

# CHAPTER ONE

## INTRODUCTION

### 1.1 General Background:

Language is a way of expressing ideas and feeling using symbols and sounds. It is a means of communication which is used to express our thought, ideas, emotions in our daily life situation for a certain purpose. It has become a primary tool for human beings to communicate with each other. It is taken as a vehicle of transmitting culture from one generation to another. So language is defined as the means of human communication to express thought and information.

According to great linguist Robins (1964, p.14) "Languages are symbol systems based on pure or arbitrary convention infinitely extendable or modifiable according to the changing needs of the speakers." Similarly, Sapir (1978, p.8) says "Language is a purely human and non-instinctive method of communicating ideas emotions and desires by means of voluntarily produced symbols."

From above definitions, we can conclude that language is a system of arbitrary vocal system and purely human and non-instinctive method of communicating. Language is unique, creative, complex and modifiable. It is versatile and the most commonly used tool that people use to fulfill their needs. It helps us to think, perceive, interpret, and express about the world. It is a way of transmitting human civilization, history, thoughts, literature and the whole of human achievement from one generation to another.

There are innumerable languages in the world. Among them English is the most widely used language because it has gained the status of an international and link language. So, the number of English speaking people is growing day by day. So, English is such a language which is spoken almost everywhere. It

has global domination because it is used in every field such as education, trade and commerce, law, sports and mass communication.

Similarly, Wardhaugh, R. (1989, p.3) defines languages as “Language is a system of arbitrary vocal system of human communication.” According to Chomsky, “Language is the innate capacity of native speakers to understand and form grammatical sentences” (as cited in Varshney 1977, p.3).

Language is different from one community to other. Primarily, translation means to transfer message from one speech community to another speech community. To translate is not only to change words or sentence into different languages but also transform of thought. It is a multidimensional activity. It should be meaningful and convey the spirit of original (SL) by maintaining a natural and easy form of expression. To transfer a message from one culture to another culture is an innovation in the receiver language. Translator simply transfers our ideas, thoughts, imaginations, through our language. So, translation is only the way to break the culture, linguistic, contextual and psychological barrier between two communities.

### **1.1.1 Language and Culture**

Culture means the way of life, specially general customs and beliefs of a particular group of people. Language is generally believed to be the essential instrument of ethnic expression for the beliefs, customs, rituals and behaviours which constitute cultural identity. It is seen as the embodiment of human action. For most, language is linked to very essence of being human and of belonging to a specific cultural group. Language is primarily a social phenomenon which is naturally and intricately interlinked with culture.

Culture, on the other hand, is "the way of life and its manifestation that are peculiar to a community that uses a particular language as its means of expression" (Newmark 1988, p. 94). It is the full range of learned human behaviour pattern.

Cultural language is the language which is spoken in particular culture or speech community. Culture is the conscious creation of human rationality and it may proceed at three levels: learned patterns of behaviour, aspect of culture that act below conscious level and patterns of thoughts and perception which are also culturally determined. A person who is a member of a society or cultural group, she is influenced from the values, norms, traditions of the same society such cultural representative also affects the language of that people.

Language is the mirror of culture of a particular society which reflects customs, values, norms, traditions, rituals and behaviours of the same society there, we can say that culture is the way of expressing of language and language promotes the culture.

### **1.1.2 Relationship between Translation and Culture**

Translation and culture are interrelated to each other. Translator translates any text on the basis of related culture. It means no translation is successful if the translator fails to translate the culture. A translator should not just translate the SL words ignoring the context, situation and the culture associated while translation.

Culture is the way of life and its manifestation is peculiar to one speech community. Language is a means of communicating among people in communities. No languages are same or similar, they are different at each other due to their different culture. The more the culture distanced between SL and TL the more it creates problems in translation.

According to Newmark (1988. p.95) “The more specific a language becomes for natural phenomena the more it becomes embedded in cultural feature and therefore, creates translation problem”.

A translator should keep in the mind the fact that translating a text means translating SL culture. Culture itself is a vague and complicated phenomenon peculiar to particular speech community. It is so limited that no exact correspondence of one to the other is found in practice. This gap creates difficulties in translation which the translator should solve by implementing different techniques of translation while translating the text.

### **1.1.3 Translation**

Defining translation is theoretically difficult in the sense that defining translation is often influenced and shaped by linguistic theory, philosophical tenets, literary convention, type of texts, medium involved in translation. Translation is an act of transforming message form one language to another language. It sometimes, is the rendering of the information of a language to some other dialects of the same language. It is a multidimensional activity. It is believed that translation is not only linguistic activity but also cultural activity.

Catford (1965, p 20) defines translation as "the replacement of textual materials in one language (SL) by equivalent textual material in another language (TL)." Similarly, translation is "rendering the meaning of a text into another language in a way that the author intends the text" (Newmark 1988, p 5). Widening the scope Bell (1991, p 10) defines, translation "as the expression in another language or (target language) of what has been expressed in another source language preserving semantic and stylistic equivalences".

Different terminological variation such as paraphrase, substitution, replacement, interpretation, transfer, rendering etc. are also used to define translation.

All the definitions above show that translation is the replacement of textual material in one language to another or a signal word is incomplete and even inappropriate. Therefore, it is both linguistic and cultural activity.

In the words of Bhattarai (2000, P.2), translation is primarily an act of transforming message from one language to another or into some other dialect of the same, that distances by time or space the activity interfaces variegated factors at least each capable of influencing the other.

To sum up, translation is both linguistic and cultural activity. The goal of translation is to establish a relationship of equivalence between the source text and target text, while taking into account a number of constraints. Translation is a transfer of context from own language to another. It is considered one of the brain-forming tasks related to language activities. It does not only seem to be accomplished by more skill of language but also requires a difficult art and skill in safeguarding spirit and content of the language.

#### **1.1.4 Importance of translation**

The importance of translation has increased day by day all over the world. Today translation has not only become the common interest of a country or a society but also has become the social need of an individual. The whole world has galloped with the wings of translation promoting universal relationship and involvement in the present scenario. It is a versatile means of communication in transferring knowledge, truth, culture, ideas and so on. The exchange of thoughts, opinions, feelings and ideas help to promote social behaviour and tries to form a relation between them. In this way translation has created ample of chances to interact between the two or more dialectal people and has made its dream of uniting human beings in own linguistic maxim come true.

