

**TECHNIQUES USED AND GAPS FOUND IN TRANSLATION
OF CULTURAL TERMS: A CASE OF THE NOVEL “BY
THE RIVER PIEDRA I SAT DOWN AND WEPT”**

**A Thesis Submitted to the Department of English Education
In Partial Fulfilment for the Master of Education in English**

**Submitted by
Dinesh Kumar Thakur**

**Faculty of Education
Tribhuvan University
Kirtipur, Kathmandu**

Nepal

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DECLARATION

I hereby declare that to the best of my knowledge, this thesis is original; no part of it was earlier submitted for the candidature of research degree to any university.

Date: 08-08-2016

Dinesh Kumar Thakur

RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Mr. Dinesh Kumar Thakur** has prepared this thesis entitled **Techniques Used and Gaps Found in Translation of Cultural Terms: A Case of the Novel “By the River Piedra I Sat Down and Wept”** under my guidance and supervision.

I recommend this thesis for acceptance.

Date: 09-08-2016

Dr. Anjana Bhattarai (Supervisor)

Professor

Department of English Education

T.U., Kirtipur

RECOMMENDATION FOR EVALUATION

This thesis has been recommended for evaluation from the following **Research Guidance Committee:**

Signature

Dr. Anjana Bhattarai (Supervisor)

Professor and Head

Department of English Education

T.U., Kirtipur, Kathmandu

Chairperson

Mr. Raj Narayan Yadav

Reader

Department of English Education

T.U., Kirtipur, Kathmandu

Member

Hima Rawal

Lecturer

Department of English Education

T. U., Kirtipur, Kathmandu

Member

Date:.....

EVALUATION AND APPROVAL

This thesis has been evaluated and approved by the following **Thesis Evaluation and Approval Committee:**

Signature

Dr. Anjana Bhattarai (Supervisor)

Professor and Head

Department of English Education

T.U., Kirtipur, Kathmandu

Chairperson

Dr. Anju Giri

Professor

Department of English Education

T.U., Kirtipur, Kathmandu

Member

Dr. Ram Ekwel Singh

Reader

Department of English Education

T.U., Kirtipur, Kathmandu

Member

Date: 28-08-2016

DEDICATION

Dedicated

to

my parents who spent their whole life to make me what I am today.

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Dinesh Kumar Thakur

ABSTRACT

This research work entitled **Techniques Used and Gaps Found in Translation of Cultural Terms: A Case of the Novel “By the River Piedra I Sat Down and Wept”** is an attempt to identify and categorize the cultural terms used in the novel “By the River Piedra I Sat Down and Wept”, to find out the techniques employed in translating cultural terms in Nepali version of the same novel and to point out the gaps found in the translation process. I selected 112 cultural terms as sample from original version of the novel using purposive non-random sampling procedure. Observation checklist was used as a tool for data collection. The findings of the study showed that out of total one hundred twelve cultural terms, 43 (38.39%) were related to social culture, 33 (29.46%) were related to organization, customs, activities, 16 (14.29%) were related to ecology. In the same way, it was found that 11 (9.82%) cultural terms were related to material cultures whereas 9 (8.04%) cultural terms were related to gestures and habits. Likewise, it was found that eight different techniques were used to translate cultural terms. They were literal translation, transference/ borrowing, substitution, definition/ paraphrasing, addition, deletion, blending and mistranslation. It was found that literal translation was used mostly i.e. 46(41.07%). Likewise, it was found that there had been linguistic and cultural gaps in the translated version of the novel, e.g. SL term- worker is replaced by TL term kisān and SL term- ritual is replaced by TL term- prakirya which showed linguistic and cultural gap respectively.

This thesis is organized into five chapters. The first chapter deals with the 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. The second chapter includes review of related theoretical literature, review of related empirical literature, implications of the review for the study and conceptual framework. Similarly, the third chapter includes design and method of the study, population, sample and

sampling strategy, study areas/field, data collection tools and techniques, data collection procedures and data analysis and interpretation procedure. Likewise, the fourth chapter presents the analysis and interpretation of results and the fifth chapter included conclusions and recommendations at three different areas (policy related, practice related and further research related) followed by references and appendices.

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LIST OF SYMBOLS ABBREVIATIONS

%	:	Percentage
CUP	:	Cambridge University Press
Dr.	:	Doctor
e.g.	:	For example
ed.	:	Edition
ELT	:	English Language Teaching
etc	:	Et cetera
i.e.	:	That is
M.Ed	:	Master's Degree in Education
No.	:	Number
OUP	:	Oxford University Press
Prof.	:	Professor
SLC	:	School Leaving Certificate
SL	:	Source Language
TL	:	Target Language
T. U.	:	Tribhuvan University

CHAPTER ONE

INTRODUCTION

This study is about the **Techniques Used and Gaps Found in Translation of Cultural Terms: A Case of the Novel “By the River Piedra I Sat Down and Wept”**. This is the first chapter which includes 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 through which we can exchange our thoughts, feelings and emotions with each others. In other words, it is a vehicle for human beings in which the ideas, thoughts, emotions and feelings are expressed. In general, what we think and feel can be expressed through language. Language is the special gift of human beings which sets them apart from the rest of the living beings.

Language has been defined variously by various linguists and scholars. Sapir (1963, p.8) says “Language is a primarily human and non-instinct method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbol”. Richards, et al. (1985, p.196) define “Language is the system of human communication on which consists of the structured arrangement of sounds (or their written representation) into larger units, e.g. morphemes, words, sentences and utterances”. Wardhaugh (1986, p.44) defines “Language as a system of arbitrary vocal symbols used for human communication”.

We can say that language is concerned with the human beings and its distinctive sounds are used for communication. Communication involves transmission of ideas, thoughts, feelings, emotions and views from a sender to a receiver. Thus language is one of the most valuable possessions of human beings. It helps to think, interpret and express about the real world. Through language we can easily transmit human civilization, history, thoughts, literature and the whole of human achievement to others.

Language is a social phenomenon. It is related to nation, religion, culture and society. It is generally believed that language constitutes cultural identity such as customs, rituals, behaviors and beliefs of people. It is the means of communication for sharing knowledge or ideas. All the languages spoken in the world is embedded in culture, so that the meaning of any linguistics item can be properly understood only with the references to the cultural context. They are bound with the culture.

Culture consists of the beliefs, behaviours, objects, and other characteristics common to the members of a particular group or society. Thus, culture means the way of life, especially general customs and beliefs of a particular group of people. In other words, the culture is the totality of socially transmitted patterns, arts, beliefs, institution and other products of human works and thoughts. Jiang (2000), through her study on "The relationship between culture and language", has said that there is an interactive influence between culture and language: the two cannot exist without each other. It is a deep-rooted phenomenon in relation to human civilization. It directs the way of life.

The term translation can be defined as the rendering of a text from one language to another language. It is considered as a bilingual activity in which the meaning of a piece of language is translated into another language.

Translation is the replacement of a representation of a text in one language by a representation of an equivalent text in a second language.

1.2 Statement of the Problem

Translation is the general term referring to the transfer of opinions, cultural terms, thoughts and ideas from one language to another language. Translation of cultural terms occurs in many ways using different techniques of translation. The goal of translation of cultural terms is to establish a relationship between the source text and target text without losing SL text' original meaning. As translation is a bilingual activity, translator should have sound knowledge of two languages as the rule of the grammar of the both languages, its writing convention, its idioms and culture. Sometimes, the translators mix the language in their own words to translate the given text in target language. They try to convert source language cultural terms into target language version that helps the readers to know other culture. Sometimes, the translators use technical words or situation to clarify source language terms into target language, but these words or sentences are critical or inappropriate and make it more difficult to understand for the readers. The problem of carrying out this research work is to find out what types of techniques of translation the translator has used in the translated version of the novel "By the River Piedra I Sat Down and Wept?". Similarly, the interest of carrying out this research work is to find out the gaps that existed in the Nepali version of the mentioned novel.

1.3 Objectives of the Study

The objectives of the study were as follows:

- (i) To identify and categorize the cultural terms used in the novel "By the River Piedra I Sat Down and Wept",
- (ii) To find out the techniques employed in translating cultural terms in Nepali version of the novel "By the River Piedra I Sat Down and Wept",

- (iii) To point out the gaps found in the translation process, and
- (iv) To suggest some pedagogical implications from this study.

1.4 Research Questions

The research questions of my study were as follows:

- (i) What types of cultural terms are used in the novel “By the River Piedra I Sat Down and Wept?”
- (ii) What types of techniques of translation have been used in the translated version of the novel “By the River Piedra I Sat Down and Wept?”
- (iii) What are the possible gaps that have been found in the translated version of the novel “By the River Piedra I Sat Down and Wept?”

