

CHAPTER ONE

INTRODUCTION

This study entitled "Correspondence of Philosophical Term in Nepali Translation" consists of five chapters. This first chapter deals with background of the study, statement of the problems, objectives of the study, research questions, significance of the study, delimitation of the study and operational definition of key terms.

1.1 Background of the Study

The word "Translation" was derived from Latin word "trans" meaning "across" and "lactum" meaning "to carry". In other word, translation is generally considered as a bilingual activity in which the meaning of a piece of language is rendered into another language (Awasti et.al. 2011). Since two languages are involved in every piece of translation work, a translator stands as a mediator between two distinct languages: Source Language Text (SLT) and Target Language Text (TLT). Translation is one of the best means of communication as it is the rendering of message from one language to another.

Translation is an abstract term, it is very difficult to define and limit in certain criteria. Defining translation is theoretically difficult and quite impossible in the sense that it is often influenced and shaped by linguistic theory, philosophical tenets, literary convention, types of texts, because translation means not only transmitting message from one language to another but it is transcription of something new. In this regard, Nida (1964, p.9) said, "No single definition is complete for translation". However, there are numerous definitions which incorporate different perspectives namely; linguistic and cultural perspective.

In Catford's (1965, p. 20) opinion, "Translation is the replacement of textual material in another language (TL)." In this definition, he says that translation is

changing process of source language text into target language text. Nida(1964), Catford(1965) only emphasized the linguistic aspect only.

Snell- Hornby (1988, p.12) states, “One does not translate languages but cultures and in translation we transfer cultures not languages”. Here, Hornby clearly says that translation is less linguistic in comparison to culture i.e. culture is the main stream in any kind of translation activity.

Similarly, Newmark (1988) defines translation as “rendering the meaning of a text into another language in a way that another intends the text” (p. 5.).

All the above definitions show that translation is a transformation of thoughts or ideas from one language to another. It is a multidimensional activity. There are numerous definitions of translation which incorporates different perspectives. Broadly, there are two perspectives in defining translation .i.e., linguistic and cultural perspective. First and foremost factor to consider while defining translation is the linguistic factor, i.e., translation is the linguistic endeavor. The term 'translation' connotes the art of recomposing a work in another language without losing its original flavour. And the language is determined by the culture in which it is spoken. Without having knowledge of culture, translation becomes impossible. Being culture an inherent part of the language, it is questioned that 'can culture be translated?' It is culture which cannot be translated but translation can be at least a mean to bridge the gap between the cultures. A good translator must not only be at least a bilingual but also a bicultural.

1.2. Statement of the Problem

Correspondence refers to matching or equivalence between source language items and target language items. In other words, the word meanings in source language should be equivalent to the words which have same or similar meaning in target language even though it is very difficult to find out such in all language at every times.

The main objective of a translation activity is to achieve correspondence as well as to preserve the intelligibility of the text. But, maintaining philosophical word level correspondence is a difficult and tedious task for any translator because of the differences between socio-cultural aspects of two languages, religious values and assumptions and other specific terminologies.

While translating a text, a translator has to find out the possible translation correspondence to satisfy the entire readers and to give the original flavour of the source text. That is to say, fixing a problem is an important aspect in translation. Therefore, this study, "Correspondence of Philosophical Term in Nepali Translation: a Case of Great Minds on India" makes an attempt to study the existing situation that how the philosophical terms are translated to maintained correspondence.

Regarding the present study, the main problem going to be explored is what are the difficulties that a translator faced while translating or maintaining philosophical word level correspondence in translation. In fact, translating philosophical terms is not the easy task; it is because philosophical words are often culture and religion specific.

1.3 Objectives of the Study

This study has the following objectives:

- To find out the 30 philosophical terms used in the text.
- To find out the techniques employed by the translator while maintaining correspondence of those philosophical words.
- To suggest some pedagogical implications

1.4 Research Questions

This study was oriented to find out the answer of the following research questions.

- i) Has the translator translated the philosophical terms?
- ii) How the translator has translated the philosophical term?
- iii) Did the entire translator employ the same technique?
- iv) Has the translator maintained the correspondence in translation?

1.5 Significance of the Study

This present study aims to explore the existing trends of translating the text in general and 'Great Minds on India ' in Particular. As the study is on observing correspondence in the translation of philosophical words in the text, it helps to understand the ideology of correspondence in translation of both texts Viz. source text (ST) and target text (TT).The outcome of the study will be helpful for all the English-Nepali language translators who use English in cross-cultural context. It is mostly useful for them who are directly involved in the work of translation. The students of translation studies, language and socio-linguistics, language teachers, textbook writers, curriculum designers, journalists, the native speakers of English and Nepali and the one who is directly involved in the practical work of translating find the study significantly useful. The study will be further helpful for the translators and researchers to make them aware in the consequences of mistranslation of the source text as well as on what happens if the text cannot transfer the actual meaning.

1.6 Delimitations of the Study

- i. This study was limited to the text "Great Minds on India ".
- ii. This study was limited with the notion of the 'word level philosophical correspondence in translation' and technique employed by translator.
- iii. Only questionnaire and observation was the data collection tool for the study.
- iv. The primary data was received by the researcher himself.
- v. The secondary data was received by the text 'Purbiya Shabhyata Bishwa Bikhyat Bidwanka Dristi ma'.

- vi. The study was limited to the translation of 30 Philosophical words of "Great Minds on India".
- vii. This study was limited to only 10 Intellectual Persons.

1.7 Operational Definitions of the Key Terms

Translation: Translation is a process of rendering meaning from one language to another language. Thus, it is said to be a bilingual activity. This is the process of transferring the meaning of a kind of oral or written text into another language so that the readers can be well informed about foreign language and culture in their own language and culture

Correspondence: A connection between two things; the fact of two things being similar.

Equivalence: Translation equivalence refers to the similarity between the source language words or expressions and the target language words or expressions. It is the process of bridging the gaps between the two languages.

Gaps: Literally, gaps in translation refer to some parts missing while translating. This is the difference that separates the target text from the source text, in other words.

Philosophy: Philosophy is the study of general and fundamental problem, such as those connected with reality, existence, knowledge, values, reason mind and language.

Philosophical word: Philosophical words are those words which have distinct meaning in comparison to other words in literature. Philosophy has the broad area of inquiry: epistemology, logic, metaphysic, ethics, aesthetics etc

Technique: Technique is a particular way of doing something, especially one in which we have to learn special skills. Putting it in other words, technique is the skill with which somebody is able to do something practical.

CHAPTER TWO

REVIEW OF THE RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

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

2.1. Review of Theoretical Literature

Review of theoretical literature provides an insight to the researcher related to a number of aspects that have a direct or indirect bearing on the research topic. It serves as a basis for developing a theoretical framework which helps to investigate the problem that a researcher wishes to.

2.1.1 Translation Studies

The discipline "Translation" is old but the 'translation studies' is a new one. The term translation is a bilingual activity, which has been taken as the process of translating the message or idea of one language into another one. The term has been extended to refer to the rendering of the message from one dialect, register or style to another dialect, register or style. Translation is a linguistic 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. The text of the language to be translated is called source language text (SLT) and the text of the language in which it is translated is called target language text (TLT). A good translator must not only be at least a bilingual but also a bicultural.

Translation is a cross-cultural transmission between two speech groups and is judged by the degree of gratification/acceptance among the audience of the target language.

Translation in general, is an effort to express opinions, thoughts and feelings of language. This definition clearly focuses on the main aim of translation that is

to express opinions, thoughts and feelings expressed in source language without losing its originality in the target language.

Translation has its own excitement and its own interest. A satisfactory translation is always possible, but a good translator is never satisfied with it. It can usually be improved. There is no such thing as a perfect, ideal or correct translation. A translator is always trying to extend his knowledge and improve his means of expression; he is always pursuing facts and words. He works on four levels: translation is first a science, which entails the knowledge and verification of the facts and the language that describes them—here, what is wrong, mistakes of truth, can be identified. Secondly, it is a skill, which calls for appropriate language and acceptable usage. Thirdly, an art, which distinguishes good from undistinguished writing and is the creative, the intuitive, sometimes the inspired, level of the translation. Lastly, a matter of taste, where argument cases, preferences are expressed and the variety of meritorious translation is the reflection of individual differences (Newmark, 1998, p.6).

Translation is both linguistic and cultural activity. The goal of translation 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. Translation is primarily a presentation and secondarily a text of its own.

2.1.2 Importance and Scope of Translation

Translation is a versatile means of communication in transferring knowledge, truth, culture, ideas and so on. In the past, it was utilized as an effective medium to transfer religious thoughts and beliefs. Without translation, the world could not know Bible, Vedas, Geeta, Panini's Grammar and so on. Apart from that, it is a proper means for young languages to grow and flourish into full-fledged one. In this modern era, it is an activity of enormous importance

for amateur translators, professionals, electronic engineers and mathematicians. This is the century of translation and its wings are extending day by day.

