

CHAPTER-ONE

INTRODUCTION

This study entitled “Gain of Meaning in Translation: A Study on the Novel ‘Animal Farm’ which is translated into Nepali version ‘*Charkhutteko Gharjam*’. This section encompasses background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definition of key terms.

1.1 Background of the Study

The word ‘Language’ is derived from the term ‘Lingua’ which means ‘Languē’ in Latin, ‘Lingua’ is modified into ‘Langue’ and then into ‘Langage’ in French. English people modified it into term ‘Language’ in the 13th century with its core meaning ‘communication’ by using words. Language is medium of exchanging information, ideas, feeling and thought among human beings using systematic symbol produced according to their will. Languages have written or spoken symbols. Language is a vehicle for human thought and medium of mutual exchange of ideas and feelings. Language is species specific i.e. human beings. Major function of language is communication among people.

Obviously, language is defined variously by various scholars; that is why no single scholar or single definition is perfect to define language. Chomsky (1964, p.13) defines “Language as a distinctive quality of human mind that is so far as we know unique to man. It is a set of sentences each finite in length constructed out of a finite set of elements”. Similarly, Jespersen (1904, p.4) states “Language is a way of connection between souls, as means of communication”.

According to Richards (1985, p.196) “The system of human communication which consists of the structured arrangement of sounds (or their written representation) into larger units eg morpheme, words, sentences and utterances”. Likewise, Widdowson (1988,p.3) defines “Language is a system of

arbitrary vocal symbols which permit all people in given culture or other people have learned the system of that culture to communicate or to interact”. Similar definition is given by Sthapit (2000, p.27) “Language is a voluntary vocal system of human communication”.

In the world, there are more than 10,000 languages, Kachru (1983); out of them, English is most indispensable for us since it has gained global status. One sixth of the world population is covered by the English speaking people. English is the official language of UN, EU, NATO, G8, SAARC and so on. English is the language of mass media, education, parliament and government, trade and commerce as well. A sound knowledge of English is the ‘window’ of the world knowledge.

1.2 Statement of the Problem

Translation is the general term referring to the transfer of ideas or thought from one language (source) to another language (target) whether the language has written or oral form. Translation is a bilingual and a bicultural activity. Formal vs dynamic, communication vs semantic and pragmatic vs textual equivalence are important aspect of translation. While translating source text into target text, the translator encounters many challenges because of the absence of one to one correspondence between two languages. What, how and why some techniques are applied and gaps occur while translating is the core concern of this research. No two languages are the same. Each and every language has its own structural complexities and semantic restrictions. Translation is gain of message than we get loss. In order to gain the meaning, translator or interpretator exploits different techniques or strategies such as addition, deletion, definition, literal translation and so on.

1.3 Objectives of the Study

This research aimed to achieve following objectives:

- i) to explore gain of meaning in social and cultural terms,

- ii) to explore technique used to gain meaning in translation and
- iii) to suggest some pedagogical implications.

1.4 Research Questions

The present study was carried out to find out the following research questions:

- a) What are the terms in which meaning is gained?
- b) What techniques have been applied in translation of the novel ‘Animal Farm’?
- c) How is the meaning gained in translation in Animal Farm?

1.5 Significance of the Study

This study aims to find out how meaning is gained in translation. This study is expected to provide some insight into the analysis of meaning gaining in translation studies. The findings and recommendations of the study would have high value to those who are dealing with English to Nepali translation vice a versa and language pedagogy. This study will be beneficial for translators/ interpreters, language teachers, students, language trainers, educationists and policy makers. Apart from these, genius people, textbook writers, syllabus designers, methodologists, language planners will also find it fruitful to utilize this study for their purposes.

1.6 Delimitations of the Study

This study was limited to:

- a) English and Nepali versions of the novel ‘Animal Farm’,
- b) Explore technique used to gain meaning in translation of the novel ‘Animal Farm’,
- c) Seventy cultural terms or phrases of the novel ‘Animal Farm’ and
- d) The time frame provided or so far.

1.7 Operational Definition of Key Terms

Source Language (SL): The language from which the text is extracted, here, English language.

Target Language (TL): The language into which the translation is done, here, Nepali language.

Translation Gap: A position where meaning is deviated due to the absence of typical terminology between the English and Nepali languages.

Culture: Norms or values that are created by society and found in practice.

Equivalence: Replacement of such words which gives the similar meaning while rendering.

Sense Relation: Meaning which is rendered from one language to another language.

Literal Translation: Word by word translation.

Literary Translation: Translation of literary texts viz. novel, drama, short story, essay, poem etc.

CHAPTER-TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

In-depth knowledge of the related field is required while carrying out research. Hence, this section consists of review of theoretical literature, review of empirical literature, implications of the review for the study and conceptual framework.

2.1 Review of the Theoretical Literature

The theoretical perspective of any topic provides an insight into the theories. In translation, a number of theories have been developed from different perspectives. So the review of theoretical literature is diverse, too.

2.1.1 Translation: An Overview

Defining a translation is always a difficult job. There are two fundamental reasons behind this, first one, linguistic diversity of the world itself is very complex to understand. Second, the world represented by those languages are strikingly different. A translator has to face the state of ambivalence as he could not easily decide which world view source of target language has to be preserved. Translation is generally considered as a bilingual activity in which the meaning of a piece of language is rendered into another language.

The term 'translation' is etymologically derived from Latin word 'trans' means across and 'lactum' means to carry. Bhattarai (2000, p.1) writes "It was Ande Lefevere who proposed the designation of translation studies for the first time in 1978 to replace the terms like 'Translation Theory' used in general contemporary 'Translatology' in Canada, 'Translatologia' in Spain and so on". It underwent different changes in course of time and is consistently undergoing change until recently. According to Bhattarai (2000, p.1), it is a linguistic

activity for Nida (1964) and Catford (1965); a cultural and the philosophical endeavor for Steiner (1975) and Toury (1987).

Many scholars have defined it in various ways. According to Newmark (1981, p.7) “Craft consisting in the attempt to replace a written message or statement in one language by the same message and statement in another language”.

Simply Newmark’s definition considers translation as a replacement of message inherent in one language into another language. Moreover, translation considers as craft which clearly suggests that a translator require skills to carry over various aspect of text (aesthetic, message, contextual meaning) into another different language.

Grauberg (2000, p.638) focuses on bilingual character of translation, “General assumptions about translation are based on the notion that a source language text can be rendered into the target language in such a way that the surface meaning of the two text will be approximately the same and the structure of the source language will preserved so far as is possible without seriously distorting the structure of the target language”. The basic idea of translation is concerned with the transferring of linguistic meaning of the source text into the target text. Moreover, linguistic meaning is always approximate.

The broader definition of translation is given by Brislin (1976, p.1), “Translation is the general term referring to the transfer of thought and ideas from one language (source) to another (target), whether the languages are in written or oral form; whether the languages have established orthographies or do not have such standardization or whether one or both languages are based on signs as with sign language of deaf”. Hence translation can be defined from two perspectives:

2.1.1.1 Linguistic Perspective

Translation is rendering of a text in one language into another language. It is a skill and art of recomposing a work in another language without losing its original flavor. In this regard, the terms such as paraphrase, substitution,

replacement, interpretation, transfer and rendering are also used which are synonymous to translation. This is crystal clear that translation involves the correspondence between different aspects (eg vocabulary, style, structure) of two languages and rendering meaning is conveyed by words, sentences or texts.

Catford (1965, p.2) defines, “Translation as the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)”. Bell (1991) focuses on ‘Semantic and stylistic equivalence’. Similarly, Bassnett (2002, p.2) states translation involves the rendering of source language (SL) text into target language (TL) so as ensure that

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

Moreover, Wilss (1982, p.3) writes “Translation is a transfer process which aims at the transformation of a written SL text into an optimally equivalent text”. In this sense, translation is a process of finding TL equivalent for an SL text.

2.1.1.1 Cultural Perspective

Defining translation only as a linguistic activity does not provide a comprehensive account of translation because meaning of translation is largely shaped by the culture. A translator should always be aware of the cultural meaning of the text. The degree of gap between SL culture and TL culture plays significant role in translation. Without understanding cultural influence in the text, translation becomes hardly possible.

To put in Riccadi’s word (2002,p.1) linguistic approach to translation dominating the 1950s and 1960s then shifted towards function and culture oriented approaches in the 1970s and 1980s. In translation, culture manifests in two ways. First, the concept or reference of the vocabulary items is some how

specific for the given culture. Second the concept or reference is actually general but expressed in a way specific to the source language culture. Nida and Taber (1969, p.35) state , “Translation consists of producing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and second language in terms of styles”.

Translation of Nepali words like ‘*gundruk*’, ‘*deusi*’, ‘*shradda*’ and ‘*janai*’ do not make any sense unless cultural aspects of these words are taken into a consideration. The quality of translation depends upon the linguistic and cultural knowledge of both SL and TL texts that a translator possesses.

