

**DEGREES OF EQUIVALENCE: A CASE OF NOVEL
'SHIRISH KO PHOOL'**

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

**Submitted by
Jivan Dahal**

**Faculty of Education
Tribhuvan University
Kirtipur, Kathmandu, Nepal
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DEGREES OF EQUIVALENCE: A CASE OF NOVEL '*SHIRISH KO PHOOL*'

1967 Jivan Dahal

2016

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: 2072-11-06

Jivan Dahal

RECOMMENDATION FOR ACCEPTANCE

This is to certify that Mr. Jivan Dahal has prepared this thesis entitled **Degrees of Equivalence: A Case of Novel ‘*Shirish Ko Phool*’** under my guidance and supervision.

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ABSTRACT

This present research study entitled “Degrees of Equivalence: A Case of Novel *Shirish Ko Phool*” has been conducted to explore the degrees of equivalence between two versions of cultural terms, their frequency and the techniques of translation and contribution of techniques in degrees of equivalence. The sources of data were both versions of the novel ‘*Shirish Ko Phool*’. To fulfil the objectives, the researcher underlined 200 cultural words and selected 50 terms out of them using stratified random sampling procedure; 10 terms in each cultural categories; ecology, material culture, social and organizational culture, religious culture and conceptual terms. Observation was used as the main tool for the research. The researcher categorised, analysed and interpreted the data with the help of ‘*Brihat Nepali Sabdakosh*’ published by Shajha Publication, *Oxford Advanced Learner’s Dictionary* published by OUP and *Nepali-English Dictionary* published by Ekta Publication Nepal. Six degrees of equivalence were found between SLT and TLT. Among them, optimum degree of equivalence was the most frequent one which covered 36 per cent, whereas poor and mistranslations were the least frequent ones covering 6 per cent each. Similarly, nine techniques of translation were used. Literal translation was the technique mostly used i.e. it covered 36 per cent. On the other hand, couplet, back translation, definition and deletion were the least used technique of translation covering 2 per cent each. In similar vein, literal translation was found to constitute the highest percentage of optimum degree of equivalence i.e. 77.77 per cent. The major finding of this research is that to obtain optimum degree of equivalence, the translator used literal translation as a technique as much as possible.

This thesis has five chapters. Chapter one sets the background of the study; chapter two reviews the literature; chapter three introduces the methodologies; chapter four discusses the data and findings and chapter five concludes and recommends. References and appendices constitute the final section of this research.

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LIST OF SYMBOLS AND ABBREVIATIONS

%	Percentage
EFL	English as a Foreign Language
ELT	English Language Teaching
ESL	English as a Second Language
p.	Page
pp.	Pages
SL	Source Language
SLT	Source Language Text/Term
TL	Target Language
TLT	Target Language Text/Term
FLT	Foreign Language Teaching
S.N.	Serial Number
T.U.	Tribhuvan University
M.Ed	Master of Education
i.e.	That is
DOE	Degrees of Equivalence
TOT	Techniques of Translation
GT	Grammar Translation
ed.	Edition

CHAPTER ONE

INTRODUCTION

The present study “Degree of Equivalence: A Case of the Novel *Shirish Ko Phool*” explores the extent to which the cultural terms in translated version confirm the equivalence with original ones. This chapter includes general background of the study, objectives of the study, research questions, significance of the study; delimitations of the study and operational definition of key terms.

1.1 Background of the Study

Language is a vehicle for human communication which is used to express the ideas, thoughts and feelings. Different activities such as human civilization, creation of literature, thinking, directing, suggesting and, as a whole, communicating are possible only in the presence of language. In fact, one perceives the clear picture of the whole world through the language s/he speaks.

Language is embedded into the culture and society and also related to the nationality. Language manifests the cultural identity of a society such as customs, rituals, religions, behaviours, routines and beliefs. That is why cultural context is essential to understand the meaning of linguistic elements and items. In other words, they are bounded with the culture. Language is only means of transmitting and preserving cultural norms and values present in any culture from generations to generations. Emphasizing the interconnectedness of culture and language, Bhattarai et.al., (2014, p.135) write “ Language is the most important means of communicating, of transmitting information and providing human bonding, has therefore an overridingly important position inside any culture”.

Translation, in simple words, is the process of rendering of message from one language to another language. Therefore, it always includes two languages and two cultures except in case of dialectal translation. Moreover, it is a process of changing speech or written text from one language to another. The translation process involves all the activities that are done to produce a text in target language with the message previously written in source language.

In the words of Newmark (1981, p.7), “Translation is a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language.” As mentioned above, language contains the cultural terms to refer different tangible and intangible things of that culture. So, while translating a text from one language to another language, translator must have and consider the knowledge of both the languages and cultures. It means the translator should be both bilingual and bicultural (ibid). The main responsibility of translator is to establish the communication between people from the two distinct languages and cultures.

Every culture is uniquely different from other. So are the languages. The concept and the term referring to things in one language may not be found in another language. In such situation perfect translation is impossible though good translation is desirable. Evaluating the nature and type of the relationship between the terms in two languages, translator should be able to employ a right technique of bridging the gaps between the languages.

Generally, there are one to one, one to many and one to zero word/term relationship regarding equivalence (Bhattarai et.al.,2014 p. 43). To be specific, a translator should always seek the complete equivalence between the terms used in original and translated versions. For that he/she may use the appropriate techniques. So, it is necessary to study the degrees of equivalence between the terms and also which techniques of translation contribute to what degrees of equivalence in translation.

1.2 Statement of the Problem

Translation is the process of rendering a message from one language to another with the equivalent effects on the reader of both. Translation, as a product, is the text that is targeted to the readers of other linguistic groups who may have totally or partially different culture. The people from another culture certainly have different ways of thinking, speaking and perceiving the things around them. Different concepts, artefacts, geographical places and social organizations are termed and named differently in different culture using different languages which rarely correspond exactly. As we all know, language is deeply rooted in the culture where it is spoken. That is why it is rightly said that we do not translate language but culture. And a translator should necessarily be bilingual and bicultural. Though Nepal has a short translation history, many books have been translated into English and other languages and vice versa. All the translated texts do not deserve to claim that they are perfect translation. Translators have used various techniques and procedures to bridge the gaps between the languages and culture. But still, they are not unquestionable regarding the maintenance of optimum level of equivalence. Therefore it is necessary to find out which techniques and procedures are selected to gain the maximum degree of equivalence and how a translator can ensure that the equivalent effects on the readers of target language.

1.3 Objectives of the Study

This study had the following objectives:

- a) To identify and classify the cultural terms used in the novel '*Shirish Ko Phool*' in both source and target text,
- b) To find out the degrees of equivalence of cultural terms between Nepali and English version,
- c) To find out techniques used in translation and identify their contribution in degrees of equivalence and

- d) To suggest some pedagogical implications.

1.4 Research Questions

This research was guided by following research questions:

- a) What are the cultural terms used in the novel '*Shirish Ko Phool*'?
- b) What are the English equivalent terms of these Nepali terms?
- c) What are the degrees of equivalence of cultural terms between Nepali and English version?
- d) What are the techniques used in translating these cultural words?
- e) Which translation techniques contribute the optimum degree of translation?
- f) What can be the implications of the study?

1.5 Significance of the Study

Translation has been a global phenomenon nowadays. No modern world can be imagined without the contribution of translation and translators. The market of translation has demanded the translations highly equivalent to their originals. So, it is need of time and cry of day that a professional translator should be able to produce optimum translations.

Many research studies have been conducted on translation techniques, gaps in translation, loss of meaning and equivalence in translation by the expert as well as by novice researchers. Since no research on the topic 'degrees of equivalence' of cultural terms has been conducted, this research will help the translation practitioners with insights to obtain a translated version of their texts with optimum degrees of equivalence. To be specific, he/she can choose right techniques of translation to produce most approximate texts.

1.6 Delimitations of the Study

This study was suffered from the following limitations:

- a. This study was limited to only the novel '*Shirish Ko Phool*'.
- b. The study was limited to only the cultural terms used in the novel '*Shirish Ko Phool*'.
- c. The study was confined to only 50 cultural terms of the novel and only 6 degrees of equivalence.
- d. This study was restricted to only five 'cultural categories' by Newmark (1988).
- e. This study considered only word-level equivalence.
- f. The study was concluded with the help of Oxford Advanced Learners' Dictionary, Brihat Nepali Sabdakosh published by Shajha Publication Nepal and Ekta Nepali-English Dictionary published by Ekta Publication.

1.7 Operational Definition of the Key Terms

Following is the list of some technical terms or the terms technically used in this thesis and their definition:

- a. **Culture:** A set of norms, values, beliefs, principles and assumptions practised and performed in Nepalese society that guide and control how a person acts, behaves, speaks or performs every task in a society.
- b. **Cultural Categories:** The classification of cultural words that are used in the novel (that carry the cultural identification of a particular culture where the language is used) into five different types by Newmark (1988) like ecology, material, social, religious and conceptual culture.
- c. **Degrees of Equivalence:** The extent to which English term/terms in translated English version carry/ies the same/similar meaning/effect on the reader as the original Nepali version.

- d. Equivalence:** The sameness/similarity and correspondence between SL and TL terms/texts regarding the form and meaning.
- e. Geographical Division:** The categorization of the topography of Nepal on the basis of its physical features like mountain, hill, Madhes and terai.
- f. Source Language:** The language from which the message is rendered into another language, here, Nepali language.
- g. Target Language:** The language into which the message is rendered from source language, here, English language.
- h. Techniques:** A particular trick, strategy or a way of doing something, especially one in which you need to learn the skills.
- i. Term:** The unit of linguistic elements which has its independent meaning; generally equal to a word.
- j. Translation:** Both the process of rendering/transferring the message in one language by the same message in another language and the product (text) of that process.
- k. Unit of Translation:** Elements of language either of the hierarchy of morpheme, word, phrase, sentence or text which is regarded as one and translated as a single whole.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

This chapter subsumes the theoretical back up for the research, reviews the empirical literature- the theses that have been conducted previously by M. Ed. students from TU and are related to this thesis, and includes the conceptual framework- a hypothesis that is believed to the interconnectivity among the dependent and independent variables.

2.1 Review of Theoretical Literature

The researcher has gone through a lot of books, articles and seminal papers of various writers, scholars and experts to gain the knowledge, ideas and assumptions on language in general and on translation in particular that guide and manipulate this thesis.

2.1.1 Language

From the early development of human civilization human being learnt to use their vocal cords in a meaningful way to share the ideas, beliefs, emotions, knowledge and experiences by using some meaningful sounds. As they developed their brain as the most powerful weapon to save themselves from enemies, humans developed a system of signifier and signified to communicate among them which is called language(Chomsky 1957, p.12).

Language, to put simply, is a means of communication among human beings. It consists of vocal sounds that are uniquely human. Etymologically, 'language' is taken from Latin word 'lingua' which means a 'artificially constructed communication system'. Therefore, language is, among many, a medium of sharing and expressing the thoughts.

If we hunt the definitions given by the scholars, we may come up with a pile of them. Some of the most trusted definitions are discussed here.

Pioneer of cognitivists, Chomsky (ibid) defines language as “A set (finite or infinite) of sentences each finite in length and constructed out of a finite set of elements”. In a similar vein, Block and Trager (1942, p.5) puts “A language is a system of arbitrary vocal symbols by means of which a social group cooperates”. First definition above focuses on the structures and their novel uses of these structures whereas the second one emphasizes the nature of relationship between signs and the meaning that these signs convey. For Crystal (1994, p. 212), “Language is the systematic conventional use of sounds, signs or written symbols in a human society for communication and self-expression”. From above discussion, we can say that the most accepted definition of language is ‘a means of communication’ as a voluntary vocal system.

To conclude, language is the system of systems which is used to communicate fairly the information and the deep feeling of human beings by using agreed symbols either vocal or written.

2.1.2 Culture

Culture is the way of living that includes beliefs, rituals, traditions, norms, values or whatever created by the people who live in the society. Each society or group of people has, to some extent, a unique way of accomplishing their day to day task. It can incorporate the way they eat, the way they play, the way they speak, the way they walk and so on. The collective form of these all the processes and practices followed by people from generations to generations is known as culture. Culture and society are inseparable to each other. Culture is sometimes compared with perfume which is difficult to define but easy to feel.

According to Oxford Advanced Learners' Dictionary (8th ed.) "Culture is the customs, art, way of life and attitude about something that people in particular group or organization share". To quote Richard et al.(1985, p.70) "Culture means the total set of beliefs, attitudes, customs, behaviours, social habits of the particular member of society". Thus, culture is the mirror of a particular society. People within a particular culture usually interpret the meaning of symbols, artefacts and behaviours in the same or similar way. They can completely understand one another in a society due to this reason. These shared patterns of behaviours and interactions, cognitive constructs and affective understanding are actually learnt through the process of civilization.

To put it in nutshell, culture is the regulator of human behaviours in a society which is shared and understood by the members of that particular society who emotionally has an attachment to the other members of the group. So, culture is the sum total of values, norms, costumes, customs, assumptions, beliefs, attitudes, behaviours, habits that all contribute to shape the way the group of people thinks, responds, behaves and acts to the other people.

2.1.3 Language and Culture

Since the initiation of human civilization, human beings have used the language as a means of communication. It has functioned as the most powerful medium of expressing, sharing, ordering, requesting, suggesting and stating. The languages in the world have been developed and modified as the time is changing. Language is used by the people living in the society. People in the society possess certain norms, values, beliefs, conventions, traditions which is collectively called culture. Language is itself the part of culture. Culture shapes language and language shapes society. Language is the mirror of society and culture runs society. So, there is a deep relationship between society, culture and language.

