

CHAPTER - I

INTRODUCTION

This is the study on 'Techniques Used in Translation and Cultural Gaps Found in Meaning : A Case of novel 'Muglan'. This section consists of background of the study, statement of the problem, objectives of this study, research questions, significance of the study, delimitations of the study, operational definition of the key terms.

1.1 Background of the Study

The term of language is specific to the human species and is characterized by unique features. It is the most highly developed and most frequently used means of communication, as it involves transmission of information from a sender to a receiver. In the process of communication one perceives the clear picture of the whole world through the language. It is a means, which helps us to think, interpret, perceive and express about the real world. Most of the activities of the world are carried out through language. Human language is manifested through speech or writing. Sometimes there arises a hot discussion regarding whether speech or writing is language. Speech is language, writing is only a means where we use symbols and communicate. Language has two functions or purposes: specific and general. Language as a specific purpose is the functional orientation to world language. It is a purposeful programme designed according to the needs of the users on the basis of speech community. Functional language functions to meet the needs of almost all academic, technical, non-technical and official domains of a linguistic community. Technical terms are specialized lexical items or registers, which are differentiated from the common day to day use of language by both semantic and grammatical criteria and taken as semantic universal and having less ambiguity.

Language as general purpose is a programme, which aims to attain general language proficiency. Every field of knowledge has its own specialized and institutionalized terms. In other words, a set of specialized users who share the speech community belong to cultural terms fall in this category. They refer to the terms used in day to day life, in varied culture and speech communities.

To presume to define language adequately would be folly. Linguists have been trying for centuries to define the term. A definition is really a condensed version of a theory, and a theory is simply or not so simply an extended definition. Yet second language teachers clearly need to know generally what sort of entity they are dealing with and how the particular language they are teaching fits into that entity. According to Sapir (1921, p.8) language is a purely human and instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols". According to Brown (1994, p.4)"language is a system of arbitrary, vocal symbols which permit all people in a given culture to communicate or to interact." According to Wardhaugh (1972) "language is a system of arbitrary vocal symbols used for human communication" (as cited in Brown, 1994, p.4). In Chomsky (1957, p.13) "the distinctive quality of human mind that is so far as we know unique to man." It is a set of sentences each finite in length constructed out of a finite set of elements. Though language, people are able to share their feelings, sorrows and communicate message. There are different languages spoken all over the world, among them English is most widely used language. English is the lingua franca. It is a medium of communication. Its users are increasing rapidly day by day. English now become a global language because of power who speaks it.

Although, thousands of languages are spoken in this world, each language has its own domination on its certain regions. English is such a language which has dominated almost every parts of the world. It is used in every field such as education, trade and commerce, law, mass communication, sports, international affairs etc. Each field needed the translation to transform the message from one language to another.

(Kumar, 1996) "translation can be defined as the rendering of a text from one language to another language. It is considered as a bilingual activity in which, the meaning of a piece of language is translated into another language. Translation is one of the best means of communication as it is the rendering of message". In other words, it is the process of changing speech or writing from one language to another language. Translation is the replacement of a representation of a text in one language by a representation of an equivalent text in a second language (Bell,1991,p.6). In this regard, translation refers to transferring message from one language to another language. Different terminological variation such as substitution, paraphrasing, replacement, interpretation, transfer, rendering etc. are also used to

define translation. It is an effort to express opinions, thoughts and feelings of one language by possible natural equivalents in to another language. Riccardi (2002,p.5) analyses translation studies from the viewpoint of interpretation studies and examines the way in which translation studies scholars have deal with the issue of inter-linguist interpretation. Traditional and contemporary theories and studies have barely considered interpreting as well. The main aim of translation is to express opinions, thoughts and feeling expressed in source language without losing its originality in target language.

Riccardi (2002, p.1) argues that translation was the rhetorical and creative task in ancient Rome and Greek text. In middle age translation was much more developed. It was not bounded around Greek and Latin language, other vernacular languages were also translated. Translation in middle age was religious. By the 1990, translation studies had established itself as a general discipline by means of which the broad and multi- faceted range of translation phenomena is investigated (Riccardi 2002,p.2). now, it has its own theories and has established as a separate subject in academic field.