In the past, communication (in relation to linguistic) was solely unidirectional- one way traffic. But present days, especially beginning of 20th century, translation has been practiced as a bi-directional means of communication. Therefore, one does not translate languages but ‘cultures’ and in translation we transfer ‘culture’ not languages.

Furthermore, Newmark (1988, p.6) defines translation as:

- a) A science, which entails the knowledge and verification of the facts and the language that describes them-here, what is wrong, mistakes of truth, can be identified;
- b) A skill, which calls for appropriate language and acceptable usage;
- c) An art, which distinguishes good from undistinguished writing and is creative, the intuitive, sometimes inspired;
- d) A matter of taste, where argument ceases, preference are expressed and the variety of meritorious translations is the reflection of individual differences.

To sum up, translation is both linguistic and cultural activity. The prime goal of any translation work is to establish a relationship of equivalence between the source text and target text while taking into account a number of constraints.

2.1.2 Brief History of Translation

It becomes difficult to trace the exact time period when translation began. We can just assume that translation began when language was evolved in human civilization. In the past, translation means medium of communication among the people from different linguistic communities. Before Second World War translation was not established as a separate discipline of study.

Despite this, translation scholarship has a long history and tradition. It has been influenced by the literary, historical and philosophical background in different periods (Riccardi, 2002). Translation and interpretation was used in Panini era while Sanskrit was used to translate into disciples' mother tongue for their facilitation of learning Richas and Mantras of Vedas and Puran in Indian sub-continent. Riccardi further argues that translation should starts from the views of both Cicero and Horace on translation. The literature in translation study indicates that translation is a Roman invention. During the classical period, Jewish translation works include the bilingual inscriptions from Assyria and Mesopotamia (3000 BC). In ancient Rome, translation was always done from Greek texts normally as a rhetorical or creative task. Christian translation from Greek into Latin began in the second century AD with Shepherd of Hermas and parts of Bible.

According to Steiner (1975), the history of Translation Studies can be divided into following four periods:

- 1) From the statement of Cicero and Horace on translation upto the publication of Alexander Fraser Tytler's **Essay on the Principle of Translation** in 1791. During this period, there was an 'immediate empirical focus' for the statement and theories of translation.
- 2) The period up to 1946 is a period characterized by theory and hermeneutic enquiry with the development of vocabulary and methodology to approach translation.

- 3) The third period begins with the publication of the first paper on machine translation in the 1940s, and characterized by the introduction of structural linguistics and communication theory into the study of translation.
- 4) In the early 1960s, the fourth period has its origins in and co-exist with third period. This period shows a reversion to hermeneutic almost metaphysical inquiries into translation and interpretation.

2.1.3 Scope of Translation

The 21st century is regarded as the century of information and technology. Translation has exposed the international culture, literature and knowledge in the world. Without translator Europe would not exist; translators are more important than European parliament. Translation as a 'New Writing' is developed by Sujit Mukherjee in his book 'Translation as Discovery' (1964). Mukharjee (1994, p.81) argues that "triumph of a translation will depend largely on the extent of its appropriation into the translator's own language and the degree of its domestication into the translator's own culture".

Cronin (2003, p.49) notes nature of translation in the circulation of global information flows, "The network underpinned by information technology brings Anglophone messages and images from all over the globe in a minutes and seconds, leading to reticular cosmopolitanism of near instantaneity. This cosmopolitanism is partly generated by translators themselves who work to make information available in the dominant language of the market".

Translation can also help significantly to the spread of the Third World culture around the globe. We have many examples like Muna-Madan, Shirisko Phool, Palpasa Café, Seto Bagh and so on translated into English and other languages which had made possible for the speakers of English know the various aspects of 'Nepalese society and culture'. In this sense, translation becomes a reliable means for intercultural communication by bridging the gap among the people from diverse linguistic and cultural backgrounds.

Translation helps people to appreciate others and respect their ways of thinking as summed up in their culture.

Narshimhaiah and Srinath (1985, p.5) as cited in Bhattarai (2000, p.11) write “The world come to know Vedas, Upanisads and Gita outside the charmed circle of the Brahmins in South Asia through translation. Translation has narrowed down the world such a way that world cannot even be imagined in absence of it”.

The greatest contribution of translation is regarded as “civilizing cosmopolitanism” Wilss (1982, p.18). Similarly, “English speaking world could have no Greek epics, no Bible, Germany could have no Milton or Shakespeare and Soviet Union could have no Shakespeare without translations” (cited in Bhattarai 2000, p.11). This world exists through translations. Furthermore, Newmark (1988, p.7) states “Translation is an activity that serves as a means of communication, translation of culture, a technique of language learning and a source of personal pleasure”. According to Venuti (1988, p.106) doing translation offers philosophy and opportunity for self-criticism, a scrutiny of philosophical discourse and institution and a rethinking of current practices in interpreting the philosophical text.

In nutshell, globalization has caused an exponential increase of translation. At the very beginning when there was no global village, translation had an unconditional mission to remove the languages and cultural barriers among people. Translation is solely the vehicle to accelerate the multilingual world. Translation is an integrated activity comprising culture, philosophy, linguistic and literature. Translation has helped to establish peace, harmony, sense of classless, beauty and fraternity as well as developed sense of love and affection among people who has developed linguistic and cultural background. Hence, translation is an ‘emerging discipline’.

2.1.4 Translation Evaluation

Translation evaluation refers to the act of examining a rendering in order to judge its quality. Evaluation stands for the quality assessment of a translation carried out individually or group with a view of categorizing it 'good' or 'bad'. Translation evaluation is not value free and straightforward as it may appear to layperson. Translation can be and should be assessed by adapting different approaches. House (2009) in his article 'Quality' discusses three four approaches to and model for translation quality assessment:

- 1) Anecdotal and Subjective Approaches
- 2) Response-oriented Psycholinguistic Approaches
- 3) Text-based Approaches
- 4) A Functional-pragmatic Model.

Similarly, House (2009) presents the following classic example of criteria from Savory (1957, p.50) for assessing the quality of translation:

A translation must give the words of the original.

A translation must give the ideas of the original.

A translation should read like an original.

A translation should read like a translation.

A translation should reflect the style of the original.

A translation should possess the style of the translator.

A translation should read as a contemporary of the original.

A translation should read as a contemporary of the translator.

Bhattarai (2010) identifies the following problems associated with the translation evaluation:

There exist no universal rules, standards or principles by which the quality of translation can be judged:

No translation is absolutely 'good' and 'bad', good and bad are subjective notion.

Many translator assessors/critics are 'monolingual' and fail to see the both sides of the coin.

Armchair critics who do not actually translate but make a desperate attempts to impose various yardsticks of good translation.

Who are the assessors of translation quality? (professional critics? Translators? General audiences (readers)?Practitioners? Students and informants ?clients or the institution/ form funding the translation work?).

Translation has to be faithful to the original i.e. the original flavour of the text should not be misinterpreted while translating text. For this, translator should maintain the equivalence of meaning. "There is no universal canon according to which texts may be assessed" according to Bassnett (2002).

2.1.5 Gaps in Translation

Loss of meaning in translation that ensues from gaps open between the source and the target world is widely discussed topic in translation. Gaps are termed variously as 'lacunas', 'blank spaces', 'slippages', 'absences' and 'voids' etc as mention in Ivir (1987, p.36). They are classified into various types- lexical, structural (linguistic), cultural, pragmatic or supra-linguistic etc and various dimensions such as ecology, material culture, social organization, mythic pattern, linguistic structure according to Straight (1981, p.42) as cited in Newmark (1981, p.7) are ascribed to their fields. According to Rose (1980, p.5), "The time and place of text, the temperament and taste of the writer, the psycho chemistry and environment, the volatile of interaction deal with absences".

Paniker (1994, p.136) states that “The shadows of language, time, taste, the personality of translator and the manner of transmission between source and target cause gap”. Broadly speaking, the difference between (a) extra-linguistic realities and (b) language specific mapping can have the result in void, Ivir (ibid). According to House (1997, p.47), there are three types of gaps in translation:

a) Linguistic Gap

Gap that occur due to difference between two languages are called linguistic gap. Every language is unique i.e. no two languages are identical. We can observe linguistic gap at different level of language. These are:

i. Graphological Level

Nepali and English are different in their graphological systems eg.

SL: A to Z photo studio (English)

This can be translated as ‘*ka- gyan photo studio*’ in Nepali.

ii. Phonological level

Presence of one phoneme in one language and absence of another language creates phonological gap eg.

SL: *khasa bazaar*

TL: *thakuri hotel*

‘*kha*’ and ‘*tha*’ sounds are unavailable in English which create problem in translation; they are allophonic variations of /k/ and /t/ respectively in English.

iii. Lexical Level

Some lexical item available in SL may not be available in TL that create problem. For example:

‘*jhwamma*’, ‘*thachakka*’, ‘*panisani*’, ‘*bajagaja*’ and so on.

iv. Structural Level

The governing rules to generate sentence are different between languages. We can observe:

- 1) **Voice:** Nepali has three voice systems; *katri bachchya*, *karma bachya* and *bhav bachya* but English we find two types active and passive voice. For example:

SL: *aaphule ta sapana dekhiyo*

TL: I dreamt.

