CHAPTER-ONE
INTRODUCTION

This study is based on the analysis carried out to rate the degree of equivalence maintained between the source text *Jeevan Kaanda Ki Phool* and the translated text *A Flower in the Midst of Thorns* to rate the degree of equivalence maintained in the translation . It consists of five interrelated chapters. The first chapter consists of background/context of the study, statement of the problem, objectives of the study, rationale of the study, significance of the study, delimitations of the study and operational definition of key terms. The second chapter consists of the related theoretical literature, empirical literature, implication of the review and conceptual framework of the study.The third chapter, likewise, is comprised of the methodology and procedures adopted while carrying out the study.Then, the fourth chapter is concerned with the presentation of the analysis and interpretation of data which were collected from the sample. Finally, the last chapter presents the summary, conclusion and implication from the whole study.

1.1 General Background

Translation, in its usual sense, is a bilingual activity where the message from source language is rendered into the target language. The translator, as a mediator, transfers the message from one language into another distinct language. However, it is naive to confine translation merely within linguistic activity. Translation, in its truest sense, is not only linguistic but cultural activity, too. Language can not survive without culture and vice versa. Therefore, no translation is ever possible without considering the culture. According to Awasthi et al. (2011) ," ... Because the meaning of language is largely shaped by and constructed in a socio- cultural context, culture is always considered to have key role in translation. This implies that a translator should have knowledge of both language and culture for effective translation." In recent years, there has been a shift in translation studies from linguistically

oriented approaches to culturally oriented ones. Many scholars argue that it is culture that is translated, but not languages. Truly, if meaning is something that is sought is translation, it is virtually impossible to derive it without considering the cultural aspect of language.

Different scholars have defined translation from diverse perspectives. Hatim (2001, p. 10) opines, "Translating is a multi-faceted activity and there is room for a variety of perspectives." In this definition, he highlights the interdisciplinary nature of translation.

In the similar vein, according to Brislin (1976, as cited in Bhattarai 2010, p. 2), "Translation is the general term referring to transfer of thought and ideas from one language (source) to another (target), whether the languages are in written or oral form." Here, Brislin seems to confine translation within linguistic activity.

Similarly, Wills (1982, as cited in Awasthi et al., 2011, p. 6) says " Translation is a transfer process which aims at the transformation of a written SL text into an optimally equivalent TL text, and which requires syntactic, semantic and pragmatic understanding and analytical processing of the SL". Also, this definition regards translation simply a process of finding target language equivalence for a source language text.

On the other hand, Riccardi (2001) writes, "Translation as a cross cultural transmission of skills, forms a bridge between two speech groups, and is judged by the degree of gratification among the audience of the target language". This definition provides a comprehensive account of translation as it incorporates culture in translation studies. Translation has special connection with the language. Language is regarded to be essential means of human communication. However, communication is not restricted within linguistic activities.

Translation, thus, is defined variously. Some scholars, like Wills emphasize on the linguistic aspects while the others, like Riccardi emphasize on cultural aspects stating translation as a cross cultural bridge. Indeed, language is used in society and the society has its own culture. So, it is almost impossible to translate any text separating language and culture. To conclude, though translation is defined from various perspectives depending upon the genre, medium used, audience and purpose, it is essentially a linguistic activity which is incomplete without considering the cultural aspect of language.

1.2 Statement of the Problem

Pragmaticism, in translation, concerns with the contextual and cultural meaning of the text without which it is hardly possible to know the implied meaning of the text .Therefore, to maintain the pragmatic equivalence in translation is a must. However, in many translation works it is found that the translator focuses on the semantic equivalence only which results in misrepresentation of the intended meaning of the ST writer.

In this study, I have taken the following problems into consideration-

(i)   Every language has rules for collocation, for an instance, the Nepali verb *kh nu* collocates with several different nouns such as air, water, betrayal, job and so on whereas its equivalent English term 'eat' collocates only with edible solid things. What this indicates is the translator has to be aware of the collocation of the ST. Does this translation maintain the collocational equivalence between the ST and TT?

(ii)   In the simiar vein, all the languages have fixed idioms which have specific meaning to a particular culture. In translation of such idiomatic expression; the idiomatic meaning of the ST is to be sought. It is a real challenge for the translator. Have the translators of this autobiographical

essays *Jeevan Kaanda Ki Phool* been able interpret the idiomatic meaning of the source text and rendered it appropriately in the TT?

(iii)   Nepali language has reduplicated words such as *okh i –pokh i, m it- s it, ghar-sar* etc.Such Nepali words lack equivalent terms in English. How have the translators maintained such gap in the translation?

(iv)   Two different languages are associated with two different cultures.The meaning of the text is, therefore, largely shaped by the culture in which it is spoken. How have the translators, despite such differences, been able to render the ST meaning into TL?

1.3 Rationale of the Study

In this study, I have analyzed the pragmatic meaning and equivalence between the source text language and target text language of an autobiographical essay. This will throw some light on the practice of translating such important work of literature. It will show how the writer has expressed her pragmatic meaning through the organization of linguistic units and it will also reflect how such meanings are interpreted and understood by the translator. From such analysis, it provides us the information about how much the translator has maintained the degree of perfect equivalence. So, this study will be very important and useful for all the practitioners of translation and mostly the translator of the same text will be very much benefited. Furthermore, this study will be important to all the interested readers of the literature and translation. Moreover, this study will create its own history which will provide an important basis for the further researchers to conduct research on the same and/or different literature of translation. Last but not least, this study will be important for all of us who are interested in reading and respecting the great writers like Ghimire.

1.4 Objectives of the study

This study had the following objectives:

A. To find out the pragmatic meaning and equivalence between the ST language and TT language in terms of speaker's and /or contextual meaning of the autobiographical essay *A Flower in the Midst of Thorns*.

B. To point out the degree of equivalence in the translation such as optimum, near-optimum, partial, strong and weaker versions, poor, mistranslation or zero translation.

C. To suggest some pedagogical implications.

1.5   Research Questions

This research work is carried with an attempt to analyze the pragmatic meaning and equivalence between the STL and TTL of autobiographical essays. It has the following research questions:

i)   How does this translation maintain the collocational equivalence between the ST and TT?

ii   How the idiomatic and phrasal meaning of the ST been interpreted and how it has been rendered into English language?

ii)   How the meaning of reduplicated words of Nepali language such as *okh i –pokh i, m it-s it, ghar-sar* etc. been transferred into the target language?

iii)   How is the *nipat* of Nepali languages such as *po, ni, kya* been rendered into the target language?

iv)   Does this translation maintain the use of exclamatory signs in the target language?

1.6 Significance of the Study

This study makes an effort to show how the writer has expressed her pragmatic meaning through the organization of linguistic units and it will also reflect how such meanings are interpreted and understood by the translators. So, this study will be very important and useful for all the practitioners of translation. Furthermore, this study will be important to all the interested readers of the literature and translation. Moreover, this study will provide an important basis for the further researchers to conduct research on the same and/or different literature of translation.

1.7 Delimitations of the Study

My study had the following delimitations:

a. The study was restricted to an autobiographical essay *Jeevan Kaanda Ki Phool* and its translated version by Nagendra Sharma and Safal Sharma.

b. Only thirty sentences were taken for analysis.

c. The study was restricted to the analysis of contextual and speaker's meaning maintained between the two versions.

d. The pragmatic meaning derived from the original text and their translated texts were based on my own personal interpretation.

e. Only the single interpretation for each meaning was taken to decide the degree of equivalence between the texts.

1.8   Operational Definition of the Key Terms

The following important terminologies are used through out the study:

Translation: Generally, translation refers to the process of transferring the meaning of a piece of language into

another language. Also, translation means the work of translation.