1.5 Significance of the Study

The study entitled “The Techniques Used and Gaps Found in Translation of Cultural Terms: A Case of the Novel “By the River Piedra I Sat Down and Wept” will be very beneficial for teachers, students, textbook writers, translators, etc. The findings will be helpful in translating Nepali cultural bound terms into English and vice-versa which will minimize the gaps and help for conveying the intended message to the readers. The study will further be helpful for the professional translators to make them aware of the cultural gaps existed between source language (SL) terms and target language (TL) terms.

1.6 Delimitations of the Study

This study was delimited to the following areas:

- (i) This study was delimited to the cultural terms found in the novel “By the River Piedra I Sat Down and Wept”.
- (ii) Similarly, this study was delimited to 112 cultural terms of the novel.
- (iii) This study was delimited to the study of techniques used and gaps found in the translation of the cultural terms of the novel.

1.7 Operational Definition of the Key Terms

Bilingual: It refers to the ability of a person who speaks/understands (and sometimes reads/writes) at least two languages. In this research study, bilingual refers to the person who have command over two languages i.e. source language (SL) and target language (TL). Here, the novel “By the River Piedra I Sat Down and Wept” is a source language text (SLT) and its Nepali version of the novel is target language text (TLT).

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

Under this chapter, related theoretical literature, empirical literature, implications of the reviewed literature and conceptual framework of the study are included.

2.1 Review of Related Theoretical Literature

This sub-section deals with different theoretical perspectives related to the present research work.

2.1.1 An Introduction to Translation

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

Newmark (1981, p.7) defines translation as a “Craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language”. Simply put, Newmark’s definition considers translation as a ‘replacement’ of message inherent in one language into another language. Moreover, Newmark considers translation as ‘craft’ which clearly suggests that a translator requires various skills to carry over the various aspects of one text (e.g. aesthetics, message, contextual meaning) into another in different language. Translation has been described variously by various scholars in different places at different points of time. For instance, Theodore Savory defines translation an ‘art’, and Eric Jacobsen defines it as a ‘craft’ while Eugene Nida describes it as a ‘science’ borrowing this concept from the German (Das, 2008, p.2). Though translation has been described differently as an art, a craft and a science, none of these is adequate. On the other hand, each concept expresses the personal prejudice of the person who says so. Broadly speaking, there are two perspectives to define translation which have been presented as follows: linguistic perspective and cultural perspective. First and the foremost factor to consider while defining translation is the linguistic factor i.e. translation is a linguistic endeavour. Different scholars have defined translation through linguistic perspective. Catford (1965) defines translation as the replacement of textual material in one language (SL) by equivalent textual material in another language (TL). Similarly, Bell (1991) defines it as an expression in another language (or target language) of what has been expressed in another, source language, preserving semantic and stylistic equivalences. In these definitions, both Catford and Bell give emphasis on the linguistic aspect of translation (as cited in Awasthi, Bhattarai and Khaniya, 2011, p.5). It does not provide a comprehensive account of translation if we define translation only as a linguistic activity.

It is quite evident that language is determined by the culture in which it is spoken. Culture shapes language and language shapes reality. It makes us clear that without having knowledge and considering the existence and influence of culture, translation may become impossible. Translation is more often dominated by the culture than the language. Being culture an inherent part of the language, it is often questioned can culture be translated? We can say that culture cannot be translated but translation can be at least a means to bridge the gap between the cultures.

Thus we can say that translation is both bilingual as well as bicultural activity. The prime goal of any translation work is to establish a relationship of equivalence between the source text and target text, while taking into account a number of constraints. These constraints include context, the rules of grammar of the source language, its writing convention, its idioms and cultures.

2.1.2 Translation and Culture

Translation is a process of changing speech or writing from one language to another language. In other words, translation is one of the best means of communication as it is the rendering of message from one language to another language. It is a kind of activity which involves at two languages and two cultural traditions.

Culture consists of the beliefs, behaviours, objects, and other characteristics common to the members of a particular group or society. Through culture, people and groups define themselves, conform to society's shared values, and contribute to society. Thus, culture includes many societal aspects: language, customs, values, norms, rules, tools, technologies, products, and organizations.

Thus, culture means the way of life, especially general customs and beliefs of a particular group of people. It is a deep-rooted phenomenon in relation to human civilization. It directs the way of life.

A text incorporates more than just the linguistic structures. The bits of language contain other information on culture, history, geography etc. So translating means the transfer of cultural meaning contained in the text. In other words, translating involves not just the structural properties and meaning conveyed by those structures of both source and target languages but the cultures of SL and TL should also be considered in the process of translation. The reason behind it is that the meaning of language is largely shaped by and constructed in a socio-cultural context. Culture always plays key role in translation work. Hence a translator should have knowledge of both language and culture for effective translation. He should be bilingual as well as bicultural. Moreover, he should bridge the gap between the two distinct languages and cultures.

Translation is such a versatile tool that makes sharing of ideas, thoughts, and feelings of people in linguistically vast world easier. In fact, it has helped us to understand the vast ocean of the world. Because of translation, we are familiar with English culture and because of translation we have given our culture to people of other countries. We have many examples like Muna Madan, Shrishko Phool translated into English which have made possible for the speakers of English to know various aspects of the Nepalese society and culture. Thus we can argue that the formation of world culture is possible through translation.

2.1.3 Cultural Categories

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

- (i) Ecology
- (ii) Material culture (artifacts)
- (iii) Social Culture
- (iv) Organizations, Customs, Activities, Techniques and Concepts
- (v) Gestures and habits

(i) Ecology

It refers to physical environment or geographical features, e.g. rivers, sea, hills, forests, plants, lakes. The features present in one region may be absent in another. This absence and presence of ecological elements causes difference in the lexical elements as well as their concept.

(ii) Material Culture

It refers to the things which are made by human beings and famous within a particular society. It includes the following terms:

- Food: breakfast, snack, rice, gundruk, etc.
- Clothes: shirts, blouse, sari and dhoti (india)
- Houses and towns: kuti, hut, tower, etc.
- Transport: bike, rickshaw, bus, bicycle, car, etc.

(iii) Social Culture

The terms related with social culture carry both denotative and connotative meaning. When such terms carry connotative meaning, they cause translation problems. Social norms and values, historical fields, paintings, sculptures, social activities etc. are related to this category. Social culture includes the terms like ajah, biwa, rock, hali, father, etc.

(iv) Organization, Customs, Activities, Techniques and Concepts

This category includes the cultural terms related to the following fields:

- Political and administrative
- Religious: dharma, karma, 'temple'
- Artistic

(v) Gestures and Habits

For 'gestures and habits' there is a distinction between description and function which can be made necessary in ambiguous cases. Thus, if people smile a little when someone dies, do a slow hand clap to express warm appreciation, spit as a blessing, nod to dissent or shake their head to assent; kiss their finger tips to greet or to praise, give a thumbs-up to signal ok, all of which occur in some cultures and not in others (Newmark, 1998, p.102).

2.1.4 Techniques of Translation

Translation is one of the best means of communication in which the message of one language is translated into another one. It is the general term referring to the thoughts and ideas from one language to another language whether it is oral or written form. Translation is a challenging job in which a translator has to face different problems ranging from linguistic to cultural level. The problem is more active while translating the cultural terms because of the remoteness of time and culture.

