

CHAPTER ONE

INTRODUCTION

1.1 General Background

Language is the voluntary vocal system of human communication. It is the most developed system of human communication. It is because of our language that we call ourselves social creature. Language is the most powerful tool to express our ideas, views and perform our culture.

Language is the specific to specific uniform possession of man. It is God's special gift to mankind. Without language human civilization as we now it would have remained impossible (Varashney, 1993). It is the most advanced and powerful means of communication. Most of the activities of the world such as transmitting human civilization, thoughts, literature and political and diplomatic activities, human achievements etc. are carried on through language.

Language is the valuable single possession of human race. Language enables man to establish great civilization. Man differs from all other species on this earth only because he possesses a unique faculty of speech. Man expresses his personality through language. He has spoken in his rude state of life where as written form symbolizes his polished and cultivated manner (Bhattarai, 1994, p.1)

To support the idea, Crystal (2003, p.225) defined language as the concrete act of speaking, writing or singing in given situation - the notion of parole or performance. A particular variety of speech/writing may also be referred as language. However, Jespersen (1994, p.4) has defined Language slightly in a different way. According to him, language is not an end in itself, just as little as railway tracks, it is a way of connection between souls, a means of communication language is the most complete, the richest, the best means of communication; it bridges the physical chasms between individuals.

According to American Heritage Dictionary of the English Language (2010), the English language belongs to the West Germanic sub-European family of languages. English is the most widely used language in the history of our planet. It is an international, Lingua franca. English is regarded as the world's most prestigious and important language. The English language is mainly used for the transmission of

science and technology. English has been playing a significant role in the academics field of Nepal.

The Nepali language belongs to the Indo-Aryan sub-branch of the Indo-European family of languages. (American Heritage Dictionary of the English Language (4th ed., 2010). Nepali, the national language, is spoken as a mother tongue by the majority of the people in Nepal. It is used as Lingua Franca in Nepal. The Nepali Language is also used as the medium of education, press administration, trade and commerce in Nepal.

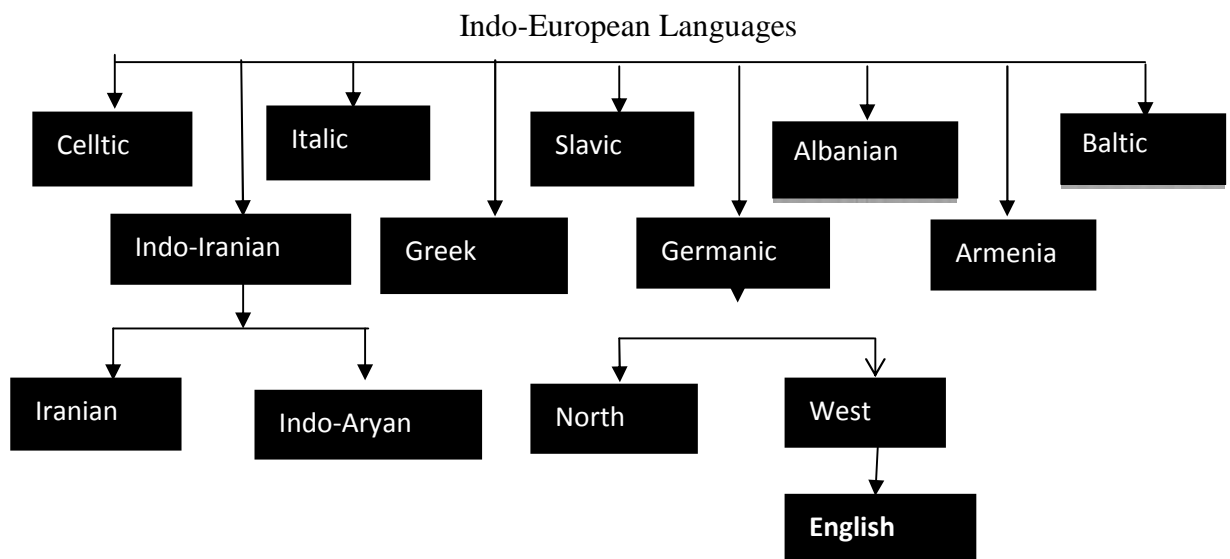


Figure. 1. English Genealogy (Yadava, 2003, pp.145-146)

1.1.1 Language Families in Nepal

Language spoken in Nepali falls under four language families. They are Indo Aryan, Tebeto, Bur man, Asiatic/munda and Dravidian. The Indo-Aryan language family includes both the English and Nepali language among the languages spoken in Nepal. Nepal is a multilingual country. Poudel, (2007) writes there are many languages which can be categoried under four distinct groups. They are;

- Indo-Aryan
- Tibeto- Chinese
- Austro Asiatic

All the language spoken in Nepal are categorized under four broadAreas. They are given in the table no.1

Table 1. Language Families and Languages

S.N	language families	language spoken in Nepal
1	Indo-Aryan	Nepali, Maithili, Bhojpuri, Tharu, Abadhi, Tajpuri, Danuwari, Darai, Kumale, Majhi, Bote, Chureti, Marwadi, Bangali, Hindi, Urdu, English, Magahi
2	Tibeto-Chinese	Newari, Tamang, Magar,Rai, Kirat, Gurung, Sherpa, Thakali ,Jirel , Meche, Sunuwar, Hayu, Dhimal ,Lepcha, Sushunda, Phari, Lagate, Mananing,Ghale, chepang, Raji, Dura, Limbu, Thami, Tibati, Byaasi
3	Assort Asiatic	Satar(Santhal), Dhimal, Meche, Raji, Rai, kiranti,
4	Dravidian	Jhangad(Dhangad), This language is spoken in many parts of India. The origin of this language is south India. In Nepal, this language is spoken in Biratnagar, Hanumanagar, Shiraha and Janakpur.

(Poudel ,2007)

1.1.2 The English Language

Subedi (2010) claims that theEnglish language belongs to the Indo-European family of language and it is therefore, related so much toother language spoken in Europe and Western Asia form Iceland toIndia. It is spoken more widely among different

countries than any other languages and this is why it is recognized as an international language.

. Lastly, it can be expressed that it can be identified as the global language of the world which is used as a Lingua Franca at the international level. English, more than any other languages, has attracted the interest of professional linguist intellectual and scholars. Most of the books in science are written in English. It has been analyzed in dozens of different ways as a part of the linguist aim of devising a theory about the nature of language in general. The study of the English language in this way becomes a branch of linguistic.

English language seems to have entered in Nepal during Bhimsen Thapa's Prime Minister Ship. However, it was formally included into educational field with the establishment of Durbar High School in 1910 B.S. then in 1919, it was included in the higher education with the establishment of Trichandra College.

In course of time, School Leaving Certificate (SLC) examination board (1933) and Tribhuvan University (1959) were established. Since then, it has occupied a vital position in the educational field of Nepal. The English language rapidly flourishes especially in the urban areas as the time passes in its course in new generation. All private and some of the public schools have accepted it as a medium of instruction.

1.1.3 Linguistic Situation in Nepal

Nepal is the nation of linguistic diversity having several languages.

Kansakar (1999) found "Despite the mutual influences among these languages of different genetic stocks, the channel of communication between groups of speakers are not ideal due to natural and social barriers of caste or profession. Nepali designated in the constitution (2016) as the official language of the nation claims 50.3% native speakers and has a dominant role in the life of the country including its extensive uses for official purposes, as a medium of instruction at various levels of education, commerce, legal practices and in public communication media". (As cited in Rai, 2005, p.132)

Nepal represents a complex cross section of linguistic and cultural diversity. It is a multi -religious, multilingual, multiracial and multicultural nation. So Nepal is considered to be a treasure trove of cultural plurality and globally significant linguistic diversity. There are more than 123 identified languages (Population census; 2011) in Nepal. Nepal is a fertile country for languages. They fall under four languages families or group viz. Indo-Aryan, Tibeto-Burman, Austria/Munda and Dravidian. The Indo- Aryan languages are spoken by nearly 80% population of Nepal and thus constitute the largest group of Nepal's language on the basis of their speakers.

After the movement, in B.S.2062/2063, the Gorkhapatra Sansthan is publishing articles in different languages prevailing in Nepal. Nepal is multilingual country. In the past, there was a policy of using one language(Nepali). All most all the languages were neglected and those languages were disappearing. To preserve those languages, the Gorkhapatra Sasthan has started too published to multi-lingual articles including all national language of Nepal. Some 'Bajjika' language by Gorkhapatra daily are given below.