Language is an integral part of culture. No language can be free and be separated from culture in which it evolved and developed. Similarly, no language can be unrelated to the culture where it is spoken. Language bears a great role to preserve and transmit social and cultural norms and values from one generation to another. On the other hand, language is the mirror of culture which shows norms and values of society. It is time-effective to quote Brown (1994, p.165, as cited in Jiang, 2000) who expresses the view on the relationship between language and culture as “A language is a part of culture and a culture is a part of language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture”. Language simultaneously reflects culture and is influenced and shaped by it. Therefore, there is a two way interactive influence between language and culture. A Chinese applied linguist Jiang (2000) studied on the relationship between culture and language and introduced three metaphors about language and culture. She proposed definitions from a philosophical view, communicative view and pragmatic view. From philosophical point of view, language is flesh and culture is blood and both of them make a living organism. Similarly from communicative view, language is swimming skill and culture is water and they make swimming i.e. communication possible. And finally, from pragmatic perspective, language is vehicle and culture is traffic light that helps transportation i.e. communication (Jiang, 2000). From her study, it is clear that language and culture are always interactively influenced by each other and two cannot exist without each other.

Different societies in the world follow different cultures and speak various languages. No single man can learn all the languages spoken all over the world though some people learn a few languages at least to some extent. In today's world of 21st century, the communication among the people from various countries, following several cultures and speaking numerous languages is inevitable and obligatory. Henceforth, translation has been

proved to be the most important and convenient tools of cross-cultural, cross-country and cross-linguistic communication.

2.1.4 Cultural Categories

Different terms are used to refer to different activities, concepts, customs, artefacts and beliefs of any culture which are called cultural terms. Translating and finding equivalence for cultural terms is a very complicated and difficult job especially when two languages do not have similarities. Newmark (1988, p.94) defines culture as “The way of life and its manifestations that are peculiar to a community that uses a language as its means of expression”. Culture determines the society and society chains human beings and people know about the society and culture through language. But, people know others’ culture and society through translation.

Newmark (ibid) divides cultural words into two broad types i.e. ‘universal’ and ‘personal’. Universal cultural terms denote to the concepts that are available in almost all the cultures, like sun, moon, water, forest and personal cultural terms are only found in particular culture like *shradda*, *prasad* and *bratabanda*.

Newmark (ibid) has further divided the cultural terms into five categories. They are briefly described below.

2.1.4.1 Ecology

Ecology refers to the geographical features which are bound to the specific culture such as mountain, animals, hills, plants, wind, seasons, rivers, weather conditions, lakes, forests, sea and fields. It is the combination of living and non-living things in the environment.

2.1.4.2. Material Culture (Artefact)

Material culture refers to the things which are made by human beings and are famous within a particular society and culture. Generally, it includes foods, clothes, houses and towns, transport, ornaments and monuments.

2.1.4.3. Social Culture and Organization

The term associated with social culture is specific to the particular cultural periphery. There is relationship between social organization and the people living in that society. Different societies have different terms to refer to organizations, customs, and procedures and so on. The social culture includes work and leisure, social customs, procedures, activities, politics, administrations, legal activities and historical facts.

2.1.4.4. Religious Culture

Religious culture includes the terms about myths, religious beliefs, traditions, customs and name of gods. It also encompasses religious activities and places.

2.1.4.5. Conceptual Terms

Conceptual terms refer to the common system of language shared by the members of a society that are generally non-concrete and abstract in nature. These terms can be understood in the presence of definitions. Members of a society generally share the same thinking or perception which can be understood by the help of componential analysis.

2.1.5. Translation and Translation Studies

Translation is a burning scandal in the twenty first century. Hundreds of scholars have devoted their life in translation and its development as a full-fledged profession. Translation has gained paradigm shift from 'as a means of communication' to today's buzz word 'translate or die' (Bhattarai, 2010 p.i).

In the narrow sense, translation is merely the replacement of textual message of one language to another with same message. In this sense, translation is nothing other than rewriting the message of one language into the graphics of another language. On the other hand, in wide sense, translation does not always involve two languages; translation can be done within a same language, from one dialect to another, from old language to modern, from child language to adult. Furthermore, Bell (1998, p.xi) expands the scope of translation as “In broad sense, all communicators are involved in translating all the time, may not be between the languages but surely between dialects, registers and styles”. Translation is a general term to include interpretation and translation itself. Interpretation is instantaneous and oral whereas translation is believed to be written and delayed. But as the general term, it is said that all interpretations are translation but all translations are not interpretation.

Defining translation in a single phrase or statement is impossible. Different scholars have defined translation differently. Here is a tiny attempt to discuss some of the remarkable definitions. According to Newmark (1988, p.5) “Translation is a process of rendering the meaning of a text into another intends in the text”. Focusing much on the style of the text, Bell (1998, p.5) defines translation as “An expression in another language or target language of what has been expressed in another, source language preserving the stylistic and semantic equivalence”. Translation is the bilingual activity in which the meaning of a piece of language is rendered into another language. The language from which the message is rendered is called source language (SL) and the language into which the message is rendered is called target language (TL). As it is a bilingual activity, the translator should mediate between two different languages. Similarly, Brislin (1976, p.1) opines:

Translation is the general term referring to the transfer of thoughts and ideas from one language (source) to another (target), whether the

languages are in written or oral form; whether the languages have established orthographies or do not have such standardization; or whether one or both language is based on signs, as with sign language of the deaf.

Brislin's definition is regarded as the broadest definition. Most of the time, translation is viewed from two perspectives. Supporting linguistic perspective, Catford (1965) defines translation as the replacement of the textual material in one language (SL) with the equivalent textual material in another language (TL). In this definition, Catford emphasizes linguistic aspect especially to the meaning of the text as a whole. Regarding this, paraphrase, substitution, rendering, interpretation and replacement are synonymous to translation. Most debatable issue in this perspective is whether content or the form should be focused.

On the other hand, from cultural point of view, translation is less linguistic and more and even exclusively, a cultural process as it is said 'one does not translate language but culture'. Snell-Hornby (1998, as cited in Bhattarai et al., 2011, p.12) puts "Translation, in many cases, is directed by the culture than the language because culture shapes language and language shapes reality". That is why the success of good translation depends on the gaps between SL culture and TL culture which a translator should always try to bridge. To illuminate with an example, the Nepali cultural words like *janai*, *tupi*, and *gundruk* are senseless to translate into English since they do not have equivalent terms in English.

Concluding, it is better to present Wilss' (1982, p. 112) definition as he says translation is "a procedure which leads from a written SLT to an optimally equivalent TLT and requires the syntactic, semantic, stylistic and text-pragmatic comprehension by the translator of original text".

To put the above discussion in nutshell, translation is both linguistic and cultural activity. Taking into the consideration the context, the rules of grammar of both languages, their writing convention, idioms and cultures,

translator should establish a relationship of equivalence between SLT and TLT.

Translation Studies is a newly emerging discipline that studies various issues and problems faced by the translator during translation process. The term 'Translation Studies' was first proposed by Andrew Lefevere in 1978 to replace the traditionally used terms such as 'Translation Theory' in general, 'Translatology' in Canada, 'Translatologia' in Spain (Basnett Mc Guire, 1980, p.10). In fact, the activity of translating is as old as human civilization, yet this nomenclature is hardly three decades old (Bhattarai, 2010, p. iii). James S Holmes' seminal paper 'The Name and Nature of Translation Studies' (1972) was first scholarly book on translation studies which shaded new light on this discipline (as cited in Bhattarai et. al.2011, p.9). Furthermore, Holmes divides translation studies as pure and applied. Pure translation studies the translation and translation theories descriptively whereas applied is the study of practical issues like translator training, translator aids and translation criticism (Holmes, 1978). Translation is regarded as Roman invention especially; the credit goes to Cicero and Horace. The translations of Bible, the Mahabharata and the Gita are the oldest examples of translation.

If we trace back the history of translation, it was merely a means of communication among the people of distinct languages and cultures. It has been washed up by the waves of the time and scholarly thoughts till the date. Recently, 'Translation Studies' has stretched itself beyond traditional dichotomies and welcomed the jargons like 'third literature' and 'new writing'. To conclude the discussion, it is effective to recite Munday (2008, as cited in Bhattarai, *ibid*).

Translation Studies has moved from the study of words to text to socio-cultural context to the workings, practices, and 'habitus' of the translators themselves. Even the object of the study, therefore, has shifted over time, from translation as primarily connected to the

language teaching and learning to the specific study of what happens in and around translation, translating and now translators (p.15).

Therefore, translation as a profession and translation studies as an academic discipline have travelled a long journey of change and development from its core to periphery.

2.1.6. Scope and Importance of Translation

From the early development of human civilization, human being was only the species of animal that was able to use language to communicate each other. With the advent of society and community, people felt the need of communication beyond a single society and culture and also across languages. It led to the invention of translation. So, here translation was an effective means of communication among the people speaking different languages. Therefore, means of communication is the first and foremost scope of translation. Even today, translation is indispensable and obligatory means of communication. As it is the era of science and technology, each linguistic affair is effected by translation. The concept 'global village', a by-product of globalization is possible only in the presence of translation. Maximizing the importance of translation, Kundera (as cited in Bhattarai et al., 2011) says, "Common European thought is the fruit of the immense toil of translators. Without translator, Europe would not exist; translators are more important than members of European Parliament". The above quotation intends to talk of the period of colonization.

In general, translation has contributed a lot to the acquisition of worldly knowledge, truth and beauty in humans. It is, no doubt, a means of getting access to the other cultures and beyond one's time and space. In other words, man has been able to taste vast treasure of literature through the insurmountable toil of translators. Shining the light on literary translation, Bhattarai (2010, p. 12) writes, "More importantly the writing of the persecuted, suppressed or banned writers like Mayakosvski, Soljhenytsin,

Rusdie, Taslima Nasrin, Suki and Dalai Lama could never have been available to the contemporary world except in translation”.

The scope of translation has stretched from linguistics, professional translators to language teachers, electronic engineers and mathematicians. Thus, the translation of texts either it is literary, scientific or cultural is equally important. In real sense, Bible, Mahabharata and Gita would not be such religious literature of the whole world. Furthermore, in the words of Bhattarai (ibid), “Translation supports liberal arts; it encourages intercultural exchanges and promotes mutual understanding”.

From the pedagogical point of view, grammar Translation Method (GT) was used widely as a method of teaching foreign language in the past and even today to some extent. But some scholars such as Guy Cook prefer the translation as a technique of FLT. Apart from these, translation can help in contrastive analysis. So, it is not false to say that the scope and importance of translation has been increasing day by day.

To sum up, the major scopes of translation can be listed as follows (Ilyar, 1994, p.45):

- a) Literature
- b) Linguistics and Language Teaching
- c) Culture
- d) Religion and History
- e) Political and Business World, and
- f) Science and Technology

Though these are the most recurring areas, it is not an exhaustive list. It is foolishness to confine the scope and importance of translation into a bounded territory.

2.1.7. Types of Translation

The classification of translation is as varied as the definition of translation. Different translators have come up with several distinctive definitions and also categorized translation variously. Agent based, medium based, extent based, level based, rank based and text based are some frequently used categorizations of translation. Though, all the types of categorization are essential to be talked, here, we are going to discuss the mostly used category i.e. text based translation.

2.1.7.1. Technical Translation

Technical translation is the main sub-branch of non-literary translation another being academic translation. To define it simply, it refers to the translation of the text which is uninfluenced from cultural colourings and is straightforward and direct to pour the true and factual information without any double play of words. In short, technical translation has to struggle only for technical words. Technical translation is different from literary translation in the sense that technical texts are non-cultural with densely packed information, emphasized on the meaning rather than form, non-inference, precise, non-ambiguous, depersonalized and objective. Such texts are also called scientific texts. So, such texts are universal rather than personal. That is why the translation of technical text is regarded easier translation.

2.1.7.2 Academic Translation

Somewhere in the middle of two opposite ends of spectrum, sometimes tilted towards technical translation, lies academic translation. It is the translation of academic texts. These texts are targeted to the readers belonging to particular academic discipline rather than to the layman. It incorporates general facts, writers' opinions and researched evidences. Regarding the style, it is impersonal/formal and complex sentence structure. Paragraphs are well

planned and typical features of grammar. Terminology is another feature of academic texts which are discipline- specific, also called jargons.

This type of translation is also called pedagogical translation. Its purpose is to enhance the teaching learning process of some disciplinary knowledge/content. In other words, academic translation is useful as a means of second language learning. In short, any translation aimed at fulfilling any academic needs and purposes is known as academic translation.

2.1.7.3 Literary Translation

Unlike above mentioned texts, literary texts are particularly featured by the intentions of the author and aesthetic beauty. The centre of focus in literary writing is play upon words with dual meaning exploiting available linguistic and cultural resources to express the feelings, experience and thoughts of the writer. As opposed to the technical translation, it is cultural, subjective, personal, influential to cultural context, lightly packed information, and focusing on the form and structure rather than on the content since its main purpose is to entertain its readers. Poem, drama, short stories, novel and essay are the typical example of literary text. So, the translation of literary text like such is what we call literary translation. Literary translation is directed by “pleasure first then truth” principle (Belitt, 1978, p.17). It is believed to be the oldest, highest and most difficult form of translation where the authors always express their ideas, emotions, thoughts and feelings along with some flavour of culture. According to Gachechiladze (1967, p. 89), “Literary translation is the reflection of artistic reality of the original. There can be no absolute reflection, it is always approximate”. This translation is totally influenced by the aesthetic value of text and the authors’ and to some extent, translators’ perception towards the world. Hornby (1998, p.113) puts “A literary text does not exist in vacuum”.

