

CHAPTER ONE

INTRODUCTION

Techniques and Gaps in Translation of Cultural Terms: A Case of

Khalanga Ma Hamala is a study which primarily deals with the techniques and gaps in translation of cultural terms used in the diary "Khalanga Ma Hamala". This introduction section consists of seven sub-sections which includes background of the study, statement of the problems, objectives of the study, research questions, significance of the study, delimitations of the study, and operational definitions of the key terms.

1.1 Background of the Study

Translation is a process of changing written or oral document of one language into another language by keeping the message same. In other words, the same meaning is conveyed in two languages. Translation is generally considered as a bilingual as well as a bicultural activity in which the meaning of a piece of language is rendered into another language. Since two languages are involved in every piece of translation work, a translator stands as a mediator between two distinct languages. In other words, the translator must be aware of the linguistics as well the cultural aspects of the texts. Where as culture refers to the way of the particular society. In this regard, 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." Culture refers to the way of life of the community, system of government, religious values, geographical region, social class, sex, age, profession, capacity of the member of the society etc.

Culture is a broad term that reflects people's life styles, way of thinking and shaping up with everyday life bases. In general sense, it includes language, speech acts of community and common sense of ideologies. Culture shapes language and vice versa. Culture and language go side by side. Culture varies

from one community to another. There is diversity in the societies that are culturally structured and manipulated.

Translation is such a discipline which has a great effect on everyday life of human civilization. Hatim and Munday (2005, p3) state, "It can range from the translation of a sky international treaty to the different multilingual posters that welcome customers to a small restaurant." It plays a significant role to build up the worldwide communication. Newmark (1988, p.7) views, "Translation is the means of communication." In this regard, the global communication is not possible in the absence of translation. It is the best means of communication as it is the way of rendering the message from one language to another. It has such a wider coverage that no disciplines and areas remain untouched with translation. Translation has been categorized variously – as an art (Savory 1957; Silver 1966), as science (Nida, 1964, 1969; Wilss, 1982) and a combination of science, art craft and skills (Newmark, 1988; Sstry, 1994, as cited in Bhattarai, 2010, p.1). It shows the different perceptions regarding translation.

Different scholars define the term translation differently. Catford (1965, p.20) defines translation as "the replacement of textual materials in one language (SL) by equivalent textual material in another language (TL)." Das (2008) extends the idea of Catford and further writes:

Translation is transference of meaning from the source language (SL) to the target language (TL). Since meaning is the main goal in translation, there is not much difficulty in non- literary translation. But the difficulty arises when we are engaged in translation of literature. It is not easy find the equivalent textual and literary material of the source language (SL) in the target language (TL) (p.3).

But Newmark (1981, p.7) defines as a "Craft consisting in the attempt to replace a written message and \or statement in one language by the same message and\or statement in another language." Bhattarai (2010, p. 2) defines translation 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." Different terminological variation such as replacement, rendering are also used to define translation. Though various scholars perceive it variously, the common point is that translation is the interpretation of meaning of one language i.e. source language and the production in another language i.e. target language of an equivalent text that communicates same message. It is both process and product and needless to say, it is both linguistic and cultural activity.

Translation is the rendering of meaning from source language to target language. It is not simply an act of imitation, copy or substitution but it is a means of innovation, innovation is the receiver or target language. The goal of translation is to establish a relationship of equivalence between source text (SL) and target text (TT), while taking account a number of constraints.

Translation is considered as one of the brain-forming tasks in which a translator deals with different linguistic activities. So, the translator needs to have mastery over SL and TL taking account a number of cultural factors. It does not only require the sound knowledge of languages but also requires a difficult art and skill in safe guarding spirit and content of the language. In this regard, translation is both science and art.

1.2 Statement of the Problem

This study was different than others because before doing this research I had read the text "Khgalanga Ma Hamala" at that time it made me very interesting and curious when I read the whole text. It really inspired and attracted me because there was use of special local language. So, I tried to know how these terms were translated. Therefore I have selected this text. For example cultural terms like *panditbaje*, *dagbati*, *gali gali*, *pakhala lagnu etc.*

Language and culture are interrelated. While translating the text from one language to another, just dealing with linguistic factors is not sufficient. It means linguistic factors as well as cultural factors need to be taken into account. Translation is both linguistic and cultural activity. Translation is not simply rendering of meaning but it is the transfer of meaning where a translator keeps both linguistic and cultural phenomena in the mind. In this regard, defining translation only from a linguistic perspective does not provide a comprehensive account of translation. It is believed that the meaning of the text is largely shaped by the culture, a translator should be aware of the cultural meaning of the text. The degree of the gap between SL culture and TL culture plays a significant role in translation. Without understanding the cultural aspects of the text, translation becomes hardly possible. So, both linguistic and cultural factors need to be kept in mind by the translator while translating the text. The main objective of a translation activity is to achieve equivalence as well as to preserve the intelligibility of the text. But maintaining cultural equivalence is difficult and tedious job for any translator because no two cultures are same. There are differences between cultural aspects of two languages, their norms, language use, values, and assumption. In the preliminary phases of reading the diary 'Khalanga Ma Hamala', I found that some cultural terms were deleted by the translator. Therefore, the present study "Techniques and gaps in Translation of cultural terms: A case of the diary khalanga ma Hamala" tries to make an attempt to find out the different techniques to translate the cultural terms from Nepali language to English language and the gap due to employment of such techniques in translation.

The present study will explore different techniques while translating a text from one language into another language. Furthermore, it tries to find out the gaps in translation of cultural terms. It is because cultural terms are difficult to translate from SL to TL. However, the task of a translator is to find out such gaps and employ the appropriate techniques of translation. In this regard, this

study will try to find out different strategies/ techniques while translating the diary.

1.3. Objectives of the Study:

The following were the objectives of the study:

- I. To identify the Nepali cultural terms in 'Khalanga Ma Hamala' and their equivalents in English translation.
- II. To find out the techniques employed in the translation of Nepali cultural terms into English version and point out the gaps in translation process and
- III. To suggest some pedagogical implications.

1.4 Research Questions:

The study addressed the following research questions:

- I. What are the cultural terms used in the diary 'Khalanga ma Hamala'?
- I. Which techniques are employed by the translator to maintain the original flavor of the text?
- II. How do the translation techniques create cultural gaps in translation process of the very diary?
- III. How does the translator maintain the equivalence while translating the text?

1.5 Significance of the Study

This study will be a new innovation in the field of research in Nepalese context. It tried to find out the techniques and gaps in translation of the text in general and 'Khalanga Ma Hamala' in particular. It will be helpful to understand the different types of techniques while translating the cultural terms in order to maintain the original flavor of the source text and the gap due to the selection of such techniques. Likewise, it will be useful for the prospective researchers to conduct a research on techniques and gap in the translation of the cultural terms. Similarly, the findings and suggestions derived from this study

will be useful for the students of translation studies, translation teachers, researchers, translators and translation experts to be aware of various gaps and familiar with various appropriate techniques of translating the text. Since the study tries to reveal different techniques and gaps in translation of cultural terms of the ST, it will be beneficial for them to employ the suitable techniques in order to maintain the original flavor of the ST while translating the text. It will be fruitful for all those who are interested in translation and translation teaching and learning.

1.6 Delimitations of the Study

The study was confined within the following limitations:

1. The study was limited to the diary 'Khalanga Ma Hamala'.
2. The study was limited to the notion of the techniques and gaps in translation of cultural terms.
3. Only observation technique was used.
4. This study was delimited in secondary data.
5. The cultural words were limited to the original version of the diary: 'Khalanga Ma Hamala' and their equivalent terms from its translated version only.

1.7 Operational Definitions of the Key Term

Culture: Certain traditions and customs that a society follows from generation to generations. In this research, it refers to the cultural terms, values, norms and assumptions of Nepali people particularly in case of the diary 'Khalanga Ma Hamala'.

Equivalence: Translation equivalence is similarity between the source and target language text. In this research, equivalence refers to the approximation of the meaning of the cultural terms translated from Nepali language into English language particularly in case of the diary 'Khalanga Ma Hamala'.

Gaps: Gap refers to the vacuum or space that lies between the source text and target text. For this study, gaps are the absence of the concept of source language while translating the diary 'Khalanga Ma Hamala' into English language.

Source language: The source language is the language being translated from. It refers to the Nepali language in this research.

Target language: The target language is the language being translated to. In this research, target language is English language.

Techniques: Techniques means the strategies that a translator employs for bridging the gaps. In this research, techniques are the methods/ strategies that the translator has employed while translating the diary 'Khalanga Ma Hamala'.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

Review of theoretical literature provides an insight to researcher related to a number of aspects that have a direct or indirect bearing in the research topic. Different previous study /work in the field of translation are included in this portion. Similarly, it serves as a basis for developing a theoretical frame work, which helps to investigate the problem that a researcher wishes to do.

2.1. Review of Related Theoretical Literature

I have reviewed the literature relevant to translation in general and techniques and gaps in translation in particular. The major studies related to the present work have been summarized as follows:

2.1.1 Translation and Translation Studies

The term 'Translation study' was first proposed by Andry Lefebvre in 1978. Translation comes into existence with the history of language directly and indirectly. Translation is an act of rendering meaning of a word or an expression from one language into another language. Brislin's (1976 p1.1, as cited in Bhattraï, 2000, p,2) definition of translation embraces a widest scope to put it in his word.

Translation is the general term referring to the transfer of thoughts and idea from one language (source) to another (target), whether the languages have established orthographies or do not have such standardization, or whether one or both languages is based on signs, as with sign language of the deaf. Nida (1964, P.9) said, "No single definition is complete for translation." 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) so as to ensure that:

- a. The surface meaning of two will be approximately similar and
- b. The structure of the SL will be preserved as closely as possible but not so closely that the TL structure will be seriously distorted.

Above definition shows that translation is only a linguistic endeavor. The linguistic perspective of translation mainly focuses on correspondence between different aspects(vocabulary, structure, style) of two languages. In this regard, translator mostly focuses on rendering of meaning conveyed by words, sentences or texts. However, translation is not only a linguistic activity. It is a cultural activity as well.

Dubois (1973, as cited in Bell 1991, p.5) states, “Translation is the expression in another language (or target language) of what has been expressed in another, source language, preserving semantic and stylistic equivalence”. In this definition, Dubois focuses on both linguistic and cultural perspective i.e. a translator should preserve semantic and stylistic equivalence while translating and SL text in target language (TL)

Bassnett(2002, p.11) writes, “Translation involves the rendering of source language (SL) text into the target language (TL).” Here, Bassnett focuses on the linguistic aspect 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 a situation. “Riccardi focuses on the cultural aspects of translation i.e. culture factor need to be taken into an account.

The scholars who are under cultural perspectives of translation view that defining translation only as a linguistic activity does not provide a comprehensive account of translation. They argue that cultural aspect of the

text needs to be taken into account while translating the text. It is because meaning of the text is largely shaped by the culture. In this regard, Hervey and Higgins (1992, p.28) state, “Translation involves not just two languages, but a transfer from one culture to another.” So, a translator should always be aware of the cultural meaning of the text. Without understanding cultural influence in the text, translation becomes hardly possible.

Different scholars define the term translation in their own way and but main theme of translation is to transfer the idea of text in one language to another language. Translation is not only to transfer the ideas or convey the message of source text but also it should be comprehensible to the target readers. So, the translation is not exactly the imitation only, the translator should be creative in some case for readers’ good comprehension being aware of the original flavor. Thus, to be a good translator it equally requires syntactic, semantic, stylistic and text pragmatic comprehension.

On the other hand, translation studies deal with the study of various issues or the problems in translation process. In other words, it is the study of various translation activities. James Holmes developed the concept of translation studies. His seminar paper “The Name and Nature of Translation (1972, pp.67-73), a translation study is divided into two groups: ‘pure’, and applied. The Former is concerned with the descriptive study of translation and translation theories whereas the latter is about practical concerns like translator training, translation aids and translation criticism.

Translation studies emerged as a separated discipline which studies various issues translation. It is concerned with researching issues, theories and practices of translation. It concerns with various translation strategies, translation pedagogy, research in translation and activities of translation process.

