CHAPTER ONE

INTRODUCTION

This part of thesis consists of background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definition of the key terms.

1.1 Background of the Study

Translation is the process of changing from one language to another without losing original meaning. According to Jing (2000, p. 229), "Translation, the act or process of rendering what is expressed in one language or set of symbols by means of another language or set of symbols. Translation is an effort for assimilating knowledge in the world and a firm step towards the relationship among nations". So, the act of translation is a pure and ingenuous movement. Translation brings an existence of a cultural relationship among nations, speaking different languages. Translation is the process of changing any text from one language to another language. Therefore, it is the process of changing meaning from one language to another language. It is one of the technical and specific tasks. It is the bilingual and bicultural activity because of the including source language (SL) and target language (TL). According to Toury (1995, p. 56), translation is an activity "which inevitably involves at least two languages and two cultural traditions, i.e., at least two sets of norm-systems on each level". Similarly, Mayoral et al. (1988, cited in Martinez-Sierra, 2010, p. 119) conceive the translation process as a communicative act, and they define the figure of the translator as a decoder of the source language as well as an encoder of the target language, and at the same time a receptor of the message in the source culture as well as a source of the message in the target culture. Different scholars define the single term translation in different way. Catford (1965, p. 20) defines translation as "the replacement of textual materials in one

language (SL) by equivalent textual material in another language (TL)". Brislin (1976, p. 1) extends the idea and further writes:

> Translation is general term referring to the transfer of thoughts and ideas from one language (Source) to another (Target), whether the languages are in written or do not have such standardization; or whether one or both language is based on signs as with signs of the deaf.

Newmark (1981, p. 7) gave great importance to cultural elements in his suggestions of methods and procedures still did not indicate culture in his definition. He stated, "Translation is a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language". Similarly, Bhattarai (2010, p. 2) defines transition as "an act of transforming message from one language to another or into same other dialect of the same, that distances by time or space". Translation is the process of rendering meaning from one language to another language. Translation is made possible by an equivalence of thought that lies behind its different verbal expressions.

Tomlinson (1999, p. 1) writes "Globalization lies at the heart of modern culture; cultural practices lie at the heart of globalization". Further says that Cultural diversity makes this world more beautiful and interesting, but it also causes friction among societies, due mainly to a lack of understanding, giving rise to a multitude of problems. Globalization facilitates intercultural communication, but this does not mean that cultural diversity is somehow automatically accommodated.

In his attempt to define translation and the role of a translator, Nida (1964, p. 13) took into consideration the cultural elements by stating, "The role of a translator is to facilitate the transfer of the message, meaning, and cultural elements from one language into another and create an equivalent response to the receivers". He also suggests that the message from the source language is

embedded by a cultural context. Translation plays an important role in increasing awareness and understanding among diverse cultures and nations

1.2 Statement of the Problem

Translation of any text is complex because of the linguistic, culture and extra linguistic factors. According to Jing (2000, pp. 328-330) says that language and culture are interrelated. Language and culture are flesh and blood respectively. While translating the text from one language to another, only consulting with linguistic factors is not sufficient. That's why only consulting the linguistic factor is not justifiable because language covers more than that. It means linguistic factors as well as cultural factors need to be taken into an account. Translation is both linguistic and cultural activity.

One of the most challenging tasks for all translators is how to render culture bound elements in literary texts into a foreign language. According to Newmark (1988, p. 7), "translation is a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language". However, with culturally bound words this is often impossible. The meaning, which lies behind this kind of expression, is always strongly linked to the specific cultural context where the text originates or with the cultural context, it aims to recreate. Translation is closely related to culture, then how to deal with cultural elements in texts is one of the difficult tasks. Not all the content or text can translate exactly from one language to another language because of the culture variation. Translating cultures into another language brings out many differences and arise many difficulties that definitely require more effort from the translator to avoid culture shock for the target audience. As Faiq (2010, p. 9) incisively observes, "More urgently than ever before, the ethics of translation postulates that it should lead to rapprochement between different cultures and their associated

languages (culguages) to bring both globalization and localization together to celebrate differences".

The selected book for this study is written in western culture and translated in to Nepali culture. In fact, while translating the novella from source culture to target culture, the exact translation was not existed due to the cultural gap. When I went the both version of the text there was no one to one correspondence. In that case, the translator used different techniques of translation to maintain the gap.While translating the text in different context that creates contextual problems to maintain equivalence between the cultures. So, the researcher is interested to identify the cultural terms, their equivalence and techniques employed in translation.

1.3 Objectives of the Study

The objectives of this study were as follows:

i)   To compare the techniques used by multiple translators while translating cultural terms with the translator of Metamorphosis,
ii) To find out the techniques and their frequencies used in translating the cultural terms by multiple translators and
iii) To suggest some pedagogical implication.

1.4 Research Questions

This study had following research questions:

i)   Which techniques are employed by the multiple translators and the translator of the Metamorphosis to maintain the original flavor of the text?
ii) What are the similarities and differences of techniques used by the multiple translators and theoriginal translator of the Metamorphosis?
iii) What is the frequency of the techniques used by multiple translators?

1.5 Significance of the Study

Any new innovative idea, exploration, principle, finding and theory can be significant for related fields. This study is related to the field of translation. As the study the multiple translations of the cultural terms: A case of Metamorphosis. It is helpful to understand the different types of techniques while translating the cultural terms in order to maintain the original sense of the source text and the gaps due to the selection of such techniques. This study can be benefited to the teachers and students, they can be familiar with the maintenance and gap that exist while teaching/ learning in different text using translation techniques. Similarly, translators and researchers can be benefited in their professional life from this research. And this study can help to those who are directly or indirectly involved in the field of translation.

1.6 Delimitations of the Study

This study had the following limitations:

i)   This study was limited to the novella 'The Metamorphosis'.
ii) This study was limited to the notion of the techniques in translating cultural terms used by ten translators and translator of Metamorphosis.
iii) This study was limited to the fifty-translation text as a tool for data collection.
iv) This study was limited to the fifty cultural terms.
v)   This study was limited to the word level.

1.7 Operational Definition of the Key Terms

Operational definition of key terms refers to the definition of the specific terms that are used in the study. Some operational definition of key terms will be as follows:

Cultural Terms: In this study, cultural terms refer to the terms connected to the particular society or group (Nepali and English), customs, beliefs, and ecology.

Gaps: In this study, gaps refer to some parts of missing in translation between Nepali and English language.

Multiple Translations: For this study, multiple translations refer to the translation done by different translators to the given questionnaire.

Novella: In this study, novella refers to the literary work which is longer than short story and shorter than novel, i.e. the novella 'Metamorphosis'.

Techniques: In this study, techniques refer to different ways of translation from source language to target language, i.e. adding, borrowing, substitution and deletion.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

Literature review provides general concept for research. It provides comprehensive knowledge of related field. This section of this study is divided into four parts. The first part is the review of theoretical literature which emphasizes on describing the theoretical base for the study. The second part deals with the review of empirical literature related to the topic under investigation. The third part includes the implications of the review for the study. The fourth part is conceptual framework which reflects the whole process followed while carrying out research.

2.1 Review of Theoretical Literature

This sub- section of this study deals with different theoretical perspectives related to translation, techniques of translation and cultural perspective in translation.

2.1.1 Translation and Translation studies

Translation is way or technique of changing a piece of source text into target text. According to Faiq (2010, p. 14) "Translation and translating involve the transporting (carrying-over) of languages and their associated cultures to and recuperation by specific target reading constituencies". Similarly, Bell (1991, p. 5) states "Translation is the expression in target language of what has been expressed in the source language preserving the semantic and stylistic equivalence". From this definition it can be said that define translation is not justifiable only from the linguistic perspective but cultural perspective is one. In this regard, there are numerous definitions which incorporate different perspectives namely; linguistic and cultural perspective. Highlighting the

linguistic aspect, McGuire (1980, p. 2) states that translation involves the rendering of a source language (SL) text into the target language (TL). He discusses that the surface meaning of the two will be approximately similar and the structure of the SL will be preserved of closely as possible but not so closely that the TL structure will be seriously deserted.

Thus, from these definitions it shows that translation is a linguistic endeavor, which involves a complex process of understanding the text and transforming the meaning and ideas expressed in a text in one language into another text in a different language. Bassnett (2002, p. 11) writes, "Translation involves the rendering of a source language (SL) text into the large language (TL)". He focuses on the linguistic aspect of translation. Similarly, Munday (2008, p. 5) explains the process of translation between two different written languages simply in terms of "the translator changing an original written text (or ST) in the original verbal language (the source language or SL) into a written text (the Target Text or TT) in a different verbal language (the target language or TL)". It means that this changing process from the source to the target text occurs on many levels, especially when the translator is dealing with remarkably different cultures and different viewpoints. The translation process thus involves much more than lexical and grammatical changes and certainly much more than transmitting information from one language to another. Translation requires adequate knowledge about both the context of situation and the context of culture.

Translation study is an academic interdisciplinary dealing with the systematic study of the theory, description and application of translation. Riccardi (2010, p. 86) says, "The translated text is well anchored in the target culture and, in transposing the original; the translator will be confronted with culture-bound expressions or situations". Here, Riccardi focuses on the cultural aspect of translation i.e. cultural factors need to be taken into an account.

2.1.2 Relation Between Culture and Language

Translation is closely connected with two cultures. Culture involves the beliefs, behavior, objects and other characteristics common to the members of a particular group or society. According to Larson (1998, p. 163), "One of the most difficult problems facing a translator is how to find lexical equivalents for objects and events which are not known in the target culture". Similarly, World Book Encyclopedia (2008, p. 186) states that one of the ways of capturing differences (specifically cultural differences) is to find how translators deal with creating the appropriate equivalence for the original cultural elements. Translation plays an important role in increasing awareness and understanding among diverse cultures and nations. Broadly speaking, culture refers to customs, traditions, and behaviors in a particular society, with influences drawn from history, religion, geographic, and other factors. Social scientists define culture as a way of life of a group of people. Culture includes a society's arts, beliefs, customs, institutions, inventions, languages, and values .Thus, no wonder that if culture includes language, beliefs, and values, it becomes necessary that culture should be examined thoroughly before, during and even after translating a text. Similarly, "Culture has cultural object examples that may also cause difficulties for the translator". (Newmark 1988, p. 94), as is evident in the following:

- Ecology: animal, plants, winds, mountains, etc.

- Material culture: food, clothes, houses, and transport

- Social culture: work and leisure

- Political, religious, and conceptual differences.

Translation is seen nowadays as an important human action and the translator as a mediator between cultures. Language is linked to culture, as a link between thought and behavior. In this regard Duranti (1997, p. 46) says;

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Words carry in them myriad possibilities for connecting us to other humanbeings, other situations, events, acts, beliefs, feelings… The indexicality of language is thus part of the constitution of any act of speaking as an act of participation in a community of language users.

This indicates that language is one of the significant factors that connect the people who share different culture around the world. It is a means of communication. For successful communication between the people who share different culture, there must be proper word section to minimize the gap that may appear. Similarly, Goodenough (1963, as cited in Thanasoulas, 2001) culture "consists of standards for deciding what is, standards for deciding what can be, standards for deciding how one feels about it, standards for deciding what to do about it, and standards for deciding how to go about it". This shows that culture is broad tem that covers not only the human activities but also human feelings and behavior. Likewise, Jing (2000, pp. 328-330), through her study on "The relationship between culture and language", has said that there is an interactive influence between culture and language: the two cannot exist without each other. She throws some light on the inseparability of culture and language. She has also referred to the metaphors of mirror and iceberg. The metaphor of mirror is that language is the mirror of culture in the sense that we can see a culture through its language. Language reflects the culture of the people who speaks it. In the same way, Larson (1998) defines culture as a collection of beliefs, attitudes, values, and rules among a group of people. This reflects that there is close connection between culture and languages that one cannot exist without another.

The particular culture of the society produces the specific language of that society, and the language, itself, reflects the kind of culture. Culture shapes language and language shapes reality. It is sure that without having knowledge and considering the existence and influence of culture, translating may become impossible. Translation is more often dominated by the culture than the

language. While translating any text culture cannot be translated but translation can be at least a means to bridge the gap between the cultures. Translation of Nepali words like *janai, gundruk* does not make any sense unless cultural aspects of these words are taken into a consideration. This suggests that a good translator must not only be a bilingual but also a bicultural by knowledge. So, we can say that culture and language are interrelated. They are like nail and flesh.

2.1.3 Translation Theory

Translation theories concern primarily on the practical aspect of translation. They are methods of translation. Newmark (1988, p. 9) provides narrow and wider sense of defining translation theory. In a narrow sense, it is concerned with ' translation method appropriately used for certain types of text'. However, in a wider sense, it is the body of knowledge that we have about translating, extending from general principles to guidelines, suggestions and hints. In this sense, translation theories deal with the practice and activities that a translator employs while translating a text. On the other hand, free translation is against literal translation and considers pragmatic factors. It focuses on the idiomatic and contextual meaning of a text.

Dolet (1540, as cited in Bassnett, 2002, pp. 58-59) presents the five principles under the translation theory: First he talks about the translator must perfectly understand the sense and material of the original author, although s/he should feel free to clarify obscurities. Then he says that the translator should have a perfect knowledge of both SL and TL. In the third step, he says the translator should avoid word-to-word renderings. Similarly, he talks about the translator should use forms of speech in common use. Finally, he suggests that the translator should choose and order words appropriately to produce the correct tone. It shows that while translating any text the translator should have the sound knowledge in both languages, translator should not be confined with word to word. The translator should think about the culture of the SL text and

TL text, who are the actual reader of his or her creation. So, the translator should consider these things their mind while translating the text.