Translating fiction is a challenging task for a translator. S/he should be familiar with the elements of plot, characterization, style, theme, setting, point

of view, background, metaphoric uses of expressions and so on. Regarding this, Bassnett (1980) purposes following suggestions for prose translators:

- a) Should familiarize themselves with the total structure of the text.
- b) Should treat form and content as inseparable entities of the text.
- c) Should follow the style of the author and understand its significance to the total text and the writer's intention.
- d) Identify and understand the stylistic devices used by the author.
- e) Should not be surges by the native principle that a novel (prose) consists primarily of paraphrasable material context that can be translated straightforwardly.

In conclusion, literary translation is the process of translating imaginary text. Literary translator needs to translate the text pragmatically. So, it is to be faithful to the author and friendly to the target readers. Thus, the literary translation should be the closest natural equivalent to the source language message.

2.1.8 Gaps in Translation

Translation is a bilingual and bicultural activity which involves at least two different languages and two different cultures. Two languages are always different on various levels like graphology, syntax, semantic, pragmatic and also in terms of cultural norms, values, traditions and conventions. This nature of language creates gap in between any two languages. And similarly, the gap between the languages results the gap in translation.

In literal sense, gaps in translation mean lack of correspondence between SL and TL items either due to the absence of such concepts in TL or due to the structural differences between SL and TL. It is also termed as lacunas, blank spaces, slippages, absence or voids. In real sense, gaps occur because of dependence of language on culture. In each translation, gaps are inevitable but natural. It is also called loss of meaning. Gaps are the real challenges for a translator since his/her aim is to maintain equivalence between SLT and TLT by bridging the gap using various techniques.

Generally, there are three types of gaps a translator has to bridge (Bhattarai et.al. 2014, p.42):

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

The gaps between two languages due to the difference in language structure and forms are called linguistic gaps. There may occur gaps in phonological, morphological, lexical, syntactic and structural levels. These gaps are primary and fundamental. Lack of auxiliaries, prepositions, articles in Nepali; absence of sounds in English are gaps between English and Nepali in linguistic level.

Likewise, the gaps that are resulted due to the differences available in the cultures where the SL and TL are used are called cultural gaps. No two cultures are exactly similar or identical. Particular terms of some cultures are untranslatable. Thus, the ease or difficulty of translation lies at the degree of closeness of the cultures. Literary language is mostly influenced by the culture of society and culture of literature. So, it is the most sensitive part/ aspect while translating literary writings.

In a similar vein, the difference between pragmatic elements of languages is known as extra-linguistic gaps. It is also called non-linguistic gaps.

Pragmatics is the study of verbal acts including the context of their performance. Thus, the speaker's intention, knowledge, ideas, interest and mood must be considered while translating a text.

Apart from above mentioned types, philosophical, literary and psychological gaps also may need to be considered while translating any text. Since the intention of the translator is to produce equivalent effect on the TL readers as experienced by SL readers, these all gaps must be minimized by using various techniques and procedures of translation.

2.1.9 Techniques of Translation

Translation is the process of maintaining the nearest equivalent text from one language to another. It is always a challenging job for a translator due to the dissimilarities between languages. Although a complete and perfect translation is nearly impossible, a translator must always struggle to achieve a good translation. In pursuit of this goal, s/he should use some techniques/strategies or procedures which are called techniques of translation. In other words, the linguistic, cultural or extra-linguistic gaps encountered in the process of translating a text must be compensated to keep the translated text faithful to the original and TL reader friendly applying different devices and tools which are technically called techniques of translation. Alternatively, it is also called translation procedures. The use of proper techniques depends on the intuition and decision of translators. Various scholars have recommended several techniques of translation.

Ivir (1987) gives following procedures to compensate the gaps:

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

In similar way, Newmark (1988, p.103) purposes seven translation procedures:

- a) Naturalization
- b) Couplet, Triplet/ Quadruplet
- c) Neutralization
- d) Descriptive/ Functional Equivalence
- e) Explanation as the foot note
- f) Cultural Equivalence

g) Compensation

Moreover, Bell (1998, p. 188) talks of global and local strategies.

Likewise, Wills (1982, pp.81-82) presents two types and other sub-types:

a) Literal

- i) Loan Translation
- ii) Word-for-word Translation
- iii) Literal Translation

b) Non-literal

- i) Transposition
- ii) Modulation

From above mentioned lists, we can infer that a number of techniques or procedures of translation are applied to compensate linguistic, cultural and extra-linguistic gaps. Especially, regarding cultural gaps, no single technique can be absolutely correct and complete to reach a perfect translation. Thus, a good translator may have to use a lot of techniques as per the necessity. Here, some common techniques of translation frequently used are briefly discussed and the examples are derived:

2.1.9.1 Literal Translation

Literal translation is a simple and easy technique of translation. It is also called word for word translation or exact translation. It is most widely used technique of translation. Since it is much faithful to the SLT, it is also regarded as SL- oriented translation. It focuses to the semantic aspect but not to the pragmatic aspect of meaning. So, it makes no sense in many cases especially in translating idiomatic and phatic expressions. Thus, literal translation occurs whenever word-for-word replacement is possible without breaking rules in TL (Newmark, 1988, p. 81). For example:

SLT	āmā
TLT	mother

2.1.9.2 Borrowing/ Transference

The technique of translation in which words from source language to target language are taken to bridge gap is called borrowing. It is also called transference. Loan translation and transliteration come under this process. If TL lacks the concept of SL, the same word is transferred to TL by just changing alphabets into target language. Newmark (1988, p.82) says, “Normally, names of people, countries, places, newspaper, streets and brand names are transferred”. However, it must be acceptable, readable and digressive to the TL readers. Particularly, cultural words are transferred to paint local colouring. For example:

SLT dashain

TLT Dashain

2.1.9.3 Substitution

As one of the techniques of compensating gaps, substitution refers to use of similar word in target language instead of using the real source word. This technique is useful when there are concepts which overlap each other with similar sense. Except in the cases of clear-cut presence versus absence of a particular concept, the text may lose the flavour of originality of both the SLT and TLT (ibid). For example:

SLT ardhāngini

TLT wife

2.1.9.4 Deletion/ Omission

Deletion refers to the act of deleting, omitting or removing the word or expression of SLT in TLT. It is applied when the message of the word/ expression can be rendered without the presence of it. In most of the cases,

syntactic elements are deleted. To create the original text making new writing, translator can use it as a tool to make the translated text reader friendly and natural (ibid). For example:

SLT hukka

TLT _____

2.1.9.5 Definition/ Paraphrasing

The SL terms are extended or defined to make it simpler in this technique. It is also termed as paraphrasing. Some unknown terms are simplified and made clear in the context though many words are used in place of single term. It is employed when there is absence of particular specified word for the concept in TL. Newmark (1988, p. 90) puts as, “Paraphrasing is an amplification or explanation of the meaning of a segment of a text”. For example:

SLT janti

TLT people in wedding procession

2.1.9.6 Elaboration/ Addition

It is also called addition. If some expression or terms are not enough to convey the intended meaning of SLT to TLT, then translator has to use add or elaborate some terms which is called elaboration. The translator gives some additional information of the cultural terms of SLT by the use of some suitable addition from the culture available in TLT. The aim of this technique is to make implicit information explicit. For example:

SLT salai

TLT burning match

2.1.9.7 Blending

Blending refers to those words which are coined through borrowing one of the constituents from SL or donor language and reproducing or translating the other constituent of the construction. It is also called fusion. The part of SL word is combined with a part of TL word. For example:

SLT pahenlo s̄ari

TLT yellow sari

Here, the term ‘yellow’ is English term and ‘sari’ is Nepali term which is blended to make a single phrase. Therefore, it is blending.

2.1.9.8 Sense Translation

There are some situations where SL structure is complicated, words in SLT are redundant and total translation of it may lead to mistranslation/ over-translation. To address such situation, translator should avoid the structure or words and should translate only the sense (meaning). This technique is called sense translation. For example:

SLT rakhauti

TLT mistress

2.1.9.9 Back Translation

The process of translating a text from language ‘A’ into language ‘B’ by one translator and translating the translated version of the same text in language ‘B’ into language ‘A’ without looking at the original is known as back translation. It is more a tool of evaluating the quality of translation than the technique of translation. The translation quality is high if the two versions of language ‘A’ are identical. For example:

SLT shoes

TLT juttā

SLT boot

Here, two versions of the SLT do not match each other. So, it has low quality of translation.

2.1.9.10 Couplet

In this procedure two kinds of procedures are combined to translate single term or expression. When the translator feels that he is not able to justify the translation of the expression or terms with a single technique, s/he may use two techniques simultaneously. In some cases, more than two techniques are used which are called triplet and quadruplet. For example:

SLT vaiddha

TLT vaiddha (ayurvedic doctor)

Here borrowing and definition both techniques are used. Beside the above mentioned techniques, there are many techniques of translation that a translator may use such as claue, exoticism, footnote, compensation, mistranslation.

2.1.10 Equivalence in Translation

Defining translation, Wilss (1982) writes, “Translation is a transfer process which aims at the transformation of a written SL text into an optimally equivalent TL text, and which requires the syntactic, semantic and pragmatic understanding and analytical processing of the SL”. Here, Wilss has emphasized the equivalence of the TLT with SLT. In general terms, equivalence in translation refers to the sameness, similarity or correspondence between the SLT and TLT. In other words, it is the nearness of SLT and TLT

in terms of form and meaning. Though there is an issue whether to be loyal to the original or to be TL reader friendly, a translator should provide justice to both the SLT and TLT. For this purpose, s/he may choose the middle path compromising certain aspects of both.

The term 'Equivalence' in connection with translation was first used by Roman Jakobson in 1959 in his seminal article on "Linguistic Aspect of Translation" which was initially used in machine translation. Since no two languages have the words with exact or absolutely same meaning perfect translation and perfect transfer of meaning is quite unusual to expect. (Bhattarai, 2010, p.71) Instead, the expected quality of the translation should be the equivalence-a kind of similarity and approximation. Thus, equivalence in translation is essential quality to be both faithful to the original and TL reader friendly.

As put by Bhattarai et al. (2014, p. 28), "Equivalence plays central role in translation. The equivalence ranges from morpheme to discourse level although there is no perfect equivalence". Equivalence is also a method of dealing with some proverbs, idioms, clichés, nominal or adjectival phrases and the onomatopoeia of animal sounds. The success of translation is based on the degree of equivalence achieved between the texts. In other words, the translator should attempt to gain maximum or optimum level of equivalence. For this, s/he is allowed to employ any of the techniques available to him/her.

The concept of equivalence is softened using another similar term 'approximation' at least for manual/ human translation. Since perfect equivalence is impossible, the notion of approximation has shaded over the literature of translation. It refers to the thing that is similar to something else but not exactly the same. As we all know that two languages and cultures are different, it is not always possible to maintain one to one equivalence. That is why approximation is a suitable alternative term for equivalence.

Various scholars have discussed various types of equivalence. The basic types of equivalence are formal and dynamic equivalence. Other types of equivalence like semantic and communicative, pragmatic and textual also revolve around the concept that equivalence in form or equivalence in meaning. In other words, Nida's (1964) classification; formal versus dynamic, Newmark's (1988) classification; communicative versus semantic and Baker's (1992) categorization; pragmatic versus textual equivalence are standing on the same ground though terminologies are different. One more category of equivalence is linguistic versus extra-linguistic. The equivalence at word, phrase, sentence or discourse level is called linguistic equivalence whereas gestures, facial expressions, tone, intonation and other culture/setting based equivalence is known as extra-linguistic equivalence.

Formal equivalence focuses attention on the message itself, in both form and content. Moreover, it is concerned with the closest equivalence of SL linguistic units with TL linguistic units. On the other hand, dynamic equivalence strives to gain the closest natural equivalence to the source-language message. Furthermore, it is guided by 'the principle of the equivalent effects' (Nida, 1964, p.159). The key features of this equivalence are closest, natural and equivalent.

Equivalence can be observed at various levels in linguistic units. Generally, lexical equivalence, collocational and idiomatic equivalence, syntactic equivalence, pragmatic equivalence and textual equivalence are some general types. Lexical equivalence is the most basic level of equivalence. It is also called word-level equivalence. Here, the word (lexeme) is the basic unit of translation. The translator tries to find out the nearest equivalence of a word individually. Collocations and idioms are typical combination of words to form a single meaning which almost always go together and make different sense if broken into parts. They are unique to the language. So, literal translation of these phrases may lead to mistranslation. It is challenging to the translator because of its cultural or connotative meaning that they convey with

them. For example ‘eat’ in English does not collocate with the words that collocate in Nepali.

Nepali	Raksi	→	Khānu
Literal Translation	Wine	→	eat
English	Wine	→	drink

Similarly, ‘Jibro toknu’ in Nepali does not mean ‘bite the tongue’ but ‘to die’. So, translator should be familiar with these collocation and idioms of both the languages. Syntactic equivalence is the similarity between the grammatical structure and categories across the language. The grammar of each language varies from each other. For example English has only two voice systems but Nepali has three voice systems. Similarly, Nepali does not have articles, prepositions and auxiliaries which create linguistic gaps between Nepali and English language. Similarly, pragmatic and textual equivalence are related to cohesion and coherence respectively of both the original and translated version. The equivalence at these various levels assures the resemblance of SLT by TLT in lexical, syntactic, semantic, cohesion and coherence level as well as cultural and extra linguistic level.

