CHAPTER ONE

INTRODUCTION

This is the first part of the study on **Cultural and Pragmatic Gaps in Translation: A Novel "The Window of the House Opposite",** written by Govinda Bahadur Malla 'Gothale' and translated by Larry Hartsell into English version. It consists of background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definition of the key terms.

1.1 Background of the Study

Simply, the word translation is derived from the Latin words 'Trans' which refers to 'taking across' and 'Locums' means 'information'. Translation by its etymological meaning refers to transferring message from one language to another language.

Different scholars define translation with their various interpretations that is why no single scholar or single definition is perfect to define translation. Hornby (1998) defines Translation as less linguistic and more cultural procedure. It is exclusively a cultural procedure. A translator transfers cultures not language. There are some words like Janai, Gundruk, Shradda, etc which show typical Nepali culture. Similarly, Translation is a process of finding a target language (TL) equivalent for a source language (SL) utterance as opined by Pinhhuck (1977). It means translation is a process of finding a target language equivalent to expression of source language utterance. As culture is a mirror of any linguistic community, there is always an interactive influence between language and culture. A translator cannot reproduce any text without considering a cultural perspective.

Language is used in society and the society has its own culture. In the same way, Newmark (1981, p.7) defines translation as craft consisting in an attempt to replace a written message or statement in a language by same message or statement in another language. Moreover, he considers translation as replacement of a language inherent into another language. His view on translation is as craft which requires skills for effective translation.

Cultural perspective of translation was highly focused since 1970s and 1980s. 'Riccardi' was the first advocator of the cultural-oriented approaches in translation. To support to cultural aspect, OALD (7th edition) states, 'the customs and beliefs are way of life and social organization of a particular country or group'. Culture can-not survive without language and language cannot preserve its identity without culture. In this sense, translation seems to be impossible without considering culture. Meaning of the text is largely shaped by the culture. A translator should always 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 cultural influence in the text, translation becomes hardly possible.

Simultaneously, expert translator has to think about the pragmatic perspective as well. In the words of Crystal (1997), translation refers to the study of communicative action in its social-cultural contact. It means the translator should think about the utility of text. At first, it is needed to think who the users are and what the purpose of the text is. Meanwhile, Leonard (2000) says 'Pragmatic equivalence is related to the process aspect of translation'. The translation needs to work out implied meaning in translation in order to get source text message across. They mean that pragmatic perspective focuses on the situational or contextual meaning in the target text. The translator should understand the intention of the author and the text. There is always the meaning paramount to each other in source text and translated text.

Contextual meaning is intended and communication is necessary in translated text. Therefore, it focuses on the meaning in context rather than the forms. To make TL reader's to understand clearly, the translation must be a great communicator. In pragmatic perspective, a translator tries to deal with meaning which is realized through the context. So, cultural and pragmatic perspectives are two sides of a coin but not the same. There are several factors to be taken into consideration while translating a text. For example: word level, sentence level, semantic level, pragmatic level and syntactic level.

However, in translation cultural and pragmatic perspectives are fundamental aspects to make our translation text more digestive as well as target reader to be friendly. A good translator should be careful about contextual and situational meaning intended by source text writer to be understood by source text readers. Expert translator always considers cultural as well as contextual and situational meaning of source text and re-contextualizes the meaning by understanding the intention of the writer. Whatever the researchers find and assume, translation seems to be impossible without considering cultural aspects, situational aspects and contextual aspects. Thus, language and culture are inseparable part in which culture determines the meaning of language of expressions. Language is the means of communication and communication takes place in a particular group of people who share some common features and those features depend upon situation and culture. So, this thesis was attempted to observe cultural and pragmatic meaning in translation from Nepali to English and vice versa in the case of novel "Pallo Gharko Jhyal" written by Govinda Bahadur Malla and has translated by Larry Hartsell into English language.

1.2 Statement of the Problem

Different cultures have different languages. Culture is a belief or an art of a particular group of people or a country. Languages are translated but not cultures. According to Awasthi et al. (2011) "One of the fundamental reasons for creating gaps in translation is

culture." The same word can convey various meanings. For example bowing head in English culture is the symbol of losing something but in Nepali culture, it indicates respect towards senior. In translation, a translator should keep both ST and TT in his/her mind to reflect cultural meaning. If two languages are more similar and close to each other then gap seems a bit less in translation process.

On the other hand, pragmatic meaning is implied for intended meaning of the text or what the source text language writer is intended to understand by readers which should be taken into consideration while translating. Thus, it is necessary that a translator should try to maintain cultural meaning expression and setting, and context of the source language text into target language text. Many research studies have been done in most of the area of translation. In fact, pragmatic and cultural meaning expression gap area of translation is least cared. So this research has tried to investigate pragmatic and cultural meaning expressions gap of the novel 'Pallo Gharko Jhyal' which have not been studied so far. Thus, here my main concern is to study the pragmatic and cultural meaning expression gap viewed in translation.

It is very challenging to maintain pragmatic meaning in translation without cultural and contextual knowledge of both source languages text and target languages text. Context, cultural aspects and settings are the major factors for determining implied meaning of the source text. Without understanding of cultural and contextual setting of the source text, implied meaning becomes different and target readers misunderstand the translated text while conducting translation. On the another hand, source text writer's ideology and perception towards the world is also an important factor to make meaning different from target language readers' understanding which should be taken into consideration while translating text. For example: If someone asks 'Ke Chha' in different contexts. It always does not mean that how are you? Similarly, the word 'Bhajan' does not give similar meaning in different cultures. So the main problem concerned with this research is how a

Translator translates the cultural and contextual meaning expressions in between SLT and TLT. Two languages and cultures are automatically different.

In case of different writers and readers, they have different sort of understanding and perception towards the world. Though the translator always tries to compensate high level of equivalence, it is impossible due to the some pragmatic meaning expression and cultural differences. Similarly, without maintaining source text, cultural meaning expression and pragmatic meaning expression in translation, target readers cannot understand the intention of translator as well as source text translation can become meaningless. Thus, translator should pose a good knowledge about contextual and cultural meaning setting of source text. The discussion suggests that a good translator must be a bilingual, bicultural and multi-contextual by knowledge. The quality of translation depends upon the linguistic, cultural and contextual knowledge of both SL and TL texts that a translator possesses.

1.3 Objectives of the Study

The objectives of this research study were as follows:

i.   To find out cultural and pragmatic meaning gaps in translation in case of Nepali version of the novel 'Pallo Gharko Jhyal' with English version 'The Window of the House opposite'.

ii. To analyze pragmatic and cultural meaning in the translated text in term of the novel 'Pallo Gharko Jhyal' with English version 'The Window of The House opposite'.

iii. To suggest or explore some pedagogical implications.

1.4 Research Questions

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

i.   What are the pragmatic expressions used in novel 'Pallo Gharko Jhyal?

ii. What are the cultural expressions used in novel 'Pallo Gharko Jhyal?

iii. What are the translated meanings of selected cultural and pragmatic expressions?

iv. What kinds of gaps do occur in translation of the selected meaning expressions?

1.5 Significance of the Study

Translation is the process of compensating the nearest equivalent text from one language to another whether it is in written or oral form. No translation can be successful until and unless the translators bridge the gaps between the source text and the target text. Because of translation's multipurpose utility, the importance of translation has been increased in this modern era. As translation helps to understand various experience of life in different countries of the world as well as it imparts the knowledge of world's literature. Day by day, it is increasing the universal relationship and involvement in the world countries.

In translation, pragmatic meaning expression is very challenging task to maintain for a translator. Any text that is translated might be linguistically equivalent but due to contextual and cultural differences, the translator cannot maintain correspondence in translated text. Not only cultural and contextual, it is translator's cognitive level towards knowledge of the world, assumption, and target towards readers, ideology and intention, philosophy and effect to hinder in maintaining equivalence from ST to TT.

Many of the novice researchers are interested to see cultural meaning from various perspectives but pragmatic meaning in translation is less cared as one in any kind of

literary translation and is also not taken into consideration by many previous researchers. Pragmatic meaning is also a research area which has also been done as a research but in less number. No any researches have been done in the case of novel "Pallo Gharko Jhyal". Thus, this study on pragmatic and cultural meaning expressions gap in translation will be new and quite different from other previous researches in case of novel and research on its translation. This research would be beneficial first to the translator to maintain pragmatic and cultural meaning/expressions gap. Other former and fellow researchers will also be benefitted for further researcher's area with the help of it. Not only that, many of the concerns people interested in translation would also get informative ideas on it. So this research is significant in various ways.

1.6 Delimitations of the Study

This research was limited to the novel 'Pallo Gharko Jhyal' and its translated version 'The Window of House Opposite'. It had only dealt with pragmatic and cultural expressions used in communicative and cultural contexts in the novel 'Pallo Gharko Jhyal'. It was confined to forty i.e., cultural and pragmatic meaning expressions of the novel in the SLT and TLT. Similarly, this research study investigated on word level expressions or sentence level expressions or paraphrase level expressions. The pragmatic and cultural meanings were derived from the original text and their equivalent forms of translated text were based on researcher's personal interpretation.

1.7 Operational Definition of the Key Terms

Cultural Meaning: Meaning, which is based on particular customs, beliefs, social organization, values, norms so on.

Pragmatic Meaning: Refers to the meaning which can be different according to context (Contextual or situational meaning).

Source language: The language from which the text is extracted. Here, Nepali language.

Target language: The language into which the translation is done. Here, English language.

Translation Gap: The blank spaces where meaning is different due to the absence of typical terminology between the Nepali and English languages.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND CONCEPUTAL FRAMEWORK

A researcher needs to study and analyze all reliable theoretical and empirical resources to come up with complete task. To carry out this research work, I consulted many resources and materials which were helpful for theoretical and empirical literature review and the information received from those materials are included in this chapter with theoretical and empirical literature review. This chapter consists review of theoretical literature, review of related empirical literature, implication of the study and conceptual framework.

2.1 Review of Related Theoretical Literature

Theories are the heart of the research work. Without theoretical knowledge and concept of the research topic, the researcher cannot move further in the research process. Theoretical literature refers to the knowledge and information taken from any kind of written documents which is fundamental basis to carryout research study. A number of theories have been developed from different perspectives. Theoretical knowledge is essential aspect for researcher to have enough exposure about the selected topic of the research. To the concern, the theoretical knowledge of this research work is presented as follows:

2.1.1 An Overview of Translation

Simply, translation refers to the exchange of message from one language to another language. It may be bilingual, bicultural and multi-author process. Translation should have linguistic equivalence, cultural equivalence, pragmatic equivalence and aesthetic beauty. We can define translation from different points of view:

a) Linguistic Point of View

According to Catford (1965) "Translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)". It means translation is an activity of replacement of source text materials into target text material equivalently. Likewise, Brislin (1976) claims that translation is the transfer of thoughts and ideas from one language (source) to another language (target) whether the languages are in written or oral form. Translation is the transformation of source text's thoughts and ideas into target text without losing original flavor of original text (ST).

b) Cultural Point of View

Cultural perspective was highly focused since 1970s and 1980s. Riccardi was the first advocator of cultural theory in translation. Similarly, Schumann (1978) propounded acculturation theory to second language learning to support the cultural theory in translation. This point means to the process of assimilating and adapting the existed cultural norms, values, customs beliefs and behaviors. So do, Corbett (2003) has also developed intercultural approach to language education in translation. Mainly, it focuses on the inseparability of language and culture. Likewise, Holiday (2010) has brought cultural sensitive approach to language teaching in translation. It means of communication and an instrument to transfer culture from one language to another language.

c) Pragmatic Perspective

Translation should transfer situational and contextual meaning from source text to target text. Baker (1992) says, the translator needs to work implied meaning in translation in order to get the ST message across. The role of the translator is to recreate the authors' intention in another culture in such a way that enables the target texts' reader to understand it clearly. It is related to the process aspect of translation.

Moreover, Newmark (1981) has categorized translation into four levels: translation is science, translation is skill, translation is an art, and translation is matter of taste. A good

translation is the mix up form of linguistic and cultural phenomenon.

Likewise, Catford (1965, p.2) states that "Translation as the replacement of textual materials from one language (SL) by equivalent textual materials in another language (TL)". It means transferring original source text message into target text preserving its original meaning. Similarly, Wills (1982, p.3) defines, "Translation as transfer process which aims at the transformation of written SL text into an optimally equivalent that translator never can translate exact words while translating but they try to maintain optimally". Equivalent meaning expresses as a terminology.

2.1.2 Degree of Equivalence

Translation equivalence means the similarity between the source language (SL) and target language (TL). The translator tries to maintain the best equivalent word, phrase or sentence while translating. Degree of equivalence means how much closest or nearest meaning can be translated and maintained.

Roman Jakobson (1959) purposed the notion of translation equivalence at first. Equivalence is nearness to two languages which are used for communication. Translation is an untidy and polished task. The concept of translation equivalence firstly appeared in machine translation. Jumpelt (1961) defines equivalence as 'translation should reproduce word of SLT, translation should reproduce meaning of SLT, translation should read like an original, and translation should retain the style of SLT'. It means translator should preserve all aspect of SLT like word, meaning, and style and so on.

In general, equivalence means that term which helps to maintain equal sense/meaning from ST and to TT. In every translated text, there should be approximation in meaning. Translation always requires nearest equivalent in the target language. Equivalence is the core concern and issue in translation. Any translator is not success in maintaining perfect level of equivalence due to the cultural and pragmatic differences. Bayer (2007) has categorized seven degree of equivalence in translation as follows:

a) Optimum Translation

Optimum translation is the highest level of approximation in translation from ST to TT. Each and every translator should conserve the original flavor of source text as well as they should convey the exact meaning to target readers. So, optimum translation degree helps to the translator to maintain the nearest equivalent text from one language to another.

