

CHAPTER - ONE

INTRODUCTION

1.1 General Background

Translation is a process of changing speech or writing from one language into another language. Translation is generally bilingual activity in which the meaning of a piece of language is rendered into another language. Since two languages are involved in every piece of translation work, a translator stands as a mediator between two distinct languages. In other words, translation is one of the best means of communication as it is the rendering of message from one language to another.

The language from which we translate is called the 'source language' and the language into which we translate is called 'target language'. Translation is an ancient art but it is scientific study of two languages. The translated work is also known as translation. Translation is not a new concept. It has a long history and tradition. It has been influenced by the literary, historical and philosophical background of the period. Any historical survey of the activity of translation should start from the views of both 'Cicero' and 'Horace' on translation. Schools claim that translation is Roman invention.

Newmark (1981, p. 7) define translation as a "craft consisting in the attempt to replace a written message and /or statement in one language by the same message and/ or statement in another language."

Catford (1965, p. 20) defines translation "as the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)."

Bell (1991, as cited in Bhattarai et al. 2011, p. 5) defines it “as an expression in another language (or target language) of what has been expressed in another, source language, preserving semantic and stylistic equivalences.”

A translator should have knowledge of at least two languages as well as two cultures. A translator role is to bridge the gap between two distinct languages and culture i.e. the translator has to establish the communication between people from two distinct speech communities by minimizing the gap between them.

Etymologically translation is a “carrying across” or “bringing across”. The Latin word *translatio* derives from the perfect passive participle, translation of *transferre* (“to transfer” – from *trans*, “across”+ *ferre*, “to carry” or “to bring”).

Translation is a bridge of communication within as well as across different speech communities. It has contributed to spread out and resolve the knowledge that humanity has acquired at various epochs and to the growing store of world knowledge.

Linguistically, translation is a branch of applied linguistics, for in the process of translation the translator consistently makes any attempt to compare and contrast different aspects of two languages to find out the equivalent.

Simply translation is an act of rendering the sense of a word and expression or entire work from one language to another language. But it is very difficult to define what exactly the translation is.

To define translation is rather difficult task. In narrow sense translation is only a way to transfer one language into another language. So it is translation that helps to transfer one language into another language. It shows that what we say in one language can be said in another language through translation.

Some web-definition of translation are as follows:

- a uniform movement without rotation.
- rewarding something in less technical terminology.
- a written communication in a second language having the same meaning as the written communication in a first language.

There are numerous definitions of translation which incorporate different perspectives. Broadly, there are two perspectives in defining translation.

I) Linguistic Perspective

First and the foremost factor to consider while defining translation is the linguist factor i.e., translation is the linguistic endeavor. The term translation connotes the art of recomposing a work in another language without losing its original flavor. The skill of preserving the original property of text to provide the original taste is distinct in translation. Different terms such as paraphrase, substitution, replacement, interpretation, transfer, rendering etc. are also used to refer to translation. A translator should have knowledge at least two languages.

II) Cultural Perspective

The language is determined by the culture in which it is spoken. Without having knowledge of culture, translation becomes impossible. Being culture an inherent part of the language, it is questioned that ‘can culture be translated?’ It is that culture cannot be translated but translation can be at least a mean to bridge the gap between the cultures. A good translator must not only be least a bilingual but also a bicultural. The quality of translation depends upon the linguistic and cultural knowledge of both source and target language texts.

1.1.1 Importance of Translation

The importance of translation is increasing day by day all over the world. Because human civilization, ideas, thought, feeling are shared, preserved, communicated and united only by the means of translation. Now- a- day translation has not only become the common interest of a country or a society but also has become the social need of an individual. The exchange of thoughts, opinions, feelings and ideas help to promote social behavior and try to form a relation between them. Translation crosses and blurs the geographical boundaries as well as breaks the linguistic barrier and helps to find the base for universal brotherhood and friendship. Translation has created ample of chances to interact between the two or more dialectical people and has made its dream of uniting human being in one linguistic maxims come true.

In the past, translation was used as transferring religious thoughts and belief. It has played a crucial role in establishing world literature. Without translation we would have no religious books, e.g. Upanishad, Vedas, Panini's grammar, etc. But now- a –day most of the people learn a foreign language and tool for business field as well. So, all linguistic enterprises are surviving with translation. According to Eagle and Eagle (1985, p. 2, as cited in Bhattarai 2000, p. 13), this is the age for the text- “translate or die”. Translation is important in political world. Developing concept of global politics is rather impossible without translation. The act of translating is only a way to understand the political world. Today, no thing can exist without translation. Every sector is not far away with translation.

There is not any disciplines untouched and unrelated to translation in the world. So it is very difficult to draw the demarcation line to separate the disciplines unrelated to translation studies. Therefore this 20th century world is being made alive through translation. There is no existence of human civilization without translation. Translation is one of the basic needs of human life. Life without translation is living as in dark.

1.1.2 Scope of Translation Studies

Scope of translation studies means other disciplines or areas of study that are connected to translation studies. The scope of translation studies cannot be limited within a certain boundary; it is very broad which relates varieties of disciplines. Most of the linguistic enterprises are surviving with translation. In fact, people are surviving with translation, we are in the state of translate or die (Eagle and Eagle 1985, p. 2). Although we cannot limit the scope of translation studies, some major scopes are described as:

I) Literature

Translation helps in expansion of literary work in the world. Translation doesn't only help to expand literary works; it is now, being accepted as 'literature in itself'. So, literary translation is the oldest one. The term 'translation studies' was first applied to the works of a group of scholars engaged in studies on literary translation (Recordi ed; 2002). Different literary texts such as essays, dramas, poems, novels are made popular by translating them into several languages. Mukherjee's (1994) idea of translation as new writing shows that a translator doesn't only translate source text into another language text but 'transcreates', something new. Translation is a creative writing phenomenon in which translators do not necessarily repeat the idea of the SL author following its style and language but they create something new which may be different from the original text.

II) Linguistics and Language Teaching

Translation is primarily a linguistic enterprise. Translation has a significant role to play in applied linguistics. It is an instrument used for studying different languages. It helps in linguistic studies, Contrastive Analysis (CA), which is related to find out similarities and differences between two languages, sometimes, makes use of translation as an instrument. To elicit ideas from native speakers a researcher should translate his/ her language into native

speaker's language. Linguistic theories of translation are based on a comparison of the linguistic structure of source and receptor text rather than on a comparison of literary genres and stylistic features.

Translation was neglected in the past mainly with audio-lingual method; with the launch of communicative approach translation has been revived in language teaching. Current methods and approaches such as Suggestopedia, Community Language Learning, Total Physical Response, The Silent Way of Learning and Task-based Learning have recognized the role of learners' first language in learning second language and hence are open to the judicious use of translation as a technique.

III) Culture

Translation is not only a linguistic activity but also a cultural activity. Cultural translation is new area of interest in the field of translation studies. Cultural translation is a concept used in cultural studies to denote the process of transformation in a given culture. Opinion of Snell-Hornby (1988) and Nair (2000) about translation as a cross-cultural activity clearly elaborates the scope of translation in cultural studies. Translation as a cross-cultural transmission of skills forms a bridge between two speech groups, and is judged by the degree of gratification/ acceptance among the audience of the target language.

Translation of culture in the past was unidirectional but now translation of 'Third-World' cultures is also available. Translation of culture is called transculturation.

Translation is a cultural practice. It brings two cultures together often in the form of one dominating the other bringing culture to the fore. Casagrade (1954) defined that we translate cultures not languages.

IV) Religion and History

Translation plays an important role to transfer religious thoughts, ideas and beliefs. Although translation of religious books was in the past to disseminate particular religious thought, religious books are being translated. Bible, Quran, Ramayan, etc. are translated into various languages. Translation is also used to transfer knowledge of history. The books on old civilization, history etc. are translated into various languages. Translation makes us familiar with the history of other countries, various religious and historical norms and values are being familiar due to translation.