Towards the end of discussion, it can be claimed that if two languages are close linguistically and culturally, it will be easier for the translator to maintain the highest degree of equivalence. Thus, the notion of approximation depends upon the differences and similarities between the languages and cultures. For this, contrastive analysis can be helpful to find out differences and similarities between languages.

2.1.11 The Degrees of Equivalence

Hornby (1998, p. 17) argues that there is nothing absolutely identical. For example, it is not possible to find exactly identical persons, animals, plants or

any other things. No two words in same language do have exactly identical meaning. Therefore, it will be one's foolishness to try to search utterly equivalent words of a language in any other languages. At least, it differs on the basis of its speakers, context, time and topic. But the translator always struggles to achieve highest degree of equivalence that tries to reach at the compromise of certain degrees between gaps and techniques of bridging these gaps.

Bayar (2007, as cited in Bhattarai et al., 2014, p. 39) divides equivalence into seven degrees. They are optimum translation, near-optimum translation, partial translation, weaker and stronger version, poor translation, mistranslation and zero translation. A brief discussion with examples is given below:

2.1.11.1 Optimum Translation

It refers to the highest level of approximation to the SLT. Bayar (2007) defines it as, "The closest equivalence degree attainable, given the circumstances, the linguistic and extra-linguistic resources actually available to the translator". In other words, TT may reach optimum degree when it preserves the superordinate goal of the ST and its five requirements (genre, field, mode, tenor and type) (Zakhir, 2009). Furthermore, TT is said to be optimal when it looks semantically and grammatically well-formed, with the sentences that cohere to each other to serve the ST goal and preserve its content, and also when TT readable and easy to understand by the receptors (Bayar, 2007 and Zakhir, 2009 as cited in Bhattarai et al., 2014, p. 39).

2.1.11.2 Near-optimum Translation

Near-optimal translation refers to the case where ST superordinate goals and sub-goals are cohesively and coherently rendered to the TT, but do not reach the readability to the optimum degree from a textual point of view. At this

level of approximation, translator does not exactly maintain contextual meaning of ST in TT. (Zakhir, ibid)

2.1.11.3 Partial Translation

Partial translation refers to the case in which ST is partially rendered to the TT that is the translator partially translates the text's superordinate goals. In this type of translation, it should be noted that readability and correctness of the TT do not mean its preservation of SL; the TT might be read smoothly, without carrying ST goal.

2.1.11.4 Weaker and Stronger Version

Borrowing Bayar's (2007) words, some translations are called weaker version because they reproduce ST goals in 'attenuated terms' if compared whereas other are named strong versions for their use of stronger terms in their rendition of ST goals.

2.1.11.5 Poor Translation

In poor translation, readability is the core of the problem. Though the TT may or may not preserve the ST superordinate goal, it is read with great difficulty by the receptor. In other words, poor translation occurs when the translator fails to transfer the ST goals into a readable TT and in an obvious way that helps the reader grasp them easily (Zakhir, 2009).

2.1.11.6 Mistranslation

In mistranslation, the TT neither sounds readable nor preserves the superordinate goal of the ST. In other words, translation does not reflect its objectives and the whole text becomes unreadable for the TL reader in terms of its meaning. For example;

SLT: ek mainā pachi sitālāi seto lugāmā dekhera malāi naramāilo lāgyo.

TLT: I became sad when I saw Sita wearing a white dress after a month.
(Bhattarai et.al, 2014)

2.1.11.7 Zero Equivalence

Zero equivalence occurs when there is no one to one equivalence between the ST and the TT. This happens when the translator deals with the text that contains many culturally-bound words or expression like idioms, culture specific terms, and proverbs. When translator feels a word or part of sentences redundant to convey meaning, s/he may delete the term/sentence which is actually called zero translation.

In these degrees of equivalence, the main basis of category is superordinate goal of ST. The others are readability of the TT and the correspondence of ST goal into TT. The highest degree of resemblance props optimum translation and the lowest one create zero equivalence.

2.1.12 Transliteration

Simply, transliteration is a way of translating text from one script to another. In other words, it is a complex process of maintaining correspondence between TL and SL. This is not translation equivalence since it is only changing the alphabets of one language to another language but not translating into the TL. For example;

usle gāilāi ghās diyo. (Bhattarai et.al, 2014)

Crystal (1994, p.334) writes, “Transliteration is a process in which each character of the source language is converted into a character of the target language”. This definition also supports the view that transliteration is nothing but the act of writing the terms of SL in the letters and alphabets of TL as given in the above example. This activity is carried out on the basis of conventionally established set of rules. When there is no means of transferring the message to the TL, then the translator has to write the message of SL into

TL by replacing the alphabets of SL. Two languages SL and TL may have same or different graphological symbols and TL reader may or may not be able to read but it is regarded as a tool to express the message when there is absence of equivalent terms for example *janai*, *gundruk*, *tuppi* which are not translatable in English. In most of the cases, though not in all, phonetic symbols are used to transliterate while translating into English (Roman Script).

Transliteration is accomplished following three steps according to Catford (1965, p.56 as cited in in Bhandari, 2007, p. 28). They are:

- a) SL letters are replaced by SL phonological units; this is the normal literate process of converting from the spoken medium.
- b) The SL phonological units are translated into TL phonological units.
- c) The TL phonological units are converted into TL letters, or the other graphological units.

To sum up, transliteration is a tool to transfer the SL sounds with the TL alphabets that helps to preserve all the linguistic as well as cultural qualities of the text. But to make the sense of it, the reader must be familiar with SL sound system and the meaning of those sounds.

2.1.13 An Overview of the Novel ‘*Shirish Ko Phool*’

This beautiful novel was written by one of the most talented lady in the Nepali literature sector, Bishnu Kumari Waiba; we all know her as Parijat. This book was published by Sanjha Prakashan in 2068 B.S. This novel was also awarded with ‘Madan Puraskar’ in 2022 B.S. For this research, the translated English version is translated by Tanka Vilas Varya and assisted by Sondra Zeindenstein and published by Orchid Books from Kathmandu, Nepal in the year 1972 AD. This story is basically about a person named Suyog, who was a former soldier in the British-Gurkha Army and had fought in the Second World War; he had retired after the war was over and now maintained his living by the pension he got. In the very beginning of the story, Suyog

mentions of a friend he made, Shiva Raj, and how he was visiting his house for the first time and of the scenes he saw there. Shiva Raj is a man whose life is full of responsibilities; he has at home three unmarried sisters and their studies to support. They both are later found out to be alcoholics who have happened to meet in a bar. The next character that enters Suyog's life is Sakambari, one of Shiva Raj's sisters. She has a totally different perception on life and in many cases stands in a total opposition to Suyog. She constantly makes fun of Suyog, which always keeps her image on his mind. Gradually, Shiva Raj's another sister Mujura is someone Suyog considers to be an ideal wife, unlike Sakambari. He does not love Mujura but rather only wants to make her his wife to comfort him during his loneliness. His words are "*Swasni lai prem pani garnai parcha bhanne kura malai thaha thiyena, prem katro jhuto, katro upahas, katro nirrarthakh*". By this statement of his, he makes it clear that for him love and relationships were not a thing that carried values but rather a compulsion of life. Suyog's relation with Sakambari was of nothing but opposition and some little amount of hatred but one day he realized that his hatred had turned into a deep feeling he did not believe in, love. He had started to love Sakambari and to feel the restriction within him to not be able to tell Sakambari the truth about his feelings made him reminisce about some old memories. He admits to himself that he was an animal at a certain point of time, that his sins were something he could not change and never felt guilty about and that he was not just feeling a physical attraction towards Sakambari but something more meaningful. Suyog finally tries to confess his feelings to Sakambari but in chaos kisses her. He feels guilty and ashamed of what he had done but he is a coward to not ever face Sakambari again. At the end phase of the novel, Suyog is left guilty as he finally realizes that his mistakes can ruin lives in a way he never even thought it would. Sakambari's death flashes a truth in front of Suyog's eyes. This story is all based on an ex- army official's life. Suyog is a character who is always in a conflict with himself. He is never satisfied and does not believe in love, relationship and commitment. For him, love is nothing but playing with

someone's emotion, and love has a boundary, love is something physical rather than emotional. His disbelief exists because he is a coward who is afraid of the greater truths that exists. He is afraid that all the things he believes is true might be falsified by the truths that already exists, and controlled by a greater power. Also, he is someone who is one way or another running away from life. He neither wants to face pleasure nor pain but yet complains about the loneliness present in his life. He is someone who doesnot believe in change. He expects all women to be normal house-wife material with them not speaking much but rather a listener type, that's why when he meets Sakambari, he is shocked to find her so different and yet very attractive. He is a man of mystery as he never confesses his feelings to the person directly, he always has something up his sleeve but never lets any other man know no matter how drunk, emotional or aggressive he gets. We also come to know that he never wanted to be in the Army, he is ashamed to be called a soldier and when he thinks of the memories in the troops all he remembers is the experience of him having physical contact with women. I feel that he is somewhere guilty but does not admit it as like other truths about him he feels it is not true, as in the middle of the novel he confesses to Shiva Raj that he has not ever killed a person. This behavior of his shows that he is guilty and tries to cover up his guilt by telling the other person about the things he shouldn't be guilty for.

This novel tries to show how any experience can affect a person's life, his way of thinking and his perception on things. How the Army experience turned out to be something that worsened Suyog's life, made him a person he is ashamed of. Once out of the troop he still has the same perception until he meets Sakambari. This novel also shows, how typical a Nepali man perceives a woman to be, and their feeling about their wife. In this novel the feelings of a lonely person is shown very accurately, the feeling that they hate their loneliness yet hate to talk to others about it in case they make fun of their situation.

2.2 Review of the Empirical Literature

Translation is a process of transferring the message of one language into another. It is the most widely covered subject which is interested not only for the linguists, professionals and translators but it is equally useful for politician, businessmen, engineers, administrators, customers and so on. Translation has played a vital role in the cross-cultural communication across different languages. Research in translation is common and essential.

Although there are above thirty areas of research and hundreds of their sub-areas, the researcher is interested on translation and its issues. Since Translation Studies is an emerging discipline, a lot of issues and problems are still remaining to be studied and answered. Many scholars have tried to cope up with various ups and downs in the development of this discipline. Still, a great deal of things is left to be done. The vast scope and importance of literary translation is the another reason of researcher's choice to study in this topic. This research "Degrees of Equivalence: A Case of *Shirish Ko Phool*" has investigated on the quality of translation of cultural terms. Before carrying out the research, the researcher collected, consulted and studied various theses conducted by the student-researchers in the Department of English Education, TU, Kirtipur.

Many students from Department of English Education, T.U. have conducted several researches on translation. There are numerous theses on translation gaps, techniques, loss of meaning, equivalence, translation quality, evaluation. These all theses indicate the increasing interest of the students on the issues and problems of translation. Empirical literature includes the list of summary of theses that are related to the present research. The present researcher found and studied some research reports related to this study of translation which is summarized below:

Bhattarai (1997) in his Ph. D. dissertation entitled 'In Other Words: Sense Versus Word as a Unit of Literary Translation' has tried to trace the historical

background of translation process and product of translation traffic between Nepali and English in particular. He observed the processes, difficulties, techniques of equivalence and evaluation on practical experience and pointed out issues on equivalence. He came with the conclusion that the most imperfect translations are the result of misreading or misinterpretation of the ST. His concluding remark is that translator's interest in and awareness towards literary translation is thriving in remarkable rate.

Likewise, Adhikari (2003) carried out a research on 'A Study on the Translation of Technical Terms: A Case of Textbook for Science' with the objective of finding out the techniques of translation in case of technical terms used in science book. He selected 200 English scientific terms to find out the techniques and problems while translating them into Nepali. He chose 50 terms in each of physics, chemistry, biology and astronomy. His study has concluded that paraphrasing, transliteration, hybrid formation, loan translation and literal translation were used in translating the technical terms. Among these techniques, literal translation is one of the mostly used techniques.

In similar vein, Bhandari (2007) conducted a research on 'A Study on Techniques and Gaps in Translation of Cultural Terms: A Case of Novel *'Basain''*. He has collected 200 different Nepali cultural terms and there corresponding translated words. He used observation as a tool for data collection. The techniques used in translation were found as literal translation, transference, back translation, blending, couplet, addition and substitution. He has used ten different techniques under five categories as ecology, material culture, religious culture, social culture and conceptual terms. He concluded that literal translation was the most widely used technique and neutralization was the least one.

Panthi (2007) carried out a research on the title 'A Study on the Techniques and Gaps in Translation of Cultural Terms: A Case of the Novel *'Shirish Ko Phool''*. His objective of the study was to find out techniques and gaps in

translation of cultural terms. He used observation as a tool for data collection. He categorized the cultural terms into five different categories and found eight techniques of translation of cultural specific terms. Further, he concluded that literal translation is the most used technique whereas definition is the least one.