Gap: In translation, the term 'gap' means the lack of correspondence between ST and TT due to difference in languages, cultures and contexts.

Equivalence: Maintaining the correspondence between the two languages.

Source text: The original text from which the translator renders the massege into another language.

Target text: The language into which the message is rendered.

Communicative equivalence: It is the translation which persuasively communicates the intended meaning of the ST. It is easier to read**.** It is target language-oriented.

Semantic equivalence: Translation that maintains semantic and syntactic structures between the ST and TT

Pragmatic equivalence: The translation work which has the functional equivalent to that of the original. It focuses on situational and contextual meaning in the target text.

Context: The circumastance in which a language is used such as formal or informal setting.

Approximation: A fairly close level of translation which is similar to the ST but not exactly the same.

CHAPTER TWO
REVIEW OF RELATED LITERATURE AND
CONCEPTUAL FRAMEWORK

2.1 Review of Related Literature

Translation is an inter-linguistic, inter-cultural and inter-social communication. It has the purpose no other than to establish equivalence between the ST and the TT. Put another way, translation refers to the transfer of thoughts and ideas from one language (source) to another (target) in such a way it establishes equivalence between the source text and the target text. The translator, as the receiver of a source message and the sender of the target message should try his best to convey all the contents of the source text into the target text.

This chapter consists of the related theoretical literature, empirical literature, implication of the review and conceptual framework of the study.

2.1.1 Importance of Translation

Translation is a powerful vehicle for communication. It is used extensively as the most effective and indispensable means for disseminating knowledge and information. It enables one to access another human, language and culture of another part of the world. To accelerate today's multilingual and multicultural globe, translation is the only instrument without which exchange of thoughts, opinions, feelings and ideas among the various speech communities is next to impossible. Moreover, translation is equally necessary for the transmission of new discovery, knowledge, religion and social tradition to another language.

Translation plays a great role in bridging the gap between two speech communities. The greatest contribution of translation, says Bhattarai (2010, p. 12), "is to impart to man the knowledge about a varied world of literature which consequently inculcates in him love for cultural contact, sense of beauty, fraternity, peace and harmony". Thus, translation has strengthened

humanitarian value as exchanging of literature has promoted man's understanding of the diversities of languages.

Highlighting the significance of translation, Bhattarai (ibid.) writes, "They say, we are confronting today an age of TRANSLATE or DIE, no third choice is left before us." Therefore, today translation is widely studied, taught, inquired and practiced across the world.

Translation has served as an instrument of developing the world culture, it was predicted by Walter May (as cited in Bhattarai, 2010), the translator of Russian literature into English two decades ago. Quoting *Awasthi et al*. (2011, p. 24), "Translation can also help significantly to the spread of the third world culture around the globe. We have many examples like *Muna Madan, Shirishko Phool* translated into English". Translation is very strong means to communicate the cultures among various countries and their people. We can not imagine the exchange of culture without translating texts. Thus, translation is no less important than media in the sense of exchanging information, expanding knowledge and sharing cultures.

2.1.2 Equivalence in Translation

The concept of translation equivalence (TE) or the question of correspondence between two languages is as old a problem in translation theory as translation itself (Bhattarai, 2010, p. 70). It refers to appropriate correspondence between the message provided by original text and translated text. It was Roman Jakobson (1959) who first used the term 'equivalence' with reference to translation in his seminal article " On Linguistic Aspects of Translation" (Bhattarai, ibid.).

A translator seeks to maintain equivalence from morpheme to discourse level. He focuses on searching the best equivalent terms between two languages. However, every language has its own idiosyncratic system and structures. One differs from the other in terms of structural, cultural, and other aspects.

Therefore, 'perfect equivalence' between two languages and cultures is not possible. This leads to the emergence of the notion of 'approximation' in translation studies. Translation should be an approximation of the original but not as exact reflection of the source text, as a matter of fact.

The notion of equivalence is central and integral part of translation. Almost all translation scholars in their theories refer to the equivalence as the most significant part. They emphasize the role of equivalence in the process or product of translation directly or indirectly. Equivalence can be understood by comparing the source text and translated text cross linguistically and culturally. Mainly, two variables that affect the equivalence are identified i.e. linguistic variable and cultural variable.

2.1.3 Types of Equivalence

Some translation scholars define their theories as source- oriented theory while others regard as target oriented theories. Also, there are some who follow a middle path. However, all the theories are related to the notion of equivalence in one way or the another. Both SL and TL, in fact, include range of equivalence from the least meaningful level of a language, namely morpheme to the larger levels, like sentence. Following Awasthi et al. (2011, p. 28) equivalence can be linguistic, cultural, and extra linguistic. Taking the linguistic equivalence as a focus, Jakobson (1959) suggests three kinds of translation:

Intralinguistic (within one language)

Interlinguistic (between two languages)

Intersemiotic (between sound systems)

Nida (1964) argues that there are two different types of equivalence i.e. Formal and Dynamic. The former focuses on attention on the message itself in both form and content while the latter on principle of equivalent effect. Nida views

that the formal equivalence in translation attempts to reproduce several formal elements: grammatical units, consistency in word use, meaning in term of the source context

Nida's another concept of translation is dynamic equivalence. This concept is in straight contrast to his formal equivalence. What it focuses is that the translator should try to produce the same effect on his readers as the SL author produces on the source language readers.

Newmark (1981, 1985, as cited in Awasthi et al., 2011) introduces the concept of communicative and semantic equivalence. In his distinction communicative equivalence is TL oriented while semantic equivalence is SL oriented. To achieve the communicative equivalence, a translator emphasizes his effort to use on the target language text. The original text is translated in terms of TL readers' culture. The readers get the flavor and taste of the original. Obviously, the message is given more focus than the form.

On the other hand, in semantic translation, the translator seeks to establish semantic equivalence between the SL text and TL text. The translator follows the linguistic style of the author. He tends to be loyal to the ST writer at every steps of his performance. Such translation, in fact, neglects the TL readership. What the translator emphasizes is the semantic content and syntactic structure of the original text.

Furthermore, equivalence can also be divided into three types as:

i. Perfect equivalence

Since two languages and cultures differ from one another, perfect equivalence can not be achieved except at word level, in some cases. A translator can not achieve perfect equivalence in all respects with all linguistic items. Some of the examples of perfect equivalence are

English   Nepali

Sun –   *Surya*

Water –   *Pani*

Book –   *Kitab*

ii. Semi equivalence

In most translation works, semi equivalence is sought. In this type of equivalence, the translator maintains correspondence of one item with the near equivalent words in target language. For example,

English   Nepali

Blouse –   *Cholo*

Basket –   *Thunse*

iii. Zero equivalence

When a concept or belief existing in a language is completely absent in another language, the correspondence of that language becomes zero. For instance, the following cultural terms of Nepali language do not have correspondent terms in English language;

Gaijatra, Torilahure, Dhiki, Janai, Jutho etc.

The concept of pragmatic and textual equivalence was developed by Baker (1992). She mentioned that pragmatic equivalence refers to implicatures and strategies of avoidance during the translation process. The translator, therefore, needs to work out implied meaning in translation in order to get the ST message across (Awasthi et al. 2011). The translator has to be a great communicator to the target language readers. He is under a heavy duty to understand the intention of the author and recreate it in another language.

Textual equivalence, by contrast, is concerned with maintaining the cohesion a of the ST. The translator has a close view of the entire parts of the ST and accordingly tries to translate them in the target language. In the maintenance of textual equivalence, the text type, the readers and the purpose of the translation are the things to be considered.