- 2) **Auxiliaries:** We do not have auxiliaries in Nepali but English has fixed number of auxiliaries. For example:

SL: *hami aaj ghumna janchhau*

TL: We will go to visit today.

- 3) **Preposition:** English has preposition but Nepali has post-position. For example:

SL: *table mathi kalam chha*

TL: There is a pen on the table.

- 4) **Article:** English has definite (the) and indefinite (a/an) articles but not in Nepali language. For example:

SL: *gaile dudh dinchha*

TL: A cow gives milk.

- 5) **Word Level:** Nepali language and English language have their different word order. For example:

SL: *ma bhat khanchhu* (S+O+V)

TL: I eat rice; (S+V+O).

v. Functional Level

Function of language in the context of source language may not be available in the target language. Such absence creates gaps in translation. For example, 'chiya khanuvayo' in the Nepali language can be translated as 'Did you have tea?'. It does not make sense.

b) Cultural Gap

Culture includes food, habits, dress, festivals, rituals etc; Newmark (1981). The ease or difficulty of translation depends on the degree of closeness (mutual similarity) of the cultures in question. According to House (2009, p.92), “One does not translate languages but cultures and in translation we transfer languages not cultures”. Cultural knowledge including knowledge of various sub-cultures has long been recognized as an indispensable for translation as its knowledge of the application that linguistic unit has in particular situational and socio-cultural contexts which makes translation possible in the first place (Wu, 2008).

Cultural gaps make translation sometimes impossible as well; so, they need further explanation to make meaning understandable for the readers. Wu (2008) argues that lack of cultural knowledge affects our comprehension negatively. For example:

SL (Nepali): *janai*

TL (English): x.

Such type of cultural term requires an explanation eg. ‘*janai*’ can be explained as ‘a secret thread put by Hindu male’. The translator should try to solve the problem by naturalizing the term into target culture.

c) Extra-linguistic gap

Extra-linguistic concerns with ‘pragmatics’; pragmatics refers to verbal elements with their producers, users and receiver in the context of communication. Pragmatic gaps occur when there are problem of correspondence between context of SL text and TL text. In brief, when the background knowledge and real world knowledge are different then extra-linguistic gaps occur. For example:

SL (Nepali): *kalo biralole bato katda ma ghar pharkiye*

TL (English): A black cat crossed the way so I returned the home.

Some cultural gaps and differences are ‘natural phenomena’ of all living languages but their differences are never so much great or insurmountable as to make comprehension and expression completely impossible. However, comparatively the words of cultural milieu pose greater problems.

2.1.6 Gain of Meaning in Translation

Translation is considered as ‘gaining’, since it helps to understand people from different languages and cultures. Translation bridges the gap among cultures and helps to understand each other. In fact, with the help of translation, we can understand whole universe. Thus, whatever is gained by the translator’s struggle to make sense, to maintain equivalence. Bassnett (2002, p.18) states, “Once the principle is accepted that sameness cannot exist between two languages it becomes possible to approach the question of loss and gain in the translation process. It is again an indication of the low status of translation that so much time should have been spent on discussing what is lost in the transfer of a text from SL to TL whilst ignoring what can also be gained, for the translator can at times enrich or clarify the source language text as a result of the translation process”.

Translation studies is more focused on loss translation, we should not ignore the fact that we gain/ achieve many things from translation. Translation can be taken as a shipment where significant loss of message does not becoming upsetting. In general, the translation includes gaining or receiving of another culture, aesthetics, language, social values, mental efforts, knowledge and so on. Thus, gain of meaning in translation is natural process.

Translation, itself, is gaining of meaning from source text into target text. When translator translates, there is, obviously ‘gaining of meaning’ than loss of meaning. The South Korean term ‘*khawang*’, for Nepalese speakers do not know what actually *khawang* means. While the term ‘*khawang*’ translated into Nepali, it refers to ‘*jhola*’ (bag). Of course, that is gain of meaning. Similarly, ‘*kurban*’ in Urdu and ‘*mohabbat*’ in Hindi are translated into Nepali as

‘*balidan*’ (scarify) and ‘*maya*’ (love) respectively i.e. totally gain of meaning than we got loss.

1.1.7 Techniques of Gaining Meaning in Translation

Translator applies various techniques and strategies in order to gain meaning from the linguistic, cultural and extra-linguistic gaps. Following techniques are some major way of gaining meaning in translation:

a) Transliteration

In this technique, words are translated according to the pronunciation and orthography of SL e.g. *mahajan* (rich man), *dharma* (religion), *zamindar* (landlord).

b) Naturalization

A strategy when an SL word is transferred into TL text in its original form e.g. ‘*ghyu*’ (Nepali) - ghee (Hindi).

c) Literal Translation

Translator translates word by word or group of words from SL into TL in term of lexis and grammar e.g.: blackboard (English) - *kalopati* (Nepali).

d) Addition

Some cultural terms require explanation to make the meaning clear to the readers. Therefore, some additions in translation are natural in translation e.g.: ‘*bidai*’ (Nepali) – farewell ceremony (English).

e) Deletion/ Omission

In translation, deletion refers to omission of SL words or expressions while translating them into TL e.g.

hadi (Nepali) ___(English)

gaudan (Nepali) ___(English).

f) Substitution

SL terms are substituted by equivalent TL terms to compensate the translation gaps e.g. ‘*diwali*’ (Hindi) – ‘*tihar*’ (Nepali).

g) Borrowing

Some terms are borrowed from SL into TL since absence of equivalent term in target language e.g. coat (English) – *kot* (Nepali).

h) Sense Relation

Translator translates only the sense of cultural world to transfer the meaning in TL e.g. SL (English): kick the bucket

TL (Nepali): *marnu*.

i) Reduction

Texts of SL are reduced if the words used in the source language are redundant to translate in TL e.g.

SL (Nepali): *mero aphnai babako bhai pyaro kaka*

TL (English): my dear uncle.

j) Definition

Defining helps to make the text linguistically transparent e.g.

SL (Nepali) : *tupi*

TL (English): the holy hair in the centre of the head, normally longer.

k) Pragmatic Equivalence

SL words sometimes, are replaced by TL words that is semantically quite different from the SL but provide closer rendering e.g.

SL (Nepali): *u ta sarp ho*

TL (English): he is an enemy.

l) Functional Equivalence

This is a de-culturing technique, a culture free word is used to replace SL word is rendered into TL for neutralize or generalize while maintaining functional equivalence e.g. *dharahara* (Nepali) – the tower (English).

m) Lexical Creation

In this technique a translator coins new words e.g.

SL (English): computer, internet

TL (Nepali): *sushankhya, antarjal* respectively.

2.1.8 An Introduction to ‘Animal Farm’

‘Animal Farm’ is an allegorical and dystopian novel by George Orwell (1903-1950), published in England on 17 August 1945. The book reflects events leading up to the Russian Revolution of 1917 and then on into the Stalin era in the Soviet Union.

Main characters of the Animal Farm are Napoleon, Snowball, Old Major, Mr. Jones, Boxer, Squealer and more. This novel addresses not only the corruption of the revolution by its leaders but also the ways of wickedness, indifference, ignorance, greed and myopia corrupt the revolution. It portrays corrupt leadership in flaw in revolution rather than act of revolution itself. It also shows how potential ignorance and indifference to problems within a revolution could allow horrors to happen if a smooth transition to a people’s government is not achieved.

‘Time Magazine’ chose the book as one of the 100 best English language novels (1923 to 2005); it also featured at number 31 on the ‘Modern Library List of Best 20th – Century Novels’. It won a Retrospective Hugo Award in 1996, and is also in the ‘Great Books of the Western World’ selection.

The novel ‘Animal Farm’ is translated by ‘Phanindra Prasad Upadhyaya (Acharya 1982-2053 BS) in Nepali version as ‘*Charkhutteko Gharjam*’. Mr. Upadhyaya is a good translator. He has done MA in English and BL in Law. He has worked as Chief District Officer (CDO) in Salyan in 2008 BS, Deputy Managing Director of ‘National Trading Limited’ and Chief of ‘Akhtiyar Durupayog Anusandhan Aayog’ in 2045 BS.