Translation is the transformation of a text originally in one language into an equivalent text in different language. Sometimes it is rendering of the information of one language to other dialect of the same languages. It is a multidimensional activity. Various scholars define translation differently. Some of them are as follows:

“Translation is the replacement of textual material in one language by equivalent materials in to another language” (Catford,1965,p.7). this definition talks about the textual equivalence. The basic concept and structure should be equivalent in both languages.

Similarly, Newmark (1981, p.6) defines translation as a craft consisting in the attempt to replace a written message and/ or in to another language. Moreover, he considers translation as ‘craft’ which suggests that a translator require skills to carry over various aspects of one text into another in different languages. According to Brislin (1976), ‘Translation is a general term referring to transfer of thought and ideas from one language (source) to another (target), whether the languages have established orthography or don’t have such standardization, or whether on or both language is based on as with sign language of the deaf (as cited in Bhattarai,2000,p.2). He focused on three assumptions about translation. He has referred

translation as oral or written form, standardized or nonstandard form of language and thirdly, the sign language of the both languages.

However, translation is not strictly limited to language. Communicative and cultural aspects of the particular language also play key role in this process. Translation involving the transposition of thoughts expressed in one language by one social group into the appropriate expression of another group entails a process of cultural decoding, re-coding and encoding. As cultures are increasingly brought into greater contact with one another, multi-cultural conditions are brought to bear an ever increasing degree.

1.2 Statement of the problem

Translation is process of rendering the meaning of source text into target text. While translating the source text in to target text there are gaps between the two languages.

Gaps in translation refer to the absence of any concept available in any sources, i.e. gap occurs when an item available in one language gets absent in another. It can be both on SL (Source Language) and TL (Target Language). Gap in translation is common and natural as no two languages and the cultures are the same. Gaps occur if concept available in one language is absent in another. Text is composed up of a language and culture within certain context.

It means a text is the combination of language, culture and the context. Gaps and the context in which the text is composed of Gaps are the serious threats in translation as they lead to the untranslatability or may mislead the meaning. Catford (1965, pp27-28) defines translation as the replacement of textual material in one language, (source language) by equivalent textual material in another language (target language). Through the process of translation, the product of translation should reflect the original flavour of the source text.

Translation is an activity of enormous importance in the modern world and is a subject of interest not only to linguistic, professional, amateur translator and language teacher but also to electronic engineer and methodic. Translation has great importance without it; great works of great writers cannot survive. For that reason, translation of literary text is necessary in present day world. While translating a text, the translator has to find out maximum equivalent terms of SL. Generally, those equivalent terms are translated into sentence and word level. Most of the translation work can be found translated into word level equivalent terms in the translated version of novel 'Muglan'. A translator has to find maximum equivalence cultural

terms of the ST which is not possible in all the time and situation, so it creates a gap in translation.

The reason behind selecting the topic “Study on Techniques Used in Translation and Cultural Gaps Found in Meaning: A Case of ‘Muglan’ is to find out how the techniques adopted in translation of the cultural terms and observe the gaps in the process of translation. The main purpose of this study is to find out the techniques used in translation and cultural gaps found in meaning of the Nepali cultural terms into TL. Due to the social and cultural difference it is very difficult to find out the similar terminology in translation. Similarly, to find out types of strategies the translator can use while translating, find out how it can be useful for pedagogical purpose.

1.3 Objectives of the Study

The objectives of the present study were as follows:

1. To find out the techniques used in translation and cultural gaps found in meaning in the novel 'Muglan,'
2. To find out the frequency of the different techniques of translation of cultural terms,
3. To find out the gaps in translation of those terms in the novel Muglan, and
4. To suggest some pedagogical implications.

1.4 Research Questions

This research work was carried with an attempt to analyze SL how words are translated TL in the case of novel Muglan and what techniques were used by the translator to find out the meaning in target language cultural situation, some were as follows;

- (i) What are the techniques used in translation?
- (ii) What are the most frequent technique and least frequent techniques found in translation?
- (iii) What are the gaps found in meaning in the translation of the selected novel?
- (iv) What are the pedagogical implications of this study?

1.5 Significance of the Study

The present study is significant as it throws light on the cultural aspect of translated terms related to the novel *Muglan*. The findings of the study will be helpful for the prospective researchers who want to undertake researches in translation. It will also be significant to English and English medium text-book writers who have to deal with Nepali culture and teachers who teach English in Nepal. It will also be of great use for those Nepali speakers, writers and novelist, who use English in cross cultural context. All the people who are directly or indirectly involved in translation will be benefited from the study.