2.1.4 Pragmatic Equivalence in Translation

Pragmatic equivalence, as Baker (2002) argues, refers to implicatures and strategies of avoidance during the translation process. Implicature is not about what is explicitly said but what is implied. A translator can not unpack many and varied meanings of the text without genuinely interpreting the implied meanings of the text. The message or information in the ST may be explicit or implicit. If it is explicit, it is easy to translate and communicate to the TL readership. Language also contains implicatures in which meaning is not explicit. Such texts are much demanding. It requires the translator to understand the implied meaning of the text and render the message maintaining maximum equivalence.

Pragmatics, a branch of linguistics, studies the meaning in relation to the context or situation. Following Yule (2000, p. 3) "Pragmatics is concerned with the study of meaning as communicated by the speaker (or writer) and interpreted by a listener (or reader)". Obviously, it explores a number of things unsaid by linguistic components and how the listeners make inferences about what is said to perceive the speakers' actual intention. For example, 'can you open the door?' might be an expression for request not for 'yes' or 'no' answer.

A translation work is said to be pragmatically equivalent if it has a function equivalent to that of the original. A successful translator is he who is able to interpret the underlying context- dependent meaning of the ST and who can recreate it in the TL to the maximum so that it would be relevant to the target readership.

2.1.5 Degree of Equivalence

The notion of translation equivalence receives central attention on translation. Translators struggle to maintain the highest possible degree of equivalence while transferring a text into another language. Despite their effort, translators are compelled to compromise certain degree of gaps between source language and target language. This happens due to the structural and cultural differences between source language and target language. According to Bayar (2007), equivalence consists of seven degrees:

(i) Optimum translation: It is the highest level of approximation to the source of text. The translated text is said to have optimum equivalence when it preserves the subordinate goal of the source text and its five requirements (genre, field, mode, tenor and type).

(ii) Near optimum translation: This is the level of approximation in which the contextual meaning of source text is not maintained as in the source text. The translator preserves the superdinate goal of the source text, but the translation does not reach the readability of the optimal degree from the textual point of view.

(iii) Partial translation: Partial translation refers to the case in which the source text is partially rendered in to the target text. The translator is more inclined to the target language readership.

(iv) Weaker and stronger version: Weaker versions are those that reproduce the source text goals in attenuated terms, if compared to the original. By contrast, strong versions reproduce source text goals in stronger terms in their rendition of source text goal.

(v) Poor translation: In this type, the translator is unable to render the STgoals into a readable TT. Therefore, readability is the problem in the poor translation.

(vi) Mistranslation: Mistranslation refers to the case in which ST intention is mistranslated. The whole text becomes unreadable for the target language readers in terms of its meaning.

(vii) Zero translation: Zero translation is the lowest degree of equivalence. This occurs while translating culturally-bound words or expressions like idioms, proverbs etc. However, zero translation is said to be almost exceptional phenomenon.

2.1.6 An Introduction of the Autobiographical Essay *Jeevan Kaanda Ki Phool*

Jeevan Kaanda Ki Phool is an autobiographical essays written by Jhamak Ghimire, a physically disabled literary personality of Nepal. Though born in extremely painful situation, with her yearning desire to read and write, she not only educated but also firmly established herself as a successful writer and columnist of Nepal. She is emerging as an amazing literary figure despite her severe physical deformities.

This book vividly depicts the suffering and struggle of a girl and how she was able to reach that height of success. She was born in July 1980 in Kachide village of Dhankuta district. She was born in a poor, uneducated and too conservative family. On top of that, she was born with 'cerebral palsy'. There was no one with whom she could share her feeling, pains and desires. She was, in fact, an accursed child for her family. She was cheated by destiny that she could not even raise herself from her bed. She was voiceless, and her hands were of no use at all. What she could only do was to slither like a snake, therefore, often addressed as, *Sapeey*, a slithering snake. For her family she was an unwanted child. People wished she had better die than to live such a life.

The book, *Jeevan Kaanda Ki Phool,* a masterpiece creation, awarded her with Madan Puraskar- Nepal's highest award in the literature. The book consists of forty seven sub titles. The first chapter 'My life's beginning' tells about her birth with several unlucky fate lines scribbled all over forehead. Then,

gradually, the following chapters speak of how she learnt to read and write, her entering the world of books and the reading and the like. The book reveals how cruelly our society treats to those who are physically and mentally disabled. "No matter how educated and cultured people might have been their mentality is still savage. There is a traditional belief in our society that any disability or infirmity is the consequences of his or her sins in the past life…" (Sharma & Sharma, 2010)

Admiringly, Bhattarai, the editor of the book writes "Let every student and teacher… read this book – a precious gem, an unprecedented record of suffering and struggle and achievement in a hundred years' history of Nepali literature."(Sharma & Sharma, ibid.)

Translated by Nagendra Sharma and Safal Sharma, this book was edited and introduced by Professor Doctor Gobinda Raj Bhattarai. It was Hasta Gautam Mridul, who provided financial support for the publication of the translated version. The title of the translated version *A Flower in the Midst of Thorns* was decided by Professor Bhattarai's conscience.

Through this book, Jhamak pleads our society to put a stop to unfair treatment of the disabled. They should not be taken as disabled but if given proper caring environment, they can prove themselves as differently able people as Jhamak herself. After reading the book the readers are bound to change the way they view the physically disabled. Also, we shall be ashamed of ourselves for not doing anything for the country, society and people. Thus, the book is an absolute treasure that imparts the rays of positive message to the entire world.

2.2.1 Theoretical Literature

Jacobson (1959, p. 114) claims "there is ordinarily no full equivalence between code units".He uses the example of 'cheese', which does not have the same equivalent of the Russian 'syr'. Jacobson also points out that the problem of

both meaning and equivalence is related to the differences between structures, terminology, grammar and lexical forms of languages.

Nida (1964, p. 159) gives paramount importance to the notion of 'naturalness'. He claims that the main aim of 'equivalent effect' is to achieve "the closest natural equivalent to the source language" Actually, 'naturalness' as a basic key-word in Nida's theory relies on the adaptation of grammar, cultural references and lexicon of the ST. To sum up, Nida's aim in his book 'Towards A Science of Translation' is to redefine principles and rules that govern and evaluate the degree of sufficiency of translation. Comparing form and content of texts, Nida mentions that content should come first in translation. He argues that formal translators who focus more on forms of poetry, for instance, are more likely to misinterpret the intention of the author, and more apt to distort the meaning.

However, many critics of the 'equivalent effect' by Newmark come in his Textbook of Translation (1988, p. 49). Newmark sees Nida's 'equivalent effect' as the desirable result, rather than the aim of any translation. It is an unlikely result in two cases: (a) if the purpose of the SL text is to affect and the TL translation is to inform (or vice versa); (b) if there is a pronounced cultural gap between the SL and the TL texts.

What we infer from this quotation is the 'equivalent effect' is a result which all translators long to attain. However, this result can be unachievable if the SLT and the TLT do not share the same goal; i.e., to inform or to affect, or if they do not have the same cultural equivalents.

Further, Mehrach (1997, p. 14) and Munday (2001, p. 36), talk of five different types of equivalence:

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1) **Denotative Equivalence**

Denotative equivalence refers to the case where the ST and the TT have the identical denotations, i.e. conveying the same extra linguistic facts.

2) **Connotative Equivalence**

Connotative equivalence, or otherwise 'stylistic equivalence', is related to the choice of lexemes between near synonyms.

3) **Text Normative**

Text normative refers to text types, i.e. the description and analysis of a variety of texts behaving differently.

4) **Pragmatic Equivalence**

Pragmatic equivalence, also called 'communicative equivalence', is oriented towards the receptor of the text, as he should receive the same effect that the original text produces on its readers.