Translation theory deals with different problems in translation and the ways of overcoming from those problems. It concerns with the practical aspect of the text. The translator has to maintain the original reality of the source text into target text.

2.1.4 Cultural Categories

Culture and language are interrelated to each other. Culture is the way of life especially general custom and beliefs of a particular group of people. Culture is a deep-rooted phenomenon in relation to human civilization. Culture can be material and non-material traits. In this regard, The World Book Encyclopedia (2008) states:

> Cultural traits may be divided into material culture and nonmaterial culture.Material culture consists of all the things that are made by the members of a society such as objects, machines and buildings. But nonmaterial culture refersto a society's behaviors and beliefs such as a handshake, a marriage ceremonyand religious traditions. (p.1187)

This indicates that culture directs the way of human life. Its categories are related to a particular period, class, community or population are called cultural terms. Furthermore, Newmark (1988, pp. 96-101) classifies the cultural terms into five following categories:

(a) Ecology

Ecology refers to physical environment or geographical features such as vegetation, flora and fauna, wind, hills, plain, rivers. The features present in

one region may be absent in another. For example: fog, tiger, air, pine tree are in English culture and *hussu, bāgh, hāwā,* and *sallā* are in Nepali.

(b)Material Culture

It refers to the things that are made by man and famous with in a particular culture. Under this category, following things are included:

(i) Food: food is importance in national identity, these terms undergo the widest

variety of translational strategies. For example: Mo Mo, chapatti, are the Western cultural food and *rotĭ* is the Nepali cultural food.

(ii) Clothes: Translators may substitute generic words for clothes if the reader does not need more detail. However, terms that are more specific describe not only the part of the body the clothing covers, but the material used and the type of climate for which it is suited. For example: Shirt, paint, and *daurāsurwāl* are the culture specific clothes western and Nepalese respectively.

(iii) House and Towns: Cultures may have various words for these that are difficult to translate. If these terms are commonly used, they are often translated generically (i.e., large house, town).

(iv)Transport: The car is the world's main form of transport and has many names in various cultures; it also symbolizes private property. For example: car, bus, train, and plane.

(c) Social Culture

Social cultural terms are associated with culture, tradition which is specific to particular cultural periphery. Although words in this category can often be translated literally, their importance lies in their connotations, which are more difficult to convey. Social culture includes customs, tradition, culture,

education, political activities, and historical facts. For example: marriage, baptism, strike, father, and mother.

(d) Religious culture

The religious cultural category includes mythology, religious belief, name of God and Goddess, religious activities and places. For example: Hindu, Muslim, Christian, Ram, Krishna, Jesus.

(e) Conceptual Terms

Conceptual terms are abstract in nature whose concept can be given only by definitions. Such terms are emotions, feelings, thoughts, wishes, etc. For example: pain, love, happy.

From the above discussion, it can be said that every culture is unique because of its own norms, values, rituals, language and etiquette. These are the five different cultural categories, which provide the general picture of the culture.

2.1.5 Gaps in Translation

Translation, the act or process of rendering what is expressed in one language or set of symbols by means of another language or set of symbols. It has for centuries been taken for granted that translation takes place between languages. It is not only a bilingual process but also a bicultural process. One of the accepted principles of translation is that t should be faithful to the original. When there is no correspondence between SL and TL items, gaps occur in translation. Gaps are also called blank space, lacunas, slippages, absence and avoid. We all know that each nationality has its own culture. It's the unique symbol of their mind. A society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members, and do so in any role that they accept for any one of themselves. In a word, culture refers to the entire way of life of a society.

Gaps are natural and inevitable in all translation because of the difference between two languages, cultures and context. Due to the differences of languages, cultures, and periphery exact translation is impossible. Crystal (1998, p. 346) states "exact equivalence is of course impossible: no translator could provide a translation what was a perfect parallel to the source text, there is always some loss of information". This depicts that we cannot expect the perfection in translation while translating, gap appears automatically between SL and TL. So, the translation job is challenging to maintain equivalence.

2.1.5.1 Linguistic Gap

Linguistic is the systematic study of language. According to Chomsky (1968, as cited in Gass & Selinker, 2008, p. 2), "When we study human language, we are approaching what some might call the human essence, the distinctive qualities of mind that are so far as we know, unique to human. Those things are studied under the linguistics, so it is called science". It shows that every language is unique in the world and each has its own pattern. So, to translate the any text is difficult. While translating any text from one language to another in that time some of the sound, vocabulary, structure become lost. Translator must have sound knowledge over two languages. Two different languages have different grammar, vocabulary, phonetic system, structure and so on. In fact, no two languages are identical. Therefore, gaps that occur due to differences between two languages are called linguistics gaps. Linguistic gaps occur in different levels. They are presented as follows:

(i) Graphological Level

It cannot be found same identical graphological pattern of two languages in the world. Whatever found graphemes in one language in one language may not be found in another language. For example:

TL: A to Z (English)

TL: ABC (English)

These two graphemes cannot translate into Nepali in exact. So, We can do that as: '*Ka* to *gya*'.

(ii) Phonological Level

Phonological level of language studies about the sound system of language. In this regard Ladefoged (2006) says that phonology is the description of the systems and patterns of sounds that occur in a language. In addition, phonology refers to the study of sound system. The phonemes available in one language may not be found in another language. That's why while translating from one language into another there is absence or gap of phonemes. For example:

The word 'Ghām'

[gham] in Nepali

/ga: m/ in English

(iii) Lexical or word Level

Linguistic gaps at lexical level refer to the gaps in word level in two languages. For example: Nepali onomatopoeic word '*thachakka*' cannot be found in another language. So, such words make the lexical gap in translation.

(iv) Structural Level

Linguistic gap in structural level refers to the differences between two languages. Structural format of one language vary from another. For example: Nepali language has three voice systems but English language has two voice systems.

2.1.5.2 Cultural Gap

Culture is the representative thing of the people or society. Culture includes food, habits, dress, festivals, and rituals. The ease or difficulty of translation depends on the degree of closeness of the culture. It is said that one does not translate the languages but cultures (House, 2002, P. 92). The cultural aspects are importance part that cannot be avoided in translation studies. Every Translator must be facing this part; therefore, it attracts the attention of many scholars in a way to deal with cultural gap. Sandrini (2006, p. 110) states:

the translation of cultural word in the context of globalization describes a social trend that intensifies relations between societies and nations, a process by which decisions, events and activities from one part of the world have strong influences on other distant parts of the world.

Translation of the cultural terms is very complex and almost impossible because of the cultural gaps. In this regard, Wu (2008, as cited in Awasthi, B hattarai & Khaniya. (2014, p. 109) presents the following example:

When a child grown up in the American cultural world learns the words 'dog', he will normally learn the cultural meaning of the word; the dog is 'man's best friend' while a child brought up in the Chinese cultural world will be taught that the dog is a dirty and dangerous animal. So is the case with the image of a cow in the East and West.

Similarly, Translation and culture are obvious for language and culture are closely interlacing. People around the world can express different aspects of their culture by using language. Therefore, language can influence the way of our thinking (Snell-Hornby, 1998, p. 35). It shows that language and culture are

interrelated to each other cultures make the process of translating difficult to cope with. Among the problematic factors involved in translation, such as form, meaning, style, proverbs, idioms, translators many times find themselves coping with cultural concepts, which make their work even harder. While translating language it is very difficult to translate the cultural words one to another. That's why it arouses the cultural gaps.

The cultural distances between the source text (ST) audience and the target text (TT) audience can produce dissimilarity between the effects of the ST and those of the TT.

As a translator, one should consider that to what extent the culture is in the text and to what extent the language is in culture. Culture-specific items, specific values, aesthetic, and expressive features, are more difficult to translate than other kinds of texts. The more a translator is aware of the complexities of the differences between cultures, the better he or she will translate. Therefore, language and culture are closely related to an inseparable from each other. Cultural elements are a background of knowledge which is generally relevant for adequate communication within a society. Culture determines how people speak, write, and perceive each other. Consequently, cultural elements must be present implicitly in texts, but as a background feature, they are implicit. This becomes crucial in translation, when a translator from a different culture may not be able to adequately interpret the implicit cultural traces, or even misinterprets them.

Every society has its own set of habits, value judgments and classification systems, which sometimes are quite different and sometimes overlap. Since the language and culture are associated to each other, culture comes with language. As we find language variation among the different languages around the world, in the same way we can find cultural differences as well. So, the gap in translation is inevitable because no two cultures are identical. While translating the text from one language to another, culture comes with language and it

becomes significant to maintain the equivalence. So, the translator should have the sound knowledge of languages and cultural terms in order to give original flavor in translation.

2.1.5.3 Extra Linguistic Gap

Translation is one of complicated task because if it is bound in only one aspect it may not be justifiable. Many extra linguistic factors play the vital role in translation. The message of the language is carried out based on the intention of the speaker or writer, his knowledge, ideas, experiences, interest and situation. When there are problems of correspondence between context, ideas, expectations, interest, intentions of Source Language Reader (SLR) and Target Language Reader (TLR) that creates extra linguistic gap in translation. For example:

SL (Nepali): *jaba riTa lāĭseTosārĭmādekhe ma dukhivaya.*

TL (English): I became sad when I saw Rita wearing white sari.

From this example in the context of Nepali culture, wearing white sari is the symbol of widow but not in English context. Therefore, it creates extra linguistic gap in translation.

2.1.6 Strategies of Translation

Translation is a kind of activity that inevitably involves at least two languages and two cultural traditions. Translation is such a discipline that has a great effect on everyday life of human civilization. Hatim and Munday (2005, p. 3). In the process of any text from one to another, we employ various strategies/techniques. Various scholars have suggested different kinds of techniques while translating the text. Newmark (1987, p. 130) presents different techniques or procedures of translation. Such as Transference/Borrowing, Cultural equivalent, Neutralization, Literal translation,

Label, Naturalization, Componential analysis, Deletion, Couplet, Accepted standard translation, Paraphrasing and Classifier. Translating the text is challenging task because to maintain the gap between two languages. The following techniques are most adopted techniques while translating the text.

(i) Literal Translation

Literal Translation is one of best ways to bridge the structural gaps in which source language grammatical structure is changed into equivalent target language structure. In other words, it is called word-to-word translation because in this translation the SL grammatical construction are converted to their nearest TL equivalents. In accordance with Richards, Platt & Platt (1995, p. 299), a translation which approximates to a word for word representation of the original is known as literal translation. In this sense, it is the easiest and simplest form of translation and it occurs whenever word-by-word replacement is possible without breaking rules in the target language. It is close and faithful translation. It is most widely used technique in translation. For example:

SL (Nepali)   TL (English)

mandir   temple

(ii) Borrowing/Transference

Borrowing is one of the process or technique of compensating gaps in translation. If there is no equivalent concept of SL in the target language, the same word from the source language is used in the translated text. Generally, name of the people, places, newspapers, institutions, invention are transferred using this technique. For example:

Nepali (SL): gundruk mitho thiyo.

English (Target Text (TT): *gundruk* was tasty.

(iii) Substitution

It is the procedure of translation but it is less important technique of translation. SL items are substituted by equivalent TL to overcome the translation gap. When the concepts that are overlap to each other having similar meaning this technique is used. For example:

SL (English)   TL (Nepali)

Cap   *topĭ*

Shirt   daurā, kamij

Heaven   *swarga*

(iv) Definition / Paraphrasing

Definition or Paraphrasing means introducing the unknown to known and unshared to shared. Newmark (1987, p. 90) states that paraphrasing is an amplification or explanation of the meaning of the segment of the text. In this technique, SL words are replaced by defining or paraphrasing. For example:

SL (Nepali)   TL (English)

janai   a sacred thread put by Hindu male.

prasād   edible things which are taken as a gracious gift of the God.

(v) Transliteration

Transliteration is one of the techniques to maintain the gaps while translating. In this translation the translator translates the text according to the pronunciation and orthography of the source language. It best suits on word level. The translator applies this process when there is no possibility of translation. For example:

SL (Nepali)	TL (English)
janai	Janai
coat	kot
bread	bred

(vi) Sense Translation

This technique is used when the exact SL equivalent term is not available in TL. In this technique, not the words but the meaning is translated. For example;

SL (Nepali)	TL (English)
nāg r nāgini	male and female snakes
Tamākhu	smoking

(vii) Addition

Addition is a translation technique in which some words or meanings are added in the TL text or SL expressions are structurally expanded. For example:

SL (Nepali)	TL (English)
dhartĭ	mother land

(viii) Deletion

It is one of the techniques of translation. In this technique SL word or expression is omitted in the TL text. A translator decides to delete some item not for faithfulness of translation but to make communication efficient. For example:

SL (Nepali)	TL (English)
pākhokheṭ	….field

(ix) Blending

This technique is used to neutralize the translation in target language. In blending, we find the fusion of two words. It refers to those words which are coined through borrowing one constituent from the SL and reproducing or translating the other constituent of the construction.