2.2 Review of Empirical Literature/ Previous Studies

A few novels have been translated from English to Nepali and vice a versa. A significant number of research works have been carried out on translation in the Department. Moreover, there is no study on ‘gain of meaning’ in translation. In this regard, this is pioneer research work at the Department on the analysis of gain of meaning in translation. Here, an attempt has been made to overview briefly some of the previously completed studies:

Bhattarai (1997) in his Ph.D. thesis entitled ‘In Other Words’: Sense Versus Words as a Unit of Literary Translation (with reference to Nepali – English poetic texts)’ has made an attempt to define translation in general and to observe the translation process and product as a traffic between English – Nepali language pair in particular. The poems are selected for carrying out an experiment in translation. Among 500 contemporary poets, 50 Nepali poems were selected by using subjective judgemental technique. Transliteration, line-by- line glossing, literal translation and free/ literal translation were the tools to collect data. He has found accelerating interest of people in bi-directional, horizontal translation. He also remarks that interest and awareness towards literary translation is growing.

Bhusal (2009) has carried out thesis on 'Cultural Translation of Novel Seto Bagh: Techniques and Gaps'. The objective of his study was to find out the techniques employed in translating Nepali cultural term into English. Only observation was the tool to collect data. He has collected 250 cultural terms by using non-random judgmental sampling procedure. He has found that nine different techniques have been employed in translating cultural term. Similarly, he also found that the loss of meaning in translation is natural, however, it creates gaps.

Khanal (2011) has carried out thesis on 'Loss of Meaning in Translation: A Case Study of Basain'. To find out loss of meaning in translation of novel Basain and to analyse the ways that can be used to compensate the meaning gap in translation were the objectives of his research. Observational checklist was the tool for data collection. He has collected 22 exchanges by using non-random sampling procedure. Furthermore, he has found twenty two different causes of loss of meaning in translation of novel Basain. However loss of meaning has a variety of nature.

Joshi (2014) has carried out thesis on 'Loss of Meaning in Translation: A Case of Seto Bagh'. The objectives of his study were to explore the causes of meaning loss of social and cultural terms in translation of the novel Seto Bagh at word level and phrase level and to explore the ways to compensate the meaning gap in translation. Intensive study and observation were the tools to collect data for the study. He has studied 100 different terminologies e.g. 'sarbochha nyalaya, rekhi, khardar and so on' by using non-random sampling procedure. He has found original meaning of source text has not been intact (damage) in all cases while translating but it does not mean that translation is authentic in overall.

Basnet (2014) has carried out thesis on 'Gaps and Techniques in Translation: A Case of Drama 'Kismisko Biskun''. The objectives of the research were to find out the techniques and gaps of translation and strategies how those gaps are

bridged. Observational checklist was the tool to collect the data. He has selected the 9 exchanges by using non-random purposive sampling procedure. Further, she has found that translating the cultural document is very complex job since culture never translatable; sense relation is the most used technique of culture specific texts.

All these research works have made conclusion on translation and translation evaluation; some of them are related to literary term, some of them are related to gaps and techniques and some are related to loss of meaning. No research work is conducted to find out 'gain of meaning' in translation. This research suggests some implication for the book producers, translators and those people who are associated to translation activities. Henceforth, this research is different from existing research works.

2.3 Implications of the Review for the Study

In literature review, our central focus is to examine and to evaluate what has been done before and establish the relevance of this information to our own research. This is a very essential task for any researchers while conducting the research work in any topic or subject matter. For conducting the research work successfully, the researchers can review various resources like books, journals, magazines, articles, reports, website, Google etc. Literature review helps to obtain the theoretical and practical knowledge for the previous researches. Kumar (2011, p.40) writes "two broad functions of literature review are, (1) to provide a theoretical background to your study and (2) to enable you to contextualize your finding in relation to the existing body of knowledge in addition to refining your methodology".

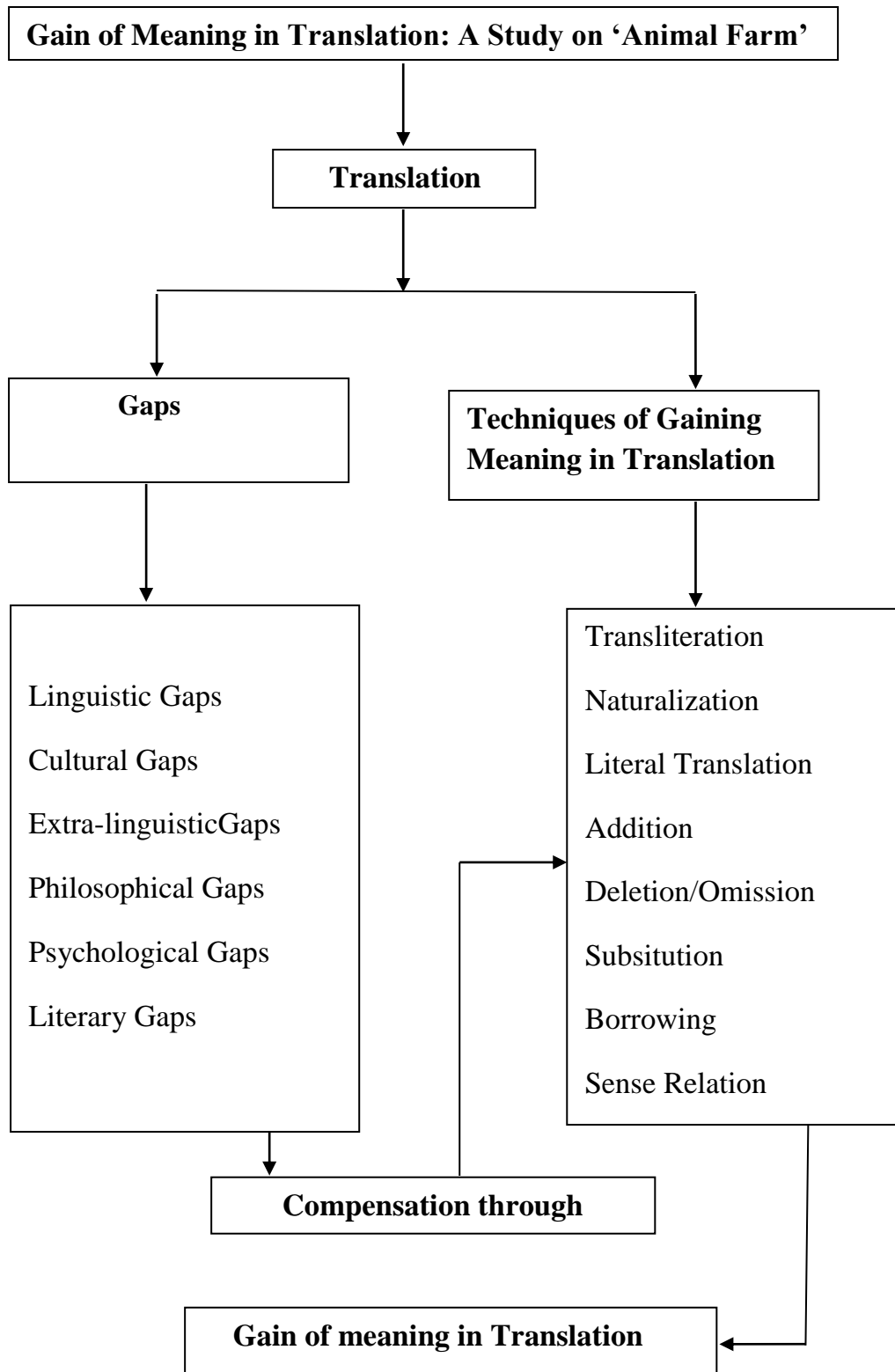
For this research, I have reviewed the previous research works that are mentioned in the 'review of empirical literature' as well as many books and articles of scholars such as Bassnett – McGuire Susan (1980), *Translation Studies*, House (1977), *A Model for Translation Quality Assessment*, Awasthi et al. (2011), *Across Language and Culture*. These works help me to

conduct the present research practically. Moreover, these previous works help me to formulate objectives, make statement of the problem, write research questions, improve methodology and contextualize findings. Similarly, these works facilitated me to develop data collection, to select sampling population and select sampling procedure. Finally, the aforementioned research works have significant value to make this research scientific, systematic, relevant and consistent.

2.4 Conceptual Framework

Conceptual framework bases upon the researcher' research problem. "It stems from the theoretical framework and usually focuses on the section which becomes the basis of the study. Whereas, theoretical framework consists of the theories or issues in which study is embedded, the conceptual framework describes the aspects you selected from the theoretical framework to become the basis of your inquiry" as stated by Kumar (2011, p.40). Hence, theoretical framework consists of the theories in which study is embedded whereas conceptual framework describes the way or process to conduct the actual research. Here, actual research refers to methodology.

The conceptual framework to conduct this research can be diagrammatically shown as:



CHAPTER-THREE

METHODS AND PROCEDURES OF THE STUDY

The following methods and procedures were adopted to carry out this research:

3.1 Design and Method of the Study

The researcher adopts a descriptive design to carry out research. The descriptive design describes and interprets what aspect of the study. According to Best and Kahn (1983, p.105) “It is concerned with condition or relationship that exist opinions that are held, processes that are going on effects that are evident or trends that are developing”. Descriptive design primarily concerned with the present, although often considers past events and influences as they relate to current conditions.