Khanal (2011) conducted a research study entitled ‘An Evaluation of Translation: A Case of a Translated Textbook of Social Studies for Grade IX’. The objective of this research was to analyse the strategies used to transfer the original text. To fulfil the objective, she collected sentence structure (sentences types- simple, compound, voice, tense and negation) and listed different types of sentence structure in the ST and their respective translation in the TT. She found out that ST structures were translated in the identical structure or in different structures. She also noticed structural gaps due to the structural differences between Nepali and English languages. The structural gaps were analysed in terms of some grammatical criteria like voice, auxiliary, preposition and articles. The main conclusion of the study was that the translator had used linguistic strategies to render the ST into the TT and only evaluated the semantic aspects of the texts. The translator lacked the pragmatic aspect while translating the sentence structure used in the text.

Almost similar to this research, Bhatt (2014) conducted a research on the title “Terminological Equivalence of Translated Technical Text: Education Act 2028”. Her purpose of study was to identify the terminological equivalence of the translated text and to determine their degrees of equivalence. For this purpose, she made a list of fifty technical terms and selected forty terms by using non-random purposive sampling procedure. She analysed and interpreted the data using descriptive approach. As a result of study, she found out that among six degrees of equivalence observed, most of the words fell under optimum translation. Further she found that literal translation is the main technique to translate technical terms.

Reviewing these and other many theses, the researcher reached to the conclusion that there are very less theses conducted on the study of equivalence of translation comparing to other topics of translation. Furthermore, no thesis on the topic ‘degrees of equivalence’ of cultural terms is conducted under the Department of English Education, TU, Kirtipur. Similarly, there is only a thesis on the novel ‘*Shirish Ko Phool*’ conducted by Panthi (2007) entitled ‘A Study on the Techniques and Gaps of Cultural Terms: A Case of the Novel ‘*Shirish Ko Phool*’’. This present thesis is different from Panthi’s (2007) because this research is fully devoted to find out the degrees of equivalence of cultural terms rather than techniques and gaps in translation. It is a sort of evaluation of translation. So, the researcher has chosen an untraveled path. The researcher has studied the cultural terms used in both version of novel from degrees of equivalences. Therefore, this research provides a new insight and intuition to make right decision in the process of translating cultural term and achieving highest degrees of sameness between two versions.

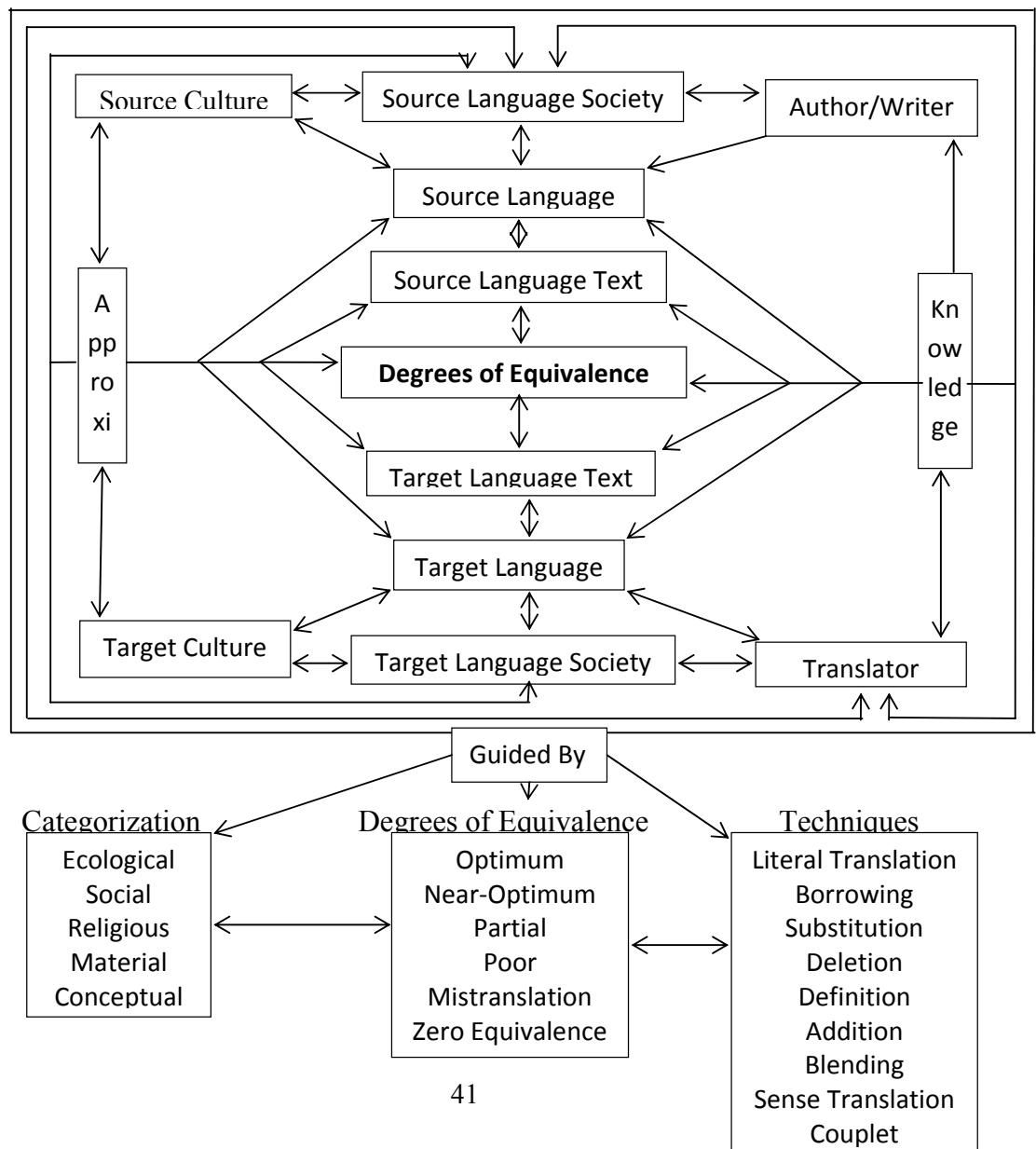
2.3 Implications of the Review for the Study

Before selecting the topic of the research, the researcher went through many articles, journals, books and theses from the great writers, translators from national and international level and novice researchers from the Department of English Education, TU, Kirtipur. Mostly for the theoretical backup, he deeply studied Bhattarai (2010), Bhattarai et al. (2014), Jiang (2000), Kumar (2005), Newmark (1988), Phyak (2005), Catford (1965), Crystal (1987), Bayar (2007), Zakhir (2009) and many more. These all provided with the deep insight regarding the translation, its importance, translation as a discipline, types of translation, equivalence, degrees of equivalence and transliteration. These all helped to compose theoretical literature in this present study. Similarly, he studied many unpublished theses on translation and also on other areas. These documents helped to specify topic, for the formation of objectives, in statement of the problem and so on. In other words, they made

familiar with nuts and bolts of research activity and process of thesis writing in practical level. In true sense, this research would be always incomplete without the help and ideas from those writers and researchers.

2.4 Conceptual Framework

Conceptual framework is the hypothesis that the researcher often develops as he believes to be the relation among the variables. To put it other way, it is the total set of pictorial presentation of the whole theory and its conceptualization by the researcher. Conceptual framework can be either written or visual that explains the main points of study graphically or narratively. For the present research, the researcher has developed the following conceptual framework:



In the above figure of conceptual framework, the researcher has tried to present his hypothesis. The degree of equivalence is resulted from many interrelated process, activities and phenomena. The approximation between target and source languages, societies and texts actually confirm the degrees of equivalence. Similarly, translator's knowledge about them all as well as the author, translation theories and practices is key to gain the optimum degree of translation. Moreover, this hypothesis has incorporated the concept of cultural categorization of the terms as mentioned above. All the words under study fell under these five categories. Regarding the degrees of equivalence, the researcher evaluated the translation and put them into six degrees of equivalence. Thorough comparison between two versions on the basis of the meaning conveyed by them decided the extent of nearness. Finally, the selected words were studied to discover the techniques used to translate the terms which were from among listed above. Now, the researcher's aim was to show the linkage among these theories, techniques, cultural categories and the achieved degree of equivalence.

CHAPTER THREE

METHODS AND PROCEDURES OF THE STUDY

Best and Kahn (2010) defines research as, “A systematic and objective analysis and recoding of controlled observations that may lead to the development of generalization, principles or theories, resulting in prediction and possibly ultimate control of events”. In any research, the procedure and steps should be followed in a certain natural and logical sequence. Being a research, this research has certainly followed certain principles and procedures to reach to the conclusion

This current chapter includes Design of the study, Population, Sample and Sampling Procedure, Study Field/Area, Data Collection Tools and Techniques, Data Collection Procedure and Data Analysis and Interpretation Procedure.

3.1 Design of the Study

Design of the study refers to how a study is carried out. It is the model of carrying out the research, or a framework of research that is going to be conducted. Several designs are practised in different fields of studies. Particular research design is more usual in certain types of studies than in other. The researcher should be tactful to choose the right research design. It is mostly based on the objectives of the research itself. Therefore, for the researcher’s purpose, survey is the design of this study.

Survey is the most commonly used method of investigating in educational research. It is used mostly in large scale research where a huge population is required to be included in the 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. It has a high external validity i.e. can be generalized to a large population. According to Nunan (1992, p.140) “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.”

Survey is usually done in a natural setting. In survey research data is collected only at a single point of time aiming to obtain overview 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. Survey can be exploratory, analytical and descriptive. The finding of survey is generalizable and applicable to the whole group. Statistics is the heart of survey.

Similarly, Kerlinger (1978) defines, “Survey research is a kind of research which studies large and small population or universe by selecting and studying sample chosen from the population to discover the relative incidence, distribution and interrelationship of social and psychological variables”.

The discussion above entails that survey is one of the important research methods used in educational investigation. It is the best research design carried out to find out public opinion and the behaviours and attitudes of different professionals to access certain activities and study certain trends.

Qualitative and descriptive method of analysis was used to carry out the research study. In this type of research qualitative data are collected, described and interpreted using descriptive approach. This is the study of the cultural terms in the novel and their English equivalence.

3.2 Population, Sample and Sampling Procedure

The population for this research was all the cultural terms used in the novel ‘*Shrish Ko Phool*’ and its English version ‘Blue Mimosa’. The researcher selected 50 cultural terms; 10 terms in each of the five cultural categories i.e. ecology, material culture, social culture, religious culture and conceptual terms. The sample was selected by using stratified random sampling

procedure where researcher grouped all the cultural terms into five categories and randomly selected 10 terms from each.

3.3 Study Area/Field

This study was completely devoted to study the degrees of equivalence in the translation of cultural terms from Nepali version '*Shirish Ko Phool*' to English version '*Blue Mimosa*'. So, the field of study was both versions of novel, translation techniques, procedures, equivalence and degrees of equivalence in particular. The conclusions were drawn from the detail study of the cultural terms and their techniques of translation along with the degrees of sameness they have achieved.

3.4 Data Collection Tools and Techniques

Survey can be accomplished using different tools of data collection. Among them researcher used observation as a main tool for data collection. He read and reread the Nepali and English version of the novel and observed the level of equivalence and found out techniques of translation as well. He also consulted the dictionaries to determine the degrees of equivalence.

3.5 Data Collection Procedures

For the researcher's purpose, he followed the following stepwise systematic methodological procedure to accumulate and collect the required data that he needed to reach to the conclusion.

- a) The researcher collected the Nepali and English version of the novel '*Shirish Ko Phool*'.
- b) Then, he read and reread the both versions of the novel.
- c) After that, he read and underlined 200 cultural words in the Nepali version.

- d) He read and reread English version and found out the equivalence of those cultural words in English.
- e) Next, he categorized the cultural words into five groups as ecology, material culture, social culture, religious culture and conceptual terms.
- f) From among 200 cultural terms, he selected 50 terms, 10 in each group using stratified random sampling procedure.
- g) Then, he transliterated those 50 terms of Nepali version into Roman script.
- h) After that he consulted with Nepali, English and Nepali-English bilingual dictionaries, discussed the meaning conveyed by those words in both versions and determined the degree of equivalence of those selected 50 words.
- i) Six degrees of equivalence were used to evaluate the translation namely optimum, near-optimum, partial, poor, mistranslation and zero equivalence.
- j) Simultaneously, he decided upon the technique of translation of those words.
- k) He found out which techniques of translation contributed to what degree of equivalence.
- l) The researcher also calculated the frequency of degrees of equivalence of those selected words and the techniques applied.

3.6 Data Analysis and Interpretation Procedure

The collected data was gathered, recorded, analysed, interpreted and presented with the help of appropriate statistical tools such as tables, charts, graphs and using interpretative and descriptive procedures. The particular cultural words and their English equivalent were compared on the basis of meaning given in the dictionaries and the meaning they convey to their respective readers and the degrees of equivalence were determined with the help of dictionaries. For this purpose, the *Oxford Advanced Learners' Dictionary, Brihat Nepali Shabdakosh* published by Shajha Publication and *Nepali-English*

Dictionary published by Ekta Publication were used. Then the degree of equivalence was decided studying the meanings and also decided the techniques of translation. Finally, the contribution of the techniques in the degrees of equivalence was discussed.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF THE RESULTS

This is the main and most important portion of any research because the data is analysed, discussed and interpreted with the help of various tools and methods. The core essence of the thesis lies in this chapter. This chapter includes analysis of data and interpretation of the results and summary and findings.

4.1 Analysis of Data and Interpretation of the Results

After the collection of data, the data were classified into the five categories; they are ecological terms, social terms, material terms, religious terms and conceptual terms. Each term of both the versions was analysed on the basis of dictionary meaning and the context they were used in. With the rigorous study and interpretation, the degree of equivalence was determined. Six degrees of equivalence were used to fall the words under them. At the same time, the techniques of translation were also found out. At last, the contribution of the techniques of translation in degrees of equivalence was discovered.