Highlighting the importance of translation, Butler (1979) wrote, "English speaking world could have no Greek Epics, no Bible, Germany could have no Milton or Wordsworth, Soviet Union no Shakespeare" without translators (as cited in Bhattarai, 2007, p.11). Thus, we know the world through translation. The greatest contribution of translation is to impart to man the knowledge about a varied world of literature which consequently inculcates in him love for contact, sense of beauty, fraternity, peace and harmony. Translation has primarily been a means of communication and an instrument of developing a world culture. Literary exchange has promoted men's understanding of the diversity in language, helped celebrating cultural contacts among them and consequently led to the promotion of peace. Translation has inculcated in men some greater values such as knowledge, truth and beauty. The greatest contribution of Translation is regarded as civilizing cosmopolitanism. It is the age of translation for the text "Translate or die". It is not simply an act of imitation or substitution; it also means innovation, innovation in the receiver language.

Its contribution to language education cannot be underestimated. It is a technique to learn foreign language and tool business field. So, almost all linguistic enterprises are surviving with translation. In fact, people are with translation. In the past, grammar translation method used as a sole procedure of language teaching and learning but till now its importance is equally important. Apart from that, translation is useful in error analysis also. The knowledge of source language as well as target language and translation give clue about natural and source of errors. So, it has great importance in developing language and literature.

The scope of translation studies is very broad in such a way that we cannot limit it. Its scope has been increasing in different fields for different purposes

as literary, academic, scientific, technological, etc. Information of the entire world is possible because of translation. Today translation holds a wide scope of literature or with the view of exchanging classical writings. Although we cannot limit the scope of translation studies, some major scopes are acknowledged below, Phyak, (2009, p.15):

- a) Literature
- b) Linguistics and language teaching
- c) Culture
- d) Religion and history
- e) Political and business world
- f) Science and Technology

Therefore, translation is becoming like the heart of human being nowadays and we can't live without translation in the present era.

2.1.3 Techniques of Translation

The name 'translation studies' has now been adopted to study the production and description of translation. It is a bilingual activity and the product of rendering or transferring the meaning or message of the language into another. The process, rendering to the message may also be from one dialect, register to another dialect and register.

Translation is a very challenging task where a translator has to face different problems ranging from linguistic to cultural levels. Neubert (1983) as cited in Newmark (1988, p.68) states that one word of an SL text and a TL word in the translation rarely correspond semantically and grammatically. A translator's job is more challenging while bridging the gaps so as to convey the original message of SL text.

Various scholars have suggested different approaches of translating cultural terms. Some of the procedures are as follows:

a) Nida (1964, p.241) has roughly divided translation procedure into two categories:

- i) Technical and
- ii) Organizational

b) Newmark (1988, p.81) has proposed the following procedure:

- i. transference
- ii. neutralization
- iii. synonyms
- iv. cultural equivalent
- v. functional equivalent
- vi. paraphrase
- vii. descriptive equivalent
- viii. shift or transposition
- ix. translation label
- x. componential analysis
- xi. reduction and explanation
- xii. recognized translation
- xiii. modulation
- xiv. compensation

xv. couplets

xvi. notes, additional

c) Wills (1982, p. 7) has also categorized translation procedure into two types:

i) Literal and

ii) Non literal

But it is difficult to get absolutely perfect technique in translation i.e. no single procedure is absolutely helpful to produce a perfect translation without any gap. Among them, some of the usual procedures/techniques of translation are briefly illustrated below:

i. Literal translation

ii. Borrowing

iii. Substitution

iv. Paraphrasing/definition

v. Back translation

vi. Deletion

vii. Elaboration/addition

viii. Blending

ix. Claque

x. Sense translation

xi. Mistranslation

2.1.3.1 Literal Translation

Literal translation is word to word translation. The SL grammatical constructions are converted to their nearest TL equivalents. According to Bell (1991, p.299), "Literal translation is the replacement of source language syntactic structure by target language structure". Hence, literal translation is the easiest and simplest form of translation, which searches close correspondence of meaning between SLT and TLT. For example,

SL (Nepali)	TL (English)
kada	thorn
gahan	ornament
p p	sinful

2.1.3.2 Borrowing

Borrowing is also called transference, in which words are taken from source language to target language through translation. It is one of the widely used techniques for transmitting the cultural information. Newmark (1988, p.82) says, "Normally names of people, countries, places, newspapers, streets, brand names, etc. are transferred. Cultural words are often transferred to give colour in translation". For example,

SL (Nepali)	TL (English)
l nkuri	lankuri
cil une	chilaune
lapsi	lapsi

2.1.3.3 Substitution

SL items are substituted by equivalent TL items to overcome the translation gap. The technique is used mainly for those concepts which overlap to each other having similar sense. While translating, the translator should be aware of destroying the original flavour of both the SL text and culture. For example,

SL (Nepali)	TL (English)
li gepi	swing
par lkom c	haystack
khal si	conductor

2.1.3.4 Paraphrasing

It is a means of reducing unknown and unshared to the known and shared. It helps to make the text linguistically transparent. Newmark (1988, p.90) argues, "Paraphrasing is an amplification or explanation of the meaning of segment of the text". If the translator is unable to find out equivalent or near equivalent terms in TL, this procedure will be used. For example,

SL terms (Nepali)	TL terms (English)
agulto	burning stick
Pirk	wooden seat

But paraphrasing makes translation longer and sloppy. Therefore, it is communicatively too heavy.

2.1.3.5 Back Translation

Back translation is one of the ways of testing the quality of translation. Crystal (1987, p.348) introduces back translation as, " One translate a text from language A into language B: a different translator then turns the B text back

into A, and the resulting A text is compared with the original version A text . If the texts are virtually identical, there is strong evidence that the original translation was of high quality". For example,

SL (Nepali)	TL (English)
teliphon	telephone
ambulance	ambulance
siment	cement
red yo	radio

2.1.3.6 Deletion

SL word or expression omitted in the TL text is called deletion. Generally, it occurs at syntactic level of translation but items omitted are mostly lexical expressions. When there is lack of appropriate cultural correspondent in TL, the translator has sometimes to level it out because the item to be translated is meaningless or simply not needed to convey the intended meaning in TL. In this technique, the translator omits lexical items, phrases and sometimes even the whole sentences. For example,

SL terms (Nepali)	TL terms (English)
tumletkop n	water —
phauj pos k	— dress

2.1.3.7 Elaboration/Addition

It is also called addition. In this technique, some words/terms are added in the TL text. When some expressions in SLT are left unsaid, the translator intends to convey the supplementary message by appropriate elaboration. Addition is necessary procedure in the translation of the implicit elements of culture. For example,

SL (Nepali)	TL (English)
Purnim	the full moon day (in the full moon day Hindus do not plough)
bhajan	devotional songs
deep	scared lamps
ghanta	temple bell

2.1.3.8 Blending

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

SL (Nepali)	TL (English)
asrug s	tear gas
nitseko puja	worship of nittzsche
satikosr p	sati's curses
pur namaflar	old mufflers

2.1.3.9 Claque

In this procedure, each unit of translation is translated into the equivalent unit in another language. The unit of translation for this procedure may be a morpheme or a word or even a short quotation (it is a kind of borrowing). For example,

SL (Nepali)	TL (English)
k lodhuw	black smoke
jinsjy cket	jeans jacket

2.1.3.10 Sense Translation

This technique is used when the exact SL equivalent term is not available in TL. Here, one TL term gives sense only not the exact meaning. For example,

SL (Nepali)	TL (English)
m nabs gar	sea of people
ko sav	corner gathering
putl dahan	burning of effigies
dhwj patak	banners
dharmaputraputri	adoption

2.1.3.11 Mistranslation

In mistranslation the translator makes an attempt but the wrong to translate the SL terms. For example,

SL (Nepali)	TL (English)
inkal b	revolution
bh tchadkinu	rice pot babbling
dhisko	grassy

2.1.4 Gaps in Translation

Gaps in translation refer to the absence of any concept available in any source, i e, when an item available in one language gets absent in another language. It can be both on SL and TL. In other word, when there is no correspondence between SL and TL items, gaps occur in translation. Some people argue that gaps take place when the concept available in SL is not found in TL or vice versa. Gaps are also called lacunas, blank space, slippages, absences and voids.

One of the fundamental reasons for creating gaps in translation is culture which includes not only material things such as ideas, customs, family pattern and conversational beliefs. Gaps are natural and inevitable in all translation activities because of difference between two languages, culture, context, etc.

Gap in translation is due to the language, culture and the context in which the text is composed of. Gaps are the serious threats in translation as they lead to the untranslatability or may mislead the meaning. Translator's main concern in translation should be to bridge the gap so as to make the translation meaningful and as faithful as the original (Phyak, 2005, p. 79).

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

- a) Linguistic gap
- b) Cultural gap
- c) Extra linguistic gap

2.1.4.1 Linguistic Gap

The gaps between two languages due to the differences in language are called linguistic gaps. To say in other words, linguistic gaps are the differences between two languages in phonological, graphological, lexical, structural level and so on. These types of gaps are fundamental or primary. Therefore, linguistic gaps are seen due to the result of absence of certain linguistic items in source language or in the target language.

