

CHAPTER ONE

INTRODUCTION

This chapter contains background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definitions of the key terms.

1.1 Background of the Study

Early translation practices began with the translating of religious and literary works. In these translations, the translator's faithfulness to the source text or to the author was of primary importance. The translator was compared with a servant inferior to the author of the original work and translation was regarded as imitative work.

During the 1950s and 1960s, as linguistics became a prominent discipline, the notion of equivalence dominated translation and translation studies giving rise to some linguistic approaches to translation, such as the theories proposed by Catford (1965) and Nida (1964). In this context, the translator's work was not viewed as creative but rather as mechanical. The criteria of both faithfulness and equivalence gave top priority to the source text while overlooking the translator's creativity.

The cultural turn in translation and translation studies after the 1970s brought about a range of new perspectives that promoted a rise in the translator's status. Translation scholars applying poly system theory and the norms approach together with those of the manipulation school paid particular attention to historical contexts and cultural implications of translation. They maintained that a translation was greatly affected by its target culture including its socio-political factors, power structures, ideologies and poetic beliefs.

Most of the issues related to translational activities are cultural. This mainly applies to literary translation. Every culture is full of non-corresponding

concepts and ideas and therefore, they are rather unique and naturally defy being translated. According to House (2010, as cited in Awasthi, Bhattarai & Khaniya, 2014, p. 195), "a piece of text embodies both features i.e. universal and unique. The universal ones are easily translatable whereas unique ones may require some adjustment through cultural filter-borrowing, adapting, paraphrasing and omitting."

As there has been shift in translation studies from linguistically oriented approaches to culturally oriented ones, now translation is viewed less a linguistic and more a cultural procedure (House, 2002, as cited in Awasthi et al. 2011, p. 132). This view is epitomized in statements such as 'One does not translate languages but cultures' and 'In translation we transfer cultures not languages' (House, 2002, as cited in Awasthi et al. 2011, p. 132). As no two languages and cultures are the same, the translators feel more uneasy while translating these cultural words due to the lack of equivalent terms. For example, the word 'choli' is there in Nepali language but not in English. While translating this cultural term, translator employs different techniques so that the cultural meaning of the source language is not distorted.

1.2 Statement of the Problem

One of the most challenging tasks for all the translators is how to render culture-bound elements from literary texts to a foreign language text. Indeed, not much attention has been paid to this problem by translation theorists. According to Newmark (1988, p. 7), "translation is a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language". However, with culturally bound words this is often impossible. Indeed, the meaning which lies behind this kind of expression is always strongly linked to the specific cultural context where the text originates or with the cultural context it aims to recreate.

Long debates have been held over when to paraphrase, when to use the nearest local equivalent, when to coin a new word by translating literally, and when to

transcribe. Robinson (2003, as cited in Poursasgar, 2012) says that these "untranslatable" culture-bound words and phrases continue to fascinate translators and translation theorists.

The second half of the twentieth century had been witnessing an increasing cooperation and communication among countries and regions all over the world in fields such as economy, politics, science, and technology and culture. Therefore, the study of the translation of cultural information in the literary works has become both necessary and important.

Translation is closely related to culture, then how to deal with cultural elements in the text is often questionable. As to cultural difference in literary translation, translation scholars at home and abroad have long been in hot discussion over it with different theories and opinions they put forward.

Moreover, problems are arising due to the commercial approaches to translation where commercial translators seek unhealthy popularity and want to reach a wider readership without taking account of cultural and stylistic aspects of the source text. Thus, this study tends to see how the culture bound elements have been rendered in the target text and whether they have maintained equivalence or not.

1.3 Objectives of the Study

The study had the following objectives:

- a) to identify and classify the cultural elements used in source and target text of *'Himalayan Folklore: Tales of Eastern Nepal'*;
- b) to find out the techniques and their frequencies used in compensating cultural gaps in the translation; and
- c) to suggest some pedagogical implications.

1.4 Research Questions

The following research questions were raised for the study:

- a) What are the cultural elements and categories used in the *Tales of Eastern Nepal*?
- b) What are the English equivalent elements for Nepali cultural elements?
- c) What types of techniques are employed by translator for translating cultural elements in the collection?
- d) What can be the implementation of the study?

1.5 Significance of the Study

Translation has become an independent field of study in the present day world. In other words, it has been a global phenomenon nowadays. No modern world can be imagined without the contribution of translation. The market of translation has demanded the translation, which is more natural, accurate and communicative and highly equivalent to their originals. So, it is the need of time and cry of day. So, a professional translator should be able to compensate the gaps in translation.

The present study entitled “Cultural Elements and the Methods of their Translation: A case of Himalayan Folklore: Tales of Eastern Nepal” will noticeably provide some insights on cultural aspects of translation. Probably, the best lingua franca Nepal can ever have is English after Nepali. Considering the country's complex nature of multilingualism, this study can help the term planners to modernize the indigenous languages of Nepal. Similarly, re-expressing culture specific terms in English, the indigenous languages attempt to bring their native cultures into global limelight, in the sense that translation is not a merely process of linguistic activity but cultural activity, which is one of the core parts of the translation process. It helps the translators to compensate the cultural gaps in translation which makes their translation more

equivalent and communicative. The findings, pedagogical implications, and recommendations of this study will be very beneficial for students and teachers of translation studies, translators, translation evaluators, book writers, researchers and others who are directly and indirectly involved in the field of translation. This study will be useful for those researchers who have keen interest in carrying out research in techniques in translation. It will also be helpful in translating English cultural bound terms into Nepali and vice-versa, which will minimize the gaps and help for developing the intended message to the readers. Finally, the findings of the study will have more significance in the field of translation work. Last but not the least, language planning at various levels of government may exploit it to boost the status of some indigenous languages.

1.6 Delimitations of the Study

The study had following delimitations:

- a) The study was limited to only Nepali and English versions of the *Himalayan Folklore: Tales of Eastern Nepal*.
- b) The study was limited to only cultural elements found in *Himalayan Folklore: Tales of Eastern Nepal*.
- c) The study was confined to only 50 cultural elements. This study was restricted to the study of techniques used in compensating cultural gaps in translation.
- d) The cultural words were limited to the original version of the story and their equivalent terms from its translated version only.
- e) This study only identified the techniques employed in compensating cultural gaps in the translation.
- f) This study was confined to ten stories from the same text; *Tales of Eastern Nepal*.

1.7 Operational Definitions of the Key Terms

Culture: The term 'culture' in this study refers to a set of norms, values, beliefs, principles, and assumption practiced and performed in a society that guide how a person acts, behaves, speaks or performs every task in the society.

Cultural gap: Cultural gap in this study means a translation problem due to the cultural distance between the source and target language.

Translation: Translation refers to the process of transferring the message in one language by the same message in one language by the same message in another language with the equivalence of the text that communicates the same meaning.

Method: Method indicates a particular trick, strategy or able to do something practical.

Cultural elements: It refers to the cultural words/terms of the source language text and target language text.

Source language: Source language means the language from which the message is rendered into another language, here Nepali language.

Target language: Target language indicates the language into which the translation is done, here English language.

Folklore: Folklore can be described as traditional art, literature, knowledge, practices that are passed on in large part through oral communication and communication.

Himalayan folklore: The term 'Himalayan Folklore' refers to the tales of Kirati people living in eastern part of Nepal like Illam, Taplejung , Phidim, Dharan, Chainpur , Tehrathum.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

Review of related literature is a preliminary stage of any kind of research. While preparing this research entitled "*Cultural Elements and the Methods of their Translation: A Case of Himalayan Folklore: Tales of Eastern Nepal*", the researcher consulted different materials that were related to his study. He reviewed both theoretical and empirical literature related to his study.

2.1 Review of Related Theoretical Literature

Reviewing theoretical literature means developing insights into the area of theory related to the study. This provides in-depth knowledge to facilitate the study smoothly. Review of related theoretical literature of the study has been presented below:

2.1.1 Language

Language is a means used to maintain and convey culture and cultural ties. Different ideas stem from differing language use within one's culture and the whole intertwining of these relationships start one's birth (Brislin, 2011, p. 17). Language may refer either to a human capacity for acquiring and using complex system of communication or to a specific instance of such a system of complex communication. The human language faculty is thought to be fundamentally different from and much higher complexity than those of other species. Human language is higher complex in that it is based on a set of rules relating symbols to their meanings, thereby forming an infinite number of possible innovative utterances from a finite number of elements.

2.1.2 Culture

Newmark (1988, p. 94) defines culture as "the way of life and its manifestation that is peculiar to a community that uses a particular language as its means of expression". He clearly states that operationally he does not regard language as a component or feature of culture in direct opposition to the view taken by Vermeer (1992, as cited in Dominic Castello, 2014) who states that "language is a part of culture". The term 'culture' originally meant the cultivation of the soul or mind. Culture includes behavior, such as courtship or child rearing practices material things such as tools, clothing and shelter, institutions, and beliefs. Culture is the sum total of the ways of living built up by a group and passed on from one generation to another. Culture is a complex whole which includes knowledge, beliefs, art, law, morals, customs and many other capabilities and habits acquired by man as a member of society (Hymes, 2000, p. 22).

2.1.3 Relationship between Language and Culture

Since the beginning of human civilization, human beings have used the language as a means of communication. It functions as the most powerful medium of expressing, sharing, ordering, requesting, suggesting, and stating. The language in the world have been developed and modified as the demand of the time. The people living in the society use language. They share certain norms, values, beliefs, traditions that are called culture. Language itself is the part of culture. Culture shapes language and language shapes society. Language is the mirror of society and culture. Therefore, there is a deep relationship between language, society and culture.

Brown (1994, p. 165) writes, "A language is a part of culture and a culture is a part of a language: the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture". This aforementioned definition implies that language and culture are two-inseparable social phenomena. No language can be separated from culture in

which it got evolved and developed. Language plays a great role to preserve and transmit social and cultural norms. Therefore, there is a two-way interactive influence between language and culture.

A Chinese applied linguist Jiang studied on the relationship between language and culture. She introduced three metaphors about language and culture. Jiang (2000, pp. 328-334) presented three metaphors from different perspectives. They are from a philosophical point of view, communicative view and pragmatic view. From a philosophical point of view, language is flesh, culture is blood, and both of them make a living organism. Similarly, from communicative point of view, language is swimming skill, culture is water, and they make swimming i.e. communication. Finally, from pragmatic perspective, language is a vehicle and culture is traffic light that helps transportation i.e. communication. All three; philosophical, communicative and pragmatic perspectives indicate that language and culture are always interrelated with each other.

Finally, it is needless to say that language and culture are always interactively influenced by each other and two cannot exist without each other. The relationship between language and culture has fascinated and continues to fascinate people from a wide variety of backgrounds. Language is a type of pattern of human behavior. Language is embedded in culture so that the meaning of any linguistics items can be properly understood only with the reference to cultural context. Language is primarily a social phenomenon, which is naturally and intricately intertwined with culture.

2.1.4 Translation

The communication of the meaning of the source language text is performed by the means of an equivalent target language text, so translation consists of language and culture. Two things are necessary for a good translation- an adequate understanding of the original language (source language) and adequate command of the language into which one is translating (receptor

language). Translation is a complicated process however; a translator who is concerned with transferring the meaning will find that the receptor language has a way in which the desired meaning can be expressed, even though it may be very different from the source language form. Translation is no longer considered to be a mere cross-linguistic activity (seen from linguistic perspective) but it significantly is cross-cultural communication (seen from cultural perspectives).

2.1.5 Translation Studies

Translation simply refers to the rendering of meaning of the text in one language (SL) and the production in another language (TL) with the equivalence of the text that communicates the same message. It is a newly emerging discipline. The translator has to ultimately add something or reduce something to maintain the balance in meaning between two languages. There is always loss or gain in translation, which is regarded as a problem on translation. Thus, the study of various issues, such as the challenge of the maintaining equivalence, gaps between language and culture, gender issues, and problems in translation process is called translation studies. There are numbers of problems and issues in translation while translating a source text into a target text. The study of all these issues and problems in translation activity is known as translation studies. The linguistic, cultural and pragmatic issues are always central focus of the translator.

Newmark (1988, p. 7) states, translation studies" as an activity that serves as a means of communication, a transmitter of culture, a technique of language learning and a source of personal pleasure". The given definition suggests that translation is a source of human communication, vehicle of culture transformation from one culture to another culture through text and a reliable medium of learning a language.

