement’ means the manner of being arranged. Ekta Comprehensive Nep-Eng Dictionary (1st ed.) gives no any entry of the equivalent term. So, it is partial translation and the translator has used sense translation.

Table - 29
Social Term

SN	SL Term	SL Context	TL Term	TL Context
9	<i>Sankalpa</i>	<i>Didiko <u>sankalpa</u> sunera bahinile rumāle pasinā pusna lāgin(p,76)</i>	determination	Her cousin’s <u>determination</u> and frankness drove to tears of frustration.(p,65)

Here, the SL term *sankalpa* means direction or tendency to a certain end, impulsion. The English Advanced Learners’ Dictionary (8th ed.) defines ‘determination’ as the quality that makes you continue trying to do something even when it is difficult. So, it is optimum translation and the translator has used literal translation as a translation technique.

Table - 30
Social Term

SN	SL Term	SL Context	TL Term	TL Context
10	<i>āgyākāri</i>	<i>Tapāiko āgyākāri</i> <i>vāi(p,57)</i>	obedient	Your <u>obedient</u> brother(p,47)

Here, the term *āgyākāri* means dutifully complying with the commands or instructions of those in authority. The Oxford Advanced Learners' Dictionary (8th ed.) defines 'obedient' as doing what you are told to do. Ekta Comprehensive Nep- Eng Dictionary (1st ed.) also focuses on the matter of hearsomeness. So, it is optimum translation and translator has used literal technique of translation.

4.1.1.4 Religious Culture

Religious culture includes the terms about myths, religious beliefs, tradition, customs and name of gods. It also encompasses religious activities and places. Ten religious terms selected from the novel *Seto Bagh* and their equivalent terms in English are described as below:

Table - 31
Religious Term

SN	SL Term	SL Context	TL Term	TL Context
1	<i>Biswās</i>	<i>bābūle basāleko</i> <i>rajnitik āsthā</i> <i>rākhne janga vaiko</i> <i>vanāimābiswās</i> <i>parena.(p,98)</i>	Faith	Janga brothers could never agree with him for they had only <u>faith</u> on father.(p,83)

The SL word *biswās* is used for showing reliability in religious matter. The TL term 'faith' means trust in somebody's ability or knowledge. Ekta Comprehensive Nep-Eng Dictionary (1st ed.) gives the equivalent term as faith. So, it is optimum translation and literal technique of translation is used.

Table - 32
Religious Term

SN	SL Term	SL Context	TL Term	TL Context
2	<i>Devmandir</i>	<i>Upendrablckrem</i> <i>devmandirma</i> <i>poisāxarer</i> <i>hIdthe.(p,83)</i>	temples steps	He threw large amount of money on to the <u>temple steps</u> .(p,70)

The SL term *devmandir* means any sort of temple having the beliefs or ideal of God. The TL term ‘temple steps’ combined meaning cannot be found in dictionary and Ekta Comprehensive Nep- Eng Dictionary (1st ed.) provides mansion or temple as equivalent term of *devmandir*. So, it is partial translation because it has not been translated into TL term clearly. And, sense translation technique has been used.

Table - 33
Religious Term

SN	SL Term	SL Context	TL Term	TL Context
3	<i>Pāp</i>	<i>shrda ra bhakti</i> <i>garnu kunai pāp</i> <i>hoina.(p,23)</i>	Sin	To worship and love like I do him is not a <u>sin</u> .(p,20)

The word *pāp* means misfortune or evil. The TL term ‘sin’ means an offence against God or against a religious or moral law. Ekta Comprehensive Nep- Eng Dictionary (1st ed.) provides the equivalent term as sin. So, it is optimum translation and literal technique has been used.

Table - 34
Religious Term

SN	SL Term	SL Context	TL Term	TL Context
4	<i>tāntric</i> <i>mantras</i>	<i>mero xori</i> <i>dhanele sabai</i> <i>tantric mantras</i> <i>janeki xa.(p,133)</i>	tāntric mantras	Dhana knows all the <u>tantric mantras</u> .(p,122)

The term *tantric mantras* means spiritual speech or pertaining to incantation. The TL term is not found in oxford dictionary because it is translated as zero equivalence and transliteration is used as technique.

Table - 35
Religious Term

SN	SL Term	SL Context	TL Term	TL Context
5	<i>Nakshetra</i>	<i>Ye dūijanako kūn <u>nakshetra</u> namilekole blbāha jurena.(p,143)</i>	Planets	Whose <u>planets</u> weild negative influence on the horoscope of Bir and Princess.(p,113)

The word *nakshetra* means movement of seven main bodies that move relatively to fixed stars. The TL term ‘planet’ means a large round object in space that moves around a star. Ekta Comprehensive Nep- Eng Dictionary (1st ed.) gives the equivalent term as movement of stars. So, it is near optimum translation and sense translation technique has been used.

Table - 36
Religious Term

SN	SL Term	SL Context	TL Term	TL Context
6	Kirtan	<i><u>Kirtānko antya</u> vayo.(p,313)</i>	Religious chanting	<u>Religious enchanting</u> ended abruptly.(p,231)

Here, the SL term *kirtan* means any sort of religious song sung in religious place. The TL term ‘religious chanting’ means chants related to religion. So, it is near optimum translation and sense technique of translation has been used.