2.1.2. Importance of Translation

Since the industrial revolution, developments in technology communication and business have changed translation greatly. It is an activity of great

importance in the modern world and it is subject of interest not only to linguistic, professionals, amateur translators, and language teachers but also to the electronic engineers and mathematicians. We can say that translation is versatile means of communication in transferring knowledge, truth, culture and idea. Jumper (1961, cited in Newmark, 198, p.3) shows the importance of translation as "the twentieth century has been called the age of translation." And thereby the present century is the age of translation and its importance is being greater day by day. Furthermore, the world has galloped with the wings of translation for promoting universal relationship and involvement in the present scenario. In the past, it was used as transferring religious thoughts and beliefs. It has played crucial role to establish world literature. Today translation is also proper means for young languages to grow and flourish into full-fledged structure. It is a technique to learn a foreign language and tool for business field.

Thus, translation of texts either it is literary, scientific or cultural is equally important. Translation helps to introduce different cultures to the reader of various cultures. The importance of translation has increased in modern global village. It has helped to bring cohesion in multi-lingual and multi-cultural society. It plays the pivotal role to make world literature wider. As it does not have religious, political and geographical boundary, translation is like stabilizer between two languages, mediation between two people, their culture and their civilization separated by time and space. So, it has a great importance in developing world communication, language and literature.

2.1.3. Theories of Translation

Das (2008) writes "Translation Theory" is and is not a new field; though it has existed only since 1983 as a separate entry in the Modern Language Association International Bibliography, it is as old as the tower of Babel (Gntzler, 1993:1) cited separate discipline of the translation which can be seen in past as well as present. Since translation is an interdisciplinary field of study, the development in other fields of studies like literature, philosophy, culture,

religion, stylistic makes a great contribution to the development of translation theories. Awasthi, Bhattarai and Khaniya (2014, p.82) view that the theories of translation refer to the overall understanding and approach of dealing with the text. But they are less concerned with strategies that are adopted during translation. They further mention following theories of translation.

2.1.3.1. Philological Theories

The philological theories of translation are concerned primarily with the translation of literary texts. These theories are based on the philological approach to literary analysis. Moreover, these also consider the relationship of language with history and culture while translating the text. Riccardi (2010) and Pym (2010, as Awasthi et al. 2014) write:

Although the philological theories were primarily dominated by the translation of religious texts, from the mid-twentieth century, with the wider adoption of cultural anthropology in literature and sociology, their focus shifted towards the discussion of culture and cultural meaning in translation (p.80).

In this regard philological theories focus on the large structure unit of discourse. They are concerned with the cultural meaning of the texts.

2.1.3.2. Linguistic Theories

Linguistic theories of translation are based on a comparison of the linguistic structure of source and receptor texts rather than on a comparison of literary genre, stylistic feature and culture.

2.1.3.3. Sociolinguistic Theories

The sociolinguistic theories of translation relate translation to communication theory rather than to a specific linguistic theory. It gives emphasis on the functional aspect of a text.

2.1.4. Translation as Process vs. Product

Translation experts are still in debate regarding whether the translation is process or product. It is one of the major issues and area of study in translation studies. In the past, translation regarded as experts began to study of product but later translation process emerged and experts began to study and discuss the process of translation.

Process of translating generally involves various strategies for the understanding of the SL text with translating the text. Furthermore, it concerns with different methodology techniques and strategies that a translator employs while translating the text. Holmes (1972, p.72) views, "Process concern itself with the process or an act of translation itself." Similarly, Hatim and Munday (2005) opine, "Process focuses on the role of translator in taking the original source text (ST) and turning it into a text in another language (the target text, TT)." It means process is invisible, dynamic and segment. Process is invisible cognitive strategy. To give the appropriate meaning of a text, a translator should have knowledge of the grammar, semantic, syntax, idioms and collocations of the SL, as well as the culture of its speakers. Process is an invisible cognitive strategy.

On the other hand, translation as product is visible finished form of the whole translation process. Traditionally, product was more focused than process. Based on Holmes (1972), what we can say is that product has traditionally become an important area of academic research in translation studies. In the words of Hatim and Munday (ibid), product centers on the concrete translation product produced by the translator. It means product is what we see as a final, fixed and a whole matter from process. We can evaluate the text whether it is good or bad when we have the production of text. It means, on the basis of product, the process is evaluated.

Translation as a process is invisible cognitive strategy whereas product is visible finished item of the whole translation process. The translation product depends upon its process. In this sense, process is more important than product.

2.1.5. Relevance of Translation in Language Teaching

Translation is an interdisciplinary field of study. The contribution of translation in language education cannot be underestimated. Translation, as it is a linguistic unity cannot be ignored in language teaching. It is a technique to learn foreign language. In the past grammar translation method was used as a sole procedure of language learning and teaching but till now its importance is equally important. Similarly, being a communicative tool in communicative approach to language teaching is not avoidable but desirable. Widdowson (as cited in Phyak, 2005, p.88) puts forward his opinion semantic and pragmatic translation can be used as a teaching device for learners who need the TL as an addition medium for scientific communication. In this regard, translation is useful for teaching difficult language structures of second language or foreign language or target language. It has a pedagogical value since it helps to develop language competence, which is significantly helpful for language teaching and learning. IT develops three essential qualities to all language learning: accuracy, clarity and flexibility. Translation helps in developing both, knowledge, enhancing the skill required for translating.

2.1.6. Techniques in Translation

Translation is a very difficult job which faces different problems ranging from linguistic to cultural levels. Similarly, to identify the techniques used in translation of the cultural terms is very difficult in the sense that the translator gets different problems at different levels. And the single technique may not be sufficient. So, the translator must think of different procedures while translating, being aware of the situations of SLT. Time and space for cultural gaps are the crucial problems in translation. Nevbert (1983, as cited in Newmark, 1988, p.68) states, "One word of a text and a TL words in the

translation rarely corresponds semantically and grammatically hardly ever." That's why a translator's job is really challenging while dealing with different languages, cultures and so on.

The common belief is that no single procedure is absolutely helpful to produce a perfect translation without any gaps. There are many techniques for translating SLT into TLT. Various scholars have suggested various techniques of translating cultural terms. Newmark (1988, pp.81-91) has stated the following seventeen different translation techniques:

- a. Transference
- b. Naturalization
- c. Cultural equivalent
- d. Functional equivalent
- e. Descriptive equivalent
- f. Synonymy
- g. Through – Translation
- h. Shift or Transpositions
- i. Modulation
- j. Recognized translation
- k. Translation label
- l. Compensation
- m. Componential analysis
- n. Reduction and expansion
- o. Paraphrase
- p. Couplet- triplet- quadruplets (CTQ) and
- q. Notes, addition, glosses

Similarly, Ivir (1987, as cited in Adhikari, 2004, p.26) has suggested the following procedures focusing on the translation of cultural terms:

- a. Borrowing
- b. Defining

- c. Literal translation
- d. Substitution
- e. Lexical creation
- f. Omission and
- g. Addition

2.1.7. Cultural Categories

Culture refers to the way of living of the particular society. In this regard, 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." Culture refers to the way of life of the community, system of government, religious values, geographical region, social class, sex, age, profession, capacity of the member of the society etc. He states that there is no translation problem in universal but cultural overlap between the source and target language (and its readership) creates problem while translating the cultural terms.

The term which are related to a particular period, class, community or population are called cultural terms, these terms are usually context bound. Adopting Nida, Newmark (1988, p.94), made five- fold classification of foreign cultural words which are as follows:

A. Ecology

Geographical features like plants, animal, hills, lakes, lakes, rivers, etc. refers to ecology.

B. Man- made culture

It includes foods, clothes, houses and towns, transport, ornaments etc.

C. Social culture

Social customs, political and administrative activities, historical facts, rules, etc comes under the social culture.

D. Religious Culture

It refers to religious thoughts, values, myths, name of gods etc.

E. Conceptual Terms

Conceptual terms are abstract in nature whose concept can be given only by definitions. Some terms are emotions, feelings, thoughts, wishes, etc.

Every culture is unique because of its own norms, values, rituals, language and etiquette. These are five different cultural categories which provide the general picture of culture. When we observe and analyze the language of any culture, these categories help us to identify the culture specific terms of the language.

2.1.8. Gaps in Translation

When source language has a concept or meaning that the target language lacks, there occurs gaps. It is, simply, absence of concepts. In others words, when there is no correspondence between SL and TL terms, gaps occur in translation. Gaps are also called lacunas, blank spaces, slippages, absences and voids. One of the fundamental reasons for creating gaps in translation is culture which includes not only material things such as cities, organization, and schools, but also nonmaterial things such as ideas, customs, patterns and conventional beliefs.

Crystal (1998, p 346) states that "exact equivalence is of course impossible: no translation could provide a translation that was a perfect parallel to the source text ...there is always some loss of information." Gaps are natural and inevitable in all translation activities because of differences between two languages, cultures, concepts. Thus, gaps are challenges for a translator and

they create difficulty to maintain translation equivalence. The three main types of gaps are elaborated below;

1. Linguistic Gaps,
2. Cultural Gaps and
3. Extra Linguistic Gaps

1. Linguistic Gaps

Every language is unique. No two languages are identical. Each language has its own idiosyncratic patterns- patterns from sound system to sentence levels. Hence, gaps that occur due to differences between two languages are called linguistic gaps. The concept of the linguistic gap can be elaborated on the basis of a famous hypothesis developed by Whorf which is also called Sapir- Whorf hypothesis that is principle of linguistic relativity and determinism. This hypothesis says language determines thoughts and shapes realities. It further argues that our concept is determined by our language, we dissect nature along the line laid down by our native language. Thus, there always exists a conceptual difference between speakers / users of two languages which creates gaps in translation. We can observe linguistic gap at the following levels of language: graphological level, phonological level, lexical/ word level and sentence level.

2. Cultural Gap

When a term in one language does not have a counterpart in another language cultural gaps occur. Cultural gaps make translation sometimes impossible as well. So, they need further explanation to make meaning understandable for the readers. According to Newmark (1981), culture includes foods, habits, dress, festivals, and rituals. The ease or difficulty of translation depends on the degree of closeness of the cultures in question. Cultural knowledge is very important while translating any text. In others words, cultural knowledge, including knowledge of various sub-cultures, has long been recognized as indispensable

for translation, as it is knowledge of the application that linguistic units have in particular situation and socio- cultural contexts which makes translation possible in the first place.

3. Extra Linguistic Gap

When the background knowledge and real world knowledge are different, extra linguistic gaps occur. Many extra linguistic factors play crucial role in translation. The intensions of a speaker or writer, his knowledge, his ideas, expectations, interests, and so on, have to be taken into consideration. Other verbal acts, and the time of their effects need to be considered too.

2.1.9. An Overview of the Diary Khalanga Ma Hamala

'Khalanga Ma Hamala' is a social and historical book, winner of Madan prize. A nurse Diary, the writer, Radha Paudel has presented the social and political back ground and situation of Jumla during the period of Maoist rebel. The Nepali version is published by Nepa -Laya publication on 2013 A.D. and, it is translated into English version by Deve Paudel and Ishan Gurung from the same publication on 2016 A.D. and given the title "Jumla" a nurse diary. The whole diary is based on the war occurred in Jumla khalanga, during the moaist rebel, presenting how the people are suffered from moaist rebel?, What is the social, educational, economic condition of Jumla during the Maoist rebel and after the ended of rebel?. Similarly, the writer has showed the torment situation of Jumla people in various sectors such as education, economy, and development and so on. The whole book is categorized in nine sub topics. Similarly, Paudel's book has simplicity in terms of the plot and the topic which have attracted the attention of the readers.

The story starts from the disaster of diarrhea during mid-February. This disaster occurs due to the effects of the moist rebel and attacks to the Jumla Khalanga on 2002 November 14. Here the writer herself is the eyewitness of the Jumla war and attack. The writer is from the Bharatpur Chitwan. In her childhood,

hears the story of measurable condition of Jumla by her father to their backwardness from the social, economic, educational, development and so on. That picture is printed sharply in her mind. She plans to help the Jumla people. She chooses Jumla avoiding Nawalparasi, when she is asked from the WHO as the post of Health co- ordinate. She gets the position in the safe of the UK Department for International Development (DFID).