Descriptive research studies the similarities and differences between knowledge, practices, conditions and opinions. The descriptive study makes an important distinction, in fact, there are three kinds of descriptive study; only one is actually research viz. (a) assessment, describes the status of a phenomenon at a particular time. It attempts no explanation of underlying reasons and no recommendation for action. It may deal with prevailing opinion, knowledge, practice or conditions, (b) evaluation is a process used to determine what has happened during a given activity for in an institution. The purpose of evaluation is to see if a given program is working, if an institution is successful according to the goal set for it or if the original intent is being successfully carried out and (c) descriptive research sometimes known as ‘non experimental or correlational research’, deals with the relationships between variables, the testing the hypothesis and the development of organizations, principles or theories that have universal validity. It is concerned with functional relationships. The expectation is that if variable A is systematically associated with variable B, prediction of future phenomenal may be possible and the results may suggest additional or completing hypothesis test.

The researcher uses qualitative or descriptive method to carry out this research. Data is collected through observational checklist as a research tool.

3.2 Population, Sample and Sampling Strategy

All the words of novel 'Animal Farm' were the sampling population. The researcher collected 70 exchanges/ terminologies from the original version and their equivalent terms from translated version by using non-random judgmental sampling procedure.

3.3 Study Area/ Field

The study area/ field of the research were both original and translated version of novel 'Animal Farm'.

3.4 Data Collection Tools and Techniques

Observational checklist and intensive study were the tools to collect the required data for the study. The researcher collected the data by using non-random judgmental sampling technique. The researcher developed observational checklist to collect, organize and analyze the collected data. Secondary source was also used.

3.5 Data Collection Procedures

For collecting data, the researcher followed following procedures:

1. First of all, the researcher collected English and Nepali version of novel 'Animal Farm'.
2. The researcher read the texts and underline the cultural, ecological terms in English version of novel.
3. The researcher read Nepali version of novel to find out the equivalence of those cultural words.
4. The researcher listed the words first in English, then transliteration and their Nepali equivalence too.

5. The researcher categorized those cultural term into different categories as: ecology, material culture, social culture, conceptual terms and so on.
6. The researcher identified the techniques of translation and list the cultural term under different techniques.
7. The researcher calculated the frequency of the different techniques of cultural words for each style and analyze them.
8. The researcher identified the gain of meaning.

3.6 Data Analysis and Interpretation Procedure

The collected data were analysed, interpreted and presented with the help of appropriate language specific tools like tables, figures and so on.

CHAPTER-FOUR

ANALYSIS AND INTERPRETATION OF RESULTS

4 Analysis of Data and Interpretation of Results

In this chapter, data obtained from English and Nepali versions of novel 'Animal Farm' have been presented, analysed and interpreted. The novel was written by George Orwell and translated into Nepali by Phanindra Prasad Upadhyaya. For the convenience of this study, the data have been analysed and interpreted in different sub-heading.

4.1 Classification of Cultural Terms

The terms which were collected by the researcher from the novel have been classified into five different categories. They are ecology, material culture, social culture, organization, customs, activities, concepts etc. and gestures and habits. All the 70 words which were culturally bound in the source language have been categorised into the following categorizes.

4.1.1 Ecology

Ecology includes the geographical features which show relation of plants and living creatures to each other and to their environment. It includes flora and fauna, hills, winds, seasons, lakes, rivers, specific places, plants etc. The researcher found following ecological terms in Charkhutteko Gharjam. They are: *chautaro, Englandka pashuharu, bagaicha, mishriko parbat, hiunko rahalpahal, dhaturo, aangan, gantemula, lamo gauchar, sano thumko, sakharkhand, malko thupro, foxwud, England, pinchfield, (one mid-summer day)*.

4.1.2 Material Culture

Material culture includes foods, clothes, houses, ornaments, transportation etc. the researcher found following material cultural terms; they are: *bharpet ghas,*

khana, payenan, gada, panch wota gajbar bayeko dhoka, charaka pwankhka dasana, baithak kotha, ek mana jaand, mister johnko jadauri, dhokaner, chhalaka juraf, kurawa, jand or suruwa, gabuwa ghoptaunu, hawaijanto, dainamo, siment, korra, asbab kotha and thulo khalo.

4.1.3 Social Culture

Social culture includes custom, political, administrative and artistic organization, tradition, social norms and values, painting, carving and monuments, historical facts etc. They are: *mukhya adda, pran, bidroh, sathiharu, kamara kamarika chinh, shisya, parmadesh, agi bad sathio, pachhi hat sathiho, bhatuwa manchhe, bachchan, utsav, kami kam, jyan sajaye, kukhuri ka, swad pais, pink aai, pensanar, namaskar bikser namaskar, punyatithi, raksi dhokaha, eksaththi dharni, misi and tippani.*

4.1.4 Organization, Customs, Activities, Procedures, Concepts

The political and administrative organizations, concepts, procedures, some religious customs, artistic terms, historical facts, international terms in use; socio-political activities are the categories in which cultural specification exist. They are as follows: *gaigothko ladai, hawai jantoko ladai, dhawa boleko, maranoprant, daupech sathi daupech, farm ka buddhi khiyaune byekti, dhwest, pasubadko sidhant, bhaladmi ho and aadhunik tarika.*

4.1.5 Gestures and Habits

Gestures, postures and habits have been special meaning to a particular speech community that causes difference from one culture into another. They are: *sauti, phalamjastai kada anusasan and janawar bir pratham darja.*

4.2 Analysis of Gain of Meaning in Translation of Cultural Terms

The cultural terms which were selected by the researcher from the novel have been presented with their equivalent terms. The selected translation pairs are

presented in terms of techniques of translation under the aforementioned cultural terms.

4.2.1 Ecology

1. Source Language: platform

Target Language: *chautaro*

Technique: Sense relation

The translator has translated the term 'platform' using sense relation technique. So, the translator is successful to gain the meaning of source term.

2. SL: beasts of England

TL: *englandka pashuharu*

Technique: Sense relation

Here, too, the translator uses the sense relation technique; this technique is successful to render the appropriate sense of the SL. Thus, the translator is successful to gain the meaning with original flavour.

3. SL: orchard

TL: *bagaicha*

Technique: literal translation

The translator has translated the SL term in its TL interpretation by using literal translation technique.

4. SL: sugarcandy mountain

TL: *mishriko prabat*

Technique: sense relation
The translator has translated the SL term 'sugarcandy mountain' as '*mishriko parvat*' on its TL term by using sense

relation technique. The translated term provide clear sense to the target reader as the source text reader gets.

5. SL: on mid-summer eve

TL: _____

Technique: deletion

The translator has deleted the SL term ‘on mid-summer eve’ in its equivalence. This attempt has made the TL readers bias from being familiar with the SL sense. It would be better if the translator has used the term ‘*gharmiyamko sanjha*’ in TL. Thus, it is an instance of bad translation and does not convey anything to its readers in the TL.

6. SL: snowdrift

TL: *hiunko rahalpahal*

Technique: definition

The TL term ‘snow drift’ is translated into TL as ‘*hiunko rahalpahal*’ by giving extra information using definition technique. It is enough to convey message to the target readers.

7. SL: nightshade berries

TL: *dhaturo*

Technique: literal translation

The SL term ‘nightshade berries’ is translated as ‘*dhaturo*’ in the target language term using literal translation technique. The translator is approximately successful to render original flavor to the target readers.

8. SL: yard

TL: *aagan*

Technique: functional equivalence

The translator has translated the term 'yard' into '*aangan*' which give cultural flavor to the readers,

9. SL: turnip

TL: *gantemula*

Technique: literal translation

The SL term 'turnip' is translated as '*gantemula*' in the TL term using literal translation. The translator is successful to render original flavor to the target readers.

10. SL: long pasture

TL: *lamo gauchar*

Technique: functional equivalence

The translator has translated the SL term 'long pasture' as '*lamo gauchar*' in its TL interpretation using functional equivalence technique. Hence, translator seems successful to render SL intention.

11. SL: small knoll

TL: *sano thumko*

Technique: functional equivalence

The SL term 'small knoll' is translated as '*sano thumko*'. The translated version becomes faithful to TL text.

12. SL: roots

TL: *sakharkhand*

Technique: literal translation

In this translation, the translation seems to convey the meaning of SL culture by using literal translation.

13. SL: rubbish heap

TL: *malko thupro*

Technique: functional equivalence

To translate the source language term 'rubbish heap', the translator has chosen the term '*malko thupro*' which is closely correspondence to the TL term.

14. SL: Foxwood

TL: *fakswud*

Technique: borrowing

The translator has borrowed the term '*fakswud*' from the SL term Foxwood to gain the meaning in translation.

15. SL: England

TL: *inlyand*

Technique: transliteration

The SL term 'England' is translated as '*inglyand*' using transliteration technique. England is the name of country so the translator used the transliteration technique to convey the original meaning.

