

CHAPTER ONE

INTRODUCTION

This study is entitled 'A Study on the Techniques and Gaps in Translation of Cultural Terms: A Case of Short Stories 'Rebel' (Vidrohi)'. This chapter consists of general background of the study, literature review, objectives of the study and significance of the study.

1.1 General Background

Language is a vehicle for human being in which the ideas, thoughts and feelings are expressed. It is a medium for communication. Language is species specific for human being. It is universal and powerful to express ideas, human feelings and emotions. Human beings carry out different activities through language such as human civilization, creation of literature, thinking and communicating in individual and in group.

Language is highly developed and most frequently used means of communication. In communicating language, sender and receiver are involved for transmission of information from one person to another. In the process of communication, one perceives the clear picture of the whole world through language. Language helps us to think, interpret, perceive and express about the real world.

The word 'language' has been taken from Latin word 'lingua' which means 'longue' and 'lingua' was modified into 'language' from French which means 'language'. In 13th century, the English people modified this word into 'language'. Language has been defined variously by different scholars. Block and Trager (1942, p. 5) defines language as "A language is a system of arbitrary vocal symbols by means of which a social group cooperates." In the same way, Chomsky (1957, p. 13) defines as "language is a set (finite or

infinite) of sentences each finite in length and constructed out of a finite set of elements."

More than 92 languages are spoken in Nepal by different groups in different parts of the country. These languages are classified in terms of their oral or literary tradition and orthography. Different castes and ethnic groups use their own mother tongue as a medium of communication. Among them, Nepali is a national language and it is used by government and other offices as official language.

In the present age of globalization, English language is used widely in different fields. The need and importance of the English language in Nepal is over emphasized. It is the language of mobility for businessmen and bureaucrat, science and technology. For all these reasons, the knowledge of English is becoming the most important medium in Nepal to the students and teachers for their teaching and learning.

Language is a convenient and powerful means of communication. As such, it has different communicative functions such as expressive, informative, conative, phatic and directive etc. There are different languages which are spoken in the world. Among them, English language can be described as the major language of mass media, official instruction and education in many countries. It is also the language of large commercial and industrial organizations. It is widely used for social and economic need.

1.1.1 Language and Culture

Language is related to nationality, religion, culture and society. It is generally believed that language constitutes cultural identity such as customs, rituals, behaviours and beliefs of people. It is the means of communication for sharing knowledge or ideas. All the languages spoken in the world are embedded in culture, so that the meaning of any linguistic items can be properly understood only with the reference to the cultural context. They are bounded with the culture. No language is free and separate from culture where it is spoken. In

language, the members of society co-operate and interact with each other. Language helps to preserve and transmit social and cultural norms and values from one generation to another.

"Language is the most important means of communicating, of transmitting information and providing human bonding has therefore an overridingly important position inside any culture" (Bhattarai, 2011, p. 135).

On the other hand culture is the total set of beliefs, attitudes, customs, behaviours and social habits of the member of a particular society. It is the way of life on religious belief, social class, age, sex and community and so on. It is believed that culture is the mirror of a particular society which reflects customs, norms, values, religions, traditions, rituals and other different activities of the society.

Richard et al. (1985, p. 70) "Culture means the total set of beliefs, attitudes, customs, behaviours, social habits etc. of the particular member of society."

Culture is human creation and use of symbols in which it is determined with human activities in the particular society or community. So language plays vital role for the shape and transmission of culture from one generation to another. Language and culture are related with each other. Without language, culture cannot be strong and vice-versa.

1.1.2 Cultural Categories

Generally, culture includes the ways of life of community, religions, beliefs and values, geographical regions, system of government, environment, age, sex, social classes, activities of the member of society. In other word, it is the complex whole which consists of knowledge, beliefs, arts, moral laws, customs and any other acquired habits of human from a particular society.

Newmark (1988, p. 94) divides cultural words into two ways viz. 'universal and personal'. Culture specific terms include various words representing the categories of culture.

Newmark (1988, p. 95) has distinguished cultural language from universal language and personal language. He has classified the culture specific terms into the five categories which are given below:

1. Ecology
2. Material culture (artifact)
3. Social culture – work and leisure
4. Organizations, customs, activities procedures, concepts
 - a. Political and administrative
 - b. Religious
 - c. Artistic
5. Gestures and habits

In general, culture terms can be categorized into five topics as following:

1.1.2.1 Ecology

Ecology refers to the relation of the plants and living creatures to each other and their environment. It includes such as geographical features as plants, animals, hills, lakes, sea, forests, winds, rivers, plateaus, paddy fields etc.

1.1.2.2 Material Culture (Artifact) or Man Made Culture

Material culture refers to the things which are made by human beings and famous within a particular society. It includes the following terms:

- a. Food: bread, rice, dal, dhindo, gundruk etc.
- b. Clothes: sari, lungi, dhoti, etc.
- c. Houses and towns: tahara, kuti, hut, etc.
- d. Transport: bicycle, bike, rickshaw, car, bus, etc.

1.1.2.3 Social Culture (Work and Leisure) and Organization

Social culture includes the terms concerning with the social organizations and their relationship with the people of particular community within a geographical region, there are different communities in terms of education, sex,

wealth, culture etc. The political administrative, carving and monuments, social norms and values, historical fields, paintings, sculptures, social activities etc. are related under this category, e.g. hali, father etc.

1.1.2.4 Religious Culture

According to Newmark (1988, p. 102) "In religious language, the proselytizing activities of christinity, particularly the catholic church and the Baptists are reflected in main fold translation." It includes the concept like swarga, narka, pap, dharma, jatra etc. It refers to myths, beliefs, names of god, goddess, different types of religious activities, religious places.

1.1.2.5 Conceptual Terms

It is a part of common system of language shared by the member of a society. Conceptual meaning is also called 'cognitive' and sometimes 'denotative' meaning. Conceptual terms can be specified as non-concrete or abstract terms where concept can be given only by definition.

1.1.3 Translation: An Introduction

Translation is a process of changing speech or writing from one language to another language. In other words, translation is one of the best means of communication as it is the rendering of message from one language to another language. It is a kind of activity which involves at least two languages and two cultural traditions. In the past, it was used as means of transferring religious thoughts and beliefs. It helps people to learn foreign language. In translation, the language from which we translate is called the 'source language' and the language into which we translate is called the 'target language'.

Translation is not new concept. It has long history and tradition. Many literary historical, philosophical beliefs are influenced due to translation. Many scholars claim that translation is the Roman invention. Many written documents show that translation began form the classical period. Christian

translation from Greek into Latin began in the second century AD with the shepherd of Hermas and parts of Bible.

According to Newmark (1981): "Translation is a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language" (cited in Bhattarai, 2000, p. 3).

Translation is the general term referring to the transfer of thoughts and ideas from one language (source) to another (target), whether the languages are written or oral form; whether the languages have established orthographics or do not have such standardization; or whether one or both languages are based on signs, as with sign language of the deaf. (Bhattarai, 2000, p. 2)

"Translation is the replacement of textual material in one language by equivalent textual material in another language" (Catford, 1965, p. 7).

While translating source language into target language, semantic and stylistic equivalence should be preserved.

Newmark (1988, p. 5) "Translation is rendering the meaning of a text from one language in a way that the author intends the text."

A translator should have knowledge of at least two languages as well as two cultures. A translator should be bilingual as well as bicultural. He should bridge the gap between the two distinct languages and cultures. The translator has to establish the communication between people from two distinct speech communities by minimizing the gap between them.

The definitions mentioned above show that no single definition is complete and appropriate for translation. It is both the linguistic and cultural activity. It consists the transformation of the grammatical rules of SL, context in which SL

culture exists in translating from source language into target language. So translation is only the way to break the cultural, linguistic, contextual and psychological barrier between two communities.

1.1.4 The Importance and Scope of Translation

Now, we are living in bilingual, multilingual and bicultural or multi-cultural society. Different types of languages are spoken in the society as well as in the world. So the scope and importance of translation studies is very broad in such a way that we cannot limit it. Translation is a dynamic means of communication in transferring knowledge, truth, culture, ideas and so on. So the importance of translation is increasing day by day in all over the world. It is not only common interest of country and society but it is becoming the social need of an individual. Translation helps us to exchange of our thoughts, opinions, feelings, and ideas from one language to another language. It helps for the promotion of social behaviour and try to form a relation between them.

In the past, translation was used as an effective medium to transfer religious thoughts and beliefs. There would not be different religious version like Bible, Vedas, Geeta and other books into different languages if there was no translation. In the modern period, translation is equally important for the amateur, translators, teachers, students, politicians, engineers, doctors and other professionals. In fact we are surviving with translation. We are in the state of translation or die. In the past, grammar translation method was used as a sole procedure of language teaching and language learning and is equally important still now. It gives the knowledge of source language as well as target language and their culture Bhattarai (2000) writes:

Since the wake of the 20th century, mainly after the great wars, translation has taken the shape of great information net work and promoted communication industry, language being its raw material and modern consumerism its unlimited market-menus, brochures, manuals,

minutes, share market rates, dollar fluctuations, NASA news, UNO resolutions etc. translate instantly as urgent messages. (p. 13)

The scope of translation has been increasing in different fields for different purposes as literary, academic, scientific, technological etc. Due to the whole globalization of the world, translation is widely used in different fields which are given below:

- Politics
- Literature
- Linguists and language teaching
- Culture
- Religion and history
- Science and technology
- Agriculture and business world.

In the world, translation helps to open the gate of the vivid cultural identities. It is considered as the greatest significance of translation. It also helps to transcribe the new genres into the target language and helps to transcreate new word for the increment of vocabularies in developing one's own language. So today, translation has become as a part of human life. Without translation we cannot be as bilingual and bicultural. We would be limited in one language and one culture of one particular society or group.

1.1.5 Techniques of Translation

Translation is one of the best means of communication in which the message of one language is translated into another. It is the general term referring to the thoughts and ideas from one language to another language whether it is oral form or written form. In translating language, different scholars have suggested various techniques.

Newmark (1988, p. 103) has given twelve translation procedures.

1. Transference
2. Cultural equivalent
3. Neutralization (i.e. functional or descriptive equivalent)
4. Literal translation
5. Label
6. Naturalization
7. Componential analysis
8. Deletion
9. Couplet
10. Accepted standard translation
11. Paraphrase, gloss, notes, etc.
12. Classifier

But no single technique is absolutely helpful to produce perfect translation without any gap. Among them, there are some most used techniques of translation which are listed below:

1. Literal translation
2. Borrowing
3. Substitution
4. Paraphrasing/definition
5. Back translation
6. Deletion
7. Elaboration/addition
8. Blending
9. Sense translation
10. Mistranslation

1.1.5.1 Literal Translation

Literal translation is SL oriented translation. It is also known as word for word translation. It preserves linguistic meaning of source language text. It focuses on semantic content of source language but neglects pragmatic meaning. It is

form oriented translation and makes no sense. So literal translation is the easiest and simplest form of translation which searches close correspondence of meaning between SL text and TL text.