Table 2.Languages in Nepal

S.N	Status of language	Language of Nepal	Total number
1	Secured languages	Nepali, maithali, bhojpujri, Abadhi	4
2	Some other less secured languages	Tharu, limbu, mager, Bantawa, Newer, Gurung, sherpa, Tamang, Rajbanshi, chamling	10
3	Endangered languages	Danuwar, satar /Santhal, Chepang, Jhangad, sunuwar, Thami, kulung, Dhimal, Yakkha, Thulung, Sanpang, Bhujel, Darai, Khaling, Thakali, Bhote/lama, jirel, Chanyal, Bhaing, Dolpo, Gangai, Tajpuriya, Balung, Free, Mugali, Barhagaunle, Aarthajpahria	10

4	Very endangered languages	Dura, Majhi, kumal, Dumi, Umbule, puma, Hayalmo, Nachhiring, Meche, Pahari, Lepcha, Pari. Bhote, Koyu, Raji, Byashi, Yamphule, Ghale, Khadia, Chhling, lohorung, larke, Lhopa, kham, Magar, Behare	
5	Almost dead languages	Kusunda, puma, Mache, Lepcha, koyu, Raji, Khadia, Hayu, Mewhang, Kike, Raute, Kisan, Churauti, Barmu, Tilung, Jeruong, Dunmali,	

(CBS; 2011)

1.1.4 Translation

Etymologically, Translation is taken from Latin word in which Trans 'across' and 'talcum' means to carry. In other words it is an art of carrying across the matter of one language in to another language. "The term Translation is bilingual activity which has been taken as the process in the rendering way that the author intended the text' (Newmark, 1981.p.2).

Translation until the twentieth century has been attempted in haphazard manner. Although translation of text from one language to another has been going for the past so many centuries, a systematic study of the linguistic process of translation has caught the attention of linguistic only recently. It was only during the (1965)'s that two major theories came to our notice. The pioneers of two theories were Catford(1965) and Nida(1969). These two scholars suggested scientific or linguistic procedures for actual translation and testing the accuracy and adequacy of that translation. They made serious efforts to evolve exact procedures for the analysis, transfer and restructuring of message of the source language text, and to identify different mode of meaning that are sought to be transferred by means of translation(Varashney,1993,p.323).

The language from and in to which translation is done is called source language and language universal which state that the framework of language must be something which is common to the to all the language of the world. These common feather are what Chomskycall 'language universal'.

Translation is an operation on language; a process of substituting a text in to one language for a text in to another. The theory of translation is concerned with a certain types of relation between languages and is consequently a branch of comparative linguistic. Translation as a process, is always unidirectional; it is always performed in a given direction from a source language in to a target language. In this respect Catford (1965, p, 20) defines translation as "the replacement of textual material in one language by equivalent textual material in another language.

The definition of translation also varies depending upon how its affiliation to certain discipline is subsumed. It is a linguistic activity for Nida(1964), a philosophical and cultural activity for Steiner (1975) and integrated activity for Snell Hornby(1988). So it is difficult to restrict translation with in all-encompassing definitions (Bhattarai, 2000, p.1).

Translation is an important tool for transmission of knowledge across geographical and linguistic boundaries. It has been develop as a fully-fledged discipline which includes history, criticism,techniques,process, product, evaluation etc. wills (1982, p122) define as "a procedure which is leads from a written SL text to an optionally equivalent TL text and requires the syntactic, stylistic and target and text pragmatic comprehension by the translator of the original text.

Translation is the transfer of the meaning of a text in to in to one language in to another language. It is basically depends upon rendering the linguistic meaning from one language to another language. This definition seems to prioritize the significant of language emphasizing translation as linguistic activity, Brisling(1976,p1 as cited in Bhattarai, 2001, p.2) defines translation as " the general term referring to the transfer of though and ideas from one language to another language, where the language are in written or in oral from; whether the language have established orthographic or don't have such standardization; whether one or both language is based on signs language of the deaf".

1.1.5 Translation and Culture

Culture refers to the total set of beliefs, attitudes, customs, behaviors and social habits of the members of a particular society. It is a way of life on community, system of government, religious beliefs and values geographical region, social class, age, sex, professional activity and so on into sense translation is an instrument to transmit culture and truth. It is not merely the production of an equivalent text to another text, but rather a complex process of rewriting the original.

Translation and culture are closely related in that the rendering of the information of any text becomes impossible without culture translation. So it is not only a linguist in activity but also a cultural one. Thus, the translator the language but also the culture associated with the text. Although translation has been defined as linguistic activity, it is the culture that make translation some time impossible. The difference between source language and target language and variation in their culture makes the process of translation really a challenging task for translator. Discussing the problems of correspondence in translation, Nida(1964) confers; different between cultures may cause more severe complication for the translators then do differences in language structure"(p.130).

Translation of culture is a new area of interest in the field of translation studies. Cultural translation is a concept used in cultural studies to denote the process of transformation in a given culture. Being and emerging discipline in its own, it is so crucial that transformation of the knowledge of one language into another is quite impossible. In shell translation bridges the gap between two speech grounds and is judged by the degree of gratification among the audience of the target language.

1.1.6 Importance of Translation

Translation has been used extensively as the most powerful and indispensable vehicle for disseminating knowledge and information. It has a valuable use in the field of exchanging thoughts, opinions, feelings and ideas as a means of communication among the various speech communities. It is also means to transmit culture, truth,

religion and social tradition from one language to another language. Newmark (1988) states about the importance of translation as "activity that serves as a means of communication, a transmitter of culture, a technique of language learning and a source of personal pleasure". (P, 7.)

Translation is very much important in multilingual countries like Nepal. Even the international organizations like the UNO (United Nations Organization) can't function without suitable translation facilities. Without translation one country will not be able to understand the language of another. In countries where education is imparted through mother tongue, translation is needed to bring home the advancement in various fields of knowledge made in other countries and languages.

Translation plays the role to bridge between two speech communities. The greatest contribution of translation is, thus, to impart to people the knowledge about the varied world by literature which consequently indicates their love for cultural contact, sense of beauty, fraternity and peace and harmony. The translator who devoted himself for purely humanitarian purposes has stood on the crossroads of history and "inter-cultural mediator" today. (Bhattarai (2000s), p.12).

Every second and hour, a creative writer, philosopher, critic, translator or a scientist translates his/her thoughts and ideas into words. Varshney (1993) quotes "conceptually every creative in the process of writing is engaged in translating his, mute, nascent thoughts into words, like Mozart who it is believed always first heard his symphonies in his imagination's ear before translating them into formal musical notation" (p.322)

1.1.7 Translation Evaluation

Translation is the application of different techniques to judge whether a translation is good or bad. Translation should be as objective as possible. However, it is very difficult to justify the degree of objectivity. Translation seems shaky if it lacks objectivity. The objective principle of evaluation should emerge to make translation a more truth-worthy and independent discipline, but the validity of translation is yet

questioned because 'there is on universal canon according to which to text can be assessed.(McGuir,1980,p8) she has further mentioned that translation-critics have so far been enumerating the list of what a translation should be like and whether or not this has been achieved or at least can be measured objectively. In this respect. Translation evaluation is the great stumbling block.

The main goal of translation evaluation is to the negative and positive feather of a given translation and to give the summative of it worth. There is however, no universal cannon according to which translation may be assessed. These assessors of translation are generally professional critic and translator, general audience, actioners,students or informants.

The concept of translation evaluation(TE) or the question of correspondent between is as old problem in translation theory as a translation itself. The term equivalence in connection with translation was first used by Roman Jakobson in 1959 in this seminal article on "Linguistic Aspects of Translation" Thus equivalence is the concern of linguistic .like any receiver of verbal messages the linguistic cast as their interpreter Jakabson (1967)

Translation evaluation related to translation criticism that is to assess whether the translation is good or bad. It is one of the major problem in translation study. According to Guire(1980) page no 8-9 as cited in Phyak2008.p111."Here is no universal canon according to which text can be assessed". He said that translation evaluation is the great stumbling block. There is no such sets of rules of principles which help us to distinguish a good translation from a bad one and vice-versa. House (1994, as cited in Asher, 1994, p, 470) has mentioned three approaches to evaluating translation. They are:

- i. Anecdotal approach
- ii. Response-based approach
- iii. Text- based approach

If translation is viewed as an artistic creative activity depending on large extend upon qualifiable stylistic intuitions and interpretative skills on part of translator the question of translation quality assessment will not likely be tackled in an anecdotal manner. This is subjective in nature. It will be response in itsreaders. And finally if translation

is regarded as an attempt to construct a functionally equivalent textual product then the approach is the text-based one.

According to the knowledge testing techniques the knowledge of the readers/speakers of the both source of text. If the speaker of the translation could answer as many questions of the speakers of the original version, then it indicates the translated text is rendering the same message as the original. In performance testing, the speaker of both the source text in the target text are asked to carry out the actions based on the content and result are compared. If the speakers from both texts perform the tasks equally and give the same result, then the translation is said to be a good one. All of the above mentioned techniques are still not sufficient to evaluate translation. For Bhattarai (2000), if objectivity is difficult to justify and standard criteria for evaluation are lacking, the field of translation seems always shaky and uncertain (p. 65). So the translator should have the knowledge of the content in language, culture and s/he should linguistically be competent. Loss and gain in Translation Language is a vast ocean. Rai, (2005) states "thousands of brains might have been studying languages for centuries yet they cannot distant linguistic and sociolinguistic features. No two languages of the world are alike or same. On the one hand, it has its own structural complexity and semantic restriction and on the other hand, it is totally bounded with culture. So some loss and gain is visible in translation. Loss in translation appears due to some cultural differences, but these differences are not great to make comprehension and expression completely. Though languages differ from one another in surface very indecently, their deep or underlying capacity is universal and everything is translatable (Hornby, 1988, p.41)

The issue whether translation is loss or gain is an ongoing debate in translation studies. Translation, in one sense is regarded as 'gain' because it helps to understand people from different languages and cultures. With the help of translation, in fact we have understood the whole universe. So this achievement can undoubtedly be accepted as 'gain'. Loss in translation may include the loss of culture, the uniqueness of life and so on.