In her diary, she has presented the moaist attack in Jumla on 14th November 2002. The night is full of firing. The sound of machinegun fire is loud. Night vision helicopter is rounding whole night on Khalanga Bazzar. The night vision starts to shower bombs and bullets from the sky. This Jumla attack is continued whole night of 14th November until the morning of 7 am. Gun shoots and bombs have turned khalanga Bazzar into a ball of fire, just like at cremation like in Aryghat. Environment is full of smoke. Bullets are continuously hitting the walls of the house and the roof. Every government office is full of fire. In the morning, she sees that Khalanga Bazzar is completely drenched in blood. The bazzar is also silent. Even birds are not flying in the sky. Blood is dripping from the veranda of a house like that of goats killed during Dashain. Government offices and building are destructed by the war. Public are also killed by this destructive war.

Finally, she presents that after the war and treaty between Maoist and government, still the face of Jumla has not changed, people are suffering from the same problems. They are backward in many sectors even the NGO and INGOS are investing money and doing work, their condition is miserable. She again goes to Jumla after 13 years on 25th April 2015, but she does not find any change.

2.2. Review of Empirical Literature

Various research works have been carried out in the department of English education on translation field. Some of the researches carried out in the Department and the related reviewed as presented below:

Aryal (2011) carried out a research on "Techniques of Translation: A Case of 'Anuradha' She collected one hundred and twenty cultural words from the original version along with their equivalent terms. She used non-random judgmental sampling procedure. As the tools for the data collection, she used the check list and observation, for equivalent terms from both texts, each of the five categories such as ecology, material, culture, social culture, religious culture, and organization and conceptual terms. She found thirteen types of techniques for translation: literal translation transference| borrowing, sub situation, claque, couplet, omission, deletion, blending, paraphrasing, definition, back translation, elaboration, addition, naturalization, sense translation, mistranslation. She remarked the literal translation as the most widely used techniques of translating cultural terms and mistranslation was the least. She found that for translating some words, the translator can use two techniques in two different places.

Bhujel (2011) carried out a research on " The Techniques and Gaps in Translation of Cultural Terms: A Case of the Drama' Romeo and Juliet'. He collected 200 cultural terms from the original version and their equivalent terms from the translated version of the same drama. He used non-random judgmental sampling procedure for the data. Observation checklist was used as a man tool for data collection. He found that literal translation, substitution were found in all the categories, lack of knowledge in proper word selection, editing and proof reading were prevailing problems and the translator was unable to create the semantic equivalence in some instances between SL and TL concepts because every language has their own concepts.

Furthermore, Pokheral (2011) carried out a research on " The Techniques and Cultural Gaps of Translation: A case of Novel Samanantar Aakash." He collected 100 cultural terms from both stands TT by using the non-random judgmental sampling procedure. He used check list tool for collecting data. He found nine types of techniques: literal translation, borrowing transference, substitution, definition, back translation, addition, deletion, sense translation,

blending and claque. He found three types of gaps in translation: Linguistic gap, Cultural gaps, and extra linguistic gap. Among the translated terms, literal translation was most frequently used technique and blending was the least respectively. Many instance of substitution were found in this translated version of the novel. Most of the pairs had gaps in semantic level as they cannot provide extra meaning of SL

Similarly, Bhattarai (2012) carried out a research on 'The Techniques and Gaps in Translation of Cultural Terms: A case of 'Muna Madan.' The objectives of the research were to identify Nepali cultural terms used in the novel and to find out the techniques used in translation and point out the gaps. The data for the research were collected from the secondary source only. Total one hundred cultural terms were selected by using purposive non random sampling procedure. She tried to find out five different categories of cultural terms. Among them literal translation is the most widely used technique (80%) and deletion is the least (1%).

Likewise, Tamang (2012) carried out a research on the title "Techniques in Translation of Cultural Terms: A Case of the Novel Siddhartha." The objectives of the research were to find out the techniques and their frequency employed in translating English cultural words into Nepali version of the Novel. He has used the secondary sources to collect the data. One hundred and fifty words were selected using purposive non random sampling procedure. Observation was used for data collection from the translated version of Novel. Five different categories were used for the cultural terms. Similarly, ten different techniques were found out in this research. Among them, literal translation (14.33%) was the highest used technique whereas blending technique (0.67%) was least used in translation.

Palli, Bhuwan (2017) carried out research on "The Techniques and Gaps in Translation of cultural terms A case of The Autobiography HIMALMA CHALIS DARSHAN. The objectives were to find out the Nepali cultural terms

and their equivalents in English translation. To find out techniques employed in the translation of Nepali cultural terms in the translation process. Survey research design was used to conduct research and primary and secondary data were collected. For the sampling procedure, a purposive non random sampling strategy was used. As the sample, 100 cultural terms from the text were selected. The finding was that five different techniques were employed in translating the terms under religious culture namely, literal translation (30.77%), borrowing (23.08%), elaboration (30.77%), blending (7.69%) and deletion (7.69%) and translator has made very good exercise to make the translated version as similar as original version. So, no more gaps were found.

G.C. Basanat (2017) carried out a research on 'Gaps found and techniques used in translation of cultural terms: A case of Novel LOLITA.' The objectives were to find out the English cultural terms in novel Lolita and their equivalence in Nepali translation and cultural gaps and techniques in translation of the novel Lolita. To fulfill the objectives, survey research design was used. 100 cultural terms were selected by using purposive non random sampling procedure to collect the required data. Observation check list were used as the tool for data collection. Secondary sources of data were also used in the research. The finding was that among the seven techniques employed in translation of the cultural terms, literal translation had the highest frequency i.e. 44% and the addition has the lowest frequency i.e. 1% and there were linguistic and cultural gaps in the translated version of the novel e.g. 'christmas' is replaced by target language term 'krismas' and source language term 'Aunt' is replaced by 'sanima' which showed cultural and linguistic gaps respectively.

Joshi (2017) carried out research on 'Techniques and Gaps in Translation of Cultural Terms: A case of the novel Summer Love'. The objectives were to identify the Nepali cultural terms in 'Summer love' and their equivalents in English translation, to find out the techniques employed in the translation of Nepali cultural terms into English version and point out the gaps in translation process and to suggest pedagogical implications. Survey research design was

used. Both primary and secondary sources were used. For the sampling procedure, purposive non random sampling strategy was used. As the sample, 100 cultural terms were selected. The finding was that the seven different techniques were employed while translating cultural terms from SL into TL. Literal translation had the highest frequency i.e. 26% and the definition had the lowest frequency i.e. 1%, the frequency of the other employed techniques was as: Transference (19%), substitution (17%), sense translation (16%), addition (13%), and deletion (8%) respectively. And in the same way, while translating the cultural terms, some of the techniques like literal translation transference, were used frequently, substitution and addition techniques were found in all categories. And the translator has tried to maintain the original flavor of SLT. So, the TT is able to transfer the meaning of SL into TL reader.

In the above review of the literature, I found different cultural gaps and techniques in translation, such techniques are literal translation, borrowing, couplet, deletion, blending, paraphrasing. No research had been carried out in the Diary 'Khalanga Ma Hamala' to identify the techniques and gaps in translation. My research is different than others researches carried out in the field of translation because it studies about cultural terms, techniques and gaps in the translation of the Nepali text 'Khalanga Ma Hamala' into English. This is different than others in the sense that it is originally in Nepali language than it was translated into English. So, its source language is Nepali and target language is English. Similarly, it is different than other researches because it has provided the context of the particular cultural terms and sub-category of the cultural category.

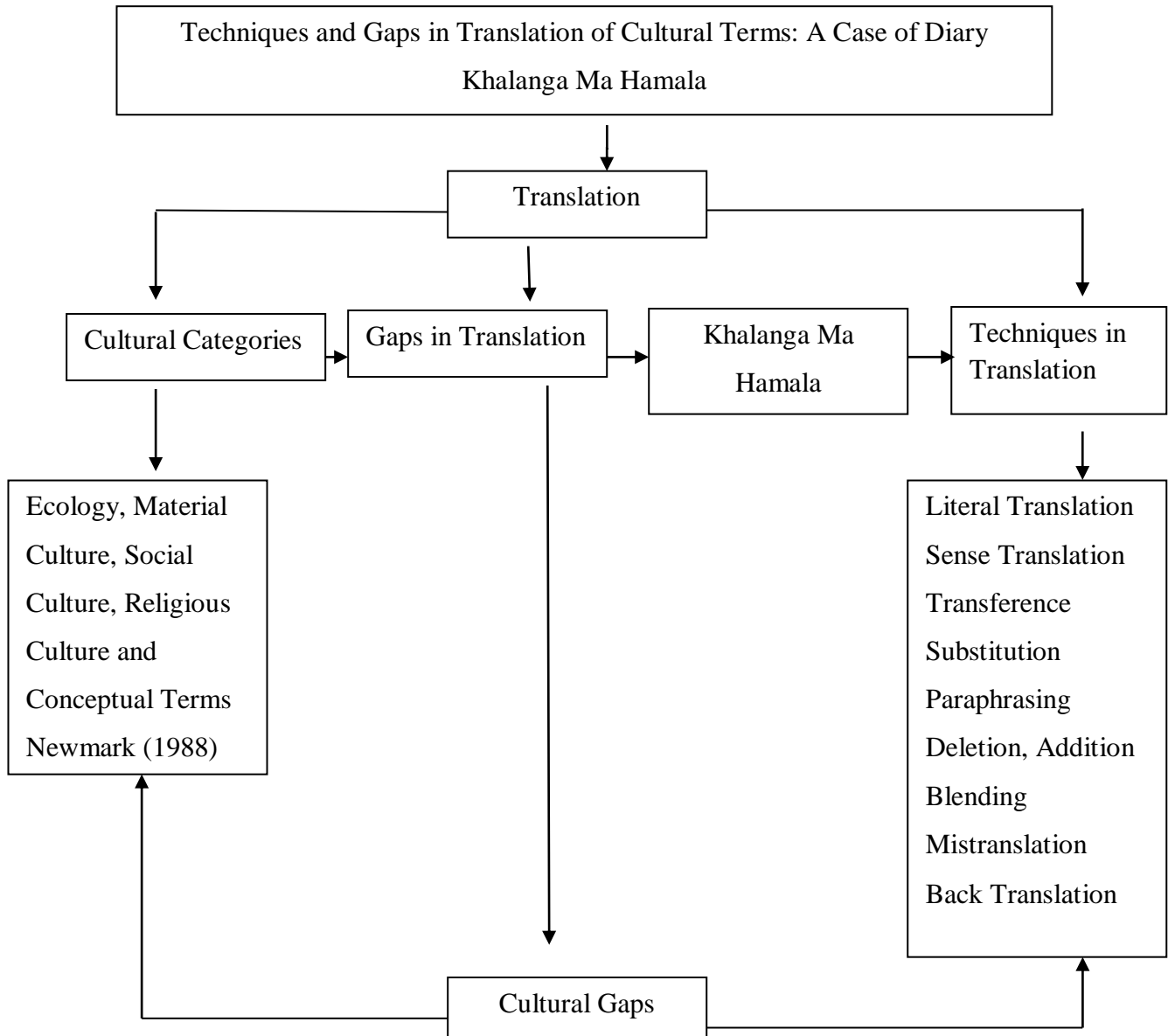
2.3 Implications of the Review for the Study

After reviewing the above research works (theoretical and empirical), I got knowledge and information about my study. Catford (1965) helped me to understand the concept of translation and translation studies. Bell (1991) provided me the definition of translation. Newmark (1981 &1988) helped me

to understand translation techniques and cultural category. Similarly, Bassnett (2002) made me familiar with the general issues, historical development of translation and the problems in translation. Likewise, the reviewed literature helped me to be familiar with different procedures of translation. In the same way, Adhikari (2004) supported me to take ideas regarding the different process of translation. Furthermore, Munday (2008) provided me the key ideas about translation studies. Moreover, Bhattarai (2010) helped me to understand translation, scope of translation and current trends in translation. In the same vein, Riccardi (2010) made me familiar with the cultural aspect of translation. More specially and importantly, Awasthi, Bhattarai and Khaniya (2014) supported me to gain the ideas regarding translation, translation techniques, gap in translation and typical Nepali culture related examples. From them, I came to prepare the list of different eleven translation techniques. On the other hand, above mentioned empirical research works like Bhujel (2011), Palli(2017), G.C. Basnet(2017), Aryal(2011), Bhattarai(2012), Tamang (2012) and Pokheral(2011) helped me to select appropriate tool for data collection. Most of them used observation and I will also use. These were under survey design. All these studies made an attempt to find out the techniques to bridge gaps which helped me to understand the different cultural categories and the way of translating Nepali cultural terms into English language. Likewise, I came to understand that read and re- read of both versions of the respective diary highly supported in my research work. I came to understand that there were different techniques of translating the cultural terms and among them literary translation was widely used one.