Table - 37
Religious Term

SN	SL Term	SL Context	TL Term	TL Context
7	<i>Prāneswor</i>	<i><u>prāneswor.</u>(p,118)</i>	Loard	<u>Loard of my life.</u> (p,97)

Here, the SL term *prāneswor* means not only related to loard but here it has been translated as ‘loard’ .So, it is poor translation and sense technique of translation has been used.

Table - 38
Religious Term

SN	SL Term	SL Context	TL Term	TL Context
8	<i>Satyā</i>	<i>Malāi lekhioko chithimā syambhuko ghatānabāre lekheko kūrās<u>atya</u> ho.(p,73)</i>	True	Is everything about your trip in your letter to syambhunath <u>true</u> ?(p,62)

The SL term *satya* means having the state of truth or absence of false. The TL term ‘true’ also means connected with facts rather than things that has been stated according to the Oxford Advanced Learners’ Dictionary (8th ed.).So, it is optimum translation and literal technique of translation has been used.

Table - 39
Religious Term

SN	SL Term	SL Context	TL Term	TL Context
9	<i>Rāmnām</i>	<i>Mahārājārāmnām lekhdai thiye.(p,281)</i>	holy name of ram	Ranodip was still writing out the <u>holy name of Ram</u> .(P,207)

The SL term *rāmram* is used while worshipping Ram God and in the sentence it has been used as God Ram. Similarly, it has been translated as ‘holy name of ram’ because in English no such type of god name is used. So, it is poor translation. Due to cultural difference, it has been difficult to get optimum translation. The translator has used definition technique of translation.

Table - 40
Religious Term

SN	SL Term	SL Context	TL Term	TL Context
10	<i>Janmakūndali</i>	<i>rajkanyāko dulahisaga janmakūndali namilekale uhaharūko mūkh malIn vāyo.(p,139)</i>	horoscopes	They were worried about Somnath's negative pronouncement on the <u>horoscopes</u> .(p,117)

The word *janmakūndali* means an astrological forecast of a person's future based on such information. The TL term 'horoscopes' means a description of what is going to somebody in the future based on the position of stars and the planets when the person was born. Ekta Comprehensive Nep-Eng Dictionary (1st ed.) provides the equivalent term as horoscopes. So, it is optimum degree of translation and literal technique is used as a technique.

4.1.1.5 Conceptual Terms

Conceptual terms refer to the common system of language shared by the members of a society that are generally non-concrete and abstract in nature. These terms can be understood in the presence of definitions. Members of a society generally share the same thinking or perception which can be understood by the help of componential analysis.

Ten conceptual terms selected from the novel *Seto Bagh* and their equivalent terms in English have been mentioned as below:

Table - 41
Conceptual Term

SN	SL Term	SL Context	TL Term	TL Context
1	<i>Garibi</i>	<i>Shajyadi ra unko bibaha nahūne karan garibIthiyo.p,84)</i>	Poverty	It was because of his <u>poverty</u> the princess did not want to marry to him.(p,71)

The SL term *garibi* means the condition of being poor. The TL term ‘poverty’ means the state of being poor. Ekta Comprehensive Nep-English Dictionary (1st ed.) provides the equal term as poor quality. So, it is optimum translation and the translator has used literal translation.

Table - 42
Conceptual Term

SN	SL Term	SL Context	TL Term	TL Context
2	<i>santipūrbak</i>	<i>Santilekammilesamma kin kūbūddi garnū? (p, 3).</i>	Amicably	If dispute be settled <u>amicably</u> , there is no point in going to war.(p,3)

The SL term *santipūrbak* means the way of doing something peacefully. The TL term ‘amicably’ means done or achieved in a friendly way and without arguing. Ekta Comprehensive Nep- Eng Dictionary (1st ed.) provides the equivalent term as politely. So, it is near optimum translation and literal technique has been used.

Table - 43
Conceptual Term

SN	SL Term	SL Context	TL Term	TL Context
3	<i>Nirgāhā</i>	<i>hamibāt talāi k nirgāhāgaribaksana paryo?(p,6)</i>	Honour	How can we <u>honour</u> you?(p,6)

The SL term *nirgāhā* means respect or honour. The TL term ‘honour’ means the great respect and admiration for somebody. Ekta Comprehensive Nep-Eng Dictionary (1st ed.) provides the equivalent term as privilege. So, it is near optimum translation and the translator has used literal technique of translation.

Table - 44
Conceptual Term

SN	SL Term	SL Context	TL Term	TL Context
4	Dhandā	<i>Taele gharko kehi dhandāmannū pardaina.(p,7)</i>	Worry	Don't <u>worry</u> about your family.(p,7)

The SL term *dhandā* means anxiety or sorrow. The TL term 'worry' means the disturbance of the peace of mind with mental agitation or distress. Ekta Comprehensive Nep- Eng Dictionary (1st ed.) provides the equivalent term as worry. So, it is optimum translation and the translator has used the sense translation.