5) **Formal Equivalence**

Formal equivalence', may also be referred to as 'expressive equivalence', is related to the word-for-word rendition of forms, aesthetic and stylistic features of the ST.

Moreover, the term equivalence continues to be a central issue for many years. Theorists and scholars try hard to define it as a way to enhance its role in translation. In this context, Baker (1997, p. 23) also devotes her work to equivalent types, and argues that equivalence is always relative in the sense that it is influenced by many linguistic and cultural factors.

Additionally, the development in equivalence research is also characterized by the work of the Syrian theorist Bayar (2007, pp. 24-29). She differentiates between the following four types of equivalence:

Formal Equivalence

Formal equivalence designates an area of correspondence ranging around the word, albeit involving lower units such as the phoneme or the morpheme. She also states that transliteration; categorical correspondence such as the correspondence of noun to noun, verb to verb between ST and TT; and textual correspondence such as length, stylistic aspects, meter, rhythm and rhyme, are all instances of 'formal equivalence'.

1) Semantic Equivalence

As regards semantic equivalence, Bayar notes that this type depends on the preservation of various semantic criteria: denotation, connotation and propositional content. She opines that words having no same equivalent meanings can be translated by 'explanatory expressions' as a way of compensation. For instance, the English word 'nod' that doesnot have equivalent word in Arabic, can be translated by the expression.

2) Cultural Equivalence

For the third type, 'cultural equivalence', Bayar (2007) considers it to be the most difficult and 'controversial kind of equivalence', since it is related to 'human identity'. She defines it as "Cultural equivalence aims at the reproduction of whatever cultural features the ST holds into the TT. These differ from things specific to the geographical situation, the climate, the history, the tradition, the religion, the interpersonal or inter-community social behavior, to any cultural event having an effect on the language community."It is clear from this definition that 'cultural equivalence' consists of the rendition

of the SL cultural features into a TL in a way that helps the reader understand these foreign cultural features through his own cultural ones. Actually, 'cultural equivalence' can be easily reached in case the cultural words under translation are universally known. However, this can be diminished with cultural differences that languages may have. Arabic and English are a case in point. Further, Bayar (2007) discusses the importance of preserving the author's ideology if the translation is to be qualified as equal to the ST.

3) Pragmatic Equivalence

As far as 'pragmatic equivalence' is concerned, Bayar (2007) points out that this type tends to reproduce the context and text goals of the SL. Pragmatic equivalence include all of the semio-pragmatic-communicative layers of communication. The examples of these semiotic and communicative dimensions are genre, field, mode, tenor, text type and translation purpose (skopos).

 In brief, it is clear from the above conflicting views and theories that the notion of equivalence is arbitrary and relative as well. It is, in fact, difficult to determine since no one could objectively define the point at which the TT becomes equal to the ST. Thus, to be moderate as much as possible, we will not define equivalence as a point of translation proficiency or reject its existence in translation as some wished, but we will, instead, use it as a form of approximation in which the TT approximates the ST. we will also use the term equivalence as a scale that ranges from optimum degree to zero degree.

2.2.2 Empirical Literature

Many research studies have been carried out on translation field. I have found and studied some research reports related to my study which are summarized below:

Adhikari (2003) carried out a research study on "The translation of technical terms: A case of textbooks for science". He collected 200 English scientific terms to ascertain the techniques and linguistic problems while translating them into Nepali. His finding was that different techniques like paraphrasing, transliteration, hybrid formation; loan creation and literal translation were employed. Of these, literal translation was the most widely employed technique in the translation of scientific terms from English to Nepali.

Rijal (2006) carried out a study on "Cultural terms in English dailies: Techniques and Gaps". The focus of the study was to find out the techniques used in translating the Nepali cultural terms from three English dailies and analyze the techniques of translation. He concluded that literal translation was the most widely used technique while translating the Nepali cultural terms into English.

Rawal (2007) carried out a research on "A linguistic analysis of the strategies employed in the English translation of the textbook: A case of social studies for grade seven". He listed different types of sentence structure in the source text and their respective translation in target text, and analyzed them. What he found was that both source text and translated text had structurally three types of sentences and functionally four types of sentences in them. And, his conclusion was that assertive sentences were highly used in both the versions, while negative sentences were least used.

Subedi (2009) conducted a research on "Techniques employed in bridging gaps in the translation of cultural terms: A case of the novel ' *Ekkaisaun Satabdiki Sunmima*'. He collected one hundred twenty five cultural terms of the novel and studied the gaps and techniques of translation. His conclusion was that substitution was the most widely employed technique among other techniques.

Adhikari (2011) conducted a research entitled "Sentence level strategy in translation: A case of "*IsworkoAdalatma Outsiderko Bayan*". He collected twenty- five sentences from the original version and their respective sentences

from the translated version and analyzed them. His finding was that most of the simple, complex and compound sentences were translated into their respective counterparts while, in some cases the sentences were translated into different one, too. Moreover, he noticed that while translating complex sentences into complex one, a lot of information was added. Similarly, he found that some sentences were left out in the TL text due to the lack of appropriate cultural correspondence in TL.

Chandani (2013) conducted a research entitled "The Terminological Equivalence of Translated Technical Text: Education Act 2028" She collected 40 terms from Nepali and its equivalent terms used in English version of Education Act 2028 and made an analysis to find how equivalent was the translation with the original version. Her finding was that out of 40 legal terms, 19 terms lies under optimum degree of translation i.e. (47.5%), 8 terms lies under near optimum translation (20%) and 7 terms under partial translation (17.5%). Similarly, 2-2 terms (5%) lies under poor translation, mistranslation and zero translation respectively.

Through the study of the previous research studies it can be summed up that most of the works have been done under the themes of techniques and gaps in translation of cultural terms, the translation of technical terms, semantic equivalences, word level strategies in translation and multiple translations.

