CHAPTER ONE

INTRODUCTION

This is the study on "Gaps Found and Techniques Used in Translation of Cultural Terms: A Case of Novel *Lolita*" which primarily intended to find out the techniques and gaps in translation of cultural terms in the novel Lolita. This introduction section consists of background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definition of the key terms.

1.1 Background of the Study

Language is a means of communication which is used to express feeling thought, ideas and emotions. It is also a way of expressing ideas and feeling using symbols and sounds. It is taken as a vehicle of transforming culture from one generation to another. Newmark (1988, p. 7) says, "Translation has been instrumental in transmitting culture, sometimes under unequal conditions responsible for distorted and biased translations, ever since countries and languages have been in contact with each other." Newmark's definition considers translation as an instrument in transmitting culture. So language is defined as the means of human communication to express thought and information.

Translation is the process of rendering the meaning from source language into target language. Translation is generally considered as a bilingual activity in which the meaning of a piece of language is rendered into another language. Since two languages are involved in every piece of translation work, a translator stands as a mediator between two distinct languages. In other words, translation is the process of transforming the meaning of source text into target text.

Catford (1965, p. 20) defines translation as "the replacement of textual materials in one language (SL) by equivalent textual material in another language (TL)". Brislin (1976,p.1) extends the idea of Catford and further writes, "Translation is general term referring to the transfer of thoughts and ideas from one language (Source) to another language (Target), whether the languages are in written or do not have such standardization; or whether one or both languages are based on signs as with signs of the deaf .Bhattarai (2000, p.2) defines translation as "an act of transforming message from one language to another, or into some other dialects of the same that are distanced by time or space."Bhattarai emphasizes that translation is the activity of the transformation of message from source language to target language; translation is also the transforming of one dialect into another dialect. Reccardi (2002, p. 1) argues that translation was the rhetorical and creative task in ancient Rome and Greek text. Translation was much more developed in middle age. Other scholars like Hatim and Munday (2005, p. 3) state, "It can range from the translation of a key international treaty to the different multilingual posters that welcome customers to a small restaurant." It plays a vital role to build up the worldwide communication. Different terminological variation such as paraphrase, substitution, replacement, interpretation, transfer, rendering etc. are also used to define translation. All the definitions above show that translation is the replacement of textual material in one language to another language. It is both process and product as well as bilingual and cultural activity.

To sum up, translation is the instrument to transmit two cultures. It is not simply an act of imitation or substitution but it is also a mean of maintaining equivalence between two textual materials. It is an act of transforming message from one language to another language. It is also the term referring to the transfer of thoughts and ideas from source language to target language.

1.2 Statement of the Problem

Translation is the process of transforming the meaning from source language into target language. While translating the source text into target text, the translator has to face gaps between two languages. When there is no correspondence between source language and target language, gaps occur in translation. Gaps in translation refer to the absence of concept in target text available in source text i. e. gap occurs when an item available in one language gets absent in another language. Gaps are natural and inevitable in all translation activities because of difference between two languages, cultures, contexts etc.

Various problems occur while translating a text from one language into another language. In this way, different types of problems and gaps can be found in the translation of Lolita from English language to Nepali language. The novel Lolita was first written in the Russian language and later translated into the English language. And English version has been translated into the Nepali language. Those gaps create problem in translation of Lolita from English language to Nepali language. Problems and gaps make the meaning of novel difficult to understand in target language. Over use of borrowing and deletion techniques create problems to maintain the equivalence in translation. Those problems of compensating gaps by using various techniques were identified in this research.

The main objective of the present study "Gaps Found and Techniques Used in Translation of Cultural Terms: A Case of Novel *Lolita*" was to find out gaps in translation and find out techniques used in translation process. This study explored different cultural gaps while translating a text from one language into another language. It is difficult to find out equivalent words in the process of translation because of linguistic, social and cultural differences.

1.3 Objectives of the Study

The following were the objectives of the study:

i) To find out the English cultural terms in novel *Lolita* and their equivalents in Nepali translation,

ii) To find out the cultural gaps and techniques in translation of novel *Lolita*,

iii) To suggest some pedagogical implications.

1.4 Research Questions

This study tried to find out the answers of following research questions:

i) What are the types of English cultural terms and their equivalents in Nepali found?

ii) What are the kind of cultural gaps found and techniques used in translation of novel *Lolita*?

iii) What are the pedagogical implications of this study?

1.5 Significance of the Study

The present study aims to find out techniques and to bridge the cultural gaps found in the translation of Lolita. As the study concerns about the translation, it helps to know more about translation. The findings of the study will be helpful for the prospective researchers who want to undertake researches in translation. Similarly, the findings and suggestions derived from this study will be significant for the students of translation studies, teachers of translation, researchers, translators and experts of translation to be aware of various gaps and familiar with various appropriate techniques of translating the text. It will also be significant for Nepalese writers of English text book to be aware of English Nepali cultural terms.

1.6 Delimitations of the Study

The limitations of the study were as follows:

i) The study was limited to English and Nepali versions of the novel *Lolita.*

ii) Similarly, the study was limited to the gaps and techniques found in the translation of cultural terms in lexical level.

iii) Only observation technique was used.

iv) This study was delimited to secondary data and only 100 cultural terms.

1.7 Operational Definition of the Key Terms

Culture: The customs, arts and habits that characterize a particular society or nation. In this research, it refers to the cultural words, values, and assumptions of English people.

Equivalence: It refers to the approximation of the meaning of the two cultural terms. In my research, it refers to the approximation of the meaning of the cultural words translated from English language into Nepali language.

Gaps: The vacuum or space that lies between source text and target text. Here, it refers to the absence of the meaning and concept between source language and target language while translating the English novel into Nepali language.

Techniques: The strategies that a translator employs for compensating the gaps. In this study, techniques are the methods/ strategies that a translator had employed to compensate the gaps while translating the novel Lolita.

Translation: Itis the process of changing something that is written or spoken into another language. In my research, it refers to the rendering and transfer of meaning of English novel Lolita into Nepali language.

CHAPTER TWO

REVIEW OF THE RELATED LITEERARURE AND CONCEPTUAL FRAMEWORK

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

2.1 Review of Related Theoretical Literature

Under this section, translation and translation studies, importance and scope of translation, relevance of translation in language teaching, gaps in translation, techniques in translation and cultural categories are included.

2.1.1 Translation and Translation Studies

Defining translation is always a difficult job. Translation is generally considered as a bilingual activity in which the meaning of a piece of language is rendered into another language. Since two languages are involved in every piece of translation work, a translator stands as a mediator between two distinct languages. The term translation refers to the rendering of the message from one dialect, register or style to another dialect, register or style. Translation is a bilingual activity which comprises the transfer of the meaning of a text in one language and the production of a new, equivalent text in another language. Translation is not only linguistic activity but also cultural activity.

Single definition is incomplete for translation. Newmark,(1998, p. 6) says, "Translation is first a science then a skill, third an art and fourth a matter of taste."According to this definition, translation is science, skill and taste. Bell (1991, p. 5) states, "Translation is the expression in target language of what has been expressed in the source language preserving semantic and stylistic equivalences." In this definition, Bell states that translation is the preserving of semantic and stylistic equivalences to express the meaning of source language

in target language. Bassnett (2002, p. 2) writes, "Translation involves the rendering of a source language (SL) text into the target language (TL)." In this definition, Bassnett emphasizes on the linguistic aspect of translation.

Translation studies concerns about the various issues or problems in translation process. In another sense, it studies various translation activities. According to above mentioned definitions translation is multidimensional activity which incorporates linguistic, cultural and social aspect. It is both process and product.

2.1.2 The Importance and Scope of Translation

Translation is the process of transferring the meaning from source language into target language. Translation has great importance in modern world. It has very good relationship with linguistic, culture and society. By the significant contribution of translation, we are able to understand others' culture where the literatures of different cultures are translated to one another. Emphasizing the importance of translation Butlar(1979) wrote, "English speaking could have no Greek epic, no Bible, Germany could have no Milton or Wordsworth, Soviet Union no Shakespeare without translators" (as cited in Bhattrai,2007, p.11). That's why translation has great importance for uniting the culture of whole world.

The whole world has galloped with the wings of translation for promoting universal relationship and involvement in the present scenario. We are able to be acquainted with foreign literature only through the means of translation. Nepalese literature is also familiar with foreign literature. For example, Lolita isworld -wide famous, it is by the means of translation. Without translation, we would have no religious book. For example, Vedas, Upanishad, Panini's grammar and so forth. It is a versatile means of communication in transferring knowledge, truth, culture, ideas, and so on. Translation is full- fledged discipline. It is also a technique to learn a foreign language and tool for business field. So, all linguistic enterprises are surviving with translation. It

has contributed a lot on the part of language teaching and Second Language Acquisition. Research has shown that language can be learnt easily through the means of translation. There is a saying, "Translate or die". It makes the survival of human beings easy in the diversified multicultural modern world. So, translation has a great importance.

In the past, translation had very limited scope. It was only limited to the translation of religious and philosophical text but nowadays it covers wide area. Translation has made the business possible from one country to another. It also helps to create a world scholarship among the people from various backgrounds. It has very broad scope. Some major scopes are literature, linguistics and language teaching, culture, religion and history, political and business world, science and technology.

2.1.3 Relevance of Translation in Language Teaching

Language teaching is also benefited by translation. The use of translation in the second language classroom is associated with grammar translation method which was first used in teaching classical language, Latin and Greek, and later to teach modern European languages. Grammar translation employed translation as a primary mode of instruction to help learners read and appreciate foreign language literature.

Bhattarai(2001, p. 15) writes, "Nepali is used for more than 80% teaching hours." This shows the time consumed by translation in classroom. Translation as a teaching-learning technique can play a very important role. It has been noticed by many foreign language teachers and trainers, and supported by recent research works. The point is that translation can be used in a number of ways to enhance learners' second language competence for we Nepalese language learners who are learning English language. So, translation helps a lot to teach language easily by translating. It is very easy to teach vocabulary for lower classes by using translation methods. Translation has been given a new identity as the fifth skill, others being listening, speaking, reading and writing.