2.4. Conceptual Framework

The study on "Techniques and Gaps in Translation of Cultural Terms: A Case of the Diary Khalanga Ma Hamala" will be based on the following conceptual framework:



The study aimed to find out the techniques and gaps in translation of the cultural terms particularly in the case of the Diary "Khalanga Ma Hamala". Here, translation was reviewed specially in techniques and gaps. All the selected cultural terms were put in cultural categories viz. ecology, man-made culture, social culture, religious culture and conceptual terms. In other words, the study analyzed the different techniques while translating the cultural terms.

CHAPTER THREE

METHODS AND PROCEDURE OF THE STUDY

This section includes the methods and procedures of the study. It includes design of the study, population, sample and sampling strategy, research tools, source of data (primary and secondary), data collection procedures and data analysis and interpretation procedures.

3.1 Design of the Study

I adopted survey research design in order to complete the study. Survey research in education can be carried out either by a group of research or by an individual. Cresswell (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)

From the above definitions, it is concluded that in survey research, data are collected at a single point of time aiming to obtain overview of a phenomenon, event, issue or a situation. Sampling is the most to carry out the investigation. The sample should be representative of the study population as a whole. The finding of survey is generalizable and applicable to the whole group. In other words, surveys are used mostly in large scale researches where a huge population is required to be included in research. Moreover, Bryman (1989, as cited in Sapkota, 2012) writes:

Survey research entails the collection of data on a number of units and usually at a single time, with a view of collecting systematically a body of quantifiable data in respect of a number which are when to discern pattern of association. (p.138)

Survey is the important research design in the field of educational research. With its much application, survey research is a popular and widely used design in the field of education.

Based on Bryman (1989, as cited in Sapkota (ibid)), the following are the processes used in the survey research:

- a. Identification of the problem
- b. Specifying the objectives
- c. Constructing hypothesis
- d. Expanding theoretical knowledge
- e. Writing the proposal and preparing research tool
- f. Piloting research tools
- g. Sampling the populating
- h. Going to the field /public/ contacting the informants
- i. Establishing the rapport with respondents
- j. Implementation of research tools
- k. Collecting the data
- l. Analysis of data
- m. Comparison of data
- n. Calculation of findings
- o. Listing the findings

My study was based on survey design because survey is a design where the researcher samples a small population and tries to generalize its findings to the entire population.

3.2 Population, Sample and Sampling Strategy

Both versions (Nepali and English) of the *diary 'Khalanga Ma Hamala'* were the population of my study. Hundred cultural terms were the sample for my study. I adopted purposive non-random sampling strategy for collecting the required because it helped me to obtain the particular cultural terms used in the diary.

3.3 Research Tools

To collect required data, I read and identified the cultural terms that were found in the diary '*Khalanga Ma Hamala*' in relation to the context. I looked at their equivalent translation in the English language. I used observation as the tool for data collection in the study.

3.4 Sources of Data

I used secondary source of data for this study.

3.4.1 Secondary Source of Data

The secondary sources of data for my study were both Nepali and English version of the diary '*khalanga Ma Hamala*'. The Nepali version '*Khalanga Ma Hamala*' was written by Radha Paudel (2013) and translated by Dev Paudel & Ishan Gurung in 2016.

I consulted books, thesis, including Catford (1965), Newmark(1981& 1988), Nunan(1992), Bell (1991), Bassnett(2002), Adhikari (2004), bhattarai (2010), awasti et al. (2014),Das Bijay (2008).

3.5 Data Collection Procedures

I adopted the following step wise procedures to collect the required data:

1. Read both versions of the diary '*Khalanga Ma Hamala*'.
2. Re-read and underlined the cultural terms from the diary.
3. Collected 100 cultural terms from the diary.

4. Categorized the selected cultural terms in to five categorizes.
5. Identified the techniques and gaps in translation of the cultural terms.
6. Calculated the frequency and percentage of the techniques and used in translation and.
7. Identified the gaps due to the employment of the different translation techniques.

3.6 Data Analysis and Interpretation Procedures

The systematically collected data were analyzed by putting them into different cultural categories and sub-categories based on Newmark cultural categories (1988) as stated in appendix I and interpreted descriptively with the help of the techniques that the translator employed and gaps were identified on the basis of those techniques. The frequency of translation techniques and gaps were shown in the table and the percentage of these techniques and gaps were calculated to show the widely used techniques and the least used technique.

3.7 Ethical Considerations

Ethical consideration is an essential part of any research that refers to the values that a researcher has to follow during the research process. The followings are the ethical considerations for this research.

1. The authors whose works were consulted during the study were acknowledged.
2. The data were collected honestly and carefully.
3. The analysis was done being aware of the culture of the English people particularly in the case of the diary: '*Khalanga Ma Hamala*'.
4. There was due respect to the writer and the translator of the diary, respect for intellectual property.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF RESULTS

Based on the collected data from the secondary sources, data were analyzed and interpretation was done in the following sub-heading.

Analysis of Data and Interpretation of Results

This chapter deals with the data obtained from original and translated version i.e. English and Nepali version of '*Khalanga Ma Hamala*' which is written by Radha Paudel and translated by Dev Paudel and Ishan Gurung which are published by Jagadamba Press, Hattiban, Lalitpur. The collected data are analyzed and interpreted under the following headings:

4.1 Identification and Classification of the Cultural Terms

The cultural terms which are selected from the diary are classified under five categories based on Newmark cultural categories (1988). Five categories are ecology, religious culture, man made cultural, conceptual culture and social culture terms.

4.1.1 Classification of the Ecological Terms

It includes the geographical features such as plants, animals, lakes, hills, sea, forest, wind, etc. It means the relation of plants and living creatures to each other and to their environment. Some cultural terms which are related to ecology are listed in the table below:

S.N.	SL Terms	Ecology categories	TL Terms
1	<i>barkhāyam</i>	Weather	Rainy season
2	<i>dhungamāto</i>	Nature	Mud and stone
3	<i>khasī</i>	Animal	Goat
4	<i>bādal</i>	Weather condition	Cloud
5	<i>Oxygen</i>	Nature	Oxygen

Out of 100 cultural terms, 20 cultural terms are related to ecology. They are presented in Appendix I.

4.1.2 Classification of the Religious Cultural Terms

Religious culture refers to the religious norms and values of the particular religious. It includes myth, religious beliefs, name of the gods, religious activities, etc. It is related to mythological pattern or belief, deeply rooted customs/ tradition or religion. Some cultural term which are related to the religious culture are presented below:

S. N.	SL Terms	Religious Categories	TL Terms
1	<i>mandīr</i>	Religious place	Temple
2	<i>Dasai</i>	Festival	Dashain
3	<i>Devata</i>	Belief	God
4	<i>jadugar</i>	Religious character	Magicians
5	<i>Devghat</i>	Religious Place	Devghat

Out of 100 cultural terms, 14 cultural terms are related to religious cultural. They are presented in Appendix I.

4.1.3 Classification of the Man Made Cultural Terms

S. N.	SL Terms	Man-made Categories	TL Terms
1	<i>panIghatta</i>	Place	Panighatta
2	<i>ghumchO</i>	Man's activity	Ghumcho
3	<i>akhābar</i>	Media	News
4	<i>Tato</i>	Medicine	Paracetamol tablet
5	<i>khelaũna</i>	Things	Toys

It refers to the things which are made by man and famous within a culture. Food, housing, transport, ornaments, etc. comes under this category. Some cultural terms which are related to manmade culture are listed in the table below:

Out of 100 cultural terms, 16 cultural terms are related to man made. They are presented in Appendix I.

4.1.4 Classification of the Conceptual Cultural Terms

A conceptual term refers to the things which are abstract in nature. It concerned with those terms which are non-concrete terms whose concept can be given only by definition and which are common within the system of language shared by members of a speech community. Some of the conceptual terms are listed in the table below:

S. N.	SL Terms	Conceptual Categories	TL Terms
1	<i>Peer</i>	Emotion	Worried
2	<i>Ghatghattii</i>	Activity	Gulp
3	<i>Dhardhartirunu</i>	Feeling	Cried loudly
4	<i>nāisirinU</i>	Thought	Missed more
5	<i>tarangIt</i>	Emotion	Animated

Out of 100 cultural terms, 27 cultural terms are related to conceptual terms. They are presented in Appendix I.

4.1.5 Classification of the Social Cultural Terms

Social culture is connected with society and the way it is organized. The term associated with social culture is specific to the particular cultural margin. There is a deep relationship between social organization the people. Work and leisure, political, administrative and artistic organizations, custom, activities, social traditions, paintings, carvings, monuments, social norms and values, and historical facts are included in this category. Some of the social and organization terms from 'Khalanga Ma Hamala' are presented as follows:

S. N.	SL Terms	Social cultural Categories	TL Terms
1	<i>sasUra</i>	Character	Father-in low
2	<i>curfew</i>	Social activity	Curfew
3	<i>Namaste</i>	Norm	Namaste
4	<i>Apharan</i>	Social activity	Kidnap
5	<i>āngalO</i>	Social norm	Hugged

Out of 100 cultural terms, 23 cultural terms are related to social cultural. They are presented in Appendix I

4.1.6 Statistical Categorization of Identified Cultural Terms

This section includes the statistical categorization of identified cultural terms. The selected cultural terms are kept under five different categories of cultural terms. Overall presentation and identification of cultural terms under five different categories is shown in the following table:

Table 1
Statistical Categorization of Identified Cultural Terms

S. N.	Cultural Categories	No. of Terms	Percentage
1	Ecology	20	20%
2	Man made culture	16	16%
3	Social culture	23	23%
4	Religious culture	14	14%
5	Conceptual terms	27	27%
	Total	100	100%

Above mentioned table shows that most of the cultural terms are related to conceptual culture term. Out of 100 conceptual terms, 27% cultural terms are related to conceptual. Similarly, 23% cultural terms are related to social culture out of 100 cultural terms. Likewise, 14% cultural terms are identified under the category of religious terms. In the same way, 20% cultural terms are related to ecology and 16% cultural terms are man-made cultural terms. According to the table, it can be said that conceptual cultural terms are mostly used and religious cultural terms are less used in the diary 'Khalanga Ma Hamala'.

4.2 Techniques used in the Translation of Cultural Terms

Techniques refer to the strategies and procedures used to compensate gaps between two languages. Translation is not an easy task where a translator has to face various problems. Translation has applied various techniques to bridge various gaps in the diary 'Khalanga Ma Hamala.' It was found that the

translator used 8 different techniques in the process of translation. The techniques are mentioned below:

- a. Literal translation
- b. Sense translation
- c. Substitution translation
- d. Definition translation
- e. Claque translation
- f. Addition translation
- g. Deletion translation
- h. Blending translation
- i. Borrowing/ transference translation

4.2.1 Techniques used in Translation of Ecological Terms

The translators used 8 different techniques in the process of translating cultural terms under ecology. The techniques in translation of ecological terms are mentioned as follows:

I. Literal Translation

The ecological terms which were translated through literal translation technique are presented below:

SL Terms	Ecological Category	TL Terms
<i>bārkhayām</i> (34)	Weather	<i>rainy season</i> (37)
<i>khasī</i> (35)	Animal	<i>goat</i> (39)
<i>vaiśī</i> (126)	Animal	<i>buffalo</i> (136)
<i>wadal</i> (37)	Nature	<i>cloud</i> (41)
<i>thāndī</i> (27)	Nature	<i>cold</i> (29)
<i>biyā</i> (126)	Grain	<i>seeds</i> (136)
<i>dālin</i> (92)	Place	<i>celling</i> (100)
<i>kharanī</i> (96)		<i>ashes</i> (105)
<i>Jowalamūkhi</i> (109)	Disaster	<i>Volcano</i> (118)
<i>maUsam</i> (111)	Nature	<i>Weather</i> (126)

The translators used literal translation technique to translate above mentioned 10 ecological terms. He used exact translation method in translating the above mentioned ecological terms. For example: the terms 'wadal' was translated as 'clouds' '*wādal*', 'thandi' as '*cold*', 'barkhayam' as '*rainy season*', 'jowalamukhi' as '*volcano*', and so on.