To sum up, the study of various issues in any translation activity is known as translation studies. A newly emerging discipline studies different issues and

problems faced by the translator during translation process. The prime goal of translation study is to find out the issues in translation and purpose the possible principles to overcome those issues. The challenges to minimize the gap between languages and culture along with different kinds of meaning are the central focus of translation studies. It is concerned with the studies like terminology studies, lexicography, interpreting, translation-oriented text, linguistics studies, empirical research and computer-assisted translation. Moreover, it studies translation equivalence, translation shift, translation strategies, gaps in translation, meaning in translation, culture and translation, translation and pedagogy, translation and editing, translatability, globalization and translation politics and power in translation. It basically concerns with researching issues, theories and practices of translation. So, it is also regarded as a problem-oriented and issue-related discipline.

2.1.6 Translation of Cultural Terms

Translating cultural terms and maintaining cultural gaps are difficult task in translation. The process gets more complicated when the source culture (SC) and target culture (TC) are varied with each other. For example, the words 'mata' and 'guru' translated as 'mother' and 'teacher' cannot reflect the religious value of the words in Sanskrit language. In such situation, the translator has to mediate between two concepts and be familiar with two cultures. A cultural term carries a lot of meaning which can directly influence the reader or listener. Culture determines the society, society chains the human beings and people know the society and culture through translation. People from abroad can understand the socio-political condition of the then Rana regime by reading translated English version of Seto Bagh. Similarly by reading English translated version of Muna Madan they will be aware of socio- cultural aspects of Nepal.

In translation process, translator should maintain the cultural equivalence. Maintaining the cultural gaps in translation is a complicated job and translator

should have the knowledge and must be familiar with source language and target language culture. Translation is not only a linguistic activity, which involves the transfer of meaning of a text in one language and the production of a new equivalent text in another language but also a cultural activity in which translation is taken as an instrument to transmit cultures.

2.1.7 Cultural Implications of Translation

Translation is an activity, which involves at least two languages and two cultures. Culture and Language are interrelated with each other and both aspects must be considered for translation. Translation is not merely the production of an equivalent to another text but a complex process of rewriting the original, which runs parallel to both the language and to culture. The notion of culture is essential to considering the implication for translation and even though the difficulties in opinions as to whether the language is a part of culture or not the two notions appear to be inseparable. In the translation process, the translator needs not only to translate language but culture as well. The most and common problem in the translation process is cultural equivalence when the target language lacks a certain words or concepts which does not exist differently in other cultures.

Nida (1964, p. 45) clarifies, “The term translation no longer entails languages substitution or more code switching, but a cultural transfer”. This aforementioned definition advocates that, the role of the translator is to facilitate the transfer of message, meaning, and cultural elements from one language into another and create an equivalent response from the receivers. The message in the source language is embedded a cultural context and has to be transferred to the target language.

2.1.8 Newmark's Cultural Classification

Basically, culture is defined as the way of life, art, and customs. People in a particular society accept it. Culture determines the society and society chains

human beings and people know about the society and culture through language. In addition, people know others' culture and society through translation. Translation as a cross-cultural transmission of skills forms a bridge between two speech groups. It is judged by the degree of gratification and acceptance among the audience of the target language.

Culture and Translation are interrelated subjects. If the translator fails to translate the culture, the translation will not be successful. A translator should not translate the SL words by ignoring the culture. In fact, the text should be cultural rather than linguistics because language is a part of a particular culture.

Newmark (1988, p. 95) adapting Nida has classified the cultural specific terms into the following categories:

- a) Ecology
- b) Material Culture (Artifacts)
- c) Social Culture – work and leisure
- d) Organizations, Customs, Activities, Procedures, and Concepts
- e) Gestures and Habits

In general, cultural terms can be categorized under five topics. They are mentioned below:

a) Ecology

Newmark (1988, p. 96) classifies this category to the terms and concepts for plants of a particular place, animals, mountains, winds, plains, and hills. He observes that geographical features can be normally distinguished from other cultural terms in that they are usually value free, politically and commercially. Nevertheless, their diffusion depends on the importance of their country of origin as well as their degree of specificity. All these words would normally be transferred with the addition of a brief culture –free third term where necessary in the text.

b) Material Culture (artifacts)

According to Newmark (1988, p. 97), this category includes food, clothes, houses, towns, and transportation terms. Food is for many the most sensitive and important expression of national culture; food terms are subject to the widest variety of translation procedures. Clothes as cultural terms may be sufficiently explained for TL and general readers if the generic noun or classifier is added. Again, many language communities have a typical house which for general purpose remains untranslated.

c) Social Culture- Work and Leisure

Social culture is connected with society and the way it is organized. The term associated with social culture is specific to the particular cultural margin. There is a deep relationship between social organization and the people. There are different communities in society in terms of ethnicity, education, sex, wealth, religion, tradition, culture, and customs each of them has their own social culture, which is different from one another. The social culture includes work and leisure, politics, administrations, legal activities, sculptures, painting, social traditions and customs, historical facts, social norms and values, artistic organizations.

d) Religious Culture

Religious culture includes the terms myths, religious, beliefs, traditions, customs, and name of gods and so on. It is also associated with religious activities and places. According to Newmark (1988, p. 102), "In religious language, the proselytizing activities of Christianity, particularly the catholic church and the Baptists are reflected in manifold translation".

e) Gestures and Habits

Gestures, postures and habits have special meaning to a particular speech community. This is why a meaning in a culture is different from that of the

other. It shows that there lies a distinction between description and function in the gestures/postural use of language as well as in expression of habits.

2.1.9 Translation Methods

The chief problem of translation has always been whether to translate literary or freely. The argument has been going on since at least the first century BC, up to the beginning of the nineteenth century (Newmark 1988, p. 45). Many writers favored some kind of 'free' translation: the spirit, not the letter; the sense not the words; the message rather than form; the matter not the manner. It means that a translation is not an easy job. While translating, translators should maintain various aspects and criteria of translation area.

Newmark (1988, pp. 45-47) mentions different translation methods including literal translation, faithful translation, semantic translation, adaption, free translation, idiomatic translation, and communicative translation.

2.1.10 Gaps in Translation

Gaps in translation refer to some part & meaning missing while translating. Gaps occur when there is no correspondence between SL texts and TL texts. Gaps take place when the concept available in SL is not found in TL or vice versa. Gaps are synonymous with lacunas, blank spaces, slippages, absences and voids. One of the fundamental reasons for creating gaps in translation is culture, which includes not only material things such as cities, organizations, schools but also non-material things such as ideas, customs, costumes, family patterns, food patterns, and conventional beliefs.

Gaps are serious threats in translation as they lead to the untranslatability or may mislead the meaning. The concrete example of this can be the translation of Devkota's poems mistranslated in Rubin (Awasthi et. al, 2014). Gaps are natural and inevitable in all translation activities because of difference between two languages, cultures, and contexts. In this regard, gaps in translation means creating words, phrases or sentences are completely absent in one language

because of cultural, linguistics, and extra linguistics reasons. The reasons for such gaps are quite natural that no two languages and dialects are same. This, gaps are challenges for a translator and they create difficulty to maintain translation equivalence. While translating a text, translator should compensate the gaps between cultures and languages of source language and target language text.

Regarding gaps in translation Crystal (1987, p. 346) states “Exact equivalence is of course impossible: no translator could provide a translation that was a perfect parallel to the source text, there is always some loss of information”. So, the main job of translator is to compensate the gaps in translation to make the translation meaningful, communicative, accurate, and faithful as the original.

Thus, gaps in translation means lack of correspondence between SL and TL items, either due to structural differences between SL and TL or absence of any concepts embedded in any source text. It is also called loss of meaning. The role of the translator is to maintain equivalence between SLT and TLT by compensating the gaps using different techniques.

Basically, there are three types of gaps in translation. As this research is concerned only with the cultural gaps, which is described below;

- a) Linguistics Gaps
- b) Extra linguistics Gaps
- c) Cultural Gaps

Cultural Gaps

Cultural gaps is the major consideration of this study because the main purpose of the study is to find out the cultural gaps in translation and find out the major technique employed by translator to compensate those cultural gaps in translated text of *'Tales of Eastern Nepal'*.

Translation is a cultural procedure and less linguistic activity. Culture is a belief or art of a particular country or group of people. It includes foods, dress, habits, festivals, rituals (Newmark, 1988, pp. 96-102). Translation of the cultural terms is very complex and almost impossible because of the cultural gaps. In translation, culture creates gap because of the unavailability of such cultural terms in the target language. Cultural gaps make translation hardly impossible as well. Therefore, they need further explanation to make meaning comprehensible for the readers. So, the gaps that are resulted due to the differences available in the cultures of SL and TL are called cultural gaps. Thus, the ease and difficulty of translation depend on the degree of closeness of the cultures of source language and target language text.

There are many examples regarding cultural gaps in translation such as Nepali cultural words 'Janai', 'Gaijatra', 'Dhindo', 'Kodali' do not have in English culture and some English words like 'Hot dog', 'Pizza', 'Christmas eve', do not have Nepali equivalent words. Therefore, to compensate cultural gaps in translation, translator should keep the required knowledge of the both SL and TL cultures, and to translate the cultural terms to maintain the equivalence in translation.

To conclude, translation is known as bicultural activity. Because meaning of the text is largely shaped by the culture. Without understanding cultural influence in the text, translation becomes hardly possible. Cultural gaps make translation meaningless and non-communicative. Therefore, translator should have the proper cultural knowledge of both SL and TL text to compensate the cultural gaps in translation.

2.1.11 Techniques of Compensating Gaps in Translation

Translation is the process of rendering the meaning from one language to another language. Despite the fact that there are gaps between SLT and TLT, text needs to be translated. The translators apply various strategies in order to compensate linguistic, culture and extra-linguistic gaps. It is basically

concerned with maintaining the nearest equivalent text from one language to another whether it is in written or oral form. No languages in the world are perfectly translated into any target language. So, translation is the process of maintaining the nearest equivalent not the exact equivalent. So, compensating gaps between the source language and the target language is one of the major considerations of a translator.

There are different techniques for translating SLT into TLT. Translator must be concerned on different techniques to bridge the gaps at the linguistic, pragmatic, and cultural level. Different scholars have provided various techniques to achieve the closest possible equivalence.

Ivir (1987, p. 37) has presented the following seven techniques to achieve the closest cultural equivalence in translation;

- a) Borrowing
- b) Definition
- c) Literal Translation
- d) Substitution
- e) Lexical Creation
- f) Deletion
- g) Addition

In the same way, Vinay and Darbelnet (1970; as cited in Adhikari, 2004, p. 24) have categorized translation procedures into seven types;

- a) Transliteration
- b) Loan translation
- c) Transposition
- d) Modulation
- e) Equivalence
- f) Adaptation
- g) Literal translation

Likewise, Newmark (1988, pp. 81-91) has proposed transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, synonymy modulation, compensation, componential analysis, paraphrase techniques to name some, for compensating cultural gaps in translation.

Some of the techniques are explained here;

a) Literal translation

Literal translation is the common way to bridge the cultural and lexical gaps. It is called SL oriented translation and regarded as exact or word for word translation. The translator translates the source text exactly into the target text. This procedure is very much faithful to the source language text. It focuses to the semantic aspect but not the pragmatic aspect .For example;

SLT (Nepali)	TLT (English)
ghār	honeycomb
bāṅ	arrow

b) Borrowing

Borrowing is also called transference and widely used techniques for transmitting the cultural information. It is one of the processes of bridging cultural gaps in translation. It is employed when there is no equivalent concept or word of SL in the target language, the same concept or word from the source language is used in the target language. Transliteration and loan translation assist under this procedure of translation. For example;

SLT (Nepali)	TLT (English)
ṭimmur	timur
nāg rājā	nag raja

c) Addition

Addition is one of the translation techniques, in which a translator adds something so that the intended meaning could be best addressed. This technique of translation is TL oriented. In translation, addition makes the translated text more informative as well as readable. It is used in order to make the clear information for the readers of TL text. For example;

SLT (Nepali)	TLT (English)
saptakośī	sapta kosi river
śīwaji	lord shiva

d) Substitution

Substitution is one of the procedures of compensating gaps in translation. It refers to use of similar word in target language instead of using the particular source word. There is no exact equivalence in both the source language and the target language. The translator employs it, when there are concepts, which overlap each other with similar meaning. For example;

SLT (Nepali)	TLT (English)
solī	brother
kholā	river

e) Paraphrasing

In this procedure of compensating gaps, SL terms are replaced by short definition or paraphrasing. It is an extended synonymy, certainly an extension, and a dispersion of SL terms. While paraphrasing the SL term in the TL the translation's attempt to provide descriptive and functional equivalence of the SL terms.