Various scholars have suggested various techniques of translating cultural terms. Wills (1982, p.81) has categorized translation techniques into two types:

- (i) Literal, and
- (ii) Non-literal

Newmark (1998, p.103) has given twelve different translation techniques which are given below:

- (i) Transference
- (ii) Cultural equivalent
- (iii) Neutralization (i.e. functional or descriptive equivalent)
- (iv) Literal translation
- (v) Label
- (vi) Naturalization
- (vii) Componential analysis
- (viii) Deletion
- (ix) Couplet
- (x) Accepted standard translation
- (xi) Paraphrase, gloss, notes, etc.
- (xii) Classifier

In the translation process, some most used techniques are as follows:

(i) Literal Translation

The technique which searches for close correspondence of meaning between source text (ST) and target text (TT) is called literal translation. It is SL oriented translation which is also known as word for word translation. Wills (1982, p.86) takes literal translation as changing the SL surface structure syntactically and semantically according TL needs. It is form-oriented translation and makes no sense in most of the cases specifically in translating idiomatic expressions. In this translation the SL grammatical constructions are concerted to their nearest TL equivalents but the lexical words are again translated singly, out of context. It is close and faithful translation. It is most widely used technique. For example,

SL Terms	TL terms
goddess	devimātā
strom	ādhi
crow	kāg

(ii) Transference/Borrowing

Borrowing is also called transference, in which words are taken from source language to target language. It is one of the most widely used techniques for transmitting the cultural information. Newmark (1988, p. 82) says normally names of people, countries, places, newspapers, streets, private companies and institutions, public or nationalized institutions, brand names, etc. are transferred. For example,

SL Terms	TL terms
medal	medal
cafe	kyafe

(iii) Substitution

Substitution is a less important procedure of translation. SL items are substituted by equivalent TL items to overcome the translation gap. In other words, source cultural elements are replaced by similar / near equivalent or generic word in target language. When two cultures display overlap rather than a clear-cut presence or absence of a particular element of culture, this technique is used. In translation the translator should be conscious of destroying the original flavor of both the SL text and culture. For example,

SL Terms	TL terms
-----------------	-----------------

Pain	yātnā
gift	dān
beautifully	mithāspurbak

(iv) Paraphrasing/ Definition

Defining means introducing the unknown to the known and the unshared to the shared. In this technique of translation SL terms are replaced by the short definition or paraphrase of target language. Newmark (1988, p.80) argues that “Paraphrasing is an amplification or explanation of the meaning of a segment of text”. When the translator is unsuccessful to find accurate or near equivalent terms this technique is used. For example,

SL Terms	TL terms
dashain	the great festival celebrated by hindu
inferno	vayānak baliraheko āgo

(v) Back Translation

Traditionally accepted / naturalized foreign language terms in source language are translated back in same target language. For example,

SL Terms	TL terms
bus	bus
church	church

(vi) Addition

Addition is a translation technique in which some word (s) or meaning (s) are added in the TL text or SL expressions are structurally expanded. In other words, a translator adds some words or items in the target language text while translating. For example,

SL Terms	TL terms
marriage	subhaviwāh
sun	tejilo surya

(vii) Deletion

In this procedure of translation SL words or expressions are deleted while translating them into target language. Deletion brings gaps in meaning. If the translator cannot maintain the balance between the SL terms and TL terms he deletes some items of the source text. For example,

SL Terms	TL terms
tupi	_____
Janai	_____

(viii) Blending

It is a translation procedure in which a single word or phrase is translated with the combination of two or more than two technique. For example,

SL Terms	TL terms
Sign of the cross	krush ko nisān

2.1.5 Gaps in Translation

When source language has a concept or meaning that the target language lacks, there occurs gaps. It is, simply, absence of concepts. In other words, when there is no correspondence between SL and TL terms, gaps occur in translation. Gaps are also called lacunas, blank spaces, slippages, absences and voids. One of the fundamental reasons for creating gaps in translation is culture which includes not only material things such as cities, organizations, and schools, but also nonmaterial things such as ideas, customs, family, patterns and conventional beliefs.

Crystal (1998, p 346) states that “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”. Gaps are natural and inevitable in all translation activities because of difference between two languages, cultures, concepts, etc. Thus, gaps are challenges for a translator and they create difficulty to maintain translation equivalence. The three main types of gaps are elaborated below;

- (i) Linguistic gap,
- (ii) Cultural gap, and
- (iii) Extralinguistic gap

(i) Linguistic Gap

Every language is unique i.e. no two languages are identical. Each language has its own idiosyncratic patterns – patterns from sound system to sentence levels. Hence, gaps that occur due to differences between two languages are called linguistic gaps. According to Awasthi, et al. (2011, p. 42), “The concept of the linguistic gap can be elaborated on the basis of a famous hypothesis developed by Whorf which is also called Sapir –Whorf hypothesis that is

principle of linguistic relativity and determinism". This hypothesis says that language determines thought and shapes realities. It further argues that our concept is determined by our language i.e. we dissect nature along the line laid down by our native language. Thus, there always exists a conceptual difference between speakers /users of two languages which creates gaps in translation. We can observe linguistic gap at the following levels of language: graphological level, phonological level, lexical/word level and sentence level.

(ii) Cultural Gap

When a term in one language does not have a counterpart in another language cultural gaps occur. Cultural gaps make translation sometimes impossible as well, so they need further explanation to make meaning understandable for the readers. According to Newmark (1981) culture includes foods, habits, dress, festivals, rituals, etc. the ease or difficulty of translation depends on the degree of closeness of the cultures in question. Cultural knowledge is very important while translating any text. In other words, cultural knowledge, including knowledge of various sub-cultures, has long been recognized as indispensable for translation, as it is knowledge of the application that linguistic units have in particular situation and socio-cultural contexts which makes translation possible in the first place.

(iii) Extralinguistic Gap

When the background knowledge and real world knowledge are different then extralinguistic gaps occur. Many extralinguistic factors play crucial role in translation. The intension of a speaker or writer, his knowledge, his ideas, expectations, interests and so on, have to be taken into consideration, and the same obtains in regard to the listener or reader. Other verbal acts, and the time of their performance and their effects need to be consider, too.

2.1.6 By the River Piedra I Sat Down and Wept: An Introduction

“By the River Piedra I Sat Down and Wept” is an English version of the novel “Na margem do rio Piedra en sentei e chorei”. The English translation of this novel is prepared by Alan R. Clarke. Paulo Coelho is an author of the original Brazilian novel “Na margem do rio Piedra en sentei e chorei”. By the River Piedra is a wonderful novel in which we can find most famous story of the two lovers.

Paulo Coelho was born in Brazil and has become one of the most widely read and loved authors in the world. He has received numerous prestigious international awards, among them ‘The crystal Award’ is one. The novel ‘By the River Piedra I Sat Down and Wept’ was published in 1994.

The present novel ‘By the River Piedra I sat down and Wept’ focuses on the love story. In this novel we find what happens when shyness prevents an adolescent love affair from developing? And what happens when, 11 years later destiny brings lovers together again. Pilar, the main character of this novel, is now an independent and strong woman who has learnt to bury her feelings. She is now studying at a small town university. Pilar’s life takes a turn when she receives an unexpected call from her old childhood sweetheart. He is now a handsome spiritual teacher.

Paulo Coelho says love is always new weather we love once, twice or a dozen times in our life. We always face a brand-new situation. Love can consign us to hell or paradise, but it always takes somewhere. We simply have to accept it, because it is what nourishes our existence. If we reject it we die of hunger, because we lack the courage to reach out a hand and pluck the fruit from the branches of the tree of life. We have to take love where we find it, even if it means hours, days, weeks of disappointment and sadness.

This novel is translated into Nepali by Om Prakash Kharel in the title of “Perdrā Nadī Kinārā”. The Nepali translation of this novel has published in 2067 B.S by ‘Payasific Publication’.

2.2 Review of Related Empirical Literature

Some of the major research works related to translation are reviewed below.

Singh (2004) has carried a research work entitled “Techniques in the Translation of Cultural Terms: A Study of Translation of Social Studies Textbook”, to find out the techniques and gaps in translation of cultural terms. He has collected 220 lexical terms from Nepali and English versions of our social studies textbook from grade eight and classified them into five cultural categories. He has found a number of techniques used in translating those terms. Out of them, literal translation is the most widely adopted technique of translation of the technical and non-technical terms. He has also found that there exist a number of gaps in translation of cultural terms due to various reasons: lack of conceptual accuracy, lack of cultural equivalence, lack of lexical items, etc.

Karki (2006) has carried a research work entitled “The Techniques and Gaps of Translation of Cultural Terms: A Case Study of Textbook for Social Studies for Grade Seven” , to find out techniques and gaps in the translation of cultural terms. He has collected 240 cultural words from the text and categorized them under ecology, material culture, religion culture, social culture and conceptual terms and then analyzed the techniques of translation. He has found that eleven different techniques have been used to translate the cultural words. Literal translation is the most widely used in translating ecological and social cultural word whereas deletion is the least used

technique in translation of cultural words. He has also found that there exist a number of gaps in translation of cultural terms due to various reasons: lack of conceptual accuracy, lack of cultural equivalence, lack of lexical items.

Bhusal (2009) has carried out a research on 'A Study of Cultural Translation of Novel 'Seto Bagh', to find out techniques used in the translation of cultural terms. He has collected 250 cultural words and categorized it under five cultural categories: ecology, material cultural, social cultural, conceptual terms and gesture and habits. Observation tool has been used for data collection. He has found out that nine different techniques have been used to translate the cultural terms.