II. Blending

The ecological terms which were translated through blending translation technique are presented below:

SL Terms	Ecological Category	TL Terms
<i>kanjirowa himal (117)</i>	Mountain	<i>Mt kanjirowa (127)</i>

Only one SL term under ecology was translated by blending translation technique. Here, the SL term 'kanjirowa himal' was translated as '*mt kanjirowa*'. Here is the fusion of the two words in which one word was coined through borrowing and another was translated from the target language.

III. Claque

The ecological terms which were translated through claque translation technique are presented below:

SL Terms	Ecological Category	TL Terms
<i>salla ko rUkha (99)</i>	Wood	<i>Pine tree (108)</i>

Here, the translators used one word by the claque translation technique out of the 100 cultural terms on the category of ecological terms. The translator translated the each unit of SL in to the target language equivalently. For example: the SL term 'salla ko rukha' was translated as 'pine tree' as ecology. The techniques in translation of ecological terms are mentioned as follows:

IV. Addition Translation

The ecological terms which were translated through claque translation technique are presented below:

SL Terms	Ecological Category	TL Terms
<i>dhuńgamato (34)</i>	Nature	<i>Mud and stone (38)</i>
<i>thihirO (99)</i>	Nature	<i>Freezing cold(108)</i>

The translators used the addition technique to translate above mentioned 2 ecological terms. He used this technique to clarify words and give the exact meaning. For example: 'dhuńgamato' was translated as '*mud and stone*' and 'thihirO' was translated as '*freezing cold*'

V. Sense Translation

The material cultural term which was translated through sense translation technique are presented below:

SL Terms	Ecological Category	TL Terms
<i>querimandal (76)</i>	Nature	<i>Cremation site (84)</i>

Here, the translators used sense translation technique for reading the exact meaning of SL term to translate the above mentioned one man made cultural term. For example: 'querimandal' was translated as 'cremation site'.

VI. Substitution

The materials cultural term which was translated through substitution translation technique are presented below:

SL Terms	Ecological Category	TL Terms
<i>sinO(127)</i>	Scavenge	<i>Dead body (137)</i>

The translators used substitution translation technique in translating one man made cultural term by replacing the cultural elements by similar another elements. For example: 'sino' was translated as 'dead body'.

VII. Transference / Borrowing

Borrowing is one of the processes of compensating gaps from transmitting the cultural information from SLT into TLT. In another words, the same word from the source language is used in the translated text. Newmark (1987, p. 81) says,

'Transference is a process of transferring the SL word into the TL text as translation procedure. It includes transliteration which relates to the conversation of different alphabets'. According to his definition, it is a strategy of transferring SL word by borrowing near equivalent from SL. The terms which are translated through borrowing under ecological culture are as follows:

SL Terms	Ecology cultural Category	TL Terms
<i>oxygen (16)</i>	Nature	<i>oxygen(17)</i>
<i>tila nadi(104)</i>	River	<i>tila river(114)</i>
<i>yarsagumba (37)</i>	Herb	<i>yarsagumba (41)</i>

VIII. Definition

If there is no possibility of finding equivalent word in target language, the translator compensates the gap by defining the words of source language in the target language. The cultural term which was translated through definition technique under made culture is mentioned below:

SL Terms	Ecology Cultural Category	TL Terms
<i>sinka (128)</i>	Wood	<i>Very lean and thin(139)</i>

4.2.2 Frequency of Techniques in Translation of Ecological Cultural Terms

Frequency and percentage of different techniques which were used in the translation of ecological cultural terms are presented in the following table:

Table 2

Statistical Distribution of Techniques used in Ecological Cultural Terms

S. N.	Techniques	Frequency	Percentage
1	Literary Translation	10	50%
2	Blending Translation	1	5%
3	Claque Translation	1	5%
4	Addition Translation	2	10%
5	Sense Translation	1	5%
6	Substitution Translation	1	5%
7	Transference Translation	3	15%
8	Definition Translation	1	5%
	Total	20	100%

One hundred cultural terms were selected as the data for research. Out of the 100 cultural terms, 20 terms were identified and classified under ecology. There were 8 different techniques found to have been employed in the translated version of the religious text 'Khalangs ma Hamala'. Literal translation was mostly used technique among four different techniques. Literal translation has highest percentage i. e. 50% out of the total percentages. Blending, claque, sense, substitution, and definition were least used technique. It has 5% of the total. Addition 10% and transference 15% were the second widely used techniques in the translation of ecological terms. The techniques of translating ecological culture in terms of its frequency can be graded as literal translation, blending, claque, additional, sense, substitution, transference and definition.

4.2.3 Techniques used in Translation of Man Made Cultural Terms

In the translation of cultural terms under man made culture, five different techniques were used by translator in the process of translation. The techniques applied in the process of translating man made cultural terms are presented below:

I. Literal Translation

The terms which were translated through literal translation under man made culture are as presented below:

SL Terms	Man made Cultural Category	TL Terms
<i>chakati</i> (27)	Housing	<i>cushions</i> (29)
<i>madira</i> (36)	Beverage	<i>alcohol</i> (40)
<i>khelauna</i> (78)	Thing	<i>Toys</i> (86)

The translators used literal translation technique to translate above mentioned 3 man-made cultural terms. He used exact translation in translating man-made cultural terms. For example: 'chakati' was translated as 'cushions', 'madira' was translated as 'alcohol' and so on.

II. Sense Translation

The material cultural term which was translated through sense translation technique are presented below:

SL Terms	Man made cultural Category	TL Terms
<i>dhawan marg</i> (31)	Place	<i>runway</i> (34)
<i>ākhabar</i> (43)	Medium	news(47)
<i>JholUngo pŪl</i> (123)	Bridge	<i>Suspension bridge</i> (134)

Here, the translators used sense translation technique for rendering the exact meaning of SL term to translate the above mentioned one man-made cultural term. For example: 'dhawan marg' was translated as '*runway*', 'ākhabar' was translated as 'news', and so on.

III. Claque Translation

The material cultural term which was translated through claque translation technique are presented below:

SL Terms	Man made Cultural Category	TL Terms
<i>kath ko varang</i> (39)	Place	<i>Wooden ladder</i> (43)

The translators used claque translation technique to translate the above mentioned one man-made cultural term. For example: the term 'kath ko varang' was translating as wooden ladder.

IV. Substitution

The material cultural term which was translated through substitution translation technique are presented below:

SL Terms	Man made Cultural Category	TL Terms
<i>dhoti</i> (34)	Material	<i>sari</i> (37)
<i>kakkad</i> (36)	Material	<i>tobacco</i> (40)
<i>chulho</i> (37)	Place	<i>stoves</i> (41)
<i>tato</i> (45)	Medicine	<i>paracetamol tablet</i> (50)
<i>jhaypai</i> (109)	Activity	<i>hung up</i> (119)

The translators used substitution translation technique in translating five man-made cultural term by replacing the cultural elements by similar another elements. For example: 'dhoti' was translated as 'sari', 'kakkad' was translated as 'tobacco' and so on.

V. Transference / Borrowing

Borrowing is one of the processes of compensating gaps for transmitting the cultural information from SLT into TLT. In another words, the same word from the source language is used in the translated text. Newmark (1987, p. 81) says, "Transference is a process of transferring the SL word into the TL text as translation procedure. It includes transliteration which relates to the conversation of different alphabets." According to his definition, it is a strategy of transferring SL word by borrowing near equivalent from SL. The terms which are translated through borrowing under man made culture ate as follows:

SL Terms	Man made Cultural Categories	TL Terms
<i>paniḡhatta (32)</i>	Place	<i>panighatta(39)</i>
<i>ghumchO(35)</i>	Norm	<i>ghumcho(39)</i>
<i>tuki(12)</i>	Object	<i>tuki(12)</i>
<i>bũnker(95)</i>	Place	<i>bunker(104)</i>

4.2.4 Frequency of Techniques in Translation of Man Made Cultural Terms

Frequency and percentage of different techniques which were used in the translation of material cultural terms are presented in the following table

Table 3

Statistical Distribution of Techniques used in Man made Cultural Terms

S. N.	Techniques	Frequency	Percentage
1	Literary Translation	2	12.5%
2	Sense Translation	4	25%
3	Substitution Translation	5	31.25%
4	Claque Translation	1	6.25%
5	Transference/ Borrowing	4	25%
	Total	16	100%

One hundred cultural terms were selected as the data for research. Out of the 100 cultural terms, 16 terms were identified and classified under material culture. There were 5 different techniques found to have been employed in the translated version of the religious text 'Khalanga Ma Hamala'. Substitution translation was mostly used technique among five different techniques. Substitution translation has highest percentage i.e. 31.25% out of the total percentages. Claque 6.25%, literal 12.5%, sense 12.5% and transference 12.5% translation were least used technique out of the total percentage. The techniques of translating material culture in terms of its frequency can be

graded as substitution translation, sense, literal, and transference and claque technique.

4.2.5 Techniques used in Translation of Social Cultural Terms

Under social culture, 7 different techniques were used by translator in the process of translation. The techniques applied in the process of translating social cultural terms are presented below:

I. Literal Translation

The social cultural terms which were translated through literal translation technique are presented below:

SL Terms	Social Cultural Category	TL Terms
<i>fūpU(40)</i>	Character	<i>father's sister(44)</i>
<i>sarbasadharan(45)</i>	Audience	<i>public(50)</i>
<i>ghirhamantralaya(93)</i>	Administration	<i>home ministry (102)</i>
<i>krīshi(98)</i>	Task	<i>agriculture(108)</i>
<i>apharan(102)</i>	Activity	<i>kidnap (111)</i>
<i>angalo(106)</i>	Activity	<i>hugged(115)</i>
<i>gadi chalak(111)</i>	Activity	<i>driver(121)</i>
<i>hochO(102)</i>	character	<i>short(112)</i>

The translators used literal translation technique to translate above mentioned 8 social cultural terms. He used exact translation in translating the above mentioned man-made cultural terms. For example: 'fupu' was translated as 'father's sister', 'ghirhamantralaya' as 'home ministry', 'apharan' as 'kidnap', and so on.

II. Addition Translation

The social cultural terms which were translated through addition translation technique are presented below:

SL Terms	Social Cultural Category	TL Terms
<i>sudeni(31)</i>	Character	<i>maternity service(35)</i>

The translators used the addition translation technique to translate the above mentioned one social cultural term. Here, addition technique has used for the clear explanation of the source language terms. For example: 'sudeni' was translated as '*maternity service*'.

III. Sense Translation

The social cultural terms which were translated through sense translation technique are presented below:

SL Terms	Social Cultural Category	TL Terms
<i>bancha ka kam (41)</i>	Activity	<i>Kitchen chores(45)</i>
<i>sasUra(131)</i>	Character	<i>Father-in low(141)</i>
<i>galfatfi (106)</i>	Activity	<i>Just then(115)</i>

Here, the translators used the sense translation technique to translate the above mentioned social cultural terms. It was used for rendering the exact meaning of the SL terms. For example: 'bancha ka kam' was translated as 'kitchen chores' and 'sasura' as '*father-in low*' and so on.

IV. Deletion Translation

The social cultural terms which were translated through deletion translation technique are presented below:

SL Terms	Social Cultural Category	TL Terms
<i>dhare hat le sarapnU(128)</i>	Activity	<i>Cursed(139)</i>

The translators used deletion technique to translate the above mentioned one social cultural term. For example: the SL term 'dhare hat le sarape' was translated as '*cursed*'.

V. Claque Translation

The social cultural terms which were translated through claque translation technique are presented below:

SL Terms	Social Cultural Category	TL Terms
<i>dursanchara karayalaya</i> (99)	Administration	<i>Telecommunication office</i> (109)
<i>santi diwas</i> (120)	Activity	<i>Peace day</i> (131)

Here, the translators used 2 words by the claque translation technique out of the 100 cultural terms on the category of social cultural terms. The translator translated the each unit of SL in to the target language equivalently. For example: the SL term 'dursanchara karayalaya' was translated as '*telecommunication office*', and 'santi diwas' as 'peace day'.