Bhattarai, (2011) mentioned the following example:

ST	TT
Pani	Water

b) Near-optimum Translation

When contextual/situational meaning of source text is not maintained in translated text as in source text in translation, it is called near optimum level of translation equivalence in which a translation preserves the super ordinate goal of source text but, from the textual point of view, the translation does not reach to the readability of the optimum degree. Bhattarai, (2011) has presented the following example of it:

ST	TT
Jal	Water

c) Partial Translation

In partial translation, the source text is partially rendered into the target text. In this case, the translation is more inclined to the target language readership. In this translation, degree of equivalence and originality of source text is not fully preserved, only the partial flavor is taken into consideration.

d) Strong and Weaker Translation

If a translator uses contextual correct words in translation according to subject matter then translation becomes stronger level translation. But in translation, if the translator is not able to select contextual suitable words/terms according to subject matter in translated text, that translation consists of weaker degree of translation. According to Bhattarai, (2011):

ST (Nepali)	TT (English)
Himal aaglo chha.	The mountain is high.

Weaker translation-

ST (Nepali)	TT (English)
Manchhe aglo chha.	Man is high.

e) Poor Translation

Translation text may or may not preserve the originality of the source text. It is read with great difficulty. In poor translation, readability is a major problem.

f) Mistranslation

In mistranslation, source text intention is mistranslated into target text. In terms of its meaning, the whole text becomes unreadable to the target language readers. According to Bhattarai (2011):

For example: Sita lai seto lugama dekhda sarai dukha lagyo. (It is not readable for westerners but in the context of Nepal white dress indicates that husband is dead.

g) Zero Equivalence Translation

Zero equivalence translation is the lowest degree of translation equivalence. This kind of translation occurs while translating cultural bound expression/words such as proverbs,

idioms and so on. Zero equivalence translation is almost exceptional/phenomenon. In this translation, source text's original flavor could be lost totally in the translated text. There is no word to word translation. In zero equivalence translation, there is the highest degree of gap and the lowest degree of closeness. According to Bhattarai, (2011): For example:- Janai, Gundruk, Tuppi,etc.- Ram le Sita lai udayechha.

In conclusion, there is impossible to translate the exact source text into the target text. We can measure the translation text on the basis of translation equivalence degree.

2.1.3   Meanings in Translation

In translation, there are two types of meanings: cultural and pragmatic. Cultural meaning includes tradition, believe system, custom, value, behavior, attitude, foods, clothing and so on which make the language different and while translating the text of a particular language, these factors should be taken into consideration. Pragmatic meaning is a recent concern and issue raised by many researchers in translation. Pragmatic meaning in translation study communicative context, style, setting, participation and speech act situation which are least cared in translation. Cultural expressions give cultural oriented meaning and pragmatic expressions give contextual or situational meaning in translation study.

a. Cultural Meaning in Translation

Language is mirror of culture. Culture includes tradition, custom, behavior, value, attitude, believe system, clothing and foods which make the language different while translating source text into target text in particular language. Language is the prime means of an individual acquiring knowledge of the society. Language reflects the culture of social group. Languages are translated but not cultures. Every language has its own vocabulary which contains different meanings. From the cultural point of view,

translation is cultural activity because culture shapes the language and language shapes reality. Translator should always be aware of the cultural meaning of text. Without understanding cultural influence in the text, translation becomes hardly possible.

To support my study, Snell-Hornby (1988) clearly shows, "translation is less linguistic and more cultural procedures." This view says that one does not translate language but culture. In translation, we transfer cultures not language. Harvey and Higgins (1992, p. 28) states, "translating involves not just two languages, but a transfer from one cultural to another". Harvey and Higgins want to covey that the culture of SL and TL should also be considered in the process of translation. Because the meaning of language is largely shaped by and constructed in a socio-cultural context, translating cultural terms are not easy job. For effective translation, translator should have both linguistic and cultural knowledge from ST and TT. It is difficult to maintain meaning of one language into another, if two language are culturally and structurally far more different.

b. Pragmatic Meaning in Translation

The concept of pragmatic equivalence is developed by Baker (1992). Simply pragmatic meaning refers to the situational or contextual meaning from source text to target text. Pragmatic equivalence refers to implicative and strategies of avoidance during the translation process. Implicative is not about what is explicitly said but what is implied. Thus, the translator needs to work out implied meaning in translation in order to get the ST message across. Translator cannot transfer the equivalent meaning of ST to TT until they understand the context in which ST are written.

Similarly, Newmark (1981) defines, 'translation as a replacement of message inherent in one language into another language.' It clearly says that a translator requires skill to carry over the various aspects of one text (e.g. contextual meaning, message, aesthetic) into another in different language. Translation is a complex process in which contextual meanings of the two languages are preserved. While translating pragmatic meaning, a

translator should understand the intension of the source text and the original author of the text. Translator should focus on the rendering of situational or contextual meaning conveyed by words, sentences or texts. Baker (1992) says "The translation needs to work out implied meaning in translation in order to get the ST message across." The role of the translator is to recreate the author's intention in another culture in such a way that enables the TT readers to understand it clearly. A translator tries to deal with meaning which is realized through the context or situational. For example: *Maya lai seto saari ma dekhda mero man dukhyo*. In this context, this sentence gives the situational meaning wearing white dress symbolizes that Maya loss her husband but the context of westerners, wearing white dress gives that symbolic contextual meaning a matter of happiness.

From the above mentioned example it is clear that different cultures have various cultural meaning as well as in translation of the text, a translator should reflect situational or contextual meaning of the source text into target text. Language, cultures and contextual meaning are interconnected terms which cannot be separated with one another while translating one text into another language. Translation should preserve both cultural and pragmatic meaning to make translated text target readers friendly. In fact, translation work is to establish a relationship of equivalence between the source text and target text.

2.1.4   Gaps in Translation

Simply, translation gaps refer to missing parts or invisible parts in translation. Gaps are synonymous with lacunas, absence, void and blank spaces as mention in Ivir (1987, p.36). Similarly, Panikr (1994, p.36) says, "The shadows of language, time, taste, the personality of translator and the manner of transmission between source and target cause gap." It means translators growing environment also can create many gaps in translation process. Gaps do occur in translation because there are no any two languages, dialects and cultures are not same. According to Awasthi et al. (2011) "Gaps are natural and inevitable in all translation activities because of difference between two language, cultures, context, etc. It means no any two languages, and cultures and contexts are same

because of those gaps can occur naturally and those gaps are acceptable according to target readers' understanding.

Similarly, House (1997, p.47) presents three types of gaps in translation:

A. Linguistic Gaps

Linguistic gaps refer to the absence of certain linguistic terms either ST or TT. Gaps occur because of differences in the use and user of language. According to Awasthi et al. (2011), linguistic gaps are as shown below:-

I) Linguistic Gaps at Graphological Level

Graphological refers to the writing system or script. All languages do not have same graphic systems. For example:

Nepali language   ka, kha, ga, gha………………………

English language A, B, C, D…………………………

II) Linguistic Gaps at Phonological Level

It studies those gaps which occur at sound system of language. English language has 44 phonemes (20 vowels and 24 consonants). Similarly, Nepali language has 48 phonemes (12 vowels 36 consonants). For example, according to Awasthi et al. (2011),

Words	Nepali	English
Ghar	[Ghar]	/gər/
Thamel	[Thamel]	/θmel]

III) Linguistic Gaps at Lexical Level

Lexical level gaps refer to words level gaps in two languages. It brings concept of convergence which refers to the source language that have multiple words to indicate a

single words in the target language. On the other hand, divergence refers to the multiple words in target language which collocates with single source language items. For example, according to Awasthi et al. (2011),

Nepali (SL)   English (TL)

Kaka

Mama   Uncle [convergence]

Phupaju

Thulo buwa
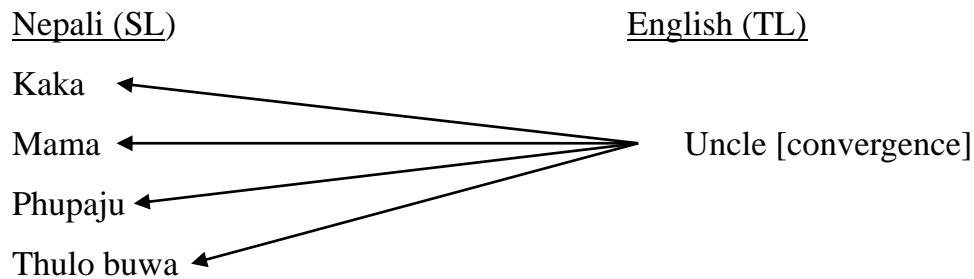
Concept of divergence: For example, according to Awasthi et al. (2011),

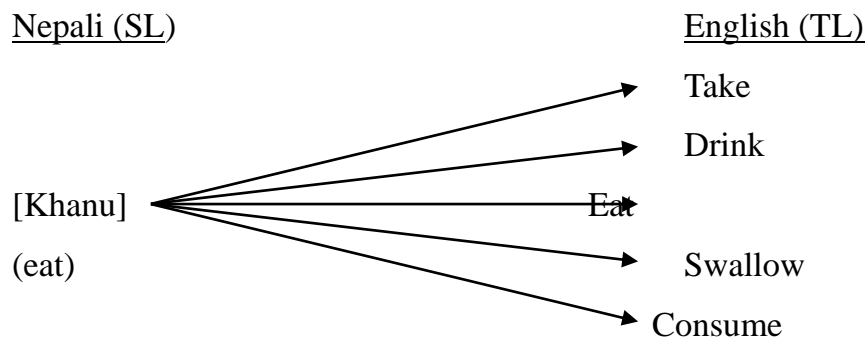Nepali (SL)   English (TL)

                                                     Take

                                                     Drink

[Khanu]   Eat

(eat)   Swallow

                                                     Consume

IV)   Linguistic Gap at Structural Level

It refers to the gap which we can be identifeed on the basis of sentence structure. According to Awasthi et al. (2011):

a. Voice

Nepali language has kartribachya, karmabachya and bhabbachya but English language does not have bhabbachya. Because of it, translator should have to face gaps in the translation process.

b. Auxiliaries

English language has fix number of auxiliaries but Nepali language does not have auxiliaries. It also can be more problematic aspect in translation.

c. Preposition

English language has used preposition before noun and separately. But Nepali language has used preposition attached with the noun. For example:-

    Nepali (SL)   Jholama paisa chha.

    English (TL)   There is money in the bag.

d. Article

Nepali language does not have articles but English language has fix number of articles: [The] definite and [a, an] indefinite. For example:-

    Nepali (ST)   Tebalma kitab chha.

    English (TL)   There is a book on the table.

e. Word Order

English language is written in SVO pattern. But Nepali language is written in SOV pattern. It also creates great gap in the translation phase. For example:

    Nepali (ST)   Ma bhat khanchhu.

    English (TL)   I eat rice.

V) Linguistic Gap at Functional Level

A single structure of a sentence functions differently in different situation. Awasthi et al. (2011) write, "Function of language in the context source language may not be available in the target language". It means according to context source text language, function can be different in target text and some words cannot be available in target text. Such absence creates functional gaps in translation. The gap occurs mainly in phatic communication which is used to initiate, continue and terminate conversation". It means that a situation of speech determines the meaning of a particular utterance. For example: 'ke chha?' always does not mean that 'How are you?'

B. Cultural Gaps

Cultural is a belief or art of particular group of people. Languages are translated but not cultures. Awasthi et al. (2011) say, "One of the fundamental reasons for creating gaps in translation is culture which includes not only material things but also non-material things such as idea, customs, beliefs so on." Similarly, House (2002) argues, 'translation with language and cultural.' A good translator should have a sound knowledge of both source and target cultures. Culture have its own customs, it is difficult job to translate cultural phenomena perfectly. For example, Dashain, Chhath, Gundruk, Janai, etc. are not found in English culture. Similarly, honeymoon, valentine day do not have Nepali equivalent words.

C. Extra-linguistic Gaps

Extra-linguistic gap refers to the difference between pragmatic elements of language. It is also called non-linguistic gap. Stalncker (1970) says that many extra-linguistic features like speaker's or writers intention, knowledge ideas, experience, interests, etc. should be taken into consideration while translating the source text. The verbal acts, the time of speech and pragmatics have correlation with language user and context of communication. The feeling of the writer cannot be translated so that in translation the translator can get extra-linguistic gap in translation process.

2.1.5 An Overview of the Novel: The Window of the House Opposite

The famous Nepali novel "Pallo gharko Jhyal" is written by innovative literary figure Govinda Bahadur Malla, 'Gothale' in 1926 which is translated by Larry Hartsell in English version. Malla is one of the significant bright stars in the sky of Nepali literature. He was born in upper class Newari family of Kathmandu. "Gothale" spent his childhood with his Rana playmates in one or other of their palaces that indicated of high capitalist. His father Riddhi Bahadur Malla was an editor and publisher of Sharada, the only prestigious literary journal to appear during the Rana Regime in the country in thirties and forties. All this background naturally equipped the talented young man "Gothale" to write brilliant prose plays delineating the Rana rulers and their slow decay with much insight into upper class characters in Nepal.

"The Window of the House Opposite" is the first novel of Govinda Bahadur Malla "Gothale". In this brilliant short novel, Misri is the main character. "The Window of The House opposite" is a classic story of the struggle between social obligation and sexual passion. Misri, a young Newari bride, is setting into an arranged marriage to a kindly Haribhakta but weak bureaucrat. Against her own better judgment, she gradually becomes captivated by the handsome and disreputable man who comes to visit the house opposite her Window each day. "Gothale's" spare, elegant language traces their increasing mutual attraction up to inevitable crisis. However, the writer presents a penetrating vision of lower middle class Newars who were his immediate neighbors, and with whom he had to deal every day.