Bhattarai (2012) carried out a research work on the title "The techniques and gaps in translation of cultural terms: A case of Muna-Madan". The objectives of this study were to identify the nepali cultural terms used in Muna – Madan and their equivalents in English translation and to find out the techniques employed in the translation of Nepali cultural terms into English version and Point out the gaps in translation process. The data were collected from the secondary sources only. Total 100 cultural terms were selected using purposive non-random sampling procedure from the original Nepali version, along with their translated version of Muna- Madan. The tool she used for data collection was observation. The finding of the study showed that nine different techniques have been employed in translating culture terms such as literal, transference / borrowing, blending, addition, deletion, claque, substitution, reduction and sense translation. Similarly, this study showed that in some cases the terms are transferred without any notes and definition. In the TL text, there exist gaps. The readers who have no knowledge of SL cannot get idea from such translation.

Sah (2012) has carried out a research work entitled “Techniques Used in the Translation of Cultural Terms: A Case of the Novel Daisy Miller”, to identify and categorize the cultural terms used in the novel ‘Daisy Miller’, similarly to find out the techniques employed in translating cultural terms in Nepali translation of the novel ‘Daisy Miller’. He has collected all together 91 cultural terms from the English novel and their equivalent terms from the Nepali version of the novel and categorized them under five different cultural categories: (a) ecology (b) material culture (c) social culture (d) organization, customs, activities, techniques and concepts (e) gestures and habits. Eight different techniques are found to have been employed in translating cultural terms. They are literal translation, transference/borrowing, substitution, definition/paraphrasing, addition, deletion, blending and mistranslation. Among eight different techniques substitution has been found most widely used whereas blending and addition are least used technique.

Although many research works have been carried out on techniques and gaps in the translation of cultural terms, no any research work has been carried out to find out the techniques and gaps in the novel “By the River Piedra I Sat Down and Wept”. Therefore, I claim that this research work is new and different from others in the department.

2.3 Implications of the Review for the Study

Through the intensive study of the aforementioned and other related literature, I pinpointed the fact that previous researchers have missed the investigation on the translation of Nepali version of the novel “By the River Piedra I Sat Down and Wept”. Therefore, the review of the related literature made me feel the need to carry out this research study. At the same time, after reviewing all those research works, I developed a concept on research process and methodological tools which are very beneficial to my research work.

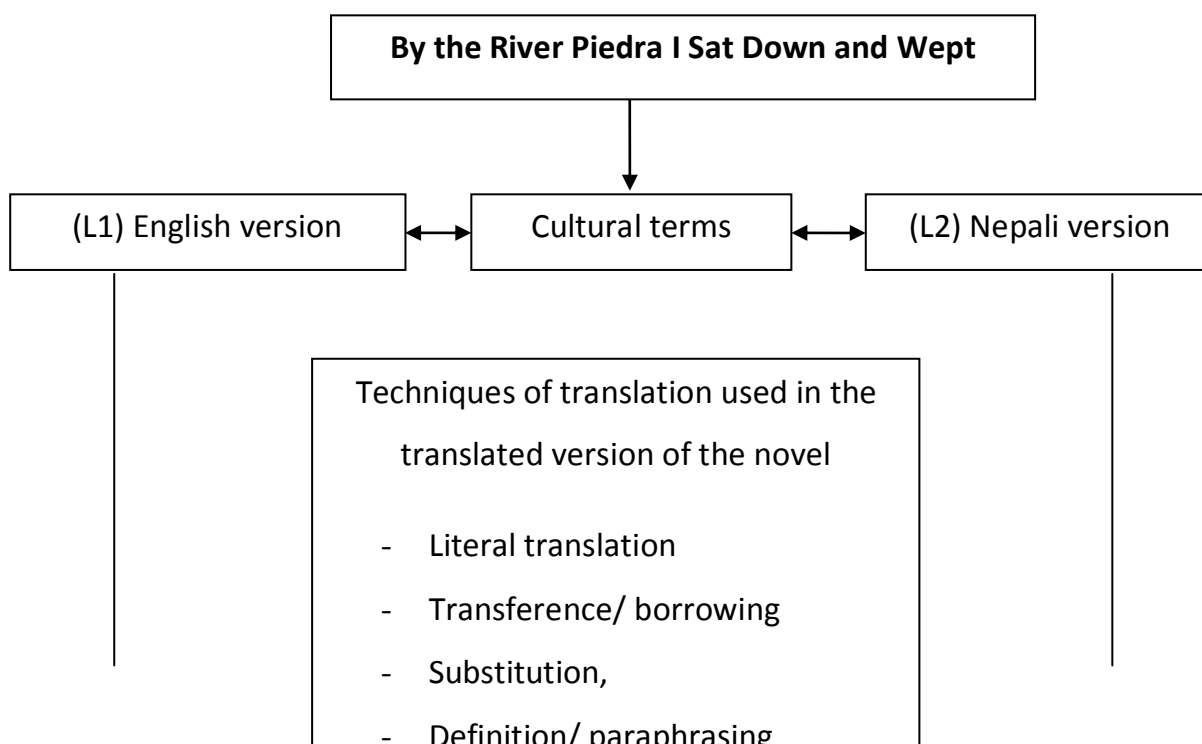
Research work like Karki (2006) showed that literal translation was the most widely used in translating ecological and social cultural words whereas deletion was the least used technique in translation of such words. Similarly, Sah (2012) research work showed that substitution had been used most widely whereas blending and addition were least used technique in the translation of cultural terms. Likewise, Bhattarai (2012) research work showed that nine different techniques had been employed in translating cultural terms such as literal, transference/borrowing, blending, addition, deletion, claque, substitution, reduction and sense translation.

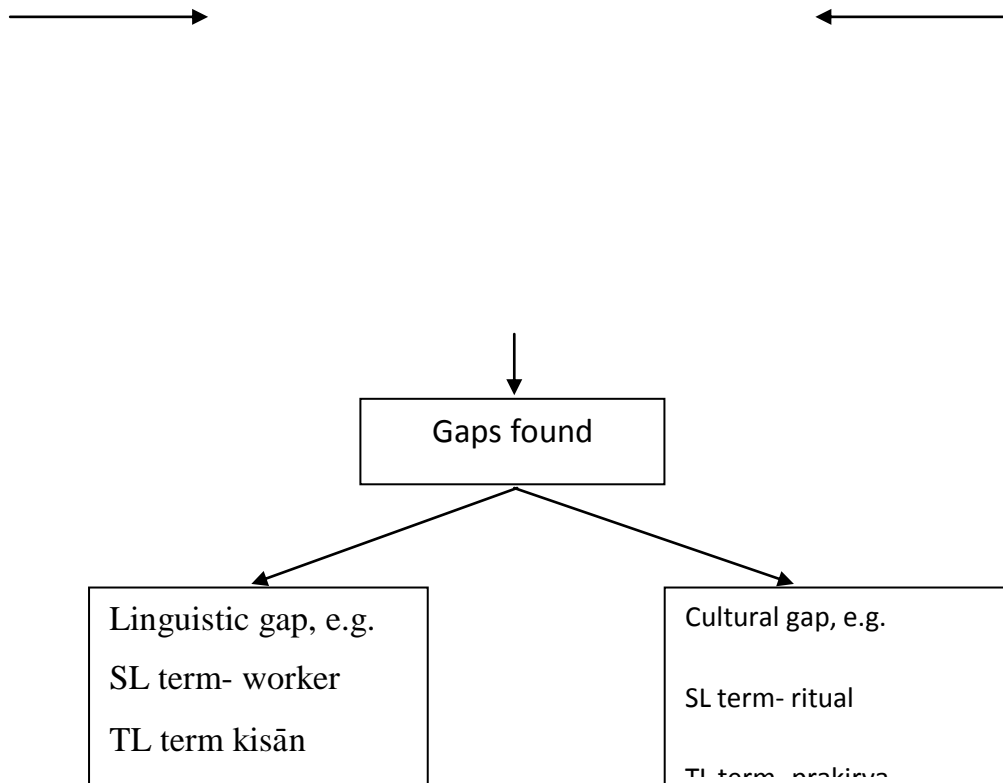
Similarly, after reviewing the Catford (1965) and Bhattarai (2000) books I updated myself about the theory of translation techniques and concept on gaps.

Hence, this present study tried to find out techniques and gaps in translated text. Therefore, this research work is different from aforementioned research in the sense that it has uncovered the techniques that were used in the translation of cultural terms.

2.4 Conceptual Framework

While carrying out this research work, I consulted different theories related to the present research study and literature review and developed my concept/ conceptual framework. Thus, the present research study is based on the following conceptual framework:





CHAPTER THREE

METHODS AND PROCEDURES OF THE STUDY

Under this chapter, design and method of the study, population, sample and sampling strategy, data collection tools and techniques, data collection procedure and data analysis and interpretation procedure are included.