4.1.1 Classification of Cultural Terms

The cultural terms selected from the novel were classified into five categories. They were; ecology, material culture, social culture, religious culture and conceptual terms. All selected 50 words were classified into the following categories:

I. Ecology

Ecology refers to the geographical features which are bound to the specific culture such as mountain, animals, hills, plants, wind, seasons, rivers, weather

conditions, lakes, forests, sea and fields. It is the combination of living and non-living things in the environment. Ten ecological terms selected from the novel ‘*Shirish Ko Phool*’ and their equivalent terms in English were:

S.N.	Source Language Term	Target Language Term
1	tārā	Stars
2	madhes	Tarai
3	cok	Front yard
4	barkhā	Rainy season
5	syāth	Wind
6	cautāri	Bench
7	galli	Lane
8	pilo	Boil
9	kirā	Worm
10	jun	Moonlight

II. Material Culture (Artefact)

Material culture refers to the things which are made by human beings and are famous within a particular society and culture. Generally, it includes foods, clothes, houses and towns, transport, ornaments and monuments. Ten material terms selected from the novel ‘*Shirish Ko Phool*’ and their equivalent terms in English were:

S.N.	Source Language Term	Target Language Term
1	takiyā	Pillow
2	colo	Blouse
3	darāj	Drawers
4	sukul	Mat
5	gharbār	Settling down
6	pāso	Hang

7	nigār	Beer
8	mukundo	Mask
9	□hokā	Door
10	kachād	Skirt

III. Social Culture and Organization

The term associated with social culture is specific to the particular cultural periphery. There is relationship between social organization and the people living in that society. Different societies have different terms to refer to organizations, customs, and procedures and so on. The social culture includes work and leisure, social customs, procedures, activities, politics, administrations, legal activities and historical facts. Ten social cultural and organizational terms selected from the novel '*Shirish Ko Phool*' and their equivalent terms in English are:

S.N.	Source Language Term	Target Language Term
1	nokarI	Government service
2	thimbar	Mixed caste
3	subedār	Subedar
4	lāhure	Boys
5	buhāri	Daughter-in-law
6	swāsnImānche	Woman
7	bār	Bar
8	takmā	Award
9	adhikār	Right
10	maiyañ	Beloved

IV. Religious Culture

Religious culture includes the terms about myths, religious beliefs, traditions, customs and name of gods. It also encompasses religious activities and places.

Ten religious terms selected from the novel ‘*Shirish Ko Phool*’ and their equivalent terms in English were:

S.N.	Source Language Term	Target Language Term
1	sādhubād	Congratulation
2	bhikh	Alms
3	swāgat	Welcome
4	Iswar	God
5	deutāthān	Temple
6	kiriya	Oath
7	jiban dān	Gift of life
8	bali	Sacrifice
9	cihān
10	mārūnī	Maruni

V. Conceptual Terms

Conceptual terms refer to the common system of language shared by the members of a society that are generally non-concrete and abstract in nature. These terms can be understood in the presence of definitions. Members of a society generally share the same thinking or perception which can be understood by the help of componential analysis. Ten conceptual terms selected from the novel ‘*Shirish Ko Phool*’ and their equivalent terms in English are:

S.N.	Source Language Term	Target Language Term
1	dhandā	Trouble
2	niyāsro	Sad
3	samāgam	Immersed
4	upahās	Joke
5	balātkār	Rape
6	kumārItwa	Virginity

7	cakkar	Dizzy
8	gāli	Curse
9	kātar	Cowardly
10	pĪr	Torment

4.1.2 Item-wise Analysis of the Cultural Terms

The selected cultural terms are analysed using *Brihit Nepali Sabdakosh* published by Shajha Publication, Nepal for SLT; *Oxford Advanced Learners' Dictionary* for TLT and *Ekta Nepali-English Dictionary* for the equivalent terms. With rigorous study and comparison, the degree of equivalence and the technique is decided.

I. Item-wise Analysis of Ecological Terms

Table 1
Degrees of Equivalence and Techniques of Translation of Ecological Terms

S.N.	SLT	TLT	DOE	TOT
1	tārā	Stars	Optimum	Literal
2	madhes	Tarai	Near-optimum	Couplet
3	cok	Front yard	Mistranslation	Sense
4	barkhā	Rainy season	Optimum	Definition
5	syāth	Wind	Partial	Substitution
6	cautāri	Bench	Mistranslation	Substitution
7	galli	Lane	Near-optimum	Literal
8	pilo	Boil	Optimum	Literal
9	kirā	Worm	Partial	Sense
10	jun	Moonlight	Optimum	Literal

Term no. 1	SL	TL
	tārā	stars

Here, the SLT ‘tārā’ has the meaning as ‘large heavenly bodies that are far from earth and twinkle at night in the sky’. Similarly, the TLT ‘stars’ means ‘a large ball of burning gas in space that we see as a point of light in the sky at night’. On the other hand, ‘tārā’ has English equivalence in Nepali-English Dictionary as ‘stars’ Therefore, the TLT ‘stars’ is optimally equivalent with the SLT ‘tārā’ and the translator has used literal translation as a technique of translation.

Term no. 2	SL	TL
	madhes	tarai

The word ‘madhes’ means ‘the plain land, terai in Nepal’. The TL word ‘tarai’ is the transliteration of the Nepali word ‘tarāi’ which also means plain land. The Nep-Eng. Dictionary gives ‘plain land, terai’ as the equivalent terms. Though ‘madhes’ and ‘tarai’ in Nepali have similar meaning, they are different in the sense of geographical division. So, these words are near-optimum equivalent. As a technique, the translator has used couplet since ‘madhes’ is replaced by ‘tarāi’ and is transliterated.

Term no. 3	SL	TL
	cok	front yard

The SL word ‘cok’ means ‘a bazaar in a junction or the junction of four paths’ in Nepali. The TL word ‘front yard’ is a phrase i.e. combination of front and yard which collectively means ‘an area outside a building usually with a hard surface and a surrounding wall which is furthest forward’. The Nep-Eng. Dictionary gives equivalence as ‘courtyard’. So, here, the TLT does not resemble the SLT as they mean different. Therefore, it is mistranslation. The translator has used sense translation as a technique.

Term no. 4	SL	TL
	barkhā	rainy season

The SL term ‘barkhā’ in Nepali means ‘the months of Bhadra and Shrawan when it usually rains’. Similarly, ‘rainy season’ is ‘the time of the year when it rains more than other season’. In Nep-Eng. Dictionary, ‘barkhā’ means ‘rainy season’. So, it has optimum degree of equivalence. As a technique, definition technique is used.

Term no. 5	SL	TL
	syãth	wind

‘syãth’ means ‘the wind that makes us feel cold’. The TL term ‘wind’ simply means ‘the air that moves quickly as a result of natural forces’. The equivalent term given in the Nep-Eng. dictionary is ‘current of cold air’. Here, syãth is more specific than the wind in its quality. So, it is partial translation and substitution is used as a technique since exact translation is not found in English.

Term no. 6	SL	TL
	cautāri	bench

The SL word ‘cautāri’ means ‘a high place usually under a big tree especially banyan and peepal, built with stone or bricks to rest/stay’. On the other hand, ‘bench’ means ‘a long seat for two or more people usually made of wood’. The Nep-Eng. Dictionary gives the definition of the word ‘cautāri’ as ‘a raised platform built under a large tree’. So, the TL word does not cohere with the SL word. Therefore, it is a mistranslation. As a technique, substitution is applied.

Term no. 7	SL	TL
	galli	lane

‘galli’ means ‘a zigzag narrow path between the tall buildings’ and ‘lane’ means ‘a street often a narrow one with buildings on both sides’. The SLT’s equivalent term given in the Nep-Eng. Dictionary is ‘a narrow lane’. Here, both the words have nearly the same meaning. So, it has near-optimum degree of equivalence. And as a technique, he has employed literal translation.

Term no. 8	SL	TL
	pilo	boil

The SL term ‘pilo’ is ‘a boil that appears on the outer part of the skin which is painful’ whereas ‘boil’ means ‘a painful infected swelling under the skin which is full of a thick yellow liquid’. The equivalent term of ‘pilo’ in Nep-Eng. Dictionary is ‘boil’. So, it is optimum degree of equivalence and literal translation is the technique.

Term no. 9	SL	TL
	kirā	worm

The word ‘kirā’ is used to denote ‘a special type of insect which does not have a hard bone in the body’. ‘Worm’ signifies ‘a long thin creature with no bones or legs, that lives in the soil’. ‘An insect or worm’ is the equivalent term of ‘kirā’ according to the Nep-Eng. Dictionary. Here, ‘kirā’ is partially equivalent with ‘worm’ since ‘worm’ is a kind of ‘kirā’. Sense translation is used as a technique of translation.

Term no. 10	SL	TL
	jun	moonlight

The SLT means ‘the light of moon’. The TLT means also the same i.e. ‘the light of moon’. And the equivalent term given in the Nep-Eng. Dictionary is

also ‘moonlight’. So, it is optimum translation. And the literal translation is the technique used.

II. Item-wise Analysis of Material Cultural Terms

Table 2

Degrees of Equivalence and Techniques of Translation of Material Terms

S.N.	SLT	TLT	DOE	TOT
1	takiyā	Pillow	Optimum	Literal
2	colo	Blouse	Near- optimum	Substitution
3	darāj	Drawers	Partial	Substitution
4	sukul	Mat	Near-optimum	Sense
5	gharbār	Settling down	Optimum	Literal
6	pāso	Hang	Near-optimum	Substitution
7	nigār	Beer	Near-optimum	Sense
8	mukundo	Mask	Optimum	Literal
9	□□hokā	Door	Optimum	Literal
10	kachād	Skirt	Partial	Substitution

Term no. 1

SL

takiyā

TL

pillow

‘Takiya’ is a Nepali word which means ‘a mat like rectangular pack of clothes/wool, used to rest the head while sleeping’. The equivalent term ‘pillow’ means ‘a rectangular or square piece of clothes filled with soft materials used to rest your head on in the bed’. The Nep-Eng. Dictionary gives the equivalent term of ‘takiyā’ as ‘pillow, cushion’. So, it is the optimum degree of equivalence and as a technique literal translation is used.

Term no. 2	SL	TL
	colo	blouse

The SLT ‘colo’ is ‘a cloth worn by ladies in the shape of shirt with the string to tie’. The TLT ‘blouse’ on the other hand means ‘a piece of clothing like a shirt worn by women’. Here, TLT is not equivalent with SLT because ‘colo’ is a bit different in shape from a ‘blouse’. The Nep-Eng. Dictionary gives the equivalent term of ‘colo’ as ‘a blouse’. Hence, this is near- optimum translation. The translator has used substitution as a technique.

Term no. 3	SL	TL
	darāj	drawers

‘darāj’ in Nepali is ‘a furniture with drawers or partition made up of wood or metal and kept attached on the wall or kept separately’. ‘Drawers’ in English is ‘a part of a piece of furniture such as desk, used to keep things in’. The Nep-Eng Dictionary equals the term with ‘cupboard’. So, here, ‘drawers’ can be the part of ‘darāj’. Therefore, it is only partial translation and the technique used is substitution.

Term no. 4	SL	TL
	sukul	mat

‘sukul’ is used to mean ‘a material made by knitting hay used to sit on on the floor or bench’. On the other hand, ‘mat’ means ‘a small piece of thick carpet or strong material used to cover the part of floor’. These two STL and TLT are different in the sense of material used to make them and their purpose. The Nep-Eng. Dictionary provides the equivalent terms as ‘mat’. Therefore, it is near-optimum translation where sense translation is used as a technique of translation.

Term no. 5	SL	TL
	gharbār	settling down

The SLT ‘gharbār’ means ‘the management of a house and the field, connotatively a well-managed family and income which includes marriage as well’. The TLT ‘settling down’ means ‘starting to have a quieter life, living in one place’. In the context, both the terms are used to mean to get marriage and have proper family. The Nep-Eng. Dictionary gives ‘management of house’ as equivalent term. So, here, the translation is an optimum translation and for the technique, literal translation is used.

Term no. 6	SL	TL
	pāso	hang

‘pāso’ means ‘a rope used to hang and kill someone, especially in suicide’. ‘Hang’ on the other hand, is ‘to kill somebody usually as a punishment, by tying a rope around their neck and allowing them to drop’. The equivalent term given in Nep-Eng. Dictionary is ‘trap, snare’. Here, SLT is used as a noun whereas TLT is used as a verb. However, it is a near-optimum translation since they differ only in one element of concept. The technique used is substitution.

Term no. 7	SL	TL
	nigār	beer

‘nigār’ is ‘a type of Nepali alcoholic drinks prepared from fermented rice’. On the other hand ‘beer’ is ‘an alcoholic drink made from malt and flavoured with Hops’. The two terms differ because of the materials used to prepare them though both are alcoholic drinks. The Nep-Eng. Dictionary defines it in English as ‘filtered beer prepared by fermenting rice’ instead of giving equivalent term. So, it is a near-optimum translation and sense translation is the technique used.

Term no. 8	SL	TL
	mukundo	mask

‘mukundo’ in Nepali refers to ‘a piece of clothes used to cover the face’. And the meaning of ‘mask’ is ‘a covering for part or all of the face, worn to hide or protect it. The Nep-Eng. Dictionary gives ‘mask, veil’ as the equivalent terms. Therefore, it is an optimum degree of translation. The technique used is literal translation.