Table - 45
Conceptual Term

SN	SL Term	SL Context	TL Term	TL Context
5	Bijaya	<i>Satrū māthi bijaya pāes.</i>	Vanquish	May you get the strength you need to <u>vanquish</u> your enemies.(p,7)

The SL term *bijayā* means the act of defeating others by any way. The TL term 'vanquish' means come out better in a competition, race or conflict. Ekta Comprehensive Nep-Eng Dictionary (1st ed.) provides the equivalent term as victory. So, it is optimum translation and literal technique of translation has been used.

Table - 46
Conceptual Term

SN	SL Term	SL Context	TL Term	TL Context
6	Biswās	<i>Sarkarlai sapanāko kurama biswās xoina.(p,131)</i>	Significance	King does not believe thereis any significance to dreams.(P,109)

The SL word *biswās* is used for showing confidence in any way. The TL term ‘significance’ means importance of anything according to Oxford Advanced Learners’ Dictionary (8th ed.). So, *biswās* is not optimally translated as significance but partial translation and sense technique has been used.

Table - 47
Conceptual Term

SN	SL Term	SL Context	TL Term	TL Context
7	ritto	<i>French whisky ka dubai sisi ritto.</i> (p,155)	Empty	Two empty chappne bottles bore witness to the happiness with which this decision was made.(p,127)

The SL term *ritto* means having no more burdened or responsibilities. The Oxford Advanced Learners’ Dictionary (8th ed.) defines ‘empty’ with no meaning or hollow. Ekta Comprehensive Nep- Eng Dictionary (1st ed.) provides empty as equivalent term. So, it is optimum translation and literal technique has been used.

Table - 48
Conceptual Term

SN	SL Term	SL Context	TL Term	TL Context
8	Uttejtit	<i>Sahajyādluttejit vayer hāsin</i> (p,23)	Merry	Her mistress broke into a merry laugh. (p,20)

The SL term *uttejit* means the state of having great enthusiasm. The Oxford Advanced Learners’ Dictionary (8th ed.) defines ‘merry’ as happy and cheerful. So, near optimum degree of translation and sense technique has been used.

Table - 49
Conceptual Term

SN	SL Term	SL Context	TL Term	TL Context
9	Khūsi	<i>Tyo dekher Sahajyadi sarIkhusIvain.</i> (p,25)	Comfort	She would comfort herself with thought of popular person he was.(p,22)

The SL term *khūsi* means pleasure or the state of being happy. The Oxford Advanced Learners' Dictionary (8th ed.) defines 'comfort' as the state of being physically relaxed and free from pain. Ekta Comprehensive Nep- Eng Dictionary (1st ed.) provides the equivalent term as pleasure or gaiety. So, it is partial translation and sense technique has been used.

Table - 50
Conceptual Term

SN	SL Term	SL Context	TL Term	TL Context
10	Prem	Kum Kum timllai prem vaneko thāhā xa? (p,26)	Love	Kum, Do you know what love is?(p,22)

The SL term *prem* means affection. The Oxford Advanced Learners' Dictionary (8th ed.) defines 'love' as a strong feeling of deep affection for somebody/something. Ekta Comprehensive Nep- Eng Dictionary (1st ed.) provides the equivalent term as love. So, it is optimum translation and literal technique of translation has been used by the translator to achieve optimum degree of translation by compensating gaps and using literal techniques.

4.1.2 Item-wise Analysis of the Cultural Terms

The selected fifty cultural terms were analyzed using Ekta Comprehensive Nep- Eng Dictionary (1st ed.) and Oxford advanced Learners' Dictionary (8th

ed.) for finding degrees of equivalence and the techniques used in both versions.

4.1.2.1 Item-wise Analysis of Ecological Terms

Ten ecological terms namely *tudikhel*, *patāngini*, *parālko kāniū*, *pwāl*, *jūmrā*, *hirā*, *banvāt*, *ciniyāpāltukūkūr*, *pattharghattā* and *pahād* were categorized and analyzed in terms of SLT, TLT, DOE and TOT. They are as follows:

Table- 51

Degrees of Equivalence and Techniques of Translation of Ecological terms

S.N.	SLT	TLT	DOE	TOT
1	<i>Tūdikhel</i>	Parade ground	Optimum	Literal
2	<i>Patāngini</i>	Courtyard	Near- optimum	Substitution
3	<i>paralko kūniū</i>	Haystack	Near Optimum	Definition
4	<i>Pwāl</i>	Opening	Partial	Substitution
5	<i>Jūmra</i>	Lice	Optimum	Literal
6	<i>hIra</i>	Diamond	Optimum	Definition
7	<i>Banvāt</i>	Picnic	Near optimum	Literal
8	<i>ciniyāpāltukūkūr</i>	Chinese poodlers	Partial	Definition
9	<i>Pattharghattā</i>	Pattharghatta	Zero	Transliteration
10	<i>Pahād</i>	Hill	Optimum	Literal

As can be seen in Table 51, four SL terms *tudikhel*, *jūmra*, *hira* and *pahād* were responsible to have optimum degrees of equivalence and literal techniques contributed to have optimum degrees. Similarly, three near optimum degrees were achieved by substitution, definition and literal. Two terms were translated by partial translation and contributed by substitution and definition. Finally, a word *pattharghattā* was translated having zero translation with transliteration.