SL (Nepal)	TL (English)
roti khānu	eat bread
Chānā	roof

1.1.5.2 Borrowing

It is also called transference, in which words are taken from source language to target language. It is one of the most widely used technique for transmitting the cultural information. Newmark (1988, p.82) includes normally names of people, countries, places, newspapers, streets, brand names, name of private companies and institutions name of public or nationalized institutions etc. are transferred.

SL (Nepali)	TL (English)
television	television
khukuri	khukuri

1.1.5.3 Substitution

Source language items are substituted by equivalent target language items to overcome the translation gap. When two cultures display overlap rather than a clear-cut presence or absence of a particular element of culture, this technique is used. In translation, the translator should be conscious of destroying the original flavour of both the SL text and culture.

SL (Nepali)	TL (English)
thaili	bag
dān	gift

1.1.5.4 Paraphrasing/Definition

In translation, SL terms are replaced by the short definition or paraphrase. It is means of reducing unknown and unshared to the known and shared. The additional or clear information is provided for the SL terms. Newmark (1988, p. 90) argues that "Paraphrasing is an amplification or explanation of the meaning of a segment of text." When the translator is unsuccessful to find accurate or near equivalent terms, this technique is used. If there is gap of information in borrowing or literal translation this technique is used by translator.

SL (Nepali)	TL (English)
deurāli	a small passage at the mountain top
Dashain	the greatest festival celebrated by Hindu.

1.1.5.5 Back Translation

Back translation is one of the ways of testing the quality of translation. In back translation, one translates a text from language 'A' into language 'B', a different translator then turns 'B' text back into 'A' and resulting 'A' texts is compared with the original 'A' text if the texts are virtually identical, it is strong evidence that the original translation was of high quality, e.g.:

SL (Nepali)	TL (English)
bus	bus
plane	plane

1.1.5.6 Deletion

In translation, deletion means the deletion of SL words or expressions when translating them into target language. Deletion brings gaps in meaning. If the translator cannot maintain the balance between them he deletes some items of the source text. The translator can omit some expression if there is lack of appropriate cultural correspondence in TL text.

SL (Nepali)	TL (English)
janai	-
tupi	-

1.1.5.7 Elaboration/Addition

In this technique, the translator adds some words or items in the target language text while translating. When some expressions in the source language text are left unsaid, the translator intends to convey the supplementary message by appropriate elaboration. Translator gives some additional informations of the cultural terms of the source language text by suitable addition from the cultural context available in the target language text.

SL (Nepali)	TL (English)
parva	rituals and festivals
salāi	burning match

1.1.5.8 Blending

In translation, this technique is used to combine part of SL word with a part of TL word in the TL text.

SL (Nepali)	TL (English)
asru gās	tear gas
tuki	tuki (lamp)

1.1.5.9 Couplet

Couplet means the combination of two procedures. Sometimes only one procedure of translation cannot give the message of the original text to the TL readers then translator can combine any two procedures for dealing with a single problem. For example,

SL (Nepali)	TL (English)
vaidha	vaidha (ayurvedic doctor)

1.1.5.10 Sense Translation

If the translator cannot find the exact SL equivalent term in TL he uses this technique. The TL term gives only sense not the exact meaning. e.g.:

SL (Nepali)	TL (English)
hāwāko mahal	castle of air
jibrô tokyo	passed away

1.1.5.11 Mistranslation

Sometimes the translator attempts to make translation but the wrong to translate the SL terms. It is used due to the lack of knowledge in translation, lack of experience, lack of culture and context and language.

SL (Nepali)	TL (English)
ganji	blouse
bread	rice

1.1.6 Transliteration

Simply, transliteration is a way of translating from one language to another. It is the process of maintaining orthographic correspondence between SL and TL but they are not translation equivalence.

Transliteration is a process in which each character of the source language is converted into a character of the target language. Generally, the process of setting up a transliteration system involves three steps (Catford, 1965, p. 56).

- a. SL letters are replaced by SL phonological units; this is the normal literate process of converting from the spoken medium.
- b. The SL phonological units are translated into TL phonological units.
- c. The TL Phonological units are converted into TL letters, or other graphological units.

Roman scripts are usually used for transliteration. The process of transliteration is to facilitate the learner to learn the target language. Transliteration gives corresponding sound system of the SL term. This can be transcribed by using phonetic symbols.

1.1.7 Gaps in Translation

When there is no correspondence between source language and target language items, there occurs gaps in translation. Gap takes place when SL has a concept or meaning but lacks in the target language. It is also lose of meaning. It can be on both languages. "Gaps are termed variously as lacunaes, blank spaces, slippages and voids etc." (Bhattarai, 2000, p. 57).

Gaps are natural and inevitable in all translation activity because translation is bilingual and bicultural activity. Every language has different cultures. So gaps are problems for the translator and they create difficulty to maintain equivalence. There are mainly three types of gaps which are given below:

- a. Linguistic gaps
- b. Cultural gaps
- c. Extra linguistic gaps

1.1.7.1 Linguistics Gaps

Each language has its own phonological, morphological, grammatical and semantic systems which are different from one another. All the languages are not identical. Every language has its own idiosyncratic structural pattern. The inherent conceptual property of language creates difficulty in translation. These differences between two languages are called linguistic gap. Different human concepts are determined by the native language. These different concepts and thoughts between the users of the two languages create gaps between them. Linguistic gap is also divided into different levels of language (cited in Bhattarai, 2011, p. 42).

- Graphological level

- Phonological level
- Lexical level
- Structural level

1.1.7.2 Cultural Gaps

Language cannot be separated from culture. When a translator translates language he also translates the culture. Translation is more cultural and less linguistic activity. So we transfer culture not the language in translation.

Cultural gaps occur when there is no equivalent term of one language culture in to another language. Because culture is the way of life, the beliefs and customs of a particular group of people. It always creates gaps of translation. It makes translation difficult because there is a vast difference between the SL culture and TL culture. The easy and difficulty of translation depends on the degree of mutual similarity of cultures. Translating the culture terms is very complex and almost impossible because of the difference between two cultures. Wu (2008) provides the following cases of cultural gaps: (as cited in Bhattarai, 2011, p. 45)

- A term in one language does not have a counterpart in another language.
- Words or terms in both languages that appear to refer to the same object or concept on the surface actually refer to quite different things.
- Terms that have more or less the same primary meaning, but which have secondary or additional meanings that may differ considerably from each other.
- Things or concepts that are represented by one or perhaps two terms in one language, but by many more terms in the other language.

In this case, the translator should be bilingual as well as bicultural. The translator should have good information of both source culture and target culture. There are no sufficient rules or techniques to eliminate the cultural gaps in the translation. Some of the techniques have been listed below to eliminate the cultural gaps:

- Borrowing
- Literal translation
- Deinition, substitution
- Lexical creation
- Omission and
- Addition

1.1.7.3 Extra Linguistics Gaps

In language, the intention of a speaker or writer, his knowledge, attitudes interests, expectations have to be taken as consideration. Pragmatic gap occurs when there lies problems of correspondence between context of SL text and TL text. Translation is not only a linguistic activity but it is both linguistic and extra linguistic activity. While translating a text, the translator should maintain equivalence in linguistic aspect but it is impossible to maintain equivalence between SL text and TL text. "When the background of knowledge and real world knowledge are different than extra linguistic gaps occur" (Bhattarai, 2011, p. 46).

Because of philosophical, literacy and psychological facts, gaps always occur in translation. They make translation complex. The translators are tying to share the knowledge of different culture translating different genre of literature such as poems, stories, dramas, novels etc. from one language to another language. Among them, the collection of short stories 'Rebel', 'Vidrohi' which is collected and translated by Ram Chandra K.C.

1.1.8 An Overview of the Collection of Short Stories 'Rebel' (Vidrohi)

'Rebel', 'Vidrohi' is a collection of short stories which has been published recently. It contains fifteen stories written by different writers. It was collected and edited by Ram Chandra K.C. in 2068 B.S. All these short stories are related with the twelve years' conflict of Nepal. Fears, horrors, pains, human causalities, sorrows, griefs, threatens, destructions, violence, rapes, cruelties are the main themes of these stories.

The most innocent people are the victim of the conflict. The characters of the stories are suffered from both sides, the government and maoists. They are suffered from psychological fear, doubt, horror. All the stories represent the real picture of the country especially in the rural areas of the country during the conflict. Many people were living in dreadful, fearful and horrifying situation of Nepal. Some of the characters have expressed their feelings of hatred of war and love of peace. Some of the characters show love, kindness and pity to their rebels and enemies treating as Nepalese brotherhood at the field of war. All these stories give us true images, experiences and bitter feelings of the conflict which are still fresh in our hearts and memories.

The bitter feelings and experiences of those days are still haunting the memories to the all Nepalese people especially in the rural areas of Nepal. So the book is the true reflection of war of Nepal.

'Rebel', 'Vidrohi' stories of conflict and war from Nepal was originally collected by Ram Chandra K.C. in the Nepali version and the same version was translated by the same editor Ram Chandra K.C. in 2068 B.S. Both versions of the book were published and distributed by Trans-print Educational Publishing House Jamal, Kathmandu.

1.2 Review of the Related Literature

Translation is the most widely covered subject which is interested not only for linguistics, professionals and translators but it is equally interested for politicians, all businessmen, engineers, administrators, customers and the others. Many researches have been carried out on translation for their research reports. I have found and studied some research reports related to the study of translation which are summarized below.

Bhandari (2007) has carried out a research on 'A Study on Techniques and Gaps in Translation Cultural Terms: A Case of Novel 'Basain'. He has collected 200 different Nepali cultural terms and their corresponding translated words. He applied only observation as a tool for data collection. The techniques used in translating have been found as literal translation, transference, back translation, blending, couplet, addition and substitution etc. He has used ten different techniques under five categories as ecology, material culture, religious culture, social culture and conceptual terms. He found out that literal translation was the most widely used technique and neutralization was the least used technique.

Bhusal (2009) has carried out a research on 'A Study of Cultural Translation of Novel 'Seto Bagh'. He has collected 250 words. He applied observation tool for data collection and used nine techniques as literal translation, borrowing, substitution, paraphrasing, back translation, blending, couplet, addition and deletion. He used it under five categories as ecology, material culture, religious culture and conceptual terms. He has found out that literal translation was the most used technique and couplet was the least used technique.