3.1 Design and Method of the Study

A research design is a difficult task for the researcher, but it is a procedural plan of doing the research work. This research work was carried out through the survey research design.

Survey research is a superficial research which studies an issue or phenomenon. It is commonly used method of investigation in education

research. This research is considered as new technique that gathers data on a one shot basis and is taken as economical efficient. It represents a wide range of target population. Survey is identifying principal about the sample design, data collection instruments, statistical adjustment of data and data processing. To define the survey research, various scholars have put forward their unique views. According to Kidder (1981, p.81) "Survey is the best research design carried out in order to find out public opinion, and the behaviours and attitudes of different professionals to access certain activities and to study certain trends almost at a single point of time". Similarly, according to Cohen and Manion (1985 as cited in Nunan, 2010, p. 140) "Surveys are the most commonly used descriptive method in educational research and may vary in scope from large scale government investigations through small scale studies carried out by a single researcher. The purpose of survey research is generally to obtain a snapshot of condition, attitudes and /or events at a single point of time".

Survey research is always carried out in the natural setting. So, I have selected this research design because it provided me an authentic and reliable data to proceed my research work. It helped me to find out the techniques employed and gaps existed in the Nepali version of the novel. Nunan (2010, p. 141) suggests the following eight-step procedures of survey research design:

Step 1: Defining objectives

Defining objectives is the first and most important thing in any research design. Therefore, the first task of any researcher is to define objectives of the study. What does he/she want to find out; should be clearly written in their research work. If they carry out research work without defining objectives it will lead them nowhere.

Step 2: Identify target population

This is the second step of survey research design under which target population of the study should be mentioned. For example, students, teachers, etc.

Step 3: Literature review

Under this step, related literature should be reviewed. It helps to know about what others said / discovered about the issues.

Step 4: Determine sample

In this step, we need to be clear about the total population that we are going to survey. At the same time what kinds of sampling procedure we are going to use to select those study population, e.g. random sampling, non-random sampling, or mixed sampling are also important.

Step 5: Identify survey instruments

In this step, we have to generate instruments for data collection, e.g. questionnaire, interview, observation checklist, etc.

Step 6: Design survey procedures

After preparing appropriate tool for data collection the process/ways of data collection should be mentioned. Thus, in this step we need to be clear regarding the systematic process of data collection.

Step 7: Identify analytical procedures

After collecting raw data it should be analyzed using appropriate statistical and descriptive tools like mean, mode, median and so on.

Step 8: Determine reporting procedure

Finally, after analyzing the data we have to prepare the report of our research. It can be written in narrative way with description.

Thus, survey research is a systematic process of investigating ideas, concepts and views of respondents that cannot be conducted haphazardly. Therefore, in order to conduct survey research, researchers have to follow the above systematic process.

3.2 Population, Sample and Sampling Strategy

The population of this study was all the cultural term of the novel “By the River Piedra I Sat Down and Wept”. The sample was 112 cultural terms found in the Nepali version of the novel. Non-random judgemental sampling procedure was used to select the sample of this study.

3.3 Study Areas/Field

The research area of this study was the novel “By the River Piedra I Sat Down and Wept”. The field of it was related to techniques of translation and gaps in the translated version of the text.

3.4 Data Collection Tools and Techniques

Tools are essential elements for the research. For this study observation checklist was used as the tool for data collection. I read and re-read both

English and Nepali version of the book “By the River Piedra I Sat Down and Wept” to get the required information.

3.5 Data Collection Procedures

I followed the stepwise procedures to collect the data. The following procedures were adopted:

- First of all, I collected both English (original version) and Nepali (translated version) of the novel “By the River Piedra I Sat Down and Wept”.
- Then, I read and re-read English novel and underlined the cultural terms found in the novel.
- After that I read Nepali version of the novel to find out the equivalence of those cultural terms.
- Then, I selected 112 cultural terms with their equivalent forms.
- I used purposive non-random sampling procedure to select the cultural terms.
- Then, I categorized those cultural terms under following five categories: (1) ecology (2) material cultural (3) social culture (4) organization, customs, activities, procedure and concepts (5) gestures and habits.
- After that, I presented and analyzed the techniques used by the translator and counted the frequency of the techniques of the selected cultural terms.
- Finally, I identified and listed the gaps in the translation that were found between the source language and target language text.

3.6 Data Analysis and Interpretation Procedure

The collected data were analyzed in terms of translation techniques, linguistic, cultural and extra linguistic gaps which had been occurred in the translated version of the Nepali “By The River Piedra I Sat Down And Wept”.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF RESULTS

Under this chapter, the data which were collected from notebook and diary were analyzed and interpreted in order to derive the results of this study.

4.1 Analysis of Data and Interpretation of the Results

This section deals with the analysis of data and interpretation of the results. This study was limited to the both version of the novel “By The River Piedra I Sat Down And Wept”. Altogether 112 cultural terms were taken from the selected English version of the novel “By The River Piedra I Sat Down And Wept” and its equivalent terms from the Nepali version of the same text. In order to fulfill the objectives of the study, those selected cultural terms were analyzed in terms of techniques employed and gaps that occurred in the translated version of the novel.

4.1.1 Classification of the Cultural Terms Found in the Novel

The cultural terms which are selected from the novel are classified in this section under the five fold classifications of i.e. (a) ecology (b) material culture (c) social culture (d) organization, customs, activities, techniques and concepts (e) gestures and habits .

4.1.1.1 Ecology

It refers to the relation of the plants and living creatures to each other and their environment. It includes such as geographical features as plants, animals, hills, lakes, seas, forests, winds, rivers, and paddy fields.

The cultural terms which are related to ecology are listed in the table below:

Table 1

Ecology

S.N.	SL Terms	TL Terms
1	autumn	patjhad
2	bonfire	-----
3	dove	parewā
4	field	khet
5	fire	jwalā
6	flame	agni
7	font of holy water	pawan kundko pāni
8	hill	pahād
9	leaves	jhārpātharu
10	prettier place	khullā maidān
11	riverbed	nadiko pidh
12	snow	baraph
13	street	galli
14	sun	tejilo surya
15	water falls on all side	cāraitarfa jalparbat
16	winter air	jādo mausamko hāwā

The above table shows that out of 112 cultural terms which are identified and grouped in different cultural categories, 16 cultural terms are related to ecology.

4.1.1.2 Material Culture

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. The cultural terms which are related to material culture are listed in the table below:

Table 2

Material Culture

S.N.	SL Terms	TL Terms
1.	bare fafters	ughrīekā jhayālharu
2.	blouse	bastra
3.	breakfast	nastā
4.	café	kyafe
5.	coffee	kafi
6.	medal	medal
7.	plaza	chowk
8.	rosary	japmālā
9.	sandwiches	sendwic
10.	sign of the cross	krusko nisān
11.	wine	wāin

The above table shows that out of 112 cultural terms which are identified and grouped in different cultural categories, 11 cultural terms are related to material culture.

4.1.1.3 Social Culture

It includes the terms concerning with the social organizations and their relationship with the people of particular community within a geographical region, there are different communities in terms of sex, wealth, culture. the political administrative, carving and monuments, social norms and values, historical fields, paintings, sculptures, social activities. are related to this category.

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.	adolescent girl	nabyubtī
2.	adventure	jokhim
3.	angels	debdutharu
4.	beautifully	mithāspurbak
5.	child	chorī
6.	childish	balyapanā
7.	exorcism	jhārfuk
8.	faith	sradhā
9.	femine side of god	iswarko nāripksha
10.	fields of my dream	sapnāko bātoharu
11.	fire of the holy spirit	parmātmāko tej
12.	fireplace	culho
13.	footsteps	khutāharuko cāp
14.	funeral	citā
15.	goddess	devimāta
16.	grandness of creation	sristiko vabyatā
17.	great mother	mahādevi
18.	heart's voice	manko abāj
19.	hermitage	āsram
20.	holy spirit	parmātmā
21.	hypnotic	jādumay
22.	illuminated image	jagmagāiraheko murṭī
23.	image	rup
24.	immaculate conception	nisklānk garvadhārn

25.	indifference	udāsintā
26.	lecture	updes
27.	love is always new	prem t nitya nāyā huncha
28.	magic moment	advut pal
29.	mind	man
30.	monastery	āsram
31.	music	bājā
32.	my heart	mero man
33.	my nude body	mero nagnā deh
34.	my true self	mero āfno aham
35.	pain	yātnā
36.	sadness	udāsi
37.	sculpture
38.	siesta	ārām
39	sin	pāpbodh
40	sophistication of woman	ketiharuko jasto bānābat
41	stubborn opinion	atalbicārharu
42	super human	atimānbiya
43	vampires	narpisācharu

The above table shows that out of 112 cultural terms which are identified and grouped in different cultural categories, 43 cultural terms are related to social culture.