We can observe linguistic gap at different levels of language. These gaps remain challenges for translators. The gaps observed below are described with reference to Nepali and English language. (Awastiet . al,2011)

A. Graphological Level

A linguistic gap at graphological level refers absence of graphological system in two languages. Many languages in the world do not have same graphic system. So, it is difficult to translate the text and ultimately, we face with gaps to say in simple language, graphemes in one language may be absence in another language.

Nepali and English are different in their graphological system. For example:

SL : A to Z photo studio

TL: ka-gya photo studio

SL : A-One noodle

TL :ka-ekchauchau.

B. Phonological Level

Sounds regarded as phonemes in one language may not all available in another and vice-versa; it is due to the presence and absence of certain phonological properties of the sounds. In the context of English-Nepali translation, the difficulty appears due to the same cause, English has forty four phonemes but Nepali has only thirty five and further it creates gaps in translation. This sort of gaps make translation process complex and sometimes may lead, to untranslatability. For example:

SL: kh s baj r

SL: ghar

The sounds (gh) (kh) are present in Nepali and absent in English. This creates phonological gap in translation.

C. Lexical Level

Linguistic gaps at lexical level, refers to gaps in word level in two languages. Every language has unique word system to indicate something. Thus, there is problem in substitution of word. According to Awasti et al (2011) "Some lexical items available in SL may not be available in TL. For example, Nepali onomatopoeic words Jhwamma, thachakka, chwassa, etc do not have equivalent terms in English. There exists the state of coverage and divergence while translating lexical items"

D. Structural level

Grammar is the backbone of any language. It is a system of rules which generates infinite number of sentences. This rule governing system differs from language to language. Some languages are in Subject Object Verb (SOV) structure whereas some are in Subject Verb Object (SVO). These make the language different. Thus, linguistic gaps at structure level create serious problem in translation. Linguistic gaps at structural level can be seen at different way. They are:

- i) Voice
- ii) Auxiliaries
- iii) Preposition
- iv) Articles
- v) Word order

E. Functional level

The function of source language may not be equally found in the target language. A single structure of a sentence functions differently in different situation. For example:

'chiyakh nubho? In Nepali language (borrowed from Newari) can be translated as 'did you have tea? But it does not capture the functional aspect intended in Nepal.

'How are you?' 'What are you doing?' are equivalent translation for 'chiyakhanubho' in some contexts.

2.1.4.2 Cultural Gap

Culture according to OALD (7th edition) is, "the customs and beliefs, are, way of life and social organization of a particular country or group." That is to say, culture is a belief or art of a particular country or group of people. In this regard, no culture is exactly shared by every group of people and their language. Translation is more cultural and less linguistic activity. It creates gaps in translation. It may have the belief and concept in one culture but another lacks which is called cultural gaps. Translation of the cultural terms is very complex and almost impossible because of the cultural gaps.

The degree of complexity in translation is determined by how close the source language and target language culture are:

SL Terms	TL Terms
Janai	-----
Tuppi	-----

2.1.4.3 Extra-Linguistic Gap

A text is both linguistic and extra linguistic. Pragmatics plays crucial role in formation of a text. Extra linguistic gaps refer to the difference between pragmatic elements of language. This type of gap is also called non linguistic gap. Extra linguistic gaps occur when the background knowledge and the real world knowledge are different. For example:

SL (Nepali): K lo bir lole b to k tekole ma ghar pharkie.

TL (English): Black cat crossed the way so I returned home.

In the above example extra linguistic gaps occur because there lies problem of correspondence between context of SLT and TLT. Here, the background knowledge and real world knowledge are different. Hindu people of Nepal do not start the journey as they believe it is not right moment when black cat crossed the way but it cannot be found in others culture.

2.1.5 Translation Equivalence

The concept of Translation Equivalence (TE) is a matter of degree of correspondence between source language and target language item.

Equivalence in translation occurs only when a second language (TL) text is replaceable or relatable to at least some of the same features of substance. To be specific, the similarity between the source language (SL) and target language (TL) is what we called translation equivalence. The concept of TE is introduced by Roman Jakobson(1959) in his seminal paper ‘On Linguistic Aspect of Translation’ (cited in Awasti et.al. 2011). The idea of equivalence appears at first in machine translation. In this translation the correspondence may be one-to-one, one-to-many and many-to-one.

The notion of the translation equivalence is solely seen from two perspectives. The first one is linguistic perspective. That means the translation text should be linguistically equivalent with the source text. Secondly, the most important aspect is socio-cultural one. The translated text should convey the fact message keeping the socio and cultural meaning.

The source language (SL) and target language (TL) items rarely have the same meaning in the linguistic sense, but they can function in the same situation. SL and TL texts or items are translation equivalents when they are interchangeable in a particular situation. Thus, we can say that translation equivalence is more situational/pragmatic and less linguistic. TL is an empirical phenomenon,

discovered by comparing SL and TL texts. To give the clear concept of Translation Equivalence Saviger says, "Equivalence is one of the central issues in the theory of translation and yet one of which linguists seem to have agreed to disagree" (1981, p. 321 as cited in Phyak, 2005).

The main objective of the translation activity is to achieve equivalence between two languages. Thus, to sum up these ideas, each method has a common basis in analytical and cognitive translation which is built up both proposition by proposition and word by word denoting the empirical factual knowledge of the text.

2.1.5.1 Types of Translation Equivalence

The concept of the translation equivalence is determined by different factors (e.g. socio-cultural, political, economic, and temporal setting, etc.). Catford (1965, p.27) makes a distinction between textual and formal equivalence. A textual equivalence is defined as "any TL from (text or portion of text) which is observed to be the equivalent of a given SL from (text or portion of text) and textual formal equivalence as any TL category which may be said to occupy as nearly as possible category occupies in the SL". Likewise, Newmark (1988, p.39) classifies equivalence as "semantic and communicative", and Nida (1964, p.159) classifies equivalence as "formal and dynamic" equivalence. Baker (1992, p.11-12) explores the notion of equivalence at different levels, in relation to the translation process, including all different aspects of translation and hence putting together linguistic and communicative approach. Baker makes comparison between "pragmatic and textual" equivalence.

2.1.5.1.1 Formal Equivalence

The concept of formal equivalence is introduced by Nida (1964). Formal equivalence simply refers to the target language category that occupies the same position in the source language. In other words, formal equivalence is related to the sameness in the form and content of the source text to the target

text. This type of equivalence is also called based translation. The translator should have the quality to maintain the form and the content as equal as original one. There is no freedom of translation. The grammar and style of the source language must be equivalent in the translated text. The accuracy and correctness are two basic component of the formal equivalence. In this sense, Nida's three core views seem worthy to mention here. They are:

- a) Grammatical unit
- b) Consistency in word usage
- c) Meaning in terms of the source context.

2.1.5.1.2 Dynamic Equivalence

This concept is also proposed by Nida (1964). Dynamic equivalence gives importance to the contextual meaning rather than the formal aspects of the text. That means the translator seeks the basic conceptual meaning to convey his or her target reader. According to Awasti et al.(2011) "a translator seeks to translate the meaning of the original in such a way that the target language working will tigger the same impact on TL audience as the original working did upon the SL audience." That is to say the reader can read the translated text not like translated one but as an original one. The main features of dynamic translation are:

- a) Equivalent
- b) Natural
- c) Closest

2.1.5.1.3 Semantic Equivalence

Semantic is the study of meaning in language. Semantic equivalence seeks to establish semantic quality between the source language text and the target language text while translating a text. In this regard, semantic equivalence is

source language oriented translation. This concept is introduced by Newmark (1981). Newmark (1981) stated that, there are two major points about semantic equivalence:

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

2.1.5.1.4 Communicative Equivalence

This is the concept made by Peter Newmark (1981, 1988) who provoked communicative translation attempts to produce on its reader an effect as close as possible to that obtained on the readers original. The concept of communicative equivalence focuses on two aspects of the text:

- Contextual meaning of the original and
- Reader's acceptability and comprehensibility

Newmark (1981) argues that translation attempts to render the exact contextual meaning of the original in such a way that both content and form are readily acceptable and comprehensible to the readership. Communicative translation attempts to emphasize the target readers from the source text readers' point of view. Communicative translation is target language oriented.

2.1.5.1.5 Pragmatic Equivalence

The concept of pragmatic equivalence is developed by Baker (1992). He moreover argues that pragmatic equivalence refers to imprimaturs and strategies of avoidance during the translation process. That is to say, pragmatic equivalence is related to the process aspect of translation. In other word, we can say that pragmatic equivalence is a branch of translation which focuses on situational or contextual meaning in the target text.

2.1.5.1.6 Textual Equivalence

Textual equivalence is also developed by Baker. Textual equivalence refers to the equivalence between a SL text and a TL text in terms of information and cohesion (1992). Baker(1992) further argues that texture is a very important feature in translation since it provides useful guidelines for the comprehension and analysis of the ST which can help the translator in his attempt to produce a cohesive and coherent text for the TL audience in a specific context.