For example;

SLT (Nepali)	TLT (English)
rukhat	branches in the tree
ṭaharai	died at once

f) Naturalization

Naturalization is one of the processes of bridging gaps in translation in which a translator borrows some original words from the source language into the target language. For example;

SLT (English)	TLT (Nepali)
nepalese	<i>nepali</i>
kautilya	<i>cānakya</i>

g) Blending

Blending is the translation procedure in which part of a SL word is combined with a part of a TL word in TL text while translating a text. For example;

SLT (Nepali)	TLT (English)
dalsiha dhuṅgā	dalsing marble

h) Transliteration

Transliteration is one of the easiest processes of compensating gaps in translation. In transliteration, the translator translates the word according to pronunciation and orthography of the source language. Simply, transliteration is a way of translating text from one script to another word. It is a complex process of maintaining correspondence between SL and TL.

For example;

SLT (English)	TLT (Nepali)
table	<i>tebal</i>
mobile	<i>mobail</i>

i) Deletion

In translation, deletion refers to the deletion of SL words or expressions while translating them into TL. Generally, it occurs at syntactic level of translation but items omitted are mostly lexical expressions. It is one of the features of free translation. In other words, if SL words or expressions are omitted in the TL text then it is called deletion. For example;

SLT (Nepali)	TLT (English)
दोले	_____
dharmakarma	_____

2.1.12 Introduction to Folklore

Whether we live in remote areas or in urban centers, folklore pervades our lives. We all tell stories. We celebrate events, take part in rituals, and use figurative language. As children we sing jingles tell jokes and riddles, and play games. At work we learn and use the jargon of our trade, follow custom and tradition to accomplish tasks, and tell stories about job embedded experiences. At home we develop and engage in rituals such as family outings, holiday observation, or shared meals. Among friends we joke, tell stories about our common experiences, employ slang expressions or dialect terms, and offer advice in the beliefs and practices. Therefore folklore is integral to everyday life. It can be observed wherever humans interact face to face.

George and Jones (1995) define folklore as a term denoting "expressive forms, processes, and behaviors (1) that we customarily learn, teach, and utilize or display during face to face interactions, and (2) that we judge to be traditional."

So, folklore can be defined as traditional art, literature, knowledge, and practices that are passed on in large part through oral communication and example.

The culture of Nepal is rich and unique the cultural heritage of Nepal has evolved over the centuries. This multidimensional heritage encompasses the diversities of Nepal's ethnic, tribal and social groups, and it manifest in music and dance, art and craft, folklore and folktales, languages and literature, philosophy and religion, festival and celebration and foods and drinks. Nepal's folklore plays a large role in society. Nepali folklore provides readers and listeners with extensive insight into the lives of various ethnic groups as well as Nepal as a whole. Such folktales can reveal much about traditions, activities, emotion, superstitions, customs and inhibitions. Perhaps nowhere on earth myth features so prominently in the beliefs of the people as it does in Nepal. For Nepal have millions of myth-ridden gods and goddesses, mighty snow-clad, mountains, some of them the very embodiment of the gods, and goddesses themselves. Added to this, are the rivers and valleys-each of them dotted with a legendary myth of their own not even the planetary system in the universe escapes these myths. Indeed myth in Nepal amounts to a lively legend which manifests itself in the folklores of its diversified ethnic communities. That is why even a laymen in Nepal is a great story-teller, be it a part of a myth he has heard or something of his coinage.

2.1.13 Overview of *the Himalayan Folklore: Tales of Eastern Nepal*

Himalayan Folklore: Tales of Eastern Nepal is the collection of 24 stories, which consists of the people dwelling in the eastern hills of Nepal have their own tales to tell, originally written by Prof. Shiva Kumar Shrestha in 2051B.S. and later translated by Keshar Lall in 2011 A.D.

This folklore is about the people of eastern Nepal, their sacred sites and rivers as well as birds and animals that share their habitant. Shiva Kumar Shrestha collected many of these stories for his '*Kirati Lokkathaharu*' and '*Kirati*

Lokkatha Sangalo'. This volume (*Himalayan Folklore: Tales of of Eastern Nepal*) is the translated versions of some selected ones. The original version of this translated text *Kirati Lokkathaharu and Kirati Lokkatha Sangalo* was first published in Nepali language. This collection of stories is published by Ratna Pustak Bhandar , Kathmandu, Nepal.

2.2 Review of the Empirical Literature

The researcher has also consulted different articles and thesis to facilitate this research work. Some of the reviewed articles and thesis are as follows:

Mansoor, Khan and Zuhar (2016) have conducted a study on ' A descriptive study of culture related terms in translation of Harry Potter Novel from English to Urdu language.' The purpose of their study was to identify those cultural related terms and made up words in the novel 'Harry Potter and the Chamber of Secrets' and to investigate the strategies used by the translator in translating them into Urdu language. A descriptive analysis of the translation of culture related items and made up words was made using the strategies proposed by Davies .The scholars collected cultural specific items in Harry Potter novel set up in British background culture throughout the story including English proper names, animals, locations. The findings of the research showed that translator mostly emphasized and predominantly used localization and transformation strategies for food items, magical objects and imaginative words.

Similarly, Poudel (2015) has conducted a research on 'Translation of Cartoons in Batsyayana and His Barbs' with the purpose to find out the literal and free translation in political and cultural cartoon in the case of his research topic .Fifty translated cartoons were collected (both political and cultural). He followed survey design. The source for his study consisted of secondary source. The study found two different strategies viz. literal translation and free translation in translating cartoons. Among them, literal and free translation were equally found in social/cultural cartoons but literal translation was found

in TL least number in social cartoons and free translation was found in a least number in political cartoons. There were equally found lexical gaps in both political and cultural cartoons. The sense relationship between the translated texts and the pictures were found in the study. Among them the translated text was appropriate but the picture was found some time different in the sense relation in regard to the cartoons. Most of the pictures were found appropriate in political sector and the translated texts were also found appropriate in cultural sector.

Another similar study to this present research proposal was conducted by Joshi (2014) entitled ' Loss of Meaning in Translation: A Case of Seto Bagh' was an attempt to find out the causes of meaning loss in translation. Furthermore, it aimed to analyze the ways that was used to compensate the meaning gap in translation. Only the secondary sources of data were used in the study.

Descriptive and analytical study designs along with qualitative data were used. To carry out this research, one hundred social and cultural words and phrases were selected from the novel SETO BAGH. Out of them, forty six different cases of meaning loss were found in their translation along with causes. Some of the major causes of meaning loss were pointed out as cultural gap, deletion, negligence of the translator, lack of functional equivalence, lack of socio-cultural knowledge of the translator, overgeneralization, carelessness of the translator, incomplete linguistic knowledge of the translator.

Likewise, Tamang (2012) conducted a study on “Techniques in Translation of Cultural Terms: A case of novel Siddhartha”. The main objective of his study was to find out the techniques and their frequency employed in translating cultural word. He used observation as a research tool for the collection of data. He collected 150 cultural terms from the original version along with their equivalent terms from the translate version of the same novel. All the cultural words were selected by using purposive non-random sampling procedure. He transliterated each equivalent Nepali cultural terms into Roman script. He identified the different techniques employed in translation and list the cultural

terms under those different techniques. He presented the collected data with the help of different statistical tools such graphs, charts, tables and so on. He found that literal translation is highly used technique among other different techniques of translation. He found that ten different techniques were found to have been employed in translating cultural terms such as literal translation, transference, substitution, paraphrasing, deletion, elaboration, blending, claque, sense translation and mistranslation. Among the translate terms literal translation (41.33%) had the highest frequency and translation (1.33%) had the lowest frequency in translation. Another finding is, the techniques such as literal translation, substitution, addition, claque, deletion and sense translation were found in all categories. He found that literal translation is highly used technique among other different techniques of translation.

Shrestha (2011) has conducted a study on 'Techniques of translating culture: A case of Sani's Valour'. The main purpose of his study was to find out the techniques employed in translating cultural terms and to find out the frequencies of different techniques used in translation. He followed survey research design to facilitate his study. The secondary sources were only used as the source for data collection. He had collected 62 cultural terms as the data, which was selected through observation and checklist. The selected cultural terms were divided into five different categories: ecology, material culture, organizations customs, activities, procedures, concepts and gestures and habits. The researcher found these techniques in translating those cultural terms: literal translation, sense translation, transliteration, deletion, elaboration, couplet, blending, definition, glossing, addition, reduction, descriptive equivalence. Regarding the frequency of different techniques of translation, literal translation was mostly used technique. Glossing, definition, addition, reduction, and descriptive equivalence were the least used techniques while translating the cultural terms

Dweik and Shakra (2010) have conducted a research on "Strategies in translating collocation in religious text from Arabic into English". The main

purpose of their study was to find out strategies adopted by students in translating specific lexical and semantic collocations in three religious texts namely: The Holy Kuran, the Hadith, and the Bible. For this purpose the researcher selected a purposive sample of 35 MA translation students in Jordanian Universities. Students were required to translate 15 collocations per text from Arabic into English. The Findings have shown that student resorted to various strategies in order to overcome the problem of rendering certain collocational expressions. Employed strategies were synonymy, generalization, paraphrasing, deletion, and literal translation. Moreover, the study indicated that the strategy of synonymy emerged as the most conspicuous one for translating lexical collocations while literal translation signaled the first adopted strategy in the translation of semantic collocation in the holy Kuran and in the Bible. Deletion emerged as the most obvious strategy in translating collocation in the Hadith.

Gautam (2008) has carried out a research entitled “A Study on the Techniques and Gaps in Translation of Cultural Terms: A Case of ‘Pralhad’”. The main objective of his study was to find out the techniques employed in the translation of Nepali cultural terms into the English version. He collected 200 cultural terms from original version and their equivalent terms from translated version by non-random judgmental sampling procedure. Only checklist was used as a research tool for data collection. He categorized the different cultural terms found in novel into five different categories and gaps in translated text and analyzed them too. The collected data was presented with the help of appropriate statistical tools such as graphs, tables, charts and using interpretative and descriptive procedures. He found that in translating cultural terms, basically eight different techniques were found to have been employed in translating cultural terms. Another finding is, there were some instances of bad or mistranslation, which were completely failed to provide SL meaning in TL, e.g. pātāl is translated as a heaven etc. Another finding is, substitution was the most widely used technique of translation of cultural terms and deletion

was the least used technique. There was not consistency in translation of the same word. It also creates gaps in translation of the same word and created gaps in translation.

Although there are, many researches carried out on techniques and gaps in translation of the cultural terms. No research has been carried out to find out the techniques used in compensating cultural gaps in translation of the Himalayan folklore: Tales of Eastern Nepal written by Shiva Kumar Shrestha and translated by Kesar Lall. This present study was fully devoted to find out the techniques employed in compensating cultural gaps in translation. The researcher had studied the cultural elements used in both version of the story from the perspectives of compensating cultural gaps and its proper techniques employed by the translator in the translated version of the story.

2.3 Implications of the Review for the Study

Reviewing Mansoor et al. (2016) study, I came to know that the translator mostly emphasized localization and transformation strategies for food items, magical objects, and imaginative words.

Reviewing Poudel (2015) and Tamang (2012) study, I found that literal translation was first choice of the translators. Reviewing another similar study of Joshi(2014), I found that the loss of the meaning of the source language text while translating into TL was caused due to cultural gap, deletion, negligence of the translator, lack of functional equivalence, lack of socio-cultural knowledge of the translator, overgeneralization ,carelessness of the translator, and in-complete linguistic knowledge of the translator.

Shrestha (2011) study proved me beneficial where I understood the outline of my research proposal. Different methods like observation and checklist should be employed as methods.