This novel shows that how social obligations dominate the sexual passion. In novel, Misri had a marriage with Haribhakta. It was an arranged marriage. Haribhakta was from middle class family. He lost his father at very early age. After marrying, Misri went to her parent's house. In the time, someone named Heraman "gundo" used to watch Misri daily from his rent room's window. This watching never gets stopped. Slowly, that person Heraman started sending letter to her in different time. Not only that much, slowly he

started to follow her up to her husband's house. She knew that he loves her. She had already married so she wanted to say not to look at her and give much more suffering anymore by his watching. But in fact she could not say and continuously he used to watch her. One day at Misri's parent's house, there was shraddha, on that day Misri left the house because. Heraman "gundo" was waiting her at the corner of the road.

2.2 Review of Related Empirical Literature

In the Department of English Education a number of research works have been carried out in the field of translation. Different researchers have conducted their research activities on various topics according to their interest. Though the observation it came to be known as there are several studies on translation like, word level equivalence, gaps in translation, and techniques of translating culture terms and so on. But there is no any research that has been carried out on a study on pragmatic and cultural meaning translation from English to Nepali and vice versa in the case of novel "The Window of The House Opposite". So saying truly, it will be new exploration research work in the field of translation. In this section/topic an attempt has been made to give brief overview of some previously completed research works.

Bhattarai (1997) carried out his Ph.D. thesis entitled 'In other Words': Sense Versus Words as a Unit of Literary Translation (with reference to Nepali- English poetic texts)'. The main objective of his research was to trace the historical background of translation process and product of translation, i.e., traffic between Nepali and English in particular. The poems were selected for carrying out an experiment in translation. Among 500 contemporary poets, 50 Nepali poems were selected by using subjective judgmental technique. He used survey research design and observation as a tool of data collection. He observed processes difficulties like Techniques of equivalence and evaluation on practical experience and pointed out issues on equivalence. He found out that the most imperfect translations are the result of misreading or the misinterpretation of the Source Text. His concluding remarks were translator's interest and awareness to bring higher rate

of equivalence.

Bhusal (2009) carried out research study entitled "Study of the culture Translation of the novel 'Seto Bagh': Techniques and Gaps." The main objective of his study was to find out the techniques employed in the translation of Nepali cultural terms into English version. Data collection tool was observation. He used non-random judgmental sampling procedure in his study. He collected 250 cultural terms. He concluded his research work with nine different techniques that has been employed in translating, cultural terms and five different categories in terms of their related meaning features. Similarly, he also found that the loss of meaning in translation is natural so that it creates that situation of gaps.

Adhikari (2011) has carried out study entitled "Sentence Level Strategies in Translation". A case of 'Ishowarko Adalatma outsider ko Byan'. Non-random sampling procedure was used. He selected 25 sentences from each three essays and their equivalent or in translated version. He selected observational checklist as tool for data collection. To find out the sentence level strategic and sense translation, researcher observed both text original and translated version of the same text. He analyzed and evaluated the sentence level strategies in terms of language function, voice, sentence types, reference, deletion and addition, etc. From his research work, he brought that conclusion there was the prevalence of the simple sentence in source text. Most of the sentences were in active voice.

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

Pokhrel (2011) carried out the research topic 'The Techniques and cultural Gaps of Translation. A case of Novel 'Samanatar Aakash'. The main objective of the study was to identify techniques adopted in translation of the cultural expressions and observed the gaps in the process of translation. The researcher collected one thousand and fifty cultural words as the sample of data for the study from Nepali version of the Novel 'Samanatar Aakash' and the corresponding words from the English version of the same book. From his study, he found out ten different techniques like: borrowing, deletion, substitution, and calque were found to have been employed in translating the cultural expressions of the novel 'samanantar Aakash'. He found that literal translation technique was the most appropriate and frequent technique.

Basnet (2014) carried out the research on 'Gaps and Techniques in Translation: A case of drama 'Kismisko Biskun'. The main objectives of the study were to find out the techniques and gaps of translation and strategies of how those gaps are bridged. To collect the data, she used observation checklist as a significant tool. By using non-random sampling method, she selected nine exchanges. She concluded her study that sense relation is the most used technique of cultural specific texts. Furthermore, she found that translating cultural document is very complex activity and culture can never be translatable.

Mainali (2016) conducted a research on "Techniques used in Translation and Cultural Gaps founded in meaning: A case of novel Muglan." His objective of research was to find out techniques used in translation and cultural gaps founded in meaning in the novel Muglan. He collected 150 words as a sample of study. Observation and non-random sampling strategy was a tool for data collection. In his research, he presented seven different types of techniques i.e. addition translation, literal translation, substitution translation, deletion translation, definition used in translation of cultural terms. He found that literal translation was frequently used techniques and borrowing was least used technique. In this study he also found that semantic level gaps in meaning of translated

text.

2.3 Implications of the Review for the Study

Implication of the research study is very important task for all researchers while conducting research activities in any subject matter. Theoretical and empirical literature review helps us to gain theoretical and practical knowledge of the previous findings. Not only that, it has its own grand value for research that plays vital role to bring clarity and conclude the findings. This research review become essential to examine and evaluate what has been said before on the topic and what has not been said yet for findings new area for further research. This review of the study collected information through varieties of thesis, book, articles, journals, and internet and so on. All those above listed studies have their own importance and value in their respective fields.

From the study of Pokhrel (2011) and Basnet (2014), I got the ideas to translate cultural gaps of translation and techniques of translation which are more relevant for my study. Likewise, Khanal (2011) provided me information about loss of meaning in translation. Through the study of Adhikari (2011), I collected the idea about sentence level strategies in translation. Similarly, Bhusal (2009) was helpful to get ideas about the cultural translation. Bhattarai (1997) assisted me on the 'in another word': Sense versus words as a unit of literary translation'. In the same way, Mainali (2016) provided the ideas on 'Techniques used in translation and cultural gaps founded in meaning: A case of novel 'Muglan'.

In the phase of my research work, I studied many theoretical and empirical literature and relevant materials for my research study. The above mentioned research works benefitted me to focus on research problems. They helped to find out suitable methodology. The research studies focused to guide me. Similarly, the other new coming researchers are helped to search other areas of research work relevant to my topic of the study. They supported me to contextualize my research finding results. Study of theoretical literature

provided me as well as other researchers' for theoretical ideas and information about cultural and pragmatic perspective/meaning in translation. Similarly, empirical literature provided some guidelines, information and ideas to conduct my research study as well as other researchers to find out their research gaps.

2.4 Conceptual Framework

Conceptual framework means the overall mental pictures of the process. It is known as mental image or roadmaps of the research which provides whole process and concept about research study to the researcher. According to Kumar (2009, p.37) says, "The conceptual framework steams from the theoretical frame work and concentrates usually on the section of that theoretical frame work which becomes the basis of your country study." My research work was based on the following conceptual framework.

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│  │            Novel                    │  │                     │
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│        │ Meanings in Translation│         │      │              ▼               │
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│        │  Gaps in Translation │           │      │  │     Translation        │  │
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CHAPTER THREE

METHODS AND PROCEDURES OF THE STUDY

This chapter deals with the procedures which have been used in carrying out this research investigation including the methods used to collect the data. To achieve the objectives of the study, the following methodological procedures were adopted in the research process.

3.1 Design and Method of the Study

This research study was based on descriptive research design. Descriptive research is the most commonly research in an educational field. The researcher adopts a descriptive design to carry out research work. The descriptive design describes and interprets what aspect of the study is. According to Glass and Hopkins (1984) descriptive research design is a research design which involves gathering data that describes events and then organizes, tabulates, depicts and describes the data collection. It means descriptive research design describes collected data of research field and it helps to organize,

tabulates the data and describes those gathering events. According to Best and Khan (1983, p.105) "descriptive research design 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 concerns 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 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 B, prediction of future phenomenal may be possible and the results may suggest additional or completing hypothesis test. Data will be collected through observational checklist as a research tool.

The research design of this research was designed to explore cultural and pragmatic meaning gaps in translation in case of Nepali version of the novel," Pallo Ghar ko Jhyal" with English version "The window of the House opposite". To explore the cultural and pragmatic meaning gaps in translation, my study followed descriptive research design under qualitative research.

It is the most commonly used research method of investigation in the educational

research field. Descriptive research design can be either quantitative, qualitative or mixed one. It involves collecting information of data and describes the categorized information for describing the collected data. To the support, descriptive research will be the research design of my study to find out cultural and pragmatic meaning gaps in translation following qualitative approach.

3.2   Population, Sample and Sampling Strategy

The population of this study was all the cultural expressions and pragmatic expressions used in Nepali and English version of the novel 'Pallo Gharko Jhyal' and its translated version 'The Window of The House Opposite.' In order to complete objectives of the study, non-random judgmental sampling procedure was used to select cultural and pragmatic expressions. I collected altogether sixty cultural and pragmatic expressions from the original version and their equivalent expressions from translated version.

3.3   Research Tools

In order to complete this research study, analytical descriptive observation checklist on both English and Nepali version of novel 'Pallo Gharko Jhyal' and 'The Window of The House Opposite' was used as a tool for data collection. By the help of this tool, I collected required cultural and pragmatic expressions from both English and Nepali version of the novel. Intensive study was also used as the data collection tool for this research work.

3.4   Sources of Data

This research work was based on the basis of primary sources of data. All the data were collected on the basic of personal enquiry and observation regarding cultural and

pragmatic equivalence in translation relating it with the case of novel 'Pallo Gharko Jhal' in Nepali version and 'The Windows of The House Opposite' in the English version. Secondary sources of data were Baker (1992), Bayer (2007), Pokhrael (2011), Khanal (2011), Adhikari (2011), Basnet (2014), Bhusal (2009), Bhattari (1997), Mainali (2016), Jacobson (1959), Newmark (1988), Nida (1964), Wills (1982), Awasthi, Bhattari and Khaniya (2011) and Cotford (1965), etc. These above presented sources of data were used in theoretical and empirical part of literatures review. I used those theories and finding to make my research to complete with enough evidences. Before starting my research study work, I studied required and reliable resources of data.

3.5 Data Collection Procedures

For data collection I followed the following procedures:

Firstly, I collected English and Nepali version of novel 'The Window of The House Opposite' and 'Pallo Gharko Jhyal'.Then, I read and re-read both Nepali and English version of the text and I underlined the cultural and pragmatic meaning expressions. After that, I read Nepali version of novel to find out the equivalence of those cultural and pragmatic expressions. And I listed the cultural and pragmatic meaning expressions first in Nepali and then, their translation English equivalence too. Then, I identified the techniques of translation both English and Nepali version of the novel. I found thirty cultural and 30 pragmatic meaning expressions in translation and their original flavor in translated text. Then, I compared the selected expression from 'Pallo Gharko Jhyal' to 'The Window of The House Opposite'. And I found distinction and degrees of equivalence of the expression in both versions throughout self- reading or observation.

At last, I categorized the expression into different degree of equivalence.

3.6 Data Analysis and Interpretation Procedure

In this research work, collected data were analyzed and interpreted descriptively.

Qualitative approach of research was selected for analyzing collected data and information. To analyze and interpret data, I took help of appropriate language specific tools like: figure, tables, etc. Then I analyzed and interpreted the techniques of translation from source text to target text.

3.7 Ethical Considerations

While conducting professional research, a researcher should be careful and serious about ethical considerations. Without being base on any previous researches and theories relating to the area, we cannot carry out the meaningful and acceptable research. So, to conduct useable research study, a faithful researcher should create secrecy about original name of the participants and people who are used in the process of data collection. Similarly, I was honestly acknowledged to the participations and people to their contributions citing their ideas in a system. I followed general norms of research in my research study work. I made my research free from plagiarism. Firstly, I took approval of this research for the research study of two version of novel 'Pallo Gharko Jhyal' in Nepali and 'The Window of The House Opposite' in English. Then, I compared cultural and pragmatic perspective of meaning from SLT version to TLT version of the selected novel.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF THE RESULT

This chapter deals with the analysis and interpretation of collected data. Firstly, I collected cultural and pragmatic expressions, and categorized them in separate table on the basis of seven degrees of translation equivalence. After that, I analyzed cultural expressions and then pragmatic expressions to find out cultur1al and pragmatic meaning gaps in my research study. Finally, I interpreted the results on the basis of analyzed data.

4.1 Analysis of Data

This part of thesis deals with the analysis and interpretation of the raw data gained through intensive study and observation checklist. This present study i.e., a study on a case of novel "the window of the house opposite" aimed to explore the cultural and pragmatic gaps in translation. Similarly, it was conducted also to get real data which could flash the analysis of both expressions in translation. To fulfill above mentioned objectives, I collected the raw data from English and Nepali version of novel 'The Window of The House Opposite' which is written by Govinda Bahadur Malla "Gothale" and translated into English by Larry Hartsell.

On the basis of collected data(cultural and pragmatic expressions), the results were derived at first, then analyzed and interpreted in terms of degrees of translation equivalence gaps as mentioned between two versions of the novel. I had carefully chosen cultural and pragmatic expressions from the novel 'Pallo Gharko Jhyal'. All collected 60 expressions were analyzed separately, comparing the degrees of cultural and pragmatic equivalent from the original version of the novel 'Pallo Gharko Jhyal' to the translated version 'The Window of the House Opposite'. Data for the different objectives of the study are analyzed in sub-topics.