Term no. 9	SL	TL
	d□hokā	door

‘d□hokā’ is ‘a place from where we can enter into a room or house and also a furniture to keep it open or close’ whereas ‘door’ in English means ‘a piece of wood or glass that is opened or closed so that people can get in and out of a room, building’. The Nep-Eng. Dictionary gives the word ‘door, entrance’ as the equivalent terms in English. Therefore, this is an optimum degree of translation where literal translation is used as a technique of translation.

Term no. 10	SL	TL
	kachād□	skirt

‘kachād□’ means ‘a short loin cloth worn to cover only the hips and genitals’. ‘Skirt’, on the other hand means ‘a piece of clothing for woman or girl that hangs down from the waist’. Here, ‘kachād□’ is worn by male but skirt is worn by female. The Nep-Eng. Dictionary defines the SLT as ‘a small loin cloth’. Hence, it is a partial translation and the technique is substitution.

III. Item-wise Analysis of Social and Organizational Terms

Table 3

Degrees of Equivalence and Techniques in Translating Social Terms

S.N.	SLT	TLT	DOE	TOT
1	nokarI	Government service	Poor	Elaboration
2	thimbar	Mixed caste	Near-optimum	Elaboration
3	subedār	Subedar	Zero	Borrowing
4	lāhure	Boys	Near-optimum	Sense
5	buhāri	Daughter-in-law	Partial	Literal
6	swāsnImānche	Woman	Optimum	Literal
7	bār	Bar	Zero	Back
8	takmā	Award	Poor	Substitution
9	adhikār	Right	Optimum	Literal
10	maiyã	Beloved	Near-optimum	Substitution

Term no. 1	SL	TL
	nokarI	government service

Here, ‘nokarI’ means ‘the job or work done daily with the payment of salary’. But the TL phrase ‘government service’ means the work or job done for the government itself’. On the other hand, the Nep-Eng. Dictionary gives its equivalents as ‘service/employment’. Here, the translation is poor translation because ‘nokarI’ does not indicate whether it is governmental or non-governmental. As a technique the translator has used elaboration/addition.

Term no. 2	SL	TL
	t□himbar	mixed caste

‘t□himbar’ indicates ‘the child or offspring born from the intercourse of male and female of different castes’ whereas ‘mixed caste’ represents to ‘the person born from the parents of different castes’. Here Nep-Eng. Dictionary gives ‘hybrid, cross bred’ as the equivalent terms of SLT. Hence, it is near-optimum translation since the phrase ‘mixed caste’ does not completely preserve the cultural essence of SLT. On the other hand, the translator has used elaboration as a technique.

Term no. 3	SL	TL
	subedār	Subedar

Both the SLT and TLT are Nepali terms which mean ‘the officer in Army who controls about hundred soldiers’. The TL word is the transliteration of the SL word. So, the translator has not attempted to translate the SLT. Therefore, it is zero translation and as a technique he has used borrowing/transference.

Term no. 4	SL	TL
	lāhure	boys

The SLT ‘lāhure’ means ‘a person who goes to foreign country especially for employment purpose’. But the original meaning of the word ‘lāhure’ is ‘a person who goes to a place in India called ‘Lahor’ for earning money. The TLT means ‘the country’s soldiers addressed with affection’. The TLT ‘boys’ has many other meanings than this. The Nep-Eng. Dictionary defines the term ‘lāhure’ as ‘a person who serves the foreign army’. From above, it is near-optimum translation because both of the terms are used to refer ‘the soldier serving for the foreign country’. As a technique, sense translation is used.

Term no. 5	SL	TL
	buhāri	daughter-in-law

‘buhāri’ in Nepali culture means ‘the wife of your younger brother, son or nephew’. Similarly, in English, ‘daughter-in-law’ is used to denote ‘the wife of your son or nephew’. The wife of your brother is called ‘sister-in-law’ in English. But the Nep-Eng. Dictionary provides the equivalent term as ‘daughter-in-law’. So, it is partial translation. And the literal translation is used as a technique.

Term no. 6	SL	TL
	swāsnimānche	woman

The SL term ‘swāsnimānche’ means ‘a lady or female human especially a married one’. The TL term ‘woman’ means ‘an adult female human’. The equivalent term given in the Nep-Eng. Dictionary is ‘woman’. Therefore, it is optimum translation and the technique used is literal translation.

Term no. 7	SL	TL
	bār	bar

‘bār’ is an English word originally but it is used in Nepali to mean ‘a place to buy and sell alcoholic drinks’. And its meaning in English is also the same. The Nep-Eng. Dictionary does not have any entry of ‘bār’. So, it is a zero translation since the translator has just replaced with the TL term which was originally transliterated into Nepali by the author. As a technique, the translator has used back translation.

Term no. 8	SL	TL
	takmā	award

‘takmā’ is a Nepali word meaning ‘symbolic ornament that is given with respect to the person who has been reputed nationally and internationally’. On the other hand, ‘award’ means ‘a prize such as money for something that

more formal than the TLT. So, it is near-optimum translation and literal translation is the technique applied.

Term no. 4	SL	TL
	Iswar	god

In Nepali culture, 'Iswar' means 'the god with the supreme power'. In English, 'god' means 'a BEING or spirit who is believed to have power over a particular part of nature'. So, the SLT 'Iswar' is the god of gods whereas the TLT 'god' is simply a 'deutā' in Nepali like 'jal deutā', 'ban deutā'. Nep-Eng. gives the equivalent as 'god'. Therefore, it is near-optimum translation. The translator has used substitution as a technique.

Term no. 5	SL	TL
	deutāthān	temple

'deutāthān' refers to 'a place where there is the temple of god' and 'temple' means a building used for the worship of god'. In similar vein, the Nep-Eng. Dictionary gives 'temple, religious place' as equivalent term. So, it is the exact translation i.e. optimum translation. It is sense translation as a technique.

Term no. 6	SL	TL
	kiriya	oath

'kiriya' in Nepali, means 'a promise or word that is made to do a work or duty'. 'Oath', in English, means 'a formal promise to do something or something is true'. 'Promise, oath' are the words that are given in Nep-Eng. Dictionary as the equivalent terms of SLT. Here, the difference between the SLT and TLT is their formality. Therefore, this is a near-optimum translation. The technique applied to translate is substitution.

Term no. 7	SL	TL
	jiban dān	gift of life

‘jiban dān’ is a phrase in Nepali which means ‘to save somebody’s life’. On the other hand, ‘gift of life’, means ‘life as a gift to someone’. The Nep-Eng Dictionary provides ‘gift of life’ as the equivalent of ‘jiban dān’. So, here, we can observe optimum degree of equivalence and sense translation as the technique.

Term no. 8	SL	TL
	bali	sacrifice

‘bali’ means ‘offering an animal or bird to the god or goddess’ whereas ‘sacrifice’ means ‘an act of offering something to a god, especially an animal’. The equivalent term as given in Nep-Eng. Dictionary is ‘sacrifice’. Therefore, it is an optimum translation and literal translation is used as a technique.

Term no. 9	SL	TL
	cihān	-----

The SL word ‘cihān’ is ‘a place or area where the dead body is buried or cremated’. But, there is no TL word for the SL word. The Nep-Eng. Dictionary has given the equivalent term as ‘crematorium/graveyard’. Therefore, it is zero translation and the technique used is deletion.

Term no. 10	SL	TL
	mārūni	Maruni

The SL word ‘mārūni’ is ‘a male dancer disguised as a female’. TLT is the transliteration of the same SLT. The Nep-Eng. Dictionary defines the term as ‘male dancer disguised as female’. Hence, it is zero translation since the translator has only transliterated the SLT. And borrowing is the technique

V. Item-wise Analysis of Conceptual Terms

Table 5

Degrees of Equivalence and Techniques in Translating Material Terms

S.N.	SLT	TLT	DOE	TOT
1	dhandā	Trouble	Poor	Sense
2	niyāso	Sad	Mistranslation	Substitution
3	samāgam	Immersed	Partial	Elaboration
4	upahās	Joke	Optimum	Substitution
5	balātkār	Rape	Near-optimum	Literal
6	kumārItwa	Virginity	Optimum	Literal
7	cakkar	Dizzy	Optimum	Literal
8	gāli	Curse	Near-optimum	Substitution
9	kātar	Cowardly	Optimum	Literal
10	pIr	Torment	Near-optimum	Substitution

Term no. 1	SL	TL
	dhandā	trouble

‘dhandā’ is a Nepali word which means ‘worry about anything thinking that may go wrong’. Similarly, ‘trouble’ is the state of the thinking about unpleasant that might happen or about the problems that you have’. The English equivalent term given in the Nep-Eng. Dictionary is ‘anxiety’. Therefore, it is a poor translation since the translator has not been able to choose the right target term. And the technique used by the translator is sense translation.

Term no. 2	SL	TL
	niyāsro	sad

‘niyāsro’ means ‘a feeling of loneliness or solitude’. On the other hand, ‘sad’ is used to mean ‘unhappy or showing unhappiness’. Here, ‘niyāsro’ is different from ‘sad’ because sadness is resulted from ‘niyāsro’. Therefore, it is a mistranslation and the technique used is substitution where the translator has substituted the term ‘feeling of loneliness’ with ‘sad’.

Term no. 3	SL	TL
	samāgam	immersed

‘samāgam’ means ‘to come near or to meet’ and ‘immersed’ is ‘to become or make somebody completely involved in something’. Here, SLT means to come near but TLT means to involve in the process or action. The Nep-Eng. Dictionary gives ‘union, meeting, combination, encountering’ as the equivalent terms. Therefore, it is partial translation where the TLT only carries one element of the concept. For the technique, elaboration/addition is used where TLT is more than SLT.

Term no. 4	SL	TL
	upahās	joke

‘upahās’ is a term in Nepali which refers to ‘a saying or behaviour which insults a person and makes other laugh at him/her’. On the other hand, ‘joke’ means ‘something that you say or do to make people laugh’. Similarly, Nep-Eng. Dictionary gives ‘laughter, ridicule, fun’ as the equivalent words. So, it is an optimum translation where substitution is the technique applied.

Term no. 5	SL	TL
	balātkār	rape

The SLT is used to mean ‘an act of having sexual intercourse with any woman without her agreement’. The TLT means ‘the crime of forcing somebody to

have sex with you especially using violence’. The SLT clearly indicates the gender of victim i.e. female but TLT does not specify the gender. The Nep-Eng Dictionary gives the equivalent as ‘ravishment, rape’. So, it is a near-optimum translation and the technique is literal translation.

Term no. 6	SL	TL
	kumāItwa	virginity

‘The state of not having sex with anyone especially of girls’ is meant by ‘kumāItwa’ whereas ‘virginity’ denotes to ‘the state of being virgin (a person who never has sex)’. The Nep-Eng. Dictionary defines the SLT in English as ‘the state of being virgin’. Therefore, it is an optimum degree of equivalence and the technique used is literal translation.

Term no. 7	SL	TL
	cakkar	dizzy

‘cakkar’ in Nepali is ‘ the state of health when you feel that the world around you is rotating, a feeling of weakness’. ‘Dizzy’ in English means ‘feeling as if everything is spinning around you and that you are not able to balance’. Similarly, ‘dizziness, fainting’ are the equivalent terms given in the Nep-Eng. Dictionary. Hence, it is an optimum translation and literal translation is the technique.

Term no. 8	SL	TL
	gāli	curse

The Nepali dictionary defines ‘gāli’ as ‘saying something bad about someone, wishing bad to happen’. Oxford Dictionary defines ‘curse’ as ‘a rude or offensive word or phrase that some people use when they are angry’. The equivalent terms offered by Nep-Eng. Dictionary are ‘abusive language, swearing, and scolding’. Generally, ‘gāli’ is equivalent with ‘scold’. Therefore, it is a near-optimum translation and substitution is the technique.

Term no. 9	SL	TL
	kātar	cowardly

‘kātar’ means ‘a person who does not have any courage to do anything’ whereas ‘cowardly’ refers to ‘not brave or have courage to do things other people do not think are especially difficult’. Nep-Eng. Dictionary has given ‘cowardly, submissive’ as the equivalent terms. So, it is an optimum translation and technique used is literal translation.

Term no. 10	SL	TL
	pIr	torment

‘Any mental anxiety or tension’ is ‘pIr’ in Nepali whereas ‘torment’ in English refers to ‘extreme suffering, especially mental suffering’. Here, ‘torment’ is more intensive than ‘pIr’. The equivalent terms suggested by Nep-Eng. Dictionary are ‘anxiety, trouble, and anguish’. So, it is a near-optimum translation. The technique used to translate is substitution.

4.1.3 Analysis of Frequency and Percentage of Degrees of Equivalence

The selected terms from the novel were analysed and found out to have six degrees of equivalence. The frequency and the percentage of the degrees of equivalence in translating the cultural terms are given below.

Table 6

Frequency and Percentage of Degrees of Equivalence (DOE)

SN	DOE	Frequency	Percentage
1	Optimum	18	36
2	Near-optimum	15	30
3	Partial	7	14

4	Poor	3	6
5	Mistranslation	3	6
6	Zero	4	8
Total		50	100

The above table shows that among six degrees of equivalence, optimum translation is the most frequent one where out of 50 words 18 (36%) words have their exact translation in target language. Similarly, near-optimum translation stands in second highest frequency constituting 30 per cent of the terms. Likewise, partial translation and zero translation have stood in third and fourth highest frequency with 14% and 8 % respectively. Then, poor and mistranslation constitute 6/6 per cent each being the least frequent ones.