In the past, it was used as transferring religious thoughts and beliefs. It has played crucial role to establish world literature. Without translation, we should have no religious book. For example, Vedas, Upanishad, Panini's grammar etc. But today translation is also proper means for young languages to grow and flourish into full-fledged structure. It is technique to learn a foreign language and tool for business field. So, all linguistic enterprises are surviving with

translation. Nowadays, translation is also most useful in error analysis. Today it holds a wide scope in the exchange of knowledge of literature with the view of exchanging classical writing. From this, the intellectual circle could easily achieve the literature or the scientific writing that has been possessed in the universal level through translation.

### 1.1.5 Techniques of Translation

In translation, we have various techniques of translating a text from one language to another. But it is difficult to get absolutely perfect technique in translation without any gaps in the target text (TT) with source text. Among the above mentioned techniques the following techniques are found to be mostly adopted while translating the SL into TL which are illustrated briefly below:

- a. Literal translation:** Literal translation is word for word translation. In this translation the SL grammatical constructions are converted to their nearest TL equivalents. According to Richards et al. (1995, p. 299) “a translation which approximates to a word for word representation of the original is known as literal translation”. It ranges from word to word level up to sentence to sentence. Similarly according to Bell (1991, p. 70) “Literal translation is the replacement of source language syntactic structure by target language structure.” Literal translation represents close correspondence of meaning between source and target text.

Example:

SL (Nepali)	TL (English)
gahana	ornaments
gothala	herds man
aatma	soul
mandir	temple

- b. Borrowing/Transference:** For the words which do not have any equivalent terms in TL, the translator transfers the same words in TL for transmitting the cultural information from the SLT into TLT through a systematic procedure. It is one of the widely used techniques for

transmitting the cultural information from the SLT into TLT. According to Newmark (1988, p. 82) “Normally names of people, places and countries, name of newspaper, names of institutions, companies, streets inventions, brand name etc are transferred”. Example:

SL(Nepali)	TL(English)
dharara	Dharara
gairigaun	Gairi gaun
alakapurinagri	Alakapurinagari
chautari	Chautari
cigarette	Cigarette

- c. Substitution:** Source cultural elements are replaced by similar near equivalent or genetic words in the target language. That is not a good procedure of translation because in most of the cases it creates gaps between SL and TL. Example:

SL. (Nepali)	TL (English)
aina	mirror
cholo	blouse
pap	sin
juneli rat	full moon day

- d. Definition:** In translation SL terms are replaced by the short definition or description. According to Ivir (1987, p.37) “defining means reducing unknown and unshared to the known and shared. It is defined something to make that clear and comprehensive which helps to make the text linguistically transparent”. The translator adopts this procedure when he is unable to find exact or near equivalent term in TL. For example:

SL (Nepali)	TL(Hindi)
Phuli	nose ring
bhatamas	soyabean
Narkiya jiban	hell and life.

- e. Back translation:** Back translation is one of the techniques of testing the quality of translation. Crystal (1989, p. 348) introduces back

translation as “One translates a text from language. ‘A’ into language ‘B’, a different translator then turns the B text into A and the resulting A text is compared with the original A text.” If the texts are virtually identical, there is strong evidence that the original translation was of high quality. For example:

SL(Nepali)	TL(English)
Hakimni	lady officer
Telivizion	television
Amerika	America

- f. Addition:** some addition in translation makes the translated text informative as well as readable. It needs to make readers understand the actual message of the text easily and with pleasure as well as to suit the text in target culture. This procedure is adopted when some expressions in SL are left unsaid. This technique is used in order to make the clear information for the readers of TL text. For example:

SL(Nepali)	TL(English)
dhup bati	lamp
doko	wicker basket
lyaite	commoa law

- g. Deletion:** In this technique of translation, the word is generally deleted if the information of the text can be transferred without the presence of a particular word. Generally, it occurs at syntactic level of translation. When there is lack of appropriate cultural correspondent in TL, the translator has to omit some expressions. The translator omits lexical items, phrases and sometimes even the whole sentences. Example:

SL(Nepali)	TL(English)
Lady Officer	Officer

- h. Sense translation:** This technique is used when the exact SL equivalent term is not available in TL. In sense translation, the translator, translates



only sense of the word to transfer meaning but not word itself. The TL term gives only sense for the SL term not the exact meaning. For example:

SL(Nepali)	TL(English)
tamakhu	smoking
mandir	temple
las	dead body

- i. **Blending:** This procedure is used to naturalize the translation in the target language. In this procedure, a part of SL term is combined with a part of TL term in the target text while translating a text. For example:

SL(Nepali)	TL(English)
patalo otha	thin lip
surya udaunu	sun rises
warda sadasya	ward member

- j. **Claque:** In this technique, each unit of SL is translated into the equivalent unit of TL. The unit of translation may be a morpheme, a word, a phrase or even a short sentence. It is a kind of borrowing where SL terms are borrowed and transliterated which in turn all follow in TL translation. Example:

SL(Nepali)	TL(English)
hariyo dubo	green land
nadi ko tir	river bank
purba janam	previous life

#### 1.1.6. Gaps in translation

Translation is not only rendering the meaning of one language into another but also set equivalence between source language text and target language text. Translation should reflect the original flavour of source text.

When there is no correspondence between SL items and TL items there occur gaps. It is simply absence of concepts. Translation is a bicultural activity. It is

an instrument to transmit culture and truth. A good translator must not only be bilingual but also bicultural. It plays a role of a bridge for transferring thoughts and ideas between two languages.

Because of the cultural gaps translating the cultural terms is very complex and sometimes impossible. To compensate the gaps it needs further explanation and more translation practice for the translator and having perfect knowledge of both source language culture and target language culture. In translation process the gaps are natural and inevitable because of the difference between two languages, cultures, contexts, which find different into languages. Gaps in translation are mainly of three types.