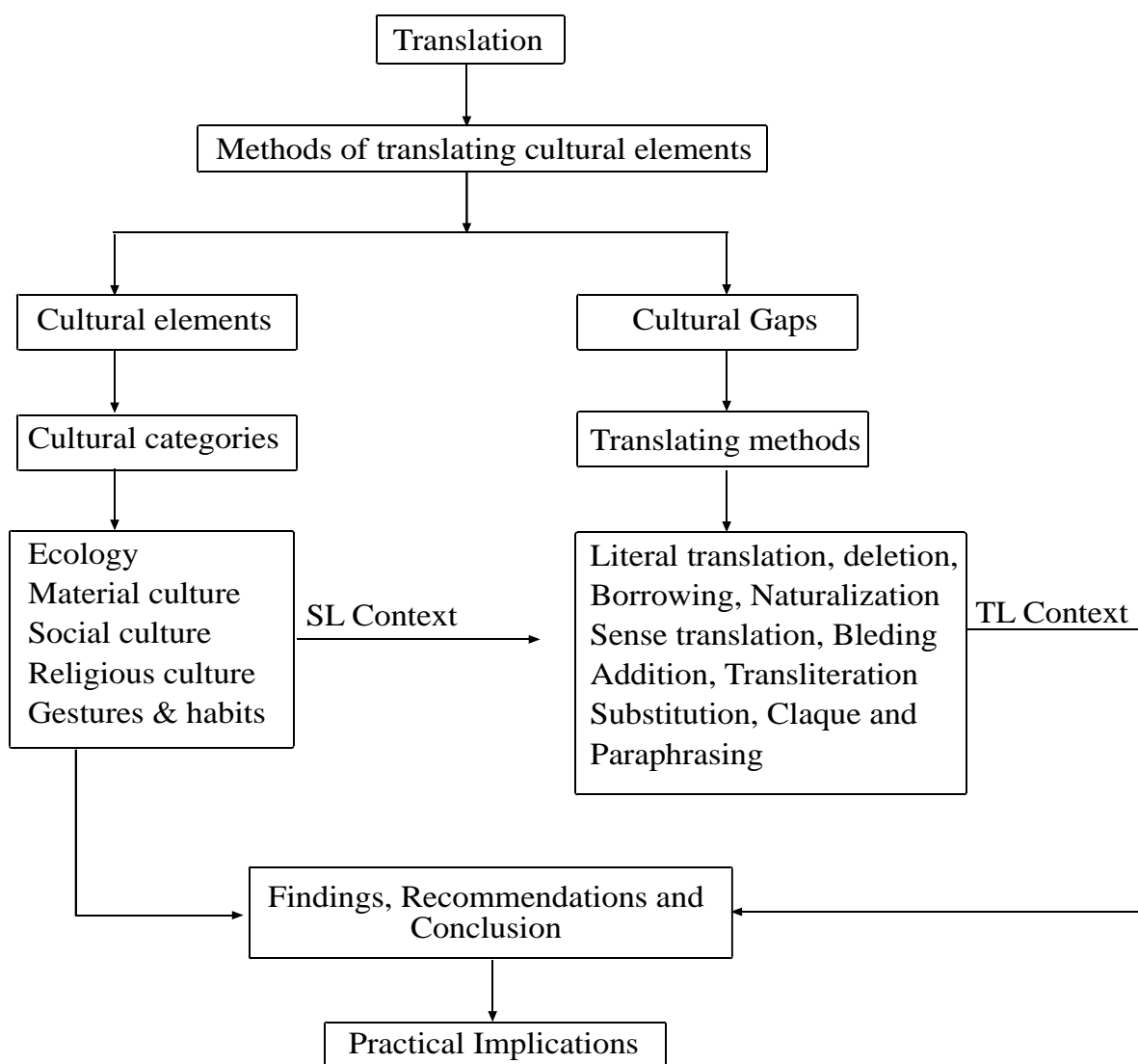
Reviewing Dweik and Shakra (2010) study, I found that the strategies on translating collocation in religious texts were similar with translating cultural

elements. Moreover, the strategy of synonymy emerged as the most conspicuous one for translating lexical collocation while literal translation signaled the first adopted strategy in the translation of semantic collocation.

Finally, Gautama (2008) study helped me to know about the presentation of data with the help of appropriate statistical tools such as graphs, tables, charts,. Furthermore, there was not consistency in translation of the same word. It also created gaps in translation of the same word and create gaps in translation.

2.4 Conceptual Framework

The conceptual framework refers to the mental picture of the things in consideration. It is the hypothesis that the researcher often develops as he believes it to be the relation among the variables. The conceptual framework of present study is as follows:



(Source: Newmark, 1988, A Textbook of Translation, p. 95)

Translation is a bilingual activity in which source language and target language are involved. If two languages are structurally and culturally different, it is difficult to maintain meaning of one language into the other. This is the reason why translators employ different techniques while translating to preserve the

beauty of source language and to overcome cultural gaps in translation. Newmark (1988, p. 95) has classified source language elements in five categories, viz ecology, material culture, religion culture, social culture, and gestures and habits. On the basis of these categories, translator uses different techniques like borrowing, addition, and deletion can translate source language cultural elements approximately similar to target language context.

CHAPTER THREE

METHODS AND PROCEDURES OF THE STUDY

This chapter includes design and method of the study, population, sample and sampling strategy, research tools, data collection procedures, data analysis and interpretation procedures and ethical consideration.

3.1 Design and Method of the Study

Research is always based on the investigation and enquiry of knowledge and information. Research study includes different methods and processes. It depends on the area of the study and selection of the problem. According to Kumar (2009, p. 84), "A research design is a plan for structure and strategy of investigating so convinced as to obtain answer to the research question or problem." Any research has to follow a certain design to complete the research. In this way, this research study followed the case study research design. The case study research is amongst the most flexible of research designs, and is particularly useful in researching issues related to persons, events, decisions, projects, institutions or other systems. . According to Cohen, Manion and Morrison (2007, p. 263), " Some case studies are of a single situation- a single child, a single social group, a single class , a single school". Therefore, the researcher in his research study has been looking at the translation issue(s) and the case is the book he has chosen.

According to Sturman (1999, as cited in Cohen et al., 2007, p. 253)," Contexts are unique and dynamic, hence case studies investigate and report the complex dynamic and unfolding interactions of events, human relationships and other factors in a unique instance".

Case study research design provides insights into other, similar situations and cases, thereby assisting interpretation of other similar cases. It is always done in natural setting of the study where researcher investigates and finds reality of any case of the study. Therefore, the researcher has selected case study research

design for his research study which will provide and direct him to complete the research. This research design will help him to find out the cultural elements of source text and their equivalent terms into target text and translation techniques employed by translation practitioners and, to obtain the objectives of the research study.

In the present study the researcher had studied and analyzed the Nepali version written by Shiva Kumar Shrestha and also the translated version into English by Keshar Lall for the purpose of discovering cultural elements and their translation methods of this literary work.

3.2 Population, Sample and Sampling Strategy

The population for this research consisted of the different cultural elements used in both English and Nepali version of *the Himalayan Folklore: Tales of Eastern Nepal*. The researcher enlisted 50 cultural elements to fulfill the objectives of the study and those elements were categorized into five cultural categories i.e. ecology, material culture, social culture, religious culture, and gestures and habits. The sample was selected by using purposive sampling procedure, where researcher grouped all the cultural elements into five categories.

3.3 Research Tools

For this study, observation checklist was used as a research tool for data collection. The researcher read and re-read intensively the original version (Nepali) and the translated version (English) repeatedly to get the required information.

3.4 Sources of Data

The researcher collected informational data only from the secondary sources. The secondary sources of the present study were both Nepali and English

versions of the *Himalayan Folklore: Tales of Eastern Nepal* which was written by Shiva Kumar Shrestha and translated by Kesar Lall.

Moreover, the researcher also consulted the materials available in the print and electronic media related to the topic. The researcher studied the books, thesis, articles, journals, reviews, dictionary, which were related to the research work. Some of them were Awasthi et al. (2014), Nida (1964), Newmark (1988), and Joshi (2012).

3.5 Data Collection Procedures

At the beginning of the study, the researcher collected both English (translated version) and Nepali (original version) of *the Himalayan Folklore: Tales of Eastern Nepal*. He went through the text, underlined it, and outlined the cultural elements in the Nepali version of the story. After that he read the English version of the story to find out the equivalent terms of those cultural elements. He then, made a list of different cultural categories based on Newmark's classification. Fifty cultural elements for each category were taken from the selected stories. Then, with the help of observation checklist, he identified 50 cultural elements from the list, first from original Nepali version, then their equivalent terms from the translated English version of the short story. Then, he transliterated the selected each equivalent Nepali cultural term into Roman script.

The researcher categorized the cultural elements into five different cultural categories, such as ecology, material culture, social culture, religious culture and gestures and habits. After that he consulted Nepali, English and Nepali-English bilingual dictionaries to discuss the meaning conveyed by those words in both versions of the story. He collected and enlisted cultural gaps in translation, which were found between the source language and the target language texts. Then, he identified different techniques employed in translation to bridge the cultural gaps and enlisted the cultural elements under different techniques. Then, he calculated and analyzed the frequency of those

compensating cultural gaps techniques adopted in translation by presenting it in statistical way.

3.6 Data Analysis and Interpretation Procedures

This study being a case study research can have both unstructured or structured analysis. The researcher had used structured analysis and simple statistics like percentage and table to analyze and interpret the data.

3.7 Ethical Considerations

While collecting data, a culturally appropriate approach was taken into consideration to ensure that there will be no ethical concerns regarding this study. The researcher had not copied any information from others 'work without citation. The researcher was very sincere and took all the responsibilities of all the activities done in research.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF DATA

4.1 Analysis of Data and Interpretation of Results

This chapter concerns with analysis and interpretation of the data obtained from English and Nepali versions of *the Himalayan Folklore: A Tales of Eastern Nepal*. The collected information and result have been analyzed and interpreted to meet the specified objectives of the study.

The cultural elements which were selected from the collection are classified in this chapter. This classification goes under five categories viz. ecology, material culture, social culture, religious culture and gestures and habits.

4.1.1 Classification of Ecological Elements

This includes the geographical features, such as plants, lakes, rivers, winds, plains, seeds and forest. It shows the relation of plants and living creatures to each other and to their environment. On the basis of analysis of 50 cultural elements which are taken to identify the cultural categories; 13 of the cultural elements are related to ecology. The list of all thirteen ecological elements is presented in appendix-1(A). Some ecological elements are presented below:

Table 1
Ecological Elements

S.N	SL Elements	TL Elements
1	Kandamul	Roots
2	Mahāpralay	Floods
3	Kholā	Stream
4	ṭimmur	Timur
5	dalsiha dhuṅgā	dalsing marble

4.1.2 Classification of Material Culture Elements

It includes the man made things which are used in a particular culture. Food, clothes, housing, transport, communication, ornaments and utensils are included in this category. Among 50 cultural elements, the elements related to material culture are listed in appendix-1(B). Some of material culture elements are presented below:

Table 2

Material Culture Elements

S.N	SL Elements	TL Elements
1	rājdarbār	castle
2	Ghār	Honeycomb
3	ḍhuṅgro	Pail
4	Mundrī	Mundri
5	bāṇ	Arrow

4.1.3 Classification of Social Culture Elements

This cultural category includes the words which are concerned with the social organization and relations between people and particular community. Work and leisure, social traditions, paintings, social norms and values and historical facts are included in this category. 12 cultural elements among 50, of this category are listed in appendix-1(C). Some of social cultural elements are presented in the table next page:

Table 3

Social Culture Elements

S.N	SL Elements	TL Elements
1	Boksī	boksi (a witch)
2	bheṭī wiwāha	Wedding
3	solṭī	Brother
4	ḍole	_____
5	mantar garnu	cast a spell

4.1.4 Classification of Religious Culture Elements

It includes myths, religious beliefs, name of gods and religious activities, deeply rooted custom and traditions etc. All nine religious cultural elements are listed in appendix-1(D). Some of them are presented below:

Table 4

Religious Culture Elements

S.N	SL Elements	TL Elements
1	sādhu	Holyman
2	dharmakarma	_____
3	śīwaji	lord shiva
4	tāntrīk śakti	Mantra
5	nāg rājā	nag raja

4.1.5 Classification of Gestures and Habits Elements

Gestures and habits come under the last classification of foreign cultural words. Among 50 cultural elements 6 of them are related to gestures and habits which are listed in appendix-1(E). Some of them are presented in the following page:

Table 5
Gestures and Habits Elements

S.N	SL Elements	TL Elements
1	kiriyā khānu	Swore
2	ṭhaharai	died at once
3	bāme sardai	begun to move about
4	ekle arkāko khuṭṭkā aulāharu chunu hudaina	_____

Table 6
Statistical Figures of Identification of Cultural Elements

S.N	Cultural Category	No. of elements	Percentage
1	Ecology	13	26%
2	Material culture	10	20%
3	Social culture	12	24%
4	Religious culture	9	18%
5	Gestures and habits	6	12%
	Total	50	100%

According to the above mentioned table, most of the cultural elements were related to ecology and social culture. Out of total 50 cultural elements, 13 (26%) were related to ecology, 12 (24%) were related to social culture, 10 (20%) were related to material culture, 9 (18%) were related to religious culture and 6 (12%) were related to gestures and habits. Thus, this shows that most of cultural elements were related to ecology.