Naimushin (2002, as cited in Awasthi et al. 2014, p.430) has given a new identity to translation as the 'fifth skill', others being listening, speaking, reading and writing. Translation has gained a more secure footing in the changing teaching learning situation. To sum up, translation is very much relevant technique for language teaching.

2.1.4   Gaps in Translation

Gaps in translation refer to the absence of any concept in translated text. That concept was available in source text. When there is no correspondence between SL and TL items, gaps occur in translation. Some meanings can be hidden because of gaps in translation. Gaps are also called lacunas, blank spaces, slippages, absences and voids. Some people argue that gaps take place when the concept available in SL is not found in TL or vice versa. Moreover, gaps in translation means creating words, phrases or sentences which are completely absent in one language because of linguistic, cultural and extra linguistic reasons.

Crystal (1998, 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." It shows that gaps are natural and inevitable in all translation activities. Two languages, cultures and contexts are always different to various extents. There are main three types of gaps in translation which are discussed below:

2.1.4.1 Linguistic Gap

Linguistic gap refers to that type of gap which occurs due to differences between two languages. In other words, the differences between two languages in terms of phonology, graphology, lexis and structure are called linguistic gaps. These gaps are primary in any translation. Every language contains idiosyncratic patterns from sound system to sentence levels. Every language is unique. A linguistic item available in one language may not be found in another

language. Linguistic system of two different languages are different so linguistic gaps occur in translation. Linguistic gaps are found in various levels of language. They are elaborated below:

i) Graphological Level

Two languages are different in their graphological systems. Graphemes available in one language may be absent in another. In this regard, Awasthi et al. (2014, p. 106) present the following example:

 SL: A to Z photo studio. (English)

SL: ABC dental service. (English)

SL: A-One noodles. (English)

Translating A to Z, ABC and A- One is difficult. These can be translated as *ka-gya, kakhaga, ka-ek* into Nepali. The number of letters in the alphabets is uniquely different from language to language.

ii) Phonological Level

The phonemes found in English and Nepali are not same. Translation of phoneme which is absent in one language but present in another language creates phonological gaps. In this sense, Awasthi et al. (ibid) have provided the following example:

SL: *khāsā bajār*
SL*: thakuri hotel*

The example shows that translating */kh/* and */th/* is problematic into English because English does not have */kh/* and */th/* sounds. These sounds are allophonic variations of */k/* and */t/* respectively in English.
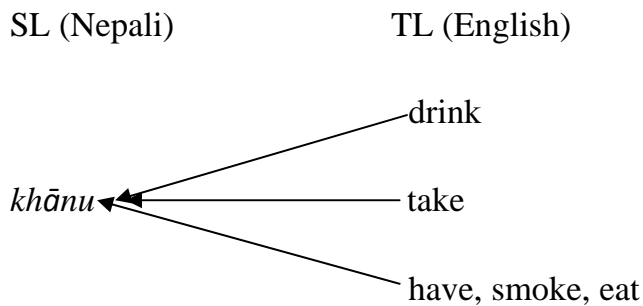
iii) Lexical/Word Level

A lexical item available in one language but absent in another language creates serious problem in translation because they play crucial role in shaping

meanings. Some lexical items may not be available in TL which are available in SL. For example, Nepali onomatopoeic words *jhwāmma, thachakka*, and*chwāssa* do not have equivalent terms in English. Similarly, reduplicated words such as *pānisāni, bājāgājā* and so on do not have equivalent terms in English. There exists the state of convergence and divergence while translating lexical items. For example;

SL (Nepali)   TL (English)

kāki

māiju   aunt (convergence)

sānima

phupu
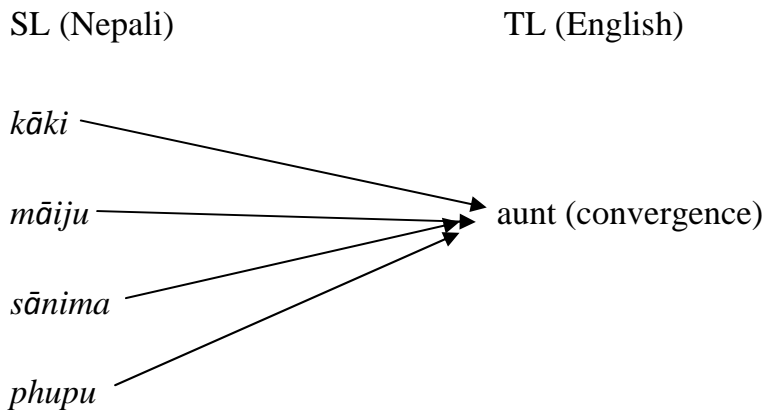
This example shows that four lexical items (the Nepali kinship terms) are converged into one lexical item (the English kinship terms).

SL (Nepali)   TL (English)

                                       drink

khānu   take

                                       have, smoke, eat

This figure shows that one lexical item of the Nepali language can be represented by more than four lexical items of the English language.

iv) Structure Level (Structural Gap)

There is difference in linguistic structures and the grammar rules between the languages which creates the gaps in translation. The governing rules to generate sentences are different between languages. We can make an observation of this fact while comparing English and Nepali languages. Being

based on Awasthi et al (2014) structural gaps are found in following grammatical categories:

a)   **Voice**

Nepali has three voice systems; *Kartibāchya* (agent is dominant) e.g. *Ramle sarpa māryo* (Ram killed a snake); *karma bāchya* (patient is dominant) e.g. *mantri bāta puraskār bādiyo* (prize was distributed by minister) and *bhāb bāchya* (meaning is dominant) *āfu ta sutiyo* (I slept).

If we observe the voice system of English, we find only two types of voice: active voice and passive voice. There is no equivalent term of *bhāb bāchya* in English. While translating *bhāb bāchya* into English, it has to be translated into the active voice. For example;

Nepali: *āfule ta sapanā dekhiyo.*

English: I dreamt.

b)   **Auxiliaries**

English has fixed numbers of auxiliaries but we do not have auxiliaries in Nepali. This condition of absence and presence of auxiliaries creates gaps in translation. For example;

ST (Nepali*): hāmi āja ghumna jānchhau.*
TT (English): we will go to visit today.
What auxiliary and where to use an auxiliary may create problem in translation.

c)   **Preposition**

English prepositions are Nepali postpositions. English uses prepositions as a separate particle before nouns but Nepali uses prepositions attached with the nouns. For example;

ST (Nepali): *gharmuni dhāra chha.*
TT (English): there is a tap below the house.

d) Articles

Problem is more serious while translating Nepali into English than translating from English to Nepali. Because English has definite (the) and indefinite (a, an) articles for example;

ST (Nepali): *gāile dudh dinchha.*
TT (English): a cow gives milk.

e) Word order

There is difference between Nepali and English languages in their word order. Nepali uses S+O+V order whereas English uses S+V+O order. For example;

ST (Nepali*): ma kitāb padchhu.*
TT (English): I read a book.
ST (Nepali): *ma bhāt khānchhu.*
TT (English): I eat rice.

v) Functional Level

Function of language in the context of source language may not be available in target language. Such absence creates functional gaps in translation. The gap occurs mainly in phatic communication which is used to initiate, continue and terminate conversation. For example; *chiyā khānubho*? in the Nepali language can be translated as 'did you have tea?', but it does not make sense. 'How are you?'and 'what are you doing?' are equivalent translation for *chiyā khānubho*? Functional level gap is also a type of gap in translation process. Translators should be aware to bridge functional level gaps.

2.1.4.2 Cultural Gap

Language and culture are interrelated to each other. Translation is also influenced by language and culture. Culture means the set of beliefs, attitudes, customs, social behaviors and habits of members of that particular society. The

language used in one culture may be different from the language used in another culture. Cultural difference in language creates gaps in translation. Translation is not only a linguistic procedure, but also a cultural procedure.

The ease or difficulty of translation depends on the degree of closeness (mutual similarity) of the cultures. Cultural gaps make translation sometimes impossible as well. So, they need further explanation to make meaning understandable for the readers. "One does not translate languages but cultures in translation, we transfer culture not language" (House, 2002, p. 92). There is negative effect in our comprehension if a translator lacks cultural knowledge. In this regard, Wu (2008, as cited in Awasthi, et al. 2014) presents the following example:

> When a child grown up in the American cultural world learns the words 'dog', he will normally learn the cultural meaning of the word; the dog is 'man's best friend' while a child brought up in the Chinese cultural world will be taught that the dog is a dirty and dangerous animal. So is the case with the image of a cow in the East and West. (p. 109)

It means to state that when the things or concepts that are represented by one or perhaps two terms in one language but not available in another language create gaps in translation. For example;

SL(Nepali)   TL(English)

janāi   …………..

tuppi   ….….........

tij   ………….

2.1.4.3 Extra-linguistic Gaps

Translation is not exclusively a linguistic activity. Similarly, a text is both linguistic and extra-linguistic. Pragmatics plays a crucial role in the formation of a text. Many extra-linguistic factors play crucial role in translation. The intention, knowledge, ideas, expectations, interests and so on have to be taken

into consideration and the same obtains in regard to the listener or reader. Other verbal acts and the time of their performance and their effects need to be considered too. When there are problems of correspondence between contexts of SLT and TLT, pragmatic gaps occur. Although we maintain equivalence in linguistic aspect of a literary text, it is difficult, almost impossible to maintain equivalence in context of SLT. A text contains real world knowledge; text intended knowledge and contextual knowledge. Extra-linguistic gaps occur while the translator fails to transfer these types of knowledge in the target language. In this regard, Awasthi et al. (2014, p. 110) present the following example:

SL (Nepali): *kālo birālole bāto kātekole ma ghar farkie.*
TL (English): black cat crossed the way so I returned home.

Besides these gaps, philosophical gaps, literary gaps and physical gaps also occur in translation. Every language has its own cultural philosophy. There is difference in literary trends between two languages. It is sometimes difficult to transfer exact 'literary flavor' of SL into TL. Philosophical gap is purely cognitive gap. It refers to the gaps between cognitive ability of author, translator and reader.