2.1.6 Concept of Philosophy and Philosophical Terms

Philosophy is the study of general and fundamental problems, such as those connected with reality, existence, knowledge, values, reason, mind, and language. It is distinguished from other ways of addressing such problems by its critical, generally systematic approach and its reliance on rational argument. The word “philosophy” comes from the Greek words 'philein', which means “to love” and soph, which means “wisdom.” So “philosophy” literally means the “love of wisdom.” According to OALD (8thed), "Philosophy refers to the study of nature and meaning of universe and of human life". It is an activity: a quest after wisdom and an activity of thought. It is a particular unique type of thought or style of thinking. It, as a critical and comprehensive process of thought, involves resolving confusion, unmasking assumptions, revealing presuppositions, and distinguishing importance, testing positions, correcting distortions, looking for reasons, examining world-views and questioning conceptual frameworks.

Philosophical words are those words which have distinct meaning in comparison to other words in literature. Philosophy has the broad area of inquiry: epistemology, logic, metaphysics, ethics, aesthetics etc. The words related with these areas signify the sense of philosophical word.

2.1.7 An overview of the book 'Great Minds on India'

'Great Minds on India' is a book written by Salil Gewali. He is a great writer and great thinker. This book was first published in 2009. This book is published by Penguin publication. This book has tried to capture the thought of top thinkers on India's magnificent legacy. The real quotes of great persons of the world like- Barak Obama, Albert Einstein, T. S. Eliot, Swami Vivekananda etc upon Eastern Philosophy are included in this book.

This book is translated in several languages. The Nepali version of this book is translated by great literary figure Dr. Govinda Raj Bhattra. He is innovative and versatile genius literary figure. The Nepali version of 'Great Minds of India' is named as 'Purbiya Shabyata Biswa Bikhyat Bidwanka Dristima'. It is first published in 2069 B.S. This book is published by Orient publication.

2.2 Review of the Related Empirical Literature

Only the review of theoretical literature is not enough. We can get some ideas from the researches which are conducted before. Translation is now a day a very lucrative field for the research workers both professionals and non-professionals. It is because of the ever-growing importance and the close attachment of it with daily life. Though, a lot of literature is available regarding the translation of English into Nepali and vice-versa. Among them researcher has received some research works related to translation under the department of English Education, T.U.

Bhattarai (1997), in his Ph.D. dissertation entitled "In other words: Sense versus Words as a Unit of Literary Translation (with Reference to Nepali-English poetic Texts)" made first attempt to define translation process and product of translation of 50 contemporary Nepali poems into English and it also observed the processes difficulties, techniques of equivalence drawing on practical experience. The main objectives of his study were to identify the problems of maintaining equivalence and to explore the difficulties that the

translators face during translating any sorts of texts. This study was based on secondary data. The data was collected from the 50 Nepali poems those were translated in English. He studied Nepali (original) version of the poems and observed translated English text using purposive sampling procedure. Different translators employed various types of techniques while translating texts, was the major finding of the study.

Adhikari (2003) carried out a research on "A Study on the Translation of Technical Terms: A Case of Textbook for Science". The main objective of this study was to find the structural gaps and maintaining equivalence. He made an attempt to differentiate how technical translation is different from translating other genre of literature. His study was based on secondary source of data and that was based on purposive sampling procedure. His major findings were maintaining technical equivalence was also the challenging task for the translator to satisfy entire readers and structural gaps between the ST and TT in different areas of grammar.

Singh (2004) carried out a research on 'Techniques and Gaps in Translation of Cultural Terms: A Case of the Nepali and English Version of Social Studies for Grade -8'. The main purpose of his study was to find out the techniques used in translating cultural terms. His investigation has showed that literal translation is one of the most widely used procedures in translating a text. He has collected 220 lexical terms and classified them into 5 different categories, ecological, material/artifact, social culture and institution and conceptual terms.

Wagle (2004) carried out a research on " A Study on the Multiple Translation of Muna Madan from Cultural Perspective". The major objective of this study was to find employed techniques while translating the text. The data were collected from the secondary sources. Wagle used purposive sampling procedure to collect data. He evaluated the four translated versions of Muna Madan to each other and with source text Nepali. He found out 18 techniques employed in translating cultural words. He also examined the relation between

different techniques. The main finding of his study was concluded that the most widely used techniques were literal translation and couplet triplet quadruplet techniques for religious and socio-cultural terms.

Panthi (2007) carried out a research on "A study on the Techniques and Gaps in Translation of Cultural Terms: A case of the novel 'Shirish Ko Phul'". The main purpose of this study was to find out the techniques involved in translating cultural terms. He used only secondary sources for data collection. He found out that eight different techniques were found to be employed in translation. Literal translation is the most widely used and definition is the least used techniques of translation of cultural terms.

Bhandari (2007) carried out a research on "A Study on Techniques and Gaps in Translation of the Cultural Terms; A Case of Novel Basain". The major objectives of the study were to analyze whether the translated text had intelligibility or not and to suggest some pedagogical implications of the study. He collected data from the secondary sources. He chose 200 different Nepali cultural terms and their corresponding translated words. He found that ten different techniques of translating those cultural terms. Among them, literal translation was the most widely used technique on his study. It was also based on some cultural terms but only translating cultural terms is not translation. It is more than that. And the major finding of his study was all most all the cultural terms do not have the correspondence terms in another language.

Tiwari (2012) carried out a research on "A Study on Semantic Equivalence: A Case of Translated Novel Rupmati". The main objectives of the study were to classify structural and functional aspects of the sentence structure and to analyze the semantic equivalence through sentence level between the ST and TT. He collected data from the secondary sources. The main secondary source was the book 'Rupmati' which was written by Rudraraj Pandey and translated by Shanti Mishra. The ST and TT have been purposefully selected for the research. He adopted random sampling procedure for the analysis of the data.

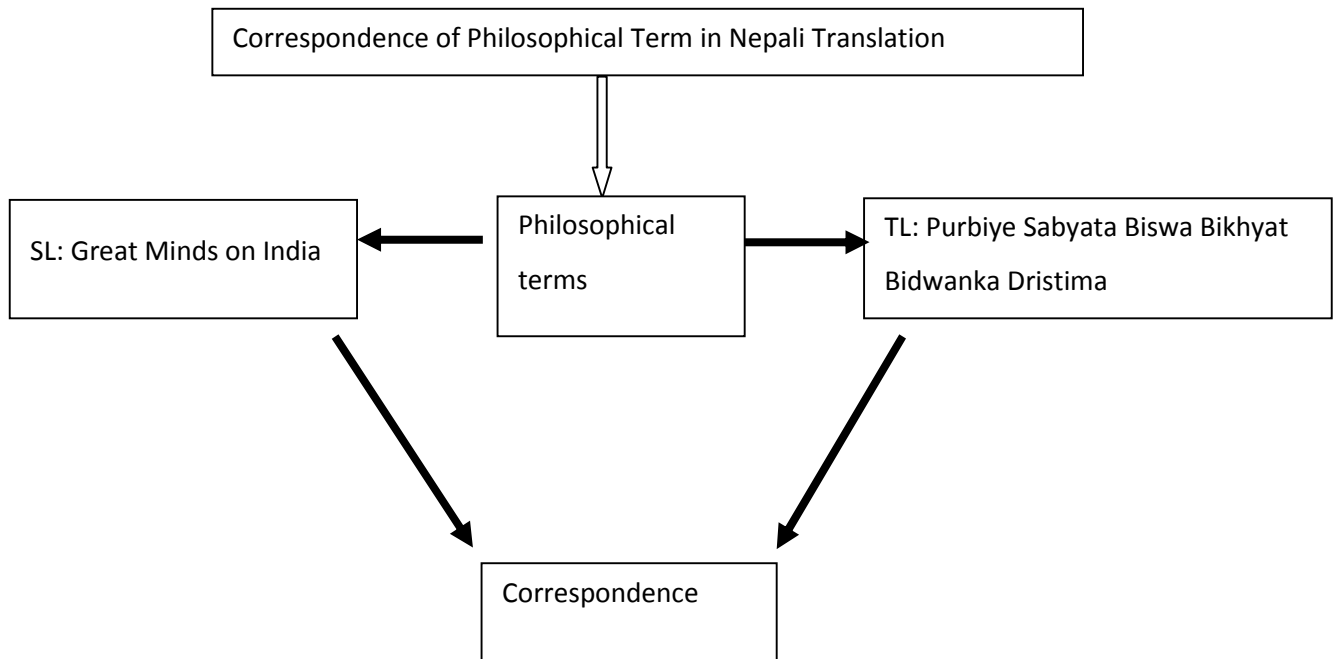
He chose different lexical items in target text (TT) to fulfill semantic equivalence. His major finding was reduplicated words in SL does not have equivalent terms in English which lacks semantic equivalence.

2.3. Implication of the Review for the Study

Determining and reviewing the related literature is the central and most important task for research problem, improve methodology and contextualize the findings. Reviewing literature can be time consuming, daunting and frustrating, but it is also rewarding, useful and interesting. Out of those different studies reviewed, some of the notions of the many of the studies are related to this study. After reviewing these works, researcher has got lots of ideas regarding translation studies, its significance and usefulness. Researcher got lots of information about the translation and its peripheral phenomena. Most of the works have been done under the theme of techniques and gaps in translation of cultural terms, translation of technical terms, analysis of translation studies, analysis of translational shift and strategies used in translating culture and techniques of translation of cultural words and so on. The researcher found most of those studies were conducted using observation and interview as research tools and somehow questionnaire was also used. After reviewing those valuable research works, researcher got an idea and develops an authentic framework for study.