4.1.1 Analysis of Meaning

This section describes the analysis of cultural and pragmatic meaning gaps in translation of the selected novel 'Pallo Ghar ko Jhyal' with English version 'The window of the house opposite'. A set of thirty cultural and thirty pragmatic meaning expressions are separately analyzed and interpreted to elicit the gaps between the Nepali and English version of above mentioned novel. The collected data are analyzed in following different sub-headings.

4.1.1.1 Cultural Expressions from both Nepali and English Version of the Novel

In this section, the cultural meaning gap in terms of seven degrees of translation equivalence such as optimum translation equivalence, near optimum translation equivalence, partial translation equivalence, stronger and weaker version of translation equivalence, mistranslation equivalence, poor translation equivalence, and zero equivalence translation equivalence have been analyzed. The gaps are shown in the table presented below in Tables.

a) Optimum translation including eight expressions

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Misri la karayara bhani, aammai tyha najanuhos tyaha khyaak chha.	Misri cried out, "Oh! do not go there,there is a ghost .	Optimum translation	SLT expression is mentioned in TLT

Table 1 illustrates the preservation of intended expression of the SLT to the expression of the TLT. In SLT expression '*Misri le karayera bhani, "Aammai ! tyaha na januhos tyaha khyaak chha"* .The word '*khyaak'* refers to ghost. In TLT, the translator has also used the word ghost for '*khyaak'*, which gives clear meaning to target readers. Thus, this expression falls under optimum translation as well as no meaning gap between SLT and TLT.

Table 2

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Yakchin pachi Misri la bhani, 'maitima hisancho garyara basna aayako'.	After a moment Misri said, "I came here to my mother's house to get a rest".	Optimum translation	SLT expression is mentioned in TLT

Here, in ST '*Yakchin pachi Misri la bhani,' maitima hisancho garyara basna aayako'* the

translator has translated this expression into TL like- After a moment Misri said,' I came here to my mother's house to take a rest'. The translator has honored to the intended meaning of ST in TT by translating the meaning without losing the original flavor of the cultural meaning into TLT. Actually, '*hisancho'* is a cultural word which gives meaning of 'to take rest' in target language text. Thus, it is optimally translated.

Table 3

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Ghar khamos bhayo.	The house became silent.	Optimum translation	SLT expression is mentioned in TLT

While analyzing the intended cultural meaning of SLT *'Ghar khamos bhayo*' is translated as, 'The house became silent' in TLT expression. '*Ghar khamos vayo'* means 'the house became silent' same translated form is in target language text. And this sort of meaning is approximately translated in TLT expression so that, this expression also comes in the category of optimum translation as well as no cultural meaning gap.

Table 4

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Mali jatpat ko wasta chaina.	I do not care about caste.	Optimum translation	SLT expression is mentioned in TLT

In this expression, the writer has used the SLT term '*Malai jatpat ko matlab chaina'*. It is

used in this sense that Misri's younger brother do not care about caste for his marriage. Similarly, in TLT, the translator exactly translates the '*jatpat'* cultural word into 'caste' which gives actual sense or meaning to the target readers or in TLT.

Table 5

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Kasailai chyisiya pakauna basheki haina ma.	I am not here to make tea or whatever for anybody.	Optimum translation	SLT expression is mentioned in TLT

Here in SLT expression*, 'Kasailai chyi siya pakauna basheki haina ma' the* writer has used onomatopoeic word '*chiya siya'* as cultural word in SLT. The translator do not have used actual word which carry out the fact meaning of this onomatopoeic word '*siya'* but to give straight meaning for target readers, the translator has used the word 'whatever' in the place of '*siya'* which is preserving originality of the SLT as well as giving clear meaning of expression to target readers. So, this expression comes under optimum translation equivalence.

Table 6

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Satyanas	Destruction	Optimum translation	SLT expression is mentioned in TLT

This translation falls under the optimum translation. The SLT expression '*Satyanas'* is

translated as 'destruction' in TLT expression. The words in the SLT and TLT are found to convey the exact meaning. In both source text and target text languages, the terms 'Satyanas' and 'destruction' has communicated the cultural meaning perfectly.

Table 7

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Pindama puja garna aama karayara Misri lai boliraheki thiee.	Misri's mother called her to take part in the worship of the ancestral offering.	Optimum translation	SLT expression is mentioned in TLT

In this SLT expression '*Pindama puja garna aama karayara Misri lai boliraheki theye*' the writer has used 'pinda' and 'puja' as a cultural expression. And while translating this expression into TLT, the translator has used equivalent expression 'Misri's mother called her to take part in the worship of the ancestral offering' which gives clear meaning for TLT readers without losing its originality. Thus, it is also optimum translation as well as in this expression there is no meaning gap.

Table 8

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Yaklai duklai hidna bhayana.	You must not go out by yourself.	Optimum translation	The target expression does not exactly mean what the source expects so, it has meaning gap.

This expression is also translated optimally approximate. In SLT expression '*Yaklai duklai hidna bhayana' as* translated 'you must not go out by yourself '. Here, '*yaklai' 'dukali'* , the cultural expression of its translated form is 'yourself '. Here, 'Yakli- duklai' means Misri must not go outside alone or herself. Through 'youself'', TLT readers understand direct and clear meaning what writer is going to say. So that, in this Tables there is no meaning gap.

b) Near optimum translation including five expressions:

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Oo almalera dubai hatle kapaal thechera basirahi.	In confusion, she pressed both hands against her head.	Near-Optimum translation	The target expression does not exactly mean what the source expects. So, it has meaning gap.

As in the SLT expression 'Oo *almaliyera dubai hatle kapaal thichera basirahi*' is

translated as 'in confusion, she pressed both hands against her head' in TLT. But the source language the word '*kapaal*' is meant to refer 'hair'. while translating, the translator has referred to the 'head'. On another hand, SLT expression is written in present continuous tense but, translated expression is in the form of simple past tense. So there is a slight gap between these two expressions from SLT to the TLT.

Table 2

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
karuwa uthayera heri.	She picked up the brass pitcher and looked inside.	Near-Optimum translation	The target expression does not exactly mean what the source expects so, it has meaning gap.

The source language expression indicates a single action but in the TL, the translated expression indicates two actions as in SLT '*karuwa uthaayera heri*' means she picked up a brass pitcher and looked. But in the TLT it is translated as 'She picked up the brass pitcher and looked inside' the word 'inside' has not been stated in the SLT. Thus, this has created a gap in meaning.

Table 3

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
'Ek bathan bhangera pokhiyeka akshyata	A flock of Sparrows eating the bits of sacred rice offerings	Near-Optimum translation	The target expression does not exactly mean what the source expects.

khairaheka thiye'.	left from the puja.		So, it has meaning gap.

The SLT expression *'Ek bathan bhangera pokhiyaka akshyata khairaheka thiye'* is in finite clause whereas the TLT expression 'A flock of sparrows eating the bits of sacred rice offerings left from the puja' in infinite clause. The word '*Akshyata'* is a Hindu cultural term referring to the sacred rice used to offer for the God that has no exact word in the TLT. The exact TLT word for '*Akshyata'* is not necessarily 'bits of sacred rice'. So, this has created a gap in cultural meaning.

Table 4

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Aamale bhani, "Aaba pandra dinma shradhya chha".	Her mother said, "In fifteen days we will have Shradhya, the yearly mourning ceremomy".	Near-Optimum translation	The target expression does not exactly mean what the source expects so, it has meaning gap.

 Here, SLT expression (*'Aamale bhani, "Aaba pandra dinma shradhya chha")* is translated as ' her mother said, "In fifteen days, we will have shradhya, the yearly mourning ceremony". The translated expression in the TLT conveys more clarification of the SLT cultural expression '*shradhya*', which is not said so descriptively in the SLT. This also makes no exact balance in meaning between the two.

Table 5

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Sasu le susta susta bhani.	Her mother-in-law said gently.	Near-Optimum translation	The target expression does not exactly mean what the source expects so, it has meaning gap.

The SLT expression 'Sasu le susta susta bhani' is translated as 'her mother-in- law said gently' in TLT. The TL text consists of the possessive pronoun 'her' but, in the SL expression there is no possessive pronoun. And the word '*susta'* has been repeated twice in SLT but only once in the TLT. Thus, this context of the expressions creates a gap in meaning between the two.

c) Partial Translation including six expressions:

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
usle khasto samet odheki thiena.	She was not wearing a shawl.	partial translation	The SLT is translated partially to TLT though, translation has meaning gap.

Here, table 1 illustrates that SLT expresses *'usle khasto samet odheki thiena'* where it becomes 'she was not wearing a shawl' when comes to TLT expression. It shows that there is half meaning deliberation of words like '*khasto'* as 'shawl' and '*odheki'* as 'wearing' but the word like '*samet'* is not found in TLT expression which meant to be partial translation as a meaning gap however becomes a cultural expression as translation.

Table 2

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Gagro	pot	partial translation	The SLT is translated partially to TLT though, translation has meaning gap.

Here, the SLT expression 'Gagro' *is* translated into 'pot' in TLT expression. The meaning of the TLT expression 'pot' and the SLT expression '*gagro'* is different. The SLT expression '*gagro'* refers to the round container made of clay or a kind of pot especially of metal which has narrow george at the top used for storing (collecting) and carrying water. On another hand, 'pot' refers to whole group of pots in any shape and size but '*gagro'* has its own specific shape and size. So, this expression is only partially translated as well as here is meaning gap.

Table 3

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Usle hadbadyera	She nervously picked up the letter	partial translation	The SLT is translated partially

chithi uthai ra chyarchyarti chyati.	and torn it to pieces.		to TLT though, translation has meaning gap.

In SLT expression 'Usle *hadbadayera chithi uthai ra chyarchyarti chyati',* the writer has tried to maintain those expressions in TLT as 'she nervously picked up the letter and torn into pieces'. In SLT, there is used onomatopoeic word *'chyarchyarti'.* By contrast, the TLT does not possess equivalent expressions for that word. The intended meaning of SLT is translated only partially into TLT expression. So, here is a meaning gap between SLT and TLT.

Table 4

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
'Dhoka kholnuhos mukhiya saheb le pathaunu bhayeko'.	"Open the door. Saheb sent me."	partial translation	The SLT is translated partially to TLT though, translation has meaning gap.

In this Table, the SLT *'Dhoka kholnuhos mukhya saheb la pathanu bhayako'* is only partially translated in TLT expression as "Open the door. Saheb sent me". In SLT, after dhoka kholnuhos' there is comma used but in TLT in the place of comma, there is full stop. And in SLT, *'mukhiya'* is written but, in TLT *'mukhiya'* is deleted and directly used 'saheb'. Similarly, in SLT there is not written *'malai'* but, in TLT there is used 'me' expression .So, it comes under partial translation because of a meaning gap.

Table 5

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Usle aakha sumsumyara kholi.	She rubbed her eyes and opened them.	partial translation	The SLT is translated partially to TLT though, translation has meaning gap.

Here, '*Usle aakha sumsumyara kholi'* SLT expression is translated as 'she rubbed her eyes and opened them'. In TLT 'rubbed' is used by translator for SLT expression '*sumsumyara*' but, '*sumsumyara*' means soft touch in the hair or body parts for different purposes. On another hand, 'rubbed' means the action of pressing strongly with the hands to prevent tension or pain in body parts or muscles. And in SLT, there is only the expression '*aakha'* singular noun but, in TLT in the place of '*aakha*' the translator has used 'eyes' and 'them' plural noun and pronoun. So, here occurs gap between these two expressions.

Table 6

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Buba le tika lagyera dakchina	As her father was presenting her an	partial translation	The SLT is translated

dina lagda Misri ka haat baata pachanni khasyo.	offering of a tika and a coin, she dropped the coin.		partially to TLT though, translation has meaning gap.

According to table seven, SLT expression *'Buba le tika lagayera dakchhina dina lagda Misri ka haat baata pachanni khasyo'* is translated as 'as her father was presenting her an offering of a tika and a coin, she dropped the coin'. In TLT, there is used 'as' expression but not in SLT. Likewise, in TLT *'Misri ka haat baata pachanni khasyo'* is translated as 'she dropped the coin'. Here, hand is not mentioned at TLT expression. Thus, this expression is translated partially.

d) Stronger and weaker version of translation including four expressions:

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Oo tyo gundo ko aanglo ko bich ma chhe ra gundo ko ooth usko ooth nira pugeko chha.	She was in the arms of that hoodlum, and his lips were quite close to hers.	Weaker translation	The SLT expressions are not translated with the uses of contextually correct words thus, weaker translation has meaning gap.

In source language text expression, there is written that ('*Oo tyo gundo ko aangalo ko bich ma chhe ra gundo ko ooth usko ooth nira pugeko chha*'. But in translated text, the text expression is in the form as 'she was in the arms of that hoodlum and his lips were

quite close to hers'. In translated text, there is not correct word expression to indicate '*bichma chha'.* Likewise, there is closer word which is suitable to indicate for '*ooth nera'* but in TLT, there is written only one close word. Therefore, in this sentence, cultural meaning gap is found. The translated form is in very weak state.

Table 2

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Mero oo sanga laspas chha vanera uslai sanka rahecha.	Suspected that I was having an affair.	Weaker translatiuom	The SLT expressions are not translated with the uses of contextually correct words thus, weaker translation has meaning gap.

The phrase '*Mero oo sanga laspas chha vanera uslai sanka rahecha'* SLT expression is translated into English as 'suspected that I was having an affair'. In fact, in TLT expression, there is loss of those words but not in TLT expression '*oo sanga laspas chha vanera uslai*' as well as 'affair' is not absolutely suitable word to give or communicate cultural meaning of the word '*laspas'.* Though, this expression's translated form is weak because of that meaning gap occurred in this expression.