V) Political and Business World

Globalization has already become a buzz word. Although it has economic connotation i.e. free flow of business around the world, it has also influenced our way of social, political and professional life. Globalization has caused an exponential increase of translation. The concept of global village has increased the need of translation. Translation plays a crucial role in the political world. In different international conferences, in which people discuss on common agenda, translation is used to disseminate their common goals and decisions. Translation plays a significant role in the promotion of business. We see different leaflets, brochures of products translated into English. Translation also plays a pivotal role in the global circulation of news.

VI) Science and Technology

Today's world is almost covered by science and technology. Without science and technology, no world can exist. The importance of translation is greater in modern development, mainly in information and technology. Translation cannot be separated from the scientific world. Technical translation aims to transfer content. Translation in information technology is developed as a profession. People are living their lives with translation. Translation has brought innovation in the receptor language.

1.1.3 Current Trends in Translation

Current trends in translation are determined by how we perceive translation. Translation is an emerging discipline. The trends which are practice at present may not be practice tomorrow. The current trends in translation are mentioned as:

I) Postmodernism and Translation

Postmodernism is a broad historical and philosophical spectrum. It is generally believed the modernism in art, literature, culture and philosophy began in first decade of 20th century and it lasted till the 1970s. The new philosophy of art, culture, language history everything replaced those of the modern period. Modernism was based on the belief of perfection, completeness, wholeness, singularity, where as postmodernism came with a different belief.

Postmodernism on the other hand rejects the conventional notion of centrality, the boundaries between high and low form of art, rigid genre distinctions. Post-modern art favors reflexivity and self-consciousness, fragmentation and discontinuity, ambiguity, simultaneity, and an emphasis on the deconstructed, decentered subject. Postmodern as a “mini-narratives” are always situational provisional, contingent, and temporary, making no claim to universality, truth, reason or stability.

II) The Notion of Literature -3

Translation for long remained “a pole star” or “shadow” merely a “copy of an original work”. The imitator’s was a position of “a slave”, or “put the rich jewel in a rough casket” etc. After translation studies emerged as an independent branch of enquiry, the activity of translation also gained prestige and popularity. Translation studies scholars began to redefine and resituate it. Among them K.V. Tirumalesh in his articles a “Translation as literature Three” (Tirumalesh 1989, p. 1) proposed that translation is neither literature 1(TL) nor 2 (SL) but is literature-3 a different literature on its own.

III) Globalization and Translation

Venuti (1998) relates translation to two major phenomena; historical and contemporary. The first phenomenon is the colonial enterprise, which mainly had political and economic interests, where as the second one is the commercial enterprise, which is solely guided by economic interest. The former was initiated by the state while the latter is by translational or international corporate. Translation has become an important tool for both the enterprises.

IV) Translation in IT Era

The twentieth century witnessed the exploration of knowledge in the fields of science and technology, computer science, commerce, economy, tourism, international affairs etc. We are living in an information hungry society. That is to say today's society feeds on information. Recent advances in Information Technology have led important changes in the accumulation, preservation and proliferation of information across the globe.

V) Machine Translation

Machine Translation refers to the use of machine translate a text from one language to another. It refers to use of especial type of machine to translate one natural language into another language. The use of computer in translation can be seen in large international conference.

VI) Literary Translation

It is related to translation of different literary text e.g. poems, dramas, novels, etc. Although it is the oldest type of translation people are engaged in the translation of different literary texts at present.

VII) Free Translation

This is content-oriented translation. A translation gives focus to the meaning not to the form. In this translation, pragmatic meaning is focused rather than linguistic meaning.

1.1.4 Relevance of Translation in Language Teaching

When we teach language our aim ultimately is to make students capable for expressing their desires and feelings. Translation, as it is a linguistic activity cannot be ignored in language teaching. Similarly being a communicative tool presence in communicative approach to language teaching is not avoidable and desirable. Widdowson (cited in Phyak 2005, p. 88) puts forward his opinion:

...semantic and pragmatic translation can be used as a teaching device for learners who need the TL as an additional medium for scientific communication. Its use involves the overt demonstration of how the surface forms in a TL and the SL are alternative realization of scientific concept.

Translation is useful for teaching difficult language structure of second or foreign language. Translation has pedagogical value since it helps to develop competences, which are significantly helpful for language teaching and learning. Translation develops three essential qualities to all language learning, 'Accuracy, clarity and flexibility'. As it helps for teaching difficult language structure, teacher selects aspects of language and structures which are difficult for students and links with mother tongue.

Viswanatha (2002) has identified two major components of translation pedagogy. They are knowledge components and skill components. Knowledge components aims at "strengthening the knowledge base of the students" and skill component at "enhancing the skill required for translating" (p. 141).

Duff (1991, p. 6-7) has proposed the following reasons for using translation in the classroom:

- i) influence of the mother tongue
- ii) naturalness of the activity
- iii) the skills aspect
- iv) the reality of language
- v) usefulness

1.1.5 Translation Equivalence

Translation is defined by many scholars from different perspectives. Some define translation from source language perspectives while other defines from target language perspective. Those who define translation from the first perspective argue that the translations must be loyal to the original. Translators do not have liberty to change any thing and use their subjectivity. In this sense, the author's idea is considered as primary focus. On the other hand, those who define translation from the target-language perspective argue that translation should be target language render friendly. Target language culture, meaning and context are given importance while translating the text. In this sense, translation can be a creation of the translator where they can exercise their subjectivity.

However, since two languages and cultures are different it is not always possible to maintain on-to-one equivalence between SL and TL texts. Both perspectives are in one way biased to either SL or TL. In this sense, there is the third view which considers the compromise between SL and TL and the correspondence between them is always considered important. In other words equivalence plays central role in translating.

Translation equivalence refers to the degree of correspondence between SL and TL. The term equivalence in connection with translation was first used by

Roman Jakobson in (1959) in his seminal article 'On linguistic Aspect of Translation'. Roman Jakobson, Translation equivalence refers to two things.

- Unity in the difference
- Sameness in the difference

Jakobson (1959) suggests three kinds of translation

- Interlingua (between two languages)
- Intralingua (within one language, i.e. rewording or paraphrase)
- Intersemiotic (between sign system)

Equivalence is the cardinal problem of language and the pivotal concern of linguistic. Equivalence is one of the central issues in the theory of translation and one on which linguists seem to have agreed to disagree. Equivalence in translation is an ideal relationship that a reader would expect to exist between SL and TL. But the difficulty is how this relationship is to be measured.

Newmark (1981, p. 38) examined the translation equivalence concept from a perspective that swung "between literal and free, faithful and beautiful, exact and natural translation, depending on whether the bias was to be in favor of the author or the reader, the source or target language of the text." He clarified that "communicative translation attempts to produce in its readers an effect as close as possible to that produced in the readers of the original" and that "semantic translation attempts to render as closely as the semantic and syntactic structure of the second language allow, the exact contextual meaning of the original."

To quote Catford (1965, p. 30), "the central problem of translation practice is that of finding TL equivalents. A central task of translation theory is therefore that of defining the nature and conditions of translation equivalence."

Equivalence could be a descriptive term, denoting concrete objects- actual relationship between actual utterances in two languages (and literature) recognized as Target Text and Source Text-which are subject to direct observation.

The study of equivalence in translation shows how translators accurately render text in translation from SL into TL or vice versa. Therefore the translators, by finding equivalence in translation can show the tentative nature of their assertions, invite the readers, as intelligent individuals, to join and decide which translation is accurately render the ideas, concepts and words of original text.

Translation equivalence is the similarity between a word (and expression) in one language and its translation in another. This similarity results from overlapping ranges of reference. A translation equivalent is a corresponding word or expression in another language.