Item-wise Analysis of Material terms

Ten material terms namely *mudrā dāijo*, *tāk*, *sunko vāda*, *vojankacha*, *panchebājāpahiran*, *resami rumal*, *arko kothā* and *sisi* were translated into english and categorized in terms of SLT and TLT and analyzed in terms of DOE, and TOT. They are as follows:

Table - 52
Degrees of Equivalence and Techniques in Translating Material Terms

S.N.	SLT	TLT	DOE	TOT
1	<i>Mūdra</i>	Currency	Near- Optimum	Substitution
2	<i>Daljo</i>	Dowry	Optimum	Literal
3	<i>Tāk</i>	Buttons	Optimum	Literal
4	<i>sūnko vādā</i>	Golden dish	Near- optimum	Definition
5	<i>Vojankacha</i>	Banqueting hall	Partial	Definition
6	<i>Panchebājā</i>	Panche baja	Zero	Transliteration
7	<i>PahIran</i>	Uniform	Optimum	Literal
8	<i>resami rūmal</i>	Silky handkerchief	Near optimum	Definition
9	<i>arko kothā</i>	Anti- room	Poor	Sense
10	Sisi	Bottles	Optimum	Literal

As can be seen in Table 52, four SL terms were responsible to have optimum degrees of equivalence and literal technique of translation contributed to have optimum degrees. Likewise, three optimum degrees were achieved by the techniques of substitution, definition, and definition respectively. A single term *vojanakachya* was translated as partial translation by definition. And two terms were translated with Zero by the techniques of transliteration and *arko kothā* was transliterated as anteroom with poor translation by the sense techniques of translation.

III. Item- wise Analysis of Social and Organizational Terms

Ten social and organizational terms namely *samarthan*, *bidāi samāroha*, *bibāha*, *badmās*, *sapath*, *harjanā*, *sandi*, *bebasthā sankalpa*, *agyakāri*, were translated and categorized in terms of SLT and TLT and analyzed in terms of DOE and TOT. They are as follows:

Table- 53
Degrees of Equivalence and Techniques in Translating Social Terms Item- wise analysis of Religious Terms

S.N.	SLT	TLT	DOE	TOT
1	<i>Samarthan</i>	Agreement	Optimum	Literal
2	<i>bidāi samāroha</i>	Farewell ceremony	Near optimum	Definition
3	<i>Blbaha</i>	Marriage	Optimum	Literal
4	<i>Badmās</i>	Lascivious	Partial	Sense
5	<i>Sapath</i>	Oath	Optimum	Literal
6	<i>Harjanā</i>	Compensation	Partial	Literal
7	<i>Sandi</i>	Treaty	Optimum	Sense
8	<i>Bebasthā</i>	Arrangement	Partial	Sense
9	<i>Sankalpa</i>	Determination	Optimum	Literal
10	<i>Āgyakari</i>	Obedient	Optimum	Literal

As can be seen in Table 53, six SL terms were translated with optimum degree by the techniques of literal translation. Three terms were translated as partial translation by two sense and a literal techniques. A single term *bidāi samāroha* was translated as ‘farewell’ with near optimum by definition technique. So, literal techniques of translation contributed a lot to get optimum degree of translation equivalence.

Table- 54
Degrees of equivalence and Techniques used in
Translating Religious Terms

S.N.	SLT	TLT	DOE	TOT
1	<i>Biswās</i>	Faith	Optimum	Literal
2	<i>Devmandir</i>	Temple steps	Partial	Sense
3	<i>Pāp</i>	Sin	Optimum	Literal
4	<i>tāntric mantras</i>	Tantric mantras	Zero	Transliteration
5	<i>Nakshetra</i>	Planets	Near Optimum	Sense
6	<i>Kirtan</i>	Religious chanting	Near optimum	Sense
7	<i>Prāneswor</i>	Lord	Poor	Sense
8	<i>Satya</i>	True	Optimum	Literal
9	<i>Rāmnām</i>	Holy name of ram	Poor	Definition
10	<i>Janmakūndall</i>	Horoscopes	Optimum	Literal

As can be seen in Table 54, four SL terms were translated with optimum degree by literal technique of translation. Two terms were translated with optimum degree by sense technique. Two terms were translated by poor translation by sense and definition techniques. And, two terms were translated with partial and zero by the techniques of sense and transliteration respectively.

Item-wise Analysis of Conceptual Terms

Ten conceptual terms were translated and categorized regarding SLT and TLT and analyzed regarding DOE and TOT.

Table- 55**Degrees of Equivalence and Techniques in Translating Conceptual Term**

S.N.	SLT	TLT	DOE	TOT
1	<i>Garibl</i>	Poverty	Optimum	Literal
2	<i>Santipūrbak</i>	Amicably	Near optimum	Literal
3	<i>nIrgāhā</i>	Honour	Near Optimum	Literal
4	<i>Dhandā</i>	Worry	Optimum	Sense
5	<i>Bijaya</i>	Vanquish	Optimum	Literal
6	<i>Biswās</i>	Significance	Partial	Sense
7	<i>Ritto</i>	Empty	Optimum	Literal
8	<i>Uttejīt</i>	Merry	Optimum	Sense
9	<i>KhūsI</i>	Comfort	Partial	Sense
10	<i>Prem</i>	Love	Optimum	Literal

As can be seen in Table 55, here, six SL terms were transliterated with optimum degree by five literal and a sense technique of translation. Two SL terms were translated by having partial translation by sense techniques. And, two SL terms were translated with near optimum by literal technique.