**A. Linguistic Gap:** Differences between two languages are called linguistic gaps. Linguistic gaps are primary type of gap. Every language is unique, no two languages are identical. Every language has their own structural patterns. We can observe linguistic gaps in different level of language which are given below:

- Graphological level:

The two languages are different in their graphological system. Graphemes available in one language may be absent in another language, eg.

SL : A to Z photo studio (English)

SL : ABC tent service (English)

SL : A-one noodles. (English)

Translating A to Z, ABC and A-one is difficult. These can be translated as 'ka-gya', 'ka, kha, ga. 'ka-ek' into Nepali.

- Phonological level: Phoneme which is absent in one language but present in another language creates gap e.g. SL Khāsā bajār (खासा बजार)

- Lexical/Word level: Nepali onomatopoeic words such as Jhwāmmā, thackka and reduplicated word such as 'panisani', bajagaja do not have equivalent terms in English.
- Structural level: Difference in linguistic structure and grammar rules between the language create the gap. Such as Nepali has three voice system but English has only two voice system i.e. active and passive.

**B. Cultural Gap:** Culture includes foods, habits, dress, festivals, rituals. The ease or difficulty of translation depends on the degree of closeness of the culture in question. Cultural knowledge including knowledge of various sub-cultures, has long been recognized as indispensable for translation, as it is knowledge of application that linguistic units have in particular situation and socio-cultural context – which makes translation possible in the first place. Cultural gaps make translation impossible so it needs further explanation to make its readers easy to understand the concept. The word like 'tuppi', 'barakhi' do not have exact terms in English. To compensate such gaps, translator should have sufficient knowledge of the both SL and TL culture.

**C. Extra linguistic gap:** Translation is not exclusively a linguistic activity. Many extra linguistic factors play crucial role in translation. The intention of a speaker or writer, his knowledge, his ideas, expectations, interests and so on, have to be taken into consideration, and the same attains in regards to the listener or reader. When the background knowledge and real world knowledge differ then extra linguistic gaps occur. For example,

SL (Nepali): ek mahinā pachi sitālāi seto lugāmā dekhera malāi naramāilo lāgyo

TL (English): I became sad when I saw Sita wearing white dress after one month.

In the above context Sita wearing white dress indicates she lost her husband in Hindu culture so it creates extra linguistic gap.

Besides these gaps, philosophical gap, literary gap and psychological gap occur in translation.

### **1.1.7 Cultural Categories**

Cultural language is the language which is spoken in a particular culture or speech community. Newmark (1988, p. 94) defines culture as “the way of life and its manifestation that are peculiar to a community that uses a particular language as its means of expression”. Generally culture includes the way of life of community, system of government, religious beliefs and values geographical region, social class, age, sex, profession, captivity of the members of the society etc.

Newmark (1988, p. 94) distinguishes ‘cultural’ from ‘universal’ and ‘personal’ language. Newmark (1988, p. 95) has made five fold classification: a. ecology b. material culture c. social culture d. social organization, political and administrative procedure, concept e. gesture and habits. In general cultural terms can be categorized in five steps as followings:

a. Ecology: It refers to such geographical features as plants, animals, hills, lakes, rivers etc.

b. Man Made Culture: It refers to the things which are made by man and famous within a culture. It includes food, clothes, housing, transport and communication, ornaments, utensils etc.

c. Social culture: It includes – work and leisure – social customs, procedures, activities – political activities- historical facts, concepts-sculptures, paintings carvings etc.

- d. Religious culture: It refers to myths, religious beliefs, names of gods, religious activities etc.
- e. Conceptual terms: Concept is a part of common system of language shared by members of a speech community. According to palmer, conceptual terms can be specified as non-concrete or abstract terms whose concept can be given only by definition.

### **1.1.8 The Translated Version of *Samanantar Aakash***

Literary translation is the oldest one among different types of translation. It refers to the translation of different literary texts such as translation of poetry, short story, essay, novel and drama. Literary translation is the oldest, the most difficult and the highest form of the translation. Literary texts always seem to be expressive where authors express their ideas, emotions, thoughts, feelings. In the past almost all the literary translation was done from English to other languages.

In the context of our country very few number of Nepali literary texts have been translated into English. The novel 'Samanantar Aakash' has been translated into English parallel sky recently by translator Anuradha and edited by G.R. Bhattarai, The translator has translated the novel in 2006.

Samanantar Aakash has presented the real life of women,. the actual behaviour of a male towards female and the line of barrier that the women are supposed to follow in so-called male dominated society. Moreover, she has presented a lesson that women are not inferior in comparison to men if they get chance in society.

### **1.2 Review of the Related Literature**

A number of texts have been translated from English to Nepali, but only few researches have been carried out on translation field in the Department of

English Education. But no study was carried out in the translation of in Nepali novel Samanantar Aakash and techniques and gaps in translation.

Bhattarai (1997) in his Ph.D. thesis entitled "In Other words: sense versus word as a unit of literary translation (with reference to Nepali-English poetic texts)" has made an attempt to define translation process and product of translation traffic between Nepali-English language pair in particular. He has found the horizontal translation. He also remarks that interest in and awareness literary translation is growing.

Adhikari (2003) carried out a research on "The translation of technical terms: A case of textbook for science." He collected 200 English scientific terms, 50, terms from each subject as, physics, chemistry, biology, zoology and astronomy and their Nepali translation. He found the use of number of techniques, literal, hybrid, formation, paraphrasing, borrowing and loan creation, and remarks the literal translation is great. He found that the problem lies in translation when a target language text lacks an equivalent term that is present in the source language text.

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

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

Rijal (2006) carried out research on "A study of the translated cultural terms in English Dailies: Techniques and Gap." He listed the Nepali cultural terms in the three English dailies and found seven translation techniques. He concluded that the most widely used technique was literal translation while translating the Nepali culture-bound terms into English.

Bhandari (2007) has carried out a research on A study of Techniques and Gaps of Translation of Cultural Terms: A Case of the Novel Shris Ko Phool. He has tried to find out five different categories of cultural terms. His study shows that eight different techniques are used in translating culture. Among them literal translation is the most widely used technique and definition is the least one.