Whatever may be the purpose of translation for individual translators, the main objective of a translation activity is to achieve equivalence of any kind between two languages.

The question of correspondences between two languages is as old problem in translation theory as translation itself. This has produced most controversial and contradictory statements; still they have only “scratched the surface of the recalcitrant subject matter” (Wilss 1982, p. 135).

1.1.6 Types of Translation Equivalence

The concept to translation equivalence is determined by different factors e.g. socio-cultural, political, economical, temporal setting, etc. Catford (1965) makes a distinction between textual and formal equivalence. A textual equivalence is defined as “any TL from (text or portion of text) which is observed to be the equivalent of a given SL form (text or portion of text) and formal equivalence as any TL category which may be said to occupy as nearly

as possible, the same place in the economy of the TL as the given SL category occupies in the SL.” Newmark (1981) classifies equivalence as ‘semantic’ and ‘communicative’ and Nida (1964) classification as ‘formal’ and ‘dynamic’ equivalence. Barker (1992) who explores the notion of equivalence at different levels, in relation to the translation process, including all different aspects of translation and hence putting together the linguistic and the communicative approach. Barker makes comparison between ‘pragmatic’ and ‘textual’ equivalence. Popovic (1976) gives four types of equivalence; Linguistic equivalence, Paradigmatic, Stylistic and Textual equivalence.

I) Communicative Equivalence

This is the concept made by Peter Newmark (1981; 1988). Newmark (1981) says, communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original.

The concept of communicative equivalence focuses on two aspects of the text:

- a) Contextual meaning of the original and
- b) Readers’ acceptability and comprehensibility

According to Newmark (1998, p. 47):

Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership. It attempts to produce on its readers and effect as close as possible to that obtained on the readers of the original. It is mainly used in informative and vocative texts e.g. notice, manuals, instruction, etc.

Communicative translation tends to be under translated; it is social and concentrated on the message rather than form. It attempts to translate original

text in terms of receptors or cultures and context of language. According to Nida (1981) in communicative translation, translators use their own language to write a little better than the original, unless they are reproducing the meaning which is relevant to TL. Communicative translation assumes that exact translation in term of effect may be possible and may be perfect. It always reads like original and must sound naturally. It is ephemeral and rooted in the context. Communicative translation focuses on reader's linguistic level. Here is no loss of meaning and it is better than it's original.

II) Semantic Equivalence

This concept is also introduced by Newmark which is in contrast to the communicative translation. Semantic equivalence translation and semantic translation (henceforth: ST) are two terms that can also be used for the semantic equivalence. The ST emphasizes on two major points.

- a) Semantic content and
- b) Syntactic structures of the original text.

Newmark (1981) says, "semantic translation attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact meaning of the original" (p. 39).

Newmark describes that semantic translation attempts to render, as closely as the semantic and syntactic structures of the second language allows, the exact contextual meaning of the original. It attempts to recreate the precise flavor and tone of the original. Semantic translation is mainly done for expressive text e.g. literary writings. Semantic translation is SL-oriented translation. It always remains within the original culture and the reader only in its connotations. The SL focuses on the context of the source text. It assumes that translation should be loyal to the source text. In contrast CT, semantic translation tends to be personal more detailed and follows the thought process of the author. It is written at author's linguistic level. The translator doesn't think whether the

translated text is intelligible for readers or not. It is more linguistics. Semantic translation focuses on the context of the source text.

III) Dynamic Equivalence

This concept is proposed by Nida (1964). Dynamic equivalence gives importance to the contextual meaning rather than the formal aspect of the text. Dynamic equivalence is defined as a translation principle according to which a translator seeks to translate the meaning of the original in such a way that the TL wording will trigger the same impact on the TL audience. Nida and Taber's stated that "dynamic equivalence in translation is far more than correct communication of information." Nida and Taber (1980, p. 200) argue that:

Frequently, the form of the original text is changed; but as long as the change of the original text is changed; but as long as the change follows the rules of back transformation in the source language of contextual consistency in the transfer, and of transformation in the receptor language, the message is preserved and the translation is faithful.

As given in Bhattarai et al. (2011, p. 20) a dynamic equivalence is described as "the closest natural equivalent to the source- language message." This definition contains three essential adjectives- a) equivalent, b) natural and c) closest-which are distinctive features of the dynamic translation.

a) Equivalent: Nida argues that translation should focus on the equivalence of 'effect' which is judged on the response of TL readers. According these criteria, translation should understand the holistic effect of the ST and translate to the TL by trying to produce similar effect on the TL readers. In this sense, dynamic equivalence is primarily concerned with equivalence of response rather of response rather than of form.

b) Natural: Naturalness points towards the receptor language. Nida states that a natural translation should have following features:

- 1) The receptor- language and culture as a whole.
- 2) The context of the particular message
- 3) The receptor- language audience.

c) Closest: A dynamic equivalence translation should make two languages and cultures close to each other.

IV) Formal Equivalence

This concept is also introduced by Nida (1964), Formal correspondence focuses attention on the message itself, in both form and context; formal equivalence is concerned more with the representation of the closest equivalent of as SL linguistic units e.g. word or phrase in TL.

Formal equivalence (henceforth: FE) attempts to render the text word-for-word. FE is often more goal than reality; one language may contain a word for a concept which has no direct equivalent in another language. The formal equivalence translation (henceforth: FET) is basically source oriented and focuses on “the accuracy and correctness”. It is designed to reveal as much as possible the form and content of the original message. Nida (1964, p.165) views, FET attempts to reproduce several formal elements, including:

- a) Grammatical units
- b) Consistency in word usages, and
- c) Meaning in terms of the source context

V) Pragmatic Equivalence

The concept of pragmatic equivalence is developed by Baker (1992). Baker argues that pragmatic equivalence refers to imprimaturs and strategies of avoidance during the translation process; pragmatic equivalence refers to words in both languages having the same effect on readers. In this equivalence the study of meaning is not generated by the linguistic system but is conveyed and manipulated by participants in a communicative function.

Pragmatic equivalence tends to reproduce the context and text goals of the source language. It considers all the semi-pragmatic, communicative layers of communication. Example of this semiotic and communicative dimension is genre field, mode, tenor, and text type and translation process

Thus pragmatic equivalence is concerned with contextual and cultural meaning of the text where as text equivalence is related to producing cohesive and coherence for the TL audience. To be specific, pragmatic equivalence gives emphasis on the implied meaning of the SL text for the TL readers but textual equivalence is concerned more with the nature of the text to be translated.

VI) Textual Equivalence

Textual equivalence is also developed by Baker (1992). Textual equivalence refers to the equivalence between a SL text and a TL text in terms of information and cohesion (Baker, 1992). Baker further argues that texture is a very important feature in translation since it provides useful guidelines for the comprehension and analysis of the ST which can help the translator in his attempt to produce a cohesive and coherent text for the TL audience in a specific context. Textual equivalence is related to producing cohesive and coherence for the TL audience. It is also concerned more with the nature of the text to be translated. Final aim of any translator is to achieve as much as possible equivalents at a text level rather than a word or phrase level. We try to include semantic connection of the text. So, textual equivalence deals with that

complete organization of lexical items. It is believed that textual is very important features in translation since it provides useful guidelines for the comprehension and the analysis of the source text which can help a translator to produce a cohesive and coherent text to address target audience.

1.1.7 Cultural Categories

Translation, being a cultural activity, a good translator must not only be a bilingual but he/ she should be bicultural. Translation as a cross-cultural transmission of skills forms a bridge between two speech groups and is judged by the degree of gratification and acceptance among the audience of the target language. Newmark (1988, p. 95) has classified the cultural specific terms into five categories which are as:

Ecology

- Vegetation
- Animal
- mountain
- Plans
- Flora and fauna
- Rivers
- Rain
- Season
- Sea
- Topographical features
- Hills, etc.