VI. Transference / Borrowing

Borrowing is one of the processes of compensating gaps for transmitting the cultural information from SLT into TLT. In another words, the same word from the source language is used in the translated text. Newmark (1987, p. 81) says, "Transference is a process of transferring the SL word into the TL text as translation procedure. It includes transliteration which relates to the conversation of different alphabets." According to his definition, it is a strategy of transferring SL word by borrowing near equivalent from SL. The terms which are translated through borrowing under social culture are as follows:

SL Terms	Social Cultural Categories	TL Terms
<i>bhotIni</i> (38)	Character	<i>Bhotini</i> (41)
<i>curfew</i> (78)	Activity	<i>Curfew</i> (86)
<i>namaste</i> (95)	Norm	<i>Namaste</i> (104)
<i>būnū</i> (106)	Character	<i>Bunu</i> (115)
<i>daī, bhaūjU</i> (107)	Character	<i>Dai, bhauju</i> (116)
<i>receiver</i> (109)	Technology	<i>Receiver</i> (119)
<i>chhaupadi</i> (35)	Norm/ Activity	<i>Chhaupadi</i> (39)

VII. Definition

The social cultural term which was translated through definition translation technique is presented below:

SL Terms	Social Category	TL Terms
<i>khudkila orliraheko (106)</i>	Place	<i>Steps of the barrack (115)</i>

Here, the translators used one word by the definition translation technique out of the 100 cultural terms on the category of social cultural term. The translator has defined the SL terms into TL for the further explanation. For example: 'khudkila orliraheko' as 'steps of the barrack'.

4.2.6 Frequency of Techniques in Translation of Social Cultural Terms

Frequency and percentage of different techniques which were used in the translation of social cultural terms are presented in the following table:

Table 4
Statistical Distribution of Techniques used in Social Cultural Terms

S. N.	Techniques	Frequency	Percentage
1	Literary Translation	8	34.78%
2	Sense Translation	3	13.04%
3	Deletion Translation	1	4.34%
4	Addition Translation	1	4.34%
5	Transference/Borrowing Translation	7	30.43%
6	Claque Translation	2	8.69%
7	Definition	1	4.34%
	Total	23	100%

One hundred cultural terms were selected as the data for research. Out of the 100 cultural terms, 23 terms were identified and classified under social culture. There were 7 different techniques found to have been employed in the

translated version of the text **Khalanga ma Hamala**. Literal translation was mostly used technique among seven different techniques. Literal translation has highest percentage i.e. 34.78% out of the total percentages. Addition, deletion and definition translation were least used technique. They have 4.34% out of the total percentage. Similarly, borrowing translation has 30.43%, claque translation has 8.69% and sense translation has 13.04% cultural terms out of the total percentage. The techniques of translating social culture in terms of its frequency can be graded as literal translation, claque, addition, sense, definition, borrowing and deletion translation techniques.

4.2.7 Techniques used in Translation of Religious Cultural Terms

Under religious culture, 6 different techniques were used by translator in the process of translation. The techniques applied in the process of translating religious cultural terms are presented below:

I. Literal Translation

The religious cultural terms which were translated through literal translation technique are presented below:

SL Terms	Religious Cultural Category	TL Terms
<i>mandīr</i> (33)	Religious place	<i>temple</i> (36)
<i>devta</i> (35)	Almighty	<i>god</i> (38)
<i>nark</i> (124)	Assumption	<i>Hell</i> (135)
<i>punarjanma</i> (47)	Myth	<i>Rebirth</i> (82)
<i>jadUgar</i> (45)	Character	<i>magician</i> (50)
<i>dhamI jhagrī</i> (35)	Character	<i>shaman</i> (38)

The translators used literal translation technique to translate above mentioned 6 religious cultural terms. He used exact translation in translating the above mentioned man-made cultural terms. For example: '*devta*' was translated as '*god*', '*mandīr*' as '*temple*', '*dhamijhagrī*' as '*shaman* ', and so on.

II. Substitution

The religious cultural terms which were translated through substitution translation technique are presented below:

SL Terms	Religious Cultural Category	TL Terms
<i>panditbaje(124)</i>	Ritual person	<i>priests(135)</i>
<i>dagbati(129)</i>	Ritual activity	<i>fire(139)</i>

The 2 SL terms '*panditbaje*', '*dagbati*' were translated as '*priests*', and '*fire*' respectively. The translator used the substitution technique of translation while translating them from SL to TL. Here, the translator tried to maintain the equivalence between SLT and TLT. It means there is transference of messages.

III. Blending

The religious cultural term which was translated through blending translation technique is presented below:

SL Terms	Religious Cultural Category	TL Terms
<i>chandannath mandir(103)</i>	tradition/ culture	<i>Chandan nath temple (113)</i>

Only one SL term under religious cultural term was translated by blending translation technique. Here, the SL term '*chandannath mandir*' was translated as '*chandan nath temple*'. Here is the fusion of the two words in which one word was coined through borrowing and another was translated from the target language.

IV. Transference/ Borrowing Translation

The religious cultural terms which were translated through borrowing translation technique are presented below:

SL Terms	Religious Cultural Category	TL Terms
<i>dasai</i> (33)	Name of festival	<i>dashain</i> (37)
<i>vaitarainI</i> (124)	Religious place	<i>vaitaraini</i> (136)
<i>devghat</i> (131)	Religious place	<i>devghat</i> (141)

The translators used the borrowing translation technique to translate the above mentioned 3 religious cultural terms. Here, transference technique has used for the clear equivalents of the source language terms. For example: '*dasai*' was translated as '*dashain*, '*devghat*' as '*devghat*, and so on.

V. Sense Translation

The religious cultural terms which were translated through sense translation technique are presented below:

SL Terms	Religious Cultural Category	TL Terms
<i>dharma putri</i> (123)	God	<i>God daughter</i> (134)

Here, the translators used the sense translation technique to translate the above mentioned one religious cultural term. It was used for rendering the exact meaning of the SL terms. For example: '*dharma putri*' was translated as '*god daughter*'.

VI. Claque Translation

The religious cultural terms which were translated through sense translation technique are presented below:

SL Terms	Religious Cultural Category	TL Terms
<i>bhutbangla</i> (95)	religious values	<i>Ghost house</i> (104)

Here, the translators used one words by the claque translation technique out of the 100 cultural terms on the category of Religious cultural terms. The

translator translated the each unit of SL in to the target language equivalently. For example: the SL term '*bhutbangla*' was translated as 'ghost house'.

4.2.8 Frequency of Techniques in Translation of Religious Cultural Terms

Frequency and percentage of different techniques which are used in the translation of religious cultural terms are presented in the following table:

Table 5
Statistical Distribution of Techniques used in religious Cultural Terms

S. N.	Techniques	Frequency	Percentage
1	Literary Translation	6	42.86%
2	Sense Translation	1	7.14%
3	Transference Translation	3	21.43%
4	Substitution Translation	2	14.29%
5	Claque Translation	1	7.14%
6	Blending Translation	1	7.14%
	Total	14	100%

One hundred cultural terms were selected as the data for research. Out of the 100 cultural terms, 14 terms were identified and classified under religious culture. There were 6 different techniques found to have been employed in the translated version of the religious text '*Khalanga Ma Hamla*'. Literal translation was mostly used technique among six different techniques. Literal translation has highest percentage i.e. 42.86% out of the total percentages. Sense, Blending and claque translation were least used technique. They have 7.14% out of the total percentage. Similarly, borrowing translation has 21.43% and substitution translation has 14.29% cultural terms out of the total percentage.

4.2.9 Techniques used in Translation of Conceptual Terms

Under the conceptual category, 6 different techniques were used by translators in the process of translation. The techniques applied in the process of translating conceptual terms are presented below:

I. Literal Translation

The conceptual terms which are translated through literal translation technique are presented below:

SL Terms	Conceptual Category	TL Terms
<i>ranthanIyer(36)</i>	Feeling	<i>devastated (39)</i>
<i>trash (43)</i>	Feeling	<i>fear(47)</i>
<i>ukusnūkus(129)</i>	Feeling	<i>Uneasy(139)</i>
<i>Ughareyo (75)</i>	Activity	<i>opened (83)</i>
<i>bhaunachuteyo(99)</i>	Feeling	<i>appalled(108)</i>
<i>khUldulī(99)</i>	Thought	<i>curious(109)</i>
<i>ghatghattī(100)</i>	Activity	<i>gulp (109)</i>
<i>bIkha(101)</i>	Liquid	<i>poison(111)</i>
<i>sannata(103)</i>	Emotion	<i>silence(112)</i>
<i>tīrangIt (105)</i>	Feeling	<i>animated(115)</i>
<i>peer(113)</i>	Thought	<i>worried(124)</i>
<i>dako chader runu(112)</i>	Emotion	<i>wail(122)</i>

The translators used literal translation technique to translate above mentioned 12 conceptual terms. He used exact translation in translating the above mentioned conceptual terms. For example: 'trash' was translated as 'fear', 'peer' as 'worried', 'khulduli' as 'curious' and so on.

II. Definition

The conceptual term which was translated through definition translation technique is presented below:

SL Terms	Conceptual Category	TL Terms
<i>pakpakti (102)</i>	Feeling	<i>Dry due to fear (111)</i>
<i>aakha rasilo</i>	Emotion	<i>Eyes were filled with</i>
<i>pardai(106)</i>		<i>tears(116)</i>

Here, the translators used one word by the definition translation technique out of the 100 cultural terms on the category of conceptual cultural term. The translator has defined the SL terms into TL for the further explanation. For example: '*pakpakti*' as '*dry due to fear*', and so on.

III. Deletion

The conceptual terms which were translated through deletion translation technique are presented below:

SL Terms	Conceptual Category	TL Terms
<i>dowang dowang tharkine (39)</i>	Feeling	<i>A lot of noise(43)</i>
<i>karkarti dhukhirahe ko (76)</i>	Feeling	<i>aching (84)</i>
<i>ratlbhar(93)</i>		<i>.....(102)</i>

The translators used deletion translation technique to translate the above mentioned three conceptual cultural terms. For example: the term '*dowang dowang tharkine*' was translated as 'a lot of noise', and '*karkarti dhukhi raheko*' as '*aching*'. Here, '*dowang dowang*' and '*karkartit*' has deleted for the effective meaning.

IV. Sense

The conceptual terms which were translated through sense translation technique are presented below:

SL Terms	Conceptual Category	TL Terms
<i>aang sřřnđ(42)</i>	Feeling	<i>petrified(46)</i>
<i>dhung dhungti (127)</i>	Feeling	<i>So bad(137)</i>
<i>hōwa hōwa</i>	Emotion	<i>loudly(109)</i>
<i>dako(99)</i>	Emotion	<i>wail(114)</i>
<i>chayalbayal(104)</i>	Emotion	<i>mangle (114)</i>
<i>naishirinu(113)</i>	Emotion	<i>missed more(122)</i>
<i>bIranO(111)</i>	Thought	<i>foreign(121)</i>

Here, the translators used the sense translation technique to translate the above mentioned 6 conceptual cultural terms. It was used for rendering the exact meaning of the SL terms. For example: '*naishirinu*' was translated as '*missed more*', '*birano*' as '*foreign*' and so on.

V. Addition Translation

The conceptual cultural terms which were translated through addition translation technique are presented below:

SL Terms	Conceptual Cultural Category	TL Terms
<i>bedna(14)</i>	Feeling	<i>Dire situation (14)</i>
<i>manasapatal(98)</i>	Thought	<i>Young brain(108)</i>
<i>vayankar(98)</i>		<i>So much worse(108)</i>

The translators used the addition translation technique to translate the above mentioned one conceptual cultural term. Here, addition technique has used for the clear explanation of the source language terms. For example: '*bedna*' was translated as '*dire situation*' and so on.