2.1.5 Techniques of Translation

Translation is not an easy task where a translator has to face many problems. He/ she has to apply various techniques to compensate various gaps. Techniques here refer to the strategies and procedures used to bridge gaps between two languages. Neubert (1983, as cited in Newmark, 1981, p. 68) states "One word of SL text and TL word in the translation rarely correspond semantically and grammatically hardly ever." Techniques used in translation are weapons to the translator to cut through the maze of translation problems. Various types of techniques are there to bridge gaps in translation. Newmark (1988, p. 81) has stated the following seventeen translation techniques:

a)   Transference

b)   Neutralization

c)   Cultural equivalent

d)   Functional equivalent

e)   Descriptive equivalent

f)   Synonymy

g)   Through translation

h)   Shift or transpositions

i)   Modulation

j)   Recognized translation

k)   Translation label

l)   Compensation

m)   Componential analysis

n)   Reduction and expansion

o)   Paraphrase

p)   Couplet- triplet- quadruplet (CTQ)

q)   Notes, additions, glosses

Likewise,Ivir (1987, as cited in Adhikari, 2004, p. 26) has classified the following techniques focusing on the translation of cultural terms:

a) Borrowing

b) Defining

c) Literal translation

d) Substitution

e) Omission

f) Deletion

Similarly, Nida (1964) has roughly classified translation techniques into two categories: Technical and Organizational.

Gaps in translation process create problem in conveying actual meaning from SL to TL. These all various techniques proposed by various scholars are very much important in bridging gaps. Some of the important techniques are elaborated below:

i)   Transliteration

Transliteration is the technique in which words are translated according to the pronunciation and the orthography of SL. For example, *mahājan* (rich man), *dharma* (religion*), jamindār* (landlord), *swāmi, yogi,guru,māster*, tourist.

ii)   Literal Translation

This technique searches for close correspondence of meaning between source text and target text. It is also called exact translation. This process is very much faithful to the source language. In this translation, SL grammatical constructions are converted into their nearest TL equivalent. Furthermore, Newmark (1981, p. 75) views, "Literal translation is a coincidental procedure used when the SL term is transparent or semantically motivated and is in standardized language." So, this is useful whenever word by word replacement is possible without breaking the rules in the target language. For example,

SL	TL
maidān	ground
mutu	heart
bahumulya	precious
hāwā	air

iii)   Transference/ Borrowing

It is one of the important techniques of bridging gaps for translating the cultural information from SLT into TLT. It includes transliteration which relates to the

conversion of different alphabets, e.g. Russian, Greek and Chinese into English. Newmark (1988, p. 81) "Transference is a process of transferring the SL word into the TL text as translation procedure. It includes transliteration which relates to the conversion of different alphabets". The words which do not have equivalent terms in TL are borrowed. For example,

SL	TL
triveni	triveni
sindur	sindur
gundruk	gundruk

iv) Substitution

The technique substitution refers to the procedure where SL items are substituted by equivalent TL items. In this process, the translator replaces the cultural elements or generic meaning in TL. This technique is mainly used for those concepts which overlap to each other having similar meaning. For example,

SL (Nepali)	TL (English)
doko	basket
juttā	boot
thekdār	contractor

v) Lexical Creation

Lexical creation refers to a type of technique in which the translator creates new words in order to refer same words in the target language. Such creation of words is regarded as originality in target language. For example;

SL (English)	TL(Nepali)
missed call	*bidhutiya bāduli*
computer	*susānkhya*
e-mail	*bijulipatra*

vi) Paraphrasing/ Definition

This is a technique in which SL terms are replaced by the short definition or paraphrase. In other words, additional or clear information is provided for the SL term. Newmark (1988, p. 90) writes, "Paraphrasing is an amplification or explanation of the meaning of a segment of the text." So, when the translator is unable to find accurate or near equivalent term in TL, this technique is applied. For example,

SL terms	TL terms
māita	a married woman's parental home
janai	a sacred thread put by hindu male

vii) Deletion

Generally, this technique occurs at syntactic level of translation but omitted items are mostly lexical expression. The translator omits lexical items, phrases and sometimes even the whole sentence.

For example;

SL Terms	TL Terms
Titepāti	……….
bakāinākohāngo	……........tree
pākhākhet	……….field

viii) Back Translation

Back translation is the way of testing of quality of translation. In this technique, one translates a text from language A into language B then a different translator translates the B text back into A and the resulted A text is compared with the original A text. For example,

SL terms	TL terms
piknik	picnic
kyāmp	camp

ix) Claque

This is the process of translating the terms from morpheme to morpheme or word for word. For example,

SL terms   TL terms

snowy day   *chiso mausam*

living room   *baithak kothā*

x) Addition

It is necessary procedure in the translation of the implicit elements of the culture. In this technique, the translator tries to add something so that the intended meaning could be best informed. It makes receiver understand SL cultural items. It makes implicit information explicit. For example,

SL terms   TL terms

dubo   dubo grass

dharti   mother land

doko   weaker basket

2.1.6 Cultural Categories

Generally, culture refers to way or life of community, system of government, religious beliefs and values, geographical, social class, sex, age, profession, capacity and the member of the society. Newmark (1988, p. 94) defines culture as "the way of life and its manifestation that are particular to a community that uses a particular language as its means of expression."

The humanistic concept of culture captures the cultural heritage as a model of refinement, and exclusive collection of community's master pieces in literature, fine arts, music, etc. The anthropological concept of culture refers to the overall way and life of a community or society. Newmark (1988, p. 95) has made five folds classification viz ecology, man made culture, social culture, religious

culture and conceptual terms. In general, cultural terms can be categorized in five topics as follows:

1) Ecology

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

2) Man Made Culture

It refers to the things which are made by man and are famous within a culture. It includes foods, housing, transport, ornaments, etc.

3) Social Culture

It includes the words which are concerned with the social organization and relation between people and particular community. Social customs, political activities, historical facts, carvings, rules and regulations come under social culture.

4) Religious Culture

It includes myth, religious beliefs, name of gods, religious activities etc. It also includes the concepts like *sworga, narka, pāp, dharma, jātrā, deutā* etc. The language of the other world and religion tend to be transferred when it becomes a target language interest.

5) Conceptual Terms

It refers to 'cognitive' and sometimes 'denotative' meaning. Concept is a part of common system of language shared by members of speech community. It is concerned with those terms which are non-concrete or abstract terms whose concept can be given only by definition. Such terms are feeling, wishes, emotions, etc.

2.1.7 An Overview of the Novel *Lolita*

The novel 'Lolita' was written by Vladimir Nabokov. It was published in 1995. This novel was translated into English from Russian language. Nabokov was born in 1899. He was the eldest son of a rich, highly cultured and strongly liberal family. He was one of the most outstanding Russian writers and then professor of Russian literature at Cornell University until he retired from teaching in 1959. He died in 1977Montreux, Switzerland. The novel Lolita is translated into Nepali language by Debendra Nepali in 2071 BS. He has completed Master's Degree in Nepali literature.

The main character of the novel is Mr. Humbert. This novel is about the sexual attraction of Humbert to his step daughter of teen age. This novel is narrated by main character Humbert in the jury. Humbert has different sexual attraction in the novel. He is sexually and emotionally attracted towards young girls of teen age only rather than those matured girls. He marries Beleria, daughter of a doctor but their married life doesn't run for long life and breaks after a year of marriage because of the different exceptional behavior of Mr. Humbert. After the break of his married life, he goes to America to manage his uncle's business. He becomes ill and needs rest according to doctor's advice. He goes to peaceful village like area far from city. He stays in the house of Mrs. Haze. Her husband had passed away in the past leaving a daughter named Lolita. Mrs. Haze starts to like Mr. Humbert but Humbert is so much attracted towards the girl Lolita of teen age. Mrs. Haze wants to marry with Humbert but he is in dilemma. Reluctantly agreeing to marry her just to be close to Lolita, he suffers greatly in the pursuit of romance. He also agrees to marry with her to be near with Lolita.

Mrs. Haze dies in an accident and Humbert takes Lolita from the camp of school. Then they go to different cities for visit. He is very much sexually attracted to teen age child Lolita. She also helps him in romance with childish way because he attracts her by buying many things for her. They visit many

cities. He fulfills his different sexual thrust. Lolita becomes a bit matured and goes out sometimes. Gradually she starts to be in contact with other people. Humbert doubts on her by watching her activities. One day, Lolita is lost and he searches her everywhere but doesn't find. He becomes very much sad because his loveliest person of fulfilling abnormal sexual thirst is not with him. He doesn't find her for some years. After some years, a letter comes to him which was sent by Lolita. Lolita is married now with Dick. In the letter, Lolita says that she is in trouble and asks for help to her step father. Humbert immediately goes to meet Lolita. Then Lolita says to Humbert that Mr. Quilty had taken her by promising to give her chance to act in film but Mr. Quilty wants to sell her and she escapes from there. Mr. Humbert takes pistol and starts car immediately after knowing about Lolita. He goes to Quilty and shoots him because he loves Lolita a lot. Then Mr. Humbert is arrested.

In conclusion, this novel is about the different sexual emotion, thirst, and attraction of Mr. Humbert towards young girl Lolita of 14 years. She is also his step daughter. He is attracted to all young slim girls of teen age. He loves her very much and fulfills her all needs. That's why he kills Mr. Quilty who deceived her. This novel attracts young readers, it is a famous novel.

2.2 Review of the Related Empirical Literature

Translation is a multidimensional discipline which has near connection with many fields. So many literary works have been translated from English to Nepali and vice versa. A number of research works have been carried out in the field of translation. In the department of English education, many researchers have conducted their studies on the challenges faced by the translators. Some of the research works conducted on translation are reviewed as below:

Shrestha (2011) carried out a research entitled, "Techniques of Translating Cultural Terms: A Case of Sani'sValour."The main objectives of this study were to find out the techniques employed in translating cultural terms and to find out the frequencies of different techniques used in translation. He used

descriptive, exploratory and analytical procedure along with qualitative data. Observation was used as a tool for data collection. He collected Nepali cultural terms used in novel with their equivalent terms in English by following judgmental sampling procedure. The major finding of this study was that thirteen different techniques had been employed by the translator in translating cultural terms. Out of them, literal translation was frequently used while translating.