Bhandari (2009) has carried out a research on 'Techniques and Gaps of Translation of Cultural Terms: A Case of Novel 'Rupmati'. He has collected 250 cultural terms from the Nepali version and found five categories and eight techniques. He has also used observation tool for data collection. He found out

that literal translation was the most widely used technique and back translation was the least used technique.

Adhikari (2010) has carried out a research on 'Techniques and Gaps in Translation of Cultural Terms: A Case of Novel 'Sukaratka Paila' which was written by the greatest Nepali literary figure Dr. Govinda Raj Bhattarai and translated by Bal Ram Adhikari. He has selected 200 cultural terms from the Nepali version and found out five categories using ten techniques as literal, substitution, borrowing, sense, definition, deletion, blending, claque, addition and mistranslation. He used observation as a tool for data collection. He found out that literal translation was the most used technique and mistranslation was the least used technique.

The present study is different from all these studies reviewed above. None of the researches has been carried out to find out the techniques and gaps on the translation of 'Rebel', 'Vidrohi' which is the collection of the short stories of conflict and war from Nepal. The book has been recently edited and translated by Ram Chandra K.C. from Nepali version to English. I have presented and analyzed the techniques and gaps of translation of Nepali cultural terms of the stories 'Rebel', 'Vidrohi' in my study.

1.3 Objectives of the Study

The study had the following objectives:

- To identify and clarify the Nepali cultural terms used in the stories 'Rebel', 'Vidrohi'.
- To find out the techniques employed in the translation of Nepali cultural terms into English version.
- To point out the gaps in the translation process.
- To suggest pedagogical implications.

1.4 Significance of the Study

The study will give some insights on the cultural aspects of translation and its gap. The findings will be helpful and fruitful to the students, teachers, students of socio-linguists, textbook writers, translators etc. It will also be helpful in translating the Nepali cultural bound terms into English and vice-versa for conveying the intended message to the readers, writers and the students who are interested in the field of translation.

CHAPTER - TWO

METHODOLOGY

The methodology that I followed to carry out this study was as follows:

2.1 Sources of Data

2.1.1 Primary Sources of Data

I did not use primary sources of data for the study.

2.1.2 Secondary Sources of Data

The study was based on only secondary sources of data for the study. The secondary sources of data for this study were both Nepali and English versions of the book 'Rebel', 'Vidrohi' (Stories of conflict and war from Nepal) which was edited and translated by Ram Chandra K.C. I also consulted the books, theses, journals, dictionaries which were related to translation. Some of the consulted books were Newmark (1988), Bhattarai (1997), Bhattarai (2000), Adhikari (2003), Bhandari (2007), Bhusal (2008), Bhattarai (2011) etc.

2.2 Sampling Procedures

I collected 100 cultural terms from original version and their equivalent terms from translated versions by using non-random judgmental sampling procedure. Descriptive, exploratory and analytical procedures along with the qualitative data were used in the study. The qualitative data were analyzed and interpreted descriptively and subjectively in narrative style.

2.3 Tools for Data Collection

For this study, I applied only observation as a tool for data collection. I read and re-read both the original and translated version of the stories to get required information.

2.4 Process of Data Collection

I followed the step-wise methodological procedures to carry out research. The following procedures were adopted:

- I collected Nepali (original version) and English (translated version) of the stories 'Rebel' (Vidrohi) edited and translated by Ram Chandra K.C.
- I read and re-read Nepali (original version) and underlined the cultural terms in the Nepali version.
- I read the English version of the stories to find out the equivalence of those cultural words.
- Then I selected 100 cultural terms from the Nepali version and meet their translated forms.
- I listed out 100 cultural terms in the notebook first from original Nepali version then their equivalent terms from the translated version of the stories.
- Non-random sampling procedure was adopted for the selection of cultural terms.
- I translated each equivalent SL terms into Roman script.
- I selected the words on the basis of five categories of the cultural terms such as ecology, material culture, religious culture, social culture and conceptual terms.
- I presented and analyzed the techniques and gaps used by the translator and count the frequency of the techniques of the selected cultural terms.

2.5 Limitations of the Study

- The study was limited to cultural terms found in the stories 'Vidrohi'.
- The study was limited to 100 cultural terms of the stories.
- The study was limited to the study of techniques and gaps found in the translation of cultural words of the stories.
- The cultural words were limited to the original version of 'Vidrohi' and their equivalent terms from its translated version only.

CHAPTER - THREE

ANALYSIS AND INTERPRETATION OF DATA

In this chapter, the data obtained from Nepali and English versions of the stories have been presented, analyzed and interpreted under different sub-headings.

3.1 Classification of Cultural Terms

The cultural terms which were selected from the stories have been classified into five categories. They are ecology, material culture, social culture, religious culture and conceptual culture. All the 100 words which were culturally bound in the source language have been categorized into the following categories.

3.1.1 Ecology

In the ecological category, different geographical features which show the relation of plants and living creatures to each other and to their environment. 25 ecological terms have been included from the stories 'Vidrohi'. They are as follows:

S.N.	Source language text	Target language text
1	jāngalkāharū	rebels
2	juneli rāt	moon-blanced night
3	kamilāko golo	-
4	cahur	meadow
5	tulasi	tulasi
6	lālupāte	lalupate
7	dhurseli	dhurseli
8	surya bistārai ākāsmā utriyo	sun rose
9	kanda mul	wild roots, rhizome and yams
10	pādhero	spring

11	jharanā	falls
12	odhār	cave
13	siruko phul	siru grass
14	gāibākhrā	goats and cows
15	pānikā tarāngaharu	water of gurgling brook
16	ban pākhā	woods and hill
17	sundar sānta gāun	beautiful village
18	makai bāri	cornfield
19	anakāntār gāun	village
20	abiral barsā	rain
21	bādalko ghunto	shawl of cloud
22	dharmapāni lek	dharampani highland
23	gwārpā pahād	gwarpa hill
24	lāligurās	rhododendrous
25	āgān	courtyard

3.1.2 Material Culture

Material culture includes foods, houses, clothes, ornaments, transportations etc.

I have selected 22 material cultural terms from the stories for the study. They are as follows:

S.N.	Source language text	Target language text
1	tilahari, pote	tilahari, pote
2	tarawār	sword
3	abhaya mudrayukta photo	-
4	sudarsan cakradhāri	circular weapon, (sudarshan charka)
5	sāri ko sapko	corner of the sari
6	kharle chāeko duitale	thatch-roofed
7	kalo jholā	black bag
8	tāleko topi	tattered cap

9	halo kodalo	plow and spade
10	majheri	kitchen floor
11	sādi colo	blouse and sari
12	culthā	hair
13	lugā	jacket
14	āto cāmal	ground corn
15	dhiki jānto	dhiki janto
16	bhatti	liquor shop
17	jhuro fariyā	sari
18	lūngj	lungi
19	cyākhla ra gundruk	rice and gundruk
20	amkhorā	jug
21	dhān mil	rice mill
22	tuki	tuki (lamp)

3.1.3 Social Culture

Social culture includes social activities and customs, political, administrative, social norms and values etc. I have selected 20 terms related to social culture from the stories for the study. They are as follows:

S.N.	Source language text	Target language text
1	logne swāsni	husband and wife
2	jiban sāngini	beloved
3	bihe batul	weeding party
4	bidhuwā	widow
5	nunko sojho	government salary
6	mailā bā	uncle
7	khopi	khopi
8	sarkāri sipāhi	government soldier
9	jana adālat	kangaroo court
10	cek post	check point

11	lal purjā	land ownership
12	nārāharu	slogans
13	tamasuk	tamasuk
14	jillā adhikāri	district officer
15	nāgariktā	citizenship certificate
16	venā	brother-in-law
17	māilo choro	second son
18	sarkarko sindur	service of the government
19	budhāpākā	elders
20	jethā mukhiyā	jetha mukhiya

3.1.4 Religious Culture

Religious culture includes religious activities as myths, beliefs, names of gods, goddesses, different types of religious activities etc. I have taken 13 religious terms from the different short stories for my study. They are as follows:

S.N.	Source language text	Target language text
1	bhagbān krisna	lord krishna
2	bhoj bhater	feast
3	phulmālā	flowers
4	gāiko māsu khānu	I swear to god
5	jotisi	astrologer
6	dasāin	dashain
7	bhagabān	god
8	astamiko boko	he goats for sacrifice on the astami day of dashain
9	maulo	maulo (the sacrificial post)
10	buddhām saranm gacchāmi	I wish to go to the shelter of Buddha
11	madhu ra kaitabh	Human devils madu and kaitabh
12	tikā	tika
13	dhūngo khojda deutā milyo	receiving an unexpected and beneficial gifts

3.1.5 Conceptual Terms

It is a part of common system of language shared by the members of a society.

It is also called 'cognitive' and sometimes 'denotative' meaning. The 20 conceptual terms have been collected. They are as follows:

S.N.	Source language text	Target language text
1	abhilāsā	hope
2	jibanko uttārda	old age
3	bato tatāyo	went on its way
4	samabedanā	condolence
5	cuk pokhe jasto rāt	still night
6	jhismiseko bhale	rooster's crow in the morning
7	bikalpakā bātāharu	options
8	bhumigat jiban	underground life
9	bhusunā saraha	insignificant
10	karāntiko yagya	revolution
11	pahele rog	jaundice
12	haruwā cruwa	haruwa charuwa
13	asādh	asad, the month of monsoon
14	cāldhāl	-
15	āsāko diyo	lamp of hope
16	kālārtri	kalrartri
17	pidā ko pahād	mountain of pain
18	bhus tigre keto	youth
19	nayā Nepal	new Nepal
20	pidā	pain

3.2 Analysis of Cultural Terms

The cultural terms which were selected from the stories have been presented with their equivalent TL terms. The selected translation pairs are presented in terms of techniques and gaps of translation under the mentioned cultural terms.

3.2.1 Analysis of the Techniques and Gaps of Ecological Terms

1. SL: cahur
TL: meadow
Technique: literal translation

The translator has translated the SL term 'cahur' into 'meadow' using literal translation technique.

Gap: According to Nepali culture, the SL term 'cahur' means unplanted grassy land where cattle graze but the TL term 'meadow' means the planted field where crops are grown. So the TL term meadow can not convey exact meaning to the target language reader. Gap is seen in this translation.

2. SL: jharanā
TL: falls
Technique: literal translation

The translator has translated the SL term 'jharanā' in to 'falls' using literal translation technique. Here, the translator seems successful to convey the message of SL term to the target language reader.

3. SL: gai bākhṛā
TL: cows and goats
Technique: literal translation

The SL term 'gāi bākhṛā' is translated into TL term 'cow and goats' using literal translation technique. Here, the translator is successful to convey the meaning of SL term to the target language reader.