SL (Nepali)   TL (English)

Surya udāunu   sun rises

2.1.7 Multiple Translations

Multiple translations is a number of renderings of the same source language text into a single target language in order to fulfill a particular purpose as providing for fresh and up to date knowledge to its readers. By its name, the multiple versions of the source language text into a single target language by different translators. It is also a technique of translation evaluation in the sense that the readers or the evaluators distinguish it from good or bad in comparison to its original version. In spite of diversity of expression, each translated version should be equally resourceful, good and exact copy of the original. Multiple translations show that a wide translation is now regarded as growth in the original text or complementary to the original text. The main purpose of multiple translations is to make translation relevant and provide up to date fresh knowledge of an urgent need to its readers. It also provides insights and various possibilities of translation techniques in the field of translation theory. Though there is the diversity of expression of the original, it contains common core things against which, each version can be compared.

2.1.8. Challenges of Translation of Cultural word

Translation of cultural word is challenging task because it includes social norms, moral, customs and values that can be seen in another. According to

Taylor (1958, p. 1) " culture is the complex whole, which includes knowledge, belief, art, morals, law, customs, and any other capabilities or habits acquired by man as a member of society." It is the set of general meanings that people use to explain their origins, and to predict their future. Culture plays an essential role in determining the appropriateness of linguistic units. In this regard, Kussmaul (1995, p. 65) states that cultural variables affect the degree of understanding between two language communities. As a result, language is an integral part of culture because the vocabulary of a language derives its meaning from its culture. So, it is said that language and culture have close relation. Even Translators face many problems in translating cultural words because of the different cultural context. The original text is written in one context and translated in to another context, so, the translator faces many cultural hindrances.

The translator has not only the problem of linguistic obstacles but also the problem of cultural barriers. Language group has its own culture specific features. In this sense Goodenough (1964, p. 36) explains culture determines how people speak and write and perceive each other. Consequently, cultural elements, therefore, must be present implicitly intexts, but as a background feature they are implicit. This becomes crucial in translation, when a translator from a different culture may not be able to adequate interpret the implicit cultural traces, or even misinterprets them. Culture is the prime factor that should be considered otherwise there might the loss of meaning. For example in Nepalese culture, *gundruk* is the cultural word that cannot be translated into English culture exactly. Therefore, the translators face the challenges of linguistics, cultural and extra linguistics.

2.1.9 Importance and Scope of Translation in the Context of Nepal

As translation has been used in transferring knowledge, truth, ideas and values from one culture to another, the importance of translation has been increased in this 21st century. Though translation was used for transferring religious

thoughts and beliefs in the past, it has a wider scope in different fields for different purpose as literary, scientific, academic, information and technology and so on. Translation exchanges language, which functions as a mediator if we do not know the language of the original. Therefore, all most all the linguistic fields in the world are surviving with translation. Nepal, a least developed country, cannot remain untouched with translation.

Translation has a great importance in the academic field. Translation theory derives from comparative linguistics, and within linguistics, it is mainly an aspect of semantics i.e. meaning is crucial in translation. In error analysis, the knowledge of source language and target language gives the clues for finding out the nature and source of errors that functions as an effective means to treat the learning activities of the learners.

Nepal, a multilingual and a country of cultural diversity, can get fully benefit out of translation in the academic field. The democratic government has declared to include the curriculum of mother tongue and multilingual education to increase the participation of linguistic minorities group of pupil in the primary level. Though translation is an old and less used teaching technique, it will be one of the effective means to teach and convey the meaning through lingua franca to the diversified linguistic background children. After the democracy, the republican government has considered the demand of marginalized group of people who are looking for their social, cultural, religious and academic identity. As a result, development of language scripts and different literary creations (books, novels, stories, articles) are being published in different mother tongues. These creations have to be incorporated in curriculum for the promotion and preservation of religious and cultural heritage of nation, which is only possible through translation. It is worthwhile here to quote Rai (2009. p. 280)

Different universities and institutions have documented the two highly
endangered Rai Kirnti languages: viz. Puma and Chintang with audio-
video recordings of songs, myths, stories, rituals etc; and they were
transcribe and translated into Nepali and English for the preservation
and promotion of them.

Thus, what we can say here is, the greatest contribution of translation is to impart the knowledge of the world literature and it can be used as an effective means to document the endangered languages of the nation for the preservation and promotion of them, which can be made possible only after their application in the academic field.

2.1.10 An Overview of the Novella 'The Metamorphosis'

'The Metamorphosis' is a novella by Franz Kafka, first published in 1915. The Metamorphosis translated into Nepali language by Ramchandra K.c. The Nepali name of this novella is *'Rupantarn'*. It has been cited as one of the seminal works of fiction of the 20th century and is studied in colleges and universities across the Western world. The story begins with a travelling salesman, GregorSamsa, waking to fin himself transformed (metamorphosed) into a large, monstrous insect like creature. The characters of the Metamorphosis are: GregorSamsa, he is prominent character of this novella. He is a vender. One day he transformed into the monstrous like insect. Similarly, Grete is the sister of the Gregor. When her brother transformed into insect she looks after him. She plays violin and fond of music. Gregor father is very lazy and tough in his behavior. He is bankrupt. So, he compelled to join his business. His mother is physically and mentally ill. Charwoman is house maid of the Gregor. She calls him as an insect. This novella is deals with the transformed of the Gregor.

The story of this novella is confined with a small room. This story deals with the transformation of the human being to the insect. This story based on writer's imagination about what happens when the people change into another creature. One day the Gregor, main character, finds himself as an insect. When he woke up, he found his body amazingly different and covered with the hard cell. He has many legs, which are very thin. He wants to go out from the room but his legs do not work properly. Then he feels unhappy. At that time his parents calls him to go to the company but his parents do not know about the pitiable situation about him. They ask him to open the door but he is unable to open the door at first attempt but finally he opens the door. When they see him as an insect, they get surprised. He is the breadwinner of this family. When he changes into insect, they suffer from money. His sister wants to join the music school; her brother had told her to send music school but their dream broken down due to the transformation of the Gregor. They want to buy new house but all things go into vain. This story is about the different dream and scarcity of wealth of the poor people.

2.2 Review of the Related Empirical Literature

Many research works have been carried out in the field of translation worldwide. The scope of translating text into different languages has been increasing day by day due to the globalization. To complete my study I have generated my ideas from the works of different people. Various research works have been carried out in the Department of English Education regarding the translation of English into Nepali and vice-versa. Some of them are reviewed as below:

Bhandari (2007) carried out a research work on " A Study of Techniques and Gaps in Translation of Cultural Terms: A Case of the Novel Bassain." The objectives were to identify the Nepali cultural terms used in the novel and to find out the techniques used in translation and to point out the gaps. Survey

was the research design adopted for his study. The data were collected from the secondary source. Two hundred Nepali cultural terms from the novel Bassain were selected using purposive non- random sampling procedure. Observation was used as a tool for data collection. The selected terms were put in different cultural categories and the techniques used to translate those cultural terms were identified. The finding of his study was literal translation was mostly used techniques i.e. 23.73% and definition is the least one i.e. 1.31%.

Chaudhary (2011) carried out a research on "Techniques in Translation of Cultural Terms: A Case of the Novel 'Mother'." The objectives were to find out the techniques and their frequency employed in translating English cultural words into Nepali version of the novel Mother. He conducted the research following the survey research design. The data were collected from the secondary source. Total 150 items were selected using purposive non- random sampling procedure. Observation tool was used. He has identified one hundred and fifty cultural words and grouped them under five different headings. The collected data were analyzed under three main headings. They were classification of the cultural terms into five categories, techniques in translation of cultural terms, technique-wise and category-wise comparison of statistical tools. The finding was literal translation had the highest frequency i.e. 23.33% and blending had the lowest i.e.1.33% to translate the cultural terms.

Bhattarai (2012) did a research on " The Techniques and Gaps in Translation of Cultural Terms: A Case of Muna-Madan." The objectives were to identify the Nepali cultural items used in Muna-Madan and their equivalence in English and to find out the techniques employed in translation of Nepali cultural terms into translation. She adopted survey design to fulfill her objectives. The data were collected from secondary sources only. Total 100 cultural terms were selected by purposive non random sampling procedure. She used observation as the tool for data collection. And the finding was that nine techniques were

used while translating the cultural terms. Among them literary translation was mostly used i.e. 30% and deletion had the lowest frequency i.e. 1%.

Shah (2013) carried out a research on the topic "Techniques used in the translating of cultural terms: a case of the novel 'Daisy Miller.' The objectives of the research were to identify and categories the cultural term, to find out the techniques and to point out the gaps. To fulfill these objectives he collected ninety one cultural terms using non random judgmental sampling procedure. From this study he found the following categories such as ecological, material culture, organization, activities, customs and gestures and habits in translation. Out of ninety one cultural terms thirty terms are related to social cultural, twenty six from material cultural, seventeen from ecological and seven are related to gesture and habits. Among eight different techniques substitution was found most widely used techniques and wider gaps were found when the translator borrowed the SL cultural terms related to ecological and gesture and habits.

Mainali (2016) carried out a research on "Techniques Used in Translation and Cultural Gaps Found in Meaning: A Case of Novel Muglan". The objectives of the study were to find out the frequency of the different techniques of translation of the cultural terms and to find out the gaps in translation of those terms. He adopted the survey research design. He collected the data from the secondary sources only. He used purposive non-random sampling strategy to fulfill the objectives. The tool for data collection was observation checklist. He collected 150 cultural terms and put them into five different category viz. ecology, material culture, social culture, religious culture and conceptual terms. He found that eleven different techniques were employed. Among them, borrowing (32%) had the highest frequency and blending (1.33&) had the lowest frequency of the total frequency.

Thakur (2016) did a research on "Techniques Used and Gaps Found in Translation of Cultural Terms: A Case of the Novel By the River Piedra I Sat

Down and Wept." The prime objectives of his research were to find out the techniques employed in translating cultural terms in Nepali version of the novel and point out the gaps in translation process. He adopted survey research design. He collected the data from the secondary sources only.He selected 112 cultural terms as a sample from the original version of the novel using purposive non-random sampling procedure. Observation checklist was the tool for data collection. The findings of the study showed that out of 112 cultural terms, 43 (38.39%) were related to social culture, 33 (29.46%) were organization, customs and activities, 16 (14.29%) were related to ecology, 11 (9.82%) were related to material culture and 9 (8.04%) were related to conceptual terms. Similarly, eight different techniques were employed to translate them and the literal translation had the highest frequency i.e.41.07 of the total.

Pariyar (2016) carried out a research entitled "Techniques and Gaps in Translation of Cultural Terms: A Case of Alchemist." The main objectives of the research were to find out the techniques employed in the translation of English cultural terms into Nepali version and point out the gaps in translation process. He adopted survey research design. He collected the data from the secondary sources only. Two hundred cultural terms were selected by using purposive non-random sampling strategy. Observation was the main tool for data collection. The finding was that the literal translation was the mostly used technique and mistranslation was he least used technique among the different techniques of translation. He found that literal translation had the highest frequency i.e. 29.5 % and mistranslation had the lowest frequency i.e. 1.5 % of the total.

Iazdarevic, Fijuljanin. &Rastic. (2016) conducted study on " Investigating Lexical Gaps In Translation Of Islamic Terms In The Holy QUR'AN." This paper dealt with the role translation plays in enhancing intercultural interaction focusing on six translations of religious terms in the Holy Qur'an. This paper

investigated how Arabic- to –English/Bosnian translators encounterand overcome lexical gaps. It was based on the hypothesis that lexical gaps in religious translation seem to be rather problematic to get around. Translation data for analysis were taken from six published renditions of the Glorious Qur'an where ayahs involving lexical gaps had been discussed along with alternative translations for the inadequately translated ayahs. The assessment of the translations of Qur'anic ayahs under study had yielded that lexical gaps were too thorny in religious translation to overcome unless appropriate translation techniques were utilized to process them with the help of Islamic English. This study aimed to investigate the role of Islamic English in solving the difficulties in translating the noble Quran.

The review of empirical literature indicates that some studies have been carried out in national and international level on cultural terms of different literary genres. However, nobody has carried out study on techniques and gaps in translation: in case of novella Metamorphosis.

2.3 Implications of the Review for the Study

A comprehensive study and review of the existing literature under our research area is prerequisite to validate and justify our research. A new study cannot be conducted without having information about the area under being researched. So, literature review of both types; theoretical and empirical play a significant role in every stage of our research.

The review of related theoretical literature provided an insight into the nature of knowledge concerned with our research area. Moreover, it helped me to know various aspects of the area in general and of our research topic in particular. It helped me to comprehend the nature of various variables and their relationships. The works of Newmark (1988), Bell (1991), McGuire (1980) have helped me to develop theoretical knowledge. Similarly, the review of empirical literature in this study served the purposes such as locating the

research gap, deciding on the methodology and analysis and interpretation procedures. The study of Bhandari (2007), Chaudhary (2011) and Bhattarai (2012), Pariyar (2016), Mainali (2016) and Thakur (2016) helped me to select appropriate objectives, methodology and tool for data collection.