Pandey (2009) has conducted a study on The Techniques of Bridging Cultural Gap in Translation: A Case of Dwanda ra Yuddhaka Katha. The main purpose of her study was to find out the techniques in bridging cultural gaps in translation of cultural terms. She found eleven different procedures employed in translating cultural words of the anthology conflict and war.

Paudel (2010) completed a research work on 'Study on Translation a Novel Sikka Ka Dui Pata'. The objectives of the study were to evaluate the translation the novel in terms of the sentence type negation and to identify the cultural gap in the translated novel. She found that ST had most number of sentences than TT i.e. the number of sentences was reduced during translation. Similarly, she found two hundred and forty cultural terms in the novel Sikka Ka Dui Pata. She came with the conclusion that compound sentence in the target were greater in number than that complex sentences in TL.

All the research works above show to translation evaluation; some of them are related to cultural terms; some of them are related to scientific terms. None of the studies have been carried out to find the techniques and gap found in the translation of the novel *Samanantar Aakash*. The present study will analyse

the procedures and gap in translation and suggests some implications for the waiters, translators and those who are associated with the translation activities.

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

This study has the following objectives:

- a. to identify the Nepali cultural terms used in the novel 'Samanantar Aakash' and their equivalents in English translation.
- b. to find out the techniques employed in the translation of Nepali cultural terms into English version and point out the gaps in the translation process.
- c. to suggest some pedagogical implications.



#### **1.4 Significance of the Study**

Every research study has its own importance. This study has also precious value in the field of socio-linguistics. The finding of this study will be helpful as a reference material for the students of socio-linguistics. It will also be of a great use for those Nepali speaker, writers, novelists and who use English in cross-cultural context.

## **CHAPTER TWO**

### **METHODOLOGY**

#### **2.1 Source of Data**

The data were collected from the secondary source only.

##### **2.1.1 Secondary Source of Data**

The secondary source of data for present study were both Nepali and English versions of the novel. The Nepali version 'Samanantar Aakash' was written by Padmawati Singh and English version Parallel Sky is translated by Anuradha.

I studied and consulted the theses, articles, journals and reference books related to translation some of them are Catford (1965), Newmark (1981), Bhattarai (2000), Adhikari and Maharjan (2003), Oxford English Dictionaries (2007) English- Nepali Classified Subject Dictionary and Nepali Sabdakosh (2008).

#### **2.2 Sampling Procedure**

I listed all the cultural terms from original Nepali version, along with their equivalent terms from the translated version of novel. Hundred terms were selected from the total list by using the non-random judgmental sampling procedure.

I read and re-read original and translated version time and again until I got required information.

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

I listed all the cultural terms from original Nepali version and used the same as the check-list for collecting equivalent terms from the translated version of novel.

## 2.4 Process of Data Collection

In the process of data collection, I followed the following procedures:

- a. I collected Nepali (original) and English (translated) version of the novel *Samanantar Aakash*.
- b. I went through the text and underlined the cultural terms in the Nepali version of the novel.
- c. I read the English version of the novel to find out the equivalent forms of those cultural terms.
- d. I collected 100 cultural terms from the novel using non random judgmental sampling procedure.
- e. I transliterated each equivalent SL term into Roman script.
- f. I identified the techniques employed and listed all the cultural terms under these different techniques and also calculated the frequencies of these techniques adopted in translation of those terms for each type and analyzed them.
- g. Those terms were categorized into five different cultural categories as: ecology, man-made culture, Religious culture, social culture and conceptual terms.
- h. The researcher identified and collected gaps happened by different reasons in translation of the novel.

## 2.5 Limitations of the Study

The limitations of the study were as follows:

- a. The study was limited to cultural terms found in the novel *Samanantar Aakash* written by Padmawati Singh and translated by Anuradha.
- b. The study was limited to only 100 cultural terms.
- c. The data for the study were collected from the novel *Samanantar Aakash*.
- d. The study was limited to the study of techniques and gaps found in the translation of cultural terms of *Samantar Aakash*.

## CHAPTER THREE

### ANALYSIS AND INTERPRETATION

This chapter consists of the data obtained from Nepali and English versions of the novel 'Samantar Aakash' which is written by Padmawati Singha and translated by Anuradha. The collected data are presented, analyzed and interpreted under the following subheadings:

#### 3.1 Classification of Cultural Terms into Five Categories

The collected cultural terms are presented into five categories. They are ecology, man-made culture, social culture, religious culture and conceptual terms. Among those translated pairs, some have gaps in meaning. Such pairs with gaps are marked and compared in the following pages:

**i. Ecology:** It includes such geographical feature which shows the relation of the plants and living creatures to each other and to their environment. It includes plants, animals, river, sea, forest, wind, ponds etc. The cultural terms selected from the novel are shown as below which fall under ecology:

SL terms	TL terms
bari	Vegetable patch/field
pat	Leaf
khola	River
Hario chaur	Green field
Papal ko pat	Pipal's leaf

**ii. Material Culture:** Those objects which are made by persons and used in particular culture are included in it. It specially includes foods, clothes houses, town transports, communication, ornaments and utensils:

SL terms	TL terms
hajuraama	Grandmother
cholo	Blouse
dheds	Millet broth
rotis	Bread
biratnagar	Biratnager

**iii. Religious culture:** It includes myth, religious belief, name of gods and religious activities and deeply rooted custom, tradition or religion.