Likewise, Tamang (2012) conducted research on "Techniques in Translation of Cultural Terms: A Case of Novel Siddhartha". The objectives were to find out the techniques and their frequency employed in translating English cultural words into Nepali version of the novel Siddhartha. The data collection sources were only secondary sources. He selected total 150 cultural words by using purposive non-random sampling procedure. The observation was used as the tool for data collection. The finding was that 10 techniques were used while translating cultural terms. Among them, the mostly used technique was literal translation i.e. 41.33% whilst mistranslation had the lowest frequency i.e. 1.33% of the total frequency.

Similarly, Bhatta (2013) carried out research on "The Terminological Equivalence of Translated Text: Education Act 2028." The main objectives of the study were to identify the terminological equivalence of translated text: education act 2028 and to determine the degree of equivalence of the terminologies used in the translated technical texts. Total 40 terms were selected from Nepali and their equivalent terms used in English version of education act 2028. And she did an analysis to find how equivalent was the translation with the original version. The finding was that out of 40 legal terms, 19 terms were under optimum degree of translation i.e. 47.5%, 20% terms were near optimum translation and 7 terms were under partial translation, mistranslation and zero translation respectively.

Likewise, Mailnali (2016) conducted a research on "Techniques Used in Translation and Cultural Gaps Found in Meaning: A Case of Novel Muglan." The main objectives of the study were to find out the frequency of the different technique of translation of cultural terms and to find out the gaps in translation of those terms in the novel. He used purposive non-random sampling procedure to fulfill the objectives of the study. The tool for data collection was observation checklist. By the help of the tool, required cultural terms from both Nepali and their equivalent terms in English version were collected. The data were analyzed and interpreted descriptively and qualitatively. He divided 150 cultural terms into five different cultural categories, they were ecology, material cultural, religious cultural, social cultural and conceptual terms. He found that eleven different translation techniques were employed. Among them, borrowing (32%) had the highest frequency and blending (1.33%) had the lowest frequency.

Similarly, Pariyar (2016) carried out a research entitled "Techniques and Gaps in Translation of Cultural Terms: A Case of Alchemist." The main objectives of the research were to identify the English cultural terms used in Alchemist and their equivalents in Nepali translation, to find out techniques employed in the translation of English cultural terms into Nepali version and to point out the gaps in translation process. He followed qualitative research design in general and the survey research design in particular to find out techniques and gaps. He collected the data only from the secondary source and selected 200 cultural terms by using the purposive non-random sampling procedure. Observation was main tool for the data collection. His finding was that literal translation was the most widely used and mistranslation was the least used among the ten different techniques. He found that literal translation (29.5%) was used in highest position and mistranslation (1.5%) was used in lowest position.

Although above reviewed research theses were conducted on techniques and cultural gaps, research had not been conducted in the novel Lolita to find out techniques and gaps in translation. There is difference in my research in

comparison to earlier researches conducted in the field of translation because my research was conducted differently.
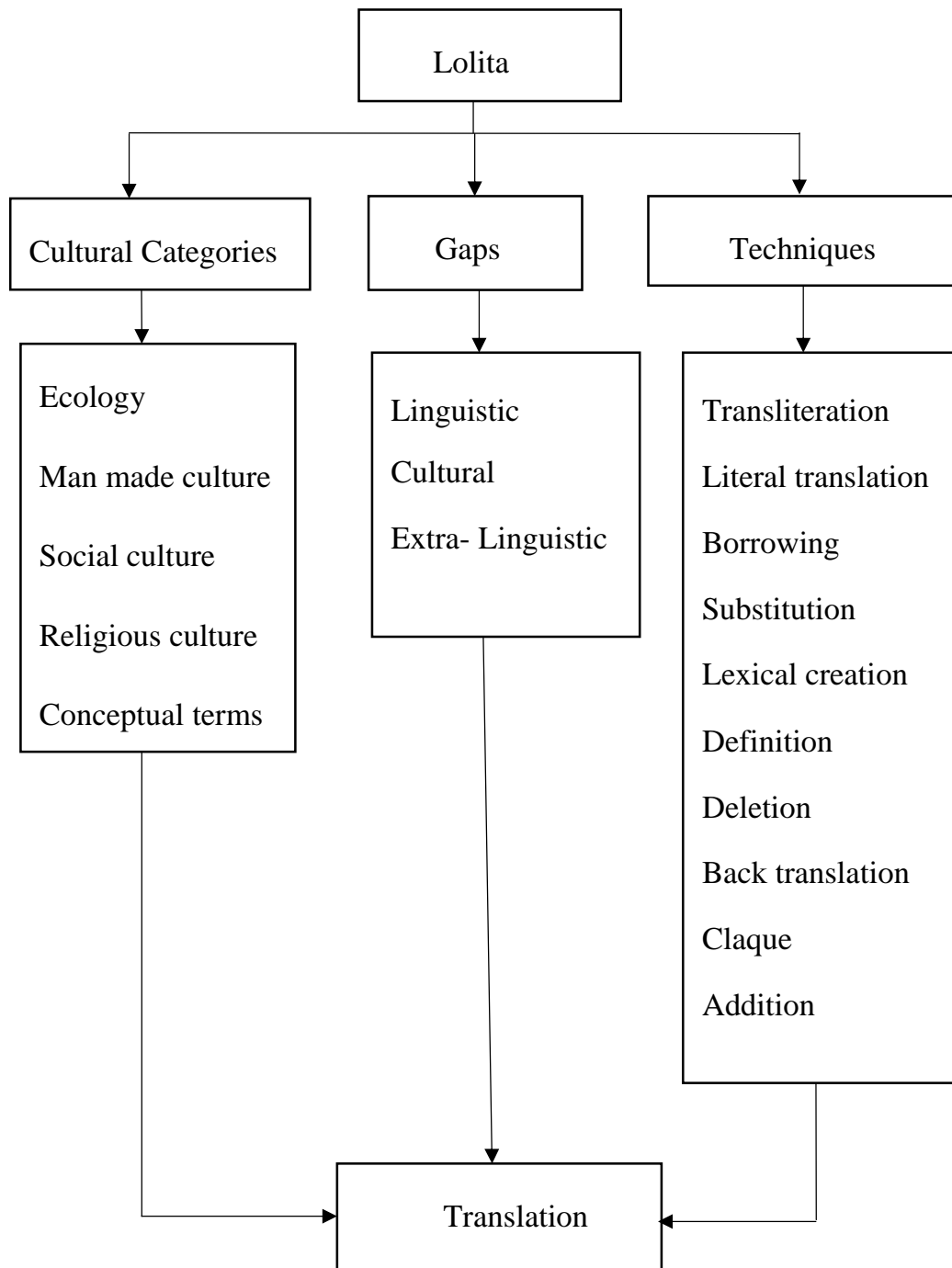
2.3 Implications of the Review for the Study

Literature review is the most important part of conducting research. It may be impossible to frame proposal without taking ideas and hints from previously conducted research. Great scholars' ideas and information also helped me a lot for the formation of this proposed study. Newmark (1981, 1988) helped me to take ideas regarding translation and translation techniques. Likewise, Bhattarai (2000) highly supported me to understand the concept of translation, translation studies and Nepali culture related examples. Furthermore, Riccardi (2002) made me familiar with the cultural aspect of translation. Similarly, Bell (1991) helped me to take ideas about translation and translation studies. Last but not the least, Catford (1965) helped me a lot to gain ideas about translation and translation studies, translation theories, translation techniques, gaps in translation and cultural categories.

Similarly, above reviewed empirical researches helped me a lot to be familiar with the research of translation field. Shrestha (2011) helped me to know about gaps in translation. Similarly, Tamang (2012) helped me to select cultural terms according to their appropriate categories. Likewise, Bhatta (2013) helped me to know about the terminological equivalence of translation. In the same vein, Mainali (2016) helped me to know about various techniques in translation andPariyar (2016) helped me very much to know about research design and sampling procedure.

All these studies helped me understand the different cultural categories and the way of translating English cultural terms into Nepali language and vice versa. I came to know that reading and re-reading of both versions of respective literary texts highly support in research work.

2.4 Conceptual Framework

The study entitled "Gaps Found and Techniques Used in Translation of Cultural Terms: A Case of Novel *Lolita*" was based on the following conceptual framework:

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                          ┌──────────────┐
                          │    Lolita    │
                          └──────┬───────┘
            ┌────────────────────┼────────────────────┐
            ▼                    ▼                     ▼
  ┌──────────────────┐  ┌──────────────┐   ┌──────────────────┐
  │ Cultural Categories│  │     Gaps     │   │    Techniques    │
  └────────┬─────────┘  └──────┬───────┘   └────────┬─────────┘
           ▼                   ▼                     ▼
  ┌──────────────────┐  ┌──────────────┐   ┌──────────────────┐
  │ Ecology          │  │ Linguistic   │   │ Transliteration  │
  │                  │  │ Cultural     │   │ Literal translation│
  │ Man made culture │  │ Extra- Linguistic│ │ Borrowing        │
  │                  │  └──────────────┘   │ Substitution     │
  │ Social culture   │                     │ Lexical creation │
  │                  │                     │ Definition       │
  │ Religious culture│                     │ Deletion         │
  │                  │                     │ Back translation │
  │ Conceptual terms │                     │ Claque           │
  └──────────────────┘                     │ Addition         │
                                           └──────────────────┘
                          ┌──────────────┐
                          │  Translation │
                          └──────────────┘
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CHAPTER THREE

METHODS AND PROCEDURE OF THE STUDY

3.1 Design of the Study

Researchers have to follow a certain research design to carry out any research work. There are many types of research designs such as experimental, quasi-experimental, survey, historical, ethnography, case study, action research and so on. Among them, my research study was based on survey research design. Survey research is the most popular design of social science research including in the field of education and translation. Mostly psychologists, sociologists, anthropologists, economists, linguists, political scientists and statisticians have developed the procedure and methods of survey research. It is most commonly used method of investigation in educational research. Survey research in education can be carried out either by a group of researchers or by an individual. Creswell (2012, p. 376) writes, "Survey research designs are procedures in quantitative research in which investigators administer a survey to a sample or to the entire population of the people to describe the attitudes, opinions, behaviors or characteristics of the population."