 However, I found very few researches have been carried out under the topic 'equivalence'. More precisely, not a single research study has been done under pragmatic meaning and equivalence in the Department of English Education. Here, I am going to analyze the pragmatic meaning and equivalence between the autobiographical essay *Jeevan Kaanda Ki Phool* and its translated version *A Flower in the Midst of Thorns* . So, this will be a novel study in our department.
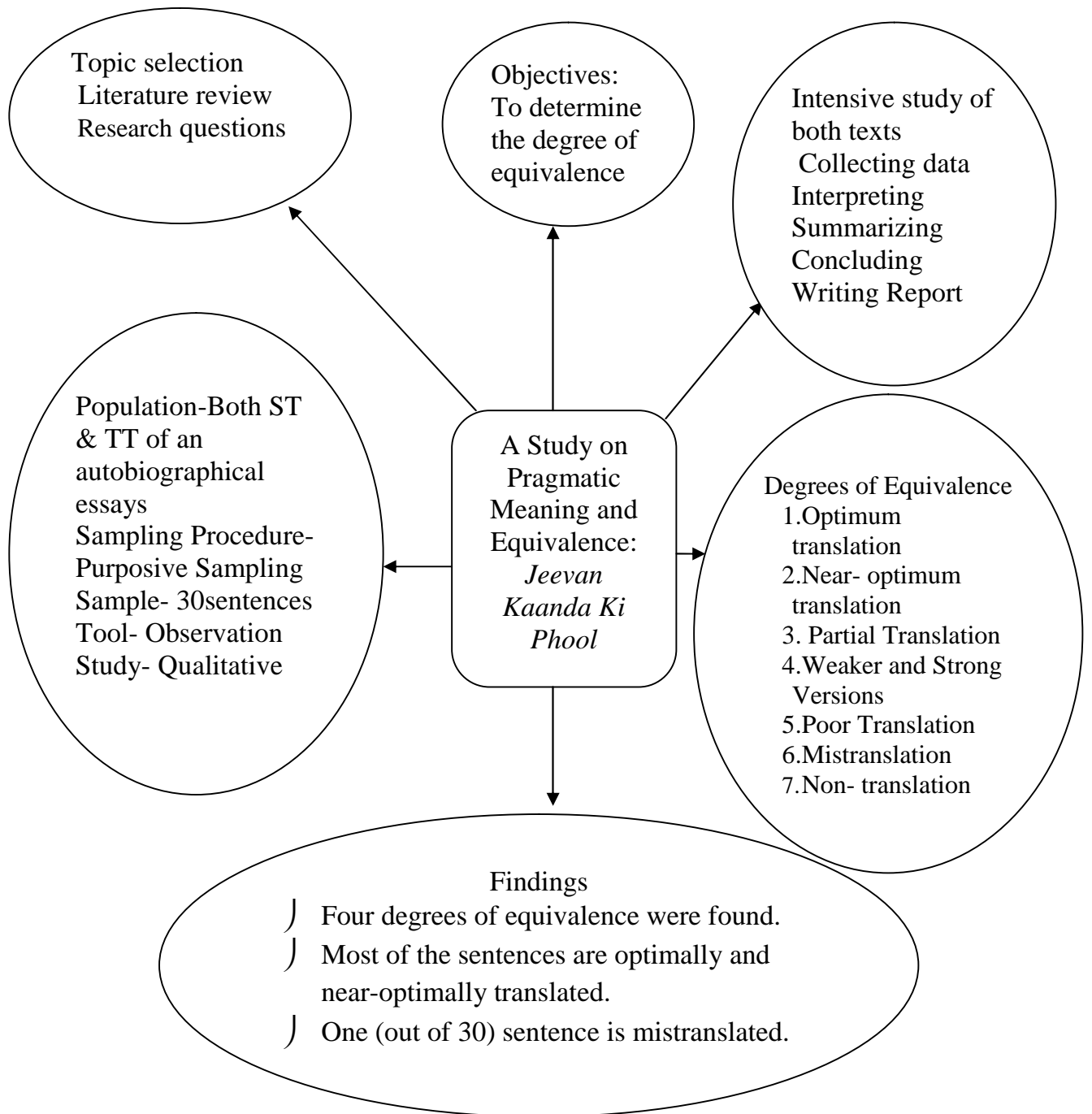
2.3 Implication of the Review for The study

 With the view to getting insight to conduct the study, I went through the above mentioned theoretical and empirical literature related to my study. Despite the fact that the empirical literature reviewed was mostly about the techniques used in translating the technical text which does not match to my topic, the review provided me a clear idea to select a specific topic which was not researched in our department and formulate the objectives of the study. It also gave me information about the methodology that I followed to conduct my research. I analysed the collected data and interpreted them thanks to the knowledge I was able to receive from those.

2.4 Conceptual Framework

The conceptual framework grows out of the theoretical framework which relates to the specific research problem. According to Kumar (2009, p. 37). "The conceptual framework stems from the theoretical framework and concentrates usually on one section of that theoretical framework which becomes the basis of your study." Theoretical framework consists of the theories in which the study is embedded whereas conceptual framework describes the way or process to conduct the actual research.
 Diagrammatically, the conceptual framework for the study can be shown as under:

Topic selection
Literature review
Research questions

Objectives:
To determine
the degree of
equivalence

Intensive study of
both texts
Collecting data
Interpreting
Summarizing
Concluding
Writing Report

Population-Both ST
& TT of an
autobiographical
essays
Sampling Procedure-
Purposive Sampling
Sample- 30sentences
Tool- Observation
Study- Qualitative

A Study on
Pragmatic
Meaning and
Equivalence:
*Jeevan
Kaanda Ki
Phool*

Degrees of Equivalence
1.Optimum
   translation
2.Near- optimum
   translation
3. Partial Translation
4.Weaker and Strong
  Versions
5.Poor Translation
6.Mistranslation
7.Non- translation

Findings
⌡ Four degrees of equivalence were found.
⌡ Most of the sentences are optimally and
   near-optimally translated.
⌡ One (out of 30) sentence is mistranslated.

CHAPTER THREE
METHODS AND PROCEDURES OF THE STUDY

Methodology is a vital element of a research work. Methodology refers to the procedures used in carrying out an investigation, including the method used to collect and analyze the data. I, in order to fulfill the objectives of the study, followed methodology as given below:

3.1 Design of the Study

Survey research is the most commonly used method of investigation in the educational research. It is one of the cross sectional studies. It is a superficial study of an issue or phenomenon. According to Nunan (1992), the main purpose of a survey research is to obtain a snapshot of conditions, attitudes and events at a single point of time. In other words, the researcher collects the data only at a single point of time to get the overview of a phenomenon, event, issue or a situation. This research is used to study certain trends- either historical or ongoing so as to find out the fact about them.

The following stepwise procedures are adopted to carry out survey research in the Department of English Education:

i. Identify the problem

ii. Specify the objectives

iii. Construct the hypothesis

iv. Review of related literature

v. Write research proposal and prepare research tools

vi. Go to the field

vii. Contact the institution and establish good relation with the authority

viii. Seek permission from the authority

ix. Ask the list of informants

x. Sample the required population

xi. Fix the time for data collection

xii. Elicit the required data

xiii. Present, analyze and interpret the findings

In order to carry out this study, I collected sentences that have communicated pragmatic meaning and their equivalent sentences in the translated text. Then, I analyzed the sentences to rate the degree of equivalence being based on Bayar's (2007) notion of degree of equivalence. Therefore, the study is a survey design.

3.2 Population and Sample

The population of the study was the original version of *Jeevan Kaanda Ki Phool* and its English version *A Flower in the Midst of Thorns*. In order to fulfill the objectives of the study, all the sentences that have communicated pragmatic meaning were taken as the sample.Of them, thirty sentences were selected by using purposive sampling procedure.

3.3 Sampling Procedure

I collected thirty sentences from the original version and their equivalent sentences from the translated version of the same book using purposive sampling procedure.

3.4 Data Collection Tools

Both Nepali and English version of the autobiological essays *Jeevan Kaanda Ki Phool* were read intensively to get required information. 'Observation'was used as the tool for data collection. By the help of this tool, I made a list of the

30 sentences from both Nepali and their equivalent sentences in English version.

3.5 Data Collection Procedures

I followed the following stepwise procedures to collect data for my study.

   a. I collected both the original and translated version of the book.

   b. Then, I read the original book and collected thirty sentences which have communicated the pragmatic meaning.

   c. After that, I tried to find the pragmatic meaning of those sentences and noted them.

   d. I , then, read the translated text and found the translated sentences of those sentences that were noted down from the original.

   e. Again, I found out the pragmatic meanings of those translated sentences.

   f. I noted down those pragmatic meanings.

   g. Finally, I analyzed the pragmatic equivalence maintained between the two versions.

3.6 Data Analysis and Interpretation Procedure

Being a descriptive study, it is qualitative in nature. The data of the study was the original version of *Jeevan Kaanda Ki Phool* and its English version *A Flower in the Midst of Thorns* which were analyzed and interpreted to fulfill the objectives of my study. The data were interpreted by analyzing their pragmatic meaning and equivalence. First, I noted the sentences that have communicated pragmatic meaning. Then, the literal meanings of those sentences were given. After that, I noted down the translated sentences of each sentence from the original and then their meaning and described them according to their meaning and determined the degrees on the basis of Bayar's (2007) seven degrees of equivalence.

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CHAPTER: FOUR

RESULTS AND DISCUSSION

In this chapter I have presented the analysis and interpretation of data which were collected from the sample. The raw data were analyzed and interpreted qualitatively.