1.1.8 Translation Equivalence

The concept of translation equivalence (TE) is first introduced by Roma Jacobson (1969) in his seminal paper "on the linguistic aspect of translation". It refers to the degree of correspondence between SL items and TL items that are interchangeable in a given situation, they are translation equivalence, Jumpselt (1961), as cited in (Phyaks, 2008.p.67) gives the following ten points to make the concept of translation equivalence clear:

- J A translation must reproduce the worlds to the SLT.
- J A translation must reproduce the ideas of the SLT.
- J A translation should read like an original.
- J A translation should read like a translation SLT.
- J A translation should mirror the style of the translator.
- J A translation retain a translator, most it need be, add or leave out something.
- J In a translation, translator may if need be add leave out something.

Types of equivalence

1. Formal equivalence: it focuses attention on the message itself, in both of form and content.

2. Dynamic equivalence it is the principle equivalent effect, where the relationship between receptor and message should be substantially the same as that which existed between the original receptor and the message.

3 Grammatical Equivalence Grammar is the set of rules which determine the way in which unites such as words and phrases can be combined in a language. Grammar has two dimensions, morphology and syntax. Morphology concern the structure of single words.

1.1.9 Introduction of Idioms

Idioms are culturally related treasures of a particular language. An idiom is a group of words whose meaning is different from the meaning of the individual words. We cannot find the meaning of the idiom from the literal meaning of each individual word. While translating idioms, we translate the sense as a whole but not the meaning of individual words. Idioms are language and culture-specific, so they pose a problem in translation" (Phyak, 2008, p. 95). An idiom is a multiword construction which is a semantic unit whose meanings cannot be deduced from the meaning of its various constituents and has a non-productive syntactic structure. An idiom is perceived as a single semantic unit.

In general use, an idiom has two meanings, first, an idiom as a particular manner of expressing something in language, music, art and so on. Secondly (and much less commonly on English). An idiom is a particular lexical collocation or phrase. Hockett (2008) is the only modern theoretician to have dealt extensively and seriously with the idiom, he used the term idioms as a cover term for certain lexicographic and syntactic phenomena which share the fact that the meaning is not predictable from the composition.

Idiom is a universal linguistic phenomenon in natural language, although the distinction between morphemes and groups may be qualitatively different in non-Indo-European languages.

Idioms and idiomaticity, while closely related, are not identical. The basis of both is the habitual and, therefore, predictable co-occurrence of specific words, but with an idiom signifying a narrow range of word combinations. Idioms are indivisible units whose components cannot be varied or varied only within definable limits. No other words can be substituted for those comprising, for example, 'smell a rat' or 'grasp the nettle', which take either of these two verbs not to others: thus 'grab' is unacceptable. Nor are the words of an idiom usually combinable.

e.g.

English idioms	Meanings
Part and parcel	Significant
Kick the bucket	Die

1.1.10 Idioms versus Phrase

Idioms and phrase both refer to a small group of words that express a concept. The main difference between idioms and phrase is that idioms have specific meaning that isn't related to the meaning denote by its individual words.

An Idiom is a group of words that has an established meaning that is not related to the individual meaning of the words. Oxford dictionary defines idiom as "a group of words establish by usage as heaving meaning not deducible from those of the individual words" it is important to note that an idioms is also a phrase.

Example, let's look at the phrase, " raining cat and dogs" here this phrase doesn't actually mean cats and dogs are falling from the sky. It refers to heavy rain. Idiom have a fixed meaning cannot be understood by looking at the separate word.

It is Important to note that different countries and culture have different idioms. Given below is some idioms from the English language

Give someone the cold shoulder (ignore someone)

Read between the lines (find the hidden meaning)

A storm in a tea cup (great excitement about a trivial matter)

To pull someone's leg (to trick them by telling them something untrue)

Get the axe (lose the job)

However. It is important to note that these groups of words are not always used as idioms. They can be used as simple phrase as well. The following sentence pairs illustrate how the meaning of the phrase changes depending on the context.

Example 1

Finally, at the end of the lecture. He saw the light and realized how polished his first assumption was. He saw the light of the house.

Example 2

The company was losing money; many employees got the ax
He got the ax and went out to investigate the strange noise

Example 3

This dress cost me an arm and leg in the accident.

1.1.11 Procedures of Translating Idioms

Idioms are culture-specific and therefore their translation is problematic because translating one culture into another one is rather difficult. But it does not always mean that it is impossible to translate idioms. To overcome the problems of cultural translation Nida(1964)proposes two kinds of procedures.

a) Technical Procedures

A thorough study of the source language text before attempts to translate it.

Making judgments of the semantic and syntactic approximations (p.241-245).

b) Organizational procedures

It is the 'constant reevaluation of the attempt made, contrasting it with the existing available translations of the same text done by the other translators, a checking the texts communicative effectiveness by asking the target language readers to evaluate its accuracy and effectiveness and studying their reactions, (Subedi,2007).

The suitable transfer of meaning of a source language Idioms into its target language depends upon the selection and application of appropriate techniques. The more appropriate the techniques, the more meaningful the translation is being based on Nida (1964), generally, the following techniques are used in translating the Idiomatic expressions.

I. Equivalence Replacement

Some Idioms are translatable as they have their TL equivalence. A translator replaces the SL Idioms with the equivalent TL idioms while applying this procedure in translation. For example,

TT (Eng.):	Crocodile's tears
ST (NEP):	Gohiko a asu
TT (Eng.):	Make castle in the air
ST (NEP):	H w m mahal ban unu
TT (Eng.):	show your face
ST (NEP):	much dekh unu
TT (Eng.):	Hold (or put) a gun (or a pistol) to someone's head
ST (NEP):	Aruko k dom banduk r khera Pad ^h k unu
TT (Eng.):	at fuel to the fire
ST (NEP):	goma ghiu h lnu

II. Sense Translation

'Sense' refers to the meaning or concept of something. By this technique, the translator translate the sense of the SL idiom into the TL idiom when the SL idiom cannot be replaced with TL equivalent idioms. We transfer the SL Idiom but not idiom itself. Some examples of sense translation have been given below:

TT (Eng.):	Kick the bucket
ST (NEP):	Jibro t ^h oknu
TT (Eng.):	Go Postal
ST (NEP):	H w khuskaunu
TT (Eng.):	At death's door
ST (NEP):	Intu na chintu hunu
TT (Eng.):	Hit the Jackpot
ST (NEP):	Goru By unu
TT (Eng.):	Be skin and born
ST (NEP):	D uro hunu

iii Literal Translation

This techniques mostly use in translating local proves. This is one of the less useful and ineffective techniques in translating idioms because this technique cannot convey the exact SL meaning of some idiomatic expressions in translation. It needs some explanatory footnotes to clear the sense of the idioms and to avoid the mistranslation of the meaning. For example:

TT (ENG):	Iron sharpens iron
ST(NEP):	Phal m ko bairi phal m
TT (Eng.):	Crocodile's tears
ST (NEP):	Gohiko a asu
TT (Eng.):	Make castle in the air
ST (NEP):	H w m mahal ban unu
TT (Eng.):	Show your face
ST (NEP):	much dekh unu
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TT (Eng.):	At fuel to the fire
ST (NEP):	goma ghiu h lnu

1.1.12 Types of Idioms

There are mainly three types of Idioms (Nanik,2011).

a. Pure Idioms

The idiom which is adequate for the present a type of conventionalized, non-literal multiword expression is known as pure idiom. Spell the bean, for example, has nothing to do with beans. In contrast to literal counterpart meaning 'letting fall leguminous seeds', a non - literal meaning is imposed on idiom as a whole: 'commit and indiscretion'. For example:

Kick the bucket

Bright and early

Go postal

b. Semi Literal Idioms

A semi- idiom (Weinreich,1969:) has one or more literal constituents and at least one with a non-literal sub sense, special to that co- occurrence relation and no other.

Drop has the meaning ' overuse ' only when co- occurs with names other examples are one's breath ' check' foot the bill' pay' etc. For examples:

To talk the shop

Bite the dust

To turn a deaf ear

Bite your tongue

Save face

c. Literal Idioms

Literal idioms is a phrase or saying that has a meaning that is very different from the individual words that make up the phrase or saying.

