

CHAPTER ONE

INTRODUCTION

1.1 General Background

The origin of language is as old as human civilization. It was begun to use when human beings were living in a small group. Language is a means of communication which is used for expression of one's feelings, thoughts, ideas and so on. Language is closely tied to human's feeling and activities.

The term language is derived from the Latin word 'lingua' that means 'tongue'. Lingua was modified into 'langue' and then into 'language' in French'. The English people modified it into 'language' in the 13th century with its core meaning "communication by using words."

The study of language had been initiated from immemorial past. Philosophers like Plato and Aristotle studied language unsystematically and the trend continued for centuries. However, Saussure, the father of modern linguistics set up a foundation to study language scientifically after his posthumous publication 'A Course in Linguistique General'.

Language has been defined variously by different scholars.

Wardhaugh (1986, p. 44) defines language as a "system of arbitrary vocal symbols used for human communication." Likewise, Sapir (1963, p. 8) says "Language is a primarily human and non-instinct method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbol." In the same way, Richards et al. (1985, p. 196) define "Language is the system of human communicate on which consists of the structured arrangement of sounds (or their written representation) into larger units. eg. Morpheme, words, sentences, utterances." Similarly, Chomsky. (1957, p. 13) defines "language as the distinctive quality of human mind that is so far as we know unique to

man. It is a set of sentences each finite in length constructed out of a finite set of elements."

We can say that language is concerned with the human being and his distinctive sounds are used for communication. It is the concrete act of speaking, writing or singing in a given situation the notion of parole or performance. Language is species specific and inevitable that is only human being in the universe can use language due to the section of the brain is unique to human. Approximately 3000-6000 language are spoken by human today (Crystal, 1987, p.255).

1.1.1 Translation Studies

Translation came into existence along with the use of language by human beings. Communication in bilingual community requires interpretation: the ancestor of translation. The discipline 'translation' is not a new one. It has a long history and tradition.

Translation took birth in the lap of written literature. Part of the Sumerian Epic of Gilyamesh among the oldest known literary works have been found in translation into several south-west Asian languages of the second millennium (ca-2000 BCE)

In the later half of mid century philosophical and cultural text came after literature to translation. The philosophical works of Ancient Greece were translated into Arabic and this learning spread to Europe.

An important role in history has been played by translation of religious texts. Some of the history of translation is well charted- Buddhist monks who translated the Indian Sutras into Chinese, the translation of the Bible etc.

The trend of translation was driven to the field of linguistics when it stored as a scientific study of language. Different theories of linguistic and techniques of language teaching were accelerated with translation.

The development of science and technology resulted into machines to translate text (in 1940). It is famous in present day world.

Etymologically, the word translation derives from the Latin *translatio* (which itself comes from *trans* "a cross" and *fero* "to carry" or "to bring"). Translation is a "carring across" or "bringing a cross."

The modern Romane language use words for translation derived from that source and from the alternative Latin *traduco* ("to lead across").

The journey of translation from translation of literary text up to deconstructionism via religions, culture, scientific translation etc. shows that it, as a separate discipline, is in the process of development respecting the intention of the current world. That is the reason, translation is an abstract notion as it is very difficult to define and limit in certain criteria.

In narrow sense, translation is one of the best means of communication as it is rendering of message from one language to another. In the broad sense the existence of translation took place before language. First, ideas and feelings are created in human mind; and then, the ideas and feelings are translated in terms of linguistic code which we can listen. Translation helps producing a language.

Catford (1965, p. 27-28) defines translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)." In viewpoint of Newmark (1988, p. 7) states about the translation studies as "translation is an activity that serves as a means of communication, a transmitter of culture, a technique of language and a source of personal pleasure."

Bell (1991, p. 20) defines, "Translation is the expression in another language (or target language) of what has been expressed in another

source language preserving semantic and stylistic equivalences." Jacobson's definition (1966, as cited in Adhikari, 2003, p. 2) is that translation can take place within language 'interlingua translation' between different forms or media of communication 'inter semiotic' translation. Belitt (1978, p. 19) Opinion of defines translation as "Neither a solitary voice nor collective voice. It is an attempt to express one's own exuberance, or one's own sense of context with things."

1.1.2 Culture and Translation

Culture means the way of life, especially general customs and beliefs of a particular group of people. And cultural language is the language which is spoken in particular culture or speech community. Culture is a deep-rooted phenomenon in relation to human civilization. It directs the way of life.

Culture has been defined variously by different scholars:

Newmark (1988, p. 95) defined "culture as the way of life its manifestations that are peculiar to a community that uses a particular language as its means of expression."

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

Translation is not only a linguistic but also a cultural activity. It is not merely a matter of matching sentences in the two language, but of learning to live another form of life and to speak another language. Translation is a process or act of translation between the two languages. Translation and culture are so interrelated that no translation is successful if the translator fails to translate the culture. So, cultural translation is the most difficult and challenging job.

Newmark (1988, p. 95) has classified the culture specific terms into five categories:

1. Ecology
2. Material Culture (artifacts)
3. Social culture
4. Organization, customs, activities, procedures, concepts
5. Gestures and habits

1. Ecology

- Flora
- Fauna
- Winds
- Plains
- Hills
- Vegetation
- Animal
- Mountain
- Rivers
- Sea
- Season
- Rain etc.

2. Material Culture (artifacts)

- Food
- Clothes
- Housing
- Transport
- Communication

3. Social Culture

- Social customs
- Tradition
- Cultural
- Wealth
- Sex
- Education
- Political activities
- Historical facts
- Concepts etc

4. Religious Terms

- Mythology
- Religious beliefs
- Name of god
- Religious activities

5. Conceptual Terms

Conceptual terms can be specified as non concrete or abstract terms whose concept can be given only by definition.

1.1.3 Techniques of Translation

The term translation is a bilingual activity, which has been taken as the process of translating as well as the result of this. In a specific sense, translating refers to process or activity or rendering the message of one language into another and translation as the product or result of this. But the term has been extended to refer to the rendering of the message from one dialect, register, or style to another dialect, register or style. There are two languages involved in translation then from which language we translate is source language text and the language into which the message is being translated is the target language text.

Various scholars have suggested various techniques of translating cultural terms.