4.1.1.4 Organization, Customs, Activities, Techniques and Concepts

Among 112 cultural terms, most of the terms denote the post of a person, name of an organization, are related to organization, customs, activities, procedures and concepts.

Hence, the terms related to organization, customs, activities, procedures and concepts are listed in the table below:

Table 4

Organizations, Customs, Activities, Procedures and Concepts

S.N.	SL Terms	TL Terms
1.	accepted the ride with him	-----
2.	brand new situation	nāyā paristhitī
3.	breach in the dike	bādhmā cirā
4.	bull fight music	sādhe ladāune sāgit
5.	check	bil
6.	control	samhānu
7.	custom	sāskar
8.	dramatic fountain	-----
9.	epilogue	upsāhār
10.	every snap of the fire	āgoko har catcat
11.	fabulous	advut
12.	golden fruits of the sun	suryakā sunaulā fal
13.	hidden corner of my soul	āfnei atmāko lukekā kunāharu
14.	in the womb of the mother	dhartimātāko kākhmā
15.	inferno	vayānak baliraheko āgo
16.	language of the angels	debduharuko bolī
17.	living proof	jaldobaldo pramān
18.	mid night	ādhā rāt
19.	nourishes our Existence	hāmro hastilāi jibit rākhdach
20.	odds with my image	mero saptāvandā alag
21.	record	rekd
22.	red pouch	rāto thailī

23	reflection	pratik
24	ridiculous	bebakuph
25	ritual	prakiryā
26	seminarian	purohit prasikkshā rthi
27	silhouette of a cathedral	dharmpithko ruprekhā
28	simulacrum	chabi
29	small gathering	sānā sānā jhundharu
30	testimony	sahādat
31	visitation	darsan
32	warriors of the light	rosnikā yodhāharu
33	worker	kisān

The above table shows that out of 112 cultural terms which are identified and grouped in different cultural categories, 33 cultural terms are related to organization, customs, activities, techniques and concepts.

4.1.1.5 Gestures and Habits

Gestures and habits come under the last classification of foreign cultural words. The cultural terms which are related to physical activities, position or sign come under gestures and habits category.

Hence, the cultural terms related to gestures and habits are listed in the table below:

Table 5
Gestures and Habits

S.N.	SL Terms	TL Terms
1.	damn	dhata
2	forgive me	malāi kshmā garideu
3	gazing at the mountains in the distance	sudūr pahādlai herirāheko
4	good luck	subhkāmnā
5	good morning	gud morning
6	I love you	m timilāi mayā garchu
7	in the furthest corner of my soul	mero ātmako kunai durdārājko kunāmā
8	may the gift of tongue befall us	hamīle vaneko āsīrbād pāyo
9	voice full of emotion	vābuk abājma

The above table shows that out of 112 cultural terms which are identified and grouped in different cultural categories, 9 cultural terms are related to gestures and habits.

4.1.1.6 Statistical Categorization of Identified Cultural Terms

This section is concerned with the statistical categorization of identified cultural terms. The selected cultural terms were put under different category of cultural terms.

Thus, the following table shows the holistic presentation of cultural terms under different category:

Table 6

Statistical Categorization of Identified Cultural Terms

S.N.	Cultural category	No. of terms	Percentage
1.	Ecology	16	14.29%
2	Material culture	11	9.82%
3	Social culture	43	38.39%
4	Organization, customs, activities, techniques and concepts	33	29.46%
5	Gestures and habits	9	8.04%
	Total	112	100%

According to the above mentioned table, most of the cultural terms are related to social culture and organization, customs, activities. Out of total 112 cultural terms which are identified and grouped in different cultural categories, 43 (38.39%) terms are related to social culture. Similarly, 33 (29.46%) cultural terms are related to organization, customs, activities, techniques and concepts. Likewise, 16 (14.29%) cultural terms are to related ecology. In the same way, 11(9.82%) cultural terms are related to material culture whereas 9 (8.04%) cultural terms are related to gestures and habits. Hence, it can be said that social cultural terms are mostly used in the novel.

4.1.2 Techniques Used in the Translation of Cultural Terms

The techniques that were adopted by the translator while translating cultural terms in the Nepali version of the novel are as follows:

- (i) Literal translation
- (ii) Transference/ Borrowing
- (iii) Substitution
- (iv) Definition/ Paraphrasing
- (v) Addition
- (vi) Deletion
- (vii) Blending
- (viii) Mistranslation

4.1.2.1 Literal Translation

Literal translation is SL oriented translation. It is also known as word for word translation. It preserves linguistic meaning of source language text. It focuses on semantic content of source language but neglects pragmatics meaning. It is form oriented translation and makes no sense, especially, in the translation of idiomatic expressions. So, literal translation is the easiest and simplest form of translation which searches close correspondence of meaning between SLT and TLT.

Following cultural terms have been translated using this technique:

Table 7

Literal Translation

S.N.	SL Terms	SL Terms
1	adventure	Jokhim
2	angels	debdutharu
3	autumn	patjhad
4	bare rafters	ughrīekā jhayālharu
5	breach in the dike	bādhmā cirā
6	breakfast	nastā
7	bull fight music	sādhe ladāune sāgit
8	childish	balyapanā
9	control	samhānu
10	custom	sāskar
11	damn	dhata
12	dove	parewā
13	epilogue	upsāhār
14	every snap of the fire	āgoko har catcat
15	exorcism	jhārfuk
16	fabulous	advut
17	faith	sradhā
18	feminine side of God	iswarko nāripksha
19	fire	jwalā

20	fireplace	culho
21	flame	agni
22	forgive me	malāi kshmā garideu
23	gazing at the mountains in the distance	sudūr pahādlai herirāheko
24	goddess	devimāta
25	golden fruits of the sun	suryakā sunaula fal
26	heart's voice	manko abāj
27	hermitage	āsram
28	hidden corner of my soul	āfnei atmāko lukekā kunāharu
29	hill	pahād
30	hypnotic	jādumay
31	I love you	m timilāi mayā garchu
32	illuminated image	jagmagāiraheko murtī
33	language of the angels	debdutharuko bolī
34	lecture	updes
35	love is always new	prem t nitya nāyā huncha
36	mid night	ādhā rat
37	monastery	āsram
38	my nude body	mero nagnā deh
39	pain	yātnā
40	plaza	chowk
41	red pouch	rāto thailī
42	reflection	pratik
43	sadness	udāsi
44	street	galli
45	visitation	darsan
46	warriors of the light	rosnikā yodhāharu

The above table shows that out of 112 cultural terms which are identified and grouped in different cultural categories, 46 cultural terms have been translated using literal translation technique.

4.1.2.2 Transference/Borrowing

Borrowing is also called transference, in which original words, though they are not from the TL, are transferred into the translated text wholly or partly. This technique has the advantage that once the expression enters the target language, it can be used freely in all the contexts and collocation in which it is used in the source language. It is one of the widely used techniques for transmitting the cultural information from SLT into TLT. This technique is appropriate for the words which are widely used in TL daily life e.g. radio, TV, computer etc. According to Newmark (1988, p.82) borrowing includes normally names of people, countries, places, newspapers, streets, brand names, name of private companies and institutions, name of public or nationalized institutions etc. Following cultural terms have been translated using this technique:

Table 8

Transference/Borrowing

S.N.	SL Terms	TL Terms
1	cafe	kyafe
2	coffee	kafi
3	good morning	gud morning
4	medal	medal
5	record	rekd

6	sandwiches	sendwic
7	wine	wāin

The above table shows that out of 112 cultural terms which are identified and grouped in different cultural categories, 7 cultural terms have been translated using transference/borrowing technique.

4.1.2.3 Substitution

Substitution is a technique of translation. It is a less important procedure of translation. SL items are substituted by TL equivalent to overcome the translation gap. In other words, source cultural elements are replaced by similar/near equivalent or generic word in target language. Following cultural terms have been translated using this technique:

Table 9

Substitution

S.N.	SL Terms	TL Terms
1	adolescent girl	nabyubtī
2	beautifully	mithāspurbak
3	blouse	bastra
4	check	bil
5	field	khet
6	fire of the holy spirit	parmātmāko tej
7	font of holy water	pawan kundko pāni
8	footsteps	khutāharuko cāp
9	funeral	citā

10	good luck	subhkāmnā
11	grandness of creation	sristiko vabyatā
12	great mother	mahādevi
13	holy spirit	parmātmā
14	image	rup
15	immaculate conception	nisklānk garvadhārn
16	magic moment	advut pal
17	music	bājā
18	ridiculous	bebakuph
19	ritual	prakiryā
20	riverbed	nadiko pidh
21	rosary	japmālā
22	siesta	ārām
23	simulacrum	chabi
24	snow	baraph
25	stubborn opinion	atalbicārharu
26	super human	atimānbiya
27	testimony	sahādat

The above table shows that out of 112 cultural terms which are identified and grouped in different cultural categories, 27 cultural terms have been translated using substitution technique.