Table 3

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained

Misrile samunne nai bessari jhaparna kura khojirahi.	Misri thought she should scold him soundly.	Weaker translation	The SLT expressions are not translated with the uses of contextually correct words thus, weaker translation has meaning gap.

The SLT expression '*Misri le samunne nai bessari jhaparna kura khojirahi'* is translated as Misri thought she should scold him soundly' in TLT expression. While looking translated form of SLT and TLT expression, there is loss of original flavor of SLT expression. Similarly, some words are not translated exactly what writer is going to say. Like, there is loss of words '*samunne nai bessari'* and 'kura *khojirahe'.* 'Scold ' means '*saraapnu'* in Nepali not '*jhaparnu*'. So, this translation is in weak form and there is the gap of meaning for TLT readers.

Table 4

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
'*Hay bhagwan'*	Oh! Bhagwan	Weaker translation	The SLT expressions are not translated with the uses of contextually correct words thus, weaker translation has meaning gap.

Intention of the SLT expression, '*Hay bhagwan'* is not translated accurately in TLT expresson 'Oh! Bhagwan'. If TLT readers are Nepali then, they could understand meaning

of '*Bhagwan'* but, if TLT readers belong from other languages and cultures, then how can they understand the meaning of word *'Bhagwan'*. Therefore, it comes under weaker translation

e) Mistranslation including five expressions:

 Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Tapiko sasu birami bhayara chutti	Your mother-in-law has become ill and cannot do anything.	Mistranslation	The SLT expressions are become unreadable for the TLT readers in terms of its meaning so that, mistranslation has meaning gap.

Here, the SLT expression '*Tapaiko sasu birami bhayara chutti'* refers to the meaning that Misri's mother- in- law has become more ill and that her illness made difficult to other care givers. But in TLT expression, the translator has translated as 'your mother- in - law has become ill and cannot do anything'. SLT expression '*chutti'* gives that meaning 'separated from family members' but, TLT expression gives meaning that her mother-in-law has become powerless because of her illness. This expression is totally mistranslated. SLT intention and TLT expression form is in vast different angle. Because

of that meaning gap is occurred.

Table 2

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Misri thachakka baasi.	She sat down her heels.	Mistranslation	The SLT expressions are become unreadable for the TLT readers in terms of its meaning so that, mistranslation has meaning gap.

This SLT expression '*Misri thachakka baasi',* its translated form is 'she sat down her heels' in TLT expression. Here, in TLT '*thachakka*' word is lost and next thing in SLT 'Misri' is used as noun but in TLT 'she' pronoun is used. TLT expression is not translated as SLT expression intended meaning. Thus, this phrase is categorized under mistranslation.

Table 3

SL Expressions	TL Expressions	Degree of Meaning	Meaning Gap or Maintained

		Conveyed	
Sustari- sustari	breathlessly	Mistranslation	The SLT expressions are become unreadable for the TLT readers in terms of its meaning so that, mistranslation has a meaning gap.

The source language expression *'Sustari- sustari'* is repeated twice which means 'slowly - slowly' but in the TL this expression is translated as 'breathlessly' which indicates 'without breath'. These two expressions give different meanings. Though, it is mistranslation as well as a meaning gap.

Table 4

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Thupro thupro ghichyyo.	gobbled up his food.	Mistranslation	The SLT expressions are become unreadable for the TLT readers in terms of its meaning so that, mistranslation has meaning gap.

Here, the SLT expression *'Thupro thupro ghichyo'* is translated as 'Gobbled up his food' in TLT expression. To indicate the word *'Thupro -thupro',* the word 'more' could be suitable as well as this *'Thupro'* word is written twice but, there is written 'gobbled'. On another hand, only in TLT expression 'his' pronoun is used by the translator. There is not sequential meaning between SLT and TLT expressions so that, there is a meaning gap.

Table 5

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Saara manish le malai chhe - chhe gardainan ?	Won't everyone curse me?	Mistranslation	The SLT expressions are become unreadable for the TLT readers in terms of its meaning so that, mistranslation has meaning gap.

Table five illustrates in SLT *'Saara manish le malai chhe chhe gardainan'* and TLT expression 'Won't everyone curse me?' The word in TLT 'Curse' means *'Sarapnu'* in Nepali which does not indicate the SLT word *'Chhe chhe'.* In this Table, the SLT expression is mistranslated because of that target readers could not get accurate meaning of SLT expression into TLT.

f) Poor Translation including one expression:

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
'Kumbhakarna sute jasto sutchha'.	He slept like Kumbhakarna.	Poor Translation	The translator is unable to render the ST goal in to readable TLT therefore; poor ttranslation has a meaning gap.

Here, SLT expression '*Kumbhakarna sute jasto sutchha'* is translated as 'He slept like kumbhakarna'. The SLT word 'kumbhakarna' is translated same to same into TLT expression that makes unable to render what is the SLT meaning exactly into TLT expression. This expression is translated poorly thus, here is a meaning gap.

g) Zero equivalence translation as one expression:

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Shraddha	Shraddha	Zero equivalence translation	In zero equivalence translation, source text's original flavor could be lost totally in the translated text so, this translation has meaning gap.

Intention of the SLT expression '*Shraadha'* is not translated accurately in TLT expression.

If TLT reader is Nepali then they could understand meaning of '*Shradha'* but, if TLT readers belong from other languages and cultures how can they understand the meaning of the word *'Shradha* '? The translator is not able to translate accurate meaning of SLT expression into TLT expression because of it; TLT readers are not able to gain meaning of '*Shradha*'. Therefore, this expression comes under zero equivalence translation.

4.1.1.2 Pragmatic expressions from both Nepali and English version of the novel

In this section, I have analyzed the pragmatic meaning gap in terms of seven degrees of translation equivalence such as optimum translation equivalence, near optimum translation equivalence, partial translation equivalence, stronger and weaker version of translation equivalence, mistranslation equivalence, poor translation equivalence, and zero equivalence translation equivalence which have been presented below in Tables.

a) Optimum translation including eight expressions:

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
'Oo aakha chimlera letiraheki thiee'	She closed her eyes and lay down.	Optimum translation	SLT expression is mentioned in TLT

The SLT expression *'OO aakha chimlera letiraheki thiee'* refers 'Misri closed her eyes and lay down on her bed to take rest'. And the translator has also translated in TLT as 'She closed her eyes and lay down' which gives similar meaning as in SLT expression. The expression 'lay down' conveys the intended meaning of the source text *'latiraheki'* . Therefore, these expressions have been categorized under optimum translation.

Table 2

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
'Bhajule feri bhani-" Ani kuraa katneko mukh kalle thunna sakchha'	Sister- in -law said,"And who can stop the mouths of people who talk?"	Optimum translation	SLT expression is mentioned in TLT

Here, the SLT expression *Bhajule feri bhani-" Ani kura katneko mukh kalle thunna sakchha"* is translated in TLT as sister- in -law said, "And who can stop the mouths of people who talk?" The translator has used simple words to indicate SLT expression meaning into TLT expression which are giving clear meaning to the target readers what the writer is going to say or express. So, it is optimum translation as well as no meaning gap.

Table 3

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Usle manmanai kiriya khaai.	She took an oath mentally.	Optimum translation	SLT expression is mentioned in TLT

The source language text '*Usle manmanai kiriya khai'* is translated as 'She took an oath mentally'. Here, the intended meaning of the SLT is 'Misri took an oath herself mentally'. Similarly, TLT expression also expressed clearly meaning as SLT intended. Not only that, while translating the SLT into TLT, the translator is able to conserve the original flavor of the expression. Though, in this expression there is no meaning gap.

Table 4

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Ma aaba nasakne bhaye.	I have become disabled.	Optimum translation	SLT expression is mentioned in TLT

In fifth table, the SLT expression '*Ma aaba nasakne bhaye'* means Misri's mother- in - law is not able to do any work because of disease. At the same time, the translator has translated this SLT expression in TLT as 'I become disabled' which gives exact meaning of SLT for TLT readers. The translator is able to save intention of SLT writer.

Table 5

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Oo palti ra mukh chhopera suti'	She turned over and slept, covering her face.	Optimum translation	SLT expression is mentioned in TLT

According to this SLT expression '*Oo palti ra mukh chhopera suti'* conveys the pragmatic meaning that Misri was slept by covering her face. Accurate translation is maintained by the translator into TLT as ' She turned over and slept covering her face', where SLT and TLT intended meaning is same. It comes under optimum translation because in both expressions there is strong cohesion and coherence between pragmatic meaning as well as lexical relationship.

Table 6

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Oo tyasaima dubera basirahi.	She sat absorbed in it.	Optimum translation	SLT expression is mentioned in TLT

The SLT expression *'Oo tyesaima dubera basirahi*' means 'Misri was thinking about that letter which was sent by hoodlum to her'. While translating this SLT expression into TLT, the translator has translated as 'She sat absorbed in it'. Hence, both Nepali and English version expressions are similar in terms of their contextual meaning. So that in this Tables of expression there is no meaning gap.

Table 7

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Manma dukkha chha bhane jastosukai mitho khaye paani bish khaye jasto hunchha.	If there is misery in your heart no matter how much good food you eat, it will still taste like poison.	Optimum translation	SLT expression is mentioned in TLT

Table seventh illustrates, SLT expression '*Manma dukkha chha bhane jastosukai mitho khaye paani bish khayejasto hunchha'* is translated as 'If there is misery in your heart no matter how much good food you eat, it will still taste like poison' in TLT expression. SLT expression means 'Misri was in trouble so she never felt happy with eating tasty food'. Similarly, TLT expression also communicates same contextual meaning with target readers. Thus, in this Table there is no meaning gap.

Table 8

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Usle swaad lidai bichar gaari.	She thought Savoring the idea.	Optimum translation	SLT expression is mentioned in TLT

Here, the SLT expression '*Usle swaad lidai bichaar gaari*' means 'Misri thought some idea with satisfaction'. The translator has translated as 'She thought savoring the idea' in target language text. The TLT is able to preserve the original flavor of SLT. Both SLT and TLT gives clear situational meaning to the target readers so, it is optimum translation.

b) Near optimum translation including seven expressions:

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Maile kehi garnu hunna, sabai kura katchhan.	No matter what I do, everyone starts talking.	Near-Optimum translation	The target expression does not exactly mean what the source expects so, it has meaning gap.

The phrase in SLT *'Maila kehi garnu hunna, sabai kura katchhan'* means 'all family members are not supporting to Misri for whatever she does'. But in TLT expression, it is translated as 'No matter what I do, everyone starts talking'. Here, 'No matter what I do' mean 'Misri is free to do anything'. Contextual meaning is not mentioned in the TLT according to the SLT expression. So that, in this Table of expression meaning gap is occurred.

Table 2

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Bahira yaso ghumera aunuvayo bhane thakai marchha, jeeu paani changa hunchha.	If you went outside for a walk, you wouldn't be so tired; your body would be healthy.	Near-Optimum translation	The target expression does not exactly mean what the source expects so, it has meaning gap.

Here, the SLT expression *'Bahira yaso ghumera aunuvayo bhane thakai marchha, jeeu Pani Changa hunchha' is* expressed in this context as 'Misri think that if her husband went outside at evening, it will make her husband fresh. But SLT expression is translated as 'If you went outside for a walk, you would not be so tired, your body would be healthy' in TLT expression. Here, the word 'healthy' means to become free from disease but, SLT expression *'changa hunchha'* gives that meaning 'Misri's husband will be fresh from boredom of work load'. The translator has used words in TLT which are not able to carry intended meaning of SLT expression for target readers.

Table 3

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Misrile bhaju tira rishayera heri. Uslai laagyo bhaaju usko mann chorna chahanche	Misri looked angrily at her sister in-law, who seemed to be trying to read her mind.	Near-Optimum translation	The target expression does not exactly mean what the source expects so, it has meaning gap.

In this SLT expression case, '*Misrile bhauju tira risyera heri. Uslai laagyo bhaaju usko mann chorna chahanche'* is translated in TLT as 'Misri looked angrily at her sister in-law, who seemed to be trying to read her mind'. Here*, 'Bhaaju usko mann chorna chahanche'* is not translated properly in TLT. It means Misri's sister-in-law wants to know some secret talk from Misri's own mouth unknowingly but, 'to read her mind' gives that meaning 'Misri's sister-in-law wants to know Misri's all viewpoints which are in her mind'. In TLT, two words are used to indicate the word '*bhaaju'* as 'sister-in - law' and 'who' as well as 'to read her mind' is not suitable word for '*man chorna'.* Though, it has meaning gap.

Table 4

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Timiharu raja-maharaja hoinau ke bhanna sath chiya paakna.	You two are not such great rajas that tea can be prepared at your command.	Near-Optimum translation	The target expression does not exactly mean what the source expects so, it has meaning gap.

In table fourth, SLT expression '*Timiharu raja- maharaja hoinau ke bhanna saath chiya pakna'* is expressed in the context of 'Misri's younger brother and his friend became hurry to drink tea'. In TLT expression, it is translated as 'You two are not such great rajas that tea can be prepared at your command'. But the word '*raja'* and '*maharaja'* is not translated in TLT that makes unclear on target readers' understanding. Therefore, in this expression pragmatic meaning is invisible which creates meaning gap in the target reader's text.

Table 5

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Usko mukh thunna Misri uslai aasti kineko naya pharya dinechha.	Misri would give her the new sari she had bought, to shut her up.	Near-Optimum translation	The target expression does not exactly mean what the source expects so, it has meaning gap.