4. SL: ban pākhā
TL: woods and hill
Technique: literal translation

The translator has translated the SL term 'ban pākhā' into 'woods and hill' using literal translation.

Gap: Here the SL term 'ban pākhā' means the slope land which is covered with grass and plants but hill is different from 'pākhā'. So the TL term can not convey the full meaning of SL term to the target language reader.

5. SL: makai bāri
TL: cornfield
Technique: literal translation

The translator has translated SL term 'makai bāri' into 'corn field' using literal translation. In this term, the translator is successful to convey the meaning of the SL word to the target text reader.

6. SL: bādalko ghumto
TL: shawl of cloud
Technique: literal translation

The translator has translated SL term 'badal ko ghumto' into 'shawl of cloud' using literal translation. In this term, the translator is able to preserve the meaning of the word.

7. SL: āgan
TL: courtyard
Technique: literal translation

The translator seems successful to carry out the message of SL term to the target language reader using literal translation.

8. SL: laligurās
TL: rhododendrous
Technique: literal translation

The translator is successful to render the original flavor of message to TL reader by translating SL term 'laligurās' into 'rhododendrous' using literal translation.

9. SL: pādhero
TL: spring
Technique: substitution

The SL term 'pādhero' is translated into TL term 'spring' using substitution technique.

Gap: Here, the SL term 'pādhero' has a special meaning of pond where water is stored but the TL term 'spring' can not carry out full meaning of 'pādhero' to the TL text reader. So it has caused gap in this translation.

10. SL: abiral barsā
TL: rain
Technique: substitution

The SL term 'abiral barsā' is translated into TL term 'rain' using substitution technique.

Gap: The SL term 'abiral barsā' means the non-stop rain but the TL term 'rain' can not convey the full meaning of 'abiral barsā' to the target text reader. So gap occurs here.

11. SL: odhār
TL: cave
Technique: substitution

Here, the translator has translated SL term 'odhār' into TL term 'cave' using substitution technique.

Gap: The SL term 'odhār' means the covered area by outer surface of land but the TL term 'cave' means the covered area by outer surface of land but the TL

term 'cave' refers to the deep inside hole of the hill or mountain. So the 'cave' can't convey the exact meaning of 'odhār' to the target language reader.

12. SL: kamilāko golo
TL: —
Technique: deletion

The SL term 'kamilāko golo' is deleted in TL term using deletion technique.

Gap: Here, the meaning of SL term 'kamilāko golo' is lost in target language text. So it caused gap in translation.

13. SL: sundar sānta gāun
TL: beautiful village
Technique: deletion

In the translation, the SL term 'sunder sānta gāun' is translated into the TL term 'beautiful village' using deletion technique. The word 'santa' is deleted.

Gap: Here, the word 'santa' is deleted and it has lost its meaning in TL text. So the TL term 'beautiful village' can not carry full meaning of SL term 'sundar sānta gāun' to the target text reader. Gap presents here.

14. SL: anakāntār gāun
TL: village
Technique: deletion

The SL term 'anakāntār gāun' is translated in to TL term 'village' using deletion technique. The word 'anakāntār' is deleted.

Gap: Here, the word 'anakāntār gāun' has lost its meaning in TL term. So the TL term 'village' can not carry out full meaning of SL term 'anakāntār gāun' to the TL text reader. It caused gap in translation.

15. SL: kandamul
TL: wild roots, rhizom and yams
Technique: addition

The SL term 'kandamul' is translated into TL term 'wild roots, rhizom and yams' using addition technique. The translator is able to give original flavour of message of source text to the target text reader.

16. SL: siruko phul
TL: siru grass
Technique: blending

The SL term 'siruko phul' is translated as TL term 'siru grass' using the blending technique.

Gap: The SL term 'siruko phul' is a special kind of flower but the TL term 'siru grass' can not carry full meaning of SL term 'siruko phul' to the target language text reader. So gap took place in this translation

17. SL: dharm pānilek
TL: dharam pani highland
Technique: blending

The translator has translated the SL term 'dharm pānilek' into the TL term 'dharam pani highland' using blending technique.

Gap: Here, a half part of SL term is combined with the part of TL term that causes lack of full equivalent term in SL text.

18. SL: gwarpā pahād
TL: gwarpā hill
Technique: blending

In this translation, the translator has translated SL term 'gwarpā pahād' into TL term 'gwarpā hill' using blending technique.

Gap: Here, a part of SL term is combined with the part of TL term that causes lack of full equivalent term in SL text.

19. SL: juneli rāt
TL: moon-blached night
Technique: definition

The SL term 'juneli rāt' is translated as 'moon-balanced night' using definition technique. The translator has tried to give full message of SL term giving extra information in TL text. So the translator seems successful to convey the meaning of SL term to the TL text reader.

20. SL: pānikā tarānga haru
TL: water of gurgling brook
Technique: definition

The translator has translated SL term 'pānika tarāng haru' into 'water of gurgling brook' using definition technique. Here, the translator is able to convey the meaning of SL term to the TL term.

21. SL: jāngalkāharu
TL: rebels
Technique: sense translation

The SL term 'jāngalkāharu' is translated into TL term 'rebels' using sense translation technique.

Gap: Here, the SL term 'rebels' can not convey the meaning of SL term 'jāngalkāharu' to the TL reader because the SL term 'jāngalkāharu' is used in Nepali culture during the period of war by government to the Maoists. So gap presents here.

22. SL: surya bistārai ākāsmā utriyo
TL: sun rose
Technique: sense translation

The SL term 'surya bistarai ākāsmā utriyo' is translated into TL term 'sun rose' using sense translation.

Gap: The SL term 'surya bistarai ākāsmā utriyo' has its own Nepali cultural meaning but the TL term 'sun rose' lacks to render original flavor of cultural meaning to the TL text reader.

23. SL: tulasi
TL: tulasi
Technique: borrowing

The SL term 'tulasi' is translated into TL term 'tulasi' using borrowing technique.

Gap: Here, the SL term 'tulasi' is specific for only Hindu culture which is worshipped but the TL term 'tulasi' can not convey the full meaning of TL term to the TL reader.

24. SL: lalupāte
TL: lalupāte
Technique: borrowing

The SL term 'lalupāte' is translated as TL term 'lalupāte' using borrowing technique.

Gap: Here, the SL term 'lalupāte' is the name of a kind of grass or plant but the TL term 'lalupate' can not convey the message to the target text reader. So gap is seen in translation.

25. SL: dhurseli
TL: dhurseli
Technique: borrowing

The translator has borrowed the TL term 'dhurseli' from SL term 'dhurseli' using borrowing technique.

Gap: Here, the SL term 'dhurseli' means a narrow leafed plant or bush but the TL term 'dhurseli' can not convey the meaning of SL term to the TL text reader.

Table No. 1 : Frequency of Techniques in Translation of 'Ecological Terms'

S.N.	Techniques	Frequency	Percentage
1	Literal translation	8	32
2	Substitution	3	12
3	Deletion	3	12
4	Addition	1	4
5	Blending	3	12
6	Definition	2	8
7	Sense translation	2	8
8	Borrowing	3	12
	Total	25	100

There are 25 terms, which are taken as study data within ecology. Eight techniques have been found to be employed in translating ecological terms of the story 'Rebel'. Among these eight different techniques, literal translation is mostly used which is 32% and that is followed by substitution, deletion and borrowing i.e. 12%. The other techniques definition and sense translation are used 8% and the least used technique is addition which is 4%. In term of descending order of frequency, the techniques of translating ecological culture can be graded as literal translation, borrowing, deletion, substitution, definition, sense translation and addition.

3.3.2 Analysis of Material Culture

- SL: kālo jhola
 TL: black bag
 Technique: literal translation

The translator has translated the SL term 'kālo jholā' into TL term as 'black bag' using literal translation technique. Here, the translator seems successful to convey the meaning of SL term in TL text reader.

2. SL: tāleko topi
TL: tattered cap
Technique: literal translation

The SL term 'tāleko topi' is translated into TL term 'tattered cap' using literal translation technique. In this translation, the translator is successful to convey the meaning of SL term to the target language reader.

3. SL: halo kodālo
TL: plow and spade
Technique: literal translation

The SL term 'halo kodālo' is translated into TL term 'plow and spade' using literal translation technique. In this translation, the translator is successful to render the original flavor of message to TL text reader.

4. SL: tarawār
TL: sword
Technique: literal translation

The translator seems successful to convey the message of SL term 'tarawār' into TL term 'sword' using literal translation.

5. SL: makai bhatmās
TL: corn and soybean
Technique: literal translation

In this translation, the translator has translated SL term 'makai bhatmās' into TL term 'corn and soybean' using literal translation. Here, the translator is able to convey the original flavor of message to the target language reader.

6. SL: kharle chāeko duitale
TL: thatch-roofed
Technique: substitution

In this translation, the SL term 'kharle chāeko duitale' is translated into TL term 'thach-roofed' using substitution technique.

Gap: Here, the SL term 'kharle chāeko duitale' means the two flats or stairs thatch roofed but the TL term 'thatch-roofed' can not convey the full meaning of SL term 'kharle chāeko duitale' to the target language reader.

7. SL: culthā
TL: hair
Technique: substitution

In this translation, the translator has translated the SL term 'chulthā' into TL term 'hair' using substitution technique.

Gap: Here, the SL term 'cultha' means braided or plaited hair of woman but the TL term 'hair' can not convey the meaning of 'culthā' to the TL text reader. So the gap exists in this translation.

8. SL: jhutro fariya
TL: sari
Technique: substitution

The SL term 'jhutro fariyā' is translated into TL term 'sari' using substitution technique.

Gap: Here, the SL term 'jhutro fariya' is translated into TL term 'sari' but the SL term 'jhutro fariya' means the ragged or old fariya which is different from 'sari' used by Nepali woman. So the TL term 'sari' can not convey the exact meaning of SL term to the TL reader.

9. SL: abhaya mudrāyukta photo
TL: —
Technique: deletion

In this translation, the translator has deleted the SL term 'abhaya mudrāyukta photo' into TL term using deletion technique.

Gap: Here, the TL reader will not get the intended meaning of SL text while reading TL text. It causes the gap that the meaning of SL text is lost in TL text.

10. SL: majheri
TL: kitchen floor
Technique: addition

The translator seems successful to convey the meaning of SL term 'majheri' into TL term 'kitchen floor' using the addition technique.

11. SL: bhatti
TL: liquor shop
Technique: addition

The SL term 'bhatti' is translated into TL term 'liquor shop' using addition technique. In this translation, the translator is successful to convey the original message of SL term to the TL text reader.