Newmark (1988, p.81) states twelve different translation procedures. They are given below:

1. Transference (borrowing)
2. Cultural equivalent
3. Naturalization
4. Literal translation
5. Label
6. Componential
7. Deletion
8. Couplet
9. Accepted standard translation
10. Paraphrase/definition
11. Classifier
12. Neutralization

Nida (1964, p. 46) has roughly divided translation procedures into two categories:

1. Technical and
2. Organizational

Ivir (1987, as cited in Rijal 2008, p. 37) has introduced the following procedures:

1. Borrowing
2. Definition
3. Literal translation

4. Substitution
5. Lexical creation
6. Omission
7. Addition

Wills (1982, p. 81) has put forward two types of translation procedures which are as follows:

1. Literal, and
2. Non-literal

In the translation procedure, some most used techniques are:

(1) Literal Translation

Literal translation is SL oriented translation. It preserves linguistic meaning of source language text. It focuses on semantic content of SL but neglects pragmatic meaning. It is form-oriented translation and makes no sense in most of the cases specifically in translating idiomatic and phatic expressions. In this translation the SL grammatical constructions are concerted to their nearest TL equivalents but the lexical words are again translated singly, out of context.

Literal translation is the easiest and simplest form of translation. It occurs whenever word by word replacement is possible without breaking rules in the target language. Crystal (1987, p. 364) says ' The linguistic structure of the source text is followed but is normalized according to the rules of the target language. In Literal translation, the translator neither omit a word or line nor add to them.

For example,

| SL English | TL Nepali |
|-------------------|------------------|
| Sin | pāp |
| Cloud | bādal |

(2) Borrowing

Borrowing is one of the widely used techniques for translating the cultural information from the SLT into TLT. It is the process of transferring a SL word to a TL as a translation technique.

According to Newmark (1988, p. 82), normally names of people, places and country, names of newspaper, names of institutions, and companies, street names, inventions, brand names, etc are transferred. In this process of translation, the translator transfers the word to show the respect for the SL culture. For example,

SL English TL Nepali

| | |
|--------|--------|
| Church | Church |
| Verona | verona |

(3) Substitution

Substitution is less important procedure of translation. SL items are substituted by equivalent TL items to overcome the translation gap. It is a procedure that is available to the translator in cases in which the two cultures display a partial overlap rather than a clear-cut presence vs. absence of a particular element. For example,

SL English

Nurse

TL Nepali

dhaīāmā

(4) Definition /Paraphrasing

Defining means introducing the unknown to the known and the unshared to the shared (Ivir, 1987, p. 37). When the translator is unable to find accurate or near equivalent term in TL this technique is adopted. Newmark (1988, p. 90) argues paraphrasing as 'an amplification or explanation of meaning of a segment of the text.' For example,

SL English

Ancient vault

TL Nepali

purkheuli lai rakhne

(5) Back Translation

Back Translation is the process of translating a document that has already been translated into a foreign language back to the original language-preferably by an independent translator.

In this technique one translates a text from language 'A' into language 'B' then a different translator translates the 'B' text back into 'A' and the resulting 'A' text is compared with the original 'A' text. If there is higher degree of resemblance between two versions of the translated text then translation is called good. For example,

SL English

Church

TL Nepali

Church

(6) Claque

In this procedure, each morpheme or word is translated into the equivalent morpheme or word in another language. For example,

SL English

Mid night

TL Nepali

madhyarāt

(7) Addition

In this technique, the translator gives additional information of the cultural terms of the SLT by suitable addition from the cultural context available in the TL. When some expression in SLT is left unsaid and the translator intends to carry the supplementary message by appropriate addition from the cultural context of the TL, we use addition as a technique of translation, It makes receiver understood SL cultural items. For example,

SL English

Marriage

Wife

TL Nepali

subhabiwaha

ardhāngini

(8) Blending

This technique is used to naturalize the translation in large language. In this process, words are coined through borrowing one constituent from the SL and reproducing or translating the other constituent of the construction. For example,

SL English

Silver dollar

TL Nepali

Cāndīkā dalar

1.1.4 Scope of Translation

Translation is a versatile means of communication in transferring knowledge, truth, culture, ideas and so on. In the past, it was used as

transferring religious thoughts and beliefs. Without translation, we would have no Bible, Germany could have no Milton and Wordsworth. The world could not know Vedas, Upanishad, Geeta, Buddha's Dhammapada, and Panini's Grammar. People think and form ideas and transfer in the form of language. So once people use language they are translating their ideas and feelings into reality.

Other disciplines or areas of study that are connected to translation studies are called scope of translation studies. The scope of translation studies is very broad in such a way that we cannot limit it. Almost all linguistic enterprises are surviving with translation. In fact, people are surviving with translation, we are in the state of translate or die. Although we cannot limit the scope of translation studies, some major scopes are described below:

(1) Literature

Literary translation is the oldest. The term 'translation studies' was first applied to the works of a group of scholars engaged in studies on literary translation (Riccardi (ed); 2002 as cited in Phyak 2005, p. 15). Different literary texts such as poems, essays, drama, novels, etc. are made popular by translating them into several languages. Translation helps in expansion of literary works in the world.

(2) Linguistics and Language Teaching

Linguistics and translation are interrelated to each other. Translation 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.

Linguistics helps to enrich theoretical aspects in translation. Linguistic theories of translation are based on a comparison of the linguistic

structures of source and receptor texts rather than on a comparison of literary genres and stylistic features.

(3) 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 Hornby (1988) and Nair (2002) about translation as a cross-cultural activity clearly elaborates the scope of translation in cultural studies (as cited in Phyak, 2005, p. 17). 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.

(4) Religious and Historical

Translation plays a vital role to transfer religious thoughts, beliefs and ideas. Although translation of religious books was sin in the past , to disseminate particular religious thought, religious books are being translated. Bible, Kuran, 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.

(5) Political and Business World

The concept of 'Global Village' has increased the need of translation. Translation plays crucial role in 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 significant role in promotion of business. We see different leaflets, brochures of products translated into English.

(6) Science and Technology

Importance of translation is greater in modern developments mainly in information and technology. Translation cannot be separated from scientific world. Technical translation aims to transfer content.

1.1.5 Gaps in Translation

Translation is not only rendering the meaning of one language into another but also set equivalence between source language text and target language text. Through the process of translating, the product or the translation should reflect the original flavor of the source text.

Catford (1965, p. 27) defines translation as "the replacement of textual material in one language (source language) by equivalent textual material in another language (target language)

Bell (1991, p. 20) states the source text is transferred with preserving semantic and stylistic equivalence.

Translation is bilingual as well as bicultural activity. That is why, a perfect translator should not only be bilingual but also a bicultural person. It plays a role as a bridge for transferring thoughts and ideas between two speech groups.

Gaps in translation refer to the absence of any concept available in any source text. Gap may be in source language text or target language text. It is also called lacunas, blank spaces, slippages, absences and voids. Gap in translation is due to the language, culture and the context in which the text is composed of. So, there is no one and only technique or device to find out or measure the exact equivalence.