4.1   Results

1. The translators have carefully chosen different lexical items in TT to meet the semantic as well as pragmatic equivalence communicated in the ST. Just for an instance, *khus le bhuim khutt nai thiyenan.* Here, the pragmatic meaning of the ST sentence 'I was over the moon at being able to learn how to write' is well communicated by the sentence 'I was beyond myself with joy.' This translation preserves the intended meaning of the ST writer. In this study, I found that most of the ST sentences have been optimally translated. To be exact, out of 30 sentences I had taken as sample 20 sentences (66.67%) were optimally translated. In other words, 20 sentences fall under 'optimal translation'.

) Despite the fact that the translators have avoided the use of exclamatory signs in some cases, the translated text transfers the meaning of the ST effectively. Such avoidance has not distorted the intended meaning of the ST writer. For example,

   ST: babu m   ta kati chak bhokbhokai basthere!

   TT: It was said that our parents would go hungry for days on end.

   Here, the TT sentence communicates the intended meaning of ST sentence in a complete way.

) The reduplicated words such as *okhai -pokhai* in Nepali lack
   equivalent terms in English. Despite this, the translation of such
   expression maintains the pragmatic meaning in the TT, such as,
   Shrimat chorachorila okha pokha sukhasayal dinchan is
   translated as 'Keep their families rolling in wealth and
   prosperity.' This is perfect translation as it maintains the
   readability for the TT readers and at the same time it maintains
   the ST meaning.

) Nepali language has a huge store of onomatopoeic words. In the
   ST there are several onomatopoeic words used such as *salalala
   palapala, sarasari, phurunga, ladibudi, cupacap, chopchap,
   pilpil, nithrukka* etc.These words play a great role to convey the
   intended meaning of the writer. By contrast, the English
   language does not possess equivalent terms for all these words.
   However, the pragmatic meaning of the ST has not been
   distorted thanks to careful word selection of the translators.
   ST: nidrale aalastalas bhaisakyo
   TT: I was getting restless with sleep.

) Translation is meaningful and contextual though the translators
   at times have adopted 'deletion' and 'addition' strategy in this
   translation. For an instance,
   ST: jindag un harule ghrina garne bhando thiyen
   TT: My life was not something to be despised: It was priceless in
   itself.
   Here the Nepali colloquial phrase 'ghrina garne bhando' has
   been deleted in the translation.The translators have added some
   more words to convey the intended meaning of the ST. Still, the
   translation maintains the meaning of the ST writer.

2. Similarly, I found that five sentences (16.66 %) fall under near-optimum translation. These sentences do not exactly maintain contextual meaning of ST in the TT as this happens in the optimum translation. For an instance,

ST: g l m bais lu l li chadhdai gayo

Pragmatic meaning: I began getting the flush of my youth.

Translated text: The cheeks started purpling.

The TT sentence 'The cheeks started purpling' doesnot fully transfer the underlying meaning of the ST- the sense 'the cheeks began getting purplish due to young age'.This translation does not make it clear as what made her cheeks look purplish- is it due fear? or what else?

3. In a similar vein, four sentences (13.33 %) are partially translated. In these cases, the translators are inclined to the target language readership. For example,

ST: yo sanjog ho mero janma kas rune samaym bhyeko rahecha

Pragmatic meaning: I was born during rainy season.

Translated text: That I was born at a time when the skies were in tears may have been a coincidence.

Here, the ST is only partially translated because the intended meaning of the writer when she says 'aakas rune samayama' is 'during rainy season.' The translation 'when the sky was in tears' transfers the pragmatic meaning of the ST only partially.

4. Finally, I found that one (out of 30) sentence (3.33%) is mistranslated.

ST: kati na ramro kuro pa bhanera phurkelas murkut payera basek ch

Pragmatic meaning: She has not given birth to a baby boy but a girl.

TT: You may be elated at the thought that your wife has begotten a nice offspring but she has given birth to a mere skeleton.

Here, the intention of the ST writer is that her mother had given birth to a baby girl who was not attractive but the sentence 'she has given birth

to a mere skeleton'does not transfer the sense of 'giving birth to a daughter'. Hence, this sentence has been mistranslated in the TT.

4.2 Discussion

The book entitled *Jeevan Kaanda Ki Phool* was selected for the purpose of the study. It was written by Jhamak Ghimire and translated into Englsh by Nagendra Sharma and Safal Sharma. The ST and TT were taken as the source of the study. From the source, I collected thirty sentences that have communicated pragmatic meaning. I used purposive sampling procedure to seek out the sentences.

A perfect translation is not confined to semantic equivalence though semanticity is regarded as the cornerstone in translation. Along with semantic equivalence, a translator should focus on contextual factors of language use.The quality of translation is rated for the translator's ability to interpret, the semantic and pragmatic elements implied in the source text and recontextualize them in the TL.

Equivalence in translation consists of several degees. Perfect translation, acceptable translation and poor translation are the three degees of translation. However, I have analysed the sentences of the ST and TT on the basis of Bayar's (2007) seven degees of equivalence: optimum translation, near-optimum translation, partial translation, weaker and stronger versions, poor translation, mistranslation and zero translation.

Optimum translation

The phrase 'optimum translation' suggests the highest level of approximation to the ST. Out of thirty sentences of the ST and TT; I found that most of the sentences deserve the optimal degree of approximation. These sentences donot deviate the superordinate goal of the ST.

a) Source text: Unle baleko aagoma ghiu thapne k m m tra gare

   Literal meaning: They added fat to a burning fire.

   Pragmatic meaning: They contributed to make the situation even worse.

   Translated text: It was like adding fat to a burning fire.

b) Source text : Un haruko nunko beim ni ma kasari garuñ

   Literal meaning: How can I cheat their salt?

   Pragmatic meaning: How could I be dishonest with them?

   Translated text: How could I be dishonest with them?

c) Source text : Shrimati chor choril i okh ipokh i sukhasayal dinchan

   Literal meaning: Give their wives and children all happiness they need.

   Pragmatic meaning: Give their families true happiness.

   Translated text: Keep their families rolling in wealth and prosperity.

d) Source text: Samayale mero polt vari av gka pok haru tham idiyeko thiyo

   Literal meaning: Time had offered nothing but bundles of misfortunes on my lap.

   Pragmatic meaning: I had very unfortunate time.

   Translated text: Time had only showered misfortunes on my lap.

e) Source text: mal i agast gar igar i khwañuthyu

   Literal meaning: You fed me making me *Agasti.*

   Pragmatic meaning: You fed me bellyful.

   Translated text: You would feed me till I would be full.

f) Source text: khusile bhuim khutt nai thiyenan.

Literal meaning: My feet were not on the ground due to happiness.

Pragmatic meaning: I was extremely happy. / I was over the moon at learning how to write the alphabet.

Translated text: I was beyond myself with joy.

g) Source text: mana nar mrosanga ciriyo.

Literal meaning: My heart was badly torn.

Pragmatic meaning: I was so sad. / My heart was extremely shattered.

Translated text: My heart was badly torn to pieces.

h) Source text: s no mancheko ris yekchinm   p niko phok   jasto pyatta phutcha

Literal meaning: The anger of kids' brusts like a bubble of water in a moment.

Pragmatic meaning: Kids have momentary anger.

Translated text: The rage of children is like water bubble that brusts in a moment.

i) Source text: ja jhamakako p ro nikkai tatiyecha

Literal meaning: Today the anger of Jhamak is extremely hot.

Pragmatic meaning: Today Jhamak is extremely angry.

Translated text: Looks as if Jhamak is in bad temper today.

j) Source text: tma becher kalam cal unu thiyen

Literal meaning: I was not to use the pen selling my soul.