2.4 Conceptual Framework

The conceptual framework of the study on "The Techniques and Gaps in Translation of Cultural Terms: A Case of the Novella 'The Metamorphosis' was based on the following framework:

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                    ┌─────────────────┐
                    │   Translation   │
                    └─────────────────┘
                             │
                             ▼
                    ┌─────────────────┐
                    │  MetaMorphosis  │
                    └─────────────────┘
                             │
                             ▼
                    ┌─────────────────┐
                    │    Cultural     │
                    │   Categories    │
                    └─────────────────┘
                             │
                             ▼
                    ┌─────────────────────────┐
                    │  • Ecology              │
┌──────────────┐    │  • Material Culture     │    ┌──────────────┐
│  Multiple    │◄───│  • Social Culture       │───►│  Original    │
│ Translations │    │  • Religious Culture    │    │ Translation  │
└──────────────┘    │  • Conceptual Terms     │    └──────────────┘
       │            └─────────────────────────┘            │
       │                      │                             │
       │            ┌──────────────────┐                   │
       └───────────►│    Techniques    │◄──────────────────┘
                    └──────────────────┘
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Deletion   Transliteration   Sense Translation   Addition   Substitution   Borrowing   Defining   Literal translation
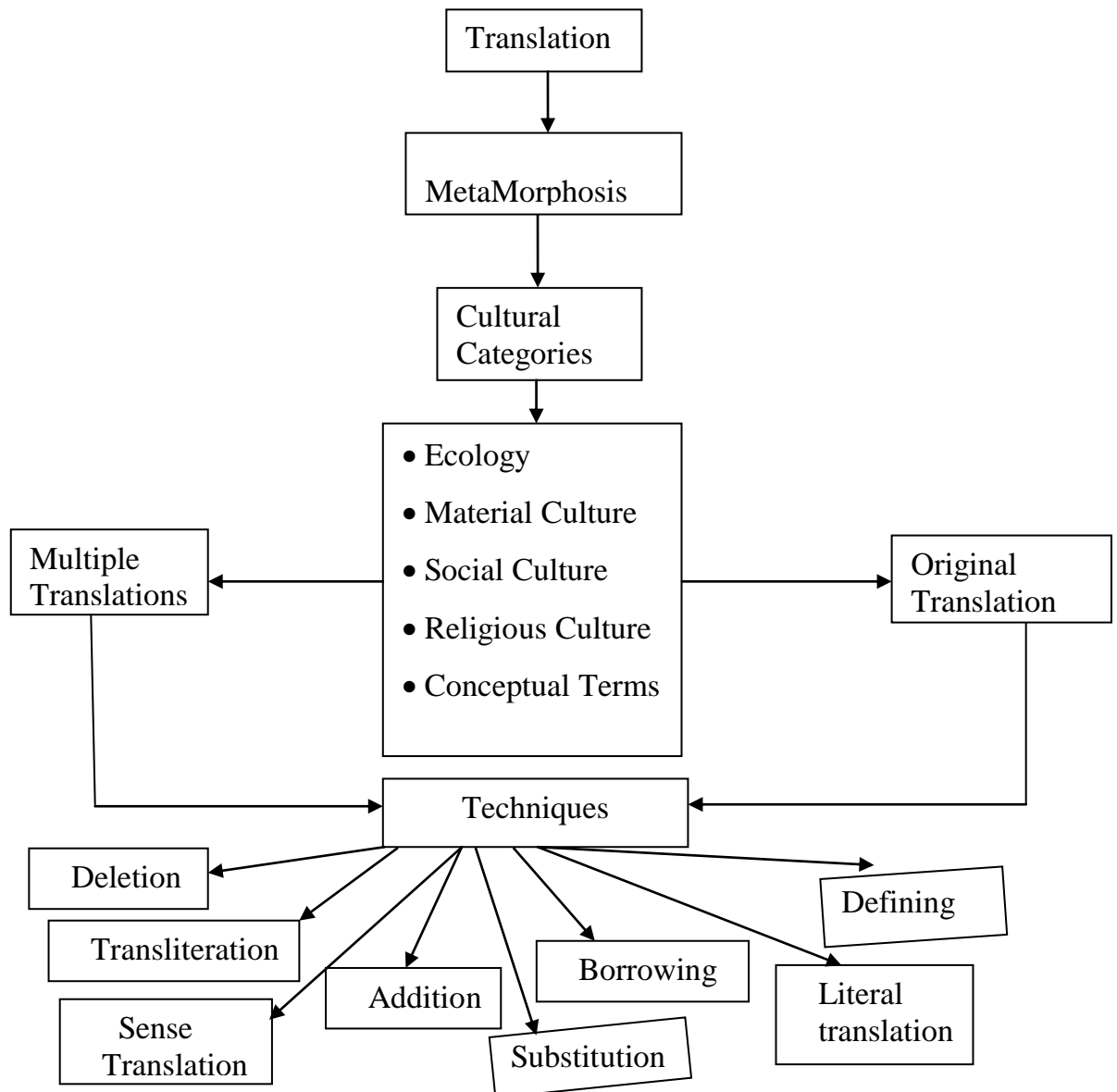
CHAPTER THREE

METHODS AND PROCEDURES OF STUDY

This section of the study consists of design of the study, population, sample and sampling strategy, research tool, sources of data, data collection procedures, data analysis procedures and ethical considerations. In order to achieve the determined set of objectives following methodology had been adopted.

3.1 Design and Method of the Study

I adopted survey research design to carry out this research work. It is one of the most commonly used methods to investigate in educational research. It is a superficial study of an issue or phenomena. Survey research is carried out either by a group of researchers or by an individual. In this regard, Creswell (2012, p. 376) writes, "Survey research designs are procedures in quantitative research population of the people to describe the attitudes, opinions, behaviors, or characteristics of the populations". Similarly, Nunan (1992) says:

> The main purpose of a survey is to obtain a snapshot of conditions, attitudes and events at a single point of time. Surveys are most commonly used descriptive method in educational research, which are from large-scale investigations to small-scale attitudes. (p. 140)

Furthermore, regarding the procedure of survey research design, Nunan (1992, p.141) suggests the following eight steps to carry out survey research.Tthe first procedure of survey research is to define objectives. Objective is the main guideline of the research. After that, the researcher finds out the target population. Then, researcher consults the different theories. In the fourth stage the researcher determine the sample .Similarly, Identify survey instrument, design survey procedure, identify analytical procedure and finally, the

researcher determine reporting procedure. Research is a systematic activity; therefore, it should be conducted following some systematic steps. Similarly, Creswell (2012, pp. 403-404) provides the following steps of carrying out survey research:

At the first step, the researchers should decide whether a survey is the best design to use. Secondly, they have to identify the research questions or hypotheses to be investigated in the survey. In the third step, the population, the sampling frame, and the sample need to be identified. This is followed by the determination of the survey design and data collection procedures in the fourth step. The fifth step consists of the task of developing or locating an instrument for data collection. I the sixth step, the instrument should be administered followed by the analysis of the data in the sixth step address the research questions or hypotheses. Finally, the report is written encapsulating all the procedures and findings of the study.

This study intended to find out the different cultural words from the both version of Metamorphosis. While gathering the data from both primary and secondary sources survey was the most applicable than other research design. Observation and questionnaire was the main data collection tool in this study. So, survey research design was the most appropriate to fulfill the set of objectives.

3.2 Population, Sample and Sampling Strategy

The population of this study consisted of M.Ed students who studied translation in their academic course and cultural terms of both versions (English and Nepali) of Novella 'Metamorphosis'. Among them ten students and fifty cultural words were selected as a sample for the study. I adopted purposive non-random sampling strategy for collecting the required data to fulfill the objectives of this study.

3.3 Research Tools

To collect the required data, I read and identified the cultural terms that found in the Novella 'Metamorphosis' in relation to the context. In my study observation and translation text were the data collection tools.

3.4 Sources of Data

This study was based on both primary and secondary sources of data. Primary data were collected from ten multiple translators with the help of translation text. Similarly, secondary source of data for this study were collected from both English and Nepali version of Novella 'Metamorphosis.' Likewise, secondary information also derived from both printed and electronic materials, which were different books, journal, article and magazine. For examples books of catford (1965), Newmark (1981, 1987 &1988), House (2002) Bhattarai (2010) Awasthi, Bhattarai & Khaniya, (2014) were consulted for the study. Moreover, the thesis that were conculted for the study were Bhandari (2007), Chaudhary (2011), Bhattarai (2012), Shah (2013), Mainali (2016), Thakur (2016) and Pariyar (2016). Similarly, journal and article of Iazdarevic, Fijuljanin & Rastic, (2016) and Jing (2000) were studied for the study.

3.5 Data Collection Procedures

To collect required data at first I selected a translation tasks from novella Metamorphosis. Then I selected the sample for the study. Then I categorized the cultural terms with its types. I visited the participants and established the good rapport with them. I clearly sated the purpose of my study and convinced them to be the part of my study. However, I did not inform the participants about the cultural categories of given terms. Then I distributed the translation text and requested to translate the text withwin one week. After one week, I revisited the participants to collect the translation tasks. After that, I collected the translated version from the participants. I studied the translated text many

times and identified the techniques employed by the multiple translators. Similarly, I identified the translation techniques employed by the original translator to translate the cultural terms. Then, I compared the techniques used by multiple translators with the translator of Metamorphosis while maintaining the cultural equivalence between SL and TL.

3.6 Data Analysis and Interpretation Procedures

After the collection of raw data, I analyzed and interpreted them quantitatively and descriptively. The collected data were examined and interpreted based on the five cultural categories viz. ecology, religious, social culture, material culture and conceptual term using descriptive and simple statistical tool. The translated words were presented in tables based on the types of cultural categories. The TL terms were wriiten by following Turner (1931) as in appendix I.The techniques used by multiple translators and translator of Metamorphosis were compared and discussed descriptively. Similarly, the percentage and frequency of translation techniques were presented in table.

3.7 Ethical Considerations

Ethical issues are serious concerns for all quantitative and qualitative researchers mostly because of the relationships that developed during the collection of required information depend upon the ethical issues that the researcher addresses. Unique ethical considerations are significant in designing a quantitative study because the success of such research is based on the development of special kinds of relationships between researchers and informants. The authors whose works were consulted during the study were acknowledged. The data were reported honestly and carefully. There was due respect to the writer and the translator of the novella Metamorphosis respect for intellectual property. Similarly, the information obtained from multiple translators was kept confidential and only used for research purpose. The

names of the participants were not mentioned in this study. The participants were requested to fill the consent form before collecting the data.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF DATA

This chapter deals with the data obtained from original and translated version i.e. English and Nepali version of the novella Metamorphosis. Based on the collected data from the primary and secondary sources, data were analyzed and interpreted in the following sub-headings.

4.1 Analysis of Data and Interpretation of Result

This chapter consists of analysis and interpretation of the collected data from the study. The data were analyzed and interpreted by comparing the translated text of multiple translators with the original version of the translated text. The collected data were examined and interpreted based on the five cultural categories viz. ecology, religious, social culture, material culture and conceptual term using descriptive and simple statistical tool. The translated words were presented in tables based on the types of cultural categories. The TL terms were wriiten by following Turner (1931) as in appendix I.The techniques used by multiple translators and translator of Metamorphosis were compared and discussed descriptively. Then, results of this research study were presented on the basis of equivalent cultural terms between SL and TL along with the techniques of translation.

4.1.1 Techniques Used in Translation of Ecological Terms

Ecology refers to the geographical or physical features such as plants, animals, hills, seasons, lakes, rain, river, wind, forest, etc. Ecology shows the relation between plants and other living creatures. Ten ecological terms (See Appendix II) were selected for this study. They were compared between multiple translators and original translator of Metamorphosis and presented in table (See Appendix II).

AS Appendix II shows that the SL term 'vermin' was translated into *kirā* by T1, T2, T3, T4, T7, T8. The same term was translated as *varmin* by the T5. Similarly, T6 translated the same term into *raktpipasu* and T9 translted into *jaṅgalĭ janāwar*. T10 changed into *musājasto jantu*. The original translator rendered the same term was translated into *kirā*. Here, T1, T2, T3, T4, T7, T8 adopted the literal translation technique and T5 used borrowed technique. T5 just borrowed the term from SL and kept into TL. Similarly, T6 and T10 used the mistranslation technique. Whatever they translated these terms could not give the meaning in the TL context. The original translator adopted the literal translation technique to maintain the gap and equivalence between SL and TL text. In this way it can be said that while translating any term from SL to TL the translators used the same term according their knowledge and context. Here, while comparing the multiple translators and original translator, T1, T2, T3, T4, T7, T8 translated the similarly with origina translator and other translators translated differently. So, most of the translators translated according to original translator. This result shows that most of the translators used the literal translation technique.

Similarly, multiple translators translated the SL term 'dull-weather' into different forms. T1, T5, T7, T8 and T10 translated into *narāmro mausam*. T2 and T9 translated into *kharāb mausam* and T4 translated into *pratikul mausam*. In this translation T1,T2, T5, T7, T8, T9 and T10 used the literal translation technique because dull weather gives the same meaning (dictionary meaning) whatever they translated. T3 deleted the term 'dull' and only translated the term 'weather'. Therefore, T3 adopted the deletion technique. T6 translated into *dikkalāgdo mausam* using sense translation technique. The original translator deleted the SL term 'dull weather' while translating from SL to TL. So, he used the deletion technique. He used this technique to make worthful paragraph. Here, the same term was translated by multiple translators using different techniques to maintain the gap and equivalence in their translation.

Likewise, The SL term ' drop of rain' was translated into *pānĭko thopā* employing the literal translation technique by all the translators. The original translator also used the literal translation technique. Multiple translators and original translator adopted the same technique while translating the term 'drop of rain'.

Here, the SL term 'cold shudder' was translated into *cisoko kampan* by T3, T6 and T7 using literal translation technique. Similarly, T1 translated the SL term into *cisoko kāukuti* using literal translation technique. The same SL term rendered into *cisoko tharthar* by T4 and T5 employing literal translation technique. Similarly, T2, T8 deleted the term 'shudder' and T9 deleted the term 'cold shudder'. So, they used the deletion technique. Likewise, T10 translated into *cisoko samsyā* using literal translation technique. The original translator translated the SL term into *cisoko kāukuti* adopting literal translation technique to maintain the equivalence in translation. Here, out of ten translators seven translators and original translator used literal translation technique. So, most of the translators used the literal translation technique.