In this regard, the writer expresses SLT expression '*Usko mukh thunna Misri uslai aasti kineko naya phariya dinechha'.* It is translated as 'Misri would give her the new saari that she had bought, to shut her up'. While analyzing both SLT and TLT expressions, '*Usko mukh thunna'* means 'to make Golsan stop to speak secret talk about hoodlum's onesided love towards Misri with others' but in TLT expression, there is only written 'to shut her up' and here is not clear to shut up her for what activity. In TLT there is unclear what the writer's intended contextual meaning is. So there is Table gap in contextual meaning.

Table 6

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Mali matri ke ko khacho.	Why should I care?.	Near-Optimum translation	The target expression does not exactly mean what the source expects so, it has meaning gap.

Here, SLT expression '*Malai matri ke ko khacho' means* in this context 'if Misri does not want to give reply of that hoodlum's letters' answer then only Golsan do not need to force her to give answer of this letter'. In TLT expression 'why should I care? Here, is a loss of the word to indicate '*matari*'. Thus, it is near- optimum translation because SLT original flavor is not maintained in TLT.

Table 7

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Usle baakas kholi patyayera rekhiyeka luga haru patra patra oltauna paltauna laagi.	She opened the trunk and began to turn over the folded clothes one by one.	Near-Optimum translation	The target expression does not exactly mean what the source expects so, it has meaning gap.

In this table, SLT expression: *Usle baakas kholi patyayera rekhiyeka luga haru patra patra oltauna paltauna laagi'* is translated as 'She opened the trunk and began to turn over the folded clothes one by one'. Here, in SLT *'Patyayera rekhiyeka luga haru patra patra oltauna paltauna laagi'* is translated as 'began to turn over the folded clothes one by one'. But in TLT, there is a loss of the phrase '*patra patra as well as oltauna paltauna'*. Therefore, it has pragmatic meaning gap which comes under near-optimum translation.

c) Partial translation including seven expressions:

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
"Hamro dharma chhaina ?", "Hamro kul chayna?"	"Don't we have any dharm?" Don't we have a respectable family?"	partial translation	The SLT is translated partially to TLT though, translation has meaning gap.

Here, SLT expression *("Hamro dharma chhaina?", "Hamro kul chhaina?") Is* translated as 'Don't we have any dharma?' and 'Don't we have a respectable family?' in TLT expression. In TLT expression, the word '*Dharma' is* not translated and '*Kul chhaina'* is translated as 'a respectable family' which do not give an accurate contextual meaning to the target readers. Thus, this Table of expression is translated partially.

Table 2

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Thakai laage jhai usle aakha chimli.	She felt very tired and closed her eyes.	partial translation	The SLT is translated partially to TLT though, translation has

			meaning gap.

In this second SLT expression,*'Thakai laage jhai usle aakha chimli',* its translated form is 'She felt very tired and closed her eyes' in TLT. In SLT, there is not written '*dherai thakai*' but in TLT, there is added 'very' word. On another hand, in SLT, there is not used conjunction 'and' but in TLT, there is used 'and' conjunction. Therefore, it comes under partial translation.

Table 3

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Maile ajjha samma kasailai hereko chhaina')	I've never looked at anyone else.	partial translation	The SLT is translated partially to TLT though, translation has meaning gap.

Here, the SLT expression *'Maile ajjha samma kasailai hereko chhaina'* means 'Misri's husband never get loved with other girls'. But in TLT, this expression is not translated as SLT intended meaning. 'I have never looked at anyone else' indicates till now Misri's husband is not seeing anyone so that it has also a meaning gap.

Table 4

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Tyo kaha marechha.	Where did he disappear to?	partial translation	The SLT is translated partially to TLT though,

			translation has meaning gap.

The SLT expression '*Tyo kaha marechha'* refers 'where he went'. But in TLT expression expresses that meaning as 'where he lost' or 'where he died'. Thus, this expression is not able to preserve original meaning in TLT expression.

Table 5

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Misri jhaylma khangranga bhayara baasi.	Misri stiffened as she sat in the window.	partial translation	The SLT is translated partially to TLT though, translation has meaning gap.

In this table fifth, SLT expression '*Misri jhaylma khangranga bhayara baasi'* means Misri sat in the window being hopeless'. In TLT, it is translated as 'Misri stiffened as she sat in the window'. The word 'stiffened' does not give a clear meaning to the word '*Khangranga*'. On another hand in TLT, there is use of pronoun 'she' but it is not in SLT. Therefore, this Table has also a meaning gap.

Table 6

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained

Chiura khana januhos.	Go and eat some chiura.	partial translation	The SLT is translated partially to TLT though, translation has meaning gap.

In this SLT expression, the writer expresses the sentence '*Chiura khana januhos*' means 'to go eat eatables as a lunch' which is translated as 'Go and eat some chiura' in TLT expression. The word '*Chiura*' is copied same to same that makes target readers unable to understand the meaning what writer is going to write. In another word to give meaning of 'chiura' to the target readers, there is no additional elaboration. So, it can be confusing 'chiura' is eatables or other thing for TLT readers. Thus, it is translated only partially.

Table 7

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Misriko mutu dhuk dhuk garna thalyo.	Misri's heart began to beat wildly.	partial translation	The SLT is translated partially to TLT though, translation has meaning gap.

Here, SLT expression '*Misriko mutu dhuk dhuk garna thalyo'* means Misri's heart began to beat very fast- fast because of fear. The translator translated as 'Misri's heart began to beat wildly' but the word 'wildly' is not able to give complete meaning of the word '*dhuk-dhuk*'. The translator has translated the SLT unclearly. So, it has a pragmatic meaning gap.

d) Stronger and weaker version of translation including five expressions:

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Kutaaim	the day time.	Weaker translation	The SLT expressions are not translated with the uses of contextually correct words thus, weaker translation has meaning gap.

Here, source language expression '*Kutaaim'* refers 'not suitable time' or 'not good time'. This SLT expression is translated as 'the day time' in TLT expression. 'The day time is not exact word to indicate SLT expression '*Ku taaim'*. This expression could not preserve original contextual meaning in TLT. Therefore, this is weak version of translation which has a meaning gap.

Table 2

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained

Kaagaj kharaniko patra maatrai vaayo.	The paper was completely reduced to ashes.	Weaker translation	The SLT expressions are not translated with the uses of contextually correct words thus, weaker translation has meaning gap.

In this table, the SLT expression '*Kaagaj kharaniko patra matrai vaayo'* means the paper was remained only layer of ashes'. In TLT expression, it is translated like 'The paper was completely reduced to ashes'. In SLT, there is no use of the word 'completely' but used in TLT. Similarly in SLT, there is the word '*patra'* but loss its meaning in TLT expression. Somehow, it gives little meaning in weak form. So, translation of this Table is also in weak form as well as meaning gap.

Table 3

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Yasle mero maasu khana laagyo.	He is about to eat me up.	Weaker translation	The SLT expressions are not translated with the uses of contextually correct words thus, weaker translation has meaning gap.

Here, SLT expression '*Yasle mero maasu khana laagyo'* is expressed in that context 'hoodlum is making irritated to Misri'. The translator has expressed that He is about to eat me up' in TLT expression. The writer's intended meaning is not covered or communicated to the target readers in a clear form. Thus, it is translated into weak version of translation.

Similarly, it also has a situational meaning gap.

Table 4

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Manau usko haat baata kap haaru khosida oo asahaya baneki chha.	She felt helpless when the cups were taken away.	Weaker translation	The SLT expressions are not translated with the uses of contextually correct words thus, weaker translation has meaning gap.

In this SLT expression '*Maanu usko haat baata kap haaru khosida oo aasahaya baneki chha'* which is expressed in the situation. 'While Misri's younger brother takes cups from her hands then she felt she is alone and disable'. In TLT, it is expressed as 'She felt helpless when the cups were taken away'. Here, SLT intended meaning is 'she felt alone as well as disabled' but in TLT, the translator is translated as 'she felt helpless'. Because of weak translation, the translated text is not able to conserve the original situation as it reflected meaning. Thus, it has a pragmatic meaning gap.

Table 5

SL Expressions	TL	Degree of	Meaning Gap or

	Expressions	Meaning Conveyed	Maintained
Oo kaati yeklai chha	How alone she was?	Weaker translation	The SLT expressions are not translated with the uses of contextually correct words thus; weaker translation has a meaning gap.

Here, the writer expresses SLT expression like '*Oo kaati yaklai chha'*. Its contextual meaning is 'she could not express her trouble frankly with her relatives'. But in TLT, the translator has translated as 'How alone she was?' It gives the meaning that she does not have any relatives to the target readers. Therefore, this Table comes under weak translation which has a pragmatic meaning gap.

e) Mistranslation including two expressions:

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Ko bhanchha talai kangaali.	Who says you are a beggar?	Mistranslation	The SLT expressions are become unreadable for the TLT readers in terms of its meaning so that, mistranslation has meaning gap.

In this source language text, the writer expresses the sentence '*Ko bhan chha talai kangaali'?* It means 'who says Misri is ugly'. It is said in that context, she is not ugly. But,

the translator has translated as 'who says you are a beggar?' Here, SLT intended meaning is one but it is expressed with another meaning in TLT. Therefore, it is categorized under mistranslation.

Table 2

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Binabi-binabi ko taal ma Misri nani le bistarai aakha kholi.	Misri slowly opened her eyes to the voice of her mother.	Mistranslation	The SLT expressions are become unreadable for the TLT readers in terms of its meaning so that, mistranslation has meaning gap.

Here, in this case as well, the translator has mistranslated the SLT expression. Intended meaning of SLT expression '*Binabi- binabi ko taal ma Misri nani le bistarai aakha kholi*' refers to 'Misri slowly opened her eyes to the voice of binabi- binabi'. But in TLT, it is translated as 'Misri slowly opened her eyes to the voice of her mother'. In source language text, there is no use of the word 'mother' but in TLT the word 'mother' is added because of that SLT and TLT give different angle o meaning. So, it has contextual meaning gap because of mistranslation.

f) Poor translation as one expression

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Misrilae behosaima jutta lagaai.	Misri unconsciously put on her shoes.	Poor translation	The translator is unable to render the ST goal in to readable TT therefore, poor translation has meaning gap.

Here, the intention of SLT expression '*Misri le behosaima jutta lagaai'* means 'Misri does not want to go with that hoodlum leaving her husband alone'. In TLT, the translator has translated as 'Misri unconsciously put on her shoes'. It means 'Misri wears shoes unknowingly'. But it is not clear in TLT. She is not being ready to go with another man. SLT intended situational meaning is one but TLT meaning is being another. Therefore, it is poor translated which cannot give pragmatic meaning to the target language text readers. Thus, it has a meaning gap.

4.1.2 Interpretation of the Meaning

Translating itself is a challenging job. The translators have carefully chosen different lexical items in target language text to grab the semantic as well as pragmatic equivalence that has been communicated in the source language text. Here, the researcher has studied on thirty cultural and thirty pragmatic expressions from the novel 'Pallo Gharko Jhyal and its translated version 'The Window of the House Opposite'. After analyzing cultural and pragmatic meaning/ expressions, different degrees of equivalence have been categorized according to the level of equivalence that each of the expressions maintained or conveyed the meaning gap. It was found that seven degrees of equivalence were maintained like as: optimum level equivalence, near-optimum level equivalence, partial translation equivalence, stronger and weaker version translation equivalence, mistranslation equivalence, poor translation equivalence and zero equivalence translation equivalence which were all analyzed separately as presented below:

   i.   Among all seven degrees of translation equivalence, optimum level of equivalence was the most frequently used translation equivalence. For example: out of sixty expressions on both cultural and pragmatic, eight expressions to each on cultural and pragmatic i.e., on both expressions, optimally translation was found. Degrees of equivalence to analyze the collected data were based on Bayer's (2007) seven degrees of equivalence.

a) Despite the fact that the translator has removed the use of exclamatory sign in some of the cases, intended meaning of the source text had not been distorted due to such sign avoidance. In another words, many of the expressions of the source text had been optimally translated. Regarding cultural and pragmatic meaning, those expressions were conveyed. For example:

SLT : *Misri le karyera bhani -"Aami ! teha najanuhos. Teha khyaak chha".*

TLT : Misri cried out, "oh, don't go there. There is aghost".

Cultural meaning: In the place where something likes ghost type/ bad thing is there.

Pragmatic meaning: Misri stopped her sister-in -law to go near the window because through the window that hoodlum always used to look Misri.

Here, in this expression, the TLT has maintained the cultural and pragmatic meaning of SLT communication that intended meaning of SLT optimally.

b) In case of onomatopoeic words, Nepali language has a huge store of onomatopoeic words but, it is difficult to get exact words in English while translating from Nepali to English. In this regard, several numbers of onomatopoeic words in SLT 'Pallo Ghar ko Jhyal' like as *ukushmukush, chhyang, cupacap, phurunga, pilpil, laglagi, charcharti, lamaklamak, jhamakka* and *susta-susta* so on were used. These words play a vital role to convey as well as to communicate the intended meaning of the writer. But, the English language does not possess equivalent words for all these expressions. However, the cultural and pragmatic meaning of the source language text has not been distorted. It means the translator has selected those onomatopoeic expressions carefully. For example:

SLT: *Unko sasu le susta-susta bhani.*

TLT: Her mother in- law said gently.

Cultural meaning: Misri's mother- in- law said something in the form of whispering.

Pragmatic meaning: Misri's mother- in- law said something in slow voice.

In this Table, the translator has used that word 'gently' to indicate the meaning of onomatopoeic word 'susta-susta' which conveys the intended meaning of source language text writer in the target language text.

c) Every language has its colloquial words which is hard to translate in equivalent expression of another language because of its unique nature. In this regard, Nepali language has more colloquial expressions which seemed to be difficult to translate in equivalent expressions due to not finding exact forms in English language. However, the translator has tried to maintain optimum level of cultural and pragmatic equivalence from SLT to TLT. For example:

SLT: *Malai jaatpaat ko wasta chhaina.*

TLT: I do not care about caste.