4.2 Techniques Used in Translation of Cultural Elements

The techniques that were adopted by the translator while translating cultural elements are as follows:

- 1) Literal Translation
- 2) Substitution
- 3) Blending
- 4) Addition
- 5) Paraphrasing
- 6) Mistranslation
- 7) Sense Translation
- 8) Borrowing
- 9) Claque
- 10) Couplet
- 11) Deletion

4.2.1 Techniques Used in Translation of Elements of Ecological Culture

The techniques which were employed in the translation of ecological cultural elements are presented below:

4.2.1.1 Literal Translation

In literal translation, the target language translates the source language term item by item reflecting its primary senses. The SL grammar constructions are converted into their nearest TL equivalents, but the lexical words are translated singly out of context. The elements in ecology translated through literal translation are presented below:

SL Elements	TL Elements
bās	bamboo
junkīrī	firefly
sisnu	nettle

1) *bās*

SL context: *Bās*ko ṭupāmā pugepachi dumsile ākāškā suryaharulāi ti dhanukāḍle hānna thālyo.

TL context: When the porcupine reached the top of the *bamboo*, it began to shoot arrows at the suns in the sky (p. 3)

2) *junkirī*

SL context: Rukhako ṭhuṭāko setopan ra *junkirī*ko prakāśle sārā sansārlāi ujjālo banāuna sakena.

TL context: The tree stumps glow and the *firefly* could not light up the whole world (p. 3)

3) *sisnu*

SL context: Uniharu *sisnu*ko munṭā pani pakāi khānthe.

TL context: They lived in a cave and gathered tubers, roots, bulbs and *nettle* for their food (p. 51).

In this technique, the translator translated the SL elements, *bās*, *junkiri*, & *sisnu* as *bamboo*, *firefly*, & *nettle*, respectively by employing literal translation as a technique of translation. He adopted this technique of translation due to availability of the target language terms of the SL terms. This technique of translation helps the target language reader to perceive the proper meaning of the SL term. Here, the target language elements retain the same syntax, the same meaning and the same style as the original elements.

4.2.1.2 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 in the next page:

SL Elements	TL Elements
kandamul	roots
kholā	stream

1) kandamul

SL context: Prācinkālmā Limbu kirātiharu jñglmā phalphūl tathā *kandamul* khojera paśupanchiko śikār garera āphno jiwikā clāune gardathe.

TL context: In ancient times the Limbu Kiratis subsisted on wild fruits and *roots* and by hunting in the forest (p. 74).

2) kholā

SL context: Mahātmā Sodhuṅgen Lepmuhān ek din *kholāmā* nuhāudai thiye.

TL context: One day the saint was having a bath in a *stream* (p. 19).

Here, the translator has translated the source cultural elements *kandamul* as *roots* and *kholā* as *stream* in target language elements using substitution as translation technique. However, it is a less important procedure of translation. The translator had replaced the source cultural elements with one that is better suited to the culture of the target language. This has helped to achieve a more familiar and comprehensive text.

4.2.1.3 Blending

The target language translates the source language terms, borrowing one constituent from the source language and translating the other constituent of the source language construction. The following cultural element has been translated using this technique:

SL Elements	TL Elements
dalsiha dhuṅgā	dalsing marble

dalsiha dhungā

SL context: Antamā āgo *dalsiha dhungā*ko agāḍi pugyo ra bhanyo.....

TL context: Fire finally reached a mountain of *dalsing marble* and it pleaded..... (p. 7)

The source language element *dalsiha dhungā* was found to be translated as *dalsing marble* using blending as a technique by the translator in this category.

The translator has formed this keeping in view of the requirement.

4.2.1.4 Elaboration/Addition

In this procedure, some words or items are added in the translated TL text. The element in ecology translated through addition is presented below:

SL Elements	TL Elements
saptakośī	sapta kosi river

saptakośī

SL context: Uhīle *saptakośī*ko kināramā Kirāti bastī thiyo.

TL context: In ancient times there was a settlement of the Kirati people on the bank of the *Sapta Koshi River* (p. 55).

Here, the translator has translated source language element *saptakośī* into target language text as *sapta Kosi River*. This helps the reader to understand the source language text vividly. The translator has used this technique to fill the cultural gap between Nepali and English speakers and to explain concept (i.e. *saptakośī*) that is familiar to the source language speakers but unknown to the target language speakers.

4.2.1.5 Definition/ Paraphrasing

In this technique, SL terms are replaced by definition not by word translation.

The element in ecology translated through paraphrasing is as follows:

SL Elements	TL Elements
rukhpāt	branches in the tree

rukhpāt

SL context: Camerāle bhanyo ' ma *rukhpāt*mā jhundī basdā laḍna nāparos'.

TL context: The bat said 'Let me not fall down while I keep clinging in *branches in the tree* (p. 17).

In this translation, the translator has translated the source language term *rukhpāt* into target language as *branches in the tree* using paraphrasing technique. The translator has given descriptive equivalence of the source language element, which has made target language reader easier to understand TLT. The translated source cultural element (*rukhpāt*) in target text(*branches in the tree*) through this procedure have positive effects on the style of the written piece and it has avoided repetition of certain elements.

4.2.1.6 Mistranslation

Here, 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 Elements	TL Elements
māhapralay	floods

māhapralay

SL context: Ek din sarwabyāpi parmātmā Tāgerāle prithiwimā pāpaipāp baḍheko dekhera *māhapralay* garne wicār gare.

TL context: One day, Tagera, the Almighty, seeing the world full of sin, thought of sending a **flood** (pp. 18-19).

Here, the source language element *māhapralay* has been translated into target language text as *floods*, which has led the reader to misinterpret the context. In source language context, *floods* is equivalent with *bāḍhi* not with *māhapralay*. The suggested equivalent translation would be *destruction of the whole universe or deluge* (Pokharel, 2014, p. 1171).

4.2.1.7 Sense Translation

This is the technique which is used when the exact SL equivalent term is not available in TL. Here, meaning is translated not through the exact meaning but through the sense. The element in ecology translated through sense translation is as follows:

SL Element	TL Element
ḍheḍu	monkey

ḍheḍu

SL context: Ek din samyogle tayhā euṭā ṭhulo balwān **ḍheḍu** āyo.

TL context: One day a large **monkey** appeared (p. 86).

Here, the translator has translated the source language element *ḍheḍu* into target language element as *monkey* using sense translation. However, in source language context *ḍheḍu* refers to *black faced and long tailed monkey or south-asian baboon* but *monkey* also makes the sense (Pokharel, 2014, p. 705).

4.2.1.8 Borrowing

In this procedure, SL terms are borrowed into TL through translation process.

The elements in ecology translated through borrowing are given below:

SL Elements	TL Elements
ṭimmur	<i>timur</i>
cittal	<i>chital</i>

1) ṭimmur

SL context: Timiharu sabaile khursānī, **ṭimmur** ra nāñlo liera.....

TL context: All of you bring red chillies and **timur** as well as a nanglo (bamboo tray)..... (p. 10)

2) cittal

SL context: Unle mundhumakā gīt gāuna thālepachi bāgh, bhālū, citūwā, syāla, bādar, **cittal** ādi paśuharu bhelā bhae.

TL context: As he recited all the animals tiger, bear, leopard, jackal, monkey, **chital** came and cried mournfully (p. 51).

The translator has translated the source language elements *ṭimmur* as *timur* and *cittal* as *chital* borrowing it into target language text occasionally not simultaneously. This is about reproducing an expression in the original text as is. As the source elements are borrowed as exactly as same in target language text the source language elements sounds better even though it can be translated. As the source elements translated in target language (*ṭimmur* as *timur* and *cittal* as *chital*) have retained some feel of the source language. This type of translation always helps to bridge the gaps between source language text and target language text.

4.2.1.9 Claque

Each unit of SL is translated into the equivalent unit in TL. The unit may be a morpheme, word, phrase or even sentences. The term in ecology translated through claque is as follows:

SL Element	TL Elements
bhāle pokharī	male pond

bhāle pokharī

SL context: Teysa pokharīlāi ***bhāle pokharī*** pani bhaninthyo.

TL context: There is yet another name for the pond- the ***male pond*** (p. 15).

The translator has translated SL element *bhāle pokharī* into TL element as *male pond* using claque as a translation technique. This has made the reader easier to understand the text. The translator had used this technique creating or using a neologism in the target language by adopting the structure of the source language.

4.2.2 Frequency of Techniques used in Ecological Cultural Elements

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

Table 7
Frequency of Techniques Used in Ecological Culture Elements

S.N	Techniques	Frequency	Percentage
1	Literal Translation	3	23.08
2	Substitution	2	15.38
3	Blending	1	7.69
4	Addition	1	7.69
5	Paraphrasing	1	7.69
6	Mistranslation	1	7.69
7	Sense Translation	1	7.69
8	Borrowing	2	15.38
9	Claque	1	7.69
	Total	13	100

Fifty cultural elements were selected as the data for research. Out of 50 cultural elements, 13 elements were identified and classified under ecology. There were 9 different techniques found to have been employed in the translated text of the collection. Literal translation was the most used technique among 9 different techniques. Literal translation has the highest percentage i.e. 23.08%. Blending, addition, paraphrasing, mistranslation, sense translation and claque were least used techniques. They have equal percentage i.e. 7.69%. Substitution and borrowing were the second most used techniques in the translation of ecological elements. Both techniques have 15.38%. In order of their occurrence or frequency these techniques can be graded as: literal translation, substitution,

borrowing, blending, addition, paraphrasing, mistranslation, sense translation and claque.

4.2.3 Techniques Used in Translation of Material Culture

The techniques which were employed in the translation of material culture are presented below:

4.2.3.1 Literal Translation

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

SL Elements	TL Elements
ghār	honeycomb
bāṇ	arrow

1) ghār

SL context: Teysa bhirko mājhmā bhir maurīharule **ghār** lagāyira maha jammā garekā thiye.

TL context: A large colony of bees had made their home, consisting of many **honeycombs**, high up in the cliff (p. 84).

2) bāṇ

SL context: Jaba unle **bāṇ**haru hānī paṭhāūthe unkī rānike ti bāṇharu liera āunuparne calan thiyo.

TL context: Whenever he sent his **arrow** flying, his wife, the queen, went after it and brought it back for him (p. 13).

Here, the translator has maintained exact literal meanings of the SL terms. As literal translation is widely accepted technique of translation, the translator has preserved the originality of ST.

4.2.3.2 Substitution

The terms which were translated through substitution technique under material culture are as follows:

SL Elements	TL Elements
rājdarbār	castle
ḍhuṅgro	pail

1) rājdarbār

SL context: Bhāle kukhurāle rājcumārī Merināhānmalāi *rājdarbār* bāta bhaāera Cañcañluñko gharmā lāiyi puryāyo.

TL context: The rooster made his escape from the *castle* with Merinahangma (p. 85).

2) ḍhuṅgro

SL context: Jwāile maha kāḍhdaī ḍorile *ḍhuṅgro* tala jhārera.....

TL context: Son-in- law put the combs in a *pail* and lowered..... (p. 86).

Here, the translator has translated the source cultural elements *rājdarbār* & *ḍhuṅgro* into target language text as *castle* & *pail* respectively using substitution as translation technique. However, the suggested target language equivalent term would be *royal place* for *rājdarbār* and *blow-pipe* for *ḍhuṅgro* (Pokharel, 2014, p. 1220).