 Pragmatic meaning: I did not have to use my pen against my literary conduct.

Translated text: Neither did I have to use the pen selling my soul.

k)   Source text: tyaspachi uniharuko mukhm bujo l gyo kyare

Literal meaning: Then after their mouths have been plugged up.

Pragmatic meaning: Then after their mouths have been shut up.

Translated text: That kind of reply plugged their mouth.

l)   Source text: bist rai bist rai srijan ka binyaharu umrin th lek thiye

Literal meaning: Slowly slowly the seeds of my creativity were germinating.

Pragmatic meaning: Gradually I was succeeding in my literary writing.

Translated text: Gradually the seeds of my creativity were germinating.

m) Source text: na gari kh nu n mari j nuko jindagi b ñce

Literal meaning: I could neither work for my survival nor could I pass away.

Pragmatic meaning: I lived a suffocating life-between life and death.

Translated text: I lived a suffocating life-between life and death.

n)   Source text: tyo andhabisw sko k lo b dal ph te kati j ti hunthyo

Literal meaning: How nice it would be if the black clouds of superstition were blown away.

Pragmatic meaning: How nice it would have been if the people were free of the superstitious ideas and practices?

Translated text: How nice it would have been if the black clouds of superstition were blown away?

o)   Source text: bh wukt ma jindagiko rath h nkna sakidain

Literal meaning: The carriage of life can not be driven sentimentally.

Pragmatic meaning: The real life is far different from the imaginary and sentimental world.

Translated text: I refuse to understand life from merely a sentimental viewpoint.

p) Source text: darak kañd umranthye hamr manm

Literal meaning: The thornes of fear would sprout in our minds.

Pragmatic meaning: We were filled with terror.

Translated text: We were frightened too much.

q) Source text: ma chañg bat khase jasti bhaye

Literal meaning: I became as though I fell off a steep falls.

Pragmatic meaning: She was shocked with what she heard.

Translated text: I felt as if I was rumbling down a steep falls.

r) Source text: Timile gard maile jibank bibhinna ranga choe

Literal meaning: Because of you I touched various colours of life.

Pragmatic meaning: It was thanks to you granny I became able to percieve life in various angles.

Translated text: It was simply because of you that I became aware of the different hues of life.

s) Source text: tara sans rma yast sichit , sabhya m ncheharu pani chan jask sartifiketharu ka pucher ph lidiye huncha

Literal meaning: But in this world there are such educated and civilized people whose certificates can be used to clean the toilet.

Pragmatic meaning: There are some worthless certificated people in the society.

Translated text: But there are such educated and civilized people in this world whose certificates are not worth more than a toilet paper; they can as well be torn and thrown away.

t) Source text: Lokt ntrik ganatantrako garbhabokna Nepal m l i nikkai g hro bhairaheko thiyo

Literal meaning: It was very difficult for Nepal to carry the embryo of a democratic republic inside her womb.

Pragmatic meaning: Nepal was passing through a very critical moment as some peole who favoured arbitrary monarchy were against the new republican atmosphere in the country.

Translated text: Mother Nepal was finding it quite hard to carry the embryo of a democratic republic inside her womb.

Near-optimum

In near-optimum translation, the transalation does not exactly maintain contextual meaning of ST in the TT. It is the case where the translation does not reach the readability of the optimal degree as this happens in the optimum translation. After my intense study, I found that the following sentences are near-optimally translated.

u) Source text: Maile jibanko rang alikati cinna th le

Literal meaning: I started to recognize the colour of life

Pragmatic meaning: I started to learn something about my life

Translated text: I had started recognizing the colour of life a bit.

The phrase 'jibanko rang' in Nepali language means the various hues of life. Its English translation 'colour of life' does not give this sense at all. In fact, English does not have any phrasal expression as this. Therefore, the sentence 'I had started recognizing the colour of life a bit' is not quite perfectly translated.

v) Source text: cetan k pakhet pal ypachi manchele jindag ko barem cintan garna thaldo rahecha.

Literal meaning: When the wings of awareness develop, a man starts thinking about life.

Pragmatic meaning: A man begins to contemplate about what a life is after reaching to a matured age.

Translated text: Only after a man grows the wings of awareness, does he ultimately begin to think about life.

The phrase 'wings of awareness' cannot convey the meaning expressed by the ST expression 'cetan k pakhet '. For that reason, this sentence is near-optimally translated.

w) Source text: g l m bais lu l li chadhdai gayo

Literal meaning: The cheeks started getting purplish.

Pragmatic meaning: I began getting the flush of my youth.

Translated text: The cheeks started purpling.

If not considered the preceding and following sentences of the TT sentence 'The cheeks started purpling' doesnot necessarily communicate the sense 'the cheeks began getting purplish due to young age' It can be due to other reasons such as fear. Hence, this is not a perfect translation.

x) Source text: bic raharu jindagiko yuddhah rer l c r nirih baner b chirahek chan

Literal meaning: Poor them, losing the battle of life, they are living a helpless life.

Pragmatic meaning: They are unsuccessful in life.

Translated text: Having lost the battle of life, they are living a helpless life.

The phrase 'jindagiko yuddhah rer' in Nepali language means 'being unsuccessful in life'. Its English translation 'having lost the battle of life' does not communicate this meaning. In fact, the translation 'having lost the battle of life' is too literal. It cannot communicate the contextual meaning- the women who are illiterate, dependent on others are quite unsuccessful in their lives.

y) Source text: kahile kaǹhi kalpan garne garchu – phno ragatpasinale baneko phnai gharm basna paye kati nanda hunthyo

Literal meaning: I sometimes imagine how nice it would be if I could live in a house built with my own blood and sweat.

Pragmatic meaning: I occasionally imagine how nice it would have been if I could live in a house built with my own toil.

Translated text: I occasionally imagine how nice it would have been if I could live in a house built with my own blood and sweat.

There is not any expressson in English like 'with one's blood and sweat'meaning 'with one's hard work' rather the idiom 'through blood, sweat and tears'is found in English language.Therefore, this translation is near-optimally translated.

Partial translation: In this type, the source text is partially rendered to the target text. Therefore, readability is a problem in the partial translation. In the translation of *Jeevan Kaanda Ki Phool* I found the following sentences are partially translated.

z) Source text: yo sanjog ho mero janma kas rune samaym bhyeko rahecha

Literal meaning: It was a coincidence that I was born when the sky was in tears.

Pragmatic meaning: I was born during rainy season.

Translated text: That I was born at a time when the skies were in tears may have been a coincidence.

Here, the ST is only partially translated because the intended meaning of the writer when she says 'aakas rune samayama' is during rainy season. The translation 'when the sky was in tears' transfers the pragmatic meaning of the ST only partially.

aa) Source text : jasalai ma manako phoolm l le puja garirahane chu

Literal meaning: Whom I will be worshipping with my heart's flower-garland.

Pragmatic meaning: Whom I will adore very much.

Translated text: Whom I will keep worshipping with flowers.

Readability is poor in this translation, too. The phrase 'manako phoolmalale puja garnu' in Nepali means 'to show a great respect or devotion' to someone. It is not to worship them with flowers as it has been translated in the TT. This, therefore, is not a perfect translation.

bb) Source text: manchesanga mancheko mutu jhikiyepachi usle jepani garna sakdo rahecha

Literal meaning: Once the heart is removed from a man, he can do anything.

Pragmatic meaning: Once man grows inhuman, he remains capable of doing anything.

Translated text: Once man's heart is removed, he remains capable of doing anything.

We can not find the phrase like 'to get someone's heart removed' in English meaning 'to grow inhuman'. So, the sentence 'once man's heart is removed, he remains capable of doing anything' does not fully convey the intended meaning of the ST writer.

cc) Source text: jindagiko rath   fnai talma hankirahen.