Although, the research works carried out by Bhattarai (1997), Adhikari (2003), Singh (2004), Wagle (2004), Bhandari (2007), Panthi (2007) and Tiwari (2012) have been stepping stone for my study. Some of them are related to cultural aspects, some of other is related to technical terms and translation equivalence and so on. However, they are not exactly concerned with correspondence of philosophical words but more or less their input can be associated with the notion of translation correspondence.

2.4. Conceptual Framework



CHAPTER THREE

METHODS AND PROCEDURES OF THE STUDY

This study was carried out using the following methodology.

3.1. Design and Method of the Study

To find out the usefulness and practice of correspondence in translation, the researcher adopted survey research. Survey is the most commonly used method of investigating in Educational research. It is a superficial study of an issue or phenomenon. Survey research in Education can be carried out either by a group of researchers or by an individual. It mainly depends upon the nature of the study. According to Nunan (1992) "The main purpose of a survey is to obtain a snapshot of conditions, attitudes and events at a single point of time. Surveys are the most commonly used descriptive method in Educational research, which are from large scale investigations to small scale studies" (p.,140).

In survey research data is collected at a single point of time aiming to obtain over view of a phenomenon, event, issue or a situation. Survey usually addresses the large group of population. Sampling is a must to carry out the investigation. The sample should be the representative of the study population as a whole. Sampling is done to obtain the practicability of the study, but the selection of representative sample from the population, as a whole, is difficult but very important and sensitive task for the researcher. The finding of survey is generalizable and applicable to the whole group.

Similarly, Bryan (1989, as cited in Sapkota, 2012, p.138) writes: Survey research entails the collection of data on a number of units and usually at a single time, with a view to collecting systematically a body of quantifiable data in respect of a number which are when to discern (differentiate) pattern of association.

From the above discussion we can conclude that survey is one of the important research methods used in Education investigation. It is the best research design carried out to find out (public opinion) on certain issues; to assess certain educational program and to find out behavior of different professional; to assess certain activity , to study certain trend of single point of time and to find out existing situation or state of certain institutions.

According to Nunan (1992), mainly following steps are followed to carry out the survey research:

Step 1: Define objectives.

What do we want to find out?

Step 2: Identify target population.

Who do we want to know about?

Step 3: Literature review.

What have other side/discovered about this issue?

Step 4: Determine samples.

How many subjects should we survey, and how will we identify these?

Step 5: Identify survey instrument.

How will the data be collected: questionnaire/interview/recording?

Step 6: Design survey procedures.

How will the data collection actually be carried out?

Step 7: Identify analytical procedures.

How will the data be assembled and analyzed?

Step 8: Determine reporting procedures.

How will results be written up and presented?

This study will use survey design because survey is such a design where the researcher samples a small population and tries to generalize its findings to the entire population.

3.2. Population Sample and Sampling Strategy

Both versions of the books: 'Great Minds on India' as a source text (ST) and 'Purbiya Shabhyata Bishwa Bikhyat Bidwanka Dristi ma'as a target text (TT), were the population for my study. Thirty philosophical words were taken as the sample of the study. The researcher used non random sampling procedure. In which, he visited young philosophical society and select 10 persons who are involved in translation.

3.3. Study Area/Field

The study area of this research is in the notion of the philosophical word level correspondence, in which the researcher picked up 30 philosophical words from the book 'Great Minds on India'.

3.4. Data Collection Tools and Techniques

To collect the required data for this study, the researcher used questionnaire and observation as the research tools.

3.5. Data Collection Procedures

I followed following procedures to collect data:

- i) At first, researcher went through both versions of the texts (Viz. SLT and TLT) and point out the special cases regarding philosophical correspondence in translation to achieve the objective of the study.

- ii) The researcher collected 30 words which reflect philosophy from 'Great Minds on India' with their context and their translated forms from 'Purbiya Shabhyata Bishwa Bikhyat Bidwanka Dristi ma'.
- iii) The researcher visited Philosophical society. He selected 10 intellectual people who are involved in translation and asked them to perform my research task.
- iv) He distributed the 30 chosen philosophical terms with their context of English to the respondent and asked them to translate only highlighted words into Nepali.
- v) The researcher collected the data for the analysis.

3.6.Data Analysis and Interpretation procedures

The systematically collected data were transcribed, coded, analyzed, interpreted then presented descriptively as well as analytically.

CHAPTER-FOUR

ANALYSIS AND INTERPRETATION OF RESULT

This chapter deals with the analysis and interpretation of the data collected from the field. Analysis and interpretation of the data has been done in accordance with the specified objective of the study. The data obtained from original and translated versions i.e. English and Nepali versions of the book 'Great Minds on India', written by Salil Gewali and Nepali translated version 'Purbiya Shabhyata Bishwa Bikhyat Bidwanka Dristi ma' by Govinda Raj Bhattarai and published by Oriental Publication, Kathmandu. English version of the book "Great Minds on India" is the source text (ST) of the study and the Nepali version of the given text is the target text (TT) i.e.'Purbiya Shabhyata Bishwa Bikhyat Bidwanka Dristi ma'.

4.1 Analysis and Interpretation of Data

To carry out this research, the researcher used criteria for elaboration of the philosophical concept to elicit the data. After collecting data, it was analyzed and interpreted thoroughly to achieve the pre-settled objectives. The researcher analyzed the philosophical correspondence and techniques employed by the respondents that is found in the target text based on philosophical concepts. The researcher analyzed and interpreted the received data on the basis of the determined criteria. The analysis is accordingly presented in the following way.

4.1.1. Analysis and Interpretation of Result

The collected data are systematically presented, analyzed and interpreted in terms of the following parameters- in terms philosophical correspondence, techniques employed by the respondents respectively.

Item:1

SL Term(English): subtleties

TL Term(Nepali): Bilakshanta

In the above item, the source language term ' subtleties' has been translated as 'bilakshanta' since it is not exact philosophical correspondence term for the target text. In spite of this fact, the sense has been clearly preserved in the following example of the text. But in the context of the respondents, 40% have given the same term i.e 'bilakshanta' for subtleties, 40 % of the respondents have translated it as 'atisukshma' and 20% have translated as 'bujnagaro'. However, the research showed that most of the respondents of the study were able to translate the term as it was done by the translator in his original translation. In the similar vein, most of the respondents have employed the same technique i.e., literal translation to maintain philosophical correspondence.

Item:2

SL Term(English): solace

TL Term(Nepali): santwana

The above source language term 'solace' has been translated as 'santowana ' in the target text by translator. Whereas in context of respondents, majorities (90%) have been translated as translator has done same i.e., 'santowana ' in contrast of that only 10% of the respondents have translated as 'niti'. However, the result showed that the most of the respondents have translated the term as it was translated by the translator in his original translation. In the same vein, most of the respondents have employed the same technique i.e., literal translation.

Item:3

SL Term(English): nirvana

TL Term(Nepali): nirvana

The source language term 'nirvana' means 'a stage of grasping knowledge'. It is also called 'Buddhatwo' in Nepali language. The translator has translated the SL term as it is in the target language term i.e., nirvana. Similarly, 90% have used same term as translator but 10% of them have translated as 'moksha' for source language term 'nirvana'. It was found that to maintain philosophical correspondence or SL flavor the translator used source language term in target text too. And in the same vein, most of the respondents and translator used borrowing procedure while translating this SL term into TT target text.

Item:4

SL Term(English): illusion

TL Term(Nepali): bhranti

The source language term 'illusion' renders different meanings such as, 'bhranti', 'maya' or 'chhal' in Nepali. Among these various meaning, the translator has translated the source language term as 'bhranti' in target language text to maintain philosophical correspondence. In case of respondents, majority 80% have translated the source language term as 'bhranti' but only 20% have translated source language term 'illusion' as 'chhal'. Here, most of respondents have used literal technique to translate the source language term.

Item:5

SL Term(English): quantum physics

TL Term(Nepali): quantum physics

The source language term 'quantum physics ' means 'awasyakparinam'in Nepali. The translator has translated the SL term as it is in the target language term i.e., quantum physics. Similarly, 90% have used same term as translator but 10% of them have translated as 'parinam' for source language term 'quantum physics'. It was found that to maintain philosophical correspondence or SL flavor the translator used source language term in target text too. And in the same vein, most of the respondents and translator used borrowing procedure while translating this SL term into TT target text.

Item:6

SL Term(English): momentum

TL Term(Nepali): sambeg

Here, the source language term 'momentum' refers to 'gati', 'sambeg', gatilinu, 'aabeg' in Nepali. The majority of respondents (90%) have translated the source language term 'momentum' as 'sambeg' and 10% of the respondents have translated it as 'aabeg'. Thus, the translator has translated it as 'sambeg'. Since, it provides the correspondence in target language culture. However, it was found that the source language term had various meaning among them the translator employed 'sambeg' to maintain philosophical correspondence in the target text. And the literal translation was the technique that was found to be employed by the translator.