Scholars have categorized the gaps which create difficulty in translation mainly into three types:

1. Linguistic Gap

The gaps because of difference between two languages are called linguistic gaps. Linguistic gaps are primary types of gaps. Every language is unique, no two languages are identical. Every language has their own idiosyncratic structural patterns. We can observe linguistic gap in different levels of language which are given below:

1. Graphological level
2. Phonological level
3. Lexical/word level
4. Structural level
5. Functional level

2. Cultural Gap

Cultural gap includes foods, habits, dress, festivals, rituals etc. The ease or difficulty of translation depends on the degree of closeness of the culture in question. 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. eg. The word tuppi does not have exact term in English. So, translator should keep sufficient knowledge of the both SL and TL culture to compensate such gaps.

3. Extra Linguistic Gap

Translation is not exclusively a linguistic activity. Many extra linguistic factors play crucial role in translation. The intention 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. When the background knowledge and real world knowledge is different then extra linguistic gaps occur.

SL (Nepali): ek mahinā pachi sitālaī seto lugāmā dekhera malāl naramāilo lāgyo

TL (English): I became sad when I saw sita wearing white dress after one month.

In Nepali culture when a woman wears white sari, generally we think her husband is not in this world but in foreign culture, when a lady wears white sari, it means she is getting marriage. It's a symbol of happiness. It creates extra linguistic gap between SL and TL

1.1.6 Romeo and Juliet: An Introduction

Romeo and Juliet is the most famous tragic story of two lovers belonging to two rivals that is Montague and Capulet. William Shakespeare (1564-1616) is the author of the original English drama "Romeo and Juliet." He was an actor and a play writer of the Elizabethan age. He had written thirty seven plays and 154 sonnets. Romeo and Juliet was published by Wordsworth classics from the day of its publication in 1992.

Romeo and Juliet is one of the most successful of Shakespeare's plays in twentieth century and, indeed, one of the most important works in the history of the world's dramas. Several million copies of the book have been sold and made countless stage productions, films for cinema and television, videos, radio, records, tapes, cassettes etc. the main characters of this drama are Romeo and Juliet.

The translated Nepali version of Romeo and Juliet has been published in 2062 B.S. 'Romeo Juliet Ko Premkatha'. The translator of this drama is Shiv Rijal and published by Trans-Reprint (Educational Publishing Book house, Jamal, Kathmandu).

1.2 Literature Review

Adhikari (2003) carried out a research on "The translation of technical terms: A case of textbook for science." He collected 200 English scientific terms, 50 terms each from physics, chemistry, biology and geology and astronomy and their Nepali translation. He found six types of techniques for translation such as literal, hybrid formation, paraphrasing, borrowing and loan creation and remarks the literal translation as great. He found that the problem lies in translation when a target language text lacks an equivalent term that is present in the source language text.

Sharma (2004) carried out a research on "An Evaluation of Translated Textbook of Social Studies for Grade Ten." He collected sentence structures and concept sentence structures and concept of transfer of meaning from source text and target text. He found that there is a lack of correspondence in number and types of sentences between source text and target text.

Singh (2004) carried out a research on "Techniques and Gap in the Translation of Cultural terms." The collected lexical terms from Nepali and English version of Our Social Studies for grade eight and classified them into five categories: ecology, material culture, mythic pattern, social culture and institutional terms. He found a number of techniques of translation, literal translation being the most widely adopted procedure of translation of the technical and non-technical terms. He found that there exist a number of gaps in translation of cultural terms due to various reasons: lack of conceptual accuracy, lack of cultural equivalence, lack of lexical items etc.

Rijal (2006) carried out a research under the title of a study of the translated cultural terms in English dailies: techniques and gaps. He mentioned that the Nepali cultural terms in the three English dailies and seven translation techniques are used. He concluded that most widely used technique is literal translation.

Rimal (2007) carried out research on the topic 'An analysis of translational shift and strategies used in Translating Cultural Terms: A case of the drama Masan'. The focus of the work was to analyze translational shift and strategies from cultural perspective. He found the eighteen different procedures were employed while translating cultural of the drama 'Masan'. Both the texts differ in number of cultural items because the SL (Nepali) used a number of typical words which have no equivalents in the TL (English), most of the metaphoric items found in the texts were sense metaphore. Communicative, cognitive and semantic translations were most widely used to translate the metaphoric items than the other strategies.

Karki (2008) carried out research on the topic of "the techniques and Gaps in Translation of cultural Terms: A case of the novel the Good Earth." The focus of the work was to observe and classify the gaps in the translation by applying different techniques. Translator employed ten different techniques while translating cultural of the novel The Good Earth. In this novel, the researcher identified 250 cultural terms and those terms were categorized in five categories in terms of their related meaning feature. He found that ten different techniques are employed in translating cultural words.

Tiwari (2008) conducted a research under the title of 'Multiple Translation of the story: Chhimeki'. In this work, he attempted to find out the techniques of translation of cultural terms. It presented different aspects of techniques in translation of cultural terms but lacks the determining aspects of the semantic equivalence.

Adhikari (2011) carried out research on the topic of "Word Level Equivalence A case of sukrat ka paila." He collected 200 cultural terms and those terms were categorized in terms of their related meaning features. He found that ten different techniques are employed in translating cultural words.

1.3 Objectives

The study had the following objectives:

- a) To identify and categorize the cultural terms used in the drama "Romeo and Juliet."
- b) To find out the techniques employed in translating cultural terms in Nepali version of the drama "Romeo-Juliet Ko Premkatha" and compare them.
- c) To point out the gaps in the translation process.
- d) To suggest some pedagogical implications

1.4 Significance of the Study

The study entitled "The Techniques and Gaps in Translation of Cultural Terms: A case of the Drama "Romeo and Juliet" will be very beneficial for teachers, students, book writers, translators etc.

CHAPTER TWO

METHODOLOGY

The following methodology was applied to fulfill the set objectives of the study.

2.1 Sources of Data

I collected the data only from the secondary source.

2.1.2 Secondary Source

The study was fully-based on written documents. The data of the study were taken from - Romeo and Juliet, English and Nepali versions which was written by William Shakespeare and translated into Nepali by Shiv Rijal. I studied and consulted the books, thesis, articles and journals etc. which were related to research works: some of them were Catford (1965), Newmark (1981), Crystal (1982), Newmark (1988), Bhattarai (1994), Bhattarai (2000), Dictionaries (OALD), Nepali Sabdakosha.

2.2 Sampling Procedure

Total 200 cultural terms were selected from the original version and their equivalent terms from the translated version of the same drama. The non-random sampling procedure was used.