SL terms	TL terms
namaskar	Namaskar
kunti	Kunti
draupti	Draupti
las	Dead body
puja	Worship

**iv. Social culture:** Those terms which are related with social organization and relations between people and particular community work leisure, political administration and artistic organization, customs activities, social traditions sculptures, paintings, carrying, monuments social norms and values, hospital fact are includes in this category:

SL terms	TL terms
deusi	Deusi
bhailo	Fund raising program
aina	Mirror
dharara	Dharara
budi gandaki	Bhudi Gandaki

v. Conceptual Terms: It includes those terms which are non-concrete or whose concept can be given only by definition and are common within the system of language shared by members of a speech community:

SL terms	TL terms
sundarta	Beautiful
ramailo pahad	Delightful hill
mirtu	Death
nagarikta	Citizenship

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

Techniques in translation includes those ways or procedures which are used by the translators in the process of translation. The key procedures are mentioned below:

- Literal translation
- Transference/Borrowing
- Definition/Paraphrasing
- Substitution
- Claque
- Blending
- Addition
- Addition
- Omission/Deletion
- Sense translation

#### **3.2.1 Techniques Used in Translation of Term in Ecological Culture**

##### **i. Literal Translation**

This is the procedure which is used to show for a close correspondence of meaning between the SL term and TL term, which may range from word level to sentence level.

SL terms	TL terms
pahad	Hill
surya	Sun
pat	Leaf/leave
hariyo pat	Green leave
khola	River
kanda	Thorn
phul	Flower

The table shows that seven SL term literally correspond with TL terms.

## ii. Claque

Each unit of SL is translated into the equivalent unit in TL is claque. That unit may be a morpheme a word, a phrase or eve a sentence:

SL terms	TL terms
hariyo dubo	Green land
nadiko tir	River bank
kuwako bhyaguto	Frog in pond
purb janm	Previous life
subh samachar	Good news

The table shows five SL terms have been translated into TL by adopting the process of claque.

## iii. Addition:

Some words are added in the TL test or SL expressions.

SL terms	TL terms
Ghaderi	Plot of land

The table shows that one unit of SL term has equivalent TL unit in their translation. For example, ghaderi is translated into plot of land.



#### iv. Sense Translation:

SL terms	TL terms
Dubo	Green land
khet	Field

The table shows that two SL terms are translated in TL terms on the basis of their sense relation. For example, the SL term dubo has special meaning in Hindu culture which is used for religious purpose and regarded as holy plant but the translation green land does not carry these whole components of meaning. Green land only gives the sense that a piece of land covered by green plant. Another example, SL term 'Khet' and TL term 'field'. 'Khet' represents the area of irrigated land with ridges where the farmers mostly cultivate rice, but field refers any type of land in target language.

#### v. Blending

In this procedure, the SL words are translated with the combination of two procedure: Literal and borrowing

SL terms	TL terms
pipal ko pat	Pipal's leaf

The table shows that one SL term conveys the equivalent meaning in TL through the process of blending. For example, in the above table translator has blended the Nepali name of the 'tree' and English word 'leaf'.

**Table no. 1**

#### **Frequency of Techniques used in Translation of Ecology:**

S.N.	Techniques	Frequency	Percentage
1.	Literal translation	7	44+
2.	Claque	5	31
3.	Addition	1	6
4.	Sense translation	2	13
5.	Blending	1	6
	Total	16	100

The above table shows that sixteen terms were taken as study data within ecology. There were five different technique found to have been employed in translation. Among these five different techniques literal translation was mostly (44%) claque (31%) is second widely used techniques, sense (13%), Addition (6%) and blending (6%) respectively.

### 3.2.2 Technique used in Translation of Man-made cultural Terms:

Man made cultural terms include foods, clothes, houses, utensils, containers, transportations, communications, ornaments etc. The man made cultural terms in the novel have been translated using different strategies and their frequencies have been presented in the following stag:

#### i. Literal translation

SL terms	TL terms
roti	Bread
dhido	Millet
bhatmas	Soyabean
bulaki	A nose ring

The table shows that four SL terms are translated liberally to convey equivalent meaning in target language. For example, roti is translated into bread.

#### ii. Claque

SL terms	TL terms
arko juni	Next life
mitho git	Sweet music

The above table shows that two SL terms are translated into TL unit to convey similar meaning as in arkojuni into next life

#### iii. Addition:

SL terms	TL terms
sukulgundo	Fashionable man

The table shows that one SL term conveys the equivalent meaning in target language when there is addition in the translation. For example, sukulgundo into fashionable man.

#### **iv. Borrowing**

SL terms	TL terms
Kurta	Curta
khukuri	Khukuri

The table shows two SL terms remain the same in TL. So the process of borrowing is used here. For example, khukuri into khukuri.

#### **v. Sense translation**

SL terms	TL tems
bulaki	A nose ring
aaglo	Latch

The table shows that two SL terms and translated into equivalent TL terms through the process of sense translation. For example, the SL term ‘bulaki’ is worn by female on their nose whereas the TL term nose ring conveys only the sense. The SL term ‘aaglo’ means a device used for locking the door, window made of wood and the TL term ‘latch’ means the same but it is made of different metal.

#### **vi. Back translation**

SL terms	TL terms
email	e-mail
tivi	TV
restura	Resturant
amerika	America

The table shows that four SL terms are back translated into TL terms. For example, ‘restura’ into restaurant.

**Table No. 2**

**Frequency of Techniques used in man made cultural terms**

S.N.	Technique	Frequency	Percent
1	Literal	4	27
2.	Claque	2	13
3.	Addition	1	7
4.	Borrowing	2	13
5.	Sense	2	13
6.	Back translation.	4	27
	Total	15	100

The above table shows fifteen terms were selected for the man-made culture. Six different techniques were employed in the process of the translation. In the total frequency literal and back are mostly widely used techniques (27%) sense claque and borrowing. Come in the second place )13%) and addition is last one (7%).

**3.2.3 Techniques used in Translation of Social cultural terms**

**i. Literal Translation:**

SL terms	TL terms
Bibaha	Marriage
Hajuraama	Grandmother
Hakimni	Lady officer
Maiti	Mother's house
Aantar jati	Inter caste
Bhailo	Fund raising program
Tan	Looms
Dhido	Millet broth

The table shows that eight SL terms are literally translated into equivalent TL term to convey similar meaning. For example bibaha into marriage.

## ii. Claque

SL terms	TL terms
sasu	Mother-in-law

The table shows that one SL term is translated into equivalent TL term by adopting the process of claque. For example, sasū is translated into mother-in-law.