Likewise, Nunan (1992, p. 140) states, "Surveys are widely used for collecting data in most areas of social inquiry from politics to sociology, from education to linguistics." From aforementioned definitions, we can say that survey research is such research design which primarily deals with investigating the attitude, perceptions, beliefs and opinions of the participants. Survey is hypothetic-deductive study where data is collected at single time. It incorporates the large mass of population and sample is rather representative. The research is limited with a single unit at once and data in survey is quantifiable. I selected this research design because this design was helpful to provide me an authentic and reliable data to complete my research work. Ithelped me to find out gaps and techniques.

3.2 Population, Sample and Sampling Strategy

The population of my study were both versions (English and Nepali) of the novel Lolita. Here, hundred cultural terms were selected as a sample of this study. I used purposive non- random sampling procedure to collect data in my research.

3.3 Research Tools

Tools are essential elements for conducting the research. I used observation checklist as the tool for data collection. I read and re-read both English and Nepali versions of the novel to get required information.

3.4 Sources of Data

I used secondary sources of data for the study. The secondary sources were used to collect required data for the study.

3.4.1 Secondary Sources of Data

The secondary sources of data for my study were both Nepali and English versions of the novel Lolita. The English version of Lolita was written by Vladimir Nabokov (1995) and translated by Debendra Nepali in 2071 B.S.

I consulted the different books to get ideas of research design, cultural categories, cultural gaps, techniques of translation and so on. Some of the books which I consulted are Nida (1964), Catford (1965), Newmark (1981 & 1988), Nunan (1992), Bhattarai (2000), Riccardi (2002), Hatim and Munday (2005), Creswell (2012), Awasthi et al. (2014) and so on. I consulted these books for making my research theoretically consistent.

3.5 Data Collection Procedures

I collected both English and Nepali versions of the novel *Lolita*. I read both versions of the novel. After reading the novel, I selected 100 cultural terms

from the novel. Then I classified the selected cultural terms into five different cultural categories.

3.6 Data Analysis and Interpretation Procedures

Simple statistical tools were used to analyze and interpret collected data. The collected data were analyzed in terms of gaps and techniques found and used in translation. The tables were used to show facts.

3.7 Ethical Considerations

Ethical consideration is an essential part of any research which refers to the values that a researcher has to follow during the research process. The following were the ethical considerations for this research:

i) The authors whose works were consulted during the study were acknowledged.

ii) The data were collected honestly and carefully.

iii) The analysis was done being aware of the culture of the English people particularly in the case of the novel *Lolita*.

iii) There was due respect to the writer and the translator of the novel i.e. respect for intellectual property.

CHAPTER FOUR
ANALYSIS AND INTERPRETATION OF DATA

This chapter deals with the analysis and interpretations of data collected from original and translated versions i.e. English and Nepali versions of *Lolita* which was written by Vladimir Nabokov and translated by Debendra Nepali. English version was published by Penguin Books UK and Nepali translated version was published by the Times Publication Bagbazar, Kathmandu. Being based on the collected data from secondary sources, data were presented, analyzed and interpreted under the following sub- headings:

4.1 Identification and Classification of the Cultural Terms

This section includes the identification and classification of selected cultural terms. Cultural terms are classified under five categories. Five categories are ecology, man made culture, social cuiture, religious culture and conceptual terms.

4.1.1 Ecology

Ecology includes the geographical features such as plants, lakes, rivers, animals, hills, sea, forests, wind etc. It means the relation of plants and living creatures to each other and to their environment. The cultural terms which are related to ecology are listed below in the table:

Table 1

Ecology

S.N.	SL Terms	TL Terms
1.	cat	*birālo*
2.	days	*dinharu*
3.	nails	*nangharu*
4.	street	*istrit*
5.	warm day	*garmi din*
6.	sun	*surya*
7.	rain	*pāniparnu*
8.	glass lake	*glāsslek*
9.	night	*rāti*
10.	dusk	*dhamiloadhyāro*
11.	winter	*hiund*
12.	lake	*tāl*
13.	water	*pāni*
14.	hill	*pahād*
15.	squirrel	*nyaurimuso*
16.	sun bathing	*suryasnān*
17.	snow	……………….
18.	cloud	*bādal*

The above table shows the cultural terms which are identified under ecological culture. Out of 100 cultural terms, 18 cultural terms are related to ecology.

4.1.2 Man Made Culture

It includes the things which are made by man and famous within a culture. Foods, housing, transport, ornaments etc. are included under this category.

Table 2

Man Made Culture

S.N.	SL Terms	TL Terms
1.	wine	*raksi*
2.	silk	*silk*
3.	perfume	*parphyum*
4.	train	*rel*
5.	chess	*ches*
6.	apartment	*ghar*
7.	passport	*pāsport*
8.	news paper	*akhabār*
9.	movie	*philm*
10.	sweater	*swetar*
11.	key	*chānbi*
12.	desk	*desk*
13.	guestroom	*gestrum*
14.	sleeping powder	*nidrākoausadhi*
15.	capsule	*goli*
16.	golf	*galph*
17.	suitcase	*sutkes*
18.	washroom	*bāthrum*
19.	comics	*kamiks*
20.	box of candy	*chakletko box*
21.	double bed	*dabal bed*
22.	piano	*piyāno*
23.	drug store	*drag stor*
24.	coke	*kokākolā*
25.	tennis	*tenis*
26.	bell	*ghanti*
27.	pocket	*khalti*
28.	cigarette	*churot*
29.	dollar	*dalar*
30.	liquor	*raksi*
31.	drug	*ausadhi*
32.	home	*ghar*

The cultural terms which are in the above table are identified under man made cultural category. In the above table, there are 32man made cultural terms out of 100 cultural terms.

4.1.3 Social Culture

Social culture includes the terms which are concerned with the social organization and relation between people and particular community, social customs, political activities, historical facts, carvings, rules and regulations. The cultural terms which are related to social culture are listed in the table below:

Table 3

Social Culture

S.N.	SL Terms	TL Terms
1.	life	*jiban*
2.	murderer	*hatyārā*
3.	aunt	*sāniāmā*
4.	famished	*garib*
5.	psychiatry	*manobigyān*
6.	literature	*sāhitya*
7.	young	*yubā*
8.	bonus	*bakɑs*
9.	juvenile	*bachpan*
10.	marriage	*bibāhā*
11.	doctor	*dāktar*
12.	business	*bebasāya*
13.	colonel	*karnel*
14.	world war	*biswayudda*
15.	university	*biswabidhālaya*
16.	history	*itihās*
17.	shopping	*kharid*

18.	dinner	*rātikokhānā*
19.	predicted	*ghosanāgaryo*
20.	picnic	*piknik*
21.	camp	*kyāmp*
22.	jury	*adālat*
23.	bride	*behuli*
24.	bridegroom	*behulā*
25.	servant maid	*nokarni*
26.	boarding	*bording*
27	divorce	*divors*
28.	crazy	*pāgal*
29.	hotel	*hotel*
30.	bookworm	*kitābkokiro*
31.	play	*nātak*
32.	relative	*nātedar*
33.	poet	*kabi*
34.	dad	*dyādi*
35.	job	*jāgir*
36.	mechanic	*injiniar*
37.	industrial	*audhogik*
38.	cop	*pulis*
39.	smoking	*churotpiunu*
40.	traffic	*trāfik*

The above table shows the cultural terms which are identified and grouped under social cultural category. There are 40 social cultural terms out of 100 cultural terms.

4.1.4 Religious Culture

Religious culture includes myth, religious beliefs, name of gods, religious activities etc. It also includes the concept like *sworga, narka, pāp, dharma,*

jātrā, deutā and so on. The terms which are related to this category are included in the following table:

Table 4

Religious Culture

S.N.	SL Terms	TL Terms
1.	church	*charch*
2.	pray	*prāthanā*
3.	christmas	*krismas*

Religious cultural terms are in the lowest number in the above table. Only 3 religious cultural terms are identified and classified under this category out of 100 cultural terms according to the table.

4.1.5 Conceptual Terms

This category includes cognitive and sometimes denotative meaning. Concept is a part of common system of language shared by members of speech community. It concerns with those terms which are non concrete or abstract terms whose concept can be given only by definition. Such terms are feeling, wishes, emotion etc. The conceptual terms are listed in the table below:

Table 5

Conceptual Terms

S.N.	SL Terms	TL Terms
1.	soul	*ātmā*
2.	sin	…………….
3.	death	*mirtyu*
4.	emotion	*bhavanā*
5.	dear	*pyāro*
6.	sadness	……………….
7.	love	*māyā*

The above table shows 7 conceptual terms out of 100 cultural terms. These terms are related to conceptual terms. Conceptual terms are few in number. These are non- concrete or abstract terms.

4.1.6 Statistical Categorization of Identified Cultural Terms

This section includes the statistical categorization of identified cultural terms. The selected cultural terms were kept under five different categories of cultural terms. Overall presentation and identification of cultural terms under five different categories is shown in the following table:

Table 6

Statistical Categorization of Identified Cultural Terms

S.N.	Cultural Categories	No. of Terms	Percentage
1.	Ecology	18	18%
2.	Man made culture	32	32%
3.	Social culture	40	40%
4.	Religious culture	3	3%
5.	Conceptual terms	7	7%
	Total	**100**	**100%**

Above mentioned table shows that most of the cultural terms are related to social culture. Out of 100 cultural terms, 40% cultural terms are related to social culture. Similarly, 32% cultural terms are related to man made culture out of 100 cultural terms. Likewise,18% cultural terms are identified under the category of ecology. In the same way, 7% cultural terms are related to conceptual terms and 3% cultural terms are religious cultural terms. According to the table, it can be said that social cultural terms are mostly used and religious cultural terms are less used in the novel.

4.2 Gaps in Translation

When there is no correspondence between source language and target language item, gaps occur in translation. Gaps are natural and common in almost all

translation activities because of difference between two languages, cultures, and concepts. Gaps are also called lacunas, blank spaces, slippages, absences and voids. Thus gaps are challenges for a translator and they create difficulty to maintain translation equivalence.

4.2.1 Analysis of Gaps in Translation of Cultural Terms in the Novel

Generally, gaps refer to the loss of meaning. It means to state that if there is no correspondence between SL terms and TL terms, gaps exit there. Gaps are the absence of any concept in translated text. Some of the gaps found in the translated version of the novel 'Lolita' are presented below:

Pair- 1
SL- street
TL- *istrit*

The English word 'street' means the road or way. The translator has translated English word 'street' into *istrit* but *istrit*is not Nepali term. The equivalent Nepali term for the word 'street' is *galli*. It creates linguistic gap in translation.