Cultural meaning: There is no discrimination between castes. Think that all casts are equal.

Pragmatic meaning: Misri's younger brother thinks that he never cares about caste for marriage.

Here, it is a perfect translation as it maintains the readability for the target readers and at the same time, it is able to conserve the original flavor of the source language text.

d) Sometimes translator has carefully adopted addition and deletion strategy to preserve the intended original meaning of source language/ text writer and to maintain the optimum level of equivalence while translating into target language text. For example:

SLT: *Binabi- binabi ko taalma Misri nani le bistarai aakha kholi.*

TLT: Misri slowly opened her eyes to the voice of her mother.

Cultural meaning: Because of binabi cultural specific sound, Misri wake up from sleep.

Pragmatic meaning: Misri's mother started to speak cultural specific word binabi which makes Misri wake from deep sleep.

Here, the word 'mother' is added to make target readers to understand clearly into translated text. Similarly, example of deletion strategy as:

SLT: "*Dhoka kholnuhos mukhiya saheb le pathaunu vayeko*".

TLT: "Open the door, saheb sends me".

Cultural meaning: Misri's husband sends something after going office.

Pragmatic meaning: One unknown small boy is knocking at the door to give letter for Misri which is send by that hoodlum.

In this translation, the SLT expression 'Mukhya is deleted while translating into TLT expression. But, after deleting of this expression 'Mukhiya' only 'saheb' word has also conveyed the SLT intended meaning to the TLT reader's optimally.

  ii.   Similarly, five cultural expressions and seven pragmatic expressions were found under near-optimum translation. These expressions do not exactly maintain cultural and pragmatic meaning of SLT into the TLT as this happens in the optimum level translation. For example:

SLT: '*Karuwa uthyera heri'.*

TLT: She picked up the brass pitcher and looked inside.

Cultural meaning: a kind of pot made by metal which is used to drink water.

Pragmatic meaning: Misri picked up and looked the brass pitcher to bring the water.

Here, in SLT there is no inclusion of the expression 'inside' but in TLT, the translator has added 'inside' expression. Thus, the TLT is not able to convey and preserve the clear intended meaning of SLT to the target readers.

iii.   Likewise, six cultural expressions and seven pragmatic expressions were found as partially translation. In this case, translator seemed to be less careful while translating and honoring cultural and pragmatic meaning of the source language text expressions. For example:

SLT: '*Tyo kaha maryachha'*.

TLT: 'Where did he disappear?

Cultural meaning: In which place he died?

Pragmtic meaning: Where he is lost?

The cultural and pragmatic meaning of SLT expressions has not been optimally translated. In SLT, its cultural meaning is 'in which place he died'. And pragmatic meaning of this expression is 'why that hoodlum has not been seen from long time'. Here, the translator perhaps did not understand the meaning. Thus, SLT expression meaning is translated partially into TLT.

iv.   In similar view, four cultural expressions and five contextual expressions were found under stronger and weaker version of translation. Because of translator's weak version of translation, TLT expression is not able to preserve the original flavor of SLT expression. So, target readers can read and get meaning of the expression with great difficulty. For example:

SLT: '*Hay Bhagwan'.*

TLT: 'Oh, Bhagwan'.

Cultural meaning: prayer word to the God.

Pragmatic meaning: Misri could not express secret about hoodlum's letter with her husband.

Here, the translator has translated SLT expression with weak form in TLT. In all culture 'Oh, Bhagwan' may not be prayer word to the God. On another hand, Misri speaks that expression 'Oh, Bhagwan'. In this situation, she is not able to share about that secret love to her husband that is done by that hoodlum to Misri. So, only 'Oh, Bhagwan' could not express exact situational meaning to the target readers. Therefore, this expression is unable to conserve the original cultural and pragmatic meaning into TLT expression.

  v.   Likewise, five cultural meaning expressions and two pragmatic meaning expressions were found under mistranslation. In these cases, the SLT expressions have been mistranslated while translating into TLT expressions. The translator neither is able to preserve originality of SLT nor convey cultural and situational meaning to the target readers. For example:

SLT: 'Sara maanis la malai chee: chee: gardainan?'

TLT: 'Won't everyone curse me?

Cultural meaning: All people used to hate her.

Pragmatic meaning: If Misri eloped with that hoodlum then whole society will dislike her.

Here in SLT, the writer means to say one thing but, translator has understood the intended

meaning wrongly. The expression 'chhee: chhee:' is translated as 'curse'. In fact the expression 'curse' could not give exact intended meaning of expression 'chee – chee'. So, both expressions have given different meaning to the TLT readers because of mistranslation of SLT expression.

vi. One cultural and one pragmatic expression were found in category of poor translation. It has created difficulties in understanding SLT intended meaning into TLT expression. For example:

SLT: 'Kumbhakarna sutya jasto sutchha'.

TLT: He slept like kumbhakarna'

Cultural meaning: He falls into deep sleep.

Pragmatic meaning: Misri's husband sleep was very deep.

In this Table, the expression 'Kumbhakarna is not translated into TLT expression. Actually what is meant by kumbhakarna? It is very difficult to understand for target text readers. Because of poor translation of expression, SLT intended meaning is not easy to understand.

vii. Finally, one cultural expression has only been fallen under zero equivalence translation but, there is no any contextual expression under zero equivalence translation. In zero equivalence translation, SLT expression is copied same to same into TLT expression. For example:

SLT: 'Shraddha'

TLT: 'Shraddha'

Cultural meaning: The yearly mourning ceremony.

Pragmatic meaning: The yearly mourning ceremony in the name of dead person.
(Shraddha was held at Misri's parent's home).

Here, the intention of the SLT writer is at Misri's parent's home, there is the yearly mourning ceremony in the name of died person. But the translator is not able to translate SLT expression properly into TLT expression which has created problems for target language text readers. Not only have that, if the translator could not translate SLT expressions into TLT, there are no meaning remained in translation. Thus, zero equivalence translation is the lowest level equivalence translation.

CHAPTER FIVE

FINDINGS, CONCLUSION AND RECOMMENDATTIONS

This chapter consists of findings, conclusions and recommendations related to policy related, practice related, and further research. On the basis of analysis and interpretations of data, following findings about exploration and analysis of cultural and pragmatic meaning gaps have been outlined.

5.1 Findings

In each research work, there should be harmony in order to present between research objectives, research questions, analysis of collected data and results or findings. Therefore, core ideas as well as finding of my research activities in relation to applied methodology, objectives and collected data has been mentioned. Generally, translation equivalence consists of seven degrees in translation. So, I have analyzed and studied optimum translation equivalence, near- optimum translation equivalence, partial translation equivalence, stronger and weaker version of translation, mistranslation equivalence, poor translation equivalence and zero equivalence translation equivalence. Finally, my research work's findings are presented below:

1. The total cultural and pragmatic expressions were sixty. Among them, thirty expressions were cultural as well as pragmatic. Out of thirty cultural expressions, eight expressions were optimally translated. Similarly, out of thirty pragmatic expressions, eight expressions were fallen under optimum translation.

2. Likewise, five cultural expressions and seven pragmatic expressions were found under near- optimum translation. These expressions could not reach the readability of TLT reader but preserved superordinate goal of SLT.

3. Similarly, six cultural and seven pragmatic expressions were found as partially translation. In this sense, the translator could not understand contextual meaning

of the SLT expressions.

4. In the same way, four cultural expressions and five pragmatic expressions were fallen under stronger and weaker version of translation. Weaker version of translation is that equivalence which reproduces the source text goals in attenuated terms, if compared to the original. By contrast, stronger version reproduces source text goals in stronger degree in their rendition of source text goal.

5. Likewise, five cultural and two pragmatic expressions were mistranslated. It is the degree in which SLT intention is mistranslated. The whole text becomes unreadable to the target language readers in terms of its meaning.

6. In a similar view, one cultural and one pragmatic expression were categorized under poor translation. In this type, the translator is unable to render the source text goal into readable TLT. So, readability is the problem in poor translation.

7. Finally, one cultural expression was fallen under zero equivalence translation. Zero equivalence translation occurs while translating culturally bound words or expressions like idioms, proverbs, etc. It is almost exceptional phenomenon.

On the basis of above mentioned findings, it could be concluded that while translating the text from one language to another language, a translator should be well aware to preserve the cultural and pragmatic flavor of SLT into TLT. For that she/ he should be well known about languages, cultures and contexts. To be more specific through this study, it is clear that the translation of literary text from one language to another as well as one context to another is not an easy job despite, the fact that there were many onomatopoeic expressions, colloquial expressions, and reduplicated expressions which were difficult to translate. Similarly, it could be said that the translator should be well known to adopt proper techniques to bridge up the possible translation gaps. He or she should be tactful enough to correspond the SLT cultural and pragmatic expressions to TLT. In this study, I have found out that the translator has tried to preserve cultural and pragmatic meanings of SLT into TLT as almost all but, the translator is not successful to mention the cultural and

pragmatic meaning gaps to hundred percent. Thus, there are not possible hundred percent accurate translations of cultural and pragmatic meanings which can create meaning gaps in the field of translation. Therefore, all translators should have knowledge as well as be careful about cultural and pragmatic expressions while translating the text from one language to another language.

5.2 Conclusion

Translation is increasingly being adopted in language teaching and learning. Along with its gaps on cultural and pragmatics expressions in translation, the study has been focused on current research. The present study was analytic descriptive study on gaps on cultural and pragmatic expressions of a novel "Pallo ghar ko jhyal" into "The window of the house opposite", aimed to investigate the meaning gaps on translated texts of Nepali and English version of the selected novel. This study revealed the reality that there were almost both (cultural and pragmatic) meaning gaps in near optimum translation, partial translation, stronger and weaker version of translation, poor translation and zero equivalence translation. On the other hand, only few expressions did not have both meaning gaps as optimally translation.

By analyzing and interpreting the brief report of the study drawn from the selected data, it can be concluded that Writers have exploited cultural and pragmatic resources to communicate his\ her ideas to their target readers. Therefore, it has been varied from person to person and so does by the translator while translating. So, we can clearly say that we cannot get absolute reflection from translators. It is always in approximation where culture and context of the expression can create hindrances. As I have found that, only eight cultural and eight pragmatic expressions were optimally translated where, the translator has tried to preserve original flavor of the source text into target text. But, I found out that out of thirty cultural and thirty pragmatic expressions, remaining twenty two cultural and twenty two pragmatic expressions have cultural as well as pragmatic meaning gaps. Those expressions were not able to maintain one to one cultural and

situational meanings equivalent between ST into TT. Because of cultural and pragmatic meanings gap, readers of the translated text were unable to understand writers' intention into translated text. The main reason of creating a gap in translation is less knowledgeable with translator about cultural and contextual meaning of the source text.

5.3   Recommendations

Translation is challenging task even for well experienced. Every translator should pose sound knowledge not only in the field of SLT and TLT but also about their cultural, pragmatic and extra linguistic features which can make different meaning from linguistic level. In the case of literary translation, the translator should be more careful because it is very difficult to get appropriate terminology to convey the original message of SLT to TLT. It is very easy to be a writer but very hard to be a perfect translator. There is no any hard and fast rule to evaluate and judge the translation activity. Therefore, evaluating the degree of equivalence may not be free from subjective notion but I have tried my best to be objective as far as possible in this research study. Being based on my findings of the research study, recommendations were made and suggested for actual implications in three different related fields: policy level, practice level and further research. On the basic of finding and conclusion, I have demonstrated recommendations for my research study in the following levels:

5.3.1   Policy Related

As I came to know from this research study that all translation are kept in the same category. It means there are no reward for perfect translation as well as no discouragement for weak translation. Therefore, Policies should be formulated to encourage perfect translation and discourage weak translation by which the University itself could be benefitted from such research works. Less focus is found in cultural and pragmatic aspects of the translation. Thus, the government of Nepal should formulate the required policies related to cultural and pragmatic expressions in the translation field.

From my research I found that, there is no fixed script to translate on cultural and situational expressions. So that, *Nepal Bhasha Anubad Samiti* should be carefully adopted, relating to pragmatic and cultural aspects while preparing rules on translation. Finally, through my research activity, I came to know that in translation, there is no broad place for cultural and pragmatic meanings translation skills. Thus, university should design curriculum of translation focusing on pragmatic and cultural aspects which would be fruitful to those who are dealing with Nepali to English translated expressions gaps or vice versa in one or another way.

5.3.2 Practice Related

The novice translators who are participating in the activity of cultural and pragmatic expressions translation could be certainly facilitated as to find out both meanings gap in translation from this research study. To get perfect translators' product in translation field, the teachers who are involved in teaching of this translation subject at different level and students studying this translation as a subject should concern on cultural and pragmatic aspects which can make meaning different from literal meaning source language text into target language text. The translator should give priority to the literal translation meaning to stop mistranslation. Thus, the professional translators should be aware on cultural and contextual aspects of the expressions while translating the text from SLT into TLT. The professional translators could effectively use this research study in their actual practice of cultural and pragmatic expressions of translation. A good translator should have the good knowledge of the variety of the meaning gaps.