Item:7

SL Term(English): illimitable

TL Term(Nepali): simahin

The above target language term 'illimitable' has been translated as 'simahin' by the translator. In case of respondents, 80% of them translated as the translator has translated and rest (20 %) only translated the source term as ' aapar'. The

translated used literal technique to maintain philosophical correspondence in the term.

Item No: 8

SL Term(English): sublime

TL Term(Nepali): lokottar

The term 'sublime' has different meaning in Nepali i.e. 'aatiutakrista'. 'alokik', 'aati' etc. In the case of respondent, 70% have translated as 'alokik', rest (30%) translated as 'aati ' but the translated has translated it as 'lokattar' to make reader friendly and to preserve the philosophical correspondence. In this case the respondents used literal technique but the translator used substitute technique to maintain correspondence.

Item No: 9

SL Term(English): cosmogonal

TL Term(Nepali): brahmanda

The term 'cosmogonal' is related to universe. The term is used as adjective in the source text, which is called science of universe. The translator has translated 'cosmogonal' as 'brahmanda', in case of respondents most of them has employed same technique as the translator has used, 90% of them translated as 'brahamanda' and rest (10 %) of them have translated as 'biswa'. The translator used literal technique to maintain philosophical correspondence.

Item No: 10

SL Term(English): sectarianism

TL Term(Nepali):sampradayikta

The source language term 'sectarianism' has been translated as 'sampradayikta' in the target text by the translator. In case of respondents, majority (70%) have

translated as the translator has translated and the rest (30%) of them have translated as 'shankiranta' The research showed that the majority of respondents and translator used the same term 'sampradayikta' for 'sectarianism' which has maintained philosophical correspondence in target text. In the same vein, the respondents and the translator employed literal procedure while translating.

Item No: 11

SL Term(English): unfathomable

TL Term(Nepali): agamme

The source language term 'unfathomable' has different meanings like 'aatigahan', 'aagadh' and 'aatha' in Nepali .The majority of the respondents (90%) have translated the source language term 'unfathomable' as 'aatha' and only 10% of respondents have translated it as 'bujnakathin' whereas the translator has translated it as 'agamme'. It was found that majority of respondents have translated the source language term 'unfathomable' as 'aatha' which convey the similar meaning as the translator has translated in the target text. In other words, the translator used 'agamme' as the target text to preserve philosophical correspondence in the text. In this case translator used substitute technique to maintain correspondence.

Item No. 12

SL Term(English): transcendental

TL Term(Nepali): anubhawatit

The source language term 'transcendental' has been translated as 'anubhawatit' by the translator. In case of respondents, 90% have employed same technique to translate the source text and only 10% of them used 'indriyetit' for the 'transcendental' word. The translator has used the literal technique to maintain correspondence.

Item No: 13

SL Term(English): transmigration

TL Term(Nepali): dehawataran

The source language term 'transmigration' has several meaning such as: 'dehaawatana', 'dehantar', 'basobaas', 'punarjanma' etc. in Nepali. The translator has translated the term as 'dehawataran'. In case of respondent, 80% of them have translated as the translator has done and the rest (20%) of them have translated as 'punarjanam'. In this case the translator and the major respondent have used literal technique to maintain philosophical correspondence.

Item No: 14

SL Term(English): orientalism

TL Term(Nepali): praapyabidhya

The source term 'orientalism' is translated as 'pratyabidhya' by the translator. In case of respondent, 70% of them have translated as 'pratyabaad' and 30% of them translated as 'purbiye Sanskritiko Prem'. Most of the respondents used literal technique in translation but translator substitute the word 'baad' with 'bidhya' which made beauty to maintain philosophical correspondence.

Item No. 15

SL Term(English): cradle

TL Term(Nepali): kokro

In case of source language term 'cradle' the translator has translated as 'cokro' in the target language text. In case of respondents, 90% of them have translated as the translator did and only 10% of them translated as 'garva'. The literal translation was used to maintain philosophical correspondence by respondents and translator.

Item No: 16

SL Term(English): treatise

TL Term(Nepali): granth

The source language term 'treatise' has several meanings like 'nibanda', 'lekh', 'granth', 'dharmikkitab' etc in Nepali language. The translator has translated it as 'granth'. In case of respondent, 80% of them have translated this term as 'granth' and rest (20%) of them translated it as 'nibanda'. The translator and majority of respondent used literal technique in this situation.

Item No: 17

SL Term(English): giganticmessenger

TL Term(Nepali): daityakaabmrityaudut

The source language term 'gigantic' has several meanings like: 'bishal', 'rakshekhar', 'bhayenkar' in Nepali language. In case of respondent, 80% of them have translated as 'bishal', 20% of them have translated as 'rakshekhar'. But the translator has translated the term as 'daityekaab' for 'gigantic.' Most of the respondent used literal technique but the translator used substitution technique to maintain philosophical correspondence.

Item No: 18

SL Term(English): spiritual

TL Term(Nepali): aadhyaatmik

The word 'spiritual' has been translated as 'adhyaatmik' by translator. In case of respondent, 90% of them have translated as the translator has done, only 10% of them translated as 'parlokik'. Most of the respondent used the literal technique and the translator has also followed the same vein to maintain philosophical correspondence.

Item No: 19

SL Term(English): speculation

TL Term(Nepali): anuman

The source language term 'speculation' has different meaning like – 'parikalpana', 'anumaan', 'andaz', 'aadkal' etc in Nepali language. The translator has translated the word 'speculation' as ' anumaan'. In case of respondent, 60% of them translated as 'parikalpana', 30% of them translated as 'anumaan' and 10% them translated as 'andaj'. The all translated term denote the similar meaning, so the translator used the word 'anumaan' for the word 'speculation' to maintain correspondence. In this case respondent and translator used literal technique.

Item No: 20

SL Term(English): adherent

TL Term(Nepali): anuyaayi

The word 'adherent' has several meaning like-'samarthan sambandhi', 'sath dine', 'anusaagi' etc in Nepali language. Most of the respondent (80%) of them translated 'adherent' as 'samarthak' and 20% of them translated it as 'taasine' but the translator translated the word 'adherent' as 'anuyaayi'. In this case most of the respondent used literal technique but the translator employed substitute technique to maintain philosophical correspondence.

Item No: 21

SL Term (English): theosophy

TL Term (Nepali): brahma bidhya

The word 'thesophy' has several meaning like 'ashyatma bidhya', brahamagyan', 'brahma baad' etc in Nepali language. Most of the respondent (80%) of them

have translated the source term 'thesophy' as 'adhyatmabidhya' and the rest (20%) of the translated it as 'brahma baad'. But the translator has translated the term as 'brahma bidhya'. Most of the respondent used literal technique but the translator used substitute technique to maintain philosophical correspondence.

Item No: 22

SL Term(English): amateurish

TL Term(Nepali): aprabin

The source language term 'amateurish' has different meaning like- 'kala ruchi''sambandhama', 'kala priye', 'akushal', 'shikaru' etc in Nepali language. In case of respondents(80%) of them translated it as 'kalapriye' and rest (20%) of them translated it as 'akushal'. But the translator translated the term 'amateurish' as 'aprbin' in the target text. In this case most of the respondents used literal technique but the translator used substitute technique to maintain philosophical correspondence.

Item No: 23

SL Term(English): enthusiasm

TL Term(Nepali): utshaaha

The word 'enthusiasm' is translated as 'utshaaha' by the translator. The word 'enthusiasm' has different meaning like 'utshaahaa', 'hausala', 'josh', 'umanga' etc in Nepali language. In case of respondents, most of them (80%) translated it as 'utshaaha' and 20% of them translated it as 'umanga'. In this case majority of respondent and translator used literal technique to maintain philosophical correspondence. \

Item No: 24

SL Term(English): perennial philosophy

TL Term(Nepali): chirasthaidarsan

The source word 'perennial' has several meaning such as 'nirantar' , 'chalirahane', 'saswot', 'sadabahr', 'chirsthai' etc in Nepali language. The translator has translated source language term 'perennial' as 'chirasthai'. In case of respondents, 80% of them have followed the same vain as translated has translated i.e, 'chirasthai' and 20% of them have translated it as 'saswot'. In this case, the translator and majority of respondents used literal translation to maintain philosophical correspondence.

Item No: 25

SL Term(English): terrestrial unit

TL Term(Nepali): parthivekai

The translator has translated the source language term 'terrestrial' as 'parthib' as the target language term. The word terrestrial has different meaning like: 'parthib', 'prithibi-ko', 'sthaliya', 'bhoomik' etc in Nepali language. In case of respondent most of them (60%) of them translated it as 'prithibi-ko', 20% of them translated it as "parthib' and 20% of them translated it as 'stal char'. In this case respondent and translator used literal technique to maintain philosophical correspondence.

Item No: 26

SL Term(English): savant

TL Term(Nepali): bidwan

Here the source language term 'savant' has been translated as 'bidwan' by the translator in the target text. In case of respondents, most of them (80%) have

translated as the translator has done. The rest (20%) of them translated as 'pandit'. In this case, translator and most of the respondent used literal technique to maintain philosophical correspondence.