4.2.3.3 Couplet

Couplet is the combination of two translation procedures for the translation of one SL term. The source language terms are borrowed and transliterated which in turn, are followed by their TL translations in brackets (Adhikari, 2004, p. 38). The terms which were translated through this technique under material culture are as given in the next page:

SL Elements	TL Elements
thāl	thal (dining plate)
nāñlo	nanglo (bamboo tray)

1) thāl

SL context: Limbu bhāṣāmā yes śabdale *thāl*le kunaī wastu kāṭiyko artha bujhāūcha.

TL context: The Limbus call the pond, which means something that has been cut up with a *thal (dining plate)* (p. 15).

2) nāñlo

SL context: Timiharu sabaile khursānī, ṭimmur ra *nāñlo* liera.....

TL context: All of you bring red chillies and timur as well as a *nanglo (bamboo tray)*..... (p. 10).

In this technique, the translator has translated the source language elements *thāl* and *nāñlo* into target language text as *thal (dining plate)* and *nanglo (bamboo tray)* respectively. The assumption, here, is that both now and in the future, TL terms are important and necessary, but may not be sufficiently intelligible to the target language users.

4.2.3.4 Deletion

In this procedure, SL terms are deleted in TL texts. The terms which were deleted under material culture are as follows:

SL Elements	TL Elements
māchāko māsū	_____ fish
kukhurāko phul	_____ eggs

1) māchāko māsu

SL context: āphnā swāsniharule bhāt paskadā **māchāko māsu** nadekhera ā-
āphnā swāsniharulāi sodhe.....

TL context: Rais returned home and did not see the **fish** at their meal; they
asked their wives..... (p. 69).2) kukhurāko phul

SL context: Nānī chorā, ma timilāi **kukhurāko phul** dinchu.

TL context: My little son, I'll give you an **egg** (p. 83).

Here, two source cultural elements *māchāko māsu* and *kukhurāko phul* are partially translated as _____ *fish* and _____ *eggs* into target language text. The translator has decided to delete some item not for faithfulness of translation but to make communication efficient. The translator had made sure that no crucial information is omitted in the translation. For example, the above source cultural elements and their target translation no crucial information is omitted.

4.2.3.5 Borrowing

The term in material culture translated through borrowing is as follows:

SL Element	TL Element
mundrī	<i>mundri</i>

mundrī

SL context: dhuṅgri, **mundrī**, śirbindu ādi arū gahanāharu bhane dherai pachi
chalanmā āyekā hūn bhanincha.

TL context: Other ornaments for the head like the dhuṅgri, **mundri**, and
shirbindu came into use much later (p. 16).

Here, the target language has not translated source language term so it has taken possession of it. The translator has taken a safer practice than coining

terms with indigenous lexical components in target language. However experts of the concerned field prefer borrowed words to explanatory equivalence in the TL. The translator has borrowed the source cultural element *mundrī* in target text which has preserved the semiotic and cultural aspects of the Nepali word in translation.

4.2.3.6 Claque

The term which was translated through claque technique under material culture is as follows:

SL Element	TL Elements
purāno wāsasthan	ancestral home

purāno wāsasthān

SL context: Rāiharuko *purāno wāsasthān* mājḥkirātko Bokhim bhanne gāumā thiyo bhanne kurāmā wiśwaś garincha.

TL context: It is believed that the village called Bokhim in majḥkirat was the *ancestral home* of the Rais (p. 30).

The translator has translated source cultural term *purāno wāsasthan* into target language text as *ancestral home* using claque technique. This is unidiomatic to target reader but it is familiar to a large extent. The translator has imitated in his translation the structure or manner of expression of the SL.

4.2.4 Frequency of Techniques Used in Material Culture

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

Table 8

Frequency of Translation Techniques of Terms of Material Culture

S.N	Techniques	Frequency	Percentage
1	Literal Translation	2	20
2	Substitution	2	20
3	Couplet	2	20
4	Deletion	2	20
5	Borrowing	1	10
6	Claque	1	10
	Total	10	100

Ten cultural elements were identified and categorized under material culture among the 50 selected research data. There were 6 different translation techniques employed by the translator to translate those cultural elements.

Among those techniques, literal translation, substitution, couplet, deletion were the most used techniques. They had equal number of frequency i.e. 2 and equal percentage i.e. 20%. Other techniques that were least employed were borrowing (10%) and claque (10%).

4.2.5 Techniques Used in Translation of Social Culture

The techniques which were employed in the translation of social culture category are presented as follows:

4.2.5.1 Literal Translation

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

SL Elements	TL Elements
behulī	bride
batuwāharu	wayfarers

1) behulī

SL context: Antamā uniharū nirās bhaī **behulī** binā behulālāi liyra ghar tarph lāge.

TL context: In the end, the men had to return home with the groom without his **bride** (p. 83).

2) batuwāharu

SL context: Ek din **batuwāharu** tyhi bāto bhayra āirahekā thiye.

TL context: One day group of **wayfarers** came along the same way (p. 83).

The translator has translated the source culture element *behulī* and *batuwāharu* into target language text as *bride* and *wayfarers*. He adopted this technique of translation due to availability of the target language terms of the SL terms. This technique of translation helps the target language reader to perceive the proper meaning of the SL term. Here, the source cultural elements are directly transferred into a grammatically and idiomatically appropriate to target language elements. This technique is used by the translator to maintain equivalence in translation.

4.2.5.2 Substitution

The term in social culture translated through substitution is as follows:

SL Elements	TL Elements
solṭī	brother
solṭī	

SL context: **Solṭī** jiu, tapāīle Māī didilāī parkhirahanubhaeko holā.

TL context: **Brother**, you must be waiting for our cousin Mai (p. 94).

The translator has substituted the source language term *solṭī* as *brother* in target language text using substitution as translation technique. However, the *solṭī*, the source cultural element is different than its target language equivalent *brother*. In source culture, the term refers to *brother in law of wife's fraternal in-laws* (Pokharel, 2014, p. 1439).

4.2.5.3 Sense Translation

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

SL Elements	TL Elements
bheṭī wiwāha	wedding
anjulī	hand

1) bheṭī wiwāha

SL context: Uniharu duwaile Barahākshtamā **bheṭī wiwāha** garne niṅye gare.

TLcontext: Then they agreed to **wedding** at Barahachhetra (p. 94).

2) anjulī

SL context: āphno **anjulī**mā teslāī thāpera māchālāī bacāe.

TL context: He took it in his **hand** and saved it (p. 19).

The translator has translated the SL elements *bheṭī wiwāha* and *anjulī* into target language text as *wedding* and *hand* respectively. The translated TL elements give sense to the source language elements. The translator has conveyed the sense of the source cultural elements. This has helped to preserve the original meaning of SL text and to bridge the cultural gaps between Nepali and English language.

4.2.5.4 Couplet

The following are the terms in social culture translated through couplet:

SL Elements	TL Elements
bokṣī	boksi (a witch)
Pretātmā	pretatma (an evil spirit)

1) bokṣī

SL context: Dorso ke ho bhane **bokṣī**harule mānislāi satāymā.....

TL context: The second is that if a **boksi (a witch)** gives trouble to people.....

(p. 7).

2) pretātmā

SL context: Akāl marne mānisharukā **pretātmā**harule prithiwikā mānisharulāi du: kha diemā.....

TL context: If someone dies untimely and turns into a **pretatma (an evil spirit)** and plagues people (p. 7).

The translator, using couplet has translated the source language elements *bokṣī* and *Pretātmā* into target text as *boksi (a witch)* and *pretatma (an evil spirit)*.

Here, source cultural meaning is also not distorted and target readers can easily understand the text. This technique enables translator to remain faithful towards both languages and cultures i.e. Nepali and English.

4.2.5.5 Definition/ Paraphrasing

The terms in social culture translated through paraphrasing are as follows:

SL Elements	TL Elements
mantar	cast a spell
mohit	head-over-heels
kāīlo choro	the fourth son

1) mantar

SL context: Bijuwāle timilāi hātmā liī *mantar* garnu ra boksī-ḍainiharulāi bhagāuna saknechau.

TL context: Bijuwa may take a piece of dalsing, *cast a spell* on it by reciting a spell and throw it away and the trouble maker will flee (p. 7).

2) mohit

SL context: Unko kalkalāūdo yowan dekhera Māi unisaᅅga asādhy *mohit* bhaeki thin.

TL context: Mai was *head-over-heels* captivated by her blooming beauty (p. 93).

3) kāīlo choro

SL context: Jeᅇho choro bāghle *kāīlo choro* Hānmbuko sāhai īrᅇyā ra ḍāha gardathiyo.

TL context: The oldest son, the tiger, was very jealous of *the fourth son*, Hanggambu (p. 8).

Here, the source cultural elements *mantar* is translated in target language as *cast a spell*, *mohit* is translated as *head over heels* and *kāīlo choro* is translated as *the fourth son* through paraphrasing. The target language has explained the

meaning of the source language elements using different words to make target language readers easier to understand. The translator has given descriptive as well as functional equivalence of the SL terms. As the source language elements are culture specific, this technique of translation employed by the translator has become unavoidable.

4.2.5.6 Deletion

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

SL Elements	TL Elements
ḍole	_____
sasurālī	_____

1) ḍole

SL context: Tes belā jaba *ḍole*harule ḍoli uṭhāe, behulī bhane ḍolimā thīnan.

TL context: When they were ready to resume the journey, to their great surprise, the bride was missing (p. 81).

2) sasurālī

SL context: Jwāile *sasurālī* māthi śnkā gardai manmanai wicār gare.

TL context: He became suspicious and said to himself (p. 86).

Here, we notice that the translator has omitted the Nepali cultural elements *ḍole* and *sasurālī* while translating these terms into target language text, since this act may mislead English receptors. It would be easier to understand the target text if the translator would had provided the equivalent terms of the source text. The suggested TL equivalent element would be *littre-bearer* for *ḍole* (Pokharel, 2014, p. 697) and *wife's parentage* for *sasurālī* (Pokharel, 2014, p. 1391).

4.2.6 Frequency of Techniques Used in Social Culture

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

Table 9
Frequency of Translation Techniques of Terms of Social Culture

S.N	Techniques	Frequency	percentage
1	Literal Translation	2	16.67
2	Substitution	1	8.33
3	Sense Translation	2	16.67
4	Couplet	2	16.67
5	Paraphrasing	3	25
6	Deletion	2	16.67
	Total	12	100

The above table shows that under social culture category, 12 cultural elements were taken as study data among 50 cultural elements. The translator has employed different six techniques to translate those elements. In this category, paraphrasing (25%) was mostly used followed by sense translation (16.67%), literal translation (16.67%), couplet (16.67%) and deletion with 16.67%. Substitution (8.33%) was the least used technique in this category by translator.

4.2.7 Techniques Used in Translation of Religious Cultural Elements

The techniques which were employed in the translation of religious cultural terms are presented as below:

4.2.7.1 Literal Translation

The elements which were translated through literal translation under religious cultural are as follows:

SL Elements	TL Elements
sādhu	holymān
pujā	worship

1) sādhu

SL context: Suryale *sādhu*ko bheṣ dhāran garera Sāyukphuṅkembā bhayeko ṭhūmā āi bhikshā māge.

TL context: The sun disguised himself as a *holymān*. He came to the king and begged for alms (p.15).

2) pujā

SL context: Mānisharu teslāi 'Gaukhure dewī' māni *pujā* garchan.

TL context: They named the rock 'Gaukhure devi' and *worship* it (p. 6).

The translator has translated the source cultural elements *sādhu* and *pujā* as *holymān* and *worship* into target language text using literal translation. The translator has done this because of the availability of equivalence term. This enables target readers to understand the translated text vividly. The translator has used this technique for the translation of SL elements because the structures and concepts of the languages (Nepali & English) run parallel to each other.

4.2.7.2 Substitution

The element which was translated through substitution under religious cultural is as follows:

SL Elements

tāntrik śakti

TL Elements

mantra

tāntrīk śakti

SL context: Kunai śsktiśālī Bijuwā wā Bijuwānile matra āphno *tāntrīk śakti* bāta mārna sakchan bhanne sallāha bhayo.

TL context: They came to the conclusion that only a great Bijuwa would be able to slay the two serpents with a powerful *mantra* (p. 16).

Here, the source cultural element *tāntrik śakti* has been substituted by target language element *mantra* through substitution. The translator has used near equivalence term for the translation of source term.