4.1.3 Analysis of Frequency and Percentage of Degrees of Equivalence

The selected terms from the novel were analyzed and found out to have five degrees of equivalence. The frequency and the percentage of the degrees of equivalence in translating the cultural terms are given below;

Table- 56**Frequency and Percentage of Degrees of Equivalence (DOE)**

S.N.	DOE	Frequency	Percentage
1	Optimum	24	48
2	Near optimum	11	22
3	Partial	9	18
4	Poor	3	6
5	Zero	3	6
Total		50	100

As can be seen in Table 56, that among six degrees of equivalence, optimum translation is the most frequent one where out of 50 words 24(48%) words have their exact equivalence in target language. Likewise, near optimum translation covered the second highest frequency constituting 11 (22%) words. Likewise, Partial translation covered the third highest frequency constituting 9(18%) words. Poor translation covered 3(6%) words. Lastly, poor translation constituted 6% being the least frequent.

4.1.4 Analysis of Frequency and Percentage of Techniques of Translation

As translation has become the obligatory phenomenon in the present day world, various techniques of translation should be used by the translator in order to make any piece of translation contextually faithful and comprehensible to the readers. The following table represents the frequency and percentage of techniques of translation used in translating cultural terms of this novel *Seto Bagh* into the translated version ‘The Wake of the White Tiger’.

Table- 57

Frequency and Percentage of the Techniques of Translation (TOT)

S.N.	TOT	Frequency	Percentage (%)
1	Literal	24	48
2	Sense	13	26
3	Substitution	3	6
4	Definition	7	14
5	Transliteration	3	6
Total		50	100

As can be seen in Table 57, the techniques applied in the translation of the cultural terms of the novel. Among the nine techniques used in this translation process, literal translation as a technique is the most frequent one. To translate 24 terms out of 50, this technique was used i.e. 48% was occupied by this technique. After that, sense technique of translation was followed by 26 %. Definition is the third mostly used technique with 14%. Substitution and transliteration are the third most frequently used techniques with 6%.

4.1.5 Analysis of Contribution of Techniques of Translation in Degrees of Equivalence

The translation of the cultural terms used in the novel were studied and found out having five different degrees of equivalence according to their meaning matched to the contextual use. Similarly, six techniques of translation were used to preserve the cultural flavor of SL and to make the TL readers friendly. As this was one of the main objectives of the study, the contribution of the techniques of translation in achieving certain degrees of equivalence was also systematically and statistically investigated. The table is the summary of the very results.

Table - 58

Contribution of Techniques in Degrees of Equivalence

Techniques	Optimum		Near optimum		Partial		Poor		Mistranslation		Zero		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Literal	20	83.33	3	27.27	1	11.11	-	-	-	-	-	-	24	48
Sense	3	12.5	3	27.27	5	55.55	2	66.67					13	26
Definition	1	4.16	3	27.27	2	22.22	1	33.33	-	-	-	-	7	14
Substitution	-	-	2	18.18	1	11.11	-	-	-	-	-	-	3	6
Transliteration			-	-	-	-	-	-	-	-	3	100	3	6
Total	24	100	11	100	9	100	3	100	-	-	3	100	50	100

As can be seen in Table 58, the total summary of the degrees of equivalence and the techniques of translation as well as the contribution of the techniques of translation for achieving the different degrees of equivalence. Especially, this table was solely devoted to compare and study the contribution of the techniques of translation to achieve the degrees of equivalence. From the table, literal translation contributed the highest part of optimum degree of equivalence i.e. 83.33%. Similarly, sense translation contributed 12.5% of optimum translation. But on the contrary, two techniques did not contribute to have optimum degree of translation. Definition contributed 4.16% of optimum translation. For near optimum translation, literal, sense and definition contributed equal percentage (27.27%) i.e. highest percentage. Similarly, substitution contributed 18.18% to get near optimum translation. From the above table, it can be stated based on the research that literal translation is the technique of translation that contributed at great range to achieve the optimum degree of translation.

CHAPTER FIVE

FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 Findings

This section is the last section of this thesis comprised of the conclusion from the analysis and interpretation of the data obtained. The complete study was concluded with some major findings that are drawn from the study.