For e.g

Crocodile's tears

Make castle in the air

Show your face

Hold (or put) a gun (or a pistol) to someone's head fight like cat and dog

1.2 Statement of the Problem

Getting the meaning of English idiom is really problematic for Nepalese students as foreign language learners. It creates communication gap, cultural gap, linguistics for them. The researcher has collected 150 English and Nepali idioms for comparison as an area of problem for the study.

1.3 Objectives of the Study

The study has following objectives:

- I. To compare and contrast Nepali and English equivalent idioms in terms of their structure and meaning.
- II. To suggest some pedagogical implications.

1.4 Significance of the Study

The study will be Significant for the prospective researcher who to conduct further research work in translation and for those who are directly involved in the work of translation. This study with helped to create awareness among the translation to avoid maximum mistranslation of source text. The findings of the study, in general, will be very much beneficial for the students and learners of languages, curriculum designers, textbook writers, languages teachers and translators of idioms in particular. Finally this research study will be a ray of hope for the inquisitive amateur translators.

1.5 Delimitations of the Study

The study has had the following delimitations:

- a. The study was limited to the analysis of 146 English idioms with their Nepali equivalent translation.
- b) The analysis was focused only the formal, functional and meaning of Nepali and English idioms. The research study was totally being based on both primary and secondary source of data.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Review of Theoretical Literature

The related theoretical literature to this study is review as below.

2.1.1 Behaviorist Theory

The behaviorist theory of language is associated with the classical conditioning theory and the operant conditioning theory of psychology. According to behaviorism language is viewed as system of system and is learned as the process of human communication. Behaviorist theory is found B.F Skinner. It is a theory of psychology. The child mind is a tabula-rasa like a blank sheet of paper. It is also called structural linguistics. In this theory some intelligence used for all kinds of learning. Same intelligence used for skill training and knowledge achievement. It also called facilities learning. (Stern1983:144-145)Behaviorism is a theory of psychology based on animal and human behavior which can be traced back to the early 20th century, and its basic premise is that most human behavior is learned through a continual process of responding to stimuli. The earliest theorist built work of the Russian psychologists Ivan Pavlov (1849-1936). At the beginning of the 21st century, Pavlov conducted a series of experiments in which he train a dog to salivate to the sound of a bell. He look at the process of stimuli and reflexive responses in experiments in dogs.

The American psychologists Edward Thorndike (1874-1949) conducted experiments on a hungry cat, putting in to puzzle box with a latch. It had to press the latch in order to get out of the box for food kept outside it. From several trails and error in a box, the cat learned to out get easily.

2.1.2 Implication of Behaviorism Theory

- a) The child imitates the sound and patterns from the environment.
- b) Adult reinforce for good habits by approval or other desirable reaction.
- c) The child repeats the desirable sound and patterns, so that these becomes habits.
- d) With further practice, language habit get conditioned and become automatic action.

2.1.3 Contrastive Analysis

Contrastive analysis is the study of two or more languages in order to find out their similarities and differences. C.A collects data of the two given languages and compare them in terms of their phonological, grammatical system or semantic system. In the past, language were not compare under comparative linguistic. Sir William is the first linguist to use the term comparative linguistic in 1786. CA is a branch of applied linguistic that make a systematic comparison between that system of two language, with a goal of identifying similarities and difference between them. CA compares language in different level such as phonological, grammatical, and semantic and discourse level. CA is an approach to the study of SLA which involves predicting the learner problems based on a comparison of L1 and L2 its goal is primarily pedagogical.(Saville-Troike, 2006 p, 34)

2.1.4 Assumption of CA

Robert Lado (1957) in his book 'Linguistics across culture ' is ' that individual tend to transfer the forms meaning and the distribution of form and meanings of their native language and culture to the foreign language and culture both productively when attempting to speak language and to act in the culture, and respectively when attempting to grasp and understand the language and the culture as practiced by natives.

- a) The main difficulties in learning a language are caused by interference from the first language.
- b) These difficulties can be predicated by CA.
- c) Teaching materials can make used of contrastive analysis to reduce the effect of interference.

2.1.5 Transfer Theory

The knowledge of the first language applied in learning a second language is called language transfer. Many of the second language learners make used of their knowledge of the first language transfer may be positive or negative a zero. There are three kinds of transfer theory. They are:

a) Positive transfer: when the knowledge of L1 helps to the learning the second language due to their similarities, this is called positive transfer. Phonemes such as p, b,t, d, k,and g are found in both Nepali and English.

b) Negative transfer: when the knowledge of the L1 interfere or disturbs in learning the second language, the transfer becomes negative which is mainly caused due to the Dissimilarities between the two languages. For ex, Nepali language uses S+O+V pattern, so the pattern S+V+O of English becomes difficult for them.

c) Zero transfer: If the knowledge of the first language neither helps nor hampers in learning a second language, this in an instance of zero transfer.

2.1.6 Error Analysis

Error analysis is a technique for identify classify and systematically interpreting the unacceptable form produced by someone learning a foreign a language (crystal's 2008 p, 173). Error Analysis can be carried out in order to:

- a) Find out how well someone knows a language,
- b) Find out how a person learns a language
- c) Obtain information on common difficulties in language learning as an aid teaching or in the preparations of teaching materials.

An Error is an idiosyncratic ort an 'un-native like' piece of language produced by a foreign language learner. This piece of language is produced regularly and systematically, i.e. the regular production of utterances with the same feathers, suggesting the learner's son what they are saying or writing is local which causes communication problems difficult. One of the characterizations of an error is that it is logical or correct for the learner but usually not to the native speaker

2.1.7 Translation Theory

The theory of translation refers mainly to the overall understanding and approach of dealing with the text. But they are less concerned with strategies that are adopted during translation. Newmark (1998) provides narrow and wider sense of defining translation theory. In a narrow sense, it is concerned with "translation method

appropriately used for certain types text". He present following function of translation theory:

-) To identify and define translation problem.
-) To indicate all the factors that have to be taken in to account while solving the problem.
-) To list all the possible problem.
-) To list all the possible translation procedure.

2.1.8 Translation Equivalence

The concept of translation equivalence (TE) is first introduced by Roma Jacobson (1969) in his seminal paper "on the linguistic aspect of translation". It refer to the degree of correspondence between SL items and TL items are interchangeable in a given situation, they are translation equivalence, Jumpelt (1961), as cited in (Phyaks, 2008.p.67) gives the following ten points to make the concept of translation equivalence clear:

-) A translation most reproduce the worlds to the SLT.
-) A translation most reproduce the ideas of the SLT.
-) A translation should read like an original.
-) A translation should read like a translation SLT.
-) A translation should mirror the style of the translator.
-) A translation retain a translator, most it need be, add or leave out something.
-) In a translation, translator may if need be add leave out something.

Types of equivalence

1. Formal equivalence: it focuses attention on the message itself, in both of form and content.

2. Dynamic equivalence it is the principle equivalent effect, where the relationship between receptor and message should be substantially the same as that which existed between the original receptor and the message.

3 Grammatical Equivalence Grammar is the set of rules which determine the way in which unites such as words and phrases can be combined in a language. Grammar has

two dimensions, morphology and syntax. Morphology concern the structure of single words.

2.2 Review of Empirical Literature

Through a great number of students studies have been carried out on translation between English and Nepali texts there is no research conducted on cultural aspects of the Nepali and English idioms. So this research will be first research on comparative study in case of Nepal and English equivalent idioms.

Subedi (1997) cited "(with special reference to Nepali English poetic texts)" has made an effort to define translation studies in general and to observe the process and product of translation traffic be pair in particular. Je has found that the awareness towards bidirectional, horizontal translation is growing and need for literary translation is further expanding language -pair related studies that are extremely important so that problem due to misreading, misinterpreting and the imperfect translation results of the source text can be minimized.

Adhikari (2003) has conducted a research entitled "The Translation of Technical terms: A Case of Textbook for science "to find out the techniques and linguistic problems while translating some 200 English scientific terms into Nepali from physics, chemistry, Zoology, Botany, Astronomy of grade nine nice science- book. He has analyzed them to find the techniques used in translation those term have been found as paraphrasing, translation, hybrid formation, loan creation and literal translation. The literal translation has been found as the most widely used Singh (2004) has carried out a research entitle " Techniques and gaps in the translation of the culture terms: A study of translation of our social studies textbook or Grade VIII" to find out the techniques and gaps in translation of cultural terms. He collected 200 lexical terms forms from Nepali and English versions of our social study for grade 8. His investigation has shown that literal translation is one of the most widely adopted procedures in translating the technical and non- technical terms. The study has shown that due to the lack of cultural equivalence and the lack of conceptual accuracy. There exist a number of gaps translation of cultural terms.