Item No: 27

SL Term(English): prognoses

TL Term(Nepali): purbaanuman

The source language term 'prognoses' has several meaning in the Nepali like 'aagrasuchana', 'purbaanuman', 'bhabisyebani' etc. The majority of respondent (60%) of them translated this term as 'bhabisyewani', 30% of them translated as 'aagrasuchana' and rest 10% of them translated as 'purbaanuman'. In case of translator, he has used 'purbaanuman' for the term 'prognoses' in the target text. Majority of the respondent used literal technique but the translator substitute the 'purbanuman' in place of 'bhabisyawani' to make correspondence.

Item No: 28

SL Term(English): primordial past

TL Term(Nepali): aadimakaal

The source language term 'primordial past' has the several meaning like- 'aadikalin', 'aadiyugin', 'prachin' etc in Nepali language. Most of the respondents (80%) of them has translated the source text as 'aadikalin' and rest (20%) of them translated it as 'prachin'. But the translator has translated 'primordial past' as 'aadimakaal' in the target text. The word translated by majority respondents and translator denote same meaning but translator substitute the word with 'aadimakaal' to make more beauty, which make the philosophical correspondence.

Item No: 29

SL Term(English): mysticism

TL Term(Nepali): rahasyabaad

The translator has translated the source text 'mysticism' as 'rahasyabaad' in the target text. The word 'mysticism' has several meanings like 'rahasyamaye', 'guptabidhya', 'rahasyamayethye' etc in Nepali language. In case of respondents, 80% of them followed the same vein; they have translated 'mysticism' word as 'rahasyabaad' and the rest (20%) of them have translated as 'guptabidhya'. In this term, the translator and most of respondents used literal technique to maintain philosophical correspondence.

Item No: 30

SL Term(English): intricacies

TL Term(Nepali): sukshmata

The source language term 'intricacy' has several meanings like: 'jatilta', 'gahanta', 'aasarta', 'pechelopaan' etc in the Nepali language. In case of respondents, 80% of them translated the term as 'jatilta' and rest (20%) of them translated it as 'gahanta'. The translator translated the term 'intricacy' as 'sukshmata' in the source language term. Most of the respondent used literal technique but in this case the translator, he used substitute to maintain philosophical correspondence.

4.2 Summary/ Discussion of the Findings

The main objective of this study was to identify the procedures employed by translators in the maintenance of philosophical correspondence; the researcher studied both the source language terms (SLT) and target language terms (TLT) in depth. The text contains various philosophical terms of different categories. So the study shows that it is difficult to translate and maintain philosophical

correspondence in the target text, though the translator and respondents tried so far.

This study entitled 'Correspondence of Philosophical term in Nepali Translation: A Case of Great Minds on India ' was conducted to identify the philosophical terms and the procedure employed while translating those terms to maintain the philosophical word level correspondence.

The whole study has been presented in the five chapters. In the first chapter, I attempted to make appropriate context for carrying out the study. Then, the statements of problems and the objectives for conducting the research were introduced. The reason for selecting a particular topic; research question that were to be answered; significance of the study, delimitation of the study and the operational definition of key terms all assembled under the first chapter.

The researcher enhanced my knowledge related to my topic studying various theories, such as Nida (1964), Newmark (1981), Aarts and Aarts (1984) and empirical research completed by the studies carried out in the Department of English Education related to my topic. On the basis of the review of related literature, I developed conceptual framework to conduct this study.

The methods and procedures of the study were described in the third chapter. The design of the study was survey and the data were collected only through secondary sources. To carry out the study 30 philosophical terms were collected from the both texts i.e., English and Nepali versions of the text using a mixed sampling procedure. Questionnaires and observation were the tools for collecting data. Similarly, collected data were presented, analyzed and interpreted qualitatively, quantitatively and descriptively. On the basis of analysis and interpretation of the data the major findings of the study have been summarized as below:

-) Somewhere it is found that neither the translator nor the respondents have been able to maintain philosophical correspondence in target text.

- J The majority of the respondents along with the translator have employed mostly literal technique to maintain philosophical correspondence.
- J It was also found somewhere that majority of the respondents employed the technique i.e., literal technique even though, it has not been able to maintain philosophical correspondence.
- J Borrowing, substitution, literal, transference was the mainly employed procedures while translating the SL terms.
- J Due to cultural specific phenomena, it also has been found that the respondents as well as translator employed borrowing as procedure to bridge the gap in philosophical correspondence.
- J Not all languages in the world are similar and no exact correspondence is possible therefore, it seems that many of the translated terms are likely to be philosophical correspondence.
- J The translator has selected the appropriate words for the clarity of the message that is rendered into TLT.
- J It was also found that the translator has vast theoretical as well as practical knowledge regarding translation. So, the translator has substituted such Nepali terms that are exact correspondent terms to English terms.
- J It was also found that somewhere translator and a few of the respondents were able to maintain philosophical correspondent but most of the respondents were failed.
- J Respondents even didn't know the meaning of a few SL terms.

CHAPTER - FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.1 Conclusions

Translation is the process of rendering the given information from one language to another. The equivalence in translation can be measured by a scale of degree that ranges from optimal equivalence to zero equivalence since the philosophical correspondence in translation can only be measured by understanding the philosophical concepts of both SLT and TLT. The source language representation and cultural phenomena vary from language to language therefore; it is very difficult to maintain philosophical correspondence in the target text.

The main objective of the study was to identify the philosophical terms and their procedures employed by the translators in the maintenance philosophical correspondence of terms. The data for the study was taken from the source text 'Great Minds on India'. Moreover, the mixed method was employed while encapsulating the data.

Translation itself is a very tough, highly recognized and adventurous task. The translator must pay deep attention while rendering the message from SLT to TLT, otherwise, mistranslation, under translation, etc. can be the result. The translator must be able to play with the various translating approaches, techniques and procedures to maintain philosophical correspondence since no two languages and their linguistic features are same in the universe. Thus, the theoretical knowledge as well as practical consideration to the translation is also equally important for a good translator. The translator should be highly sensible while rendering the text that provokes philosophical correspondent phenomena. The whole study about philosophical correspondence has been concluded with the following major findings that were drawn from the study:

-) Syntactically, no two languages are found to be same. While translating the term from one language to another, the translator should be well known with the cultural phenomena (pragmatic use) of both languages that involve in translation.
-) The translator seemed to have been aware of the features of the cultural concepts. It is because philosophical terms are very much difficult to render.
-) Some terms may have been used to give meaning beyond its original/dictionary meaning in the SL. In such context, the translator should find appropriate word to give clear message of the text without distorting the meaning of the SL.

In conclusion, if the person having the background knowledge of the traditions that occur in both languages in which the translator is involved for transferring the message, then he can do better because he can translate by understanding the intended meaning of the cultural concept of the SL. Thus, background knowledge of both languages is a must for translation especially to maintain philosophical correspondence in translation.

5.2 Recommendations

Translating philosophical terms and maintaining correspondence is a difficult task and needs sound knowledge of the languages. Every language possesses unique features in its own ground with organized system, they do have different philosophical, religious and tradition names and that hinders translators to maintain each and every phenomena. Different language can have different unique features and organized systems. While translating from one language to another requires knowledge about the language system and culture of the language. Moreover, translation of philosophical term is a very difficult job as it needs not only the knowledge of SL and TL but also the sound knowledge of the culture and tradition, various meaning conveyed by them in

the target culture and context. The translator can be a writer but all the writers cannot be translators. So, the philosophically used terms, and expressions used in the text cannot be translated and interpreted in the translator's whim.

It is subjective notion to evaluate the translation as good or bad. There are not any universal rules, standards, principles to judge the quality of translation. So, judging the degree of equivalence may not be free from the subjective notion. Still I tried my best to be objective as far as possible.

On the basis of the conclusion the researcher has pinpointed the main implications of the study on three different levels as below:

a) Policy Related

Policy is a line of argument rationalizing the course of action of a government. It is made to systematize the activities of the people belonging to the particular field. It is the plan pursued by a government. The policy makers often make the right decision for the wrong reason. In case of Nepal, it is said that many policies are made without adequate study and immediately after formulating policies they are compelled to change them. In this context the study done on philosophical correspondence in Nepali translation i.e. Great Minds on India' would be highly helpful. The main implications in this level are:

-) The government of Nepal can utilize this study to formulate the policies related to translation correspondence e.g., the government of Nepal can instruct through concern Faculties to concern Departments to incorporate such important issue in their new syllabus.
-) It would be helpful for curriculum development centers to design translation courses analyzing the relevance and importance of philosophical correspondence in translation.

-) Translation should be course subject from elementary level. Furthermore, the concepts like philosophical correspondence in translation are to be focused.
-) The university itself can be benefited to design the curriculum for the subject translation along with notion of correspondence emphasizing its current status and its practical usage.
-) Translation, in the present day world, should be made compulsory subject but its syllabus is to be designed on simple to complex form.

b) Practice Related

Translation has become one of the most important parts of human life. It is very difficult to survive in this twenty first century in the absence of translation and its practical phenomenon. The translation has been practiced from the class room to actual field of translation. The major implications of the study in practice level are:

-) The professional translators can effectively use the study in their actual practise of translation. , e.g., they can translate the text incorporating the ideas of philosophical correspondence in translation.
-) Translators can practice translation with the notion philosophical correspondence.
-) The students studying translation can practice the effectiveness of philosophical translation in their practical life.
-) Translation is not born but it is made, therefore, the translators in the present day world should be able to come up with the ideology of the philosophical translation and its correspondence.