The major findings of the study are as follows:

1. Out of six degrees of equivalence, only five degrees namely optimum translation, near optimum translation, partial translation, poor and zero translation except mistranslation.
2. Especially, On the basis of the research study, most of the terms fell under optimum translation 24 terms (48%) that was contributed by literal translation (83.33%). Eleven terms (22%) were found under near-optimum translation.
3. Nine terms (18%) were found under partial translation. Three terms fell under poor and zero i.e. 6%, 6%. Five different techniques were found to be employed in translating the cultural terms such as literal, sense, definition substitution and transliteration.
4. The literal technique was the mostly used technique 24(48%) terms. Sense technique covered 26%, definition covered 14% and substitution and transliteration covered 6% respectively.
5. Among the five techniques used, literal translation contributed the highest portion (83.33%) for the achievement of optimum degree of equivalence.
6. Other techniques such as substitution, transliteration did not contribute to have optimum degrees of translation. Specific cultural terms such as

pattharghattā, panchebājā and tāntric mantras were not translated due to cultural variability, though it is always aimed at optimum degree of equivalence that ultimately led towards the achievement of equivalence.

5.2 Conclusion

As a means of communication, translation is used for multilingual notices, which have at least appeared increasingly conspicuously in public places, for instructions issued by exporting companies. (Newmark, 1998) Various languages are spoken in the world so a common tool for the comprehension of other culture and language is translation into contact language which bridges the gaps existing in the cultural and linguistic contexts. The equivalence in translation can be measured by a scale of degrees that ranges from optimal equivalence to mistranslation. Optimum equivalence was considered as the highest level in equivalence or the most approximate degree from the ST whereas zero equivalence was related to the lowest degree of equivalence or the most far distant degree from the ST goal.

Especially, realizing the techniques in order to maintain highest degree of equivalence between SLT and TLT, different techniques of translation such as literal, sense, definition, substitution and transliteration were used in the translations of the cultural terms.

On the basis of approximation of the TT goals with their SL goals, translation equivalence was grouped under six degrees, but only five degrees were found. Out of which, optimum degree of equivalence was the highest in number (48%). Similarly, six techniques of translation were identified. Among them, literal translation was used mostly (48%). Finally, the contribution of the techniques for achieving the degrees of equivalence was studied where as literal translation contribution was highest (83.33%) for optimum degree of translation.

To summarize the conclusion section, this research study tried to find out the evaluation of the quality of translation through the process of degree of equivalence. It was systematically studied and found out that the quality of translation can be measured by finding out by the parameters of six degrees of equivalence namely optimum translation, near optimum translation, partial translation, poor translation, zero equivalence and mistranslation. The translator used several techniques to preserve the cultural taste of the terms and among the five techniques used, literal technique contributed at high rate and deletion technique should be removed from the technique to achieve high translation equivalence and translation quality. Finally, the translated text must maintain the original flavor of the SLT and it should be readable for the TL readers. Translation has a great effect in the present day world. It should be done in an appropriate way by taking both cultural and linguistic aspect into consideration for the achievement of flavor in translation equivalence that ultimately led to the quality of translation.

5.3 Recommendations

Translation is a global contextual activity of of great importance in the post modern era since it is the window to peep through the other world. Besides, translation has been giving other many great contributions in the sector of mathematics, electronic engineering, linguistics, business, science and technology, literature. Judging the degree of equivalence may not be free from the subjective notion. But, the researcher's trial is best to be objective as far as possible in this study.

Based on the findings, the researcher outlined the main recommendations based on the study on three different levels. They are as follows:

5.2.1 Policy Related

Policy is the core matter of any government. The success and failure of any programme or campaign depends upon the policy made by the government. Policy is a line of argument rationalizing the course of action of a government.

It is the plan pursued by a government. This study can forward some recommendations in different bodies of government. The main recommendations in this level are:

- i) This study can be used by the government of Nepal to formulate the policies for achieving the optimum degrees of equivalence with the use of mostly contributing technique.
- ii) The government of Nepal can formulate the law and establish a body to regulate the quality of translation by using the optimum degree of equivalence as its benchmark.
- iii) With the recent development of this research study, The University itself can get benefits to design the curriculum of the subject translation related to contents and scope and so on.
- iv) Translation is an emerging field and its influence cannot be avoided in language teaching. So, translation should be done where it is needed.

5.2.2 Practice Related

The translation has been practiced from the classroom to actual field of translation. This research study also gives some catchy evidences to the real translators in order to get help for translation work. The major recommendations of the study in practice level are:

- i) The translators under Nepal government of different sectors to translate different literary works loaded with cultural contents into English can benefit from the study of cultural categories and their techniques of translation.
- ii) The professional translators can effectively use this study in their actual practice of translation by studying the purpose and nature of text and relating the result of this thesis.
- iii) The teachers who are teaching English in different schools and colleges will certainly be assisted by this study for obtaining insights to choose best words for teaching by using translation as a technique.

- iv) Similarly, the translation teachers can use the great resources of information, conceptual ideas and the results through this research to teach their students with the particular proofs and evidences.