Pair- 2
SL- sin
TL- …………………..

The conceptual term 'sin' refers to the violation of a moral or religious law. No equivalent term for this word is used in the process of translation. The translator has deleted this word. It creates linguistic gap in translation.

Pair- 3
SL- dusk
TL- *dhamilo adhyāro*

Here, the term 'dusk' means the end of the day when sun sets. The equivalent term for this word is *sānjh* but translator has used the term *dhamilo adhyāro*

which may be anywhere. It can also be in closed room, not only at the end of the day so it creates linguistic gap in translation.

Pair- 4

SL- glass lake

TL- *glās slek*

The term 'lake' is translated into *lek*which is not Nepali word. The perfect equivalent term for this word is *tāl* in Nepali language. It creates gap in translation. It is linguistic gap in translation.

Pair- 5

SL- snow

TL-………………

The term 'snow' is a SL term which refers to the frozen state of water. When we go through the translated version of the novel, we do not find any equivalent term used for such word. The translator has deleted this word. It creates gap in translation. Its equivalent term is *hiun* in Nepali language. It is also linguistic gap in translation.

Pair- 6

SL- capsule

TL- *goli*

Here, the term 'capsule' refers to a piece of medicine but *goli* doesn't only refer to the piece of medicine, it also refers to bullet. That's why it creates gaps in translation. The term *goli* gives multiple meaning so it creates linguistic gap in translation.

Pair- 7

SL- christmas

TL- *krismas*

The word 'christmas' is a English word which means a famous festival celebrated by the people of certain community. But there is not an equivalent

word for this term in Nepali language. The term *krismas* is not Nepali word. It creates gap in translation. The translator had to use explanation as footnote.

Pair- 8

SL- movie

TL- *philm*

The term *philm* used in target language is not Nepali word, it is English word. 'Movie' and *philm* both are English word. Equivalent term in Nepali language is *chalchitra.* It creates linguistic gap in translation because *philm* is not Nepali equivalent term for 'movie'.

Pair- 9

SL- liquor

TL- *raksi*

Here, the term liquor used in the SL text means any kind of liquid whereas the term *raksi* used in the TL text means alcoholic drink only. Thus 'liquor' and *raksi* are not perfect equivalent terms. Hence, there is linguistic gap.

Pair- 10

SL- sadness

TL-…………….

The term 'sadness' used in the original version of the novel refers to the state or emotion of being sad. I didn't find any equivalent term used for such word when I went through the translated version of the novel. Translator has deleted this word. Thus there exists linguistic gap.

Pair – 11

SL- passport

TL- *pāsport*

The SL English term 'passport' has perfect equivalent term in TL Nepali i.e. *rāhādāni* but translator has used English term in TL by using back translation. It also creates gaps in translation.

Pair- 12

SL- predicted

TL- *ghosanā garyo*

The perfect equivalent term for 'predicted' is *vabisya bān igaryo* but different term *ghosanā garyo* is used. Translation equivalence is not maintained so it creates gap in translation.

Pair- 13

SL- play

TL- *nātak*

The perfect equivalent term for *nātak* is 'drama' but 'play' is literally related to playing game. So it creates gap in translation.

Pair- 14

SL- divorce

TL- *divors*

The SL term 'divorce' has perfect equivalent term i.e. *sambandha bichhed* but translator has used the word *divors* in Nepali translated version also by using back translation. It also creates linguistic gap in translation.

Pair- 15

SL- aunt

TL- *sāniāmā*

The SL English term 'aunt' refers to several Nepali terms i.e. *kāki, māiju, phupu* and *sāniāmā* but here only *sānimā* is used in TL. It creates linguistic gap in translation.

4.3 Analysis and Interpretation of Techniques used in the Translation of Cultural Terms

Techniques refer to the strategies and procedures used to compensate gaps between two languages. Translation is not an easy task where a translator has to face various problems. Translator has applied various techniques to bridge various gaps in the novel Lolita. It was found that the translator used 7 different techniques in the process of translation. The techniques are mentioned below:

   a. Literal Translation
   b. Borrowing
   c. Substitution
   d. Definition
   e. Claque
   f. Addition
   g. Deletion

4.3.1 Techniques used in Translation of Ecological Terms

The translator used 5 different techniques in the process of translating cultural terms under ecology. These techniques in translation of ecological terms are mentioned as follows:

I. Literal Translation

This technique searches for close correspondence of meaning between source text and target text. It is also called exact translation. The ecological terms which are translated through literal translation technique are presented below:

SL Terms	TL Terms
cat	*birālo*
days	*dinharu*
nails	*nangharu*
night	*rāti*

sun	*surya*
winter	*hiund*
lake	*tāl*
water	*pāni*
hill	*pahād*
squirrel	*nyāurimuso*
cloud	*bādal*

The translator has used literal translation technique to translate above mentioned 11 ecological terms. He has used exact translation. For example, the term 'cat' is translated as *birālo*, 'sun' has been translated as *surya,* 'cloud' has been translated as *bādal* and so on. So these terms are translated through literal translation to maintain equivalence.

II. Transference / Borrowing

Newmark (1987, p. 81) "Transference is a process of transferring the SL word into the TL text as translation procedure. It includes transliteration which relates to the conversion of different alphabets." According to his definition, it is a strategy of transferring SL word by borrowing near equivalent from SL. The terms which are translated through borrowing under ecological culture are as follows:

SL Terms	**TL Terms**
street	*istrit*
glass lake	*glās lek*

Here, the translator has used borrowing technique to translate above mentioned 2 ecological terms. He has directly borrowed the terms from SL into TL. The term 'street' is translated as *istrit and* 'glass lake' is translated as *glās lek.* It shows that these terms are translated through borrowing technique.

III. Substitution

This is the procedure where SL items are substituted by equivalent TL items. In this technique, the translator replaces the cultural elements or generic meaning in TL. This technique is mainly used for those concepts which overlap to each other having similar meaning. The term which is translated through substitution in ecology is given below:

SL Term   **TL Term**

warm day   *garmi din*

Here, the translator has substituted 'warm day' by *garmi din.* It shows that the translator had used substitution technique.

IV. Definition

In this technique, SL terms are replaced by a short definition or paraphrase. The ecological terms which are translated through definition are mentioned below:

SL Terms   **TL Terms**

rain   *pāni parnu*

dusk   *dhamilo adhyāro*

The term 'rain' has been defined as *pāni parnu* and another term 'dusk' has been defined as *dhamilo adhyār.* Above mentioned terms are defined so this is definition technique.

V. Claque

In this technique, the translator translates the terms from morpheme to morpheme or word for word. The term which is translated through claque under ecological culture is mentioned below:

SL Term   **TL Term**

sun bathing   *surya snān*

Here, the phrasal term 'sun bathing' has been translated as *surya snān.* It is translated from morpheme to morpheme or word for word so this term has been translated through claque technique.

VI. Deletion

This technique occurs at syntactic level of translation but omitted items are mostly lexical expression. The words are deleted in TL text. The term in ecology translated through deletion is presented below:

SL Term   **TL Term**

snow   ………………

The translator has deleted this word in the process of translation. Any equivalent term is not found for 'snow' in TT. It shows that it is the use of deletion technique.

4.3.2 Frequency of Techniques in Translation of Ecological Cultural Terms

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

Table 7

Statistical Distribution of Techniques used in Ecological Cultural Terms

SN	Techniques	Frequency	Percentage
1.	Literal Translation	11	61.11%
2.	Borrowing	2	11.12%
3.	Substitution	1	5.55%
4.	Definition	2	11.12%
5.	Claque	1	5.55%
6.	Deletion	1	5.55%
	Total	**18**	**100%**

One hundred cultural terms were selected as the data for research. Out of 100 cultural terms, 18 terms were identified and classified under ecology. There were 6 different techniques found to have been employed in the translated version of the novel 'Lolita'. Literal translation was mostly used technique among 7 different techniques. Literal translation has highest percentage i.e. 61.11% out of total percentages. Substitution, claque and deletion were least used techniques. They have equal percentage i.e. 5.55% of the total. Definition and borrowing were the second widely used techniques in the translation of ecological terms. Both techniques have 11.12% out of 100 percentages. In descending order or frequency, the techniques could be graded as literal translation, borrowing and definition in same grade, substitution, claque and deletion in last grade.

4.3.3 Techniques used in Translation of Man Made Cultural Terms

Under man made culture, 5 different techniques were used by translator in the process of translation. The techniques applied in the process of translating man made cultural terms are presented below:

I. Literal Translation

The terms which were translated by the use of literal translation under man made culture are as follows:

SL Terms	TL Terms
wine	*raksi*
train	*rel*
key	*chānbi*
capsule	*goli*
bell	*ghanti*
pocket	*khalti*
cigarette	*churot*
drug	*ausadhi*
home	*ghar*

Here, above mentioned 9 terms are translated through literal translation. They are exactly translated from SL to TL. For example, the term 'train' is translated as *rel*, 'bell' is translated as *ghanti*, 'home' is translated as *ghar* etc. It shows that the translator has used literal translation to maintain equivalence.

II. Borrowing

The terms which were translated through borrowing technique under man made culture are as follows:

SL Terms	TL Terms
silk	*silk*
perfume	*parphyum*
chess	*ches*
passport	*pāsport*
movie	*philm*
sweatshirt	*swetar*
desk	*desk*
guestroom	*gestrum*
golf	*galph*
suitcase	*sutkes*
washroom	*bāthrum*
comics	*kamiks*
double bed	*dabal bed*
piano	*piyāno*
drugstore	*dragstor*
tennis	*tenis*
dollar	*dalar*

Above mentioned 17 man made cultural terms were translated through borrowing technique for example, the term 'silk' is translated as *silk*, 'passport' has been translated as *pāsport*, 'piano' has been translated as *piyāno* and so on. He has directly borrowed the terms from source language.