## iii. Substitution

SL terms	TL terms
aina	Mirror
git	Song

The table shows that two SL terms are substituted to convey equivalent TL terms. For example, aina is translated into mirror.

## iv. Sense Translation

SL terms	TL terms
ghar muli	Main person of a family
ropain	Planting

The table shows that two SL terms are translated into equivalent TL terms through the process of sense translation. For example ghar muli is translated into main person of a family. The TL term ‘planting’ is not equivalent with SL term ‘ropani’. Planting refers to planting any kind of sapling but ropani refers to planting sapling of paddy.

## v. Borrowing

SL terms	TL terms
sari	Sari

The table shows that one SL term is borrowed as it is in TL.

**Table No. 3**

**Frequency of Techniques used in social cultural terms**

S.N.	Techniques	Frequency	Percent
1.	Literal translation	8	57
2.	Claque	1	7
3.	Substitution	2	14
4.	Sense	2	14
5.	Borrowing	1	7
	Total	14	100

The above table shows fourteen terms were taken as the study data. The translator has adopted five different techniques in process of translation. But of them literal translation (57%) was found as the most widely used, substitution and sense (14%) and claque and borrowing were used in descending order.

**3.2.4 Techniques used in Translation of Religious cultural terms**

**i. Literal translation:**

SL terms	TL terms
mandir	Temple
puja	Worship
mala	Garland
bhagwan	God
dhup bati	Oil lamp
sai baba	Saibaba

The table shows that six religious terms are translated literally to convey equivalent meaning in TL. For example ‘mandir’ into temple.

## ii. Paraphrasing

SL terms	TL terms
bhut	Havoe (a dead body therrg)
sindur	Red poudet used on the forehead at the marriage occasion

The table shows that two SL terms are paraphrased in TL term to convey equivalent meaning.

## iii. Borrowing

SL terms	TL terms
mahabharat	Mahabharat
tika	Tika
dasain	Dashein
bhuja	Bhuja
puran	Puran
ramayan	Ramayan

The table shows that six religious SL terms are borrowed into TL. For example, ‘tika’ is translated into ‘Tika’.

## iv. Sense Translation:

SL terms	TL terms
tamakhu	Smoking
mandir	Church
pote	Necklace

The table shows three SL terms are translated into equivalent TL term through the process of sense translation. For example, SL term ‘tamakhu’ refers to special kind of smoking which was popular in Nepali society in older generation. In TL term ‘smoking’ refers to common way of smoking of any country. SL term ‘mandir’ means a place where Hindu people go for praying

the God to achieve their own wise. The TL term Church means a religious place where Christian people go to pray. In the same way, SL term pote means an ornament which is made of piece of glass and worn by female in Nepalese society. The TL term Necklace means an ornament which is worn by woman.

#### **v. Substitution**

SL terms	TL terms
juneli rat	Ful moonday

The table shows that one SL term are substituted into TL terms. For example, juneli rat into fulmoon day.

#### **vi. Claque**

SL terms	TL terms
purwajanakopap	Sin of previous life
prawachan	Dscourse/speech

The table shows that two are translated through the process of claque into TL

**Table No. 4**

#### **Frequency of Techniques used in Religious Cultural terms:**

S.N.	Technique	Frequency	Percent
1.	Literal	6	30
2.	Paraphrasing	2	10
3.	Borrowing	6	30
4.	Sense	3	15
5.	Substitution	1	5
6	Claque	2	10
	Total	20	100

The above table shows that twenty terms were selected for religious terms. Six different techniques were used in the process of translation. Among them literal



and borrowing were most used techniques. Similarly paraphrasing (10%), sense (15%), substitution 5%) and claque was (0%) respectively.

### 3.2.5 Techniques Used in Translation of Conceptual Terms

It includes those terms which are non-concrete or whose concept can be given by definition and are common within the system of language shared by member of a speech community.

#### i. Literal Translation:

SL terms	TL terms
chad	Festival
sanskar	Tradition
dimag	Brain
parb	Festival
jagir	Job
asu	Tear
maran	Death
udas	
tanneri	Adolescence

The table shows that nine conceptual SL term are translated literally into TL to convey similar meaning. For example, chard into festival.

#### ii. Back translation

SL terms	TL terms
Shawl	Shawl
Jug	Jug
telivizon	Television
reomantik	Romantic
hotel	Hotel

The table shows that five SL terms are back translated into TL to maintain equivalency.

### iii. Borrowing

SL terms	TL terms
nature	Nature
resturant	Restaurant

The table shows that two SL terms are borrowed into TL term to maintain equivalent in meaning while translating. For example, nature into nature.

**Table No. 5**  
**Frequency of Techniques used in Conceptual Terms**

S.N.	Techniques	Frequency	Percent
1.	Literal	9	56
2.	Back Translation	5	31
3.	Borrowing	2	13
	Total	16	100

The table shows that fifteen terms which were selected within the conceptual term five different techniques were employed in process of translation of those term. Among the five technique literally translation was most widely used (56%) and back was the second (31%) the other technique were borrowing (13%) respectively.

### 3.3 Gaps in Translation

Gaps in translation refer to the absence of any concept available in any source. That is, gap occurs when an item available in one language gets absent another language. Simply, gaps mean absence of concept of SL into TL. Two languages and two cultures are involved in translation process. Those two language and cultures are not same or similar in different socio-cultural activities. Some source language terms do not have exact target language

equivalence in TL. There is also lack of cultural equivalence between languages. Because of the cultural differences of language there exist gaps in translation. Gaps can be both on SL and TL. Gap in translation is common and natural as no two languages and culture are same.