Similarly, the SL term 'fog' was translated into *kuhiro* by T1, T3, T5, T7, T8, T9 and T10 using the substitution technique. Similarly, T2 translated the SL term 'fog' was translated into *hussu* . T2 used the literal translation technique because the dictionary meaning of fog is *hussu*. As the same way, T4 translated into *tusāro* using sense transalation technique.

The SL term 'air' was translated into *hāwā* by T2, T3, T4, T6, T7, T8, T9, T10 and same term translated into *batās* and *tuphān* respectively by T1 & T5. The translators T2, T3, T4, T6, T7, T8, T9, T10 adopted the literal translation technique and T1 & T5 used the substitution technique. The same term translated into *hāwā* by the original translator. He also used the literal translation technique. This report shows that majority of the translators used the literal translation technique.

Similarly, the SL term 'animal' translated into *janāwar* by T1, T2, T3, T4, T5, T6, T7, T8 and T10 but T9 translated into *paṣu*. The term 'animal' translated into *janāwar* is referred to the literal translation technique. So, T1, T2, T3, T4, T5, T6, T7, T8, T10 adopted the literal translation technique and T9 used the substitution technique. The original translator translated into 'janāwar'. So, he also adopted the literal translation technique. This reflects that majority of the translators used the literal translation technique.

The SL term 'insect' was translated into *kiro phatyāǹgro* by the T1 and T10 translated into *dānab jasto pasu*. Similarly, out of ten multiple translators eight translators translated into *kirā*. The T1 used the elaboration technique because the term 'insect' refers to the *kirā* but T1 elaborated to it. Similarly, T10 adopted the mistranslation technique and other eight translators adopted the literal translation technique. The original translator also used the literal translation techniques because the original translator translated the same term into *kirā*.

The SL term 'chilly-weather' was translated into different forms by multiple translators. T1 and T5 translated into *kharāb mausam* and T2 deleted the term 'chilly' and only translated the term 'weather'. T3, T7 and T10 translated into *narāmro mausam*. T4 translated into *pratikul mausam.* Similarly, T6, T8, T9 translated the same term into *ciso mausam.* Here, T1, T3, T5, T6, T7, T8, T9, T10 used the sense translation technique and T2 used deletion technique. Similarly, T4 used the literal translation technique. The original translator deleted the same SL term 'chilly weather' to maintain the equivalence between source language and target language.

Similarly, the SL term 'floor' was translated into *bhuĭ* by T2, T4, T5, T6, T7, T8, T9. T10 translated into *jamin*. The same term translated into *Tal* and *muni* respectively by T1 and T3. Both translators used the sense translation technique. The same term 'floor' was translated into *bhuĭ* by the original translator. So, it

can be said that the term was translated into *bhuĭ* using literal translation technique by most of the translators and original translator.

the above analysis shows that there were ten ecological terms and ten translators translated those terms differently. Some terms and techniques were matched with original translator and some terms and techniques were different from him. While translating SL term to TL, multiple translators and original translator adopted literal translation, sense translation, substitution, deletion techniques. Out of these techniques, multiple translators and original translator mostly used literal translation technique in this cultural category.

4.1.2 Techniques Used in Translation of Material Cultural Terms

Material cultural terms refers to those things or goods that are material and used in a specific culture. For example, food, clothes, house and ornaments. Table 2 (See Appendix III) shows the fifteen material cultural words and their comparison between multiple translators and original translator.There are fifteen material cultural terms and their translated forms. They are described here below.

The first material cultural term ' table' was translated into *tebal* by T1, T2, T4, T5, T6, T7 and T8. Similarly, T3 and T10 translated into *mec*. Here, T1, T2, T4, T5, T6, T7 and T8 used borrowed technique and T3 and T10 adopted the literal translation technique. The same term 'table' was translated into *tebal* by the original translator. He also used the borrowing technique to maintain the equivalence.

 Similarly, the SL term 'picture' was translated into *citra* by T2, T3, T6, T8. Similarly, T1, T4, T5, T7, T9 and T10 translated the same term into *tasbir*. Those translators, T2, T3, T6, T8 used the literal translation technique and T1, T4, T5, T7, T9, T10 adopted the substitution technique because *tasbir* doesn't give the dictionary meaning of the word 'picture'. The original translator

changed that terms into *citra*. This indicates that he also used the literal translation technique. While comparing both multiple translators and original translator; T2, T3, T6, T8 translated as same with the original translated and adopted literal translation technique but other translators changed differently and they used substitution technique. Therefore, there was not uniformity in translation of the same term.

The SL term 'fur hat' was translated into different forms. T1& T7 translatedinto *bhuwādā topĭ* and T2 translated into *naram bhuwādār topĭ*. Similarly, T3 translated into *naram bhutlābāt nirmit topĭ'* and T4 translated into *bhuwālā topĭ*. As the same way, T5 and T10 translated into *topĭ* but deleted the SL term 'fur' and T6 translated into *bhutlā vayako topĭ*. T8 changed into *bhuwā vayako topĭ*. T9 translated into *bhuwā ko topĭ*. While translating the SL term 'fur hat', T1, T4, T6, T7, T9 used the literal translation technique but T2 & T3 used the elaboration technique. They elaborated the SL term. Similarly, T5 and T10 used the deletion technique because they translated the term 'hat' and deleted the term 'fur', so, they used the deletion technique. The original translator translated into *bhuwādār topĭ* of the same SL term 'fur hat'. Therefore, he also adopted the literal translation technique. Here, most of the translators used the literal translation technique.

Similarly, the SL term 'train' was translated into *tren* by T1, T3 and T6. As the same way, T2, T4, T5, T7, T8, T9 and T10 translated into *rel*. The original translator translated the same SL term into *rel* using literal translation technique. Among the multiple translators, T2, T4, T5, T7, T, T9 and T10 used the literal technique but T1, T3 and T6 adopted the borrowing technique. The majority of the multiple translators were in favour of original translator and they adopted literal translation technique.

The SL term 'food' was translated into *khānā* by T2, T3, T4, T6, T7, T9, T10. The same SL term translated into *bhojan* by T1, T5 and T8. Similarly, the original translator translated the same term into *khānā*. T2, T3, T4, T6, T7, T9,

T10 adopted the literal translation technique and T1, T5 & T8 used the sense translation technique. The original translator used the literal translation technique. The most of the translators used the literal translation technique.

Similarly, the SL term 'bed' was translated into different form by different translators. T1, T6, T8, T9 and T10 translated into *ochyān* and T2 translated into *sutne kothā*. Similarly, T3 and T5 translated into *bed*. T4 and T7 translated into *bistarā*. The original translator translated into *ochyān*. He used literal translation technique. Multiple translators; T1, T6, T8, T9 and T10 also used literal translation technique, T2 used elaboration technique, T3 & T5 adopted the borrowed technique and T4 & T7 used substitution technique.

The SL term 'wooden door' was changed into *kāthe dhokā* by T1, T3, T4, T5. Similarly, T2 translated into *kāthabāt nirmit dhokā*. T6, T7, T8, T9 and T10 translated into *kāthako dhokā*. The original translator translated into *kāthe dhokā*. Out of ten multiple translators nine translators; T1, T3, T4, T5, T6, T7, T8, T9, T10 used the literal translation technique. T2 used the elaboration technique. The original translator used the literal translation technique. This result shows that most of the translators employed the literal translation technique.

Similarly, the SL term 'carpet' was translated into *kārpet* by T1 to T9. T10 deleted the SL term. The original translator translated into *kārpet*. T10 used the deletion technique while translating the SL term into TL. Other nine translators used the borrowing technique. To maintain the gap most of the translators adopted the borrowing technique because literal meaning of carpet cannot be found exaclty.

The SL term 'boots' was translated into *juttā* by T1, T4, T5, T6, T7, T8, T9 and T10. T2 and T3 translated the same word into *but*. The original translator translated into *juttā*. While translating the term the original translator and T1, T4, T5, T6, T7, T8, T9, T10 used literal translation technique where as T2 and

T3 adopted the borrowing technique. Most of the translators adopted the literal translation technique.

Likewise, the SL term 'newspaper' was translated into *akhabār* by T1. T2 rendered into *patrapatrikā* and T3, T10 translated into *samacār*. T4, T5, T7, T8, T9 translated into *patrikā* and T6 translated into *samacār patra*. The original translator translated into *patrikā* T1, T6 used substitution technique and T2, T4, T5, T7, T8, T9 adopted literal translation technique. T3 and T10 used the mistranslation technique because *samacār* could not give the dictionary meaning of newspaper.

Similarly, the SL term 'job' was translated as *jagir* by T1, T5, T6, T8, T9 and T10. They used the substitution technique to translate the term. On the other hand T2 and T7 translated the term literally as *nokari.* T3 and T4 translate the same term as *pesā.* They employed the sense translation echnique while translating the term. The original translator had translated into *nokari* with the employment literal translation technique. Here, the majority of the translators are in favour of substitution technique.

The SL term 'beer' was translated into *raksi* by T1 and T4. Similarly, T2, T3, T5, T6, T7, T8, T9 and T10 translated into *biyar.* The original translator translated into *biyar*. While translating the SL term 'beer' into target language the original translator used borrowing technique because the term 'beer' could not translate one to one into Nepali language. Out of ten translators, eight translators used same technique but T1 and T4 used sense translation technique. So, most of the translators used the same technique with original translator.This shows that most of the translators used the borrowing technique.

Similarly, the SL term 'broom' was translated into *kuco* by T1, T3, T5, T6, T7, T8, T9. Similarly, T2 and T4 changed into *jhādo*. T10 deleted the SL term. The same term translated into *kuco* by the original translator. The original

translator and T1, T3, T5, T6, T7, T8, T9 used the literal translation technique but T2 and T4 used the substitution technique.

. The SL term 'coat' was translated into *kot* by T1, T2, T4, T5, T6, T7, T8, T9 andT10 but T3 deleted the term while translating the SL to TL. The original translator also deleted the term. The majority of the multiple translators adopted the borrowing technique but T3 and original translator adopted the deletion technique.

Similarly, the SL term 'tramp' was translated into *gādi* by T1, T2 but T3, T4, T5, T6, T7 translated into *tyāmp* and T8 translated into *āwarā*. Likewise, T9 and T10 deleted the term while translating SL to TL. T1 and T2 used the literal translation technique where as T3, T4, T5, T6, T7 used the borrowing technique but T8 used the mistranslation technique. T9 and T10 adopted the deletion technique.

4.1.3 Techniques Used in Translation of Social Cultural Terms

In this study social cultural terms includes the words, which are concerned with social organization and relation between people and particular community in the novella Metamorphosis. Even within the same geographical region, there lies different communities in terms of religion, culture, tradition, ethnicity, sub-culture, education, wealth, sex. Social culture includes not only social norms and values, historical facts, customs, social tradition, sculptures, carvings, monuments and paintings but also the social core works, leisure, political, administrative and artistic organization.

Table 3 (See Appendix IV) shows that social cultural terms and their translated forms into TL by ten multiple translators. In that table, there were ten social cultural terms and their translated form by multiple translators and original translator. These social cultural words are analyzed here below.

The SL term 'salesmen' was translated into *byāpārĭ* by T1, T3, T4, T5, T10. T2 translated into *saujĭ*. Similarly, T6 translated into *bharmankārĭ* where as T7 and T9 translated into *selsmen* but T8 translated into *bikretā*. The original translator translated into *byāpārĭ*. While translating the SL term 'salesmen' the original translator and T1, T3. T4, T5 & T10 used the literal translation technique but T2 and T8 used substitution technique. Similarly, T7 and T9 used the borrowing technique. T6 used the deletion technique.

Similarly, the SL term 'parents' was translated into *abhibhābak* by T1, T5 and T8 but T2, T3, T4, T6, T7, T9 and T10 translated the same term as *āmābuwā*. The original translator also rendered into *āmābuwā*. T1, T5 and T8 used the sense translation technique and other translators adopted the literal translation technique. The original translator also employed the literal translation technique.

The SL term 'boss' translated into *mukhya mānche* by T1. T2, T4 and T5 translated into *hākim*. Similarly, T3, T6, T7, T8, T9 and T10 translated into *mālik*. The original translator translated into *mālik*. T1 used sense translation technique and T2, T4 & T5 adopted substitution technique. Similarly, T3, T6, T7, T8, T9 and T10 adopted literal translation technique while translating the SL term into TL. The original translator used literal translation technique. Therefore, the same term translated into different forms by multiple translators.

Furthermore, the SL term 'father/maid' was translated into *buwā/kāmdār* by T1. T2 rendered the same term into *buwā/gharmā kāmgrne nokarni*. T3 changed into *buwā/gharmā kām garne mahilā* and T4 translated into *buwā/susāre*. Similarly, T5 translated into *buwā/sahayogĭ mahilā* and *buwā/ kāmgarne ketĭ* translated by T6 and T9. As the same way T7, T8 and T10 translated into *buwā/nokarnĭ*. The original translator translated into *buwā/nokarnĭ*. T1, T4, T5 used sense translation technique. Similarly, T2 and T3 used elaboration technique where as T6, T7, T8, T9 and T10 adopted the literal translation technique. The original translator adopted literal translation technique.