III. Substitution

The man made cultural terms which were translated through substitution technique are presented below:

SL Terms	TL Terms
apartment	*ghar*
news paper	*akhabār*
liquor	*raksi*
sleeping powder	*nidrāko ausadhi*

The translator has translated 4 above mentioned man made cultural terms by the use of substitution. The term 'apartment' has been substituted by *ghar,* 'news paper' has been substituted by *akhabār,* 'liquor' has been substituted by *raksi* and 'sleeping powder' has been substituted by *nidrāko ausadhi.* It shows that the translator has used substitution technique to translate above mentioned terms.

IV. Addition

The cultural term which was translated through addition technique under man made culture is mentioned below:

SL Term	TL Term
coke	*kokā kolā*

Here, the term 'coke' has been changed into *kokā kolā* after the addition of *kolā.* It shows that translator has used addition technique to maintain equivalence.

V. Claque

The term which was translated through claque technique under man made culture is mentioned below:

SL Term	TL Term
box of candy	*chakletko baks*

The phrasal term 'box of candy' has been translated as *chakletko baks* by the use of claque. It is word for word or morpheme to morpheme translation.

4.3.4 Frequency of Techniques of Translation used in Man Made Cultural Terms

Statistical distribution of techniques used in the translation of man made cultural terms is presented in the following table:

Table 8

Statistical Distribution of Techniques in Translation of Man Made Cultural Terms

S.N.	Techniques	Frequency	Percentage
1.	Literal Translation	9	28.14%
2.	Borrowing	17	53.12%
3.	Substitution	4	12.5%
4.	Addition	1	3.12%
5.	Claque	1	3.12%
	Total	**32**	**100%**

Thirty- two terms were identified and categorized under man made culture out of 100 selected cultural terms. There were 5 different techniques used by the translator to translate those terms from SL to TL. Among them, borrowing was the mostly used technique i.e.53.12% whereas addition and claque were the least used techniques i.e. 3.33% of each. Literal translation was the second widely used technique which has 28.14% of the total percentage. In terms of descending order of frequency, the techniques in translation of man made cultural terms could be graded as borrowing (53.12%), literal translation (28.14%), substitution (12.5%), addition (3.12%) and claque (3.12%).

4.3.5 Techniques used in the Translation of Social Cultural Terms

In the process of translating terms of social culture 5 different techniques were used by the translator. The techniques which were employed in translation of social cultural terms in the novel are interpreted below:

I. Literal Translation

The terms which were translated through literal translation under social cultureare mentioned below:

SL Terms	TL Terms
life	*jiban*
murderer	*hatyārā*
aunt	*sāniāmā*
literature	*sāhitya*
juvenile	*bachpan*
marriage	*bibāhā*
business	*bebasāya*
university	*biswabidhālaya*
history	*itihās*
shopping	*kharid*
bride	*behuli*
bridegroom	*behulā*
servant maid	*nokarni*
play	*nātak*
relative	*nātedār*
poet	*kabi*
job	*jāgir*
industrial	*audhogik*

Here, above mentioned 18 social cultural terms are translated through literal translation. They are exactly translated from SL to TL. For example, the term

'life' is translated as *jiban,* 'marriage' is translated as *bibāhā* 'bridegroom' is translated as *behulā* etc. It shows that the translator has used literal translation to maintain equivalence.

II. Borrowing

The social cultural terms which were translated through borrowing technique are as follows:

SL Terms	TL Terms
doctor	*dāktar*
colonel	*karnel*
picnic	*piknik*
camp	*kyāmp*
boarding	*bording*
divorce	*divors*
hotel	*hotel*
cop	*polis*
dad	*dyādi*
mechanic	*injiniar*
traffic	*trāfik*

Above mentioned 11 social cultural terms were translated through borrowing technique, for example, the term 'doctor' is translated as *dāktar,* 'camp' has been translated as *kyāmp*, 'divorce' has been translated as *divors* and so on. The translator has directly borrowed the terms from source language.

III. Substitution

The cultural terms which were translated through substitution technique under social culture are presented below:

SL Terms	TL Terms
famished	*garib*
psychiatry	*manobigyān*
young	*kisori*
bonus	*bakas*
jury	*adālat*
crazy	*pāgal*
predicted	*ghosanā garyo*

The translator has translated 7 above mentioned social cultural terms by the use of substitution. The term 'famished' has been substituted by *garib,* 'psychiatry' has been substituted by *manobigyān ,* 'crazy' has been substituted by *pāgal* and so on. It shows that the translator has used substitution technique to translate above mentioned terms.

IV. Definition

The social cultural terms which were translated through definition technique are given below:

SL Terms	TL Terms
dinner	*rātiko khānā*
bookworm	*kitābko kiro*
smoking	*churot piunu*

Here, above mentioned 3 social cultural terms are translated through definition technique. The term 'dinner' has been defined as *rātiko khānā*, 'bookworm' has been defined as *kitābko* kiro and 'smoking' has been defined as *churot piunu.* Above mentioned terms are defined to maintain translation equivalence.

V. Claque

The social cultural term which was translated through claque technique is presented below:

SL Term   **TL Term**

world war   *biswa yudda*

The phrasal term 'world war' has been translated as *biswa yudda* by the use of claque. It is word for word or morpheme to morpheme translation technique.

4.3.6 Frequency of Techniques of Translation used in Social Cultural Terms

In social cultural terms, 5 different techniques were used by the translator while translating the terms. Their frequency and percentage are presented in the following table:

Table 9

Statistical Distribution of Techniques in Translation of Social Cultural Terms

S.N.	Techniques	Frequency	Percentage
1.	Literal Translation	18	45%
2.	Borrowing	11	27.5%
3.	Substitution	7	17.5%
4.	Definition	3	7.5%
5.	Claque	1	2.5%
	Total	**40**	**100%**

The above table shows that literal translation was the most widely used technique which has 45% and claque was the least used technique which has 2.5 percentages. Borrowing was the second widely used technique which carries 27.5% of the total. In terms of descending order of frequency, the

techniques of translating the terms of social culture could be graded as literal translation, borrowing, substitution, definition and claque.

4.3.7 Techniques used in the Translation of Religious Cultural Terms

Only 3 terms were identified and categorized under religious culture out of 100 cultural terms. The translator used 2 techniques in the process of translation of religious cultural terms. These techniques which were employed in translation of religious cultural terms are presented below:

I. Literal Translation

The religious cultural term which was translated through literal translation is presented below:

SL Term	TL Term
pray	*prāthanā*

Here, the translator has used literal translation to translate the religious cultural term 'pray'. This term has been translated as *prāthanā*. This term is exactly translated from SL to TL so it is literal translation.

II. Borrowing

The cultural terms which were translated through borrowing technique under social culture are presented below:

SL Terms	TL Terms
church	*charch*
christmas	*krismas*

Above mentioned 2 religious cultural terms were translated through borrowing technique. The term 'church' is translated as *charch* and another term 'christmas' has been translated as *krismas*. The translator has directly borrowed the terms from source language.

4.3.8 Frequency of Techniques of Translation used in Religious Cultural Terms

Frequency and percentage of techniques used in the translation of religious cultural terms are presented in the following table.

Table 10

Statistical Distribution of Techniques used in the Translation of Religious Cultural Terms

S.N.	Techniques	Frequency	Percentage
1.	Literal Translation	1	33.33%
2.	Borrowing	2	66.67%
	Total	**3**	**100%**

The above table shows that only 2 techniques were used to translate only three religious cultural terms. Borrowing technique was highly used than literal translation. Borrowing has 66.67% whereas literal translation has 33.33 percentages.

4.3.9 Techniques used in the Translation of Conceptual Terms

Only 2 techniques were used in the translation of conceptual terms. The techniques which were employed in the translation of conceptual terms in the novel are presented and analyzed below:

II. Literal Translation

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

SL Terms   **TL Terms**

soul   *ātmā*

death   *mirtyu*

emotion   *bhābanā*

| dear | *pyāro* |
| love | *māyā* |

Here, above mentioned 5 conceptual terms are translated through literal translation. They are exactly translated from SL to TL. For example, the term 'soul' is translated as *ātmā* , 'emotion' is translated as *bhābanā,* 'love' is translated as *māyā* etc. It shows that the translator has used literal translation to maintain equivalence.

II. Deletion

The conceptual terms which were translated through deletion technique are presented below:

SL Terms	TL Terms
sin	………………
sadness	………………..

The translator has deleted these words in the process of translation. Any equivalent terms are not found for 'sin' and 'sadness' in TT. It shows that here is the use of deletion technique.

4.3.10 Frequency of techniques of Translation used in Conceptual Terms

The frequency and percentage of the techniques which were used in translating conceptual terms are presented in the following table:

Table 11

Statistical Distribution of Techniques used in Conceptual Terms

S.N.	Techniques	Frequency	Percentage
1.	Literal Translation	5	71.42%
2.	Deletion	2	28.58%
	Total	**7**	**100%**

The above table shows that only 2 techniques were applied while translating conceptual terms. Literal translation was highly used than deletion technique. Literal translation has 71.42% and deletion has 28.58% of the total percentage.

4.3.11 Overall Analysis of the Techniques used in Translation of Cultural Terms

This sub-heading consists of the overall technique wise and category wise comparison of statistical results which were employed in translation of the cultural terms used in the novel.

Table No. 12

Overall Analysis of the Techniques used in Translation of Cultural Terms

S.N.	Techniques	Ecology		Man made Culture		Social Culture		Religious Culture		Conceptual Terms		Total	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1.	Literal translation	11	61.11	9	28.14	18	45	1	33.33	5	71.42	44	44%
2.	Borrowing	2	11.12	17	53.12	11	27.5	2	66.67	-	-	32	32%
3.	Substitution	1	5.55	4	12.5	7	17.5	-	-	-	-	12	12%
4.	Definition	2	11.12	-	-	3	7.5	-	-	-	-	5	5%
5.	Deletion	1	5.55	-		-	-	-	-	2	28.58	3	3%
6.	Addition	-	-	1	3.12	-	-	-	-	-	-	1	1%
7.	Claque	1	5.55	1	3.12	1	2.5	-	-	-	-	3	3%
	Total	18	100	32	100	40	100	3	100	7	100	100	100%

The above mentioned table shows that 7 different techniques were employed in translating 100 cultural terms which were found in the novel 'Lolita'. Among those 7 different techniques, literal translation was the most frequently used technique i.e. 44% in translation of cultural terms and addition as the least used technique i.e.1% to translate cultural term which is found in only one category. Some techniques are frequently used in higher percentage. According to the table, literal translation, borrowing and substitution had the high frequencies whereas definition, claque, deletion and addition had the low frequencies. In total hierarchical order, techniques were graded as literal translation (44%), borrowing (32%), substitution (12%), definition (5%), claque (3%), deletion (3%) and addition (1%).