2.3 Tools for Data Collection

Observation was applied as a tool for data collection by the researcher. I read and re-read both English and Nepali versions of the drama to get the required information. Two hundred English cultural terms were listed first and that was used as a check list to identify Nepali equivalents.

2.4 Process of Data Collection

I followed the following process for data collection.

1. I collected English and Nepali versions of Romeo and Juliet written by William Shakespeare and translated into Nepali version by Shiv Rijal.
2. I underlined the cultural terms in English version and read Nepali version of drama to search equivalent words.
3. I listed down cultural words with their equivalent forms.
4. I categorized these cultural terms under five cultural categories i.e. that is ecology, material cultural, religions culture, social culture and conceptual terms.
5. I identified the techniques of translation and listed the cultural terms under different techniques.
6. I calculated the frequency of the different techniques of cultural terms for each type.
7. I identified and listed the gaps in translation which are found between the source language text and the target language text.

2.3 Limitations of the Study

The study had following limitations:

1. The cultural aspect of the drama "Romeo and Juliet " was studied
2. The study only accounted the translation techniques and gaps of the cultural terms and their problem.
3. The study was limited to only 200 terms.

CHAPTER - THREE

ANALYSIS AND INTERPRETATION

This chapter analyses and interprets the data obtained from original and translated versions i.e. English and Nepali versions of the drama “Romeo and Juliet” which was written by William Shakespeare and translated by Shiva Rijal and published by Wordsworth Classics and Trans-Reprint (Educational Publishing Book House) respectively. The collected data were presented, analyzed and interpreted under the following heading.

3.1 Classification of the Cultural Terms

The selected cultural terms are classified in this section. This classification goes under five categories Viz. ecology, material culture (artifacts), social culture, religious culture and conceptual terms. Such terms are presented in this section.

3.1.1 Ecology

This includes the geographical features such as plants, lakes, rivers, winds, plains, seeds, forest etc. It shows the relation of plants and living creatures to each other and to their environment. The list of all the twenty ecological terms is presented in appendix-I. Some ecological terms are presented below:

SL Terms

Dove

Crow

TL Terms

parewā

kāg

3.1.2 Material Culture (Artifacts)

It includes the man made things which are used in a particular culture. It includes food, clothes, housing, transport, communication, ornaments, utensils, etc. The list of all the forty five material culture/artifact terms are presented in appendix-1. Some of material culture /artifact are presented below:

| SL Terms | TL Terms |
|-----------------|-----------------|
| swords | talwārs |
| crow of iron | gal |
| masque | mukundo |
| statue | murti |
| ducats | paisa |

3.2.3 Social Culture and Organization

It includes the words which are concerned with the social organization and relations between people and particular community. Work and leisure, customs, social traditions, paintings, social norms and values and historical facts are included in this category. This list of all the forty five social cultural terms are presented in appendix-1. Some social cultural terms are presented below:

| SL Terms | TL Terms |
|-----------------|-----------------|
| Quarrel | Jhagadā |
| Farewell | bidāi |
| Bridegroom | dulāhā |
| Divorce | bidur |
| Excuse | kashamā |
| Villain | dusman |
| Title | jāt |

3.1.4 Religious Culture

It includes myths, religious, beliefs, name of gods and religious activities, deeply rooted custom and traditions etc. The lists of all the forty five religious terms are presented in appendix-1. Some religious cultural terms are presented below:

| SL Terms | TL Terms |
|-----------------|-----------------|
| Prayer | bhajan |
| Holy shrine | sundar mandir |
| Monument | cihān ghar |
| Marriage | subhabiwaha |
| Lord | pati |
| Custom | saskār |
| Corpse | las |

3.1.5 Conceptual Terms

It includes those terms which are non-concrete or whose concept can be given only by definition and which are common within the system of language shared by members of a speech community. The list of all the forty five conceptual terms are presented in appendix-1. Some conceptual terms are presented below:

| SL Terms | TL Terms |
|-----------------|---------------------------|
| Miserable | dukhaniy |
| Weary | kalkaladi |
| Serpent heart | bisalu sarpa jasto abguni |
| Sentiment | bhābanā |
| Sleep | marnu |
| Envious moon | irsyalu chandrama |
| Dream | sapanā |

3.2 Techniques Used in Translation of Cultural Terms

Technique is a way of doing something in a particular way. Techniques of translation include those ways or procedures which are used in the

process of translation by the translator. During the process of translation the translator has to face different challenges. So the translator used different techniques differently. It was found that the translator used eleven different techniques in the process of translation. The main procedures are as follows:

- 1) Literal Translation
- 2) Substitution
- 3) Paraphrasing /definition
- 4) Claque
- 5) Deletion
- 6) Addition
- 7) Borrowing
- 8) Sense translation
- 9) Mistranslation

3.2.1 Techniques Used in Translation of Terms of Ecological Pattern

3.2.1.1 Literal Translation

It is a technique which searches for a close correspondence of meaning between SL and TL terms. The terms in ecology translated through literal translation are presented below:

| SL Terms | TL Terms |
|-----------------|-----------------|
| Sky | ākash |
| Dove | parewā |
| Crow | Kāg |
| Strom | ādhi |
| Moon | chandrama |

3.2.1.2 Substitution

SL terms are substituted by similar or near equivalent or generic word meaning in TL. (Newmark, 1988, p. 90)

The terms in ecology translated through substitution are presented below.

| SL Terms | TL Terms |
|-----------------|-----------------|
| Music | bājā |
| Lark | carā |

3.2.1.3 Definition

In this technique, SL terms are replaced by the short definition or paraphrase not by word translation. The terms in ecology translated through definition are given below.

| SL Terms | TL Terms |
|-----------------|-----------------|
| Sun | Tejilo surya |

3.2.1.4 Deletion

In this technique, SL words are deleted in TL Text. The term in ecology translated through deletion is as follows.

| SL Terms | TL Terms |
|-----------------|-----------------|
| Hills | _____ |
| Stone | _____ |
| Yew tree | _____ |

3.2.1.5 Mistranslation

The translator translates the terms but the terms do not give the meaning vividly. The terms in ecology translated through mistranslation are as follows:

| SL Terms | TL Terms |
|------------------|-----------------|
| Pomegranate tree | bagaichā |

3.2.2 Frequency of Techniques in Translation of Ecological Cultural Terms

Frequency and percentage of different techniques which were used in translating the terms of ecological cultural terms are presented in the following table.