16. SL: Pinchfield

TL: *pinchfild*

Technique: transliteration

Here, too, the translator has used the transliteration technique since Pinchfield is geographical name.

4.2.2 Material Culture

1. SL: underfed

TL: *bharpet ghans, dana, khana payenan*

Technique: definition

The term 'underfed' is translated as '*bharpet ghans, dana, khana payenan*' using definition or elaboration technique. Though, SL term is rendered successfully and preserved the original flavor of cultural spirit of message.

2. SL: cart

TL: *gaada*

Technique: literal translation

Literal translation is perfect to render the sense surface of the source world.

3. SL: five barred gate

TL: *panch wota gajbar bhayeko dhoka*

Technique: addition

The SL term 'five barred gate' has translated as '*panch wota gajbar bhayeko dhoka*' giving extra information by using addition technique. So, it is enough to convey message to the target reader.

4. SL: feather mattress

TL: *charaka pwankhka dasana*

Technique: functional equivalence

The translator has translated the SL term 'feather mattress' into '*charaka pwankhka dasana*' using functional equivalence technique. As the sense of SL terms, it has approximately rendered in the TL version.

5. SL: dining room

TL: *baithak kotha*

Technique: functional equivalence

The translator has translated the term ‘dining room’ as ‘*baithak kotha*’ into the target language using functional equivalence technique.

6. SL: a pint of beer

TL: *ek mana jaand*

Technique: functional equivalence

The term ‘a pint of beer’ is rendered as ‘*ek mana jaand*’ by using functional equivalence technique.

7. SL: Mr. Jone’s clothes

TL: *mister joneka jadauri*

Technique: functional equivalence

The translator has translated the SL text ‘Mr. Jone’s clothes’ as ‘*mister jonka jadauriharu*’ in its TL. This translation has carried approximate sense of SL cultural flavor.

8. SL: leather legging

TL: *chhalako juraf*

Technique: functional equivalence

The term ‘leather legging’ is rendered as ‘*chhalako juraf*’ by using functional equivalence technique.

9. SL: mug

TL: *kuruwa*

Technique: functional equivalence

The term ‘mug’ is translated as ‘kuruwa’ by applying functional equivalence technique.

10. SL: beer

TL: *jaand, suruwa*

Technique: functional equivalence

The TL term ‘*jaand, suruwa*’ has carried the cultural flavor of the SL term ‘beer’ is more bound to the SL culture.

11. SL: pail over

TL: *gabuwa ghoptaunu*

Technique: functional equivalence

The SL term ‘pail over’ is rendered as ‘*gabuwa ghoptaunu*’ by using functional equivalence technique which gives cultural color of the SL term.

12. SL: Dynamo

TL: *dainamo*

Technique: transliteration

The term dynamo is scientific terminology. However, the translator’s attempt is to be honest to both the readers by using transliteration technique.

13. SL: chaff cutter

TL: *bhussa katne*

Technique: literal translation

Here, the translator has translated the SL term ‘chaff cutter’ as ‘*bhussa katne*’ in its TL in order to preserve original flavor.

15. SL: cement

TL: *siment*

Technique: borrowing

In this translation, the translator has successful to convey the meaning with sense of SL culture by using borrowing technique.

17. SL: whip

TL: *korra*

Technique: literal translation

The term 'whip' has been translated as '*korra*' by using literal translation technique in the instance above. So, this technique is successful to render the cultural meaning.

18. SL: harness room

TL: *asbab kotha*

Technique: functional equivalence

The SL term 'harness room' has its own cultural meaning in SL culture but translator has translated the term as '*asbab kotha*' by using functional equivalence technique which provide original flavor of cultural meaning to TL reader.

19.SL: big barn

TL: *thulo khalo*

Technique: functional equivalence

The SL term 'big barn' is translated as '*thulo khalo*' using functional equivalence technique.

3.2.3 Social Culture

1. SL: head quarter

TL: *mukhya adda*

Technique: literal translation

The source language term 'head quarter' has translated as '*mukhya adda*' in its target language term using literal translation technique. The translated version is faithful, appropriate and intelligible and to some extent it is comprehensible to the TL readers.

2. SL: decent life

TL: *pran*

Technique: reduction

The translated version '*pran*' has reduced the some sense of the original word 'decent life' but made them most comprehensible.

3. SL: rebellion

TL: *bidroh*

Technique: literal translation

Literal translation is perfect to render the sense-surface of the world. It is more faithful to SL text and comprehensive to target readers.

4. SL: badges of slavery

TL: *kamara kamarika chih*

Technique: functional equivalence

This technique is taken as a good translation in translating cultural terms, here, translator has been successful to render original text's message to the target readers.

5. SL: disciple

TL: *shishya*

Technique: functional equivalence

The cultural term ‘disciple’ has been rendered as ‘*shishya*’ in the target language readers.

6. SL: commandment

TL: *paramadesh*

Technique: literal translation

The translator is successful to give original flavor of the source text being faithful to the original text.

7. SL: gee up comrade, whoa up comrade

TL: *agi badh sathi ho, pachhi hat sathi ho*

Technique: literal translation

Perhaps, due to the cultural distance the translator translated the term with original flavor.

8. SL: parasitical man

TL: *bhatuwa manchhe*

Technique: functional equivalence

The SL term ‘parasitical man’ has been rendered into TL as ‘*bhatuwa manchhe*’ that is why the translator has successful to preserve the spirit of the original text to some extent.

9. SL: motto

TL: *bachchan*

Technique: sense relation

The translator has translated the SL term ‘motto’ as ‘*bachchan*’ in the TL term by using sense relation technique.

10. SL: blacksmithing

TL: *kamiko kam*

Technique: lexical creation

The term ‘blacksmithing’ does not have equivalence terminology in Nepali language; hence, the translator creates blacksmithing as ‘*kamiko kam*’ which is successful in gaining message.

11. SL: file

TL: *misil*

Technique: lexical creation

In lexical creation technique, the translator render the SL term into TL with coloring of cultural flavor. Nowadays file is translated as file, too in Nepali language which is borrowing.

12. SL: death sentence

TL: *jyan sajaye dilaiyeko thiyo*

Technique: addition

The SL term ‘death sentence’ is translated as ‘*jyan sajaye dilaiyeko thiyo*’ in it’s TL term using addition technique. It has successful to preserve the original of the cultural spirit.

13. SL: pinkeye

TL: *pinkaai*

Technique: transliteration

The term 'pinkai' is the color of the eye; so, the translator has translated the term as '*pinkai*' in the Nepali language to maintain the semantic equivalence.

14. SL: cock-a-doodle-do

TL: *kukhuri ka*

Technique: functional equivalence

Functional equivalence is used to translate culture specific terms into target language ; so, *kukhuri ka* is successful to give sense in Nepali language.

15. SL: death to humanity

TL: *manche mardabad*

Technique: functional equivalence

'Death to humanity' is used in novel as a ironical sense, the translator translates the term as *manche mardabad* to preserve the satire to the man.

16. SL: serves you right

TL: *swad pais*

Technique: functional equivalence

Functional equivalence focuses on text rather than context or culture. '*swad pais*' is the typical translation of the phrase 'serves you right' which helps to gain meaning in Nepali language.

17. SL: good bye Boxer good bye

TL: *namaskar baksar namaskar*

Technique: functional equivalence

'Good bye' is greeting used in farewell company; so, the translator renders the good bye as '*namaskar*' that is triumph of translation.

18. SL: memorial

TL: *punyatithi*

Technique: functional equivalence

In Nepali language, we use *punyatithi* for English term memorial which is genuine example of functional equivalence technique.

19. SL: inebriates

TL: *raksi dhokaha*

Technique: functional equivalence

In literal translation, inebriates is translated as '*jadyaha / dhokaha*' but the translator choose the term '*raksi dhokaha*' to preserve the functional equivalence.

20. SL: animal farm

TL: *charkhutteko gharjam*

Technique: functional equivalence

Functional equivalence technique is useful to render socio-cultural terminologies with its original as well as cultural coloring. Thus, Nepali term '*charkhutteko gharjam*' is able to maintain the pragmatic and functional equivalence to the title 'Animal Farm'.

21. SL: pensioner

TL: *pensanar*

Technique: borrowing

The TL term '*pensanar*' has been borrowed from the TL term 'pensioner' in order to maintain originality of its message.

22. SL: memoranda

TL: *tippani*

Technique: literal translation

The translator has translated the ‘memoranda’ as ‘*tippani*’ using literal translation technique.

4.2.4 Organization, Customs, Activities, Procedures, Concepts

1. SL: battle of cowshed

TL: *gaigothko ladai*

Technique: functional equivalence

The translator has translated the SL term ‘battle of cowshed’ as ‘*gaigothko ladai*’ in TL text using functional equivalence technique.

2. SL: battle of windmill

TL: *hawai jantoko ladai*

Technique: functional equivalence

The SL term ‘battle of windmill’ has its own cultural meaning. The translated version has successful to convey the sense of SL texts. So, translated version is intelligible and effective to its target readers.