5.2.3 Further Research Related

The usefulness of the research study for the research cannot be neglected. Though many researchers have carried out different topics where very few researches have been conducted on the degrees of equivalence. So, this thesis can be a bridge for the researchers who are conducting on the matter of quality of translation or in order to find out the evaluation of any kinds of textual evaluation especially in the context of qualitative translations. Some of the areas where it requires further research are presented below:

- i) Qualitative study of translation in Terms of Degrees of Equivalence.
- ii) Effects of Techniques for the Achievement of Highest Degrees of Equivalence.
- iii) Quality of Translation Regarding Translation Equivalence

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APPENDIX I

Some Cultural Terms from the Both Versions

Cultural category	S.L Terms	S.L. Context	T.L. Terms	T.L. Context
Ecological terms	túdikhel	Jagatlāi volika nimti <i>tundikhelma</i> khatanpatan garne thuprai kam baki thiyo.(p.6)	paradeground	Jagat who had work at the <i>paradeground</i> the next morning, was the first to leave and he went out of the chamber(p.6)
	Patāngini	Samunneko <i>patanginima</i> dherai rang ra thari tharika fhul kahi kahi trikon ra golo bankima lagaiyekole tyo sampurna patangini auta buttedar hariyo thiyo.(p.14)	courtyard	Inside the <i>courtyard</i> was a riot of flowers of every hue bedded around a turf of green carpet like lawn.(p.14)
	parālko kūniu	Ye chyangba, tyo <i>kuniuvitra</i> kohi lukeko xa ki hera ta.(p.74)	haystack	“Ha, Chyangba, search the <i>haystack</i> ,” .(p.249)
	pwāl	Tesile unlai apnakanlai matra	opening	In the next room, the laughter of the

		biswas nagari dhokako <i>pwalbat</i> aakhalai kamma lagager didibahini ko haso pariraheko sthantir najar puryae.(p.74)		two cousins aroused to peer through a small <i>opening</i> in the adjoining door.(p.63)
	jūmrā	Ti ardhananga sarirama likha talkiraheka ra angama <i>jumra</i> hideko dekhera jangabahaduraka xoraharu jana ankanayeka thiye.(p.131)	lice	They were covered in <i>lice</i> , from the hair on their heads to that in their stinking arms pits and sweat soaked chests.(p.109)
	hirā	sunkhip jutta ra <i>hirako</i> tak haliako sunaulo buttedar ackan thiyo.(p.97)	diamond	He had <i>diamond</i> studded buttons and a jeweled broach at his breast.(p.82)
	banvāt	<i>Banvāt</i> khanajane aāj godābārimā.(p,93)	picnic	“Oh, because we’re off to Godabari for a <i>picnic</i> .”(p.79)
	ciniyā pāltū kūkūr	Devvanda pahile unaka dui <i>ciniyā</i> <i>pūltu kūkūr</i> xunmunaudai mathi kothama	chinese poodlers	There he found Bir shamsher and his own <i>Chinese</i> <i>poodlers</i> already waiting for him in

		aaipuge.(p.92)		the carriage.(p.81)
Material terms	mūdrā	Nepalko mallakalin <i>mūdrā</i> tibbatko bajarma praclit thiyo.(p.3)	currency	“well,”he began ,”initially the Tibetans used to accept Nepalese <i>currency</i> for all normal business transactions.(p.3)
	dāijo	Rajputriko janma vayeko dindekhin unako bibahama <i>dāijo</i> jaje malsamako jogawat hunthalthyo.(p,109)	Dowry	Since the day Princess Royal had been born, her parents had been collecting her <i>dowry</i> .(p,91)
	tāk	Hirāko <i>tāk</i> haliako sunaulo buttedar ackan tiyo.(p,97).	Buttons	He had diamond studded <i>buttons</i> and a at his breast.(p,80)
	sunako vādā	<i>Sunko vanda</i> ma malai kina lyayeko?(p,29)	golden dish	“Why the <i>golden dishes</i> for me?”(p,25)
	vojankacha	Rajarani ra pradhanmantri <i>vojankachama</i> puge.(p,139)	banqueting hall	When Their Majesties and the Prime Minister had entered the <i>banqueting hall</i> , assembled had put away

				liquor.(p,117)
	panchebājā	Aaj xoriko bardan garu vaner aateka thiyeu tesaile saitaka timti tal <i>panchebājā</i> bajayeko ho sarangi hoina.(p,133)	panche baja	We are comparing the horoscopes of Bir and our daughter so it is not a mandolin at all that you can hear but a <i>panche baja</i> (p.111)
	pahiran	Tyo fouji manis ho vote <i>pahiran</i> xa.(p,76)	uniform	He is a shoulder and he's wearing a Tibetan <i>uniform</i> .(p,64)
	resami rūmal	Didiko sankalpa sunera bahinile <i>resami rumāle</i> pasina pucna lagin.(p,76)	silky handkerchief	Her cousin's determination and frankness drove her to tears of frustration and she hastily began to wipe her eyes with a <i>silky handkerchief</i> .(p,65)
	arke kothā	Somnath lāi liyer <i>arke</i> <i>kothāmā</i> xalphal garna gaye.(p,130)	anti-room	So, he beckoned Somnath to follow him into an <i>anti- room</i> .(p,108)
	sisi	Franceka rastrapatile jangabahadurtaha gayeko belama e	bottles	Actually, the emperor of france had presented