Table 1
Frequency of Techniques Used in Ecological Culture Terms

| S.N | Techniques | Frequency | Percent |
|-----|---------------------|-----------|---------|
| 1 | Literal Translation | 12 | 60 |
| 2 | Substitution | 3 | 15 |
| 3 | Definition | 1 | 5 |
| 4 | Deletion | 3 | 15 |
| 5 | Mistranslation | 1 | 5 |
| | Total | 20 | 100 |

Twenty terms were selected as study data within ecology. Five techniques have been found to be employed in translating ecological terms of drama "Romeo and Juliet". Among these five different techniques literal translation was mostly used which was 60% that was followed by borrowing and deletion 15% definition and mistranslation 5%.

3.2.3 Techniques Used in Translation of Material Culture (Artifacts)

3.2.3.1 Literal Translation

The terms which were translated through literal translation under material culture are as follows:

| SL Terms | TL Terms |
|-----------------|-----------------|
| Statue | murti |
| Globe | panjā |
| Street | gallī |
| Candle | mainbattī |

3.2.3.2 Substitution

The terms in material culture translated through substitution are as follows:

| SL Terms | TL Terms |
|-----------------|-----------------|
| Mattock | kodālo |
| Masque | mukundo |
| Ducats | paisā |

3.2.3.3 Definition

The terms in material culture translate through definition are as follows:

| SL Terms | TL Terms |
|-----------------|-----------------------------|
| Kindred's vault | āfantalāi rākhne cihān ghar |

3.2.3.4 Deletion

The terms in material culture translated through deletion are as follows:

| SL Terms | TL Terms |
|-----------------|-----------------|
| Napkins | _____ |
| Basket | _____ |

3.2.3.5 Mistranslation

The terms which were translated using mistranslation technique of material culture are as follows:

| SL Terms | TL Terms |
|-----------------|-----------------|
| Throne | mahārājā |
| Cup | shīsī |
| Weapons | talwārs |
| Churchyard | cihānggar |

3.2.3.6 Borrowing

In the procedure SL terms are borrowed into TL through translation process. The terms in material culture translated through borrowing are given below:

| ST Terms | TL Terms |
|-----------------|-----------------|
| Church | Church |

3.3.4 Frequency of Techniques Used in Translation of Terms of Material Culture (Artifacts)

Frequency and percentage of different techniques which were used in translation the terms of material culture are presented in the following table.

Table 2
Frequency of Translation Techniques of Terms of Material Culture

| S.N | Techniques | Frequency | Percent |
|------------|---------------------|------------------|----------------|
| 1 | Literal translation | 28 | 62.22 |
| 2 | Substitution | 9 | 20 |
| 3 | Definition | 1 | 2.22 |
| 4 | Deletion | 2 | 4.44 |
| 5 | Mistranslation | 4 | 8.88 |
| 6 | Borrowing | 1 | 2.22 |
| | Total | 45 | 100 |

Forty five terms were randomly selected within the material culture. In the process of translation of these terms, six different techniques were employed. Out of these six techniques, literal translation (62.22%) was

the most widely used and substitution (20%) was the second most widely used technique. Whereas mistranslation (8.88%) stands in the third position. Deletion (4.44%) and stand fourth position, definition and borrowing (2.22%) are the least used techniques.

3.2.5 Techniques Used in Translation of Religious Cultural Terms

3.2.5.1 Literal Translation

The terms which were translated through Literal Translation under religious cultural are as follows:

SL Terms

Custom

Funeral

God

Sin

TL Terms

śaskār

cita

bagwān

pāp

3.2.5.2 Substitution

The terms which were translated through substitution under religious cultural are as follows:

SL Terms

Friar

Corpse

Lord

Plam

TL Terms

pādari

lās

pati

bardān

3.2.5.3 Definition

The terms in religious culture translated through definition are as follows:

SL Terms

Melancholy bells
burial feast

TL Terms

dāh śaskār ko lāgi bajāine ekohoro dhun
malāmīle khāne khānā

3.2.5.4 Addition

The terms in religious culture translated through addition are as follows:

ST Terms

Marriage
Pair

TL Terms

Subhabiwāhā
nab dampati

3.2.5.5 Deletion

The terms in religious culture translated through deletion are presented below:

SL Terms

Amen
Holy nuns
Doomsday

TL Terms

3.2.5.6 Claque

The terms in religious culture translated through claque are given below:

SL Terms

Monument
Holy marriage
Sullen dirges
Good pilgrim

TL Terms

cihān ghar
pabitra bibah
shambedariā
ashal bhakta

3.2.5.7 Mistranslation

The terms in religious culture translated through mistranslation are as follows:

| SL Terms | TL Terms |
|-----------------|-----------------|
| Bridal flower | sugandhit ful |

3.2.5.8 Sense Translation

This is the technique which is used when the exact SL equivalent form is not available in TL. Here meaning is translated not the meaning, only provided sense meaning. The terms in religious culture translated through sense translation are as follows.

| SL Terms | TL Terms |
|-----------------|-----------------|
| Bridal bed | srandānjali |
| Buried | kātro |

3.2.5.9 Borrowing

The terms in religious culture translated through borrowing are presented below:

| SL Terms | TL Terms |
|-----------------|-----------------|
| Church | church |

3.2.6 Frequency of Techniques Used in Translation of Terms of

Religious Culture

Different translation techniques which were used in translating the terms of religious culture, their frequency and percentage is presented in the following table.

Table 3
Frequency of Translation Techniques of Terms of Religious Culture

| S.N. | Techniques | Frequency | Percent |
|-------------|---------------------|------------------|----------------|
| 1 | Literal Translation | 21 | 46.66 |
| 2 | Substitution | 7 | 15.55 |
| 3 | Definition | 2 | 4.44 |
| 4 | Addition | 2 | 4.44 |
| 5 | Deletion | 3 | 6.66 |
| 6 | Claque | 5 | 11.11 |
| 7 | mistranslation | 1 | 4.44 |
| 8 | Sense | 3 | 6.66 |
| 9 | Borrowing | 1 | 2.22 |
| | Total | 45 | 100 |

There are altogether forty five religious terms taken for the study. The translator had adopted nine techniques to translate these terms. Literal translation (46.66%) is the most frequently used technique. Then substitution (15.55%), claque (11.11 %) deletion and sense (6.66%), definition, addition (4.44%) in the middle position and borrowing and mistranslation (2.22%) was used in the final position.