12. SL: sādī colo
TL: blouse and sari
Technique: blending

In this translation, the translator has translated SL term 'sadi colo' into TL term 'blouse and sari' using blending technique.

Gap: a part of SL term is combined with the part of TL term that causes lack of full equivalent term in to SL term. So gap occurs in translation

13. SL: dhān mill
TL: rice mill
Technique: blending

The translator has translated SL term 'dhān mill' into TL term 'rice mill' using blending technique. In this translation, the translator seems successful to convey the message of SL term to the TL text reader.

14. SL: cyākhilā ra gundruk
TL: rice and gundruk
Technique: blending

The SL term 'cyākhilā ra gundruk' is translated into TL term 'rice and gundruk' using blending technique.

Gap: Here, half part of SL term is combined with the part of TL term which causes lack of full equivalent term in SL text. So gap occurs in this translation.

15. SL: sārīko sapko
TL: corner of the sari
Technique: definition

In this translation, the translator has used definition technique to translate SL term 'sariko sapko' into TL term 'corner of the sari'.

Gap: Here, the SL term 'sapko' and 'corner' are different terms from each other. So the TL term 'corner' can not convey the meaning of 'sapko' to the TL text reader.

16. SL: tilahari, pote
TL: tilahari, pote
Technique: borrowing

The TL term 'tilahari, pote' is borrowed from the SL term 'tilahari, pote' using borrowing technique.

Gap: Here, the SL term 'tilahari, pote' is a typical Nepali culture word which is used by married Hindu women but the TL term 'tilahari, pote' can not convey the original meaning to the target text reader.

17. SL: dhiki jānto
TL: dhiki jānto
Technique: borrowing

The SL term ' dhiki jānto' is translated into TL term ' dhiki jānto' using the borrowing technique.

Gap: Here, the SL term ' dhiki jānto' is a typical Nepali instruments in remote areas for grinding crops but the TL term ' dhiki janto' can not convey the message to the target language reader where dhiki janto is not used. So gap is seen in this translation.

18. SL: lungi
TL: lungi
Technique: borrowing

The translator has borrowed the TL term 'lungi' from SL term 'lungi' using borrowing technique.

Gap: The SL term 'lungi' means the cloth which is used by male or female in rural areas but the borrowed term 'lungi' can not convey the message to the TL reader where lungi is not used in TL text culture.

19. SL: sudarsan cakradhari
TL: circular weapon (sudarsan cakra)
Technique: couplet

In this translation, the translator seems successful to convey the meaning with some sense of SL culture by using couplet technique. The translator has tried to make semantic equivalence between SL term and TL term.

20. SL: tuki
TL: tuki (lamp)
Technique: couplet

In this translation, the SL term 'tuki' is translated into TL term 'tuki' (lamp) using couplet technique. Here, the translator is able to convey the meaning of SL term 'tuki' to the target language reader through couplet technique.

21. SL: lugā
 TL: jacket
 Technique: mistranslation

The SL term 'lugā ' is translated into TL term 'jacket' in mistranslation.

Gap: The translator is unable to convey meaning because the SL term 'lugā' and TL term 'jacket' are separate in Nepali culture word. The TL term 'jacket' can not convey the meaning of SL term 'luga'. So the translator has mistranslated.

22. SL: āto cāmal
 TL: ground corn
 Technique: mistranslation

The translator has translated SL term ' āto cāmal' into 'ground corn' in mistranslation. Here, the SL term 'camal' and TL term 'corn' are separate terms. The 'corn' can not convey the meaning of SL term ' āto cāmal' to the target language reader. So it is mistranslation.

Table No. 2: Frequency of Techniques in Translation of 'Material Cultural Terms'

S.N.	Techniques	Frequency	Percentage
1	Literal translation	5	22.72
2	Substitution	3	13.63
3	Deletion	1	4.54
4	Addition	2	9.09
5	Blending	3	13.63
6	Definition	1	4.54
7	Borrowing	3	13.63
8	Couplet	2	9.09
9	Mistranslation	2	9.09
	Total	22	100

There are 25 terms, which are taken as study data within material culture. Nine techniques have been found to be employed in translating material cultural terms of the story 'Rebel'. Among these eight different techniques, literal translation is mostly used which is 22.72% and that is followed by substitution, blending and borrowing i.e. 13.63%. The other techniques definition, couplet and mistranslation are found 9.09% and the least used techniques are deletion and definition i.e. 4.54%. In term of descending order of frequency, the techniques of translating material culture can be graded as literal translation, blending, borrowing, substitution, addition, couplet, substitution, definition and deletion.

3.3.3 Analysis of Social Culture

1. SL: logne swāsni
 TL: husband and wife
 Technique: literal translation

The translator has translated the SL term 'logne swāsni' into TL term as 'husband and wife' using literal translation technique. Here, the translator is successful to convey the meaning of SL term in TL text reader.

2. SL: bidhuwā
 TL: widow
 Technique: literal translation

The SL term 'bidhuwā' is translated into TL term 'widow' using literal translation technique. In this translation, the translator is successful to convey the meaning of SL term to the target language reader.

3. SL: sarkāri sipāhi
 TL: government soldier
 Technique: literal translation

The translator seems successful to render the message of SL term to the TL reader using literal translation

4. SL: jana adālat
TL: kangaroo court
Technique: literal translation

In this translation, the SL term 'jana adālat' is translated into the TL term 'kangaroo court' using literal translation technique. Here, the translator is successful to convey the message of SL term to the target language text reader.

5. SL: nārāharu
TL: slogans
Technique: literal translation

Here, the SL term 'nārāharu' is translated into TL term 'slogans' using literal translation. The translator is able to convey the original flavor of SL message to the TL text reader.

6. SL: jillā adhikāri
TL: district officer
Technique: literal translation

The translator has used literal translation to translate SL term 'jillā adhikāri' into TL term 'district officer' which is seen effective to convey the message to the target language reader.

7. SL: venā
TL: brother-in-law
Technique: literal translation

The SL term 'venā' is translated into TL term 'brother-in-law' using the literal translation.

Gap: The SL term 'venā' is a Nepali culture word which means the husband of elder sister but the TL term 'brother-in-law' means the sister's brother or the husband of wife's sister. So the TL term can not carry out the exact meaning of SL term to the target language reader.

8. SL: māilo choro
TL: second son
Technique: literal translation

The translator seems successful to convey the meaning of SL term to the target language reader using literal translation.

9. SL: jiban sāngini
TL: beloved
Technique: substitution

The SL term 'jiban sāngini' is translated into the TL term 'beloved' using substitution technique.

Gap: Here, the SL term 'jiban sāngini' means 'wife' but the TL term 'beloved' means the lover which is different from 'jiban sāngini'. So the TL term 'beloved' can not carry out full message of SL term 'jiban sāngini' to the TL text reader

10. SL: mailā bā
TL: uncle
Technique: substitution

In this translation, the translator has translated the SL term 'mailā bā' into TL term 'uncle' using substitution technique.

Gap: Here, the SL term 'mailā bā' and TL term 'uncle' are different according to Nepali culture. The TL term 'uncle' can be used for both elder and younger. So the TL term 'uncle' can not carry out full message of SL term 'mailā bā' to the target language reader.

11. SL: kândhamā tekera tāukomā hānne
TL: —
Technique: deletion

Here, the translator has deleted TL term using deletion technique.

Gap: In this translation, the SL term ' kândhamā tekera tāukomā hānne' is a specific Nepali cultural word which was originated by rebels at the war period of Nepal. The meaning of SL term is lost in TL text. So gap presents in this translation.

12. SL: lāl purjā
TL: land ownership
Technique: addition

Here, the translator seems successful to convey the meaning of SL term ' lāl purjā' into TL term 'land ownership' using addition technique.

13. SL: nāgariktā
TL: citizenship certificate
Technique: addition

The SL term ' nāgariktā' is translated into TL term 'citizenship certificate' using addition technique. Here, the translator is able to carry out the message of SL term to the target language reader.

14. SL: cek post
TL: check point
Technique: blending

In this translation, the translator has used blending technique to translate SL term 'cek poist' into the TL term 'check point'. Here, the translator seems successful to convey the meaning of SL term into the TL text reader.

15. SL: bihe batul
TL: weeding party
Technique: sense translation

The translator is successful to carry out the message of SL term 'bihe batul' into TL term 'weeding party' using sense translation to the TL text reader.

16. SL: nunko sojho
TL: government salary
Technique: sense translation

In this translation, the translator has used sense translation to translate SL term 'nunko sojho' in to the TL term 'government salary'.

Gap: The SL term 'nunko sojho' is a typical Nepali cultural word. So the SL term 'government salary' cannot convey the meaning of SL term 'nunko sojho' to the target text reader

17. SL: sarkārko sīndur
TL: service of government
Technique: sense translation

In this translation, the SL term 'sarkārko sīndur' is translated into TL term 'service of government' using sense translation.

Gap: The SL term 'sīndur' is a typical term of Hindu culture which is used for married women but for other culture sīndur is not taken as symbol of marriage. So the TL term 'service of government' can not carry out the message of SL term 'sarkārko sīndur' to the target text reader.

18. SL: khopi
TL: khopi
Technique: borrowing

The translator has borrowed the TL term 'khopi' from SL term 'khopi' using borrowing technique.

Gap: Here, the SL term 'khopi' is a typical game in Nepali culture but the TL term 'khopi' cannot convey the message of SL term to the TL text reader.

19. SL: tamasuk
 TL: tamasuk
 Technique: borrowing

The TL term 'tamasuk' is borrowed from SL term 'tamasuk' using borrowing technique.

Gap: The SL term 'tamasuk' is a special Nepali cultural word which means the written document of wonership but the borrowed TL term 'tamasuk' cannot carry out the message to the target language reader. So gap exists in this translation.

20. SL: jethā mukhiya
 TL: jethā mukhiya
 Technique: borrowing

The TL term 'jethā mukhiyā' is borrowed from the SL term 'jethā mukhiyā' using borrowing technique.

Gap: The SL term 'jethā mukhiyā' is a typical Nepali social word, so the borrowed TL term 'jetha mukhiya' can not convey the message of SL term to the target text reader.

Table No. 3: Frequency of Techniques in Translation of 'Social Cultural Terms'

S.N.	Techniques	Frequency	Percentage
1	Literal translation	8	40
2	Substitution	1	5
3	Deletion	2	10
4	Addition	2	10
5	Blending	1	5
6	Sense translation	3	15
7	Borrowing	3	15
	Total	20	100

There are 20 terms, which are taken as study data within ecology. Seven techniques have been found to be employed in translating social cultural terms of the story 'Rebel'. Among these seven techniques, literal translation is mostly used which is 40% and that is followed by sense translation and borrowing i.e. 15%. The other techniques deletion and addition which are 10%. The least used techniques are blending and substitution which are 5%. In term of descending order of frequency of translating social culture can be graded as literal translation, borrowing, sense translation, addition, deletion, blending and substitution.