VI. Borrowing Translations

The term which were translated through borrowing technique under conceptual cultural are as follows:

SL Terms	Conceptual Category	TL Terms
<i>follow up(93)</i>	Activity	<i>Follow up(102)</i>

4.2.10 Frequency of Techniques in Translation of Conceptual Terms

Frequency and percentage of different techniques which are used in the translation of conceptual terms are presented in the following table:

Table 6
Statistical Distribution of Techniques used in conceptual Terms

S. N.	Techniques	Frequency	Percentage
1	Literary Translation	12	44.44%
2	Sense Translation	6	22.22%
3	Deletion Translation	3	11.11%
4	Definition Translation	2	7.40%
5	Additional Translation	3	11.11%
6	Transference Translation	1	3.70%
	Total	27	100%

One hundred cultural terms were selected as the data for research. Out of the 100 cultural terms, 27 terms were identified and classified under conceptual category. There were 6 different techniques found to have been employed in the translated version of the text 'Khalanga Ma Hamala'. Literal translation was mostly used technique among six different techniques. Literal translation has highest percentage i.e. 44.44% out of the total percentages. Borrowing was least used technique. It has 3.70% of the total. Sense translation was the second widely used techniques in the translation of conceptual terms. It has 22.22% out of 100 percentages. Definition translation was used 7.40 %. Similarly, deletion and addition translation has 11.11% out of the 100 percentages. The techniques of translating conceptual terms in terms of its frequency can be graded as literal translation, sense translation, deletion translation, addition translation, definition translation and borrowing translation.

4.2.11 Technique-wise and Category-wise Comparison of Statistical Results

This sub-heading consists of the overall techniques wise and category-wise comparison of statistical results which were employed in translated of the cultural terms used in the diary 'Khalanga ma Hamala'.

Table 7

Overall Analysis of Technique Used in Translation of Cultural Terms

S. N.	Categories Techniques	Ecology		Man-Made Culture		Social Culture		Religious Culture		Conceptual Terms		Total	
		Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
1	Literal Translation	10	50	2	12.5	8	34.78	6	42.86	12	44.44	38	38
2	Substitution	1	5	5	31.25	-	-	2	14.29	-	-	8	8
3	Sense	1	5	4	25	3	13.04	1	7.14	6	22.22	15	15
4	Addition	2	10	-	-	1	4.34	-	-	3	11.11	6	6
5	Blending	1	5	-	-	-	-	1	7.14	-	-	2	2
6	Deletion	-	-	-	-	1	4.34	-	-	3	11.11	4	4
7	Claque	1	5	1	6.25	2	8.69	1	7.14	-	-	5	5
8	Definition	1	5	-	-	1	4.34	-	-	2	7.40	4	4
9	Borrowing	3	15	4	25	7	30.43	3	21.43	1	3.70	18	18
	Total	20	100	16	100	23	100	14	100	27	100	100	100

The above table show that nine different techniques including literal translation, sense translation, addition translation, substitution translation, claque, deletion, blending, definition and borrowing translation were employed by the translator to translate the one hundred cultural terms which I had selected for my study. Among those nine different techniques, it is crystal clear that literal translation was the most frequently used techniques i.e. 38% in translation of cultural terms used in the text 'Khalanga Ma Hamala'. On the contrary, blending technique was the least used (2%) only in two cultural categories i.e. ecology and religious culture. Similarly, some of the translation techniques were frequently used while translating the cultural terms from SL to TL found in the text 'Khalanga Ma Hamala'. For example, the translation techniques like literal translation, addition and sense translation were used frequently. From this table, it is vivid that the translation techniques used in the text 'Khalanga ma Hamala' to translate the one hundred cultural terms could be graded from high to low as: literal translation, borrowing, sense, substitution, addition, claque, deletion, definition and blending.

4.3 Gaps in Translation

Gaps in translation refer to the absence of any concept available in any source. That is, gap occurs when an item or concept available in one language is absent in another language. Gaps are natural and common in almost all translation activities because of difference between two languages, cultures and concepts. Gaps are also called lacunas, blank spaces, slippages, absences and voids. Therefore, gaps are challenges for a translator and they create difficulty to maintain translation equivalence.

4.3.1 Gaps in Translated Cultural Terms in the diary 'Khalanga Ma Hamala'.

When there is no correspondence between SL and TL item, gaps occur in translation. Some people argue that gaps take place when the concept

available in SL is not found in TL or vice versa. Gaps are the absence of any concept in translated text. Some of the gaps found in the translated version diary **Khalanga Ma Hamala** are presented below:

4.3.2 Gaps Caused by Sense Translation

In sense translation procedure, the translator firstly understands sense of SL term and provides the equivalent meaning because there is not exact SL equivalent in TL. The translated transfers the sense of the word. For example:

SL Term: *birano*

SL Context: *aafno swor aafai lie birano lagdaithiyo* (111)

TL Term: *foreign*

TL Context: *my voice sounded foreign even to me.* (121)

There, the SL term '*birano*' refers to the strange or unknown for others. But TL term '*foreign*' refers to the all person from others country or language other than one's own is called foreign. It means they are unfamiliar, alien, exotic, peculiar, for others. The reader may not be able to get the original flavor. So, there exists gap.

4.3.3 Gaps Caused by Substitution Translation

In substitution procedure of translation, the translator replaces the cultural elements with near equivalents. The translator employs this one when s\he does not find the exact TL equivalence in SL. While doing so there may not be appropriate transfer of the meaning. So, there exists a gap. For example:

SL Term: *panditbaje*

SL Context: *gaukai yekjana panditbaje le aama lie bhanubhayeko maile suneko thiye* (125)

TL Term: priest

TL Context: *I overheard a priest in village saying to my mother* (135).

In Nepali, the term '*panditbaje*' refers a person who performs religious rites. But the TL Term '*priest*' to the person who ordained to the sacerdotal or pastoral office, a member of the clergy minister in hierarchical churches a member of the clergy of the order next below that of bishop, authorized to carry out the christen ministry.

SL Term: *dagbati*

SL Context: *ma meri chori kai hatbat dagbati liyer vaiarni tarna chahanchu* (129)

TL Term: *fire*

TL Context: *I want to cross the vaiarni from fire given by my daughter* (139)

In Nepali, '*dagbati*' is the burning fire offered to the dead body by his\her son. It is put on the mouth of dead body before it gets burnet. Translated this term as 'fire' in English doesn't contain original flavor. As the term '*fire*' signifies many meaning in English. It might denote a burning object like wood or flammable object in the hearth or oven. So, there exist gaps in SL and TL.

SL Term: *dhoti*

SL Context: *lawai ko kura garda mahila haru samanayataya cholo, blouse, ra dhoti ma dhekke* (34)

TL Term: *sari*

TL Context: *most of the women wore cholo- blouse and sari.* (370)

The TL translator has subsituated the SL term '*dhoti*' with '*sari*' in the TTL. It indicates that the the TL translator preferred to use '*sari*' to mean the word dhoti which is common in English too. However, the TT does not add original flavor to the target reader and the text.

SL Term: *kakkada*

SL Context: *gaumai bhanayeko kakkada rakhera chillum tannu samanya bhaihaleu* (36)

TL Term: *tobacco*

TL Context: *it was also quite normal to smoke chillum made from local tobacco. (40)*

In the context of jumla, 'kakkada' means home made tobacco for smoking. It is a kind of drug people put in the chillum for refreshment. But it has been translated as 'tobacco' in the target text that contains other meaning on the part of target reader. Here 'tobacco' in English may refer to nicotine based leaves either used in cigarettes or for chewing purpose. Which does not maintain the original flavor of the SL, So there exists gaps.

SL Term: tato

SL Context: *auta tato pani nabhayesi kasri upchar garnu? (45)*

TL Term: *paracetamol tablet*

TL Context: *how could they treat patients when they did not even a single paracetamol tablet?(50)*

In the context of jumla's language SL term 'tato' refers to medicine for any diseases which may mean locally available herbs. It has been translated as *paracetamol tablet* which denotes medicine for fever. In TLT. So, there exists gap.

SL Term: *chuloho*

SL Context: *dhuwarahita chuloho ko nara dine bidesi aayojna nabhayeka hoinana (37)*

TL Term: *stoves*

TL Context: *there were some foreign organizations that promoted smokeless stoves but their reach was only into hotels and the houses of the rich. (41)*

In Nepali, the SL term 'chuloho' refers to the place where people cook food using firewood in the hearth. But it has been translated as 'stoves' which denotes an apparatus for cooking or heating that operates by burning fuel or using electricity, which denotes just negative SLT. So, there exists gap.

SL Term: *gali gali*

SL Context: *runche swor ma bhanina gali gali didi (28)*

TL Term: *plead*

TL Context: *she said in a tearful voice 'gali gali' sister, in jumla, if you want to plead for something, (31)*

In jumli language, the term '*gali gali*' is a type of emotional appeal or request for something. In the translated text, the term '*runche swor ma bhannina gali gali didi*'. It means request for help. But it has been translated as 'plead' that means to argue for a position, especially in court or in another public context. This extract from ST happens to exist only between two people. So, there is personal conversation. But, according to the target term '*plead*' this usually happens in the public or mats gathering where a person emotionally appeal for something. Hence, there exists gap between SL and TL term.

SL Term: *pakhala lageko (28)*

SL Context: *jumala bhasa ma ragata bagnu lie pakhala lageko bhamnadido rahecha (28)*

TL Term: *bleeding*

TL Context: *it turned out that in jumli dialect even bleeding is referred as as pakhala, which means diarrhea in Nepali. (31)*

Giving a cultural glance at '*pakhala lagnu*' as used by the Jumilis, we find it geographically limited dialects even this term here by the Jumlis understand as excessive blood release during pregnancy. Even the same term while used by easter people of Nepal understand as diarrhea. As found in the TT, '*pakhala nagnu*' has been translated as '*bleeding*' that denotes blood coming out of body due to injury or accident etc. The reader of TT might get the intended meaning differently and thus may lose the real flavor of SL. Therefore, the TT lacks to bridge gap. So, here exists cultural gap.

4.3.4 Gaps Caused by Deletion

In deletion technique of translation, the translator omits items, phrases and sometimes even the whole sentence due to the absent of equivalent meaning.

For example:

SL Term: *rativar*

SL Context: *turuntai helicopter lina aaihalcha bhane malie rativar biswas thiyen (102)*

TL Term: *deleted*

TL Context: *I had no faith that a chopper would immediately come to rescue us.*

In Nepali the term '*rativar*' is a type of quantitative measurement for any things. While people were thinking about faith, believe, trust, feeling, etc. But the translator has deleted the term. That's why the TL readers can not get the original flavor of the term. So, it shows a gap between SL and TL. So, there exist gap.

4.3.5 Frequency of Different kinds of Gaps in Translation of the Diary Khalanga ma Hamala Ecology Terms

Table 8

S.N.	SL Techniques	Frequency	Percentage (%)
1	Sense translation	1	10
2	Substitution translation	8	80
3	Deletion	1	10
	Total	10	100

The above table shows that ten instances of gaps in translation of the cultural terms that are found in the diary 'Khalanga ma Hamala'. From this table, it is clear that one gap caused sense translation (10%). Like wise, eight gaps caused by substitution (80%) and finally one gap caused by deletion (10%). Among them, the most frequent gaps caused by substitution 80% and sense and deletion translation had the least frequency 10%.

CHAPTER FIVE

FINDINGS, CONCLUSION AND RECOMMENDATION

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:

- 1) There was the use of five different cultural categories. They were: Ecology, Man-made Cultural terms, Social Cultural Terms, Religious Cultural Terms and Conceptual terms.
- 2) Among the five different cultural categories, Conceptual cultural term was highly used (27%) and the Religious cultural term was lowest used (14%). The frequencies of other cultural categories are: Social Cultural (23%), Man- made cultural terms (16%) and Ecology terms (20%).
- 3) There was the use of nine different techniques while translating cultural terms from SL into TL. They were literal translation, substitution, addition, sense, blending, deletion, claque, borrowing, and definition translation techniques.
- 4) Among the nine techniques employed in translation of the cultural terms, literal translation techniques had the highest frequency i.e. 38% and the blending techniques had the lowest frequency i.e. 2%. The frequencies of the other employed technique were as: sense (15%), claque (5%), addition (6%), substitution (8%), deletion (4%) borrowing (18%) and definition (4%) respectively.
- 5) Similarly, twenty ecological terms were selected and in translating cultural terms under ecology, eight different

techniques were employed. They could be graded as literal translation (50%), borrowing translation (15%), additional (10%), substitution, sense, blending, and claque translation (5%).