J To be more specific, all the translation lovers in general and teachers/translators, curriculum designers, materials writers and text book writers in particular, will be benefited from the study.

c) **Further Research Related**

The implication of the research study for further research cannot be exaggerated. Translation is a broad discipline; thousands of studies can be carried out in this field. Many emerging issues are there in translation such as machine translation, equivalences in translation, correspondence in translation loss and gain in translation and theories of translation. Most of the studies in the Department are conducted on the techniques of translation. All other sub-fields are yet to be researched. This study can just add a brick on the translational wall. By stepping on it other researchers can make their dream come true. Therefore, this study will be highly beneficial for the researchers who are interested in conducting further studies in this broad field, i.e., translation.

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Appendix I

Data from Both Texts

1. **SL Term (English):** subtleties
TL Term (Nepali): Bilakshanta
2. **SL Term (English):** solace
TL Term (Nepali): santwana
3. **SL Term (English):** nirvana
TL Term (Nepali): nirvana
4. **SL Term (English):** illusion
TL Term (Nepali): bhranti
5. **SL Term (English):** quantum physics
TL Term (Nepali): quantum physics
6. **SL Term (English):** momentum
TL Term (Nepali): sambeg
7. **SL Term (English):** illimitable
TL Term (Nepali): simahin
8. **SL Term (English):** sublime
TL Term (Nepali): lokottar
9. **SL Term (English):** cosmogonal
TL Term (Nepali): brahmanda
10. **SL Term (English):** sectarianism
TL Term (Nepali): sampradayikta
11. **SL Term (English):** unfathomable
TL Term (Nepali): agamme
12. **SL Term (English):** transcendental
TL Term (Nepali): anubhawatit
13. **SL Term (English):** transmigration
TL Term (Nepali): dehawataran
14. **SL Term (English):** orientalism
TL Term (Nepali): praapyabidhya

15. **SL Term (English):** cradle
TL Term (Nepali): kokro
16. **SL Term (English):** treatise
TL Term (Nepali): granth
17. **SL Term (English):** gigantic messenger
TL Term (Nepali): daityakaab mrityaudut
18. **SL Term (English):** spiritual
TL Term (Nepali): aadhyaatmik
19. **SL Term (English):** speculation
TL Term (Nepali): anuman
20. **SL Term (English):** adherent
TL Term (Nepali): anuyaayi
21. **SL Term (English):** theosophy
TL Term (Nepali): brahmabidhya
22. **SL Term (English):** amateurish
TL Term (Nepali): aprabin
23. **SL Term (English):** enthusiasm
TL Term (Nepali): utshaaha
24. **SL Term (English):** perennial philosophy
TL Term (Nepali): chirasthai darsan
25. **SL Term (English):** terrestrial unit
TL Term (Nepali): parthiv ekai
26. **SL Term (English):** savant
TL Term (Nepali): bidwan
27. **SL Term (English):** prognoses
TL Term (Nepali): purbaanuman
28. **SL Term (English):** primordial past
TL Term (Nepali): aadimakaal
29. **SL Term (English):** mysticism
TL Term (Nepali): rahasyabaad
30. **SL Term (English):** intricacies
TL Term (Nepali): sukshmata

Appendix II
Questionnaire

Dear Sir/Madam,

This questionnaire is a research tool for gathering information for my research entitled "Correspondence of Philosophical Term in Nepali Translation: A Case of Great Minds on India" under the guidance of Dr. Govinda Raj Bhattraï, Professor, Department of English Education, T.U. The correct information provided by you will be of great help for completing my research. The words listed below are taken from the text "Great Minds on India" by SalilGewali. The information you have provided will be kept highly confidential and used only for research purpose. I would appreciate your honest opinions and assure you that your responses will be completely anonymous.

Researcher
Him Bahadur Thapa

Respondent Name:.....

Qualification.....

Please translate only underline words into Nepal from the sentence.

1. Indian Philosophers' subtleties make most of the European philosophers look like Schoolboys.
.....
2. Upanishad has been the solace of my life; and it will be the solace of my death
.....
3. Nirvana is a state of pure blissful knowledge.
.....
4. The ego or its separation is an illusion.
.....
5. Some of the idea of Quantum Physics that had seemed so crazy suddenly made much more sense.
.....

6. India has created a special momentum in world history as a country to be searched for.
.....
7. In the ancient scriptures, the ideas of man are quiet illimitable & sublime.
.....
8. In the morning I bathe my intellect in the stupendous & cosmogonal philosophy of the Bhagwat Geeta.
.....
9. In the great teaching of the Vedas, there is no touch of sectarianism.
.....
10. In Vedas I have found eternal compensation, unfathomable power, unbroken peace.
.....
11. All science is transcendental.
.....
12. The transmigration of souls is no fable.
.....
13. By the law of contraries: I look for an irresistible taste for orientalism in Britain.
.....
14. India is the land of religion, cradle of human race, birthplace of human speech, grandmother of legend, great grandmother of tradition.
.....
15. The atomic structure of matter is mentioned in the Hindu treatises.
.....
16. A gigantic messenger of death.
.....
17. I don't think it is practical to keep scientific and spiritual culture separate.
.....
18. It was my first meeting with (Indian) philosophy that confirmed my vague speculation and seemed at once logical and boundless.
.....

19. Quite apart from the charm of the new and fascination of the half understood, there is good cause of yoga to have many adherents.
.....
20. We have not yet clearly grasped the facts that Western theosophy is an amateurish imitation of the east.
.....
21. The first time I came upon this in exhaustible work (Sakuntala) it aroused such enthusiasm in me and so held me that I could not stop studying it.
.....
22. The perennial philosophy is expressed most succinctly in the Sanskrit formula 'tat tram asi'.
.....
23. India has left a deeper mark upon the history, the philosophy and the religion of mankind, than any other terrestrial unit in the universe.
.....
24. A thousand years a head of European, Indian sevants knew that zero and infinity were mutually inverse motion.
.....
25. I know a great deal about Indian music and I have tried to understand its intricacies.
.....
26. India seems to be specially designed by the Vedanta to defy all prognoses and theories.
.....
27. It is necessary that we turn to Vedanta because the Upanishads provide the purest metaphysics available to us from the Primordial Past.
.....
28. The greatest influence during the Dark Age was Augustine, who was influenced by Plotinus, who was influenced by Indian mysticism.
.....

Appendix III
Sample Questionnaire

Dear Sir/Madam,

This questionnaire is a research tool for gathering information for my research entitled "Correspondence of Philosophical Term in Nepali Translation: A Case of Great Minds on India" under the guidance of Dr. Govinda Raj Bhattra, Professor, Department of English Education, T.U. The correct information provided by you will be of great help for completing my research. The words listed below are taken from the text "Great Minds on India" by Salil Gewali. The information you have provided will be kept highly confidential and used only for research purpose. I would appreciate your honest opinions and assure you that your responses will be completely anonymous.

Researcher
Him Bahadur Thapa

Respondent Name:.....

Qualification.....

Please translate only underline words into Nepali from the sentence.

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.....

2. Upanishad has been the solace of my life; and it will be the solace of my death

.....

3. Nirvana is a state of pure blissful knowledge.

.....

4. The ego or its separation is an illusion.

.....

5. Some of the idea of Quantum Physics that had seemed so crazy suddenly made much more sense.

.....

6. India has created a special momentum in world history as a country to be searched for.
.....
7. In the ancient scriptures, the ideas of man are quiet illimitable & sublime.
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8. In the morning I bathe my intellect in the stupendous & cosmogonal philosophy of the Bhagwat Geeta.
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9. In the great teaching of the Vedas, there is no touch of sectarianism.
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10. In Vedas I have found eternal compensation, unfathomable power, unbroken peace.
.....
11. All science is transcendental.
.....
12. The transmigration of souls is no fable.
.....
13. By the law of contraries: I look for an irresistible taste for orientalism in Britain.
.....
14. India is the land of religion, cradle of human race, birthplace of human speech, grandmother of legend, great grandmother of tradition.
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15. The atomic structure of matter is mentioned in the Hindu treatises.
.....
16. A gigantic messenger of death.
.....
17. I don't think it is practical to keep scientific and spiritual culture separate.
.....
18. It was my first meeting with (Indian) philosophy that confirmed my vague speculation and seemed at once logical and boundless.
.....

19. Quite apart from the charm of the new and fascination of the half understood, there is good cause of yoga to have many adherents.
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21. The first time I came upon this in exhaustible work (Sakuntala) it aroused such enthusiasm in me and so held me that I could not stop studying it.
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23. India has left a deeper mark upon the history, the philosophy and the religion of mankind, than any other terrestrial unit in the universe.
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25. I know a great deal about Indian music and I have tried to understand its intricacies.
.....
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28. The greatest influence during the Dark Age was Augustine, who was influenced by Plotinus, who was influenced by Indian mysticism.
.....