3. SL: invasion

TL: *dhawa boleko*

Technique: literal translation

The SL term ‘invasion’ is translated as ‘*dhawa boleko*’ using literal translation technique. The translated version is faithful, appropriate, intelligible and comprehensible to the target readers.

4. SL: tactics comrade tactics

TL: *daupech sathi daupech*

Technique: definition

The translator has rendered the SL text 'tactics comrade tactics' as '*daupech sathi daupech*' giving extra information using definition/ elaboration technique.

5. SL: posthumously

TL: *maranoprant*

Technique: literal translation

The translator has translated the term 'posthumously' as '*maranoprant*' by using literal translation technique in the instance above.

6. SL: long live animal farm

TL: *yenimal fam jindabad*

Technique: sense relation

The term 'long live animal farm' is rendered as '*yenimal fam jindabad*' is successful to convey cultural message.

7. SL: brain of farm

TL: *farm ka buddhi khiyaune byekti*

Technique: definition

The translator has rendered the SL 'brain of farm' as '*famka buddhi khiyaune byekti*' giving extra information using definition/ elaboration technique.

8. SL: principle of animalism

TL: *pasubadko sidhant*

Technique: literal translation

The SL term ‘principle of animalism’ has been translated as ‘*pasubadko didhant*’ in its TL readers.

9. SL: gentleman

TL: *bhaladmi ho*

Technique: addition

The translator has rendered the SL term ‘gentleman’ as ‘*bhaladmi ho*’ in TL term using addition technique.

10. SL: up to date method

TL: *aadhunik tarika*

Technique: sense relation

The translator has translated the SL term ‘up to date method’ as ‘*aadhunik tarika*’ in the TL by using sense relation technique.

4.2.5 Gestures and Habits

1. SL: symptom

TL: *sauti*

Technique: literal translation

The term ‘symptom’ has been translated as ‘*sauti*’ by using literal translation technique in the instance above. So, this technique is successful to render the cultural meaning.

2. SL: iron discipline

TL: *phalam jastai kada anushasan*

Technique: functional equivalence

The SL term ‘iron discipline’ has its own cultural meaning. The translated version has successful to convey the sense of SL texts. So, translated version is intelligible and effective to its target readers.

3. SL: animal hero first class

TL: *janawar bir pratham darja*

Technique: literal translation

The translator has translated the term ‘animal hero first class as ‘*janawar bir pratham darja*’ by using literal translation technique in the instance above.

4.3.1 Analysis of Frequency of Different Techniques of Translation

The following table shows the frequency of different techniques used in translating culturally bound words in the novel ‘Animal Farm’.

Table 1 Frequency of Different Techniques of Translation

S.N.	Techniques	Frequencies	Percentages
1	Functional equivalence	26	37.34%
2	Literal translation	20	28.57%
3	Sense relation	6	8.57%
4	Borrowing	4	5.71 %
5	Definition	4	5.57%
6	Transliteration	3	4.28%
7	Addition	3	4.28%
8	Lexical creation	2	2.85%
9	Deletion	1	1.42%
10	Reduction	1	1.42%
Total		70	100%

The table shows that the translator has used 10 different techniques while rendering the texts. Functional equivalence technique is used as the most frequent in translation which is very faithful and aesthetic to the source texts or terms. Out of 70 cultural terms, 26 terms are translated by using functional equivalence technique which constitutes 37.34%. Similarly, literal translation technique is the second most frequently used technique in which 20 terms are translated which constitutes 28.57%. Moreover, sense relation technique contains 6 terms which constitute 8.57%. In terms of descending order of frequency, the techniques of translating terms graded as borrowing, definition, transliteration, addition, lexical creation, deletion and reduction.

4.4 Technique-wise Interpretation of Gaining Meaning

The translator has used ten different translation techniques to gain meaning in the process of translating cultural terms used in the novel. This topic deals with the definition and significance of ten techniques exploited in translating cultural term.

3.4.1. Functional Equivalence

This procedure, as cultural componential analysis, is the most accurate way of translating i.e. de-culturing a cultural word. If the focus on the text is something rather than culture, functional equivalence work best. It becomes faithful to the cultural originality of the SL text, for example: yard- *aangan*, dining room- *baithak kotha*, memorial- *punya tithi* .

4.4.2. Literal translation

Literal translation is the most widely rendering technique. It stresses on semantic content of SL but neglects pragmatic meaning. It is always faithful to the original, transparent and comprehensible. It is SL oriented translation, for example: orchard- *bagaicha*, cart- *gada*, posthumously- *maranoprant*, head-quarter- *mukhya adda* .

4.4.3. Sense Relation

In sense translation, translator translates solely the sense of the words to render meaning. Sense relation technique is used when the exact SL equivalent term is not available in TL, for example: long live animal farm- *yenimal fam jindabad*, platform- *chautaro*, sugarcandy mountain- *mishriko parbat* .

3.4.4. Borrowing

Some terms are borrowed from SL into TL since absence of equivalent term in target language. This technique becomes very much fruitful while transferring scientific and invented terminologies, for example: Pinchfield- *pinchfild*, cement- *siment*, Foxwood- *fakswud* .

4.4.5. Definition

When translator is unable to find accurate or nearly equivalent term in TL then definition technique is adopted. It is better while rendering deeply rooted cultural terms, for example: snowdrift- *hieunko rahalpahal bhairahanu*, underfed- *bharpet ghas, dana, khana paayenan*, tactics comrade tactics- *daupech sathi daupech* .

4.4.6. Transliteration

Transliteration technique is commonly used if the deeply rooted cultural term and no equivalence word in TL. It helps to avoid under-translation and over-translation. This technique can only be used if the words are culture free, if not it may mislead the meaning for target readers, for example: England-*inlyand*, dynamo- *dainamo*, pinkeye- *pinkaai*.

4.4.7. Addition

Addition technique makes the translated texts informative as well as intelligible. This technique transfers the cultural message with original color, flavour and pleasure as well as avoid the blur between the original text and

original texts, for example: five barred gate- *panch wota gajbar bhayeko dhoka*, gentleman- *bhaladmi ho*, death sentence- *jyan sajaye dinu* .

4.4.8. Lexical Creation

In lexical creation technique, the translator coins new word or term in target language. It is applied when no similar word is found in TL, for example: blacksmithing- *kami kam*, file- *misil*.

4.4.9. Deletion

The terms of TL are generally omitted if the information of the text can be transferred without presence of particular word. This technique is not good technique in translation, for example: on mid-summer's eve- _____. So, the translation becomes very poor in this case translator may paraphrase as *ek madhya grishma yaamko sanjha*.

4.4.10. Reduction

Reduction is the best technique if the source language texts are redundant to render. It deletes the marginal elements but protects the central meaning, for example: decent life- *pran*.

4.2 Summary/ Findings

The major findings of the study have been presented as follows:

- a) Out of 70 terms, 26 terms have been translated using functional equivalence technique. This technique is effective in rendering and gaining culturally bound words.
- b) Among 70 terms, 20 terms have been rendered using literal translation technique. It is most frequently used technique to translate ordinary words and to gain message from SL to TL.
- c) Out of 70 terms, 6 terms have been transferred by applying sense relation technique.

- d) Among 70 terms, 4/4 terms have been translated using borrowing and definition techniques.
- e) Transliteration, addition, lexical creation, deletion and reduction are found most frequent and effective techniques of rendering cultural terms.
- f) Ten different techniques of translation have been employed by the translator in translation of cultural bound words of the novel ‘Animal Farm’.
- g) The techniques used in translation to gain meaning on the basis of descending order of their frequency of occurrence are as follows:
- | | |
|---------------------------|--------|
| 1. Functional equivalence | 37.34% |
| 2. Literal translation | 28.57% |
| 3. Sense relation | 8.57% |
| 4. Borrowing | 5.71% |
| 5. Definition | 5.57% |
| 6. Transliteration | 4.28% |
| 7. Addition | 4.28% |
| 8. Lexical creation | 2.85% |
| 9. Deletion | 1.42% |
| 10. Reduction | 1.42% |
- h) Specifically , the techniques having highest frequency of occurrence have found more effective in rendering or gaining of message of the source text into the target language.

Ultimately, the researcher has found that the translator is successful to translate and to gain the meaning of cultural terms as well as texts into target language. With the help of several techniques, the translator can render the text from one language to another language. In translation process, there may occurs many challenges but these problems can safely be handled. Henceforth, the translation/ interpretation is gain of meaning/ message than loss of meaning.