4.1.4 Analysis of Frequency and Percentage of Techniques of Translation

In the translation, the intensity and the nature of the terms help to determine the selection of the techniques of translation. As the translation is the obligatory phenomenon in the present world, the translator should use variety of techniques of translation to make it comprehensible and faithful. The following table presents the frequency and percentage of techniques of translation used in translating cultural terms of this novel.

Table 7

Frequency and Percentage of the Techniques of Translation (TOT)

SN	TOT	Frequency	Percentage (%)
1	Literal	18	36
2	Substitution	15	30
3	Sense	8	16
4	Elaboration	3	6

5	Borrowing	2	4
6	Deletion	1	2
7	Back Translation	1	2
8	Couplet	1	2
9	Definition	1	2
Total		50	100

The above table shows the techniques applied in the translation of the cultural terms of the novel. Among nine techniques used, literal translation is the most frequently used technique. It has been used to translate 18 terms out of fifteen which is 36 % that is followed by substitution i.e. 30%. Sense is the third most frequently used technique with 16%. Elaboration and borrowing are other techniques with 6 and 4 % respectively. The least used techniques are deletion, definition, couplet and back translation constituting 2/2 per cent each.

Blending is the technique that is not used to translate any terms.

4.1.5 Analysis of Contribution of Techniques of Translation in Degrees of Equivalence

The translation of the cultural terms used in the novel were studied and found to have six different degrees of equivalence according to their meaning-match and contextual use. Similarly, nine techniques of translation were used to preserve the cultural flavour of SL and to make the TL reader friendly. As one of the objectives of the study, the contribution of techniques of translation in achieving certain degrees of equivalence was also investigated. The table is the summary of the results.

Table 8

Contribution of Techniques of Translation in Degrees of Equivalence

DOE TOT	Optimum		Near-optimum		Partial		Poor		Mistranslation		Zero		Total	
	No	%	No	%	No	%	No	%	No	%	No	%	No	%
Literal	14	77.77	3	20	1	14	-	-	-	-	-	-	18	36
Substitution	1	5.55	7	46.66	4	58	1	33	2	66.66	-	-	15	30
Sense	2	11.11	3	20	1	14	1	33	1	33.33	-	-	8	16
Elaboration	-	-	1	6.66	1	14	1	33	-	-	-	-	3	6
Borrowing	-	-	-	-	-	-	-	-	-	-	2	50	2	4
Deletion	-	-	-	-	-	-	-	-	-	-	1	25	1	2
Back trans.	-	-	-	-	-	-	-	-	-	-	1	25	1	2
Couplet	-	-	1	6.66	-	-	-	-	-	-	-	-	1	2
Definiton	1	5.55	-	-	-	-	-	-	-	-	-	-	1	2
Total	18	100	15	100	7	100	3	100	3	100	4	100	50	100

The above table is the total summary of the degrees of equivalence and the techniques of translation as well as the contribution of the techniques of translation for achieving different degrees of equivalence. Though the frequency and the percentage of the techniques of translation and the degrees of equivalence have been presented and discussed in above tables and paragraphs, this table is solely devoted to compare and study the contribution of the techniques of translation to achieve the degrees of equivalence. From the table, literal translation contributed the highest portion of optimum degree of equivalence i.e. 77.77 %. Similarly, sense translation contributed 11.11% of optimum translation. But, five techniques did not contribute to optimum translation whereas substitution and definition contributed the least i. e. 5.55% each only. For, near-optimum translation, substitution contributed highest per cent i.e. 46.66. On the other hand, literal 20%, sense 20% elaboration 6.66% and couplet 6.66% were contributed to produce near-optimum translation. From the above table, it can be derived that the most contributing techniques of translation of cultural words for optimum degree of equivalence was literal translation.

4.2 Summary/Discussion of Findings

The whole study has been concluded with the some major findings that were drawn from the study. Two hundred terms were identified from the novel and have been categorized into five groups namely ecological, material, social and organizational, religious and conceptual terms. Out of which fifty terms were selected for study. The selected terms were found having six different degrees of equivalence. They were: optimum translation, near-optimum translation, partial translation, poor translation, mistranslation, and zero translation. Most of the terms fell under optimum translation, i.e. 36%. Fifteen terms i.e. 30% were found to fall under near-optimum translation. Least of the terms fell under poor, zero and mistranslation, i.e. 6/8/6%. Nine different techniques were found to be employed in translating the cultural terms such as literal, substitution, sense, borrowing, elaboration, deletion, definition, back

translation and couplet. The cultural terms were generally translated using literal translation technique. The literal translation was used to translate 18 (36%) terms as the mostly used technique. Deletion, back translation, definition and couplet were used to translate least terms i.e. 2/2% each. Blending was the technique which was not found to be used to translate any terms. Among the techniques used, literal translation contributed the highest portion (77.77%) of optimum degrees of equivalence. Other techniques like elaboration, borrowing, couplet, back translation did not produce the optimum translation. Specific terms like *maruni* and *subedar* were not translated. Three terms, i.e. '*nyasro*', '*cautari*' and '*cok*' were found to be mistranslated.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATION

This section is the last section of this thesis comprising of the conclusion drawn from the analysis and interpretation of the data and the recommendations that are likely to be useful to the concerned authorities, practitioners and the further researchers.

5.1 Conclusion

Translation is the both bilingual and bicultural activity which helps to develop the world culture. Language is the vehicle for culture which is shaped by culture. Different people in the world speak various languages. Therefore, a common tool for the comprehension of others culture is translation which bridges the gap existing in the languages and cultures. In the process of translation, the translator always strikes to maintain the sameness that is called equivalence. The equivalence in translation can be measured by a scale of degree that ranges from optimal equivalence to zero equivalence. These degrees of equivalence are measured by the level of approximation or distance from the source text (ST) super ordinate goal. Optimal equivalence is considered as the highest level in equivalence or the most approximate degree from the ST whereas zero equivalence is related to the lowest degree of equivalence or the most distant degree from the ST goal.

Similarly, different process and procedures are followed to maintain highest degree of equivalence between the SLT and TLT which are termed as techniques of translation. Literal, sense, elaboration, definition/ paraphrasing, and deletion are some techniques used in translation of cultural terms.

In this present study, the cultural terms of the novel '*Shirish Ko Phool*' were studied selecting fifty terms; ten in each category of the cultural terms; ecological, material, social and organizational, religious and conceptual terms.

These terms' English versions were studied comparing the meaning conveyed by them to the respective readers of both versions. On the basis approximation of the TT goals with their ST goals, the translation was grouped under six degrees of equivalence. Out of which optimum degree of translation was the highest in number (36%). Similarly, nine techniques of translation were identified. Among them, literal translation used mostly (36%). Finally, the contribution of the techniques for achieving the degrees of equivalence was studied where literal translation contributed highest (77.77%) for optimum degree of translation.

To summarise the conclusion section, the cultural terms fall under five cultural categories. Those terms can be equivalent with their TL version in six ways. Translator can use several techniques preserve the cultural taste of the terms. Last but not the least; the literal translation can produce the most optimally equivalent texts.

5.2 Recommendations

Translation itself is a difficult task and it needs sound knowledge of the languages. Translation of cultural terms, on the other hand, is a challenging job as it needs not only the knowledge of SL and TL but also the sound knowledge of various meanings conveyed by words in the source and target culture and context. Translation is the global activity of great importance in the post-modern era since it is the window to peep through the other world. Therefore, almost all the linguistic enterprises are not unaffected of translation. The pop culture, world economy, democracy and the blessings of science would in their birth place if translation had not carried them in its shoulder. Translation has also been proved as a boon in the multilingual society for teaching and learning purposes. Besides, it has many other contributions in the field like mathematics, electronic engineering, linguistics, business So, translation should be developed as a full-fledged profession standing on its own.

Translation can be evaluated in terms of its quality. It is subjective notion to evaluate the translation as a 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 in this study. Every research that is conducted following a systematic procedure and principle always comes out with some implications in the level of making policy, in the level of conducting research and in level of further research on the same and similar topics. On the basis of the findings, I have outlined the main recommendations based on the study on three different levels as below:

5.2.1 Policy Related

Policy is the heart of any government. The success and failure of any programme or campaign depend upon the policy made by the government. 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. In the case of Nepal, it is said that many policies are made without adequate study and immediately after formulating policies they are out-dated and needs change. This study can forward some recommendations in different bodies of government. The main recommendations in this level are:

- i) The government of Nepal can utilize this study to formulate the policies that will help to result the optimum translations with the use of mostly contributing technique.
- ii) It can be highly effective to make the policies to discourage the poor translation and encourage the good translation since policy makers can directly recommend the techniques and the degree of equivalence expected.

- iii) It would be helpful for curriculum development centres to formulate the policy to translate the technical text and incorporate them in the new courses achieving the insights from this thesis.
- iv) *Nepal Bhasa Anubad Samiti* as an authorized body of translation can utilize result of this study to formulate the policies related to translation.
- v) The university itself can be benefited to design the curriculum of the subject translation obtaining the ideas from the contents and scope as well as this thesis as a recent development in the field of translation in Nepal.
- vi) The government of Nepal can formulate the law and establish a body to regulate the quality of translation by using the optimum degree of equivalence as its benchmark.

5.2.2 Practice Related

The importance of translation in 21st century cannot be ignored. It has become one of the parts of human life. It is very difficult to survive in this time in absence of translation. The translation has been practiced from the classroom to actual field of translation. No disciplines in any academics have breathed in its absence. This thesis also addresses some questions that are pinching the real translator. The major recommendations of the study in practice level are:

- i) The professional translator can effectively use the study in their actual practice of translation studying the purpose and nature of text and relating the result of this thesis.
- ii) The translators of the government working under different sectors to translate different literary works loaded with cultural contents into English can be benefited from the study of cultural categories and their techniques of translation.
- iii) The translators appointed by the curriculum development centres for translating cultural text from English into Nepali are facilitated with this study on account of its interrelation with the culture and the text.

- iv) The teachers who are involved in teaching English in different schools and colleges will certainly be assisted by this study for they can obtain insights to choose best words if they have to teach their students using translation as a technique of ELT.
- v) Similarly, the translation teachers can use the huge source of information and the results in this thesis to teach their students with the proofs and evidences.
- vi) The students studying the translation as a subject can get practical feedback from the study.
- vii) Even the experienced translator can understand the relation of the quality of translation and the techniques used to translate those cultural terms.
- viii) Lastly, it is the milestone for the translators who are interested in degrees of translation and componential analysis in translation evaluation.

5.2.3 Further Research Related

The usefulness of the research study for further research cannot be neglected. Although many researches have been carried out different topics where very few researches have been conducted on the degrees of equivalence and this is the first one on the cultural terms in particular. This study can work as a step of a ladder. By stepping on it other researchers can reach in their destination. Therefore, I hope this study will be highly beneficial for the researchers who are interested in conducting further studies in this broad field of translation in general and degrees of equivalence in particular. This thesis can be a milestone for conducting research on degrees of equivalence using componential analysis, studying quality of translation using degrees of equivalence as its starting point.

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APPENDICES

Some Cultural Terms from the Novel

1. Ecological Terms

siṛṛs	Blue mimosa
nitamba	Hips
madhes	Tarai
bātābaran	Atmosphere
cok	Front yard
barkhā	Rainy season
sarad	Autumn
syātāh	Wind
cautāri	Bench
tuwālo	Mist
galli	Lane
pilo	Boil
arnā
kirā	Worm
jun	Moonlight
tārā	Stars
kulo	Stream
kholā	Khola
kamij	Shirt
phulbāri	Garden

2. Religious Terms

sādhubād	Congratulation
bhikh	Alms
swāgat	Welcome
Iswar	God
deutāthān	Temple
kiriya	Oath

jibandān	Gift of life
bali	Sacrifice
cihān
mārunī	Maruni
sāit	Right moment
āsraya	Refuge
lās	Curse
sat□akenāc	Street dance
pāp	Sin
cokhi	Virgin
jogi	Yogi
mahātmā	Saint
Iswaratwa	Idea of god
darsan	Philosophy
phulmālā	Garland

3. Social/ Organizational Terms

nokarī	Government service
t□himbar	Mixed caste
nātedār	Relatives
subedār	Subedar
lāhure	Boys
mumā	Mother
dulahi	Bride
buhāri	Daughter-in-law
swāsnImānche	Woman
nirbāsīt	Exiled
bār	Bar
ho□□el	Hotel
kirāt	Kirat
takmā	Award
sāino
magnate	Beggar

adhikār	Right
bhansebāhuni	Cook
maiyañ	Beloved
sipāhi	Constable

4. Material Terms

mat□ān	Hall
takiyā	Pillow
colo	Blouse
sāikal	Cycle
dhoti	Sari
darāj	Drawers
koparā	Pan
ghyāmpā	Jars
sukul	Mat
tumbI
gharbār	Settling down
pāso	Hang
nigār	Beer
mudrā	Version
tāu	High
mukund□o	Mask
□□hokā	Door
sāri	Sari
kachād□	Skirt
lugā	Clothes

5. Conceptual Terms

akshar-gyān	Schooling
dhandā	Trouble
jha□□āro
niyāsro	Sad
lāchi	Coward

samāgam

□ □ hon

upahās

sunya

balātkār

sukumārI

kumārItwa

cakkar

gāli

kātar

pIr

bIbhatsa

Immersed

Hypocrisy

Joke

Empty

Rape

Lovely one

Virginity

Dizzy

Curse

Cowardly

Torment

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