3.2.7 Techniques Used in Translation of Social Cultural Terms

3.2.7.1 Literal Translation

The terms which were translate-d through literal translation is social culture are as follows:

SL Terms

Son-in-law

Neighbour

Family

Quarrels

TL Terms

jwāi

chimeki

pariwār

jhagada

3.2.7.2 Substitution

The terms which were translated through substitution in social culture are as follows:

SL Terms

Excuse
distress

TL Terms

kashama
pir

3.2.7.3 Deletion

The terms which were translated through deletion in social culture are as follows:

ST Terms

Guests

TL Terms

3.2.7.4 Claque

The terms in social culture translated through claque are as follows:-

ST Terms

Old capulate
Old mountague

TL Terms

jamindār capulet
jamindār mountague

3.2.7.5 Sense Translation

The terms in social culture translated through sense translation are as follows:

ST Terms

Vexed
Other
Conclude
Title

TL Terms

Joripari
vārdār
māphi
jāt

3.2.7.6 Borrowing

The terms which were translated through borrowing in social culture are as follows:

ST Terms

Italy

TL Terms

itāli

Verona

veronā

3.2.7.7 Mistranslation

The terms which were translated through mistranslation is social culture are as follows:

ST Terms

Divorced

Musicians

TL Terms

bidur

Jantira bājāgājā

3.2.8 Frequency of Technique Used in Translation of Terms of Social Culture

Frequency and percentage of different techniques which were used in translating the terms of social culture are presented in the following table.

Table No. 4

Frequency of Translation Techniques of Terms of Social Culture

| S.N. | Techniques | Frequency | Percent |
|------|---------------------|-----------|---------|
| 1 | Literal Translation | 25 | 55.55 |
| 2 | Substitution | 7 | 15.55 |
| 3 | Deletion | 1 | 2.22 |
| 4 | Claque | 2 | 4.44 |
| 5 | Sense Translation | 5 | 11.11 |
| 6 | Borrowing | 2 | 4.44 |
| 7 | Mistranslation | 3 | 6.66 |
| | Total | 45 | 100 |

Under the category social culture forty five terms are taken as study data. The translator has adopted eight techniques to translate these terms. In this category, literal translation (55.55%), substitution (15.55%) Sense translation (8.88%), mistranslation (6.66%) claque and Borrowing (4.44%) and at last deletion (2.22%) was used by the translator.

3.2.9 Techniques Used in Translation of Conceptual Terms

The terms which were translated through literal translation in conceptual terms are as follows:

3.2.9.1 Literal Translation

The terms in conceptual terms translated through literal translation are as follow:

| ST Terms | TL Terms |
|-----------------|-----------------|
| Tears | ānśu |
| Die | mritu |
| Gentalman | bhalādmi |
| Sentiment | bhābanā |

3.2.9.2. Substitution

The terms in conceptual terms translated through substitution are as follow:

| SL Terms | TL Terms |
|-----------------|-----------------|
| Spirit | ātmā |
| Virtuous | caritra |

3.2.9.3 Definition

The terms in conceptual term translated through definition are presented below:

| SL Terms | TL Terms |
|-----------------|--------------------------|
| Serpent heart | bisālu sarp jasto abguni |

3.2.9.4 Addition

The terms which were translated through addition in conceptual terms are as follows:

| SL Terms | TL terms |
|-----------------|-----------------|
| Kiss | chummā khānu |

3.2.9.5 Claque

The terms in conceptual terms translated through claque are presented below:

| SL Terms | TL Terms |
|-----------------|-------------------|
| Envious moon | irsyālu chandramā |
| New baptized | nayā janma |
| Midnight | Madhya rāt |

3.2.9.6 Mistranslation

The terms in conceptual terms translated through mistranslation are as follows:

| SL Terms | TL Terms |
|-----------------|-----------------|
| Weary | kalkalāudi |

3.2.9.7 Sense Translation

The terms which were translated through sense translation in conceptual terms are presented below:

| SL Terms | TL Terms |
|-----------------|-----------------|
| Die | nidhaunu |
| Sunset | marnu |

3.2.10 Frequency of Techniques Used in Translation of Conceptual

Terms

The frequency and percentage of the techniques which were used in translating conceptual terms are as follow:

Table No. 5

Frequency of Translation Techniques of Terms of Conceptual Terms

| S.N. | Techniques | Frequency | Percent |
|-------------|---------------------|------------------|----------------|
| 1 | Literal Translation | 24 | 53.33 |

| | | | |
|---|-------------------|----|-------|
| 2 | Substitution | 9 | 20 |
| 3 | Definition | 1 | 2.22 |
| 4 | Addition | 1 | 2.22 |
| 5 | Claque | 6 | 13.33 |
| 6 | Mistranslation | 1 | 2.22 |
| 7 | Sense Translation | 3 | 6.66 |
| | Total | 45 | 100 |

There are altogether forty five conceptual terms taken for the study. In the process of translation of these terms seven different techniques are used. Literal translation (53.33%) is the most widely used techniques among them. Substitution (20%) has secured the second position, claque (13.33%) is the third, sense (6.66%) is the fourth, addition, definition and blending (2.22%) are the least used techniques.

3.2.11 The Overall Analysis of the Techniques Used in Translation of Cultural Terms

Table No. 6
Overall Analysis of the Techniques Used in Translation of Cultural Terms

| S. N. | Categories | Ecology | | Material Culture | | Religious culture | | Social culture | | Conceptual term | | Total |
|-------|-------------------|-----------|-----|------------------|------|-------------------|------|----------------|------|-----------------|------|-------|
| | | Frequency | % | Frequency | % | Frequency | % | Frequency | % | Frequency | % | |
| 1 | Literal | 12 | 60 | 28 | 62.2 | 21 | 46.7 | 25 | 55.6 | 24 | 53.3 | 110 |
| 2 | Substitution | 3 | 15 | 9 | 20 | 7 | 15.6 | 7 | 15.6 | 9 | 20 | 35 |
| 3 | Definition | 1 | 5 | 1 | 2.2 | 2 | 4.4 | | | 1 | 2.22 | 5 |
| 4 | Addition | | | | | 2 | 4.4 | | | 1 | 2.22 | 3 |
| 5 | Deletion | 3 | 15 | 2 | 4.4 | 3 | 6.6 | 1 | 2.2 | | | 9 |
| 6 | Claque | | | | | 5 | 11.1 | 2 | 4.4 | 6 | 13.1 | 13 |
| 7 | Mistranslation | 1 | 5 | 4 | 8.8 | 1 | 2.2 | 3 | 6.6 | 1 | 2.22 | 10 |
| 8 | Sense Translation | | | | | 3 | 6.6 | 5 | 11.1 | 3 | 6.66 | 11 |
| 9 | Borrowing | | | 1 | 2.2 | 1 | 2.2 | 2 | 4.4 | | | 4 |
| | Total | 20 | 100 | 45 | 100 | 45 | 100 | 45 | 100 | 45 | 100 | 100 |

The above table shows the ten different techniques were employed in translation two hundreds cultural terms found in the drama “Romeo and Juliet”. Among those nine different techniques, literal translation was frequently used technique and substitution was the second frequently used technique. Then other techniques that followed in descending order are claque, sense, mistranslation, deletion, definition, addition, and borrowing. In this study, literal translations, substitution, have high frequency and blending, borrowing, addition have low frequency in the translation process.