4.1.2.4 Definition/Paraphrasing

Newmark (1988, p.90) argues that “Paraphrasing is an amplification or explanation of the meaning of a segment of text”. Simply, defining means introducing the unknown to the known and the unshared to the shared. This technique of translation transmits cultural message very efficiently and is faithful and comprehensible. Here, source language words are replaced by

definition or description. The main disadvantages of definition are that it is difficult to control the shape and size of definition. It makes translation longer and sloppy.

Following cultural terms have been translated using this technique:

Table 10

Definition/Paraphrasing

S.N.	SL Terms	TL Terms
1.	inferno	vayānak baliraheko āgo
2	living proof	jaldobaldo pramān
3	may the gift of tongue befall us	hamīle vaneko āsīrbād pāyo
4	nourishes our existence	hāmro hastilāi jibit rākhdach
5	odds with my image	mero sapnāvandā alag
6	seminarian	purohit prasikkshārthi
7	silhouette of a cathedral	dharpithko ruprekhā
8	sun	tejilo surya
9	vampires	narpisācharu
10	voice full of emotion	vābuk abajma
11	waterfalls on all sides	cāraitarfa jalparbat
12	winter air	jādo mausamko hāwā

The above table shows that out of 112 cultural terms which are identified and grouped in different cultural categories, 12 cultural terms have been translated using definition/paraphrasing technique.

4.1.2.5 Addition/Elaboration

In this technique of translation, a translator adds some words or items in the target language text while translating any text. Here, translator gives some additional information of the cultural terms of the source language text by suitable addition from the cultural context available in the target language text.

Following cultural terms have been translated using this technique:

Table 11

Addition/Elaboration

S.N.	SL Terms	TL Terms
1	in the furthest corner of my soul	mero ātmako kunai durdārājko kunāmā
2	in the womb of the mother	dhartimātāko kākhmā
3	leaves	jhārpātharu
4	my true self	mero āfno aham
5	sin	pāpbodh
6	small gathering	sānā sānā jhundharu
7	sophistication of woman	ketiharuko jasto bānābat

The above table shows that out of 112 cultural terms which are identified and grouped in different cultural categories, 7 cultural terms have been translated using addition/elaboration technique.

4.1.2.6 Deletion

In translation, deletion means the deletion of SL words or expressions when translating them into target language. This technique of translation is a less faithful and often reduces cultural message; though it is comprehensible to readers. In this technique of translation, SL word or expression is omitted in the TL text. A translator decides to delete some items not for faithfulness of translation but to make communication efficient. When there is lack of appropriate cultural correspondent in TL, the translator has to leave it out. It is not bad if it deduces only marginal element of SL cultural expression.

Following cultural terms have been translated using this technique:

Table 12

Deletion

S.N.	SL Terms	TL Terms
1.	accepted the ride with him	-----
2	bonfire	-----
3	brand new situation	nāyā paristhītī
4	dramatic fountain	-----
5	sculpture	-----

The above table shows that out of 112 cultural terms which are identified and grouped in different cultural categories, 5 cultural terms have been translated using deletion technique.

4.1.2.7 Blending

In translation, this technique is used to combine part of SL word with a part of TL word in the TL text. Only one cultural term has been translated using this technique:

Table 13

Blending

S.N.	SL Terms	TL Terms
1.	sign of the cross	krusko nisān

The above table shows that out of 112 cultural terms which are identified and grouped in different cultural categories, 1 cultural term has been translated using blending technique.

4.1.2.8 Mistranslation

Sometimes the translator translates the SL terms in TL terms but they do not give the exact meaning. It happens due to the lack of knowledge in translation, lack of experience, lack of cultural knowledge and context.

Following cultural terms have been translated using this technique:

Table 14

Mistranslation

S.N.	SL Terms	TL Terms
1.	child	chorī
2	fields of my dream	sapnāko bātoharu
3	indifference	udāsintā
4	mind	man
5	my heart	mero man
6	prettier place	khullā maidān
7	worker	kisān

The above table shows that out of 112 cultural terms which are identified and grouped in different cultural categories, 7 cultural terms have been mistranslated.

4.1.2.9 Statistical Distribution of Techniques Used in Translation of Cultural Terms

This section is concerned with the statistical distribution of the total techniques of translation used in the text. The selected cultural terms were translated using eight different techniques.

Thus, the following table shows the holistic presentation of the techniques of translation with their frequency:

Table 15

Statistical Distribution of Techniques Used in Translation of Cultural Terms

S.N.	Techniques of translation	No. of terms	Percentage (%)
1	Literal translation	46	41.07%
2	Transference/Borrowing	7	6.25%

3	Substitution	27	24.11%
4	Definition/Paraphrasing	12	10.71%
5	Addition	7	6.25%
6	Deletion	5	4.46%
7	Blending	1	0.89%
8	Mistranslation	7	6.25%
	Total	112	100%

The above table shows that, translator has used extensively literal translation technique while translating English cultural terms into Nepali equivalent. Out of total 112 cultural terms collected for this study, 46 i.e. (41.07%) are translated through literal technique. Similarly, 27 (24.11%) cultural terms are translated through substitution. Likewise, 12 (10.71%) cultural terms are translated through definition/ paraphrasing. In the same way, 7 (6.25%) cultural terms are translated through borrowing, addition and mistranslation technique whereas 5 (4.46%) cultural terms are translated through deletion, and lastly 1(0.89%) cultural term is translated through blending technique.

4.1.3 Gaps in Translation

Whenever correspondence between SL cultural terms and TL cultural terms lacks, there occur gaps. Gaps are natural and common almost in all translation activities because of difference between two languages, cultures, concepts. Thus, gaps are challenges for a translator and they create difficulty to maintain translation equivalence.

4.1.3.1 Gaps in Translated Culture Terms in the Novel

Generally, gaps refer to the loss of meaning, simply if there is no correspondence between SL terms and TL terms, there exist gaps. Some of the gaps found in the translated version of the novel “By the River Piedra I Sat Down and Wept” are presented below:

Pair- 1

SL- Bonfire

TL-

The term ‘bonfire’ is a SL term used in the English version of the novel. Here, the SL term means ‘a large outdoor fire for burning waste or as part of a celebration’ but the translator of this novel has not provided any TL equivalent term which creates linguistic gap in the translated version of the novel.

Pair-2

SL-Child

TL-Chori

Here the term ‘child’ used in the SL text means ‘a young human being who is not yet an adult or a son or daughter of any age’ whereas the term ‘chori’ used in the TL text means a female child or a daughter only. Thus, child and chori are not equivalent term. Hence there is linguistic gap.

Pair-3

SL- Ritual

TL- Prakirya

The term 'ritual' which is a SL term used in the original version of the novel means 'a series of actions that are always carried out in the same way especially as part of a religious ceremony. But the term 'prakirya' which is a TL term used in the translated version of the novel. Simply means an action or process of doing something. Thus there exists cultural gap to some extent.

Pair-4

SL-Sculpture

TL-

The term 'sculpture' is a SL term which means 'a work of art that is a solid figure or object made by carving or shaping wood, stone, clay, metal etc. When we go through the translated version of the novel, we do not find any equivalent term used for such word. Translator has not provided any TL equivalent term for that word. Thus there exists linguistic gap.

Pair-5

SL-Worker

TL-kisān

Here the SL term 'worker' refers to a person who works, especially one who does a particular kind of work, e.g. in the farm, factory, office but the term 'kisān' denotes only a person who works in the farm or field . Thus the worker and kisān are not exact equivalent term which creates linguistic gap.

Thus, the above explanation shows that there are some linguistic and cultural gaps in translated version of the novel. I rarely find any extra linguistic gap in the novel.

4.2 Summary of Findings

Altogether one hundred twelve cultures terms were selected from the English version of the novel “By the River Piedra I Sat Down and Wept” (Appendix I). Those cultural terms were related to different cultural categories. They were (a) ecology (b) material culture (c) social culture (d) organization, customs activities, teaching and concepts and (e) gestures and habits.