3.2.4 Analysis of Religious Culture

1. SL: jotisi
TL: astrologer
Technique: literal translation

The translator seems successful to convey the meaning of SL term 'jotisi' into TL term 'astrologer' using literal translation technique.

2. SL: bhagawān
TL: god
Technique: literal translation

The SL term 'bhagawān' is translated into the TL term 'god' using literal translation. The translator is successful to convey the meaning of SL term to the target language reader.

3. SL: bhojbhater
TL: feast
Technique: substitution

The translator seems successful to render the meaning of SL term 'bhojbhater' into TL term 'feast' to the target language reader using substitution technique.

4. SL: phulmālā
TL: flowers
Technique: deletion

The SL term 'phulmālā' is translated into TL term 'flowers' using deletion technique.

Gap: the SL term 'phulmālā' is deleted into TL term 'flowers'. So the TL term 'flowers' can not carry out the message SL term of 'phulmālā' to the target text reader. So the meaning of 'mālā' is lost in TL term. Then it has caused the gap in translation.

5. SL: madhu ra kaitabh
TL: human devils madhu and kaitabh
Technique: addition

In this technique, the translator has translated SL term 'madhu ra kaitabh' into TL term 'human devils madhu and kaitabh' using addition technique. The translator is successful to convey the message of SL term into target language.

6. SL: bhagbān krishnā
TL: lord krishna
Technique: blending

The SL term 'bhagbān krishnā' is translated into TL term 'lord krishna' using blending technique.

Gap: The half part of SL term is combined with the half part of TL term. It lacks the full equivalent term in SL text.

7. SL: gāiko māsu khānu
TL: I swear to god
Technique: sense translation

The translator has used sense translation to translate SL term 'gāiko māsu khānu' into TL term 'I swear to god'.

Gap: Here, gap occurs because the SL term 'gāiko māsu khānu' is specific term of Hindu culture. Hinduists worship the cow as goddess but 'gāiko māsu khānu' is common for other cultures. The TL term 'I swear to god' can not convey the message of SL term 'gāiko māsu khānu' to the target language reader.

8. SL: dhungo khojdā deutā milyo
TL: receiving an unexpected and beneficial gift
Technique: sense translation

The SL term 'dhungo khojdā deutā milyo' is translated into TL term 'receiving an unexpected and beneficial gift' using sense translation technique. Here, the translator seems to convey the message of the SL term to the TL text reader but lacks to convey the original message of SL term to the TL text reader.

9. SL: tikā
TL: tika
Technique: borrowing

The translator has borrowed the TL term 'tika' from SL term 'tikā' using borrowing technique.

Gap: The SL term 'tikā' is a specific Hindu culture word but the TL term 'tika' can not convey the message of SL term 'tikā' to the target language reader.

10. SL: dasāin
TL: dashain
Technique: borrowing

Here, the TL term 'dashain' is borrowed from the SL term 'dasāin' using borrowing technique.

Gap: The SL term 'dasāin' is a typical festival of Hindu culture but the borrowed term 'dasain' can not give the original message of SL term to the target language reader.

11. SL: 'astamiko boko'
TL: he goats for sacrifice on the astami day of dasāin
Technique: definition

The translator has used definition technique to translate SL term 'astamiko boko' into TL term 'he goats for sacrifice on the astami day of dasāin' using definition technique. The translator seems successful to carry out the message of SL term to the TL text reader.

12. SL: maulo
TL: maulo (the sacrificial post)
Technique: couplet

The SL term 'maulo' is translated into the TL term 'maulo (the sacrificial post)' using couplet technique.

Gap: The SL term 'maulo' is a specific Hindu culture word but the TL term 'maulo (the sacrificial post)' can not convey the original meaning to the TL text reader. It causes the gap in translation.

13. SL: buddhām saranm gachhāmi
TL: I wish to go to the shelter of buddha
Technique: definition

Here, the translator is successful to render the original flavor of message of SL term 'I wish to go to the shelter of buddha' to the target language reader using definition technique.

Table No. 4: Frequency of Techniques in Translation of 'Religious Cultural Terms'

S.N.	Techniques	Frequency	Percentage
1	Literal translation	2	15.38
2	Substitution	1	7.69
3	Deletion	1	7.69
4	Addition	1	7.69
5	Blending	1	7.69
6	Sense translation	2	15.38
7	Borrowing	2	15.38
8	Definition	2	15.38
9	Couplet	1	7.69
	Total	13	100

There are 13 terms, which are taken as study data within ecology. Nine techniques have been found to be employed in translating religious cultural terms of the story 'Rebel'. Among these nine techniques, literal translation, sense translation, borrowing and definition techniques are mostly used which are 15.38% and that is followed by substitution, deletion, addition, blending, and couplet which are 7.69%. In term of descending order of frequency, the techniques of translating religious culture can be graded as borrowing, definition, literal translation, sense translation, addition, blending, couplet, deletion and substitution.

3.2.5 Analysis of Conceptual Terms

1. SL: sambedanā
TL: condolence
Technique: literal translation

In this translation, the translator has translated the SL term 'sambedanā' into the TL term 'condolence' using literal translation technique. Here, the translator seems successful to render the original flavor of SL term to the target language reader.

2. SL: bhumigat jiban
TL: underground life

Technique: literal translation

The SL term ' bhumigat jiban' is translated into TL term 'underground life' using literal translation technique. Here, the translator is able to carry out the meaning of SL term ' bhumigat jiban' to the target language reader.

3. SL: pidāko pahād
TL: mountain of pain
Technique: literal translation

The SL term ' pidāko pahād' is translated into TL term 'mountain of pain' using literal translation technique. Here, the translator seems successful to convey the meaning of SL term to the target language reader.

4. SL: āsāko diyo
TL: lamp of hope
Technique: literal translation

The translator is capable to carry out the message of SL term ' āsāko diyo' into TL term 'lamp of hope' using literal translation technique.

5. SL: pidā
TL: pain
Technique: literal translation

The translator is successful to convey the message of SL term 'pidā' into TL term 'pain' using literal translation technique. So it seems faithful translation.

6. SL: abhilāsā
TL: hope
Technique: literal translation

In translating the term, the translator has used literal translation technique to translate SL term 'abhilāsā' into TL term 'hope'. He seems successful to carry out the message of SL term to the target text reader.

7. SL: bikalpakā bātāharu
TL: options
Technique: substitution

The SL term 'bikalpakā bātāharu' is translated into TL term 'options' using substitution technique. Here, the translator seems successful to convey the message of SL term 'bikalpakā bātāharu' to the target language reader.

8. SL: karāntiko yagya
TL: revolution
Technique: substitution

The SL term 'karāntiko yagya' is translated into TL term 'revolution' using substitution technique.

Gap: The SL term 'karāntiko yagya' has its own cultural meaning in SL culture but TL term 'revolution' lacks to render original flavor of cultural meaning to the TL text reader.

9. SL: pāhele rog
TL: jundice
Technique: substitution

The translator seems successful to convey the message of SL term 'pāhele rog' into TL term 'jundice' to the TL text reader using substitution technique.

10. SL: cāldhāl
TL: —
Technique: deletion

The translator has deleted SL term 'cāldhāl' into TL term using deletion technique.

Gap: Here, the SL term 'cāldhāl' is deleted into TL term. It has lost its meaning into target language text. So it can not convey the meaning to the target language reader. Gap is presented in this translation.

11. SL: bhustighre keto
TL: youth
Technique: deletion

The SL term 'bhustighre' is deleted using deletion technique in TL term.

Gap: Here, the TL term 'youth' can not carry out the full meaning of SL term 'bhustighre keto' to the target language text reader. It causes the gap in this translation.

12. SL: jhismiseko bhāle
TL: rooster's crow in the morning
Technique: definition

The SL term 'jhismiseko bhāle' is translated into TL term 'rooster's crow in the morning' using definition technique. Here, the translator seems successful to carry out the message of SL term to the target language reader.

13. SL: asādh
TL: asādh, the month of monsoon
Technique: definition

The translator seems successful to convey the message of SL term 'asādh' into TL term using definition technique.

14. SL: jibanko uttarda
TL: old age
Technique: sense translation

The SL term 'jibanko uttarda' is translated into TL term 'old age' using sense translation technique.

Gap: The SL term 'jibanko uttarda' has its own cultural meaning but the translator has translated the TL term 'old age' which lacks to render original flavor of cultural meaning to the TL text reader.

15. SL: bāto tatāyo
 TL: went on its way
 Technique: sense translation

The SL term 'bāto tatāyo' is translated into the TL term 'went on its way' using sense translation technique.

Gap: The SL term 'bāto tatāyo' has its own cultural meaning but the translated version 'went on its way' lacks to render original flavor of cultural message to the TL reader.

16. SL: cuk pokhe jasto rāt
 TL: still night
 Technique: sense translation

The SL term 'cuk pokhe jasto rāt' has its own cultural meaning but the TL term 'still night' lacks to render the original flavor of cultural meaning to the TL text reader.

17. SL: bhusunā saraha
 TL: insignifiant
 Technique: sense translation

The translator has used sense translation technique to translate SL term 'bhusunā saraha' into TL term 'insignificant'. Here, the translator seems successful to convey the message of SL term to the TL text reader.

18. SL: kālrārtri
 TL: kālrartri
 Technique: borrowing

The TL term ' kālrartri' has been borrowed from SL term ' kālrartri ' using borrowing technique.

Gap: Here, the SL term 'kālrārtri' is a typical Nepali cultural word but the borrowed TL term ' kalrartri' can not carry out the original message of SL term to the target text reader. So gap is presented in this translation.

19. SL: haruwā caruwā
 TL: haruwa caruwa
 Technique: borrowing

In this translation, the translator has borrowed the TL term 'haruwa charuwa' from SL term ' haruwā caruwā' using borrowing technique.

Gap: The SL term ' haruwā caruwā' is a conceptual word used in Nepali culture but the borrowed TL term can not convey the original meaning of the SL term to the target language reader. So gap is seen in this translation.

20. SL: nayā nepal
 TL: new nepal
 Technique: blending

The SL term ' nayā nepal' is translated into TL term 'new nepal' using blending technique. Here, the translator seems successful to convey the message of SL term to the target language reader.