		madaka <i>sisi</i> uphar diyeka thiye.(p,122)		<i>bottles</i> to junga bahadur.(p,101)
Social terms	samarthan	Ani birle pni candrko salahalai <i>samarthan</i> gare.(p,92)	agreement	Bir nodded his <i>agreement</i> for he too.(p,77)
	bidāi samāroha	Maharani vitrakothabat thulo kothma prabist vain jaha <i>bidāi samāroha</i> huna lagiraheko thiuyau.(p,4)	farewell ceremony	The queen fpllowed His Majesty in to the chamber where he was to conduct a <i>farewell</i> <i>ceremony</i> .(p,5)
	bibāha	Rajale pradhanmantrilai dekhebitikae sahajyadiko <i>bibahako</i> kura k vyo? vni sode.(p,5)	Marriage	“ Any word about the princess’ <i>marriage?</i> ” the king asked on seeing Jung bahadur.(p,5)
	badmās	Birshamsher garib matra hoina <i>badmās</i> pni xa re.(p,78)	Lascivious	I hear he’s not only poor but <i>lascivious</i> also.(p,66)
	sapat	Birle ek biswaska <i>sapat</i> thulo sworle pratigya gare,dhani hun ya thula, nata hos ya para ko	oath	It was an <i>oath</i> that undertook to destroy the wealthy even if they belonged to his

		sablai khatam garxu.(p,84)		own family or love him.(p,71)
	harjana	uniharu panch lakh vanda badi <i>harjana</i> tirna manjur gardainan.(p,1)	compensation	The Tibetans refused to pay only five hundred thousand by way of <i>compensation</i> .(p,1)
	sandi	Tibetsarkarle yi sabai <i>sandilai</i> watai nagari hamisit biparit aacrana gariraheko xa.(p,3)	treaty	The Tibetan government has broken the <i>treaty</i> between us with no provocation on our part. (p,4).
	bebasthā	Ahako surakshako lagi k <i>bebastha</i> xa?(p,5)	arrangements	What <i>arrangements</i> have you made for our defence?(p,5)
Religious terms	biswās	Afna babule basaleko rajnitik paddtima astha rakne janga vaiharulai sommathko vnaima <i>biswas</i> parena.(p,98)	faith	The junga brothers could never agree with him for they had <i>faith</i> only in their father.(p,83)
	devmandir	Upendrabickrem <i>devmandirma</i> poisa	temple-steps	He threw large amounts of money

		xarer hidthe.(p,83)		onto the <i>temple-steps</i> .(p,70)
	pāp	Shrda ra bhakti garnu kunai <i>pāp</i> hoina.(p,23)	sin	“To love and to worship like I do him is not a <i>sin</i> .”(p,20)
	tāntric mantras	mero chori dhanle sabai <i>tāntric</i> <i>mantras</i> janeki chan.(p,133)	tantric mantras	“Dhana knows all the <i>tantric</i> <i>mantras</i> .”(p,112)
	nakshetra	shahjyadi ra birko kun <i>nakshetra</i> namileko hunale bibaha jurna skena? (p,143)	planets	“Now just be kind enough to tell me which of the <i>planets</i> wield negative influence on the horoscopes of bir and the pincess Royal.”(p,113)
Conceptual terms	garibi	Shahjyadi ra unko bibaha nahune vayeko mul karan thyo unko <i>garibi</i> . (p,84)	Poverty	He believed that it was because of is <i>poverty</i> that the Princess Royal didn’t want to marry him.(p,71)
	sāntipurbak	“ <i>Santile</i> kam mile samma kina kubuddhi garnu?”	Amicably	“If this dispute can be settled <i>amicably</i> , there is no point in going

		(p,3)		to war.”(p,3)
	nirgāhā	“hami bata talai k <i>nirgaha</i> garibaksanu paro?”(p,6)	honour	“How can we <i>honour</i> you?”(p,6)
	dhandā	“Taile yaha ghar ko kei <i>dhandā</i> mannu pardaina.”(p,7)	worry	“Dhir, don’t <i>worry</i> about your family.” (p,7)
	bijayā	“Satru māthi <i>bijayā</i> payes.”(p,7)	vanquish	“Now may god give you the strength you need to <i>vanquish</i> your enemies.”(p,7)

APPENDIX- II

Nepali Alphabets with their Roman Transliteration

Roman translation of Devnagari Script based on Turner's (1931) with Nepali alphabets and diacritic marks.

A	C		k	S	S
Ā	Cf	F	kh	V	V
I	O	L	g	U	U
ī	O{	L	gh	3	£
U	P	'	ń	^a	
Ū	Pm	"	c	R	r
Ṛ	C	[ch	5	
E	P]	j	H	H
Ai	P]	}	jh	Em	e\m
O	cf]	f]	ñ	`	~
Au	cf}	f}	ṭ	6	
~	F		ṭh	7	
am/ā	cF		ḍ	8	
ṛ	c+		ḍh	9	
h.	M		bh	E	E
Ṇ	Of	0	m	D	D
T	T	T	y	O	
Th	Y	Y	r	/	{
D	B	B	l	N	N
Dh	W	W	w/v	J	J
N	G	G	ś	Z	Z
P	K	K	ṣ	If	i
Ph	Km	^	s	;	:
B	A	A	h	X	

Note: The traditional letters if, q and l treated as conjunct letters.

For example,

If=ksh

q=tr

l=gy