Material Culture (Artifacts)

- Food
- Clothes
- Houses/ utensils
- Containers
- Carrier
- Communication

Social Culture

- Work and leisure

Social Organization, Political and Administrative

- Social customs
- Activities
- Procedures
- Concepts
- Historical
- Religious facts and concepts
- Painting
- Carving
- Religious
- Artistic- sculpture

Gestures and Habits

As mentioned by Bhattarai (2000), cultural terms can be classified into the following categories:

- Ecology
- Material cultural (artifacts)
- Mythological pattern
- Social culture and organization
- Conceptual terms

Each cultural term is categorized under these cultural categories

1.1.8 Techniques and Procedures of Translation

In Pinchuk's view point (1977 as cited in Adhikari, 2004, p. 22), translation procedures are the technical strategies adopted by the translator to achieve 'the closest possible equivalence' between the translation units of source language and target language. In the translation of any text, the translator may use any procedures as per one's necessity.

Loss in meaning in translation is inevitable, though not desirable, due to a number of linguistic and non-linguistic factors. The loss is in a continuum between over translation (increased in detail) and the translation (increased generalization).The loss of meaning in translation results from linguistic (grammatical and lexical), cultural, pragmatic or super- linguistic 'gaps' between SL and TL. Various translation procedures are adopted to compensate the loss of meaning. In general, the loss includes loss of culture, aesthetics, language, social values, and mental effort and so on.

Pragmatically translation is 'transculturation' in that we are not only replacing one language with another, but it is also a question of translating the whole system of administration or law, or other fields a reflected in the technical

terminology of one culture into the systems and patterns of another culture. Many translation theoreticians and practitioners have discussed a number of translation procedures. There are two translation procedures presented by Nida (1964, p.46) which are as follows:

- i) Technical and
- ii) Organizational

Wills (1982, p. 103) has put forward two types of translation procedures which are as:

- i) Literal and
- ii) Non-literal

Newmark (1988, p. 81) has proposed the following translation procedures:

- i) Transference (borrowing)
- ii) Naturalization
- iii) Cultural equivalent
- iv) Functional equivalent
- v) Descriptive equivalent
- vi) Synonymy
- vii) Shift or translation
- viii) Modulation
- ix) Recognized translation
- x) Translation label
- xi) Componential analysis
- xii) Reduction and explanation
- xiii) Paraphrase

- xiv) Compensation
- xv) Couplets, and
- xvi) Notes, additional ,glasses

Regarding the translation procedures, Vinay and Darbelnet (1970, as cited in Adhikari, 2004, p. 25) have proposed the following procedure:

- i) Transliteration
- ii) Loan translation
- iii) Transposition
- iv) Modulation
- v) Equivalence
- vi) Adoption
- vii) Literal translation

Pinchuk (1977, as cited in Adhikari, 2004, p. 25) has mentioned the following seven translation procedures:

- i) Transcription
- ii) Transliteration
- iii) Borrowing
- iv) Literal
- v) Transposition
- vi) Modulation
- vii) Adoption

Ivir (1987, p. 38) has discussed the following procedures focusing primarily on the translation of cultural terms:

- i) Borrowing

- ii) Definition
- iii) Literal translation
- iv) Substitution
- v) Lexical creation
- vi) Omission
- vii) Add

1.1.9 Gaps in Translation

Wu (2008) argues that translation is the act or process of rendering what is expressed in one language or set of symbols by means of another language or set of symbols. One of the accepted basic principles of the translation is that it should be faithful to the original. When there is no correspondence between SL and TL items, gaps occur in translation. Some people argue that gaps takes place when the concept available in SL is not found in TL or vice-versa. Gaps are also called lacunas, blank spaces, slippages, absences and voids. One of the fundamental reasons for creating gaps in translation is culture which includes not only materials things such as cities, organization and schools but also non-material things such as ideas, customs, family patterns and conventional beliefs. Language is not seen as an isolated phenomenon suspended in a vacuum but as an integral part of culture.

Gaps are natural and inevitable in all translation activities because of difference between two languages, cultures, contexts, etc. Mainly there are three types of gaps which are as:

a) Linguistic Gaps

Gaps that occur due to differences between two languages are called linguistic gaps. Linguistic gaps are primary in any translation. Every language is unique i.e. no two languages are identical. Every language has its own idiosyncratic patterns- patterns form sound system to sentences levels.

We can observe linguistic gap at different levels of language. These gaps remain as challenges for translators. The gaps are as:

- i) Graphological level
- ii) Phonological level
- iii) Lexical/ word level
- iv) Structure level (structural gap):
 - a) Voice b) Auxiliaries c) Preposition d) Articles e) Word order
- v) Functional level

b) Cultural Gaps

Cultural gap includes foods, habits, dress, festivals, rituals, etc (Newmark, 1981). The ease or difficulty of translation depends on the degree of closeness (mutual similarity) of the cultures in question. While it is the presence or absence of particular element in one and the other culture that concerns the translation, as a translator does not deal with the totality of a culture when dealing with the translation of a particular text but rather with its individual elements. Cultural gaps make translation sometimes impossible as well so they need further explanation to make meaning understandable for the readers. Cultural knowledge including knowledge of various sub-cultures has long been recognized as indispensable for translation, as it is knowledge of the application that linguistic units have in particular situational and socio- cultural contexts, which makes translation possible in the first place. The interdisciplinary of translation clearly shows this overall concern with viewing translating less as linguistic more, or even exclusively, as a culture procedure

c) Extra-linguistic Gaps

Stalnacker (1970, as cited in Bhattarai et al. 2011, p. 46) asserts that pragmatics is “the study of verbal acts including that context of their performance.”

Translation is not exclusively a linguistic activity. Many extra linguistic factors

play crucial role in translation. The intension of a speaker or writer, his knowledge, his ideas, expectations, interests and so on. Have to be taken into consideration and the same obtains in regard to the listener or reader. Other verbal acts, and the time of their performance and their effects need to be considered too. Pragmatics is related to relations of verbal elements with their procedure, users, and receivers in the context of communication.

1.2 Review of Related Literature

Many researchers are interested to study on translation for research reports. I have found and study some research reports related to the study of translation which are summarized below:

Wagle (2004) carried a research to evaluate techniques of translation of cultural words, strengths and weakness of multiple translation of *Muna Madan*. He had mentioned the usage of eighteen different techniques along with the literal translation being most widely used technique. The study included the cultural loss and emphasis on pragmatic meaning in translation. The study recommended minimizing cultural loss in translation. This study is confined within the cultural and pragmatic aspects in translation, and doesn't explain about the semantic equivalence of different levels of the language.

Khatri (2007) carried out research on the title *The Prison*. While translating the vivid imageries in the characters, setting, dialogues, onomatopoeias, similes, metaphors, proverbs, idioms and symbols of the novel, the translator had obliterated the literal images to preserve the sense, sense to preserve the literal image and also both sense and image of the source text had been blurred.

Tiwari (2008) studied on the topic *Multiple Translation of the Story; Chimeki*. He had attempted to find out the techniques of translation of cultural words. The main purpose of the study was to reveal the techniques of translation of cultural words in the light of their strength and weakness. The researcher in his study has mainly presented the different aspects of techniques in translation of

cultural terms as mentioned above in the previous studies, but lacks the determining aspects of the semantic equivalence.

Bhandari (2009) has carried out a research on *Techniques and Gaps of Translation of Cultural Terms: A Case of Novel 'Rupamati'*. He has collected 250 cultural terms from five categories in analysis cultural terms of the novel 'Rupamati'. Out of eight techniques used, literal translation was the most widely used technique and back translation was the least used one.

Sapkota (2010) carried out a research under the title *Techniques of Translating Metaphors: A Case of Muna Madan*. The researcher has attempted to find out the different technique employed in translating metaphors. There is no exact translation of metaphors, so translator used different techniques while translating metaphors according to their nature and cultural perspective. Researcher has selected forty-six metaphors from Muna-Madan. Researcher has found that 'conversion of metaphor to sense' technique was most used in translating.