Table No. 5: Frequency of Techniques in Translation of 'Conceptual Cultural Terms'

S.N.	Techniques	Frequency	Percentage
1	Literal translation	5	25
2	Substitution	4	20
3	Deletion	2	10
4	Definition	2	10
5	Sense translation	4	20
6	Borrowing	2	10
7	Bending	1	5
	Total	20	100

There are 20 terms, which are taken as study data within conceptual culture. Seven techniques are used in translating conceptual culture terms of the story

'Rebel'. Among these seven techniques, literal translation is mostly used technique as 25% and that is followed by substitution and sense translation i.e. 20%. The other techniques are deletion, definition and borrowing i.e. 10%. The least used technique is blending which is 5%. In term of the descending order of frequency, the techniques of translating conceptual culture terms can be graded as the literal translation, sense translation, substitution, borrowing, definition, deletion and blending.

3.3 Analysis and Interpretation of Anecdotal Evaluation

In the translation, the intensity of cultural flavor of the terminologies determines the choice of technique to the translator. If the translator is unable to transform the message of cultural terms than the translation becomes useless. So to make the translation comprehensible and faithfulness the translator should select the appropriate technique. To make a good translation in term of transfer of meaning equivalence and faithfulness is mainly determined on how the translator has selected and used the appropriate techniques to translate the text.

3.3.1 Analysis of Frequency of Different Techniques of Translation

The following table shows the frequency of different techniques used in translating cultural words in the story 'Rebel.'

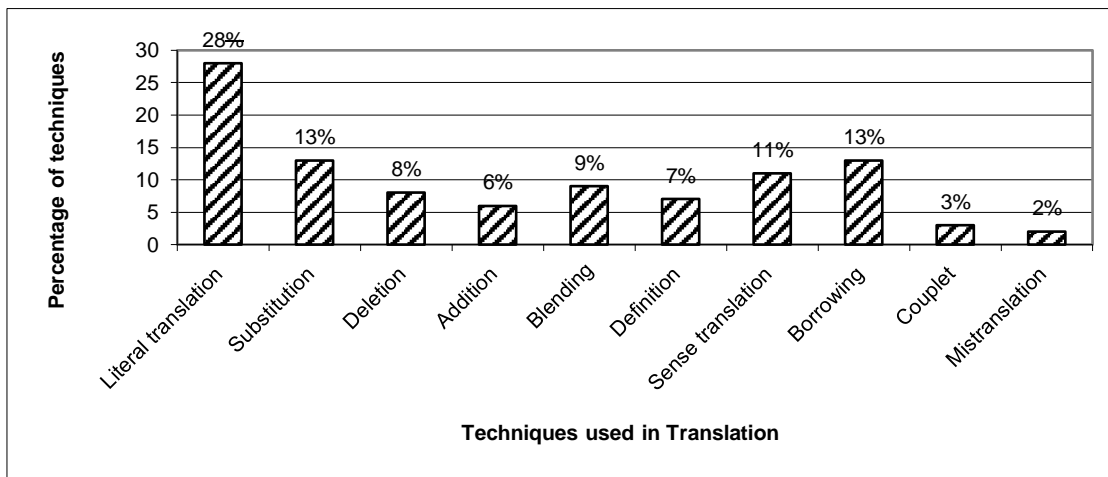
Table No. 6: Frequency of Different Techniques of Translation

S.N.	Techniques	Frequency	Percentage
1	Literal translation	28	28
2	Substitution	13	13
3	Deletion	8	8
4	Addition	6	6
5	Blending	9	9
6	Definition	7	7
7	Sense translation	11	11
8	Borrowing	13	13
9	Couplet	3	3
10	Mistranslation	2	2
	Total	100	100

The table shows that the translator has used different techniques in translating the text. The most frequently used translation technique is literal translation which seems very faithful to the original. Out of 100 cultural terms, 28 cultural terms have been used literal translation technique which is 28%. Similarly, borrowing and substitution techniques are the second most frequently used techniques which constitute 13%. Among ten different techniques, the least frequently used technique is mistranslation which constitutes 2%. In term of descending order of frequency, the techniques of translating cultural terms can be graded as literal translation, borrowing, substitution, sense translation, blending, definition, addition, couplet and mistranslation.

The information can also be displayed in the following bar-chart to make it more clear.

Figure No. 1: Frequency of Different Techniques of Translation



The information displayed on the chart clearly shows that literal translation, substitution, borrowing and deletion techniques are the most frequent techniques in the translation. Mistranslation and couplet are the least frequent techniques in translation.

3.4 The Interpretation of Gaps in Techniques of Translation

The translator has used ten different translation techniques and found some gaps in the process of translating cultural terms used in the story.

3.1.1 Gaps in Literal Translation Technique

Literal translation is one of the most widely used translation technique. It is SL oriented translation. Among 100 cultural terms, 28 cultural terms are translated using literal translation technique. I have found only two gaps among 28 cultural terms under this technique (see p. 28). This technique seems faithful, original and comprehensive in translation.

3.4.2 Gaps in Substitution Technique

Source language items are substituted by equivalent target language items to overcome the translation gap. Among 100 cultural terms, 13 cultural terms have been found using substitution technique in translation. I have found out 9 gaps of translation among 13 cultural terms under this technique (see p. 30). Here, the translator has lost the original flavor of both the SL text and culture.

3.4.3 Gaps in Deletion Technique

Deletion refers to the omission of the SL items while translating them into the text. Among 100 cultural terms, 9 cultural terms are deleted in to TL text. Most of all gaps are presented under this deletion technique (see p. 31). So deletion has brought wider gap in this translation. It seems bad translation technique.

3.4.4 Gaps in Addition Technique

This translation is mainly used to give extra information to the target text reader to render clear concept of the target language text. Six cultural terms are translated under this technique. The translator has tried to provide additional information to the target text reader. So gaps are not presented in this technique. The translator has also transferred cultural message using this addition technique.

3.4.5 Gaps in Blending Technique

Blending is the fusion of both the terms of the SL and TL. It is equally faithful to the original as well as to the translation. But it does not convey the taste of complete cultural color in translation. Among 100 cultural terms 9 terms are translated using this technique. I have found six gaps in translation of these terms (see p. 38). The translator has not rendered the taste of complete cultural color of SL terms.

3.4.6 Gaps in Definition Technique

Definition is a process of rendering unknown and unshared to the known and shared. It is especially useful in case of having deeply rooted cultural words. The translator has translated 7 terms using this technique. Only one gap is presented in this technique among 7 terms (see p. 29). The translator has tried to give the explanation of the deeply rooted cultural words to convey the message of SL terms. But it has made the translation sloppy and heavy.

3.4.7 Gaps in Sense Translation Technique

When the exact SL equivalent term is not available in the TL text then sense translation technique is used. In this translation, the translator has translated only the sense of the words to transfer meaning. The translator has translated 11 cultural terms using this technique among 100 cultural terms. I have found 7 gaps of translation under this technique (see p. 46). So it never becomes faithful and it can not preserve the original color of the text.

3.4.8 Gaps in Borrowing Technique

Borrowing is one of the easiest technique of translation but it is less significant. This technique can only be used if the words are free. The translator has borrowed 13 cultural words into TL text from SL text using borrowing technique among 100 cultural words. I have found 11 gaps in translating

cultural words under this technique (see p. 40). The borrowing TL terms are unable to carry the cultural message of SL terms to the TL text reader. It has also made wider gaps in translation.

3.4.9 Gaps in Couplet Translation Technique

Couplet means the combination of two procedures. Sometimes only one procedure of translation cannot give the message of the original text to the TL readers then translator can combine only two procedures for dealing with a single problem. In this translation, the translator has translated 3 cultural words using this technique. I have found one gap of translation under this technique (see p. 51). The translator has combined two procedures to convey the message of SL text to the TL text reader.

3.4.10 Gaps in Mistranslation

Sometimes, the translator attempts to make translation but wrong to translate the SL terms. In this translation, 2 cultural terms are mistranslated. It has made the gap in translation. Two gaps are found in this translation technique (see p. 41). The translator has not carried out the message of SL term to the TL text reader.

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

On the basis of analysis and interpretation of collected data, the findings and recommendations of the study have been presented in different two subheadings.

4.1 Findings

On the basis of the presentation, analysis and interpretation of the data, the following findings have been summed up as follows:

a) Ten different techniques of translation have been employed by the translator in translating cultural words found in the collection of short stories 'Rebel'. The techniques used on translation on the descending order of their frequency of occurrence are literal translation, borrowing, substitution, sense translation, blending, deletion, definition, addition, couplet and mistranslation.

b) The frequency of occurrence of 10 techniques used in translation are as follows:

➤	Literal translation	28%
➤	Substitution	13%
➤	Borrowing	13%
➤	Sense translation	11%
➤	Blending	9%
➤	Deletion	8%
➤	Definition	7%
➤	Addition	6%
➤	Couplet	3%
➤	Mistranslation	2%

- c) The technique having the highest frequency of occurrence have been found more effective in rendering the message of the source text in to the target language.
- d) Out of 100 cultural terms 28 terms have been translated using the literal translation technique. The literal translation which is the most frequently used technique in translating cultural terms. It proves the most effective and faithful in translation.
- e) The translator has borrowed 13 terms among 100 cultural terms from SL text into TL text. It has made translation difficult to understand the meaning of SL terms to the TL text reader.
- f) Thirteen cultural terms have been translated using substitution technique which has created some gaps in translation.
- g) Eight terms have been deleted while translating in the TL text. It has lost the meaning of SL text into TL text.
- h) Nine cultural terms have been translated using blending technique where the only half information is conveyed. It has also created some gaps in translation.
- i) Two cultural terms have been mistranslated. The translated version has not given the sense to the TL reader. Mistranslation is the least used technique in this translation.
- j) Some of the gaps of translation have been found in different translated techniques.
- k) Most of the gaps are presented in deletion and borrowing techniques. Eight gaps are presented in deletion technique among eight cultural terms which is least effective in transmitting the message. Likewise, eleven gaps have been occurred in borrowing technique among 13 cultural terms. It is also less effective for cultural bounded words.

- l) Among 28 cultural terms translated in literal translation, only two gaps are found in literal translation. So this techniques seems effective to carry the message of SL text to the TL text.
- m) No gaps have been found in addition technique in which the translator has tried to convey the meaning of SL term adding the extra information of SL term to the TL text reader.
- n) Some other gaps have been found in other techniques like sense translation, definition, couplet and mistranslation.

Finally, I have found that the translator has tried to translate some of the cultural terms in the context of SL text but many cultural gaps have been presented in the translation. The original cultural meaning of the terms has been lost in the TL text. Because of the differences between two languages, this translated product is also not free from gaps. Thus, the cultural aspect is found to be problematic in the translation of the story.