5.3.3 Further Research Related

Translation is a wide ranging area in which thousands of studies could be conducted. Many different areas are there in translation like as techniques and gaps in translation, level of equivalence, parameters of translation, theories of translation and degrees of equivalence are some other areas to carry out research activity. Several linguistic

enterprises are surviving with translation. Many of the researches in the Department are carried out under techniques and gaps in translation, cultural equivalence in translation and so on. All other sub-fields are yet to be researched. Likewise, I have carried out this research work relating with the novel 'Pallo Gharko Jhyal' to find out cultural and pragmatic meaning gaps. Similarly, the future researchers can conduct further similar kind of researches relating with cultural and pragmatic meaning gaps in translation in different ways. And they also can conduct the researchers on this area to find out the translation techniques, level of equivalence, parameters of translation, theories of translation and degree of translation equivalence.

APPENDICES

FROM NEPALI AND ENGLISH VERSION OF THE NOVEL
CULTURAL EXPRESSIONS

Cultural Expressions:

OPTIMUM TRANSLATION INCLUDING EIGHT EXPRESSIONS

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Misri la karayara bhani, aammai tyha najanuhos tyaha khyaak chha.	Misri cried out, "Oh! do not go there,there is a ghost .	Optimum translation	SLT expression is mentioned in TLT

Table 2

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Yakchin pachi Misri la bhani, 'maitima hisancho garyara basna aayako'.)	After a moment Misri said, "I came here to my mother's house to get a rest".	Optimum translation	SLT expression is mentioned in TLT

Table 3

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Ghar khamos bhayo.	The house became silent.	Optimum translation	SLT expression is mentioned in TLT

Table 4

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Mali jatpat ko wasta chaina.	I do not care about caste.	Optimum translation	SLT expression is mentioned in TLT

Table 5

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Kasailai chyisiya pakauna basheki haina ma.	I am not here to make tea or whatever for anybody.	Optimum translation	SLT expression is mentioned in TLT

Table 6

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Satyanas	destruction	Optimum translation	SLT expression is mentioned in TLT

Table 7

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Pindama puja garna aama karayara Misri lai boliraheki thiee.	Misri's mother called her to take part in the worship of the ancestral offering.	Optimum translation	SLT expression is mentioned in TLT

Table 8

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained

Yaklai duklai hidna bhayana.	You must not go out by yourself.	Optimum translation	The target expression does not exactly mean what the source expects so, it has meaning gap.

NEAR OPTIMUM TRANSLATI   LUDING FIVE EXPRESSIONS

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
'Oo almalera dubai hatle kapaal thechera basirahi'.	In confusion, she pressed both hands against her head.	Near-Optimum translation	The target expression does not exactly mean what the source expects. So, it has meaning gap.

Table 2

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
karuwa uthayera heri.	She picked up the brass pitcher and looked inside.	Near-Optimum translation	The target expression does not exactly mean what the source expects so, it has meaning gap.

Table 3

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Ek bathan bhangera pokhiyeka akshyata khairaheka thiye.	A flock of Sparrows eating the bits of sacred rice offerings left from the puja.	Near-Optimum translation	The target expression does not exactly mean what the source expects. So, it has meaning gap.

Table 4

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Aamale bhani, "Aaba pandra dinma shradhya chha".	Her mother said, "In fifteen days we will have Shradhya, the yearly mourning ceremomy".	Near-Optimum translation	The target expression does not exactly mean what the source expects so, it has meaning gap.

Table 5

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Sasu le susta susta bhani.	Her mother-in-law said gently.	Near-Optimum translation	The target expression does not exactly mean what the source expects so, it has meaning gap.

PARTIAL TRANSLATION INCLUDING SIX EXPRESSIONS

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
usle khasto samet odheki thiena.	She was not wearing a shawl.	partial translation	The SLT is translated partially to TLT though, translation has meaning gap.

Table 2

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained

Gagro	pot	partial translation	The SLT is translated partially to TLT though, translation has meaning gap.

Table 3

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Usle hadbadyera chithi uthai ra chyarchyarti chyati.	She nervously picked up the letter and torn it to pieces.	partial translation	The SLT is translated partially to TLT though, translation has meaning gap.

Table 4

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Dhoka kholnuhos mukhiya saheb le pathaunu bhayeko.	"Open the door. Saheb sent me."	partial translation	The SLT is translated partially to TLT though, translation has meaning gap.

Table 5

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Usle aakha sumsumyara kholi.	She rubbed her eyes and opened them.	partial translation	The SLT is translated partially to TLT though, translation has meaning gap.

Table 6

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Buba le tika lagyera dakchina dina lagda Misri ka haat baata pachanni khasyo.	As her father was presenting her an offering of a tika and a coin, she dropped the coin.	partial translation	The SLT is translated partially to TLT though, translation has meaning gap.

STRONGER AND WEAKER VER̶̶̶̶F TRANSLATION INCLUDING FOUR EXPRESSIONS

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Oo tyo gundo ko aanglo ko bich ma chhe ra gundo ko ooth usko ooth nira pugeko chha.	She was in the arms of that hoodlum, and his lips were quite close to hers.	Weaker translation	The SLT expressions are not translated with the uses of contextually correct words thus, weaker translation has meaning gap.

Table 2

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Mero oo sanga laspas chha	Suspected that I was having an affair.	Weaker translatiuom	The SLT expressions are not translated

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
vanera uslai sanka rahecha.			with the uses of contextually correct words thus, weaker translation has meaning gap.

Table 3

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Misrile samunne nai bessari jhaparna kura khojirahi.	Misri thought she should scold him soundly.	Weaker translation	The SLT expressions are not translated with the uses of contextually correct words thus, weaker translation has meaning gap.

Table 4

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Hay bhagwan	Oh! Bhagwan	Weaker	The SLT

		translation	expressions are not translated with the uses of contextually correct words thus, weaker translation has meaning gap.

MISTRANSLATION INCLUDIN   EXPRESSIONS

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Tapiko sasu birami bhayara chutti.	Your mother-in-law has become ill and cannot do anything.	Mistranslation	The SLT expressions are become unreadable for the TLT readers in terms of its meaning so that, mistranslation has meaning gap.

Table 2

SL Expressions	TL Expressions	Degree of Meaning	Meaning Gap or

		Conveyed	Maintained
Misri thachakka baasi.	She sat down her heels.	Mistranslation	The SLT expressions are become unreadable for the TLT readers in terms of its meaning so that, mistranslation has meaning gap.

Table 3

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Sustari- sustari	breathlessly	Mistranslation	The SLT expressions are become unreadable for the TLT readers in terms of its meaning so that, mistranslation has a meaning gap.

Table 4

SL Expressions	TL Expressions	Degree of	Meaning Gap or

		Meaning Conveyed	Maintained
Thupro thupro ghichyyo.	gobbled up his food.	Mistranslation	The SLT expressions are become unreadable for the TLT readers in terms of its meaning so that, mistranslation has meaning gap.

Table 5

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Thupro thupro ghichyyo.	gobbled up his food.	Mistranslation	The SLT expressions are become unreadable for the TLT readers in terms of its meaning so that, mistranslation has meaning gap.

POOR TRANSLATION AS ONE EXPRESSION

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Kumbhakarna sute jasto sutchha.	He slept like Kumbhakarna.	Poor Translation	The translator is unable to render the ST goal in to readable TLT therefore; poor translation has a meaning gap.

ZERO EQUIVALENCE TRANSI   AS ONE EXPRESSION

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Shraddha	Shraddha	Zero equivalence translation	In zero equivalence translation, source text's original flavor could be lost totally in the translated text so, this translation has meaning gap.

Pragmatic expressions

OPTIMUM TRANSLATION INCLUDING EIGHT EXPRESSIONS

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Oo aakha chimlera letiraheki thiee.	She closed her eyes and lay down.	Optimum translation	SLT expression is mentioned in TLT

Table 2

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Bhajule feri bhani- " Ani kuraa katneko mukh kalle thunna sakchha".	Sister- in -law said,"And who can stop the mouths of people who talk?"	Optimum translation	SLT expression is mentioned in TLT

Table 3

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Usle manmanai kiriya khaai.	She took an oath mentally.	Optimum translation	SLT expression is mentioned in TLT

Table 4

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Ma aaba nasakne bhaye.	I have become disabled.	Optimum translation	SLT expression is mentioned in TLT

Table 5

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Oo palti ra mukh chhopera suti.	She turned over and slept, covering her face.	Optimum translation	SLT expression is mentioned in TLT

Table 6

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Oo tyasaima dubera basirahi.	She sat absorbed in it.	Optimum translation	SLT expression is mentioned in TLT

Table 7

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Manma dukkha chha bhane jastosukai mitho khaye paani bish khaye jasto hunchha.	If there is misery in your heart no matter how much good food you eat, it will still taste like poison.	Optimum translation	SLT expression is mentioned in TLT

Table 8

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Usle swaad lidai bichar gaari.	She thought Savoring the idea.	Optimum translation	SLT expression is mentioned in TLT

NEAR OPTIMUM TRANSLATION INCLUDING SEVEN EXPRESSIONS

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Maile kehi garnu hunna, sabai kura katchhan.	No matter what I do, everyone starts talking.	Near- Optimum translation	The target expression does not exactly mean what the source expects so, it has meaning gap.

Table 2

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Bahira yaso ghumera aunuvayo bhane thakai marchha, jeeu paani changa hunchha.	If you went outside for a walk, you wouldn't be so tired; your body would be healthy.	Near-Optimum translation	The target expression does not exactly mean what the source expects so, it has meaning gap.

Table 3

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Misrile bhaju tira rishayera heri. Uslai laagyo bhaaju usko mann chorna chahanche.	Misri looked angrily at her sister in-law, who seemed to be trying to read her mind.	Near-Optimum translation	The target expression does not exactly mean what the source expects so, it has meaning gap.

Table 4

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Timiharu raja-maharaja hoinau ke bhanna sath chiya paakna.	You two are not such great rajas that tea can be prepared at your command.	Near-Optimum translation	The target expression does not exactly mean what the source expects so, it has meaning gap.

Table 5

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Usko mukh thunna Misri uslai aasti kineko naya pharya dinechha.	Misri would give her the new sari she had bought, to shut her up.	Near-Optimum translation	The target expression does not exactly mean what the source expects so, it has meaning gap.

Table 6

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Mali matri ke ko khacho.	Why should I care?.	Near-Optimum translation	The target expression does not exactly mean what the source expects so, it has meaning gap.

Table 7

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Usle baakas kholi patyayera rekhiyeka luga haru patra patra oltauna paltauna laagi.	She opened the trunk and began to turn over the folded clothes one by one.	Near-Optimum translation	The target expression does not exactly mean what the source expects so, it has meaning gap.

PARTIAL TRANSLATION INCLUDING SEVEN EXPRESSIONS

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
"Hamro dharma chhaina ?", "Hamro kul chayna?"	"Don't we have any dharm?" Don't we have a respectable family?"	partial translation	The SLT is translated partially to TLT though, translation has meaning gap.

Table 2

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Thakai laage jhai usle aakha chimli.	She felt very tired and closed her eyes.	partial translation	The SLT is translated partially to TLT though, translation has meaning gap.

Table 3

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Maile ajjha samma kasailai hereko chaina.	I've never looked at anyone else.	partial translation	The SLT is translated partially to TLT though, translation has meaning gap.

Table 4

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Tyo kaha marechha .	Where did he disappear to?	partial translation	The SLT is translated partially to TLT though, translation has meaning gap.

Table 5

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained

Misri jhaylma khangranga bhayara baasi.	Misri stiffened as she sat in the window.	partial translation	The SLT is translated partially to TLT though, translation has meaning gap.

Table 6

SL Expressions	TL Expression	Degree of Meaning Conveyed	Meaning Gap or Maintained
Chiura khana januhos.	Go and eat some chiura.	partial translation	The SLT is translated partially to TLT though, translation has meaning gap.

Table 7

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Misriko mutu dhuk dhuk garna thalyo .	Misri's heart began to beat wildly.	partial translation	The SLT is translated partially to TLT though, translation has meaning gap.

STRONGER AND WEAKER VERSION OF TRANSLATION INCLUDING FIVE EXPRESSIONS

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Kutaaim	the day time.	Weaker translation	The SLT expressions are not translated with the uses of contextually correct words thus, weaker translation has meaning gap.

Table 2

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Kaagaj kharaniko patra maatrai vaayo.	The paper was completely reduced to ashes.	Weaker translation	The SLT expressions are not translated with the uses of contextually correct words thus, weaker translation has meaning gap.

Table 3

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Yasle mero maasu khana laagyo.	He is about to eat me up.	Weaker translation	The SLT expressions are not translated with the uses of contextually correct words thus, weaker translation has meaning gap.

Table 4

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Manau usko haat baata kap haaru khosida oo asahaya baneki chha..	She felt helpless when the cups were taken away.	Weaker translation	The SLT expressions are not translated with the uses of contextually correct words thus, weaker translation has meaning gap.

Table 5

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Oo kaati yeklai chha.	How alone she was?	Weaker translation	The SLT expressions are not translated with the uses of contextually correct words thus, weaker translation has meaning gap.

MISTRANSLATION INCLUDING TWO EXPRESSIONS

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Ko bhanchha talai kangaali.	Who says you are a beggar?	Mistranslation	The SLT expressions are become unreadable for the TLT readers in terms of its meaning so that, mistranslation has meaning gap.

Table 2

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Binabi-binabi ko taal ma Misri nani le bistarai aakha kholi.	Misri slowly opened her eyes to the voice of her mother.	Mistranslation	The SLT expressions are become unreadable for the TLT readers in terms of its meaning so that, mistranslation has meaning gap.

POOR TRANSLATION AS ONE EXPRESSION

Table 1

SL Expressions	TL Expressions	Degree of Meaning Conveyed	Meaning Gap or Maintained
Misrilae behosaima jutta lagaai.	Misri unconsciously put on her shoes.	Poor translation	The translator is unable to render the ST goal in to readable TT therefore, poor translation has meaning gap.

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