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Likewise, the SL term 'greeting' was translated into *abhibādan* by T1, T7, T8 and T10. T2 and T5 rendered into *namaskār*. T3 translated into *swāgat* and T4 translated into *sambodhan*. Similarly, T6 changed into *sistācār* and T9 translated into *ādar*. The original translated into *abhibādan*. T1, T7, T8 and T10 used literal translation technique. T2, T4,T5 and T9 tranlated the term with the help of sense translation technique. However, the T3 mistranlated the term. And the T6 substituted the very term.

Similarly, the SL term 'chief-clerk' was translated into *pramukha kārindā* by T1, T3 and T7. T2 and T5 deleted the term 'clerk' and they only translated the term 'chief' into *pramukha*. T4 changed into *pramukha bahidār* and T6 translated into *mukhya kāmdār*. Similarly, T8 changed the same word into *mukhya lekhāpāl* and T9 translated into *mukhya karmacārĭ*. The original translator translated into *pramukha kārĭndā*. Out of ten multiple translators, T1, T3, T6 and T7 used the literal translation technique but T2 ,T5 and T10 used the deletion technique. Similarly, T4 and T9 used the sense translation technique. T8 mistranslated the term. The original translator adopted literal translation technique. Out of ten multiple translators three translators adopted the same technique with the original translators.

Furthermore, the SL term 'good morning' was translated into *ṣubhaprabhāt* by T1 and T10. T2 & T4 translated into *namaskār* and T3 deleted the term. T5 and T7 translated into *gud marniṅ*. T6 and T9 translated into *ṣubha bihānĭ*. T8 changed into *bihānĭko namaste*. The same SL term 'good morning' was translated into different forms by using different techniques. T6 and T9 employed the literal translation technique. Similarly, T1, T2, T4, T8, and T10 adopted substitution technique because the term 'good morning' was substituted by different terms like; *ṣubhaprabhāt, namaskār*. Similarly, T5 and T7 used borrowing technique. The original translator translated into *ṣubha bihānĭ* using literal translation technique.

All the multiple translators translated the SL term 'marriage' into *bibāha*. The original translator translated into *bibāha*. The original translator and multiple translators adopted the literal translation technique. This shows that the best way of translating of SL term 'marriage' is literal translation technique.

Similarly, the SL term 'corpse' was translated into *mrit ṣrir* by T1. Similarly, T2, T4, T6, T7, T9 & T10 translated into *lās*. The same term was translated into *lās/ mareko ṣrir* by T3. T5 and T8 changed into *ṣab*. The original translator translated into *lās*. Out of ten multiple translators T1 and T3 adopted the elaboration technique. T2, T4, T6, T7, T9 and T10 employed the literal translation technique. T5 and T8 used the substitution technique. The original translator adopted the literal translation technique.

All the multiple translators and original translator translated the SL term 'sister' into bahinĭ. In this way, it can be said that all the translators adopted the same technique. They used the literal translation technique.

4.1.4 Techniques Used in Translation of Conceptual Terms

The concept is a part of common system of language shared by the members of a speech community. Conceptual meaning is also called cognitive meaning. Conceptual terms can be specified as an abstract or non-concrete terms whose concept can be given only by definition. So, the conceptual terms used in novell Metamorphosis were analaysed with the help of multiple translators and original translator.

The table 4 (See Appendix V) shows the conceptual terms and their translated form into TL by multiple translators. In the table there were ten conceptual terms and their translated version were presented. They are analyzed descriptively here below.

The SL term 'troubled dream' translated into *anautho sapanā* by T1 and T7. T2, T5 and T9 deleted the term 'trouble' and they only translated the term 'dream'

into *sapanā*. Similarly, T3 changed into *dukhit sapanā*. T4, T6 and T8 translated into *narāmro sapanā*. T10 rendered the same term into *khaTrnāk sapanā*. The original translator translated into *anautho sapanā*. While translating the SL term T1, T4, T6, T7, T8 and T10 used sense translation technique. Similarly, T2, T5 and T9 adopted deletion technique where as T3 used literal translation technique. The original translator employed the sense translation technique.

Similarly, the SL term 'sleep' was translated into *suTeko* by T1, T4, T5, T6, T7, T8, T9 and T10. T2 translated into *nidāunu* and T3 changed into *paltinu*. The original translator translated into *nindrā*. The T1, T4, T5, T6, T7, T8, T9 and T10 adopted literal translation technique but T2 and T3 used substitution and mistranslation technique respectively. The original translator adopted substitution technique to maintain the equivalence between SL and TL. Here, majority of the translators were in favour of literal translation technique.

The SL term 'ill' was translated into *birārmĭ* by T1, T4, T5, T6, T7, T8, T9 and T10. Similarly, T2 changed into *bisanco* and T3 translated into *pidā*. The original translator translated into *birāmĭ*. T1, T4, T5, T6, T7, T8, T9 and T10 used the literal translation technique where as T2 adopted substitution technique and T3 used mistranslation technique. The original translator employed literal translation technique. Out of ten multiple translators, eight translators used literal translation technique. One used substitution and another used mistranslation technique. So, most of the translators used the literal translation technique.

Similarly, the SL term 'hungrier' was translated into *bhok* by T1, T2, T6, T7 and T9. The same term was translated into *bhokāyako* by T3, T4, T5, T8 and T10. The original translator translated into *bhokāyako*. All the translators adopted the literal translation technique. So, there was the uniformity in translating the SL to TL.

The SL term 'pain' was translated into *dukha, pidā, dard* by T1. Similarly, T2, T5, T6 and T7 translated into *pidā* but T3, T4, T8, T9 changed into *dukh*a and T10 changed into *dukhāĭ*. The original translator translated into *pidā*. The original translator and T2, T5, T6 , T7 used the literal translation technique. T1 adopted the elaboration technique because T1 used the different words to indicate the single word 'pain'. Similarly, T3, T4, T8, T9 and T10 adopted substitution technique.

Likewise, the SL term 'imagination' was translated into *kalpanā* by T1, T2, T3, T5, T6, T7. Similarly, T4 and T9 translated into *sapanā* and *parikalpanā* respectively but T8 and T10 deleted the term. The original translator translated into *kalpanā*. While translating the term T1, T2, T3, T5, T6, T7 adopted the literal translation technique. The original translator also used literal translation technique but T4 used mistranslation technique. T9 adopted sense translation technique. Similarly, T8 and T10 used deletion technique. While comparing all the translators, most of the translators adopted the literal translation technique.

Similarly, the SL term 'chaos' was translated into *arājakatā* by T1, T3, T6, T7 and T8 using literal translation technique. On the other hand, T2, T4 and T5 changed into *dukha*. Here, they employed the substitution technique. T9 and T10 had deleted the SL term while translating. The original translator of the very novella had deleted the term. From this analysis, what we can say is that the literal translation technique of translation was able to maintain the equivalence between SL and TL.

The SL term 'unhappy' was translated into *dukhĭ* by T1, T5, T9 and T10. Similarly, T2 translated into *cinTiT* and *bekhusĭ* was translated by T3, T6 and T7. T4 changed the same term into *ninyauro*. T8 changed into nirās. The original translator translated into *dukhĭ*. The T1, T5, T9 and T10 used the literal translation technique. T2 adopted the sense translation technique. Similarly, T3, T4, T6, T7 and T8 adopted the substitution technique. The original translator used the literal translation technique.

Furthermore, the SL term 'beautiful' was translated into *sundar* by T1, T4, T5, T6, T7, T8, T9 and T10 but T2 & T3 translated into *rāmrĭ*. The original translator changed into *sundar*. While translating the SL term T1, T4, T5, T6, T7, T8, T9 and T10 adopted the literal translation technique where as T2 and T3 used substitution technique. The original translator adopted the literal translation technique.

Similarly, the SL term 'pleasure' was translated into *khusĭ* by T1, T2, T4, T6, T7, T8 and T9. Similarly, T3 changed the same term into *gadgad*. T5 and T10 rendered into *harṣ*. The original translator translated into *khusĭ*. T1, T2, T4, T6, T7, T8, T9 used the literal translation technique but T3, T5 and T10 adopted the substitution technique. The original translator used literal translation technique. While comparing the technique between them, most of the translators employed the literal translation technique.

4.1.5 Techniques Used in Translation of Religious Terms

Religious culture refers to the religious faith, beliefs, tradition, customs, myths and name of the god, temple and religious activities of a particular religion. In this case, to translate the religious term into TL, multiple translators translated into different forms and employed different techniques. The techniques employed by multiple translators were presented in appendix VI.

Table 5 (See Appendix VI) shows the religious terms and their translated forms by multiple translators. The table shows the five religious terms and their translated form. They are described here below.

The SL term 'go to hell!' was translated into *yo sabai narkmā jān sakchh* by T1, T4, T7 and T10. Similarly, T2 changed into *sārā bisǹgti hatun* and T3 changed into *narāmrā kurābāt chutkarā*. T5 changed into *yo narkmā jāos* and T6 translated into *yo barbād hun sakch*. T8 translated into *yo narāmro hun sakch* and T9 changed into yo *sabai narkmā jānskch*. The original translator

translated into *bisaṅgti bāt chutkarā*. T1, T4, T5, T7, T9 and T10 used the literal translation technique. Similarly, T2, T3, T6 and T8 adopted sense translation technique. The original translator adopted sense translation technique. While translating SL to TL literal translation technique could not give the meaning. So, to maintain the gap the original translator used the sense translation technique.

Similarly, the SL term 'Christmas' was translated into *krismas* by T1, T3, T4, T5, T6, T7, T8, T9 and T10. However, T2 elaborated the SL term in order to provide the detail information of the very term. The original translator changed into *krismas*. T1, T3, T4, T5, T6, T8, T9 and T10 used the transliteration technique. T7 employed the borrowing technique. The original translator used the transliteration technique.

Furthermore, The SL term 'Judaism' was translated into *yahudĭbād* by T1, T4, T5 and T8. Here, they used the literal translation technique. On the other hand, T2 and T7 transferenced the very SL term but the T3, T6, T9 used the transliteration technique of translation. Moreover, T10 substituted the SL term. The original translator shared the same translation as T1, T4, T5 and T8 did have. From this discussion, it is clear that the literal translation technique seemed able to transfer the spirit of SL.

Likewise, the SL term 'god in heaven' was translated into *swargko bhagwān* by T1 and T5. Similarly, T2 translated into he *prabhu* and T3 translated into *he sarbaśktimān*. T4, T6, T7, T8, T9 and T10 translated into *bhagwān sworgmā chan*. The original translator translated into he *sarbśktTmān*. The T1, T4, T5, T6, T7, T8, T9 and T10 used the literal translation technique. T2 and T3 used sense translation technique. The original translator adopted sense translation technique.

Similarly, the SL term 'saint' was translated into *jogĭ* by T1, T5 and T7. T2 translated into *bhikchu* . T3, T4, T8, T9 and T10 changed into *sādhu*. T6

translated into *sanT*. The original translator translated into *bhikchu*. T1, T4, T5, T6, T7, T8, T9 and T10 adopted the substitution technique and T2 used literal translation technique. T3 used the elaboration technique and original translator adopted literal translation technique.

4.2 Frequencies of Techniques used by Multiple Translators Based On the Cultural Categories

While translating the SL term into TL the multiple translators used the eight techniques under the cultural categories. Frequencies of the techniques and cultural categories are presented here below:

Table 1

S. N	Techniques	Ecological		Material/ Manmade		Social cultural		Religious		Conceptual	
		F	%	F	%	F	%	F	%	F	%
1	Literal translation	58	61.05	66	44	64	62.14	20	39.22	62	61.39
2	Sense Translation	11	11.58	7	4.67	15	14.56	6	11.76	8	7.92
3	Substitution Translation	14	14.74	16	10.67	12	11.65	9	17.65	20	19.8
4	Deletion	5	5.26	9	6	3	2.92	0	0	7	6.93
5	Elaboration/ Defining	1	1.05	4	2.67	3	2.92	2	3.92	1	0.99
6	Mistranslation	5	5.26	3	2	2	1.94	0	0	3	2.97
7	Transliteration	o	0	0	0	0	0	11	21.75	0	0
8	Borrowing/ Transference	1	1.05	45	30	4	3.88	3	5.88	0	0
9	**Total**	**95**	**100**	**150**	**100**	**103**	**100**	**51**	**100**	**101**	**100**

Table shows the five cultural categories and frequencies of the techniques. The multiple translators used seven techniques while translating the selected ecological terms. While translating the ecological terms they adopted literal translation technique fifty eight times out of ninety-five (61.05%). Similarly, ecological terms were translated using substitution technique 14 times (14.74%). Furthermore, multiple translators adopted sense translation technique eleven times (11.58%) while translating the ecological terms the ecological term were translated adopting deletion and mistranslation technique five times (5.26%). Among the ninety-five ecological terms, the translators translated ecological terms using elabortion and borrowing techniques (1.05%). This indicates that while translating the ecological terms, multiple translators most frequently used literal translation technique (61.05%) out of cent percent where as elaboration and borrowing techniques were least adopted (1.05%) out of cent percent.

Similarly, while translating material cultural terms, multiple translators used seven translation techniques. Among them, literal translation technique was used sixty-six times out of one hundred fifty (44%). Similarly, material cultural terms were translated using borrowing/transference technique fourty-five times (30%). Likewise, substitution technique was employed sixteen times (10.67%). Moreover, deletion technique was used nine times (6%). Furthermore, the multiple translators adopted sense translation technique seven times out of one hundred fifty (4.67%) and elaboration technique was used four times (2.67%). This result shows that literal translation technique was mostly used technique where as elaboration technique was least used while translating material cultural term to maintain equivalence between SL and TL.