Sharma (2004) has conducted a research entitled "An Evaluation of Translation: A Case Study Translated Textbook of Social Studies for Grade X: to evaluate the translation of the text book grade ten. He has collected different types of sentence structures from the source text and their representative translation in the target text. He has listed a number of negation, active/passive sentences and their corresponding translation in the target language. He has accumulated data on the basis of the concept of transfer of sense. His mistranslation. He found out that when there are structural differences between the source text and target text there appears the probability of mistranslation of the ST concept. His study has showed that the ST and it lacks semantic equivalence. Some mistranslation of the concepts shows him translator's lack of seriousness while rendering the original text into TL version. Seems he has broken the principles of translation.

Waggle (2004) has carried out a research entitled "A Study on Multiple Translation of MunaMadan from Cultural Perspective" to study the multiple translation of MunaMadan' by Laxmi Prasad Devkota from cultural perspective. He has accumulated and calculated the cultural words in the original text and in the translated versions of MunaMadan and analyzed them on the basis of meaning faithfulness to the original, translator for message etc. He found out that literal translation was the most widely used technique transference was the most faithful technique omission was the words one and elaboration was accepted technique. The finding showed that the cultural equivalence is faithful to TL culture.

Bhandari (2007) has conducted a research on " A Study on Techniques and Gaps in Translation of Culture terms: a case of the Novel Basin " and has found ten different techniques of translating culture. He further has found out that transference is very effective in translating deeply rooted culture terms especially from religion and culture.

Karki (2007) had carried out a research entitled "Translation Evaluation: A Case Study of Back Translation "to analyze a particular translation evaluation and scientific have been analyzed to find out its reliability.

The English texts have been translated into Nepal and again back translated into English. It aimed to compare the appropriacy in translation of the text linguistically

with the transformation of meaning. Back translation has been viewed as a good technique to evaluate translation.

Acharya (2008) has conducted a research on "Multiple Translation of Kartabya: A Study from cultural perspective ". The researcher has attempted to find out the effective techniques used in translating cultural terms. The researcher attempted to find out the effective techniques along with their strengths and weaknesses. He has found out fifteen different techniques in multiple translation.

Likewise, Rival (2008) has conducted a research entitled "Analysis of Translation shift and strategies used in the Dharma Masan". It was an effort to analyze translation shift and strategies from culture perspective. For the accomplishment of objectives of the study, the researcher has collected the data from a Nepali translated version of the Drama Masan and its English version cremation ground. He has discovered 18th different techniques employed in translating cultural words. Among the procedures used, researcher came to the conclusion that the best translation method seemed to be the one that allowed the translator to use notes. Present research focuses on the evaluation translation of Nepali and English equivalent idioms which is different from other researches. It also studies analyses Nepali and English equivalent idioms in terms of their structures and meaning.

2.3 Implication of the Reviews for the Study

After deep study of the review of the related literature, it facilitated the researcher to touch the adjectives of the research conveniently. As the related literature had major focus on translation, the researcher could easily find to show the various degrees of translation in his research. Review of literature is therefore a considerable about the research study. The advantage of the review or the implication of the study is to formulate the theoretical framework for the study, contextually the findings in the existing body of knowledge in the area.

The review of the related literature helps the researcher to:

- a) Bring clarity and focus to the research problem.
- b) To order the study

c) Improve the methodology and reveal areas of needed research.

2.3 Conceptual Framework of the Study

The conceptual framework is a foundation and a major concern of a research work. General theory or concept behind this thesis is that Nepalese students who learn English as a foreign language should have been taught comparison of English and Nepali idioms so as to understand English idioms in communication. Idiom is an ornament of language and it enhances the beauty of language in communication. Due to the fact, foreign language learners need to be knowledgeable to idioms of English as well as comparison of their native languages.

Language is means of communication and medium of expression of own idea, views and information. Idioms are such tools which make the language attractive and expression short to understand many more by listeners. Therefore, English as foreign language learners are through to be taught idioms so that they can understand communication and make their language short and sweet. Up to present trend is that in secondary and higher secondary level students and teachers are not provided with the knowledge of idioms. Textbook in those level are not loaded with the Idioms. Because of the reason, teacher as well as the student does not know the vast concept of idioms. They are far from the knowledge of relations of idioms between SL to TL. Idioms in English have not one to one relation with order which the teachers and students in Nepal should be understood. There should be separate chapter about idioms in secondary and higher secondary textbook in Nepalese context.

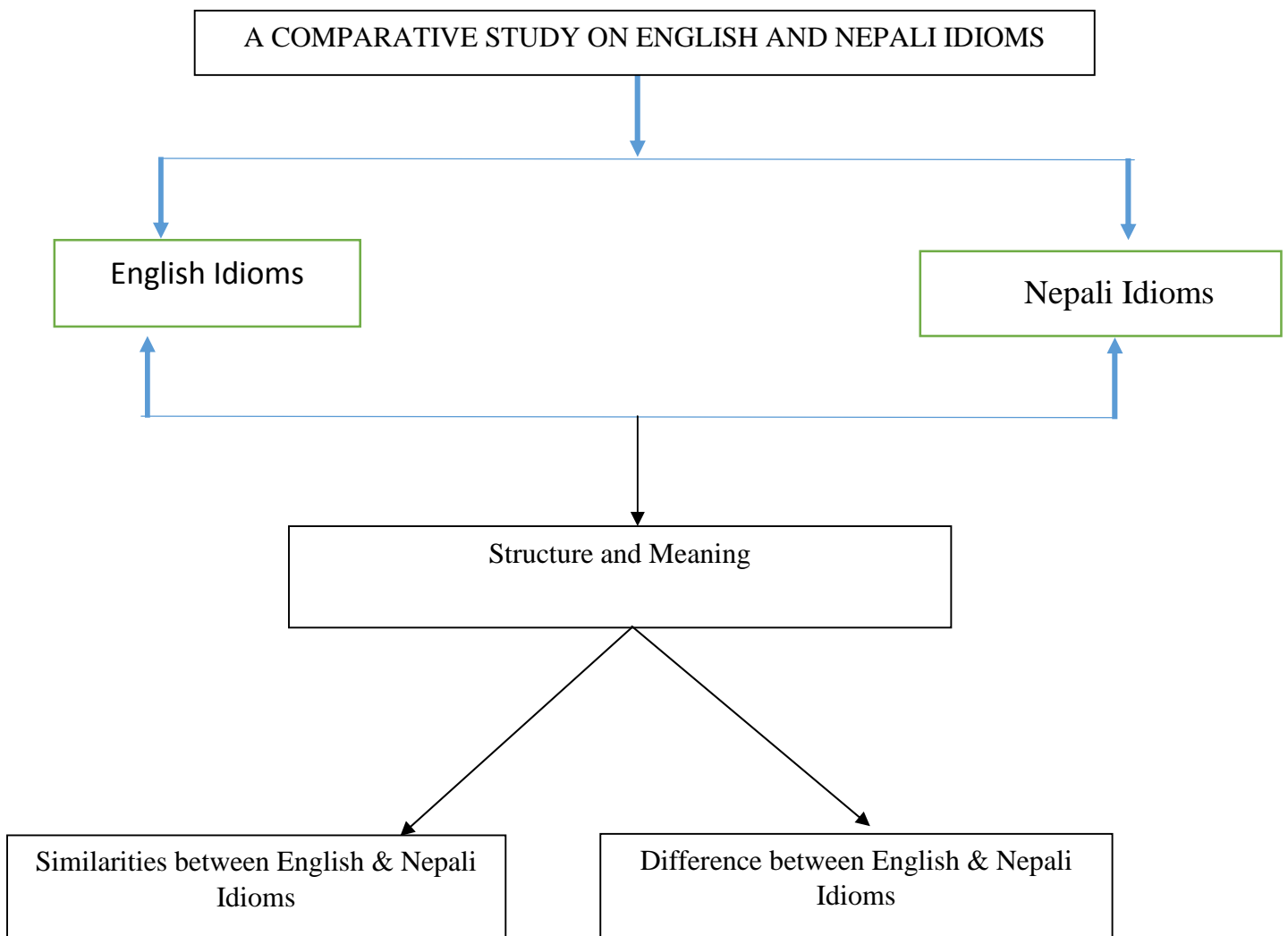


Figure: Conceptual Framework

CHAPTER THREE

METHODOLOGY AND PROCEDURE

3.1 Design of the study

In this researcher is mainly interested to find out the basic features of Nepali and English equivalent idioms on the basis of structure and meaning. The research design for the study has been qualitative.

3.2 Sources of Data Collection

For this study, both primary and secondary source of data were collected.

3.2.1 Primary Sources of Data

The researcher made the use of both primary and secondary sources of data. For primary sources of data, the researcher interviewed some teachers, educated person and general public to collect Nepali idioms.

3.2.2 Secondary Source of Data

Oxford Dictionary of English Idioms by John Ayto and Nepali Ukhan, Tukka Ra Singa Shabda haruko Sangalo' (A collection of Nepali proverbs and idioms) by ' Ghimire Chandika prasad ; related books, journals, report etc. has been consulted.