In this study, the researcher has selected only those translation pairs in which he found gaps in the novel 'Samanantar Askash'. There is no scientific and objective techniques or device to find or measure the exact equivalence. Some of the gaps found in translated version of the novel 'Samanantas Aakash' is presented in the following:

### **3.3.1 Gaps caused by substitution**

It is a procedure that the translator replaces the cultural elements in causes in which the two cultures display a partial overlap rather than a clear-cut presence vs. absence of a particular element. There are no exact target language equivalence in same source language terms. In such circumstance, the SL term is substituted by the near equivalent or peripheral terms. So other exists a gap between two languages. Such gaps are presented below:

i. SL Term: hakimni

TL Term: lady officer

In Nepali, the SL term hakimni means lady possessor or owner of office or campus, factories or civil office. But the TL terms means boss. Here the TL term can not maintain equivalent meaning of SL term, i.e. hakimni. So it creates gap.

ii. SL Term: git

TL Term: song (national)

Above mentioned terms SLT and TLT are different. The SLT git refers to any song but the TLT national song refers a special song which refers the spirit of the nation. So the meaning of TLT is unable to express the meaning of SLT.

### **3.3.2 Gaps caused by Addition**

This procedure is adopted when some expressions in SL is left unsaid. This technique is used in order to make the clear information for the reader of the TL. When some expression in SLT is left said and translator intends to convey the supplementary message by appropriate addition from the cultural context of the TL there exists a gap between translated pair language.

i. SL Term: aglo

TL Term: latch/piece of wood

The term, aglo in SL means a device used for locking the door, window, made of wood and the term latch also means the same but it is made of different metal and a piece of wood does not express the meaning in full range. Here, the TL term can not maintain equivalent meaning of SL term i.e. aglo. It creates gap.

ii. SL term: dubo

TL term: green land

In SL, dubo means a special plant which is used for worshipping god and making garland. It has great value in our culture but in TL term green land means a common green grass or plant. So it shows a gap between source language and target language.

### **3.3.3 Gaps Caused by Sense Translation**

This procedure is used when the exact SL equivalent term is not available in TL. In sense translation, the translator translates only the sense of the word to transfer meaning but not word itself.

i. SL Term; sindur

TL Term: red powder

The SL term *sindur* refers to red powder which has great value in our cultural aspect. Sindur is put on the bride's head by the bridegroom in the marriage ceremony. But TL term red powder refers powder in red colour. It has not any specific meaning for the reader.

ii. SL Term: ring

TL Term: ornament wearing in finger

Here SL term *ring* refers to an ornament which is worn in ear, nose, finger in our society. But TL term an ornament is worn in finger..

iii. SL Term: ghar muli

TL Term: Main person of a family

Here SL term 'ghar muli' and TL term main person of a family, both refer to main member of the house or family. But SL term ghar muli means owner of house who provides all things to his/her family and the TL term 'main person' cannot maintain equivalent meaning of the SL term i.e. 'ghar muli'. So it creates gap.

iv. SL Term: tmakhu

TL Term: smoking

In Nepalese society tamakhu means special smoking which is common in different community at any time. But, TL term, smoking refers to common way of smoking of any country. So it has no any specific meaning for the reader.

### 3.3.4 Gaps caused by Bad or Mistranslation

SL term	TL term
saibaba	Goddess
khet bari	Fields
jamin	Land
hakimni	Lady officer
television	Television
america	America

The table shows that mistranslation causes gap while translating a text from ST into TL terms.

### 3.3.5 Frequency of Different Kinds of Gaps in Translation

**Table No. 6**

S.N.	Types of gap	Frequency	(%) Percentage
1.	Gaps caused by substitution	2	14.28
2.	Gaps caused by addition	2	14.28
3.	Gaps caused by sense translation	4	28.57
4.	Gaps caused by bad/mistranslation	6	42.85
	Total	14	100

The table exhibits fourteen instances of gaps in translation of the cultural terms of the novel ‘Samanantar Aakash’. Four different types of gaps were found caused by substitution. Among them bad or mistranslation were the most frequent ones (42.85%), gaps caused by the sense translation (28.57%) and other (14.28%) respectively.

## CHAPTER FORU

### FINDINGS AND RECOMMENDATIONS

This chapter presents with the findings and recommendation of the study.

#### 4.1 Findings

1. One hundred cultural terms were identified from the novel ‘Samanantar Aakash’ have been divided into five categories in terms of their related meaning features. They are ecology, man made culture, social, culture, religious and conceptual terms.
2. In translating cultural terms, six different techniques were found to be employed such as literal translation, addition, borrowing, back translation blending, claque, sense translation.
3. Among the translated terms literal translation (24.31%) was most frequently used technique and blending was the least (7.31) respectively.
4. In ecological category, five different techniques were employed, literal, claque, addition, sense translation, blending. Among them literal translation (44%) was the highly used techniques and least one was blending (6%).
5. In translating socio cultural term, five different techniques were used on socio cultural term literal translation (57%) substitution (14%), sense translation (14%), claque (7%) and borrowing (7%) respectively.
6. All together six different techniques were employed in the translation of religious cultural terms. They are literal (30%), borrowing (30%), substitution (5%), paraphrasing (10%) and claque (10%) and sense (15%) respectively.

7. All together three different techniques were employed in the translation of conceptual cultural terms. They are graded as literal (46%), borrowing (15%), back (38%) respectively.
8. The terms are transferred without any notes and definition. In the TL text, there exists gaps. The readers who have no knowledge of SL cannot get idea from such translation.
9. Many instances of substitution were found in this translated version of novel 'Samandntar Aakash'. Most of the pairs had gaps in semantic level as they cannot provide exact meaning of SL.

## **4.2 Recommendations**

On the basis of the findings, some recommendation and pedagogical implication are presented in the following ways:

1. While translating the cultural words the translator needs the bilingual and bicultural aspect to exact translation.
2. While the translator translates cultural terms he should use techniques depending upon the context and natural phenomenon of words.
3. If there is possible of exact equivalent terms in TL, the translator should not substitute it with near equivalent generic word. If it is necessary to substitute the term the translator should check its context and appropriateness.
4. The translator should use literal translation without distorting meaning.
5. The translator should be more careful in selecting the equivalent term in TL to avoid the mistranslation.



6. While translating source language text into target language text, the translator should study source language and target language and should not forget to consult with the expert who has the concept of SL culture.
7. The examples of equivalents and gaps found in this piece of translation have to be utilized in classroom teaching.
8. Future researcher should use this research not to repeat similar type of errors.