Social cultural terms were translated using seven techniques. Out of them, literal translation technique was used sixty four times out of one hundred three (62.14%). similarly, sense translation technique was used fifteen times (14.56%). The multiple translators employed substitution technique twelve

times out of one hundred three (11.65%). In addition to this borrowing/transference was used in four times out of one hundred three (3.88%). Furthermore, deletion and elaboration technique were employed three times (2.92%). Social cultural terms were translated using mistranslation technique two times (1.94%). This reveals that literal translation technique was frequently used and some terms were mistranslated.

Similarly, while translating religious terms multiple translators used the six translation techniques. Out of the six translation techniques, literal translation was adopted twenty times out of fifty-one (39.22%). Multiple translators employed transliteration technique eleven times (21.57%). In addition to this substitution technique was adopted nine times out of fity-one time (17.65%). Religious terms were translated using sense translation technique six times (11.76%).

Likewise, borrowing/transference was used three times (5.88%) and elaboration technique was used two times (3.92%). This reflects that multiple translators mostly employed literal translation technique. On the contrary, least used technique was elaboration.

Multiple translators adopted the six translation techniques to translate conceptual terms. The above table shows that literal translation technique was used sixty two times out of one hundred one (61.39%). Likewise, substitution was employed twenty times (19.8%). Sense translation technique was used eight times (7.92%). Similarly, deletion technique was used seven times (6.93%). Mistranslation was used three times (2.97%) and elaboration technique was used one time (0.99%). This reveals that literal translation technique was mostly used and elaboration was least used while translating the conceptual terms. Form the above table it can be said that all the techniques were not used by all translators in each category. However, most of the translators used literal translation technique to translate cultural terms.

4.3 An Overall Analysis of Frequency and Percentage of Translation Techniques

An overall frequency and percentage of translation techniques used by 10 translators are presented as below.

Table 2

Translation Techniques Used in Translation of the Cultural Terms

S. N	Techniques	Frequency										Total	Per.
		T1	T2	T3	T4	T5	T6	T7	T8	T9	T10		
1	Literal Translation	26	22	21	29	24	30	34	28	29	27	270	54
2	Substitution	7	8	7	9	9	5	5	7	6	8	71	14.2
3	Borrowing/ Transference	4	6	6	4	8	6	9	3	5	2	53	10.6
4	Sense Translation	9	4	5	6	5	6	2	5	3	2	47	9.4
5	Deletion	0	4	2	0	3	0	0	4	3	8	24	4.8
6	Mistranslation	0	1	4	1	0	1	0	2	2	2	13	2.6
7	Defining/ Elaboration	3	5	3	0	0	0	0	0	0	0	11	2.2
8	Transliteration	1	0	2	1	1	2	0	1	2	1	11	2.2
	Total	**50**	**50**	**50**	**50**	**50**	**50**	**50**	**50**	**50**	**50**	**500**	**100**

Above table shows that multiple translators used eight different techniques to translate the five categories of cultural terms. Viz. literal translation, sense

translation, substitution, deletion, elaboration/definition, mistranslation, transliteration and borrowing/transference techniques of translation.

Here, ten translators translated fifty terms where there were five hundred times of techniques. Among those eight different techniques, Literal translation technique was used 270 times out of 500 (54%). Similarly, substitution technique was adopted 71 times (14.2%). Likewise, borrowing/ transference was used 53 times (10.6%). Moreover, sense translation technique was employed 47 (9.4%). Furthermore, deletion was used 24 times (4.8%). Mistranslation was adopted 13 times (2.6%). Similarly, elaboration and transliteration techniques were used 11 times out (2.2%).

From this analysis, it is inferred that literal translation technique was haviely used while translating the cultural terms and elaboration and transliteration were least used. Ther is a huge gap between the literal translation and elaboration & transliteration technique. It can be said that literal translation technique was suitable technique of translation while translating the cultural terms. Multiple translators did not prefer to employ elaboration and transliteration techniques because these techniques cannot help to maintain the cultural equivalent between SL and TL terms. Moreover, by using these techniques translators could not transfer the original flavor of the text. Thus, these techniques were not taken as a good technique to translate the cultural terms. However, while translating the cultural term definition technique can made the TL reader understand the cultural meaning of the text.

CHAPTER FIVE

FINDINGS, CONCLUSION AND RECOMMENDATIONS

This chapter deals with findings, conclusion, recommendations and pedagogical implications of the study.

5.1 Findings

On the basis of the presentation, analysis and interpretation of the data, the major findings of the study have been summarized as follows:

i)   Eihgt different techniques were used to translate the five categories of cultural terms by multiple translators. Viz. literal translation, sense translation, substitution, deletion, elaboration/ definition, mistranslation, transliteration and borrowing/transference techniques of translation.

ii)   Likewise, among the eight techniques employed in translation of the cultural terms, literal translation had the highest frequency (54%) and the elaboration/definition and transliteration had the lowest frequency i.e. 2.2%. The frequency of the other employed techniques was substitution (14.2%), borrowing/transference (10.6%), sense translation (9.4%), deletion (4.8%), mistranslation (2.6%) and transliteration (2.4%) respectively.

iii)   Multiple translators adopted the seven different techniques to translate the ten ecological terms. They could be graded from high to low as: literal translation, sense translation, substitution, deletion, elaboration, mistranslation and borrowing/transference. Literal translation technique had the highest value (61.05%) and the least used techniques were elaboration and borrowing/transference (1.05%) of the total.

iv)   Similarly, seven techniques were employed by the multiple
        translators to translate the fifteen material cultural terms. They
        could be graded from high to low as: literal translation,
        borrowing/transference, substitution, deletion, sense translation,
        elaboration and mistranslation. Out of the seven techniques,
        literal translation technique had the highest frequency i.e. 44%
        whereas mistranslation had the lowest frequency i.e. 2%.

v)   In the same way, multiple translators adopted seven techniques to
        translate the ten social cultural terms. Viz. literal translation,
        sense translation, substitution, borrowing/transference, deletion,
        elaboration and mistranslation. Out of them, literal translation
        technique was mostly used and it had the highest frequency i.e.
        62.14% and mistranslation had the lowest frequency i.e. 1.94%.

vi)   Likewise, while translating the five religious terms multiple
        translators employed the six different techniques. They were as
        literal translation, transliteration, substitution, sense translation,
        borrowing/transference and elaboration. Out of the six techniques,
        literal translation technique had the highest frequency i.e. 39.22%
        whereas elaboration had the lowest frequency i.e. 3.92% of the
        frequency.

vii)   In the same way, to translate the ten conceptual terms, the
        multiple translators adopted the six different techniques. They
        could be graded from high to low as: literal translation,
        substitution, sense translation, deletion, mistranslation and
        elaboration. Literal translation technique was the widely used
        which had 61.39% and elaboration was the least used i.e 0.99%
        0f the total.

viii) On the other hand, the multiple translators in translating SL to TL to maintain the original flavor frequently used literal translation technique.

ix) Literal translation, sense translation and substitution techniques found in all categories and they were adopted widely than other techniques like; deletion, elaboration, mistranslation, translation and borrowing.

x) It was found that the multiple translators attempted good practice of translation to maintain the equivalent between the SL and TL terms. Multiple translators were able to convey the spirit of the SLT.

5.2 Conclusion

The significance of translation is to transfer words and phrases from one language to another language. Briefly speaking, an art retell the thought of author's accurately with a complete different language from original.

Translation enlightens human minds as it provides insights into other people's lives and ways of thinking. It also demonstrates the close relationship between language and culture. Translation paves the way for a world of new horizons, tolerance, and openness. Good translators should be culturally competent in their native languages as well as the target languages they translate. Translation is important as a source of diffusion of knowledge of every kind.

Based on above mentioned discussion and findings it can be concluded that literal translation technique is used most to translate the cultural terms. Majority of the multiple translators adopted the literal translation technique because in one hand SL terms were available in TL and on the other hand literal translation maintain the originality of the SLT. Other techniques were less used because most of the cultural terms had literal meaning. Deletion and

mistranslation of SL terms prevent the TL reader to get the originality of ST. In this regard, those techniques need to be minimized as far as possible. Similarly, footnotes and elaboration of the terms help the TL readers to test the original flavour of the SLT. Moreover, cultural categorization support the TL readers to understand meaning and value of the SL term in the very culture. For example, when we put the SL term *Christmas* in religious category, the TL readers may know that the term has a religious value in the respective culture. Finally, the translated text must maintain the originality of the SLT and it should be readable for the TLT readers. Translation has a great effect in the present day world. It should be done in an appropriate way by talking both linguistic and cultural aspect into consideration.

5.3 Recommendations

This section includes the recommendations of this study at different level i.e. policy related, practice related and further research related.

5.3.1 Policy Related

The policy related recommendations of the study are as follows:

i)   There is a need of policies, rules and regulation for the practices, criteria and authenticity of translation activity.
ii) Translation studies should have considerable space in the field of Language teachning.
iii) Translation is an emerging field and its influence cannot be avoided in language teaching. Thus, translation should be done where it is needed.

5.3.2 Practice Related

The practice related recommendations of the study are presented as below:

i)   Literal translation technique need to be adopted by the translators to maintain the equivalence between the texts.

ii) Cultural aspects of the very text need to be taken into consideration by the translators.

iii) There should be the footnotes of the cultural terms which do not have the equivalent terms in TL.

iv) Translators should adopt different technique like; literal, sense, substitution, transference, elaboration, transliteration and deletion to maintain equivalent of the cultural tems between the texts.

5.3.3 Further Reseach Related

Every research is carried out with certain limitations and delimitation. So, it is said that no work is final and no research is complete. This single study cannot cover the vast area of translation studies. This study can function as a foundation for other researches. Present study attempted to find out to compare the technique used by multiple translators while translating cultural term with translator of Metamorphosis and to find out the techniques adopted by multiple translators. This study might be used as reference to conduct similar research. So, one can conduct study on following topics.

i) Comparative study on multiple translation and original translator of cultural terms on sentecnec level.

ii) The researcher can carryout the research including large sample size.

iii) The techniques in translating idioms and collocations used in SLT.

iv) The researcher can study about the techniques used by multiple translations of cultural term about the novella Metamorphosis at text level.

v) Techniques and gaps in translation of linguistic terms.

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Appendix

Tribhuvan University

Faulty of Education

Department of English Education

Dear Participants,

This questionnaire is intended to gather relevant data for the study entitled "Multiple translation of cultural Terms: A case of the novella 'Metamorphosis' under the supervision of **Mr. Laxmi Prasad Ojha**, Teaching Assistant, Central Department of English Education, Tribhuvan University. Therefore, I kindly request you to give your genuine response for the success of the study. Your response will be used only for the purpose of the study and will be kept confidential.

Note: you do not need to write your name on the translation text.

Please, translate the following sentences into Nepali Language.

1) One morning, Gregor Samsa woke from troubled dream.

……………………………………………………………………………………
……………………………………………………………………………………
………………………………………………….…

2) He found himself transformed in his bed into a horrible vermin.

……………………………………………………………………………………
……………………………………………………………………………………
…………….……………………………………….

3) A collection of textile samples lay spread out on the table.

…………………………………………………………………………………

…………………………………………………………………………………

……..……………………………………………….

4) There hung a picture that he had recently cut out of an illustrated magazine and housed in a nice.

…………………………………………………………………………………

…………………………………………………………………………………

……………………………………………………

5) It showed a lady fitted out with a fur hat.

…………………………………………………………………………………

…………………………………………………………………………………

……………………………………………………

6) Gregor turned to look out the window at the dull weather.

…………………………………………………………………………………

…………………………………………………………………………………

……………………………………………………..

7) Drops of rain could be heard hitting the pane

…………………………………………………………………………………

…………………………………………………………………………………

……………………………………………………….

8) If I sleep a little bit longer and forget all this nonsense.

…………………………………………………71…………………………………………………

……

………………………………………………….

9) He was worried about making train connection.

……

……

………………………………………………….

10) He was also worried about bad and irregular food.

……

……

…………………………………………………

11) It can go to Hell !

……

12) He was overcome by a cold shudder.

……

13) Other travelling salesmen live a life of luxury.

……

14) He was very eager to celebrate Christmas.

……

15) If I did not have my parents to think about I would have given in my notice a long time ago.

……………………………………72…………………………………………………

……………………………………………………………………………………………………

……………………………………………………………

16) Kafka's views humanity is lying somewhere outside the mainstream of Judaism.

……………………………………………………………………………………………………

17) God in Heaven! He thought.

……………………………………………………………………………………………………

18) Gregor had never once yet been ill.

……………………………………………………………………………………………………

19) His boss would certainly come round with the doctor from the medical insurance company.

……………………………………………………………………………………………………

……………………………………………………………………………………………………

………………………………………….………

20) He felt much hungrier than usual.

……………………………………………………………………………………………………

21) He was unable to decide to get out of the bed.

……………………………………………………………………………………………………

22) The change in Gregor's voice probably could not be noticed outside through the wooden door.

……………………………………………………………………………………………
……………………………………………………………………………………………
……………………………………………………….……

23) He remembered that he had often felt slight pain in bed.

………………………………………………………………………………

24) He had always turned out to be pure imagination and he wondered how his imagination would slowly resolve themselves today.

……………………………………………………………………………………
……………………………………………………………………………………
…………………………………………………………

25) He could think of no way of bringing peace and order to this chaos.