Tamang (2011) conducted a research under the title *Determining Semantic Equivalence: A Case of Translated Religious Text The Purpose Driven Life*. This study analyzes the semantic equivalence through sentence level between the source text and translated text. The researcher found that Noun phrase of simple sentences of SL is translated into honorific subject Noun- phrase in TT. It is also found that grammatical form and function of exclamatory sentences of ST is translated into assertive sentence with different grammatical forms and function.

Through the study of the previous research carried out it can be summed up that the most of the works has been done under the themes of

- Techniques and gaps in translation of cultural terms.
- The translation of technical terms.

- Analysis of translational shift and strategies used in translating culture.
- The techniques of translation of cultural words.

However, very few researches have been carried out under the topic of semantic equivalence. So, being the novel one, the researcher topic *A Study on Semantic Equivalence: A Case of Translated Novel 'Rupamati'* has been selected for the present research.

The name of the ST is 'Rupamati'. It is written in Nepali. It is published by Sajha Publication. The writer of the novel is Rudraraj Pandey. Pandey is considered to be one of the greatest achievements of Nepali literature. This novel is translated into English by Shanti Mishra . The translated English version of Rupamati has been published in 1999 by Book Faith India.

The title of this novel is relevant according to the story. Rupamati is the main character of this novel. Whole the novel moves around her activities. She is daughter-in –law. She is hated by everyone in the very beginning of the novel whereas she respects and obeys everyone. She does her duty with loyal. Later she is able to persuade everyone and becomes able to be loved by everyone. She is the ideal and central character of this novel.

1.3 Objectives of the Study

The objectives of the study were as follows:

- i) To classify structural and functional aspects of the sentence structures.
- ii) To analyze the semantic equivalence through sentence level between the ST and TT.
- iii) To suggest some pedagogical implications.

1.4 Significance of the Study

As the study is on determining semantic equivalence, it helps to understand the semantic equivalence of both texts. It will be useful for prospective researchers to conduct research on semantic equivalence. It will also be useful for the translators for semantic analysis. Similarly, students of translation studies and teachers will also be benefited since this study reveals the semantic equivalence between the original text and the translated text. The analysis of the different syntactic structures and of semantic equivalence of the source text and the translated text will play significant role in language teaching.

CHAPTER-TWO

METHODOLOGY

To accomplish the objectives of the study following methods were used.

2.1 Sources of Data

I have collected data from secondary sources only.

2.1.1 Secondary Sources of Data

The main secondary source was the book 'Rupamati' which was written by Rudraraj Pandey and translated by Shanti Mishra. I studied and consulted the books, related theses, articles, journals, some of them were Newmark (1988), Bhattarai (2001), Yonghang (2008) etc.

2.2 Sampling Procedures

The ST and TT have been purposefully selected for the research study. From the study, fifteen sentences from each different types of sentence structure have been selected randomly for the purpose of the study. For this, random sampling procedure has been adopted.

2.3 Tools for Data Collection

To achieve the objectives of the study, the following are the tools of data collection.

1. Observation
2. Making checklist of sentences
3. Syntactic structure and semantic analysis

2.4 Process of Data Collection

The ST in Nepali and TT in English has been selected. From the texts, four types of sentences are sought out. They are simple sentences, compound sentences, interrogative sentences and exclamatory sentences. From each four type of sentences, fifteen equivalence sentences of each from both ST and TT have been randomly selected. From the selected sentences, the structural and the functional classification has been done. And, being on them semantic analysis is carried out.

2.5 Limitations of the Study

Within the translation equivalence, the careful study and analysis is specifically confined only to the aspect of semantic equivalence being based on sentence structure level.

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CHAPTER - THREE

ANALYSIS AND INTERPRETATION

3.1 Introduction

This chapter deals with the analysis and interpretation of the data collected. It has been done in accordance with the order specified in the objectives of the study.

The data collected through the texts comprise simple sentences, compound sentences, interrogative sentences and exclamatory sentences.

3.2 Holistic Analysis

The text entitled *Rupamati* is selected for the purpose of the study. This text is written by Rudra Raj Pandey and translated into English by Santi Mishra.

The ST and TT are taken as the source of the study. From the source, four types of sentences are sought out. They are simple sentences, compound sentences, interrogative sentences and exclamatory sentences. From each four types of sentences, fifteen sentences of each have been selected for the analysis. For the selection of the sentences, random sampling procedures have been applied.

As experience writers use a variety of sentences to make their writing interesting and lively. Too many simple sentences, will sound choppy and immature while too many long sentences will be difficult to read and hard to understand. Therefore when people form sentences, they do many things, they ask questions, make requests, make statements, or they exclaim a powerful feeling or emotions. Because sentences convey statements, requests, strong emotion and questions.

As there are different types of sentences for my research work I have taken four types of sentences as simple sentences, compound sentences, interrogative sentences and exclamatory sentences from both ST and TT. Simple sentence is

one which has an independent clause, contains a subject and a verb, and it expresses a complete thought or it is one which has one finite verb. Compound sentence contains two independent clauses joined by a coordinator. The coordinators are as follows: for, and, nor, or, yet, so. Interrogative sentence is a sentence that forms a question. A sentence that expresses strong feeling is called an exclamatory sentence.

Meaningful sentences give meaningful sense. In my research work I have taken these four sentences to analyze whether the translator has translated the text with meaningful sense or not. As language has its unique features it is very difficult to translate from one text to another. So translator stands as mediator between ST and TT. As a rule of universal grammar, core of every language is same only the difference is periphery.

The different sentences types selected for the purpose of study and analysis are presented below in the Table No. 1.

Table No. 1
Sentences Types

S.N.	Sentence Types	Sampled Numbers
1	Simple Sentences	15
2	Compound Sentences	15
3	Interrogative Sentences	15
4	Exclamatory Sentences	15

From the fifteen sentences of each mentioned above in the Table No. 1, five pairs of each sentences are selected for the analysis. In the analysis, grammatical forms and functions of the sentences and semantic levels are analyzed.

In the analysis of different types of sentences, different aspects of translation are compared, analyzed and interpreted for this structural and functional classification, structure comparison and meaning change, honorificity, sentences split, punctual and meaning change, addition, deletion and missing are compared, analyzed and interpreted between the selected sentences of ST and TT.

The translator has translated ST sentences into different structural and functional patterns of TT such as exclamatory sentences are translated into statements and questions. The exclamatory mark '!' of ST in the sampled sentences is mostly omitted in TT. Instead, the translator has placed full stops and questions marks, which denotes drastic change of meaning between ST and TT. The translator has carried out some unnecessary addition in TT.

3.3. Analysis of Simple Sentences

According to Aarts and Aarts (1984, p. 80), "A simple sentences can be defined as a sentences in which none of the functions is realized by a clause. In other word a simple sentences does not contain and embedded sentences as realization of one of functions." For example,

ST: unko jit bhayo.

TT: She had gained a victory.

From the ST and TT, fifteen sentences have been selected for the analysis. The statistical information has been presented in the Table No. 2.

Table No. 2

Simple Sentences of both Texts

Simple Sentences	Sentence Number
ST	15
ST	15

The structure of simple sentence of both ST and TT are not same. They possess different patterns due to different unique language features such as:

ST: S+O+V

TT: S+V+O

For example,

ST: unko jit bhayo.

TT: She had gained a victory.

ST: uni khusīle phulin.

TT: Narahari's aunt was delighted.

ST: bāhun eutā rākhidie.

TT: A cook was engaged.

ST: basanta ṛitu āyo.

TT: Spring came.

ST: rupamatiko sāt mahinā lāgyo.

TT: Rupaamati's pregnancy reached seven months.