3.3 Gaps in Translation

In translation process two languages and two cultures are involved those two languages and cultures are not the same or similar in different socio-cultural activities. There is also lack of cultural equivalence between languages. Because of the culture difference between two languages, there exist gaps in translation.

Gaps, generally, refers to the loss of meaning. Simply, if there is no correspondence between SL terms and TL term there exists a gap. Some of the gaps found in the translated version of the drama “Romeo and Juliet” (Romeo Juliet ko Premkatha) are presented below:

Pair – 1

SL – die

TL – nidhaunu

In English, the SL term ‘die’ means the permanent end of all functions of life in an organism or leave the world. But the TL term ‘nidaunu’ means to sleep or rest for a while. Therefore, TL term does not give the equivalent meaning of SL term. Thus, it creates a gap

Pair – 2

SL Term – Brother

TL Term – dai

The SL term ‘brother’ means daju and bhai but the TL term ‘dai means only elder brother not younger. So, the TL term dai cannot be equivalent term for brother. Thus, it creates a gap.

Pair – 3

SL Term – monument

TL Term – cihan ghar

The SL term 'monument' denotes building where the corpse is buried. It is built to remind people of a famous person or event. A building that has special historical importance. But the TL term 'chian ghar' refers a place where the corpse is buried. Thus, here occurs cultural gap between SL term 'monument' and 'cihanghar'.

Pair – 4

SL Term – lord

TL Term – pati

The English SL term 'Lord' refers to God but TL term 'pati' refers to husband. The man that a woman is married. Thus, the TL term is not able to carry the meaning of SL term.

Pair – 5

SL Term – drink

TL Term – Nilnu or khanu

Here, the SL term 'drink' means piunu. But TL word has general meaning i.e. nilnu of khanu. So those two terms are not the semantically equivalent terms. Thus, it creates a gap.

Pair – 6

SL Term – Nurse

TL Term – daīāmā

The SL term 'Nurse' means a person whose job is to take care of sick or injured people, usually in a hospital. But the TL term 'daīāmā' means a person whose job is was to take care of babies or small children in home. Thus 'Nurse and daīāmā' are not equivalent terms. Therefore, there arises a gap.

Pair – 7

SL Term – Cup

TL term – shisi

Here the meaning of the TL term 'shisi' and the SL term cup is different. The TL term 'shisi' refers to the bottle which is specially used to keep liquid but SL term 'cup' refers to a small container shaped like a bowl, usually with a handle, used for drinking tea, coffee, alcohol.

Pair – 8

SL Term – pomegranate tree

TL term – bargaichā

Here, the SL term 'pomegranate tree' refers to one of the fruit tree. But TL term 'bargaicha' means a piece of land, normally enclosed, in which fruit, flower trees are grown. So the TL term bargaicha cannot be equivalent term for pomegranate tree. Thus, it creates a gap.

Pair – 9

SL Term – Distilled liquor

TL Term – Dabai

The TL term 'dabai' does not give exact sense of the SL term 'distilled liquor'. The TL term 'dabai' means medicine which is taken to prevent or to treat an illness. But the SL term 'distilled liquor' is a strong alcoholic drinks which is made a liquid pure by heating until it becomes a gas, then cooling it and collecting the drops of liquid. So these two terms also create a gap.

Pair – 10

SL Term – divorce

TL Term – bidur

The SL term 'divorce' refers to the legal ending of a marriage. But the TL word 'bidur' refers to a man whose wife has died and who has not married again.

CHAPTER – FOUR FINDINGS AND RECOMMENDATIONS

This chapter includes the findings and recommendations of the study.

4.1 Findings

On the basis of the presentation, analysis and interpretation of the data, the following findings have been summarized as follow:

- i) Two hundred cultural terms were identified from the drama, 'Romeo and Juliet' and those terms have been categorized in terms of their related meaning features. They were ecology, material, cultural, religious, cultural, social cultural and conceptual forms.
- ii) Ten different techniques were found to have been employed in translating cultural terms. They are literal translation, substitution, sense translation, definition, deletion, borrowing, claque, mistranslation, blending and addition.
- iii) Among the ten different techniques literal translation was the most widely used and addition and borrowing were the least used. Order of frequency of the techniques in translation of cultural words could be graded as literal translation (55%) substitution (17.5%), claque (6.5%), sense translation (5.5%), mistranslation (5%), Deletion (4.5%), definition (2.5%), borrowing (2%) and addition (1.5%)
- iv) Literal translation is the most widely used technique in translating different terms from all categories terms.
- v) In translating the cultural term under ecology, five different techniques were used their frequency order is literal translation

- (60%) substitution and deletion, (15%) definition and mistranslation (5%).
- vi) In translating material culture category, six different techniques were employed where the frequency order is literal translation (62.22%), substitution (20%), mistranslation (8.88%), deletion (4.44%), definition and borrowing (2.22%)
 - vii) In religious culture eight techniques were applied, namely, literal translation (46.66%), substitution (15.55%), claue (1111%), sense translation, and deletion (6.66%), addition and definition (4.44%) and borrowing (2.22%)
 - viii) Seven different techniques were used in translating the terms under social culture, namely, literal translation (55.55%), substitution (15.55%), sense translation claue and borrowing (4.44%) and deletion (2.22%)
 - ix) Six different techniques were used in translating the terms under conceptual term, namely, literal translation (53.33%) substitution (20%), claue ((13.33%), sense translation (6.66%) addition and deletion (2.22%).
 - x) Literal translations, substitution, were found in all the categories.
 - xi) In few cases, lack of knowledge in proper word selection, editing and proof reading are prevailing problems. For example, SL term 'divorce' is translated as bidur.
 - xii) The translator was unable to create the semantic equivalence in some instances between SL and TL concepts because every language has their own beliefs and concepts.

- xiii) The meaning gaps exist between the SL terms and TL terms. There are four categories of gaps (gaps caused by substitution, lack of conceptual accuracy, lack of cultural equivalence, lack of lexical items).

4.2 Recommendations

On the basis of the findings, some recommendations and pedagogical implications are presented below:

- i. Translation is not only a bilingual activity but also cultural activity. So, knowledge of culture is important while translating a text.
- ii. A good translator should be careful about the wide range of techniques which can be used in translating cultural words depending upon context and the nature of words.
- iii. A good translator should have the good knowledge of the variety of the gaps.
- iv. In translating words from religious culture, short note or definition should be added to make the meaning clearer.
- v. The translator should not use whatever word is available in the dictionary. He should select the word looking it in the thesaurus too to get the correct word.
- vi. If there is availability of exact equivalent term in TL, the translator should not substitute by near equivalent of generic word.
- vii. The translator should avoid mistranslation. He should read the text, consult bilingual dictionary, if necessary and present the exact word in translation.
- viii. The translator should take care of the reader while translating the text from one language to another.
- ix. Conceptual terms should be translated with notes of short definitions to make its pragmatic meaning clear.