4.2.7.3 Borrowing

The element which was translated through borrowing under religious cultural is as follows:

SL Elements

nāg rājā

TL Elements

nag raja

nāg rājā

SL context: dhuṅgālāi berera eutā ḍarlāgdo nāg basdathiyo. Teslāi *nāg rājā* bhaninthiyo.

TL context: There lived in the pond a dangerous serpent king called *Nag Raja* (p. 16).

Here, the translator has borrowed the source cultural elements *nāg rājā* translating it same to the target language text. The translator has used this technique as a way to preserve the local color of the element i.e. *nāg rājā* or has used out of fear from losing some of the semiotic aspects and cultural aspects of the element if it is translated. However, it would be better to provide footnote of the source term translating it to the target language text.

4.2.7.4 Addition

The element which was translated through addition under religious cultural is as follows:

SL Elements	TL Elements
śīwa ji	lord shiva

śīwaji

SL context: Uhile ek din *śīwaji* le prithiwikā mānisharu ko-kastā rahechan jācnparyo bhani wicār gare.

TL context: Once upon a time *lord Shiva* thought it was time to test human beings on earth (p. 21).

In Nepalese culture, *śīwa* can be the name of male individual. The translator has added *lord* before the name of *śīwa* translating it to the target text. This has led target readers to understand the target text that *śīwa* does not convey the meaning male individual but *lord shiva, mahādev, rudra* (Pokharel, 2014, p. 1341). Moreover, the cultural element *śīwa ji* may not be familiar to target readers. Therefore, the translator has elaborated the element so that religious reference could be seen and original feel be preserved.

4.2.7.5 Paraphrasing

The element which was translated through paraphrasing under religious cultural is as follows:

SL Elements

ṭhulī ekādasī

ṭhulī ekādasī

TL Elements

eleventh lunar wane

near about the winter solstice

SL context: *ṭhulī ekādasī*, bālā caturdaśī, grahaṇ lageko belā ra māghe saṅkrantimā mānisharu āja pani tes ṭhulāī tirthasthal māni nuhāuna āūchan.

TL context: Many people also visit the cave for a holy bath on the *eleventh lunar wane near about winter solstice*, and on the fourth day of the dark half of Marga or whenever there is an eclipse of the moon or the sun (p. 7).

Here, the source language term *ṭhulī ekādasī* is very specific to the Nepalese culture which does not have a particular equivalent word so the translator has paraphrased the term into TLT as *eleventh lunar wane near about the winter solstice*. This process has helped to bridge the cultural gap between source language text and target language text. This technique used by the translator helped to hold the essential meaning of the source element being paraphrased.

4.2.7.6 Deletion

The term which was translated using deletion as translation technique is presented below:

SL Elements

dharmakarma

TL Elements

dharmakarma

SL context: Uni sadācāri ra mānaw kalyāṇ tathā *dharmakarma* mā dhyān diīrahanthe.

TL context: _____ (whole sentence deleted p. 17)

The translator has omitted the source language element *dharmakarma* while translating it to the target language text. This might cause target readers problems to understand the target text. The suggested equivalent element would be *rite/rituals* (Pokharel, 2014, p.810). Translator has ignored the above part of the original text. The possible reason might be the lack of element untranslatable for lack of equivalence in the target language. This has caused cultural gap between the source text and target text.

4.2.7.7 Couplet

The term which was translated using couplet as translation technique is presented below:

SL Elements	TL Elements
dewī	devi (goddess)

dewī

SL context: Ekpālṭa tes gāūko Khāpuñ tharko ek janā Limbule *dewī* lāi dekhyo.

TL context: One night a Limbu of the Khapung clan had a dream in which he saw a *devi (goddess)* (p. 6).

The source cultural element *dewī* has been translated into *devi (goddess)* in target text. The assumption, here, is that both now and in the future, TL terms are important and necessary, but may not be sufficiently intelligible to the TL users.

4.2.7.8 Mistranslation

The term which was translated using mistranslation as translation technique is presented below:

SL Elements	TL Elements
waradān dinu	give something

waradān dinu

SL context: Teswāpat timilāi ma *waradān dīnchu*.

TL context: Save me and I will *give you something* (p. 7).

Here, the translator has mistranslated the SL element *waradān dinu* as *give something in* target language text. '*Give something*' doesn't convey the meaning as *waradān dinu*. This has led the target readers to misinterpret the source culture. The suggested equivalence for this source term would be *give bliss* (Pokharel, 2014, p. 1298).

4.2.8 Frequency of Techniques Used in Translation of Religious Culture

Different translation techniques which were used in translating the terms of religious culture, their frequency and percentage are presented in the following page:

Table 10**Frequency of Translation Techniques of Terms of Religious Culture**

S.N	Techniques	Frequency	Percentage
1	Literal Translation	2	22.22
2	Substitution	1	11.11
3	Borrowing	1	11.11
4	Addition	1	11.11
5	Paraphrasing	1	11.11
6	Deletion	1	11.11
7	Couplet	1	11.11
8	Mistranslation	1	11.11
	Total	9	100

There were altogether nine religious elements taken for the study under religious culture category. The translator had adopted different eight techniques to translate those elements. Literal translation ranks the most used technique with 22.22% followed by all other techniques: substitution, borrowing, addition, paraphrasing, deletion, couplet and mistranslation each equal with 11.11%.

4.2.9 Techniques Used in the Translation of Gestures and Habits

The following techniques were used by the translator for the translation of cultural elements under gestures and habits category:

4.2.9.1 Literal Translation

The following term was translated using literal translation in gestures and habits:

SL Elements	TL Elements
kiriyā khanu	swore

kiriyā khānu

SL context: Hāmi kholāmā gaekai chainau bhani *kiriyā khānu* bhanepachi.

TL context: The women *swore* that they had never been to the stream (p. 69).

The SL element *kiriyā khanu* has been translated into target language text as *swore*. This translation technique has helped the target language readers to understand the target text vividly.

4.2.9.2 Paraphrasing

The terms which were translated using paraphrasing as translation technique are presented below:

SL Elements	TL Elements
ṭhaharai	died at once
bāme sardai	begun to move about
āgo hudai	in great anger

1) ṭhaharai

SL context: ū *ṭhaharai* bhaī.

TL context: She *died at once* (p. 39).

2) *bāme sardai*

SL context: Tyo bālak bistārāi *bāme sardai* ra tote bolī pani bolna thalyo.

TL context: He *began to move about* and to speak (p. 29).

3) *āgo hudai*

SL context: *āgo hudai* Tamorlāi bhanin ' malāi bīhe garchu bhane tapāile tetro āsā dekhāunū bhayo'.

TL context: *In great anger*, she said to him ' You promised to marry me' (p. 96).

The translator has translated SL elements *thaharai*, *bāme sardai* & *āgo hudai* into TL elements as *died at once*, *begun to move about*, *in great anger* respectively. The translator has given descriptive equivalence of the source language element, which has made target language reader easier to understand TLT although the source cultural elements are Nepalese culture specific.

4.2.9.3 Deletion

The terms which were translated using deletion as translation technique are presented below:

SL Elements

TL Elements

namaskār

ekle arkāko khuṭṭā kā aulāharu chunu hudaina

1) namaskār

SL context: Ekle arkāko ghūḍāsamma dāhine hāt lagī pheri hāt uṭhera *namaskār* gari ek-arkāsīnga māphi māgdachan.

TL context: _____ (whole sentence deleted (p. 77)).

2) ekle arkāko khuṭṭkā aulāharu chunu hudaina

SL context: Dhān nāc nācdā *ekle arkāko khuṭṭkā aulāharu chunu hudaina*.

TL context : _____ (whole sentence deleted (p. 77)).

In this technique, the translator has omitted the source language cultural elements translating those into target language text. This has made the target readers difficult to understand the cultural aspects of the source culture. The source cultural term *namaskār* in source culture refers to the *kind of Nepali salutation, cherio, goodbye or good morning* (Pokharel, 2014, p. 829).

Therefore, this has caused cultural gap in the translation. Probably, the cause for this gap would be negligence of the translator. On the other hand, the cultural elements *ekle arkāko khuṭṭā aulāharu chunu hudaina* is very specific to the Nepalese culture. This refers to the meaning where one is considered a sinner when he/she touches another person's feet. However, this is omitted in the target language text.

4.2.10 Frequency of Techniques Used in Gestures and Habits

Different translation techniques which were used in translating the terms of gestures and habits, their frequency and percentage are presented in the following table:

Table 11

Frequency of Translation Techniques of Terms of Gestures and Habits

S.N	Techniques	Frequency	Percentage
1	Literal Translation	1	16.67
2	Paraphrasing	3	50
3	Deletion	2	33.33
	Total	6	100

There were altogether six elements taken under gestures and habits for the study. The translator had adopted three different techniques to translate those elements. Paraphrasing (50%) was the most frequently used technique followed by deletion (33.33%). In this category, literal translation (16.67%) ranks the least used technique.

4.2.11 Technique-wise and Category-wise Comparison of Statistical Results

The overall analysis of the technique-wise and category-wise comparison of statistical results which were employed in translation of cultural elements used in the stories is presented in the table next page:

Table 12

Technique-wise and Category-wise Comparison

S.N.	Techniques	Categories										Total	
		Ecology		Material culture		Social culture		Religious culture		Gestures & Habits			
		Fre	%	fre	%	Fre	%	fre	%	Fre	%	fre	%
1	Literal	3	23.08	2	20	2	16.67	2	22.22	1	16.67	10	20
2	Substitution	2	15.38	2	20	1	8.33	1	11.11	-	-	6	12
3	Blending	1	7.69	-	-	-	-	-	-	-	-	1	2
4	Addition	1	7.69	-	-	-	-	1	11.11	-	-	2	4
5	Paraphrasing	1	7.69	-	-	3	25	1	11.11	3	50	8	16
6	Mistranslation	1	7.69	-	-	-	-	1	11.11	-	-	2	4
7	Sense Translation	1	7.69	-	-	2	16.67	-	-	-	-	3	6
8	Borrowing	2	15.38	1	10	-	-	1	11.11	-	-	4	8
9	Claque	1	7.69	1	10	-	-	-	-	-	-	2	4
10	Couplet	-	-	2	20	2	16.67	1	11.11	-	-	5	10
11	Deletion	-	-	2	20	2	16.67	1	11.11	2	33.33	7	14
	Total	13	100	10	100	12	100	9	100	6	100	50	100

The above table shows that eleven different techniques were used in translation of fifty cultural elements found in the stories of *The Tales of Eastern Nepal*. Among those eleven different techniques, literal translation was found to be frequently used technique and paraphrasing was the second frequently used technique. On the other hand, the least used technique was blending. It was used only one time for the translation of source cultural element. Other techniques that followed in descending order are deletion, substitution, couplet, borrowing, sense translation; addition, mistranslation and claque have low frequency in the translation process.

CHAPTER FIVE

FINDINGS, CONCLUSION AND RECOMMENDATIONS

This chapter deals with the major findings of research on the basis of analysis and interpretation of data. It also incorporates conclusion and recommendations on the basis of the findings of the study.

5.1 Findings

On the basis of presentation, analysis and interpretation of data, the major finding of the study have been summarized as below:

- a) 50 Nepali cultural elements and their equivalent elements in English language text were identified. Some of them were Nepali cultural elements like *kandamul mahāpralay rājdarbār ghār boksī bheṭī wiwāha sādhu śīwaji kiriyā khanu* translated into English language text respectively as *roots, floods, castle, honeycomb, boksi (a witch), wedding, holyman, lord shiva, swore*.
- b) These elements were related to different cultural categories viz; ecology, material culture, social culture, religious culture and gestures and habits.
- c) Out of total 50 cultural elements, 13(26%) were related to ecology, 12(24%) were related to social culture, 10(20%) were related to material culture, 9(18%) were related to religious culture and 6(12%) were related to gestures and habits.
- d) Eleven different techniques were found to have been employed in translating cultural elements, such as literal translation, substitution, blending, addition, paraphrasing, mistranslation, sense translation, borrowing, claque, couplet and deletion. These techniques were used in compensating cultural gaps in the translation of *Himalayan Folklore: Tales of Eastern Nepal*.
- e) Among the translated cultural elements, literal translation (20%) had the highest frequency and blending (2%) had the lowest frequency. The

frequencies of other techniques included paraphrasing(16%), deletion(14%), substitution(12%), couplet(10%) borrowing(8%), sense translation(6%), addition(4%) , claue(4%) and mistranslation(4%).