3.3 Population Sample and Sampling Procedure

The researcher selected 150 Nepali idioms with their English equivalent translation by applying Judgmental sampling procedure from by John Ayto (2010) and ' Ghimire (2070). (See Appendix -i) and made 40 informants including teachers, farmers and general public fill the form of questionnaire (See appendix-II)

3.4 Tools of Data Collection

Primary data has been collected using the research tool questionnaire (See Appendix-I) and secondary data has been collected using observation tool with the help of check list.

3.5 Process of Data Collection

The research prepared questionnaire to interview teachers, educated person and general public as primary source and took the books entitled ' oxford Dictionary of English idioms' by 'Ghimire Chandika Prasad ' 2067 for Nepali idioms as secondary source. Then he selected 200 English idioms with their Nepali equivalents from the above mentioned books. After that he listed then down. Finally he transliterated those Nepali idioms and classified them on the basis of meaning, content and structures.

3.6 Analysis and Interpretation of Procedure

The collected data has been analyzed and interpreted descriptively using simple statistical tools. The researcher presented the facts in different lists, tables, graphs, charts and diagrams. The researcher search the different types of journal and newspaper as far as possible. He presented the authentic data from original books and web sides.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF RESULT

This chapter provides the analysis and interpretation of data. Analysis and interpretation of the data have been done according to order specific in the objectives of the study. The idioms of English and Nepali languages collected different source was analyzed with illustration and tables. While analyzing and interpreting the data obtained from various sources through intensive study, English and Nepali equivalent and translatable idioms were compared. For comparing and translating idioms of English and Nepali idioms languages, the major techniques like replacing equivalent idioms, sense translation were used.

4.1 Structure of Idioms as a Noun Phrase

A phrase as a group of words which function as a unit and with the exception of the verb phrase itself, does not contain a finite verb. In other words, in grammar, a phrase is a group of words that function as a single unit in the syntax of a sentence. Let us consider this definition by examining a few sentences. In 'The Little boy sat in the corner', we can replace 'the little boy' by 'He' and 'in the corner' by 'there'.

Noun Phrase is a group of words in which the obligatory element, i.e. head, is a noun. The typical structure of an NP is: NP (M) H (Q) (where M=modifier, H= head and Q qualifier)

Head: The head of a phrase is the word that determines the syntactic category of that phrase. For examples, the head of the noun phrase boiling water is the noun water. The head of a compound is the stem that determines the semantic category of that compound. For examples, the head of the compound noun handbag is bag, since a handbag is bag, not a hand. The other elements of the phrase or compound modify the head and are therefore the head's dependents.

Basic examples: Big red dog Bird song

The word dog is the head of big red dog since it determines that the phrase is noun phrase, not an adjective modify this head noun, they are dependents.

In the compound word noun bird song, the stem song is the head since it determines the basic meaning of the compounds words. Bird song is a kind of song, not a kind of a bird.

Complement: A Complement is an obligatory part that follows the verb 'to be', such as He kicked the ball. He was in the garden.

There are four types of complements.

a) Subjectcomplement: The complement that is linked to the subject by 'be' verb is called subject complement. He is doctor. She is a nurse.

b) Objectcomplement: The complement that is linked to an object is called object complement.eg. The king made him the ambassador.

c) Adjectivecomplement: The complement that is liked to an adjective is called adjective complement. Eg. I am glad that you can come.

Table 4: Structure of Idiom as Noun Phrase

Idioms in English (noun phrase)	Structure		Idioms in Nepali (noun Phrase)	structure	
	Modifier	Head		Modifier	Head
Crocodile's tear	crocodile	Tear	Gohiko nsu	Gohiko	nsu
At death's door	<i>At death's</i>	Door	Intinachintuhunu	Intunachintu	Hunu
In the club(or the pudding club)	In the	Club	Dui:jiuhunu	Dui:jiu	Hunu
Bright and early	bright	Early	Bh led k	Bh le	Hunu
Forty winks	forty	Winks	nkhakobishm rnu	khako	Bishmarnu
Oily tongue	Oily tongue	Tongue	Raphubahrnu	Raphu	Bharnu
In to minds	In to	Minds	Wilkhy unu	Wil	Khy unu
Best of both world's	Best	World's	Duwaih tm laddu	Laddu	Duwaih tm

Ball of fire	ball	Fire	T ukophornu	T uko	Phornu
Bag of bones	bag	Bones	Chaiteb ndarjastobannu	Chaiteb ndar	Jastobannu
Back one's foot	Back	Foot	Khut ^h l ^h gnu	Khut ^h t	Lagnu
Green with envy	Green	evny	Phatkohunu	Phakto	hanu

The table 4 shows that the English and Nepali idioms as a noun phrase. The idioms crocodile tears crocodile is the modifier and tear is the head in English and gohiko ansu gohi ko nsu is the head in noun phrase.

4.2 Structure of Idiom as a Verb Phrase

A verb is a group of words in which there is an obligatory element, i.e. the head, belonging to the class of the verb. The typical structure of a VP (Aux) (Attentive) V

Idioms in English (verb phrase)	Structure		Idioms in Nepali (Verb Phrase)	structure	
	Head	Complement		Head	complement
Kick the bucket	Kick	The bucket	Jibrot ^h oknu	t ^h oknu	Jibro
Go postal	Go	Postal	H w khuskanu	Khuskanu	H wa
Make castle in the air	Make	Castel in the air	H wvm madal	Ban unu	H w m madal
Bite your tongue	Bite	Your tongue	Jibrochap erbolnu	Bolnu	Jibrochap er
Show your face	Show	Your face	Mukhdekh unu	Dekh nu	Much
Hit the jackpot	Hit	The jackpot	Goruby unu	By unu	Goru
Save face	Save	Face	N kr khnu	r khnu	N k
Lose face	Lose	Face	N kj nu	J nu	N k
Do a fade	Do	A Fade	Khukamt ^h oknu	Thoknu	Khulam
Fight like cat and dog	Fight	Like cat and dog	Kukurrabir ;lojastogarnu	Garnu	Kukurrabir lojasto
Talk shop	Talk	Shop	B rhasatt iskur garnu	Garnu	bVrhasatt iskur
Bite the dust	Bite	Dust	M tochat unu	`chataunu	Mato
Add fuel to the fire	Add	To the fire	gom ghiuh lnu	H lnu	gom ghiu
Be skin and bone	Be	Skin and bone	D urohunu	Hunu	D uro
Spill the beans	Spill	The beans	Pard ph sgarnu	Garnu	Pard ph s
Turn a deaf ear	Turn	A deaf ear	K nm thed ^h ihalnu	Halnu	K n m the ^d hi
Cut your own throat	Cut	Your own throat	phanaikhutt m banch roh nu	H nu	phanaikhuthth m bancharo
Raise a dust	Raise	A dust	P nidhamilop rnu	Parnu	Panidhamilo
Wipe someone's eye	Wipe	Someone's	nsupuchnu	Puchhnu	nsu
Do your nana	Do	Your nana	Tin trilokdekhnu	Dekhnu	Tin trilok
Lay your cards on the table	Lay	Your cards on the table	Pur nsun unu	Sun unu	Pur n
Cross the bridge when you come to it	Cross	`the bridge when you come to it	Naj neg ukosodhnu	Sodnu	N j neg uko
Be chicken	Be	Chicken	P ni ndre	Bannu	P ni ndre

Be dead to the world	Be	˘ Bedead to the world tin bhudhidekhnu	tin bhudhidekhnuDekhnu	Dekhnu Tin bhad ^h i	Tin bhad ^h
Call on the carpet	Call	On the carpet	Mukhchh d ^h nu	chh d ^h nu	Mukh
Get the gate	Get	The gate	Padchyut	Garnu	Padchyut
Head for the hills	Head	For the hills	d ^h and ^h a k t ^h	k t ^h	d ^h and ^h a
Hit the roads	Hit	The roads	K ndinu	Dinu	K n
Have big ears	Have	Big ears	B totat unu	Tat unu	B to
Leave the nest	Leave	The nest	Pakhet ^h l gaunu	L gnu	Pakhet ^h
Lick someone's boots	˘lick	Someone's boots	Taluw ch t ^h nu	ch t ^h nu	Taluw
Lock horns	Lock	Horns	Sigaurikhelnu	Khelnu	Sigauri
Lose your shirt	Lose	Ouur shirt	Dhotinat ^h opihunu	Hunu	Dhoti nat ^h opi
Fall in shirt	Fall	In with	Sathith pnu	T punu	Sahi
Dig your own grave	Dig	Your own grave	phnochi n phaikhannu	Khannu	phnochih n phai
Hit the nail on the head	Hit	The nail on the head	Lakh k thnu	K thnu	lakh

The table 5, English and Nepali idioms have been compared with respect to their structure as verb phrase. The idioms of both languages have similar structures as verb phrase. For example, in the table no 11, kick the bucket and jibrot^hoknu, kick and t^hoknu are head of the phrase i.e. verb and bucket and jibro are complement of the phrase. Therefore, they are structurally similar. All the idioms are phrases but all the phrases are not idioms. So the idioms are not different from phrase in terms of structure. If the head of idiomatic phrase is noun, it is known as phrase. The table below has been presented as date of noun phrase.