CHAPTER-FIVE

CONCLUSIONS AND RECOMMENDATIONS

The conclusions and recommendations of this research work have been presented as follows:

5.1 Conclusions

Phanindra Prasad Upadhyaya , the translator of the novel, has translated the novel ‘Animal Farm’ into the Nepali language entitled ‘Charkhutteko Gharjam’. In his translation, he attempts to preserve the pragmatic and functional meaning as shifting of pledges from powerless factions to powerful ones. The researcher collected the data by using intensive study and observational checklist. After analysing the data minutely, it has been found that translating the cultural documents is very complex job since culture is not translatable; functional equivalence is the most used technique of culture specific texts. Literal translation never helps the translator to translate the cultural texts.

This study utilised the secondary sources of data. In order to carry out research, the novel ‘Animal Farm’ and its translated version ‘*Charkhutteko Gharjam*’ were read times and again by the researcher and collected 70 cultural terms by using non-random judgmental sampling procedure. After determining the objectives and its limitations, the researcher sampled the data and made analysis and interpretations of results.

In translated version ‘*Charkhutteko Gharjam*’ is gain of meaning in translation in comparison to its original version. As the same time it is as authentic and as aesthetic as possible with genuine flavour. To gain the meaning in translation, the translator exploits 10 different techniques or strategies viz. functional equivalence technique, literal translation technique, sense relation technique, borrowing technique, definition technique, transliteration technique, addition technique, lexical creation technique, deletion technique and reduction

technique. The original meaning of source language is not intact (damaged) while translating it into Nepali language i.e. gain of meaning in translation. For example ‘memorial’, ‘big barn’, ‘beer’ and ‘blacksmithing’ are translated as ‘*punyatithi*’, ‘*thulo khalo*’, ‘*jaand, suruwa*’, ‘*kami kam*’ respectively. In aforementioned example, the original cultural flavour of the source text (English) is genuinely rendered in to the target (Nepali) language.

5.2 Recommendations

On the basis of the findings, the research has pinpointed the following recommendations for three different levels as below:

5.2.1 Policy Related

- 1) This research would be fruitful to those who are dealing with English to Nepali translation or interpretation or vice versa in one or another way.
- 2) It would be high value for curriculum designers and text book translators.
- 3) It would be helpful to promote and to preserve Nepali language.

5.2.2 Practice Related

- 1) This study shows that the translator has used different techniques to translate source language into target language. Hence, it can be used by teachers, translators, student of translation as well as of applied linguistics.
- 2) It would have great use to those who use English in cross-cultural contexts.

5.2.3 Further Research Related

Similar type of other researches can be carried out on translation studies, researchers can use this research to expand the horizon of their knowledge. They can also link of this research with other similar research. Similarly, this research will be used as the literature to be reviewed for upcoming research

work in this field. Moreover, it will encourage the future generation to do the research work on translation to prove or falsify the finding in inference in this research.

1. This research would have high value for those who would have carrying out research on techniques/ gaps, multiple translation and loss/ gain of translation.

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APPENDIX I

Observational Checklist

S.N.	Terms	SL	TL	Techniques
1	Ecology	Platefarm	<i>chautaro</i>	Sense relation
		Beasts of England	<i>inglyandka pashuharu</i>	Sense relation
		Orchard	<i>bagaicha</i>	Literal translation
		Sugarcandy Mountain	<i>mishriko parbat</i>	Sense relation
		On midsummer's eve	_____	Deletion
		Snowdrift	<i>hiunko rahalpahal</i>	Definition
		Nightshade berries	<i>dhaturo</i>	Literal translation
		Yard	<i>aangan</i>	Functional equivalence
		Turnip	<i>gantemula</i>	Literal translation
		Long pasture	<i>lamo gauchar</i>	Functional equivalence
		Small knoll	<i>sano thumko</i>	Functional equivalence
		Roots	<i>sakharkhand</i>	Literal translation
		Rubbish heap	<i>malko thupro</i>	Functional equivalence
		Foxwood	<i>fokswud</i>	Borrowing
		England	<i>inlyand</i>	Transliteration
Pinchfield	<i>pinchfild</i>	Borrowing		
2	Material Culture	Underfed	<i>bharpetghas, dana, khana payenan</i>	Definition
		Cart	<i>gada</i>	Literal translation
		Five barred gate	<i>panch wota gajbar bhayeko dhoka</i>	Addition
		Feather mattress	<i>charaka pwankhka dasana</i>	Functional equivalence
		Dining room	<i>baithak kotha</i>	Functional equivalence
		A pint of beer	<i>ek mana jaand</i>	Functional equivalence

		Mr. Jones clothes	<i>mister joneka jadauri</i>	Functional equivalence
		Leather legging	<i>chhalaka juraf</i>	Functional equivalence
		Mug	<i>kuruwa</i>	Functional equivalence
		Beer	<i>jand,suruwa</i>	Functional equivalence
		Pail over	<i>gabuwā ghoptaunu</i>	Functional equivalence
		Windmill	<i>hawai janto</i>	Literal translation
		Dynamo	<i>dainamo</i>	Transliteration
		Chaff cutter	<i>bhussa katne</i>	Literal translation
		Cement	<i>siment</i>	Borrowing
		Whips	<i>korra</i>	Literal translation
		Harness room	<i>asbab kotha</i>	Functional equivalence
		Big barn	<i>thulo khalo</i>	Functional equivalence
3	Social Culture	Head quarter	<i>mukhya adda</i>	Literal translation
		Decent life	<i>pran</i>	Reduction
		Rebellion	<i>bidroh</i>	Literal translation
		Comrades	<i>sathiharu</i>	Sense relation
		Badges of slavery	<i>kamara kamarika chih</i>	Functional equivalence
		Disciple	<i>shisya</i>	Functional equivalence
		Commandment	<i>paramadesh</i>	Literal translation
		Gee up comrade, Whoa up comrade	<i>agibadh shathiho, pachhi hat sathiho</i>	Literal translation
		Parasitical man	<i>bhatuwa manchhe</i>	Functional equivalence
		Motto	<i>bachchan</i>	Sense relation
		Blacksmithing	<i>kami kam</i>	Lexical creation
		Death sentence	<i>jyan sajaye</i>	Addition
		Cock-a-doodle-do	<i>kukhuri ka</i>	Functional equivalence
		Pinkeye	<i>pinkaai</i>	Transliteration
		Death to humanity	<i>manchhe murdabadh</i>	Functional equivalence
		Serves you	<i>swad pais</i>	Functional

		right		equivalence
		Pensioner	<i>pensanar</i>	Borrowing
		Good bye boxer goodbye	<i>namaskar</i> <i>baksar</i> <i>namskar</i>	Functional equivalence
		Memorial	<i>punya tithi</i>	Functional equivalence
		Inebriates	<i>raksi dhokaha</i>	Functional equivalence
		Animal farm	<i>charkhutteko</i> <i>gharjam</i>	Functional equivalence
		File	<i>misil</i>	Lexical creation
		Memoranda	<i>tippani</i>	Literal translation
4	Organizatio, Customs, Activities, Procedures and Concepts	Battle of cowshed	<i>gaigothko</i> <i>ladai</i>	Functional equivalence
		Battle of windmill	<i>hawai jantoko</i> <i>ladain</i>	Functional equivalence
		Invasion	<i>dhawa boleko</i>	Literal translation
		Posthumously	<i>maranoprant</i>	Literal translation
		Tactics comrade tactice	<i>daupech sathi</i> <i>daupech</i>	Definition
		Long live animal farm	<i>yenimal farm</i> <i>gindabad</i>	Sense relation
		Brain of farm	<i>farm ka</i> <i>buddhi</i> <i>khiyaune</i> <i>byekti</i>	Definition
		Principle of animalism	<i>pashubadko</i> <i>sidhant</i>	Literal translation
		Gentlemen	<i>bhaladmi ho</i>	Addition
		Up to date method	<i>aadhunik</i> <i>tarika</i>	Sense relation
5	Gestures and Habits	Symptom	<i>Sauti</i>	Literal translation
		Iron discipline	<i>falam jastai</i> <i>kada anusasan</i>	Functional equivalence
		Animal hero, first class	<i>janawar bir</i> <i>pratham darja</i>	Literal translation

APPENDIX II

ROMAN TRANSLATION OF DEVANAGIRI SCRIPT

(Based on Turners, 1931). Nepali Alphabet and Diacritic Marks)

अ	a	क	k	द	d
आ	ā	ख	kh	ध	dh
इ	i	ग	g	न	n
ई	ī	घ	gh	प	p
उ	u	ङ	ṅ	फ	ph
ऊ	ū	च	c	ब	b
ए	e	छ	ch	भ	bh
ऐ	ai	ज	j	म	m
ओ	o	झ	jh	य	y
औ	au/ou	ञ	ñ	र	r
अं	an/am	ट	t	ल	l
अः	ā	ठ	th	व	w/v
अः	a	ड	d	श	s
अः	~	ढ	dh	ष	s
ः	h	ण	n	स्	s
		त्	t	ह	h
		थ	th		

Note: The traditional letters अ, व and ञ are treated as conjunct letter,

e.g. : अं= Ks, Ksh, Kch ; ञ= gy ; व= tr, and ञ= gngy.