Thus, on the basis of the presentation, analysis and interpretation of the data, the following findings have been summarized:

- It was found that out of total one hundred twelve cultural terms, 43 (38.39%) were related to social culture.
- Likewise, it was found that 33 (29.46%) cultural terms were related to organization, customs, and activities.
- Similarly, it was found that 16 (14.29%) cultural terms were related to ecology.
- In the same way, it was found that 11 (9.82%) cultural terms were related to material cultures whereas 9 (8.04%) cultural terms were related to gestures and habits.
- Likewise, it was found that eight different techniques were used to translate cultural terms. They were literal translation, transference/ borrowing, substitution, definition/ paraphrasing, addition, deletion, blending and mistranslation.
- Similarly, it was found that among eight different techniques of translation, literal translation had been found most widely used whereas deletion and blending were least used.
- In the same way, it was found that literal translation was used 46(41.07%), substitution 27(24.11%), definition/ paraphrasing 12(10.71%) to translate the SL cultural terms into translated version of the novel.

- Similarly, it was found that transference/borrowing, addition and mistranslation were used with the same frequency i.e. 7(6.25%) each whereas deletion 5(4.46%) and the last blending 1(0.89%) were used.
- It was found that out of different translation techniques applied by the translator, literal translation technique was the best technique as the translator had used this technique very effectively and frequently.
- Likewise, it was found that there had been linguistic and cultural gaps in the translated version of the novel, e.g. SL term- worker is replaced by TL term kisān and SL term- ritual is replaced by TL term- prakirya which showed linguistic and cultural gap respectively.
- In the same way, it was found that there was total deletion of some SL concepts and meaning in TL term that also created gaps in the translated version of the novel, e.g. accepted the ride with him, dramatic fountain.
- Similarly, it was found that there had many instances of mistranslation as the translator had replaced the SL cultural terms by near equivalent TL cultural terms. For example, child has been substituted by chori, prettier place by khulla maidan.
- It was found that translator had borrowed some SL cultures terms into TL terms while translating the text. For example ‘cafe’, ‘coffee’, ‘medal’, ‘wine’.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

This chapter presents the conclusions and findings of the study drawn from the close analysis of the collected data and its recommendation on the different levels.

5.1 Conclusions

The present study has been carried out in order to identify and categorize the cultural terms used in the novel “By the River Piedra I Sat Down and Wept”, to find out the techniques employed in translating cultural terms in Nepali version of the novel and to point out the gaps in the translation process. In this study, 112 cultural terms were selected from the original version of the novel. Those cultural terms were selected using non-random sampling procedure. Notebook and diary were used as research tools. Hence, after analysis and interpretation the data which were collected from these research tools, it was found that out of total one hundred twelve cultural terms, 43 (38.39%) were related to social culture, 33 (29.46%) were related to organization, customs, activities, 16 (14.29%) were related to ecology. In the same way, it was found that 11 (9.82%) cultural terms were related to material cultures whereas 9 (8.04%) cultural terms were related to gestures and habits. Likewise, it was found that eight different techniques were used to translate cultural terms. They were literal translation, transference/borrowing, substitution, definition/paraphrasing, addition, deletion, blending and mistranslation. It was found that literal translation were used 46(41.07%), substitution 27(24.11%), definition/paraphrasing 12(10.71%) to translate the SL cultural terms into translated version of the novel. Similarly, it was found that transference/borrowing, addition and mistranslation were used with the same frequency i.e. 7(6.25%) whereas deletion 5(4.46%) and the last blending 1(0.89%) were used. Likewise, it was found that there had been linguistic gaps in the translated version of the novel.

5.2 Recommendations

Every research study should have its recommendations in one way or another. So, this research work has also some recommendations. It is hoped that the findings as summary and the gist as conclusions will be utilized in the following mentioned levels. The recommendations on these levels have been presented separately below:

5.2.1 Policy Related

On the basis of findings and conclusions of this study, I do not find any recommendation related to policy.

5.2.2 Practice Related

The following practice related recommendations can be made:

- As linguistic and cultural gaps were found in the translated text, the translator should not use whatever words available in the dictionary. He/she should select the word looking it in the thesaurus too to get the correct equivalent word.
- A good translator should be very careful about the wide range of techniques which can be used in translating cultural terms depending upon contexts and nature of terms.
- While literal translation and substitution were found very effective ways of translating cultural terms. So a translator should give priority to literal translation and substitution technique unless it distorts meaning.

5.2.3 Further Research Related

The following further research related recommendations can be made:

- The further researcher can conduct a research work on the sentence level of the novel “By the River Piedra I Sat Down and Wept”
- As the present research work is limited to the 112 cultural terms. Other researcher can conduct research work on phrase and sentence level of the given novel.

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Appendix I

S.N.	SL Terms	TL Terms
1	accepted the ride with him	-----
2	adolescent girl	nabyubtī
3	adventure	jokhim
4	angels	debdutharu
5	autumn	patjhad
6	bare rafters	ughrīekā jhayālharu
7	beautifully	mithāspurbak
8	blouse	bastra
9	bonfire	-----
10	brand new situation	nāyā paristhitī
11	breach in the dike	bādhmā cirā
12	breakfast	nastā
13	bull fight music	sādhe ladāune sāgit
14	cafe	kyafe
15	check	bil
16	child	chorī
17	childish	balyapanā
18	coffee	kafi

19	control	samhālnu
20	custom	sāskar
21	damn	dhata
22	dove	parewā
23	dramatic fountain	-----
24	epilogue	upsāhār
25	every snap of the fire	āgoko har catcat
26	exorcism	jhārfuk
27	fabulous	advut
28	faith	sradhā
29	feminine side of God	iswarko nāripksha
30	field	khet
31	fields of my dream	sapnāko bātoharu
32	fire	jwalā
33	fire of the holy spirit	parmātmāko tej
34	fireplace	culho
35	flame	agni
36	footsteps	khutāharuko cāp
37	forgive me	malāi kshmā garideu
38	funeral	citā

39	gazing at the mountains in the distance	sudūr pahād lai herirāheko
40	goddess	devimāta
41	golden fruits of the sun	suryakā sunaulā fal
42	good luck	subhkāmnā
43	good morning	gud morning
44	grandness of creation	sristiko vabyatā
45	great mother	mahādevi
46	heart's voice	manko abāj
47	hermitage	āsram
48	hidden corner of my soul	āfnei atmāko lukekā kunāharu
49	hill	pahād
50	holy spirit	parmātmā
51	hypnotic	jādumay
52	I love you	m timilāi mayā garchu
53	illuminated image	jagmagāiraheko murti
54	image	rup
55	immaculate conception	nisklānk garvadhārn
56	font of holy water	pawan kundko pāni
57	in the furthest corner of my soul	mero ātmako kunai durdārājko kunāmā

58	in the womb of the mother	dhartimātāko kākhmā
59	indifference	udāsintā
60	inferno	vayānak baliraheko āgo
61	language of the angels	debdutharuko bolī
62	leaves	jhārpātharu
63	lecture	updes
64	living proof	jaldobaldo pramān
65	love is always new	prem t nitya nāyā huncha
66	magic moment	advut pal
67	may the gift of tongue befall us	hamīle vaneko āsīrbād pāyo
68	medal	medal
69	mid night	ādhā rāt
70	mind	man
71	monastery	āsram
72	music	bājā
73	my heart	mero man
74	my nude body	mero nagnā deh
75	my true self	mero āfno aham
76	nourishes our existence	hāmro hastilāi jibit rākhdach
77	odds with my image	mero sapnāvandā alag

78	pain	yātnā
79	plaza	chowk
80	prettier place	khullā maidān
81	record	rekd
82	red pouch	rāto thailī
83	reflection	pratik
84	ridiculous	bebakuph
85	ritual	prakiryā
86	riverbed	nadiko pidh
87	rosary	japmālā
88	sadness	udāsi
89	sandwiches	sendwic
90	sculpture	-----
91	seminarian	purohit prasikkshārthi
92	siesta	ārām
93	sign of the cross	krusko nisān
94	silhouette of a cathedral	dharmpithko ruprekhā
95	simulacrum	chabi
96	sin	pāpbodh
97	small gathering	sānā sānā jhundharu

98	snow	baraph
99	sophistication of woman	ketiharuko jasto bānābat
100	street	gallī
101	stubborn opinions	atalbicārharu
102	sun	tejilo surya
103	super human	atimānbiya
104	testimony	sahādat
105	vampires	narpisācharu
106	visitation	darsan
107	voice full of emotion	vābuk abajma
108	warriors of the light	rosnikā yodhāharu
109	waterfalls on all sides	cāraitarfa jalparbat
110	wine	wāin
111	winter air	jādo mausamko hāwā
112	worker	kisān