Form the examples above the subjects of the ST are *unko*, *uni*, *bāhun euta*, *basanta řitu* and *rupamatiko* equivalent to TT *She*, *Narahari's aunt*, *A cook*, *Spring*, *Rupmati's pregnancy*. Likewise, the objects of the ST are *jit*, *khusīle*, *sāt mahinā* equivalent to TT objects *a victory*, *delighted*, *seven months*.

In the first example, the subject of the ST *unko* is equivalent to TT *she*. Likewise, the object of the ST *jit* equivalent to the TT object *a victory*. Here, subject and object of both ST and TT are equivalent but the structure of ST is in simple past tense whereas TT is the past perfect tense. The word *a victory* is used to maintain equivalent in TT which may give different meaning.

In the same way the translator has translated the third person singular subject *uni* into possessive noun *Narahari's aunt*. In this sentence, *khusīle* of ST is translated into *delighted*. In this structure, if the lexical item *khusīle* of ST is translated into *with pleasure* it wouldn't carry the meaning. Due to this reason to fulfill the semantic equivalence, the translator has carefully chosen the different word *delighted* instead of *with pleasure*.

In the third example above, the subject NP *bahun* of ST has been translated into *cook*. Here, the translator has carried out sense-for-sense translation from ST to TT. It carries the semantic equivalence to the context of the novel in this structure. Instead, the lexical item *bahun* translated into *brahmin* in the TT couldn't better fulfill the semantic equivalence. Beside this, translator should have mentioned in footnote about *cook* which is used to denote lexical item *bahun* in ST.

In the same way, above in forth example the subject NP of ST *basanta řitu* is translated into *spring* only in TT. Although the translator has deleted the lexical item *řitu*, it has maintained semantic equivalence in TT.

In the last example above, the subject of ST *Rupmatiko* has been translated into *Rupamati's pregnancy*. Here, the translator added *pregnancy* which is not in ST. The translator has chosen the additional word because it wouldn't carry the

complete meaning with out lexical item *pregnancy*. Due to this reason, to fulfill the semantic equivalence the translator has carefully chosen the additional lexical item which gives the semantic equivalence to TT.

Three levels of description of a simple sentence *śarmā bhānchābāta orle* of ST and translated into TT *Mr. Sharma came down form the kitchen* is presented below in the Table No. 3.

Table No. 3

Three Levels of Description

<i>Level</i>	śarmā	bhānchābāta	<i>orle</i>
Form	NP	NP	VP
Function	Subject	Direct object	Predicator
Thematic	Agent	Source	Predicate
Level	Mr. Sharma	came down	from the kitchen
Form	NP	VP	NP
Function	Subject	Predicator	Direct Object
Thematic	Agent	Predicate	Source

In the given table, the structure of ST begins with *śarmā* which is translated into honorific *Mr. Sharma* in TT. But it is in the non-honorific sense in ST.

3.4 Analysis of Compound Sentences

Aarts and Aarts (1984, p. 86) have defined a compound sentences as "A compound sentence is one in which two or more sentences have been

coordinated. Each of the conjoins is independent, since there is no question of embedding." For example,

ST: kahilekāhī cākarnī nabhaera ghardhandāko kām sabai thuprinthyo tāpani unle sāsūlai kunai kisimko kām lāudainathin.

TT: Sometimes, when women servants were lacking housework piled up, yet Rupamati wouldn't let her mother-in-law do anything.

From the ST and TT, fifteen sentences have been selected. The statistical information has been presented in the Table No. 4 below.

Table No. 4
Compound Sentences of both Texts

Compound Sentences	Sentence Number
ST	15
TT	15

The split structure in some compound sentences is found. The translator has broken single lexical item of ST into two and more lexical items in TT. For example,

ST: malāi nidrā lāgyo ra jhamakka nidhaihāle chu.

TT: I felt so asleep I dozed right off.

ST: pherī bāta uthera latranga pare ra kaiyyana dinasamma hidne tāgat bhayna.

TT: He suffered a recurrence of gout. For days he had not the strength to work.

ST: rabilāl ghara pugyo ra sarāsara māthi pugera swāsñilai lātakā lāt
bhakurera jhanḍai sidhyāeko thiyo.

TT: Ravilal reached home, went directly upstairs and kicked his wife nearly
to death.

ST: kahilekāhi cākarnī nabhaera ghardhandāko kām sabai thuprinthyo tāpani
unle sāsulai kunai kisimko kām lāudainathin.

TT: Sometimes when women servants were lacking house work piled up, yet
Rupamati wouldn't let her mother-in-law do anything.

ST: jhatpat nuhāi-dhuwāi garera sutkerilai bhāt pakāidiin ani kām dhandāma
lāgin.

TT: After taking a quick bath, she prepared a meal for the new mother, and
then set about the domestic chores.

In the first example above, adverb *so* is used to give emphasis in TT which is not found in ST. In the same way, pronoun *I* is used in the TT which is not in ST. Likewise conjunction *ra* is deleted in TT. Whether the sentence has mentioned the semantic equivalence, structural pattern is not paid attention.

In the second example the translator has split the syntactic structure of the compound sentence into two in TT. It is because of language system. In the ST, compound sentence is structured within one by using conjunction word *ra*. But in the TT, translator has split the single sentence into two sentences. The translator has omitted the conjunction word *ra* in the TT and form two simple sentences. It is done to maintain the structural and semantic equivalence from the ST to TT.

In the same way, the translator has used comma where conjunctive word *ra* is used and the translator has used conjunctive word *and* in the TT where there is not in ST. Besides this, the semantic equivalence is maintained in both the ST and TT.

In the fourth example, the translator has used comma where there is not in ST and the translator has translated the pronoun *uni* of the ST into noun *Rupamati* in the TT. Likewise, the translator has used extra lexical item *when* in the TT which is not found in ST. Besides this, semantic equivalence is maintained from the ST to TT.

In the last example, the translator has used reduplicated word *nuhāi-dhuwāi* into single word *bath*. Reduplicated words do not have equivalent terms in English which lacks the semantic equivalence in ST to TT.

3.5 Analysis and Interrogative Sentences

According to Aarts and Aarts (1984, p. 94) "Interrogative sentences contain a subject and open with an auxiliary verb or a wh-word."

For example,

ST: ke terī dulaḥī bajyai ajha uthekī chaina?

TT: Is that daughter-in-law of ours still sleeping?

From the ST and TT, fifteen sentences have been selected. The statistical information has been presented in the Table No. 5 below.

Table No. 5
Interrogative Sentences of both Texts

Interrogative Sentences	Sentences Number
ST	15
TT	15

For example,

ST: ke terī dulahī bajyai ajha uthekī chaina?

TT: Is that daughter-in-law of ours still sleeping?

ST: kina royeko hā?

TT: Why are you crying?

ST: ākhā kina cimso?

TT: Why are her eyes so beady?

ST: paisā mātra bhayera ke garne?

TT: Money alone was of no use.

ST: yo kyā ho?

TT: What was this?

In the first example above, the structure between ST and TT has been seen same. The sentence structure of ST begins with question word *ke* and ends with question mark. In the same way, the sentence of TT begins with auxiliary verb *Is* and ends with question mark. Here, the translator has translated the word *ke* of ST into auxiliary verb *Is* in TT. Both the sentence structures of ST and TT are not different and have maintained semantic equivalence. Beside this, in the source text the lexical word *teri* is used whereas possessive pronoun *ours* is used in TT to maintain the semantic equivalence.

In the same way, the sentence structure of ST begins with *kina* and ends with question mark. Likewise, the TT begins with *Why* and ends with question mark. In the ST linguistic discourse marker (particle/nipāt) *ha* is used to give emphasis which is deleted in TT. Instead extra lexical item *are you* is added which is not found in ST. The translator has added the extra lexical items which give contextual meaning and hence maintain the semantic equivalence.