- x. A translator should use literal translation without distorting meaning.
- xi. The translator should give sincere attention towards SL context and select appropriate term. Proper editing and serious proof reading would support to bridge the gaps between two language texts.

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Appendix - I
Cultural Categories

1. a. Ecological Terms

| | |
|------------------|--------------|
| Sky | ākāsh |
| Dove | parewā |
| Crow | kāg |
| Nightingale | carā |
| Storm | ādhi |
| Sun | tejilo surya |
| Music | bājā |
| Lark | carā |
| Sea | mahāsāgar |
| Cloudy | bādal |
| Star | tarā |
| Stone | _____ |
| Yew tree | _____ |
| Pom granate tree | bagaichā |
| Horse | ghodā |
| Moon | chandramā |
| Face | anuhār |
| Hill | _____ |
| Food | khaneKura |
| Moon | jum |

1. b. Material Culture (artifact) Terms

| | |
|-----------------|-----------------------------|
| swords | talwārs |
| jwellary | gahanā |
| statue | murti |
| letter | chithi |
| weapons | talwār |
| orchard | bagaichā |
| globe | panja |
| torch | batti |
| window | jhyal |
| wall | parkhal |
| city | sahar |
| family | pariwār |
| bed | ochān |
| mattock | kodālo |
| crow of iron | gal |
| lanthorn | lāltin |
| crow and spade | bancharo |
| tuesday | mangalbār |
| street | galli |
| balcony | parkhāl |
| masque | mukundo |
| clothes | lugā |
| room | kothā |
| ducats | paisā |
| poison | bis |
| kindred's valth | āfantalai rākhne cihān ghar |
| church | church |
| Thursday | bihibār |
| Wednesday | budhabār |
| candle | mainbatti |
| money | paisa |
| message | samāchār |

| | |
|------------------|-----------|
| news | samāchār |
| shop | pasal |
| drugs | bis |
| lamp | batti |
| house | ghar |
| distilled liquor | dabai |
| cup | shisi |
| basket | _____ |
| napkins | _____ |
| throne | māhārājā |
| churtyard | cihānggar |
| instrument | baja |
| home | ghar |

1. C. Religious Culture Terms

| | |
|------------------|-------------------------------------|
| religious | dhrma |
| heaven | swarga |
| funeral | citā |
| prayer | hajan |
| angle | pari |
| holy shrine | sundar madir |
| Fairy | pari |
| Palm | bardān |
| Saint | devi, deuta |
| Hell | narka |
| God | bagwān |
| Death | mirtu |
| Soul | ātmā |
| marriage | subhabiwāhā |
| good pilgrim | asal bhakta |
| Holy | pabitra |
| Friar | padari |
| Grave | cihān |
| ancestor | purkhā |
| Custom | saskār |
| Monument | cihān ghar |
| Wife | patni |
| Corpse | las |
| Fortune | bhāgya |
| faith | sradhā |
| holy marriage | pabitra bibāh |
| husband | pati |
| sin | pap |
| amen | _____ |
| solemn hymns | shrotrā |
| buried | kātro |
| melancholy bells | dāh sanskar ko lāgi bajaine ekohoro |

| | |
|---------------|----------------------|
| | drum |
| sullen drugs | shambedhanā |
| bridal flower | suganditful |
| rite | sāit |
| burial feast | malāmile khāne khānā |
| bridal bed | srandānjali |
| doomsday | _____ |
| power | shakti |
| holy nuns | _____ |
| pair | nab dampati |
| devotion | bakti |
| lord | bagwān |
| body | las |
| devil | kharāb |

1. d. Social Culture Terms

| | |
|-------------------|-------------------|
| divorced | bidur |
| neighbor | chimeki |
| quarrels | jhagadā |
| family | pariwār |
| madam | āmā |
| Verona | Verona |
| fight | jhagadā |
| musicians | janti ra bājāgājā |
| villain | dusman |
| girl | keti |
| causion | vatijā |
| nurse | dhaiāmā |
| bride groom | dulāha |
| farewell | bidāi |
| daughter | chhorii |
| daughters jointer | samdhi |
| servent | nokar |
| son-in-law | juwāi |
| death | kāl |
| weddening | subhabibāh |
| daughter-in-law | buhāri |
| old capulet | jmindār capulet |
| other | Vārdār |
| old mountague | jmindār mountague |
| prince | meyar |
| cexen | joripari |
| conclude | Māphi |
| excuse | kashamā |
| title | Jāt |
| pardon me | kashamā māgnu |
| distress | Pir |
| hate | Ghrinā |

| | |
|----------|--------------|
| word | bachan |
| martyred | Chot |
| purpose | praśtāp |
| guests | _____ |
| noise | khailā bailā |
| son | corā |
| beloved | premikā |
| husband | shrimān |
| grief | sok |
| treasure | sampati |
| father | bābu |
| family | pariwār |
| guests | _____ |

1. e. Conceptual Terms

| | |
|----------------|--------------------------|
| tear | ānsu |
| young | tanneri |
| brother | daju |
| dream | sapanā |
| friend | sathi |
| die | nidhaunu |
| flowering face | herdā rāmro |
| serpent heart | bisālu sarp jasto abguni |
| love | māyā |
| envious moon | isyālu chandrama |
| love | prem |
| swear | kasam |
| justice | nyāya |
| miserable | dukhaniy |
| weep | āsu |
| kiss | chummā khānu |
| unworthiest | asuddha |
| enemies | dusman |
| sentiment | bhābanā |
| heart | mana |
| ghost | bhut |
| shame | lajāunu |
| sin | pāp |
| midnight | Madhya rat |
| crime | aparādh |
| weary | kalkalāudi |
| murder | gyān linu |
| well-governed | valādmi |
| gentleman | valādmi |
| virtuous | caritra |
| respect | ādar |
| spirits | ātmā |

| | |
|------------------|--------------------------|
| sleep | marnu |
| weak flower | nsuteko |
| hunting | trasāunu |
| sunset | marnu |
| dead | mirtu |
| peril see | chahakilo dharilo herdai |
| flattering truth | ramro ghatna |
| drowsy humour | marekojasto |
| foe | dusman |
| ancient | prācin |
| fear | dar |
| desire | iccha |
| heaven | sorga |