CHAPTER FIVE

FINDINGS, CONCLUSION AND RECOMMENDATIONS

This chapter deals with findings, conclusion, recommendations and pedagogical implications of the study.

5.1 Findings

On the basis of the presentation, analysis and interpretation of the data, the major findings of the study have been mentioned as follows:

i)   There were linguistic and cultural gaps in the translated version of the novel, e.g. SL term 'christmas' is replaced by TL term *krismas* and SL term 'aunt' is replaced by TL term s*ānimā* which showed cultural and linguistic gaps respectively.

ii)   In some cases, the terms are borrowed without any notes and explanation in the TL text. The SL term divorcewas only borrowed but the term has a great value in TL culture. That's why the readers who have no knowledge of TL cannot get idea from such translation. So, there exists gap.

iii)   Deletion has created gaps in translation. Some cultural terms are deleted while translating. The SL term'snow'was deleted by the translator. It cannot give the original flavor of the SL to TL reader.

iv)   There was the use of seven different techniques while translating cultural terms from SL into TL. They were literal translation, borrowing, substitution, definition, claque, addition and deletion.

v)   Among the seven techniques employed in translation of the cultural terms, literal translation had the highest frequency i.e. 44% and the addition had the lowest frequency i.e. 1%. The

frequencies of the other employed techniques were as borrowing (32%), substitution (12%), definition (5%), claque (3%), deletion (3%) and addition (1%).

vi) Eighteen ecological terms were selected out of 100 cultural terms and in translating the cultural terms under ecology, 6 different techniques were employed. They are graded as literal translation (61.11%), borrowing and definition (11.12%), substitution (5.55%), claque and deletion (5.55%).

vii) Thirty –two man-made cultural terms were selected for the study. While translating them, 5 different techniques were employed namely, borrowing (53.12%), literal translation (28.14%), substitution (12.5%), addition (3.12%) and claque (3.12%).

viii) There were forty social cultural terms selected for the study and five different techniques were employed while translating them. They were graded as literal translation(45%), borrowing (27.5 %), substitution (17.5%), definition (7.5%)and claque (2.5%).

ix) Three religious cultural terms were identified out of 100 cultural terms for the study. In translating the religious cultural terms, two different techniques were found. They are literal translation (33.33%) and borrowing (66.67%).

x) Seven conceptual terms were selected for the study. Two different techniques were employed by the translator to translate them. They are literal translation (71.42%) and deletion (28.58%).

xi) While translating the cultural terms, some of the techniques of translation were used frequently. For example, literal translation, borrowing and substitution techniques are found in most of the categories.

xii) Many instances of borrowing and substitution are found in the translated version of Lolita. Many pairs have gaps in lexical level as they cannot maintain equivalence between SL and TL.

xiii) The translator has tried to maintain the original flavor of SL. So, the TT is able to transfer the meaning of SL into TL reader.

5.2 Conclusion

From the above findings, it is concluded that judiciou use of near and perfect equivalent terms from target language is good for translation process. Gaps make the text difficult to understand. There are many techniques while translating the cultural terms viz. literal translation, borrowing, substitution, addition, deletion, claque definition and so on. Literal translation is highly used while translating   cultural terms. Secondly, borrowing technique is used and addition is least used technique in translation process of the novel.

Definition technique is very helpful to translate social cultural terms. Some terms are deleted in the translated version of the novel. The deletion technique deletes the SL terms which prevent the TL reader to understand the original sense and furthermore, it does not transfer the original flavor of the SLT. So, while translating it needs to be avoided as much as possible. Footnotes and definition techniques help in maintaining the originality and convey the meaning appropriately. Language and culture are related to each other. It is commonly believed that one does not translate language but the culture. So, while translating the cultural norms, values, assumption and concepts need to be taken into consideration. They need to be preserved firstly and translated in a suitable way. That's why a translator must have sound knowledge of source language culture and target language culture. Wide knowledge of both SL and TL cultures makes the translation process easy. Translation has a great significance in the present day world.

5.3 Recommendations

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

5.3.1 Policy Related

Policy makers need to be aware of the scope and importance of translation. Though we say that while teaching English language, the discussion must be in TL but it cannot work all the time and all the places. So, the study provides the following recommendations for the policy level.

i) There should be the formulation of policy regarding the criteria, authenticity and practices of translation activity.

ii) Some concepts cannot be understood by the students unless they are translated in students' mother tongue. That's why the translation should be incorporated in language teaching program.

5.3.2 Practice Related

From this study, the following practice related recommendations can be made:

i)   As linguistic and cultural gaps were found in the translated text, the translator should not use whatever the words available in the dictionary. He/ she should select the word looking it in the thesaurus as well to get the correct equivalent word.

ii)   Deletion is not the proper translation. If the SL term is deleted, the TL readers cannot taste the original flavor of the SLT. That's why deletion should be avoided as much as possible.

iii)   A good translator should have the wide knowledge of techniques which can be used in the process of translation of cultural terms depending upon cultural terms and contexts.

iv)   Only borrowing SL terms into TL is not sufficient. That's why, there should be given footnotes and definition of such terms.

5.3.3 Further Research Related

There are many researches in the Department of english Education in this newly developed field. And still there are some areas on which research can be carried out under this field. Some of the areas where further research can be conducted are presented below:

i)   Effectiveness of teaching English through Translation:An experimental study,

ii)   Semantic Equivalence in Translation: A case of the novel Lolita and

iii)   Extra-linguistic gaps in the translation of cultural terms.

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APPENDIX

Ecological Terms Used in Lolita

SL Terms	TL Terms
cat (15)	*birālo (7)*
days (15)	*dinharu (8)*
snow (15)	………………..
nails (22)	*nangharu (14)*
street (35)	*istrit (31)*
warm day (41)	*garmi din (38)*
sun bathing (42)	*surya snān (39)*
sun (42)	*surya (42)*
rain (43)	*pāni parnu (43)*
glass lake (45)	*glās lek (46)*
night (45)	*rāti (47)*
dusk (45)	*dhamilo adhyāro (47)*
winter (45)	*hiund (47)*
lake (81)	*tāl (77)*
water (85)	*pāni (81)*
hill (106)	*pahād (96)*
squirrel (140)	*nyāurimuso (122)*
cloud (152)	*bādal (129)*

Man Made Cultural Terms Used in Lolita

SL Terms	TL Terms
wine (9)	*raksi (2)*
silk (9)	*silk (2)*
perfume (15)	*parphyum ((7)*
train (15)	*rel (8)*
chess (25)	*ches (20)*
apartment (26)	*ghar (21)*
home (26)	*ghar (21)*
passport (27)	*pāsport (23)*
newspaper (42)	*akhabār (40)*
movie (45)	*philm(47)*
sweatshirt (65)	*swetar (63)*
key (68)	*chānbi (68)*
desk (68)	*desk (68)*
guestroom (82)	*gestrum(78)*
sleeping powder (94)	*nidrāko ausadhi (82)*
drug (94)	*ausadhi (82)*
capsule (94)	*goli (84)*
golf (94)	*galph (84)*
suitcase (111)	*sutkes (99)*

washroom (140)	*bāthrum (122)*
comics (141)	*kamiks (125)*
box of candy (141)	*chakletko baks (125)*
double bed (145)	*dabal bed (126)*
piano (202)	*piyāno (144)*
drugstore (225)	*dragstor (265)*
coke (225)	*kokākolā (265)*
tennis (234)	*tenis (168)*
bell (269)	*ghanti (191)*
pocket (270)	*khalti (191)*
cigarette (271)	*churot (193)*
dollar (278)	*dalar (198)*
liquor (304)	*raksi (207)*

Social Cultural Terms used in Lolita

SL Terms	TL Terms
life (9)	*jiban (1)*
murderer (9)	*hatyārā (1)*
aunt (10)	*sāniāmā(3)*
famished (12)	*garib (4)*
psychiatry (15)	*manobigyān (9)*

literature (15)	*sāhitya (9)*
young (19)	*kisori (10)*
bonus (23)	*bakas (17)*
juvenile (23)	*bachpan(17)*
marriage (24)	*bibāhā (19)*
doctor (25)	*dāktar (20)*
business (27)	*bebasāya (22)*
colonel (28)	*karnel (25)*
world war (32)	*biswa yudda (28)*
university (32)	*biswabidhālaya (28)*
history (32)	*itihās (28)*
shopping (43)	*kharid (43)*
dinner (47)	*rātiko khānā (49)*
predicted (57)	*ghosanā garyo(55)*
picnic (57)	*piknik (55)*
camp (65)	*kyāmp (64)*
jury (69)	*adālat (69)*
bride (74)	*behuli (73)*
bridegroom (74)	*behulā (73)*
servant maid (82)	*nokarni (78)*
boarding (83)	*bording (79)*

divorce (119)	*divors (106)*
crazy (119)	*pāgal (105)*
hotel (129)	*hotel (113)*
bookworm (177)	*kitābko kiro(134)*
play (196)	*nātak (144)*
cop (218)	*polis (159)*
relative (219)	*nātedār (159)*
poet (223)	*kabi(162)*
dad (266)	*dyādi (187)*
job (266)	*jāgir (188)*
mechanic (266)	*injiniar (188)*
industrisl (167)	*audhogik (188)*
smoking (275)	*churot piunu (195)*
traffic (306)	*trāfik (208)*

Religious Cultural Terms used in Lolita

SL Terms	TL Terms
church (57)	*charch (56)*
pray (68)	*prāthanā (67)*
Christmas (266)	*krismas (187)*

Conceptual Terms used in Lolita

SL Terms	TLTerms
sin (9)	………………..
soul (9)	*ātmā (1)*
death (24)	*mirtyu (19)*
emotion (112)	*bhābanā (101)*
sadness (266)	…………………
dear (266)	*pyāro (187)*
love (309)	*māyā (209)*