In the third example above, adverb *so* is used to give emphasis in TT which is not found in ST. Likewise, the lexical item *beady* in the TT may not give the same meaning to the ST. The lexical item *beady* refers to small and bright eyes whereas *cimso* in the ST may mean *sad* and *serious*. So sentence in both ST and TT are unable to maintain semantic equivalence.

In the fourth example above, the structural differentiation between ST and TT has been seen. The structure of ST is in interrogative form whereas TT is in assertive form. The source text has the question word *ke* and ends with question mark whereas translator has omitted the question word *ke* and ends the sentence with full stop in the TT. Though differentiation found in sentence structure between ST and TT, the semantic equivalence is maintained.

In the last example above, the translator has translated the TT in the past tense whereas ST may not give sense of past tense.

3.6 Analysis of Exclamatory Sentences

In the words of Aarts and Aarts (1984, p. 95), "In exclamatory sentences the subject precedes the verb. They are introduced by phrases opening with the words *how* or *what*."

But to be an exclamatory sentence the phrases with opening with the words such as *how*, *what* etc. are not obligatory. Instead, exclamatory marker '!' only can suffice the meaning of exclamation. For example,

ST: aghyu! nidhār kina adhyāro ni.

TT: Why is she so sombre ?

From the ST and TT, fifteen sentences have been selected. The statistical information has been presented in the Table No. 6.

Table No. 6

Exclamatory Sentences of both Texts

Exclamatory sentences	Sentence Number
ST	15
TT	15

For example,

ST: aghyu! nidhār kina adhyāro ni.

TT: Why is she so sombre?

ST: hoina bajyai! Alikati tāto bāki thiyo re!

TT: Bo, Bajyai, they say the body was a bit warm.

ST: rām, rām! kasto kurā sunnuaryo.

TT: Ram! Ram! What sort of news is this to have to listen to?

ST: bābai! tyestī styawatīle kina tyaso garthin.

TT: Good God! How could such truth-loving women do such a thing?

ST: rāmram kastā nakaccarā āimāīharu!

TT: Ram! Ram! Such shameless women!

In the first example above, the translator has translated sentence into interrogative form. The translator has deleted the exclamatory marker of the ST. The translator has begun the sentence with questions word *why* and ends with question mark. Therefore, the structural differentiation between ST and TT has been seen. Here, the sentence of the TT couldn't give equivalence

meaning in the ST. Likewise the lexical item *sombre* mean *sad and serious* which may not be equivalent to word *adhyaro*.

In the second example, the translator has applied extra lexical item *they say* in TT which is not found in ST. The translator has used *comma* where exclamatory sign is used in ST. The translator has end the sentence with full stop whereas sentence is ends with exclamatory marker in the ST. The linguistic discourse marker (particle/nipāt) *re* is used at the end of the ST to given emphasis which is omitted in the TT.

In the same way, the translator has added exclamatory mark where there is not in ST. The ST is ended with full stop but the translator has ended the sentence with question mark. Beside this translator has added extra lexical items in the TT which is not found in the ST.

In the example above, the translator has ended the sentence with question mark where the sentence is ended with full stop in the ST. the lexical item *bābai* is translated into *Good God* which may not carry equivalent to ST.

In the last example, the translator has added exclamatory marker where there is not in the ST. Both the ST and TT has ended with exclamatory marker. The translator has maintained semantic equivalence in both ST and TT.

The punctuation plays important role for determining semantic value with grammatical form and function which is presented in the Table No. 7.

Table No. 7

Grammatical Form and Function

Grammatical Form	Function in Communication	Examples
Exclamatory Sentence	Exclamation with sorrow	aghyu! nidhār kina adhyāro ni.
Interrogative sentence	Question	Why is she so sombre?

In the table above, the grammatical form of ST sentence is in exclamatory and function is denoting with sorrow. But, the translation of it into TT is not relevant. Here, the translator has translated TT into grammatical form of interrogative sentences and questions in functional aspects. Due to different grammatical form and function, the semantic equivalence cannot meet reasonably in both ST and TT.

CHAPTER - FOUR

FINDINGS AND RECOMMENDATIONS

The findings and recommendations drawn from analysis and interpretation of the data are as follows.

4.1 Findings

1. The translator has carefully chosen different lexical item in TT to fulfill semantic equivalence. It is because the word to word translation all the time does not work. For example, *bāhun* in ST into *cook* in TT.
2. It is found that reduplicated words do not have equivalent terms in English which lacks semantic equivalence in TT. For example, *nuhāi-dhuwāi* into *bath*.
3. Though differentiation found in some sentence structure between ST and TT, the semantic equivalence is maintained. The single sentence from the ST has been divided into two in TT. For example, in ST *pherī bāta uthera latranga pare ra kaiyyana dinasamma hidne tāgat bhayna* has been translated into *He suffered a recurrence of gout. For days he had not the strength to work* in the TT.
4. Sometime the translator himself gets derailed and the work of translator cannot meet the semantic equivalence. The translator has sometimes applied unnecessary lexical items. From example, *is this to* is unnecessary added in the TT.
5. It is found that the translator has not applied exclamatory marker in the TT whereas the ST exclamatory sentences contain it. The exclamatory marker plays important role for completing the meaning of exclamation. For example, the sentence *aghyu! nidhā kina adhyāro ni* has been translated *why is she so sombre?*

6. It is found that most of the grammatical form and function of exclamatory sentence of ST is translated into assertive sentence and Interrogative sentence with different grammatical form and function. For example, *rām, rām! kasto kurā sunnuaryo* has been translated into *Ram! Ram! What sort of news is this to have to listen to?*
7. It is found that linguistic discourse marker (particles/ *nipāt*) has been deleted in translated text. For example, *he īśwar! āja yahī ākhāle yasto bijog hernuparyo ni!* has been translated *Oh Lord, that eyes have to see such misfortunes!*
8. It is found that colloquial language is very difficult to translate from ST to TT.

4.2 Recommendations

The following recommendations have been made on the basis of the findings of the study.

1. Every language possesses unique features in its own ground with organized system. Different language can have different unique features and organized systems. While translating from one language to another requires to know about the language system and culture of the language.
2. Sometimes same structure of the ST and the TT can have different meanings. On the other hand, sometimes different structures of the ST and TT can complement semantic equivalence. So, the teacher and reader should play careful attention to syntactic structure and functional aspects of both ST and TT while teaching and translating.
3. It is recommended that the grammatical structure plays very important role in determining semantic values.
4. It is recommended that the literary work holds beyond the general meaning pertinent to transcendental aspects.

5. Translation is a bilingual and bicultural activity. So, the translator must be a (perfect) bilingual and bicultural who knows the both languages linguistically, culturally and pragmatically.
6. The translator should consult standard bilingual and monolingual dictionaries for the accuracy of the text.

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APPENDICES

Appendix-1

Sentences

Simple Sentences

ST: unko jit bhayo.

TT: She had gained a victory.

ST: uni khusīle phulin.

TT: Narahari's aunt was delighted.

ST: bāhun eutā rākhidie.

TT: A cook was engaged.

ST: basanta řitu āyo.

TT: Spring came.

ST: rupamatiko sāt mahina lāgyo.

TT: Rupamati's pregnancy reached seven month.

ST: pan. chavilāl ucca khāndānka brāhamaᅇ hun.

TT: Pandit Chavila was a high-caste Brahmin.

ST: bālakko buddhi vilachyaᅇkai thiyo.

TT: The boy was uncommonly intelligent.

ST: pan.havilalko caturtha warᅇa thiyo.

TT: Pandit Havilal was in his fourth year.

ST: panditnī bajyaiko chātī khusīle phūlyo.

TT: Madam Pandit's breast swelled with pleasure.

ST: belukīpakha śarmājī āipuge.

TT: Mr. Sharma arrived in the evening.