- f) In translating the cultural elements under ecology, nine different techniques were employed and were graded as literal translation (23.08%), substitution (15.38%), borrowing (15.38%) and other techniques blending, addition, paraphrasing, mistranslation, sense translation and claue each equally with 7.69%.
- g) In material culture category, six different techniques were employed. They were literal translation (20%), substitution (20%), couplet (20%), deletion (20%), borrowing (10%) and claue (10%).
- h) In social culture category, six different techniques were employed and graded as paraphrasing (25%), literal translation (16.67%), sense translation (16.67%), couplet (16.67%), deletion (16.67%) and substitution (8.33%).
- i) Eight different techniques were found to be adopted in translating the elements under religious culture namely literal translation with 22.22% and other techniques substitution, addition, paraphrasing, mistranslation, borrowing, couplet and deletion each equally with 11.11%.
- j) Altogether three techniques were employed in the translation of gestures and habits. They were graded as paraphrasing (50%), deletion (33.33%) and literal translation (16.67%).
- k) It was found that language is embedded in culture so that the meaning of any linguistics element can be properly understood only with the reference to cultural context. For example, some source cultural elements like *pujā*, *waradān dinu*, *ṭimmur* can only be understood with the reference to cultural context.
- l) Translating cultural elements and maintaining cultural gaps was difficult task in translation. For example, the elements *solṭī* and *bheṭī wiwāha* translated as *brother* and *wedding* cannot reflect the social and religious value of the terms in Nepali language.

- m) The techniques like borrowing, literal translation, substitution, deletion, addition employed by the translator of this story collection were similar to those techniques suggested by Ivir (1987, p. 37). Likewise, the techniques like paraphrasing and transference proposed by Newmark (1988, pp. 81-91) were similar to those techniques found in the study.
- n) It was found that literal translation was the most widely used technique in the study similar to the studies of Tamang (2012) and Shrestha (2011).

In overall, findings of this study show that different cultural elements have been translated by different techniques in translation of cultural elements of the story *The Tales of Eastern Nepal*. Literal translation, paraphrasing, couplet represent clear concept of SL meaning into TL culture. On the other hand, substitution, borrowing and deletion techniques have created gaps in translation.

5.2 Conclusion

This present research study is based on the techniques used for translating cultural elements in *The Tales of Eastern Nepal*. It has been found that the translator's strategy in selecting a particular technique is determined by the nature of the term to be translated. Where there is availability of SL terms, literal translation is employed and paraphrasing, couplet are employed to make the SL concept and meaning clear to target readers. In the same way, borrowing technique is employed when there is no availability of term in TL.

From the findings, it is concluded that literal translation was the translator's first choice for the translation of source cultural elements. On the other hand, blending was the least used technique. The techniques such as literal translation, substitution paraphrasing were found to be exploited in all the categories.

When the translator comes across the hindrance of not finding a corresponding TL equivalent for the SL lexical item, he resorts to several strategies to overcome the problems encountered. Various techniques opted for by the translator in rendering specific SL term seems to produce inappropriate translation in few cases. Deletion as a translation technique in the study ranks the third most used technique preceding literal translation and paraphrasing. Some particular SL elements do not get translated. To some extent, the essence of original is found to be lost in translated version. In the same way, the translator has mistranslated the religious term *waradān dinu* as *give something* in the target text. Lack of knowledge in proper word selection, editing, and proof reading were found to be prevailing problems.

Thus, it goes without saying that there were no fixed translation techniques that translator adopted when rendering SL specific and culture-bound elements into English. While some techniques were helpful, some others turned out to be of little avail.

5.3 Recommendations

In light of the findings and conclusion of the research, the following recommendations have been suggested:

5.3.1 Policy Related

The following policy related recommendations can be made on the basis of findings and conclusion:

- a) Some concepts cannot be understood by the students unless they are translated in students' mother tongue (i.e. Nepali language). This is why it is recommended that translation should be incorporated in language teaching program. Second language teachers, subject experts and authors should practice translation as fifth skill others being listening, speaking, reading and writing.

- b) English is probably the best lingua franca Nepal can ever have after Nepali. In this context, there is urgent need to translate materials in all fields like literary, technical, scientific and business so that the country's complex nature of multilingualism can be addressed. So it is suggested that government of Nepal should intend to establish translation as an industry in the country.

5.3.2 Practice Related

The practice related recommendations based on the findings and conclusion are presented below:

- a) SL element like *mahāpralay* is mistranslated into TL as *floods*. It is recommended that the translator of SL text should be well versed in the two languages and the two cultures (Nepali & English) so as not to miss any fragment of the meaning of the SL element.
- b) Most of the source cultural elements are translated using single procedure. It is suggestive that combination of procedures rather than single procedure should be adopted for optimum equivalence. For example the translator could have employed borrowing plus definition for the translation of elements like *ṭimmur*, *nāg rājā* and *mundrī*.
- c) Footnote is significant to provide supplementary information and to call attention to the original's discrepancies. The translator has avoided footnote in his translation. So translators should utilize footnotes as a translation strategy to give a broader contextual knowledge that would contribute to provide a great value to the TL reader.
- d) The source cultural elements like *mahāpralay* and *waradān dinu* are mistranslated in the TL text. So the translator should avoid mistranslation. He should read the text, consult bilingual dictionary if necessary and present the exact word in translation.

- e) There have been many instances that the translator had employed deletion as translation technique. Not only source cultural elements but whole sentence or paragraph are deleted. For example see 4.2.9.3. Target readers always want to feel the original flavor and enrich themselves in source culture. Therefore the translator should always take care of target reader's need, interest and level while translating any text. He should not use deletion technique rather footnotes should be employed.
- f) Translation as a teaching-learning technique can play a very important role. Different 11 techniques from this research study should be employed by second language teachers to teach vocabulary, phrases, and speaking activities.

5.3.3 Further Research Related

Based on the above findings and conclusion, further research related recommendations can be made as:

- a) Translating culture-specific concepts seem to be one of the most challenging tasks to be performed by a translator. Therefore other researches can also be done on the challenges faced by the translator in the translation of *Himalayan Folklore: Tales of Eastern Nepal*.
- b) The collection of stories consists of different Nepali idioms, phrases and metaphors. The translator has beautifully translated these idioms and metaphors in English. Therefore, other researches could also be done on idiomatic expressions and metaphors in the translation of *Himalayan Folklore: Tales of Eastern Nepal*.

APPENDIX-1

Cultural Categories

1. A. Ecological Elements

S.N	SL Elements	TL Elements
1	Kandamul	roots
2	Mahāpralay	floods
3	Kholā	stream
4	ṭimmur	timur
5	dalsiha dhuṅgā	dalsing marble
6	Bās	bamboo
7	Junkirī	firefly
8	Rukhpāt	branches in the tree
9	ḍheḍu	monkey
10	bhāle pokharī	male pond
11	Sisnu	nettle
12	Cittal	chital
13	Saptakośī	sapta kosi river

1. B. Material Culture Elements

S.N	SL Elements	TL Elements
1	rājdarbār	castle
2	Ghār	honeycomb
3	ḍhuṅgro	pail
4	Mundrī	mundri
5	bāṇ	arrow
6	Thāl	thal (dining plate)
7	māchāko māsū	fish
8	purāno wāsasthan	ancestral home
9	kukhurāko phul	egg
10	nānlo	nanglo(bamboo tree)

1. C. Social Culture Elements

S.N	SL Elements	TL Elements
1	Bokṣī	boksi (a witch)
2	bheṭī wiwāha	wedding
3	solṭī	brother
4	ḍole	_____
5	mantar garnu	cast a spell
6	kāilo choro	the fourth son
7	Pretātmā	pretatma(an evil spirit)
8	Behulī	bride
9	Batuwāharu	wayfarers
10	Anjulī	hand
11	Mohit	head-over-heels
12	Sasurālī	_____

1. D. Religious Culture Elements

S.N	SL Elements	TL Elements
1	Sādhu	holymen
2	Dharmakarma	_____
3	Śīwaji	lord shiva
4	tāntrīk sakti	mantra
5	nāg rājā	nag raja
6	ṭhulī ekādasī	eleventh lunar wane near about the winter solstice
7	Pujā	worship
8	Dewī	devi(goddess)
9	waradān dinu	give something

1. E. Gestures and Habits Elements

S.N	SL Elements	TL Elements
1	kiryā khanu	swore
2	ṭhaharai	died at once
3	bāme sardai	begun to move about
4	ekle arkāko khuṭṭkā aulāharu chunu hudaina	_____
5	āgo hudai	in great anger
6	Namaskār	_____

APPENDIX-2

2. A. Ecology

Procedures

1. Literal Translation	SL Elements	TL Elements
	bās	bamboo
	junkīrī	firefly
	sisnu	nettle
2. Substitution		
	kandamul	roots
	kholā	stream
3. Blending		
	dalsiha dhuṅgā	dalsing marble
4. Addition		
	saptakośī	saptakosi river
5. Paraphrasing		
	rukhat	branches in the tree
6. Mistranslation		
	māhapralay	floods
7. Sense Translation		
	ḍheḍu	monkey
8. Borrowing		
	ṭimmur	timur
	cittal	chital
9. Claque		
	bhāle pokharī	male pond

2. B. Material Culture

Procedures

1. Literal Translation	SL Elements	TL Elements
	ghār	honeycomb
	bāṇ	arrow
2. Substitution		
	rājdarbār	castle
	ḍhuṅgro	pail
3. Couplet		
	thāl	thal(dining plate)
	nāṅlo	nanglo(bamboo tray)
4. Deletion		
	māchāko māsu	fish
	kukhurāko phul	eggs
5. Borrowing		
	mundrī	mundri
6. Claque		
	purāno wāsasthan	ancestral home

2. C. Social Culture

Procedures

1. Literal Translation	SL Elements	TL Elements
	behulī	bride
	batuwāharu	wayfarers
2. Substitution		
	solṭī	brother
3. Sense Translation		
	bheṭī wiwāha	wedding
	anjulī	hand
4. Couplet		
	boksī	boksi(a witch)
	pretātmā	pretatma(an evil spirit)
5. Paraphrasing		
	mantar	cast a spell
	mohit	head-over-heels
	kāilo choro	the fourth son
6. Deletion		
	ḍole	_____
	sasurālī	_____

2. D. Religious Culture

Procedures

1. Literal Translation	SL Elements	TL Elements
	sādhu	holymān
	pujā	worship
2. Substitution		
	tāntrik śakti	mantra
3. Borrowing		
	nāg rājā	nag raja
4. Addition		
	śīwaji	lord shiva
5. Paraphrasing		
	ṭhulī ekādasī	eleventh lunar wane near about the winter solstice
6. Deletion		
	dharmakarma	_____
7. Couplet		—
	dewī	devi(goddess)
8. Mistranslation		
	waradān dinu	give something

2. E. Gestures and Habits

Procedures

1. Literal Translation	SL Elements	TL Elements
	kiryā khanu	swore
2. Paraphrasing		
	ṭaharai	died at once
	bāme sardai	begun to move about
	āgo hudai	in great anger
3. Deletion		
	namaskār	_____
	ekle arkāko khuṭṭākā aulāharu chunu hudaina	_____

APPENDIX- 3

ROMAN TRANSLITERATION OF DEVANAGARI SCRIPT

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

Phonetic Symbols used in the Thesis:

A	c		K	s	S
Ā	cf	F	Kh	v	V
I	O	L	G	u	U
ĩ	O{	L	Gh	3	£
U	p	'	Ñ	a	
Ū	pm	"	C	r	r
Ṛ	C	[Ch	5	
E	P]	J	h	H
Ai	P]	}	Jh	em	e\m
O	cf]	f]	Ñ	`	~
Au	cf}	f}	Ṭ	6	
~	F		Ṭh	7	
am/ā	cF		Ḍ	8	
m	c+		Ḍh	9	
h.	M		Bh	e	E
Ṇ	Of	0	M	d	D
Ṭ	t	T	Y	o	
Ṭh	y	Y	R	/	{
D	b	B	L	n	N
Dh	w	W	w/v	j	J
N	g	G	Ś	z	Z
P	k	K	Ṣ	if	i
Ph	km	^	S	;	:
B	a	A	H	x	

Note: The traditional letters **lf**, **q** and **1** treated as conjunct letters.
For example,

lf=ksh

q=tr

1=gy

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