4.3 Analysis of English and Nepali Idioms In terms of Meaning

4.2.1 Perfect Equivalent

If there is one to one correspondence between SL items and the TL items, they are said to have perfect equivalence. Examples

English (SL)	Nepali (TL)
Water	p ni
Mother	ama

While discovering the perfect equivalent idioms, the researcher compared the idioms of both language of the basis of degree of equivalence. Perfect equivalent can be found if the target language has the same equivalency in terms of meaning, content and structure. If there is one to one correspondence between the source language and target language items perfect equivalence, the researcher found 23 idioms of perfect equivalent out of 200 idioms of English and Nepali languages. Comparing and finding numbers of idioms have similarities regarding the concept, meaning, word and functional level.

The English idiom "Add fuel to the fire" has exactly the same concept as in Nepali idiom " gomaghiuhalnu". The concept both the idiom means "Cause a situation or conflict to become more intense". So they are equivalent idioms. Similarly, "Leave the nest", " Lick someone's boots", "Dig your own grave" are English idioms which are structurally and meaningfully similar to Nepali idioms "Pakhth l gnu", " Taluw ch thnu", " phnochihVnVphaikhannu". All the other equivalent idioms have same concept in both languages presented in table the idioms of perfect equivalent was easy process because the concept were same both language. There were similarities in world level, functional level. Some of the example perfect equivalent are presented as below.

Table 6: Perfect Equivalent Idioms

Idiom in English	Idioms in Nepali	Explanation (Meaning of sense)
Cross the bridge when you come to it	Naj neg unkob tonasodhnu	Deal with a problem when and if it arises
Ball of fire	T ukophornu	Person who is full of energy and enthusiasm
Bag of bones	Chaiteb ndarjasto	An emaciated person

4.2.2 Semi- Equivalent Idioms and their Interpretation

If there is one to -many or many to one correspondence between the SL items and TL items, they are said to have semi equivalence. This type of equivalence is maintained in most of the translation activities between two languages and cultures are not identical. They are replaced with near equivalent.

As some examples are given in table no,-7, such type of idioms were compared by maintaining semi-equivalence. Here idioms in two language and cultures are not identical.

Bite your tongue

Jibro chap ser bolnu

The meaning of the above English idioms is that to make desperate effort to avoid saying something. In the same way the Nepali idiom " jibro chap er bolnu" has similar concept but expressed in different way.

Here we can see slightly sameness in concept but not in perfect equivalent due to cultural gap pragmatic use of the idiom. Only 20 idioms are found to be semi-equivalent out 2000 idioms of English and Nepali languages. Some cultural gaps and the state of the semi-equivalence can be found in the rest of the idioms shown in the table no. 7

Table 7: Semi-Equivalent Idioms

Idiom in English	Idioms in Nepali	Explanation (Meaning of sense)
Show your face	Mukhdekh unu	Appear or be seen in a particular place
Hit the jackpot	Goruby unu	Have great or unexpected success

4.2.3 Some Examples of Nil/Zero- Equivalent Idioms and Their Interpretation

If there is 'no' correspondence between the SL items and the TL items they are said to have Nil/ zero equivalence. Certain concepts exist in certain language or in culture but they lack their semantic and cultural equivalence in another language. In such context, the translation becomes more difficult or rather impossible. For example:

SL (NEP):S liphak unupardaingundrupak unupardain

TL (ENG):

If the concept available in one language has no correspondence with the concept in another language, there exists state on nil of nil or zero equivalence. Mainly cultural specific terms have no equivalent terms. The idioms of any language are purely cultural specific terms. So there is always cultural gaps that create the state of nil or zero equivalence. Such items as collected by the researcher are listed in the table 8 of English and Nepali idioms, respectively.

Table 8: Nil/Zero- Equivalent Idioms in Nepal

Idioms in Nepali	Explanation (Meaning or sense)
D mlo kilo ukhelerahid ^h nu	Choosing a husband, without the consent of her parents
Durduh ihunu	Run away with fear
Deutebokojastaiunu	Have contact with many lasses

Dhaurujh rnu	To reprimand
P ndekur garnu	Satirical gossip
P nij nu	Untouchable
P sol gnu	To hang
Pherkh nu	Make difference
Mat ^h t ^h idinu	To bury corpse

4.2.4 Summary of the Findings

From the analysis and evaluation of the data, the following findings have been concluded and listed.

- I. Idioms are ornaments of language. Both English and Nepali languages have a numbers of idioms.
- II. Idioms of any language follow their own culture.
- III. Among, 144 t English idioms 23 of them English idioms were perfectly equivalent, 20 were semi equivalent and 51 were nil with their Nepali idioms respectively.
- IV. Idioms are cultural expression; they are not identical in terms of two language.
- V. Most of the idioms were compared on the basis of the procedures and techniques of translation of idioms like sense/meaning translation.
- VI. All idioms were found to be phrase which has certain types of structure.
- VII. Idioms were found as a noun phrase and verb phrase with their certain structure.
- VIII. Among 144 English and Nepali idioms were found to be verb phrase and 12 idioms were found to be noun phrase.
- IX. Idioms have figurative meaning different from their individual words.
- X. All the collected idioms are phrases both in English and Nepali languages.
- XI. Most idiom as verbs phrase are preceded by complements to the verb.
- XII. Most idioms as a noun phrase were found with post modifier.
- XIII. Perfect equivalent idioms of English and Nepali languages are similar in terms of structure, meaning and content.
- XIV. Idioms were found to be categorized as pure idioms, semi literal idioms..
- XV. Literal idioms were generally found to be perfect equivalent in English and Nepali language.

CHAPTER FIVE: CONCLUSION AND RECOMMENDATION

5.1 Conclusion

Translation, in the 21st century, is regarded as a powerful and indispensable vehicle for imparting knowledge and information. It is a means for the multilingual world. It is so significant in language teaching that it is only a means to understand the word among the multilingual. It has pedagogical value since it helps to develop competence which are significantly helpful for language teaching and learning activities and designing material for second language teaching.

Translation is one of the new areas of research where many research activities are globally appealed. It has been a global subject of study, teaching and research into the present era. Translating idioms of different languages can lead in to a lively discussion of the cultural implication of these rhetorical; language properties. We can have an opportunity to be familiar with various culture used in the language. A translated text can bring verity to the classroom and thus it can help to make the classroom more and more interactive.

5.2 Recommendation

The study reveals the importance of idioms in communicative language teaching which mark the need of inclusion of idioms in ELT text books of secondary and secondary level of Nepal.

5.2.1 Policy level

- a. There is a need of idioms to be included in the ELT textbook of secondary and higher secondary level.
- b. Curriculum designers, textbook writers and policy makers ought to make up their positive mind to keep up the usage of idioms.

- c. it would better to include perfect equivalent idioms in class ix and x English textbook semi- equivalent idioms and nil -equivalent idioms in English textbook.
- d. Idiom should be in the priority of ELT examination in Nepal.
- e. There need to be give certain weightage to idioms in ELT of Nepal. Idioms are ornaments of language and they should be established in Nepalese ELT.
- f. As idioms are cultural bound, situational and pragmatics nature, they have always linguistic, structural and cultural gaps. So the syllable designers and textbook editors should pay more attention to it while designing curriculum, syllabus and textbook for the learners who are learning Nepali or English as a second language.

5.2.2 Practice level

- a. The teacher who teaches English should have proper knowledge of idioms to imprint in the mind of students.
- b. Students ought to be skillful to use idioms in their communications.
- c. Idioms are cultural bound expression and they are quite different in English and Nepali languages. The teacher who teaches English to Nepali students or vice versa should pay more attention on the different cultural expressions.
- d. As there are a few one to one correspondences between the idioms of English and Nepali languages teachers are recommended to impart this reality to the students explicitly focusing the cultural bound items.
- e. The teacher should be expert on findings perfect equivalent, semi- equivalent and nil equivalent idioms of English and Nepali languages with the purpose of studding idioms in easier ways.
- f. Teacher as well as the student should be aware that idioms ignore the subjective ideas while translating idioms from TL to SL.
- g. As idioms have figurative meaning, teacher should be well known that component words cannot be substituted by others words.

5.2.3 Further Research and Related Recommendations

This thesis is limited to the following recommendation.

- a. Idioms in English and other language.
- b. Significance of idioms in English communication.
- c. Use of idiom in secondary level English textbook.
- d. Challenges of comparative study of idioms.