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## APPENDICES

### Roman Translation of Devanagari Script Based on Turner's (1931) Nepal;

#### Alphabet and Diacritic Mark:

a	अ	k	क	n	ण	s	ज्ञ
ā	आ	kh	ख	t	त	s	ष
i	इ	g	ग	th	थ	h	ह
ī	ई	gh	घ	dh	ध		
u	उ	h	ङ	h	न		
ū	ऊ	c	च	p	प		
i	ऋ	ch	छ	ph	फ		
e	ए	j	ज	b	ब्		
ai	ऐ	h	ञ	bh	भ		
o	ओ	t	ट	m	म्		
uu	औ	th	ठ	y	य्		
an	अं	d	ड	r	र		
a	अः	dh	ढ	l	ल		
				w/v	व		

Note: the traditional letters क्ष, त्र and ज्ञ are treated as conjunct letters.

Eg. क्ष =ks, ksh

त्र =tr

ज्ञ=gy

## Cultural Categories

### A. Ecological Terms:

kholā	river
biruwā	tree
daura	piece of wood
pipal ko pāt	banyan tree
khet bāri	field
pāhad	hell
gham	sun
phul	flower
dubo	green land
bagaicha	garden
doko	bucket
nadiko tir	river bank
kuwā	pond
ghāsh	grass
hilo	mud
hariya pāt	green leaf
ghaderi	plat of land
surya udāunu	sun rises
rukha	tree
kādā	thorn

### B. Man Made Cultural Terms:

khukuri	khukuri
ring	ornament, wear in finger
roti	bread
narka	hell
sowarg	heaven
namasker	nameskar

hasilo	cheerful
aasu	tear
jiban	life
arko juni	next life
mitho git	sweet song/music
sukulgundo	fashionable man
layite	common law
bhatamas	soyabean
phuli	nose ring
wādā sadasya	ward member
kurtās	curta
hotel	restaurant
america	America

### **C. Social Cultural Terms:**

bhut	ghost
bibāha	marriage
hajurāma	grandmother
mammi	mother
hakimni	lady officer
mati	mother's house
antarjati	inter caste
bhailo	fund raising program
tān	looms
dhedo	millet broth
dashain	festival
malā	garland
bidai	farewell
tikā	tika
nātini	granddaughter
didi	sister

einā	mirror
blouse	blouse
sasu	mother in law
jethi chhori	elder daughter
adhikari	adhikari
tamang	tamang
narkiya jiban	hell of life
marnu	passed away
git	song
ghar muli	main person
chautari	chautari
sindur	red powder
gahana	jewelry
dheusi	deusi

#### **D. Religious Cultural Terms:**

ātna	soul
narka	hell
sorga	heaven
mandir	temple
puja	worship
lās	dead body
dup bati	oil lamp
sibabā	saibaba
bhagawān	god
juneli rāt	full moon day
maha bharat	mahabharat
puran	puran (discourse)
rāmayan	ramayan
sitā	sita
kunti	kunti

japnu	solace
abatar	incarnation
pāp	sin
swarg nark	heaven and hell
purwa janamko pap	sinned in previous life
hariyo dubo	green land
bhahā	tiger
surya	sun
prawchan	discourse

### **E. Conceptual Terms**

maran	death
chād	festival
āsu	tear
āglo	latch
taneri	adolsence
hakimni	lady officer
romantic	romantic
dailo-dailo	dailo-dailo
pāri	next
saskār	tradition
kurtās	kurtas
udās	dispirited



**THE TECHNIQUES AND CULTURAL GAPS OF  
TRANSLATION: A CASE OF NOVEL  
“SAMANTAR AAKASH”**

0

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

**Submitted by  
Dhruba Prasad Pokhrel**

**Faculty of Education Tribhuvan University  
Kirtipur, Kathmandu, Nepal**

**2011**

**The Techniques and Cultural Gaps of Translation:  
A Case of Novel Samanantar Aakash**

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## DECLARATION

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

Date: 2068-6-2

.....

Dhruba Prasad Pokhrel

## RECOMMENDATION FOR ACCEPTANCE

This is to certify that Mr. Dhruba Prasad Pokhrel has prepared this thesis entitled **The Techniques and Cultural Gaps of Translation : A Case of Novel Samanantar Aakash** under my guidance and supervision.

I recommended this thesis for acceptance.

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## RECOMMENDATION FOR EVALUATION

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# **DEDICATION**

**Dedicated**

**to**

**My parents and my respected Gurus and Gurumas.**

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## ABSTRACT

The present study entitled **The Techniques and Cultural Gap of Translation: A Case of Novel *Samanantar Aakash*** is an attempt to find out the techniques adopted in translation of the cultural terms and observe the gaps in the process of translation. The main purpose of this study was to evaluate the techniques of translation of cultural word and to find out the gaps. For this purpose the researcher collected one hundred fifty cultural words as sample of data for the study from Nepali version of the Novel *Samanantar Aakash* and the corresponding words from the English version of the same book. He selected only one hundred cultural terms out of one hundred fifty from selected list. He categorized them into five different categories. Ten different techniques such as literal, substitution, addition, deletion, claque, back translation, borrowing, definition, blending were found to have been employed in translating the cultural terms of the novel. Among them literal translation was most frequent which covers 50.3 % and blending was the least one which covers 7.69%. Similarly, six types of gap were found in this study.

This thesis is divided into four chapters. Chapter one introduced general background, review of related literature, objectives of the study and significance of the study. The second chapter deals with methodology adopted for the study. It encompasses sources of data, process of data collection and limitations of the study. Chapter three presents an analysis and interpretation of the data. In this chapter data have been analyzed and interpreted through statistical and descriptive approach. Chapter four presents the findings from the analysis of data. On the basis of the findings some recommendations and pedagogical implication have been given.

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## **LIST OF ABBREVIATIONS AND SYMBOLS**

%	Percentage
Dr.	Doctor
e.g.	for example
i.e.	that is
M.Ed.	Master's in Education
No.	Number
Prof.	Professor
S.N.	Serial No.
SL	Source language
TL	Target language
TLT	Target language text
TT	Target text