Literal meaning: I drove my life's chariot on my own way.

Pragmatic meaning: I forwarded my life on my own manner and style.

Translated text: I drove my life's chariot in my own manner and style.

The expression 'life's chariot' is puzzling for the native speakers of English because there is not any expression as this in English which gives equivalent meaning to the Nepali expression 'jindagiko rath'.

Mistranslation: Mistranslation refers to the case in which ST intention is mistranslated. Such translation totally fails to convey the intended meaning of the ST writer. In this study, I found the following sentence has been mistranslated in the TT.

Source text: kati na ramro kuro pa bhanera phurkelas murkut payera basek ch

Literal meaning: You may be elated at the thought she has given birth to a nice baby but she has given birth to just a *murkuti*. (an ugly female child)

Pragmatic meaning: She has not given birth to a baby boy but a girl.

Translated text: You may be elated at the thought that your wife has begotten a nice offspring but she has given birth to a mere skeleton.

Here, the intention of the ST writer is that her mother had given birth to a baby girl who was not attractive but the sentence 'she has given birth to a mere skeleton'does not transfer the sense of 'giving birth to a daughter'. Hence, this sentence has been mistranslated in the TT.

CHAPTER FIVE
SUMMARY, CONCLUSION AND IMPLICATION

5.1 Summary

Literary text contains myriad of literary language such as simile, metaphor, idioms, personification, refrain, and so on. Literary translation is the translation of different literary texts such as translation of poetry, short story, essay, novel and drama from source language into target language. Absolute reflection should not be expected in literary translation, it is always approximation. This type of text always seem to be expressive where writers express their ideas, emotions, thoughts, feelings and leave flavor of their culture.

This study entitled 'A Study on Pragmatic Meaning and Equivalence: A Case of *Jeevan Kaanda Ki Phool* was carried out to rate the degree of equivalence maintained between the source text *Jeevan Kaanda Ki Phool* and the translated text *A Flower in the Midst of Thorns.*

The whole research has been summarized in the five different chapters. In the first chapter, I attempted to make appropriate context for conducting the study. Then the statement of problem and the objectives for conducting the research were introduced. Reason behind selecting particular topic; research questions that were to be answered; significance of the study; and delimitation of the study were all grouped under the first chapter.

I broadened my knowledge related to my topic studying various theories, such as Jakobson (1959), Nida (1964), Newmark (1981, 1998), Baker (1992), Awasthi et al. (2011), and empirical researches completed in the department of English education related to my study. On the basis of the review of related literature I developed conceptual framework to conduct this study.

The methods and procedures of the study were described in third chapter. The design of this study was survey and the data were collected by utilizing the secondary sources. Thirty sentences were selected using purposive sampling procedure to carry out the study. I exploited 'observation' as the main tool for

collecting data. Similarly, I set the parameters and embarked through it in course of my analysis and interpretation. The study shows that the sentences fall under four different levels of equivalence: 'optimum-equivalence', 'near-optimum equivalence','partial equivalence'and 'mistranslation'.What I found was most of the sentences, i.e. 20 sentences (66.67 %) were optimally translated. Similarly, 5 sentences (16.66 %) sentences fell under near-optimum translation, 4 sentences (13.33 %) were partially translated and 1 sentence (3.33%) was mistranslated.

The whole study is summarized and concluded with the implication in three levels: policy, practice and further research in the last chapter.

5.2 Conclusion

Equivalence in translation consists of several degees. Perfect translation, acceptable translation and poor translation are the three degees of translation. However, this study analyses the sentences of the ST and TT with the help of Bayar's (2007) seven degees of equivalence: optimum translation, near-optimum translation, partial translation, weaker and stronger versions, poor translation, mistranslation and zero translation. Optimal equivalence is considered as the highest level in equivalence or the most approximate degree from the ST whereas zero equivalence is related to the lowest degree of equivalence or the most distant degree from the ST goal.

The whole study has been concluded with the following major findings that were drawn from the study:

i.   Most of the ST sentences have been optimally translated. Statistically, out of 30 sentences I had taken as sample 20 sentences (66.67%) were optimally translated. In other words, 20 sentences fall under 'optimal translation'

ii.   Likewise, I found that five sentences (16.66 %) fall under near-optimum translation. These sentences do not exactly maintain

contextual meaning of ST in the TT as this happens in the optimum translation. For an instance,

iii. In a similar vein, four sentences (13.33 %) are partially translated. In these cases, the translators are inclined to the target language readership.

iv. Finally, it is found that one (out of 30) sentence (3.33%) is mistranslated.

v. However, I found that the translators have omitted several sentences of the ST while rendering them into TL. Such omission, of course, has distorted the intention of the ST writer. For example, the following sentences have been deleted in the TT:

- o un haru loktantrako nabh mai kira lagos bhanne cahanthe
- o yi aafant hun ki tyaskanamma aijeruhun
- o aafno malikko nun khayepachi pacaunai paryo
- o manawka pachama lekhne bolneharuko jatikher pani kalam bhacinsakthyo.
- o yo hun laune samaye ra tyosanga umrane aijeruko dos cha
- o gaunka bujruk bhanineharu darle munto tangmuni haler baseka thiye
- o aba yinla samjhayer baluwako ghar banauna sakin maile
- o bas j wan matra thiyo ra tyesma aljh yeko alikat sas
- o ya ta tim sangai manchele kalpana gareko swarga pug sakthye

5.3 Implications of the Study

Translation itself is a labourious task and it needs sound knowledge of the languages. Moreover, translation of literary text is even more challenging as it requires not only the knowledge of SL and TL but their cultures too. Moreover, the translator has to be aware of various literary use of language.

Needless to say, objectivity is the basic goal of translation.Translation demands that it should be as objective as possible. However, since translation deals with

language and language is a human phenomenon, subjectivity is inevitable in translation. It is subjective notion to evaluate the translation as a good or bad. There are not any universal rules, standards, principles to judge the quality of translation. So, judging the degree of equivalence may not be free from the subjective notion. Despite this fact, I have tried my best to judge this translation work being as objective as possible.

On the basis of the findings I have pinpointed the main implications of the study on three different levels as under:

5.3.1 Policy Level

The main implications in the policy level are:

i)   In order to design the curriculum of the subject translation, the university itself can be benefited from such research work.

ii)   The government of Nepal can utilize this study to formulate the policies related to translation.

iii)   It can be highly supportive to make the policies to discourage the poor translation and encourage the good translation.

iv)   Moreover, this study can be utilized by Nepal Bhasa Anubad Samiti to formulate the policies related to translation.

5.3.2 Practice Level

The major implications of the study in practice level include:

i)   The professional translators can effectively use the study in their actual practice of translation.

ii)   The translators appointed by the curriculum development center for translating technical text from English into Nepali are facilitated with the study.

iii)   The teachers who are involved in teaching translation in different levels will certainly be assisted by this study.

iv)   The students studying the translation as a subject can get practical feedback from the study. It will be beneficial for them to understand translation in real sense.

v)   The novice translators who are crawling in the work of translation will indeed be facilitated with the present study.

5.3.3 Further Research

Translation is a wide-ranging discipline. Thousands of studies can be conducted in this field. Many emerging areas are there in translation such as machine translation and theories of translation. Several linguistic enterprises are surviving with translation. Most of the studies in the Department are conducted on the techniques of translation. All other sub-fields are yet to be researched. This research can prove to work as a stepladder for the upcoming researchers in the field of translation. For these reasons, I do hope this study will be highly encouraging and beneficial for the researchers who are interested in conducting further studies in the field of translation.

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