ST: camelī āipugī.

TT: Chameli arrived.

ST: śarmā bhānchābāta orle.

TT: Mr. Sharma came down from the kitchen.

ST: sāsuko manokānchyā pūrṇa bhayo.

TT: Her mother-in-law's wish was fulfilled.

ST: ravilāl tala kothāmā rahecha.

TT: Ravilal was down in his room.

ST: barālputrī ghara pugin.

TT: Baral's daughter arrived home.

Compound Sentences

ST: malāi nidrā lāgyo ra jhamakka nidaihalechu.

TT: I felt so asleep I dozed right off.

ST: pherī bāt uthera latranga pare ra kaiyyan dinsamma hidne tāgat bhaena.

TT: He suffered a recurrence of gout. For days he had not the strength to walk.

- ST: ravilāl ghara pugyo ra sarāsar māthi pugera swāsnīlāi latka lāt
bhakurera jhanḍai sidhyāeko thiyo.
- TT: Ravilal reached home, went directly upstairs and kicked his wife nearly to death.
- ST: kahilekāhī cākarnī nabhaera ghardhandāko kām sabi thuprinthyo tāpani
unle sāsulāi kunai kisimko kām lāudainthin.
- TT: Sometimes, when women servants were lacking, housework pile up, yet Rupamati wouldn't let her mother-in-law do anything.
- ST: jhatpat nuhāi-dhuwai garera sutkerīlāi bhāt pakāidiin, anī kām dhandāmā
lāgin.
- TT: After taking a quick bath, she prepared a meal for the new mother, and then set about the domestic chores.
- ST: gharkā māncheko buhārtan sahana pugena ra yī kahāka luthāharuko pīr
pani khapnuparne.
- TT: I've got troubles enough with my own family and then these useless guests to put up with.
- ST: pan. havilāl bolaiyā pani bes thie ra warṣako ek patak drametik sosāitī
tarphabāta nātak tayār hunthyo.
- TT: Pandit Havilal was a good speaker, and once a year the Dramatic society put on a play.
- ST: ta gharmā āeko chas ra ājkāl kām mā pani khūb jāgār dekh dachu.
- TT: These days, since you come home, I see she's been keeping quite active.
- ST: din bhari kitāb herna ra battī kāt namābitāuthin.
- TT: Rupamati spent the whole day reading books and twisting wicks.

ST: pujāpāthamā samay bitāuna cāhanthin tara petabhitra nānābhātikā kura khelna lāgthe.

TT: She wanted to spent time in worship and prayer, but all sorts of things were playing havoc with her stomach.

ST herchin ta khariisakeko mukh lāl garāin ra śarmāki cākarnilāi bidā garidiin.

TT: When she checked them, they were burnt. She blushed, and bid good by to Mr. Sharma's servant.

ST: ū ta bārhamāse khelna lageko rahecha āipugyo, sabai kurā sunāe, tara sānī buhāriko ek wacanle kāṇda puryāidiyo.

TT: The latter was engaged in some illicit gambling. He came back and was told everything, but a word from his wife resparked the fire.

ST: bhandārma sāco milāera tālcā kholichan ra jibro phatkārī phatkarīkana sabai uḍaichan.

TT: She opened the storeroom with a matching key and had lip-smacking meal of everything them was.

ST: ravilāllāi dajukā thaplāma nācna jun majjā bhaethyo, aba byawahārko purā bojha āphnā tāukomā lāgepachi sapanāmay huna lāgyo.

TT: Ravilal had had a pleasant time cavorting around at his brother's expense, but now that he himself had to shoulder all the burdens, things soon became phantasmagoric for him.

ST: tyas umermā bhūlcuk huna jādaina bhaner bhanna pani gārho kurā ho, tara sāno kasur garihālin buhārile, bhaigayo ta mānisbata yasto bhūl huncha bhanne panditnī bajyailai bilkulāi khyāl thiena.

TT: It would have been difficult to admit that she knew no faults at her age, but the mistakes she committed were minor. The Pandit's wife, though, didn't even consider that they might be of human origin.

Interrogative Sentences

ST: ke terī dulahī bajyai ajha uthekī chaina?

TT: Is that daughter-in-law of ours still sleeping?

ST: kina roeko ha ?

TT: Why are you crying?

ST: ākhā kina cimso?

TT: Why are her eyes so beady?

ST: paisā mātra bhaera ke garnu?

TT: Money alone was of no use.

ST: yo kyā ho?

TT: What was this?

ST: malāī kāl kina āena ni?

TT: Why didn't death come to me?

ST: aba ma ke garera basū ni?

TT: What am I to do now?

ST: hajur pani kina yastāko godāmā pareko ni?

TT: Why do you bow down to her?

ST: ke garū ma?

TT: What can I do?

ST: tyo vidhyā kina sikirahanuparyo?

TT: What need to learn that?

ST: k garu ta, maru?

TT: What do you want me to do-die?

ST: bhāt kasle pakāeko cha ni?

TT: Who does the cooking?

ST: sāno bābuko hāl ke cha ni?

TT: How about Ravilal?

ST: ravilāl ke bolos?

TT: What could Ravilal say?

ST: kahā bikāune ho?

TT: How would they get them married off?

Exclamatory Sentences

ST: aghyu! nidhar kina adhyāro ni.

TT: Why is she so sombre?

ST: hoina bajyai! alikati tāto bāki thiyo re!

TT: No, Bajyai, they say the body was a bit warm.

ST: rām, rām! kasto kurā sunnupryo.

TT: Ram! Ram! What sort of news is this to have to listen to?

ST: bābai! tyesti satyawatile kina tyaso garthin.

TT: Good God! How could such a truth-loving woman do such a thing?

ST: rām rām kastā nakaccarā āimāiharu!

TT: Ram! Ram! Such shameless women!

ST: āhā! chātrāwāsmā kya ānanda thiyo!

TT: Ah, What a pleasant life it was in the students' hotel!

ST: sinkā ta chādikā thie re!

TT: They say even the toothpicks were made of silver!

ST: chi! nāllaī calāyo chitā!

TT: Disgusting! If you stir around in the sewer, you'll get splotted.

ST: hare! ekpalta sādhuako caraṇamā girne hoś pani āena e!

TT: What a fool I am! It didn't once occur to me to touch his feet!

ST: pūrwajanmamā kasto pāp garekī rahechuni!

TT: What sin I must have committed in my previous life!

ST: unkā sāsusasurā kahā rahechan ra!

TT: No way were they his real father and mother-in-law!

ST: he īśwar ! kasto abhāgī phuteko karma rahecha.

TT: Oh lord, what shabby luckless karma she had!

ST: he īśwar! āja yahī ākhāle yasto bijog hernuparyo ni!

TT: Oh Lord, that eyes have to see such misfortunes!

ST: Oho! kasto jāgar! kasto phūrti! āja bhāujyūlāi usle balla cinyo .

TT: Oh, What an active spirit! At last he came to know his sister-in-law for who she was.

ST: syābās! āīmaī bhaneko tyastai janma linupardacha.

TT: Bravo! That's how women should be!

Appendix - 2 Transliteration Key

Vowels

a	c		e	P	
ā	cf	f	ai	P]	}
i	O	l	o	cf]	f]
ī	O{	L	au	cf}	f}
u	p	'			
ū	pm	"			

Constants

k	s	S	d	b	
kh	v	V	dh	w	W
g	u	U	n	g	G
gh	3	£	p	k	K
n	a		ph	km	KM
c	r	R	b	a	A
ch	5		bh	e	E
j	h	H	m	d	D
jh	'	%o	y	o	
ñ	`	~	r	/	
ṭ	6		l	n	N
ṭh	7		w	j	J
ḍ	8		ś	z	Z
ḍh	9		ṣ	if	i
ṇ	Of	0	s	;	:
t	t	T	h	x	
th	y	Y			