- 6) In addition, sixteen man-made cultural terms were selected for the study. While translating them five different techniques were employed namely, literal translation (12.5%), substitution (31.25%), sense and borrowing translation (25%) and claque translation (6.25%).
- 7) In the same way, there were selected fourteen social cultural terms for the study and seven different techniques were employed while translating. They were graded as literal translation (34.78%), borrowing translation (30.43%), sense translation (13.04%), claque (8.69%), additional, definition and deletion techniques (4.34%) of the total frequency.
- 8) Similarly, fourteen cultural terms were selected for the study. In translating the religious cultural terms, six different translation techniques were found. They were literal translation (42.86%), borrowing translation (21.43%), substitution translation (14.29%), and sense, blending, claque translation (7.14%).
- 9) Finally, twenty-seven conceptual terms were selected for the study. Six different techniques were employed by the translator to translate them. They were literal translation (44.44%), sense translation (22.22%), addition and deletion translation (11.11%), definition translation (7.40%) and borrowing translation (3.70%).
- 10) Moreover, while translating the cultural terms, some of the techniques of translation were used frequently. For example, literal translation, sense translation, addition translation and deletion translation technique.
- 11) The translators have tried to maintain the original flavor of SL. So the TT is able to transfer the meaning of SL into TL reader.

- 12) Furthermore, the gaps existed in translation process through the use of different techniques were as substitution (80%), sense (10%) and deletion (10%).
- 13) In some way cultural terms were transferred without any notes and explanation in the TL text. The SL term *dasai*(p.35) was only transferred but the term has great value in SL culture. That's why the readers who have no knowledge of SL cannot get idea from such translation. So, there exists gap.
- 14) Likewise, deletion had created gaps in translation. Some cultural terms were deleted while translating. The SL term '*ratar*'(p.103) was deleted by the translator. It can not give the original flavor of the SLT to TL reader.
- 15) In addition, many instances of substitution are found in this translated version of '*Khalanga ma Hamala*' most of the pair has gaps in semantic level as they can not provide exact meaning of SL. To provide an instance, the SL term '*dagbati*' (p.129) was translated as '*fire*'(p.139) which translation was unable to convey the spirit of the SL.
- 16) In a nutshell, the translators have tried to maintain the original flavor of SLT. So, the TT is able to transfer the meaning of SL into TL reader.

5.2 Conclusion

Language and culture are related to each other. It is commonly believed that one does not translate language but the culture. So, while translating the cultural norms, values, assumption and concepts need to be taken into an account. They need to be preserved firstly and translated in a suitable way. That's why a translator must have sound knowledge of language and culture of both involved languages. Finally, the translated text must maintain the originality of the SLT and it should be readable for the TL readers. Translation

has a great effect in the present day world. It should be done in an appropriate way by talking both linguistic and cultural aspect into consideration.

5.3 Recommendations

On the basis of findings and conclusion, some recommendations and pedagogical implication are presented below:

5.3.1 Policy Related

Policy makers need to be aware of the scope and importance of translation. Though we say that while teaching English Language, the discussion must be in TL but it cannot work all the time and all the places. In this context the present study done on the "Techniques and Gaps in Translation of Cultural Terms: A Case of Khalanga ma Hamala". The main recommendations in this level are presented below:

1. Translation is an emerging field and its influence cannot be avoided in language teaching. So, translation should be done where it is needed.
2. Moreover, some of the concepts cannot be understood by the students unless they are translated in students' mother tongue. So, translation should be emphasized in language teaching and learning program.
3. Another policy related recommendation is that there is a need of policies, rules and regulation for the practices, criteria and authenticity of translation activity.

5.3.2 Practice Relate

1. If the cultural terms are categorized into different categories, it would be easier to perceive the new term for the TL readers if the cultural terms were categorized in to different categories for example, the SL term '*dasai*' has a religious meaning. In the same way, such categorization highly helps in understanding

conceptual terms. That's why, it is necessary to categorize the cultural terms.

2. Deletion is not the proper translation. If the SL term is deleted the TL readers cannot taste the original flavor of the SLT. That's why deletion should be avoided as much as possible.
3. Literal translation is the effective technique to translate the ecological and man-made cultural terms.
4. While translating the religious terms, sense translation is the best technique. Similarly, sense translation should be used while translating the conceptual terms. Literal translation cannot be conveying the original sense of the source cultural terms.
5. Translation should be done wherever it is required while teaching the TL language because student might learn the difficult concepts easily if they are translated into their own mother tongue.

5.3.3 Further Research Related

Translation is an autonomous discipline and has a great scope in the today world. We cannot ignore its influence in our language classroom. There are many researches on the newly developed field. And still there are some areas on which research can be carried out under this field. Some of the areas where further research can be conducted are presented below:

1. The present study is limited to the one hundred cultural terms. In this regard, other researchers can conduct the research works on phrase and sentence level of the diary.
2. Similarly, they can conduct researches on the techniques used in Idioms and collocations in SLT.
3. In the same way, research on extra- linguistic gaps in the translation of cultural terms can be conducted.
4. Translation as the medium of instruction in English language classroom should also be studied.

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Appendix I

Table 1

Ecology Terms

S.N.	SL Terms	TL Terms
1	bārkhayām (34)	<i>rainy season (37)</i>
2	khasī (35)	<i>goa t (39)</i>
3	vaisī (126)	<i>buffalo (136)</i>
4	wadal (37)	<i>cloud (41)</i>
5	thandi (27)	<i>cold (29)</i>
6	biyā (126)	<i>seeds (136)</i>
7	dālin (92)	<i>celling (100)</i>
8	kharanI (96)	<i>ashes(105)</i>
9	Jowalamūkhi (109)	<i>Volcano (118)</i>
10	maŪsam (111)	<i>Weather (126)</i>
11	kanjirowa himal (117)	<i>Mt kanjirowa (127)</i>
12	salla ko rUkha (99)	<i>Pine tree (108)</i>
13	dhuṅgamato (34)	<i>Mud and stone (38)</i>
14	thihirO (99)	<i>Freezing cold(108)</i>
15	querimandal (76)	<i>Cremation site (84)</i>
16	sinO(127)	<i>Dead body (137)</i>
17	oxygen (16)	<i>oxygen(17)</i>
18	tila nadi(104)	<i>tila river(114)</i>
19	yarsagumba (37)	<i>yarsagumba (41)</i>
20	sinka (128)	<i>Very lean and thin(139)</i>

Table 2
Man-made Category

S. N.	SL Terms	TL Terms
1	chakati (27)	<i>cushions (29)</i>
2	madira(36)	<i>alcohol(40)</i>
3	khelauna (78)	<i>Toys(86)</i>
4	dhawan marg(31)	<i>runway(34)</i>
5	ākhabar (43)	news(47)
6	JholUngo pūl(123)	<i>Suspension bridge(134)</i>
7	kath ko varaṅg(39)	<i>Wooden ladder(43)</i>
8	dhotI(34)	<i>sari (37)</i>
9	kakkad (36)	<i>tobacco(40)</i>
10	chulhO(37)	<i>stoves(41)</i>
11	tato(45)	<i>paracetamol tablet(50)</i>
12	jhaypai(109)	<i>hung up(119)</i>
13	paníghatta (32)	<i>panighatta(39)</i>
14	ghumchO(35)	<i>ghumcho(39)</i>
15	tuki(12)	<i>tuki(12)</i>
16	bũnker(95)	<i>bunker(104)</i>

Table 3
Social Cultural Terms

S.N.	SL Terms	TL Terms
1	fūpU(40)	<i>father's sister(44)</i>
2	sarbasadharan(45)	<i>public(50)</i>
3	ghírhamantralaya(93)	<i>home ministry (102)</i>
4	kríshi(98)	<i>agriculture(108)</i>
5	apharan(102)	<i>kidnap (111)</i>
6	áangalo(106)	<i>hugged(115)</i>
7	gādi chalak(111)	<i>driver(121)</i>
8	hochO(102)	<i>short(112)</i>
9	sudeni(31)	<i>maternity service(35)</i>
10	bancha ka kam (41)	<i>Kitchen chores(45)</i>
11	sasUra(131)	<i>Father-in law(141)</i>
12	galfatĩ(106)	<i>Just then(115)</i>
13	dhare hat le sarapnU(128)	<i>Cursed(139)</i>
14	dūrsanchara karayal (99)	<i>Telecommunication office (109)</i>
15	santi diwas (120)	<i>Peace day(131)</i>
16	bhotIni(38)	<i>Bhotini(41)</i>
17	curfew(78)	<i>Curfew(86)</i>
18	namaste(95)	<i>Namaste(104)</i>
19	būnū(106)	<i>Bunu(115)</i>
20	daļ, bhaūjU(107)	<i>Dai, bhauju(116)</i>
21	receiver(109)	<i>Receiver(119)</i>
22	chhaupadi(35)	<i>Chhaupadi(39)</i>
23	khudkila orlirahekO (106)	<i>Steps of the barrack (115)</i>

Table 4
Religious Terms

S,N.	SL Terms	TL Terms
1	mandīr(33)	<i>temple(36)</i>
2	devta(35)	<i>god(38)</i>
3	nark (124)	<i>Hell(135)</i>
4	punarjanma(47)	<i>Rebirth(82)</i>
5	jadUgar(45)	<i>magicians(50)</i>
6	dhamI jhacrī (35)	<i>shamans(38)</i>
7	pandItbaje(124)	<i>priests(135)</i>
8	dagbati(129)	<i>fire(139)</i>
9	chandannath mandir(103)	<i>Chandan nath temple (113)</i>
10	dasai(33)	<i>dashain(37)</i>
11	vaitarainI(124)	<i>vaitaraini(136)</i>
13	devghat(131)	<i>devghat(141)</i>
14	dharma putri(123)	<i>God daughter(134)</i>
15	bhutbāngla (95)	<i>Ghost house (104)</i>

Table 5
Conceptual Terms

S.N.	SL Terms	TL Terms
1	ranthanIyer(36)	<i>devastated (39)</i>
2	trash (43)	<i>fear(47)</i>
3	ūkusnūkus(129)	<i>Uneasy(139)</i>
4	Ughareyo (75)	<i>opened (83)</i>
5	bhaunachuteyo(99)	<i>appalled(108)</i>
6	khUldulī(99)	<i>curious(109)</i>
7	ghatghattī(100)	<i>gulp (109)</i>
8	bIkha(101)	<i>poison(111)</i>
9	sannata(103)	<i>silence(112)</i>
10	tārangIt (105)	<i>animated(115)</i>
11	peer(113)	<i>worried(124)</i>
12	dako chader runu(112)	<i>wail(122)</i>
13	pakpaktī (102)	<i>Dry due to fear (111)</i>
14	aakha rasilo	<i>Eyes were filled with</i>
15	pardai(106)	<i>tears(116)</i>
16	dowang dowanġ tharkine (39)	<i>A lot of noise(43)</i>
17	karkartī dhukhīrahe ko (76)	<i>aching (84)</i>
18	ratIbhar(93)	<i>.....(102)</i>
19	aanġ sīrġ(42)	<i>petrified(46)</i>
20	dhuġ dhungIt (127)	<i>So bad(137)</i>
21	hōwa hōwa	<i>loudly(109)</i>
22	dako(99)	<i>wail(114)</i>
23	chāyalbayal(104)	<i>mangle (114)</i>
24	nāishirinU(113)	<i>missed more(122)</i>
25	bIranO(111)	<i>foreign(121)</i>
26	bedna(14)	<i>Dire situation (14)</i>
27	manasapatal(98)	<i>Young brain(108)</i>

APPENDIX- II

Nepali Alphabets with their Roman Transliteration

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

A	c		K	S	S
ā	Cf	F	kh	V	V
I	O	L	G	U	U
ĩ	O{	L	gh	3	£
U	P	'	Ñ	a	
ū	Pm	"	c	R	R
ṛ	C	[ch	5	
E	P]	j	H	H
Ai	P]	}	jh	Em	em\
O	cf]	f]	Ñ	`	~
Au	cf}	f}	t	6	6\
~	F		th	7	7\
am/ā	cF		Ḍ	8	8\
´M	c+		dh	9	9\
h.	M		bh	E	E
N	Of	0	M	D	D
T	T	T	Y	O	o\
Th	Y	Y	R	/	^
D	B	B	L	N	N
Dh	W	W	w/v	J	J
N	G	G	Ś	Z	Z
P	K	K	Ṣ	lf	l
Ph	Km	^	S	;	:
B	A	A	H	X	X

Note: The traditional Letters if, q and 1 treated as conjunct letters. For example:

lf = ksh

q = tr

1 = gy