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Appendix I

I) perfect Equivalent Idioms

Idioms in English	Idioms in Nepali
Crocodile's tears	Ghiko nsu
Make castle in the air	H w m mahalban unu
Show your face	Mukhdekh unu
Hold a gun someone's head	Arukok nddham r kherapad ^h k unu
Fight like cat and dog	Kukurrabir lojastogarnu
Add fuel to the fire	gomaghiuhalnu
Wipe someone's eyes	nsupuchnu
Have big ears	K ndinu‘
Hi the road	B totataunu
Lick someone's boots	Taluw ch t ^h nu
Dig your on grave	fnochih n phaikhannu
Go in one ear and out the other	Ekk nlesuneraarkok nleud ^h aunu
Go knows	R mj ne
To pull someone's leg	Arukokhut ^h t ^h nnu
Tortoise walk	Kanchhuw kot lm hid ^h nu
Behind one's back	Pithyupachh d ^h i
Bend the law	K nunbangy unnu
By the grace of god	Ishwarkokrip le
Be like a fish out of water	P nib hirakom chha
Green light	Hariyobatti
In the eyes of the law	K nunkonajarm
Between life and death	Jibanramrityukobich
Die like dog	Kukurmaran

II) Semi- Equivalent Idioms

Idioms in English	Idioms in Nepali
Bite your tongue	Jibrochanp erabolnu
Save face	N kr khnu
Lose face	N kj nu
To talk shop	B rhasatt iskur garnu
Bite the dust	M tochat unu
To turn a deaf ear	K nm thed ^h ihalnu
Back on one's foot	Khut ^h t ^h lagnu
Head for the hills	D ^h and ^h a k r ^h nu
With open arms	Khull chh ti
Blow with the wind	H w anus r pith roknu
Cost an arm and leg	Mahagi k sinu
As poor as church mouse	Harikang lhanu
A fact of life	Kat ^h usatya
Aching heart	Mut ^h udukhnu
Button up one's lip	Mukhm t l l unu
Know nothing and careless	Namon r yan
Go home in box	B kshamagharpharkanu
Golden age	Sunaulo din
Know something inside and out	N libelij nnu
Man of the moment	Barshapurush

iii) Nil- Equivalent Idioms of English

Chalk and talk
Part and parcel
Bury the hatchet
Act your age
Apple of discord
Bag and baggage
Be leaps and bounds
Birthday suit
Be out of pocket
By and large
Man of letters
Man of god
A stone's throw
All along
Big bucks
Bad eggs
Backseat driver
Bean counter
A cup of Joe
A baker's dozen
Bar none
Anything but
Big binkies
Think big
On your bike
A country mile
To your finger tips
King of terrors
Get lost

At loose end
By main force
Mad as a snake
Cap in hand
Across the board
The old Adam
Have a bash
Marry money
Spend money
All wet
Wet your whistle
Kith and kin
Get your kit off
Feast of reason
Bedroom eyes
In name only
In a nutshell
Yes and no
Cheap and cheerful
Bury the hatchet
Make a move
In less than no time

iv) Nil- Equivalent Idioms of Nepali

D mlo kilo ukhelerahid ^h nu
Durduh ihunu
Deutebokojustaihunu
Dhaturojh rnu
P ndekur garnu

P nij nu
P sol gnu
Pherkh nu
Mat ^h t ^h idinu
P thegharkhasnu
Sutkerihunu
Bhokle san
ngkhsnu
nghalauhunu
chhu chhuhunu
ndradekhnu
Intijammil unu
Anusarangarnu
nkachhalnu
nkhamachhalnu
Ishwarkok nm naparos
Ullukopat ^h th
Ul m l m l gnu
Ekdhikk hunu
Ektam skohunu
Ek much l gnu
Ekleb ndar
Ekl sp rnu
Etam bam chhod ^h nu
Aishwaryamattahunu
Othlopr unu
Aunl bh chnu
Kachaharibasnu
Kany d ndinu
Kalparnu
K ndh m rnu
K ndhh lnu

K i:korigarnu
K nkatnu
K nbharnu
K nsam tnu
K nt ^h obas unu
K y ph lnu
K l le kutkuty unu
Kokhkhulnu
Khar nighasnu
Kh t ^h basnu
Khunch parnu
G nst ^h ut ^h nu
Mand ^h alp rnu

v) Equivalent Idioms All

Idioms in English	Idioms in Nepali
Kick the bucket	Jibrot ^h oknu
Go postal	H w khuskanu
At death's door	Intunachintuhunu
In the club (or the pudding club)	Dui: jiuunu
Bright and early	Bh led k
Hit the jackpot	Goruby unu
Forty winks	nkhakobishm rnu
Do a fade	Kulelamth ^h oknu
Be skin and bone	D urohunu
Spill the beans	Pard ph sgarnu
Cut your own throat	phnaikhutt m bancharohannu
Oily tongue	Raphubharnu
To raise a dust	P nidhamilop rnu
In two minds	Wilkhy unu
Do your nana	Tin trilokdekhnu

Lay your cards on the table	Pur nsun unu
Best of both word's	Duwaih tm laddu
Cross the bridge when you come to it	Naj neg unkob tosodhnu
Ball of fire	T ukophornu
Bag of bones	ChaiteB ndarjastobannu
Be chicken	P ni ndre
Be dead to the world	Tin bhud ^h idekhnu
Call on the carpet	Mukhchh d ^h nu
Cloud nine	Bhuim khut ^h t ^h nat ^h knu
Green with envy	Phatkobunu
Get the gate	Padchyutgarnu
Leave the nest	Pakhet ^h l gnu
Lock horns	Singaurikhelnu
Lose your shirt	Dhoti nat ^h opihunu
To fall in with	Sahith pnu
Hit the nail on the head	Lakh k thnu
In of fog	ping khelnu
Fly the nest	Gharkh nu
Make a drama out of	Tam sagarnu
Behind bars	M mgharj nu
Crazy like a fox	Deshkh ersheshhunu
Get into deep water	Bhad ^h kh l m parnu
Dice with death	Jy nkoB jil unu
Body and soul	Jiuju nl unu
Slap someone on the back	Dhapm rnu
Put the seal	Dhurim rnu
Miss the boat	Ph lkhuskanu
Freak out	Kansiritatnu
Below smoke	K ^h ingmarnu
Give up the ghost	Daibalechuderolagnu
A piece of cake	Chichim mhunu
Beat a dead horse	Murd ukhelnu

Chow down	Bh nchh garnu
Couch potato	Bh tkobhak ri
Tie over on	Narsingt ^h wakl unu
Big girl's blouse	Phukidhalhunu
Out of the ark	P khe
Heart of gold	R j Harischandrahunu
Lose heart	samarnu
Raise your hat a someone	P tilagaudinu
Rock the boat	Tag rroh lnu
In hot water	Mukham tatodudh
See the light	Ghaithom gh ml gnu
Go out like a light	Sukl hunu
Poke Barak at	Khilliud ^h unu
Add insult to injury	Nunchukl unu
By the skin of your teeth	Pachimm suryaudaunu
Comparing apples to the oranges	Ch malsangapithosathnu
A storm in a tea cup	Till laipahad ^h ban unu
Come rain or shine	Andholair ty din
Sit on the fence	Pipalp tehunu
Stick to your guns	N ik rnu
Pound the pavement	Bhr marikdash l gnu
Shoot from the hip	Othejaw ph
Go the extra mile	It ^h thpnu
Running on fumes	D ^h d ^h b ^h t ^h gannu
Every cloud has silver lining	Bh gyakhulnu
Drop dead	Silt ^h umbarkh nu
Be no fool	Bijulihunu
Keep something under you hat	Pentm dd ^h nu
Sacrifice someone or something on the altars of	B rh lnu
Apple of somebody's eye	Mutukotukr
As gentle as lamb	G ipr nihunu

As hungry as church mouse	Pet ^h mamus kudnu
At sixes and sevens	Kuir kok gbannu
Back on one's foot	Biskounn is
Black out	Hoshgum <u>nu</u>
Blow a fuse	Bramh ndakhalbalinu
Blow one's own horn	N kphul unu
Break your back	Das nangrakhy unu
Breathe one's last	Mash chharnaj nu
Bright as a button	Bijulihunu
Butter up	Chep rop rnu
Big fish in a small pond	Hilo m kamal
Big wheel	Khut ^h t ^h ghum unu
Cross swords	Dang phas dgarnu
Cut a rug	Tand ^h bgarnu
Doormat	Hilo h lnekh d ^h al
Draw the curtain on	Bit ^h m rnu
Drink like a fish	Thad ^h ogh ntil unu
Easy on the eye	Dilparnu
Eat like a horse	Bh te
Expectant mother	Pet ^h boknu
Get the sack	T n m n chy tnu
Go bananas	Aginishrm hunu
Go through the roof	Tin trilokdekhnu
Your Knees are knocking	Khut ^h t ^h k mnu
Light skirt	Kothimahil
Crazy like a fox	Kagkophulchornu
To be a rubber stamp	Hanbernuhunu
Get on someone's tits	Gidikh nu

Appendix II

Roman Symbol for Devanagari Script

For similarity and general understanding, the following symbols have been used

अ	a
आ	
इ	i
ई	i:
उ	u
ऊ	u:
क	ka
का	k
कि	ki
की	ki:
कु	ku
कू	ku:
त	t
ट	t ^h
थ	th
द	d
ढ	d ^h