4.2 Recommendations

On the basis of the findings, the following recommendations have been made:

- a) Translation is a bi-cultural and bilingual activity. So the translator should be expert in bilingual and bicultural activities to get perfect translation.
- b) According to the context and nature of the words, the translator should be aware about the wide range of the technique while translating the cultural terms.
- c) The translator should give priority to the literal translation unless it distorts meaning.
- d) Most of the cultural bound words of any language should not be replaced by any near equivalent words.

- e) A good translator should be careful about the variety of gaps in translation.
- f) There should not be any cases of deletion of SL terms which creates the wider gaps in translation. If the TL lacks the SL concept the translator should provide the addition or definition of the terms.
- g) The translator should not borrow the SL cultural terms related to the religious and politics terms which creates gaps in translation. It would be better to provide definition or addition instead of borrowing.
- h) The translator should be conscious for over translation while using definition and addition techniques.
- i) The translator should not use what ever the word is available in the dictionary. He should select the word looking it in thesaurus to get the correct words.
- j) The translator should read and consult the bilingual dictionary and be familiar with the SL text terms and TL text terms to avoid the mistranslation.
- k) The translator should have perfect theoretical knowledge of translation and language and culture of involved language. He must keep attention that there should not be any gap between SL and TL text.

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APPENDIX-I

CULTURAL CATEGORIES

1. A Ecological Terms

S.N.	Source language text	Target language text
1	jāngalkāharū	rebels
2	juneli rāt	moon-blanced night
3	kamilāko golo	-
4	cahur	meadow
5	tulasi	tulasi
6	lālupāte	lalupate
7	dhurseli	dhurseli
8	surya bistārai ākāsmā utriyo	sun rose
9	kanda mul	wild roots, rhizome and yams
10	pādhero	spring
11	jharanā	falls
12	odhār	cave
13	siruko phul	siru grass
14	gāibākhṛā	goats and cows
15	pānikā tarāngaharu	water of gurgling brook
16	ban pākhā	woods and hill
17	sundar sānta gāun	beautiful village
18	makai bāri	cornfield
19	anakāntār gāun	village
20	abiral barsā	rain
21	bādalko ghunto	shawl of cloud
22	dharmapāni lek	dharampani highland
23	gwārpā pahād	gwarpa hill
24	lāligurās	rhododendrous
25	āgān	courtyard

1.B	Material culture	
1	tilahari, pote	tilahari, pote
2	tarawār	sword
3	abhaya mudrayukta photo	-
4	sudarsan cakradhāri	circular weapon, (sudarshan charka)
5	sāri ko sapko	corner of the sari
6	kharle chāeko duitale	thatch-roofed
7	kalo jholā	black bag
8	tāleko topi	tattered cap
9	halo kodalo	plow and spade
10	majheri	kitchen floor
11	sādi colo	blouse and sari
12	culhā	hair
13	lugā	jacket
14	āto cāmāl	ground corn
15	dhiki jānto	dhiki janto
16	bhatti	liquor shop
17	jhutro fariyā	sari
18	lūngj	lungi
19	cyākhla ra gundruk	rice and gundruk
20	amkhorā	jug
21	dhān mil	rice mill
22	tuki	tuki (lamp)
1.C	Social culture	
1	logne swāsni	husband and wife
2	jiban sāngini	beloved
3	bihe batul	weeding party
4	bidhuwā	widow

5	nunko sojho	government salary
6	mailā bā	uncle
7	khopi	khopi
8	sarkāri sipāhi	government soldier
9	jana adālat	kangaroo court
10	cek post	check point
11	lal purjā	land ownership
12	nārāharu	slogans
13	tamasuk	tamasuk
14	jillā adhikāri	district officer
15	nāgariktā	citizenship certificate
16	venā	brother-in-law
17	māilo choro	second son
18	sarkarko sindur	service of the government
19	budhāpākā	elders
20	jethā mukhiyā	jetha mukhiya
1.D	Religious culture	
1	bhagbān krisna	lord krishna
2	bhoj bhater	feast
3	phulmālā	flowers
4	gāiko māsu khānu	I swear to god
5	jotisi	astrologer
6	dasāin	dashain
7	bhagabān	god
8	astamiko boko	he goats for sacrifice on the astami day of dashain
9	maulo	maulo (the sacrificial post)
10	buddhām saranm gacchāmi	I wish to go to the shelter of Buddha
11	madhu ra kaitabh	Human devils madu and kaitabh
12	tika	tika
13	dhūngo khojda deutā milyo	receiving an unexpected and

		beneficial gifts
1.E.	Conceptual terms	
1	abhilāsā	hope
2	jibanko uttārda	old age
3	bato tatāyo	went on its way
4	samabedanā	condolence
5	cuk pokhe jasto rāt	still night
6	jhismiseko bhale	rooster's crow in the morning
7	bikalpakā bātāharu	options
8	bhumigat jiban	underground life
9	bhusunā saraha	insignificant
10	karāntiko yagya	revolution
11	pahēle rog	jaundice
12	haruwā cruwa	haruwa charuwa
13	asādh	asad, the month of monsoon
14	cāldhāl	-
15	āsāko diyo	lamp of hope
16	kālārtri	kalrartri
17	pidā ko pahād	mountain of pain
18	bhus tigre keto	youth
19	nayā Nepal	new Nepal
20	pidā	pain

APPENDIX-II

LIST OF PROCEDUREWISE DIVISION OF TRANSLATION

2.A. Ecological Terms

Techniques	SL terms	TL terms
1. Literal translation	cahur	meadow
	jharanā	falls
	gāi bākhrā	goats and cows
	ban pākhā	woods and hill
	makai bāri	corn field
	bādalko ghumto	shawl of cloud
	āgan	courtyard
	lāligurās	rhododendrous
2. Substitution	pādhero	spring
	abiral barsā	rain
	odhār	cave
3. Deletion	kamilāko golo	-
	sundar sānta gāun	beautiful village
	anakāntār gāun	village
4. Addition	kandamul	wild roots, rhizom and yams
5. Blending	siruko phul	siru grass
	dharam pāni lek	dharampani highland
	gwarpā pahād	gwarpa hill
6. Definition	Juneli rāt	moon-blanced night
	pānikā tarāngaharu	waterof gurgling brook
7. Sense translation	jāngalkāharu	rebels
	surya bistārai ākāsmā utriyo	sun rose
8. Borrowing	tulasi	tulasi
	lālupāte	lalupate
	dhurseli	dhurseli

2.B. Material Culture

Techniques	Source language text	Target language text
1. Literal translation	kālo jhola	black bag
	tāleko topi	lattered cap
	halo kodālo	plow and spade
	tarawār	sword
	makai bhatmās	corn and soybean
2. Substitution	kharle chāeko duitale	thatch-roofed
	culthā	hair
	jhutro fariyā	sari
3. Deletion	abhaya mudrayukta photo	-
4. Addition	majheri	kitchen floor
	bhatti	liquor shops
5. Blending	sādi colo	blouse and sari
	cyākhā ra gundruk	rice and gundruk
	dhān mil	rice mil
6. Definition	sāri ko sapko	corner of the sari
7. Borrowing	tilahari, pote	tilahari, pote
	dhiki jānto	dhiki janto
	lungi	lungi
8. Couplet	sudarsan cakradhāri	circular weapon (sudarshan charka)
	tuki	tuki (lamp)
9. Mistranslation	lugā	jacket
	āto cāmal	ground corn

2.C Social culture

Technique	SLT	TLT	
1. Literal translation	logne swāsni	husband and wife	
	bidhuwā	widow	
	sarkari sipāhi	government soldier	
	jana adālat	kangaroo court	
	naraharu	slogans	
	jilla adhikari	district officer	
	vena	brother-in-law	
	māilo choro	second son	
	2. Substitution	jiban sāngini	beloved
		māilā bā	uncle
3. Deletion	kāndhmā tekera tāukomā hāne	-	
	4. Addition	lāl purjā	land ownership
nāgarikta		citizenship certificate	
5. Blending	cek post	check point	
6. sense translation	bihe batul	weeding party	
	nunko sojho	government salary	
	sarkārko sindur	service of government	
7. Borrowing	khopi	khopi	
	tamasuk	tamasuk	
	jetha mukhiya	jetha mukhiya	

D. Religious culture

Techniques	SLT	TLT
1. Literal translation	jotisi	astrologer
	bhagabān	god

2. Substitution	bhoj bhater	feast
3. Deletion	phul mālā	flowers
4. Addition	madhu ra kaitabh	human devils madu and kaitabh
5. Blending	bhagbān krisnā	lord Krishna
6. Sense translation	gāiko māsu khānu	I swear to god
	dhungo khogdā deutā milyo	receiving an unexpected and beneficial gifts
7. Borrowing	tika	tika
	dasāin	dashain
8. Definition	astimiko boko	he goats for sacrifice on the astami day of dashain
	buddhām saranm gachhāmi	I wish to go to the shelter of Buddha
9. Couplet	maulo	maulo (the sacrificial post)

2.E Conceptual Terms

1. Literal translation	sambedanā	Condolence
	bhumigat jiban	underground life
	āsāko diyo	lamp of hope
	pidāko pahād	mountain of pain
	pidā	pain
2. Substitution	abhilāsā	hope
	bikalpakā bātāharu	options
	karāntiko yagya	revolution
	pāhele rog	jaundice
3. Deletion	cāldhāl	-
	bhus tighre keto	youth
4. Definition	jhismiseko bhāle	roster's corw in the morning

	asādh	asad, the month of monsoon
5. Sense translation	jibanko uttārda	old age
	bāto tatāyo	went on its way
	cuk pokhe jasto rāt	still night
	bhusunā saraha	insignificant
6. Borrowing	kālrārtri	kalrarti
	haruwā caruwā	haruwa charuwa
7. Blending	nayā Nepal	new Nepal

APPENDIX – III

ROMAN TRANSLATION OF DEVANAGARI SCRIPT

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

c	a	s\	k	b\	d
cf	ā	v\	kh	w\	dh
O	i	u\	g	g\	n
O{	I	3\	gh	k\	p
p	u	a\	n	km\	ph
pm	u	r\	c	a\	b
P	e	5\	ch	e\	bh
P]	ai	h\	h	d\	m
cf]	o	em\	jh	o\	y
cf}	au/ou	\	n	^	r
c	an/am	6\	t	n\	l
c+	ā	7\	th	j\	w/v
c M	a	8\	d	z\	s
F	~	9\	dh	if\	s
M	h	Of\	n	;\	s
		t\	t	x\	h
		y\	th		

Note: The traditional letters **lf**, **q** and **1** are treated as conjunct letter,
 e.g. : **lf** = Ks, Ksh, Kch; **1** = gy ; **q** = tr, and **1** = gngy.