…………………………………………………………………………………….

26) The other side of the narrow street was enveloped in morning fog.

…………………………………………………………………………………….

27) His back seemed to be quite hard, and probably nothing would happen to it falling onto the carpet.

……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………

28) Two strong people he had his father and the maid in mind.

…………………………………………………………………………………

29) Gregor only needed to hear the visitor's first words of greeting.

……………………………………………………………………………………

30) He know who it was the chief clerk himself.

……………………………………………………………………………………

31) His highly polished boots could now be heard in the adjoining room.

………………………………………………………………………………

32) The chief clerk called "Good morning, Mr. Samsa"

……………………………………………………………………………………

33) A strong draught of air flew in from the street towards the stairway.

…………………………………………………………………………………

34) He just reads the newspaper or studies train timetable.

…………………………………………………………………………………

35) In the room on his left his sister began to cry.

…………………………………………………………………………………

36) He was in danger of losing his job.

……………………………………………………………………………………

37) They all looked at him in unhappy silence.

……………………………………………………………………………………

38) That was the voice of an animal.

…………………………………………………………………………………

39) Gregor Samsa, waking to find himself transformed into a large, monstrous insect like creature.

……………………………………………………………………………

40) Despite the chilly weather, Gregor's mother had pulled open window.

………………………………………………………………………………..

41) Mr. and Mrs. Samsa had a daughter, she was young and beautiful.

…………………………………………………………………………………

42) He would like a beer.

………………………………………………………………………………

43) He lay there flat on the floor.

…………………………………………………………………………………

44) His eyes watering with pleasure.

…………………………………………………………………………………

45) His sister unselfconsciously took broom and swept.

…………………………………………………………………………………

46) His sister appeals to the saint to take coffee.

…………………………………………………………………………………

47) Mr. and Mrs. Samsa sat upright there in their marriage.

…………………………………………………………………………………

48) They stood around Gregor's corpse.

…………………………………………………………………………………

49) Their hands in the pockets of their well worn coats.

…………………………………………………………………………………

50) They took the tramp out to the open country outside the town.

…………………………………………………………………………………

Thank you very much for your co-operation!

APPENDIX- I

Nepali Alphabets with their Roman Transliteration

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

a	अ		k	क	क्र
ā	आ	ं	kh	ख	ख्र
i	इ	ि	g	ग	र
ǐ	ई	ी	gh	घ	६
u	उ	ु	ń	ङ	
ū	ऊ	ू	c	च	च्र
ṛ	ऋ	ृ	ch	छ	
e	ए	े	j	ज	ज्र
ai	ऐ	ै	jh	झ	झ्र
o	ओ	ो	ñ	ञ	ङ
au	औ	ौ	ṭ	ट	ट्र

~	ँ		ṭh	ठ	ठ्
am/ā	अँ		ḍ	ड	ड्
ḿ	अं		ḍh	ढ	ढ्
h.	ः		bh	भ	भ्
ṇ	ण	ण्	m	म	म्
T	त	त्	y	य	य्
th	थ	थ्	r	र	र्
d	द	द्	l	ल	ल्
dh	ध	ध्	w/v	व	व्
n	न	न्	ś	श	श्
p	प	प्	ṣ	ष	ष्
ph	फ	फ्	s	स	स्
b	ब	ब्	h	ह	ह्

Note: The traditional letters क्ष, त्र and ज्ञ treated as conjunct letters. For example

क्ष=ksh

त्र=tr

ज्ञ=gy

T1	T2	T3	T4	T5	T6	T7	T8	T9	T10	Original Text
kĭrā	kĭrā	kĭrā	kĭrā	varmin	raktpipāsukĭrā	raktpipāsukĭrā	kĭrā	jaṅgali	musājsto	kĭrā
narāmro mausam	kharāb mausam	-	partikal mausam	narāmro mausam	dikklāgdo mausam	narāmro mausam	narāmro mausam	kharāb mausam	narāmro mausam	anautho mausam
pānikā thopā	pānikā thopā	pānikā thopā	pānikā thopā	pānikā thopā	pānikā thopā	pānikā thopā	pānikā thopā	pānikā thopā	pānī	pānikā thopā
cisoko kaukuti	ciso	cisoko kampan	ciso le tharthar	ciso le tharthar	cisoko kampan	cisoko kampan	ciso	-	cisoko samasyā	ciso ko kāukuti
kuhiro	hussu	kuhiro	tusāro	kuhiro	kuhiro	kuhiro	kuhiro	kuhiro	kuhiro	hussu
batās	hāwā	hāwā	hāwā	tuphān	hāwā	hāwā	hāwā	hāwā	hāwā	hāwā
janāwar	janāwar	janāwar	janāwar	janāwar	janāwar	janāwar	janāwar	paṣu	janāwar	janāwar
kiro	kĭrā	kĭrā	kĭrā	kĭrā	kĭrā	kĭrā	kĭrā	kĭrā	dānabjasto	kĭrā
kharāb mausam	mausam	narāmro mausam	pratikal mausam	kharāb mausam	ciso mausam	narāmro mausam	ciso mausam	ciso mausam	rāmro mausam	-
Tal	bhuĭ	muni	bhuĭtalā bhuĭ	bhuĭ	bhuĭ	bhuĭ	bhuĭ	bhuĭ	jamin	bhuĭ

S.N	SL Terms
1	Vermin
2	Dull weather
3	Drop of rain
4	Cold Shudder
5	Fog
6	Air
7	Animal
8	Insect
9	Chilly-weather
10	Floor

Appendix III

Comparison of Multiple Translators with Original Translator of Material Cultural Terms

S.N	SL word	T1	T2	T3	T4	T5	T6	T7	T8	T9	T10	Original Text
1.	Table	tebal	tebal	tebal	tebal	tebal	tebal	tebal	tebal	tebal	mec	tebal
2.	Picture	tasbir	citra	citra	tasbir	tasbir	citra	tasbir	citra	tasbir	tasbir	citra
3.	Fur hat	bhuwādār topĭ	naram bhuwādār topĭ	naram bhutlā bāt	bhuwā wālā topĭ	topĭ	bhutlā vayako topĭ	bhuwādār topĭ	bhuwā vayako topĭ	bhuwāko topĭ	bhuwāko -topĭ	bhuwādār topĭ
4.	Train	rel	rel	tren	rel	rel	rel	tren	-	rel	rel	rel
5.	Food	bhojan	khānā	khānā	khānā	bhojan	khānā	khānā	bhojan	khānā	khānā	gāsbās
6.	Bed	ochyan	sutne thāu	bed	bistarā	bed	ochyan	bistarā	ochyan	ochyan	ochyan	ochyan
7.	Wooden door	kāthe dhokā	kātha bāt nirmit dhokā	kāthe dhokā	kāthe dhokā	kāthe dhokā	kātha ko dhokā	kātha ko dhokā	kātha ko dhokā	kātha ko dhokā	kātha ko kāthe dhokā	kāthe dhokā
8.	Carpet	kārpet	kārpet	kārpet	kārpet	kārpet	kārpet	kārpet	-	kārpet	-	kārpet

S.N	SL	T1	T2	T3	T4	T5	T6	T7	T8	T9	T10	Original
9	Boots	*juttā*	*but*	*but*	*juttā*	*juttā*	*juttā*	*juttā*	*juttā*	*juttā*	*juttā*	*juttā*
10	New-spaper	*akhabār*	*patrapatrikā*	*samācār*	*patrikā*	*patrikā*	*samācārpatra*	*patrikā*	*patrikā*	*patrikā*	*samācār*	*patriā*
11	Job	*jāgir*	*nokari*	*pesā*	*pesā*	*jāgir*	*jāgir*	*nokari*	*jāgir*	*jāgir*	*jāgir*	*nokari*
12	Beer	*raksĭ*	*biyar*	*biyar*	*raksĭ*	*biyar*	*biyar*	*biyar*	*biyar*	*biyar*	*biyar*	*biyar*
13	Broom	*kuco*	*jhãdo*	*kuco*	*jhãdo*	*kuco*	*kuco*	*kuco*	*kuco*	*kuco*	-	*kuco*
14	Coat	*kot*	*kot*	-	*kot*	*kot*	*kot*	*kot*	*kot*	*kot*	*kot*	-
15	Tramp	*gãdĭ*	*gãdĭ*	*tryãmp*	*tryãmp*	*tryãmp*	*tryãmp*	*tryãmp*	*āwarā*	-	-	*gãdĭ*

SL word	T1	T2	T3	T4	T5	T6	T7	T8	T9	T10	Original
Salesmen	byāpārĭ	sāujĭ	byāpārĭ	byāpārĭ	byāpārĭ	bharmǹkārĭ	selsmen	bikretā	selsmen	byāpārĭ	byāpārĭ
Parents	abhibhābak	āmābuwā	āmābuwā	āmābuwā	abhibhābak	āmābuwā	āmābuwā	abhibhābak	āmābuwā	āmābuwā	āmābuwā
Boss	mukhya mānche	hākim	mālik	hākim	hākim	mālik	mālik	mālik	mālik	mālik	mālik
Father/ maid	buwā/ kāmdār	buwā/ gharma kāmgrne nokarnĭ	buwā/ gharma kāmgrne mahilā	buwā/ susāre	buwā/ sahayogĭ mahilā	buwā/ kāmgarne keti	buwā/ nokarnĭ	buwā/ nokarnĭ	buwā/ kāmgarne keti	buwā/ kāmgarne nokarnĭ	buwā/ nokarnĭ
Greeting	abhibādan	namaskār	swāgt	sambodha	namaskār	sistācār	abhibādan	abhibādan	ādar	abhibādan	abhibādan
Chief-	pramukha kārĭndā	pramukha	pramukha kārĭndā	pramukha bahidār	pramukha	mukya kāmdār	pramukha kārĭndā	mukhya lekhāpāl	mukhya karmacārĭ	-	pramukha kārĭndā
Good	śubhaprabh	namaskār	-	namaskār	gudmarniǹ	śubha	gudmarniǹ	bihāniko	śubha	śubha	śubha
Corpse	mrita srir	lās	lās/	lās	sba	lās	lās	sba	lās	lās	lās
Sister	bahinĭ	bahinĭ	bahinĭ	bahinĭ	bahinĭ	bahinĭ	bahinĭ	bahinĭ	bahinĭ	bahinĭ	bahinĭ

		S.N	1	2	3	4	5	6	7	8	9	10

Appendix V

Comparison of Multiple Translators with Original Translator of Conceptual Terms

T3	T4	T5	T6	T7	T8	T9	T10	Original
dukhit	narāmro	-sapanā	narāmro	anautho	narāmro	-sapanā	khaTar	anautho
paltinu	suteko	suteko	suteko	suteko	suteko	suteko	suteko	nindrā
pidā	birāmī	birāmī	birāmī	birāmī	birāmī	birāmī	birāmī	birāmī
bhokāya ko	bhokāyako	bhokāya ko	bhok	bhok	bhokāya ko	bhok	bhokā yako	bhokāyako
dukha	dukhāī	pidā	pidā	pidā	dukhāī	dukhāī	dukhāī	pidā
kalpanā	sapanā	kalpanā	kalpanā	kalpanā	-	pari kalpanā	-	kalpanā
arājakatā	dukha/ pidā	dukha	arājakatā	arājakatā	arājakatā	-	-	-
bekhusī	ninyauro	dukhī	bekhusī	bekhusī	nirās	dukha	dukhī	dukhī
rāmrī	sundar	sundar	sundar	sundar	sundar	sundar	sundar	sundar
gadgad	khusī	harṣ	khusī	khusī	khusī	khusī	harṣ	khusī

S. N	SL word	T1	T2
1	Troubled	anautho	-sapanā
2	Sleep	suteko	nidāunu
3	Ill	birāmī	bisanco
4	hungrier	bhok	bhok
5	pain	dukha,	pidā
6	imagination	kalpanā	kalpanā
7	Chaos	arājakatā	dukha
8	Unhappy	dukhī	cintā
9	Beautiful	sundar	rāmrĩ
10	Pleasure	khusĩ	khusĩ

Appendix VI

Comparison of Multiple Translators
with Original Translator of

T8	T9	T10	Original Text
yo narāmro hunsakch	*yo sabai narkmā jānsakch*	*yo narkmā jānch*	*bisaṅgtibāt chutkarā*
krismas	*krismas*	*krismas*	*krismas*
yahudibād	*yahudibādjyudijam*	-	*yahudibād*
bhagwān sworgmā	*bhagwān sworgmā*	*agwān sworgmā ch*	*sarbśktimān*
sādhu	*sādhu*	*sādhu*	*bhikchu*

S.N	SL Term	T1	T2	T3	T4	T5	T6	T7
1	Go to hell!	yo sabai narkmā jān sakch	sārā bisaṅgti hatun	narāmrā kurābāt chutkarā	yo narkmāyo jānsakcha	yo narkmāyo narkmā jāos	narkmāyo barbād hunsakch	yo narkmā jānsakch
2	Christmas	krismas	krismas	krismas	krismas	krismas	krismas	krismas
3	Judaism	yahudibād	jyudijam	jyudijam	yahudibād	yahudibād	jyudijam	jyudijam
4	God in heaven	sworgko bhagwān	he prabhu	he sarbśktimān	bhagwān sworgmā	sworgkā bhagmān	bhagwān sworgmā	bhagwān sworgmā
5	Saint	jogī	bhikchhu	sādhu-pahelo kapadā lagāyko byakti	sādhu	jogī	sant	jogī