1.6 Delimitations of the Study

The study was limited to frequency of different techniques used in translation and cultural gaps found in meaning in word level in this novel.

1. The area of the study as the title suggests are limited to only the translation of cultural terms of the selected novel.
2. The study is limited to only 150 cultural terms.
3. The study is further limited to only analysis of techniques used in translation and cultural gaps found in meaning in the novel.

The study was limited to frequency of different techniques used in translation and cultural gaps found in meaning in the novel.

1.7 Operational Definition of the key Terms

Translation: The process of changing something that is written or spoken in to another language.

Techniques: The process of translating what can be exactly applied in translation.

Cultural Gaps: The lack of correspondence between ST and TT due to differences in language, culture and contexts.

Target texts: the language into which the message is rendered from Source texts.

Context: The circumstances that form the setting for an event, statement or idea such as formal and informal setting.

CHAPTER-II

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

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

2.1 Review of Related Theoretical Literature

This part consists of the overall theory related to translation, translation techniques/ procedures, gaps in translation, cultural categories and introduction of “Muglan”.

2.1.1 An Introduction to Translation Studies

The discipline "Translation" is old but the 'translation studies' is a new one. The term translation is a bilingual activity, which has been taken as the process of translating the message or idea of one language into another one. The term has been extended to refer to the rendering of the message from one dialect, register or style to another dialect, register or style. Translation is a linguistic activity which comprises the transfer of the meaning of a text in one language and the production of a new, equivalent text in another language. The text of the language to be translated is called source language text (SLT) and the text of the language in which it is translated is called target language text (TLT). Translation is not only a linguistic activity, it is also a cultural activity and something more. A good translator must not only be at least a bilingual but also a bicultural. Translation is a cross-cultural transmission between two speech groups and is judged by the degree of gratification/acceptance among the audience of the target language.

Translation in general, is an effort to express opinions, thoughts and feelings of language. This definition clearly focuses on the main aim of translation that is to express opinions, thoughts and feelings expressed in source language without losing its originality in the target language.

"Translation is first a science and then a skill, third an art and fourth a matter of taste" (Newmark, 1998, p.6). According to Bell (1991), "Translation is the expression in target language of what has been expressed in the source language, preserving semantic and stylistic equivalences" (as cited in Phyak, 2005, p.3). Catford (1965, p.20) defines translation as "the replacement of textual material in one language (SL) by equivalent textual material in another

language (TL)". Brislin (1976) definition of translation embraces a wide scope. To put it in his words:

) 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 languages is based on signs, as with sign language of the deaf. (as cited in Bhandari, 2007, p.2)

Translation has its own excitement, its own interest. A satisfactory translation is always possible, but a good translator is never satisfied with it. It can usually be improved. There is not such thing as a perfect, ideal or correct translation. A translator is always trying to extend his knowledge and improve his means of expression, he is always pursuing facts and words. He works on four levels: translation is first a science, which entails the knowledge and verification of the facts and the language that describes them—here, what is wrong, mistakes of truth, can be identified. Secondly, it is a skill, which calls for appropriate language and acceptable usage. Thirdly, an art, which distinguishes good from undistinguished writing and is the creative, the intuitive, sometimes the inspired, level of the translation. Lastly, a matter of taste, where argument cases, preferences are expressed and the variety of meritorious translation is the reflection of individual differences (Newmark, 1998, p.6).

Translation is both linguistic and cultural activity. The goal of translation is to establish a relationship of equivalence between the source text and target text, while taking into account a number of constraints. These constraints include context, the rules of grammar of the source language, its writing convention, its idioms and cultures. Translation is primarily a presentation and secondarily a text of its own.

2.1.2 The Importance and Scope of Translation

Translation is very important in language learning. Nowadays, people are experiencing a growing need for scientific translation, academic translation, machine translation everyday. The age of translation is practicing to employ the translation extensively as the most powerful and indispensable vehicle for disseminating knowledge and information. Highlighting the importance of translation, Butler (1979) wrote, "English speaking world could have no Greek

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

The main purpose of translation is to create spiritual and devotional unity among the various dialectal societies and individual in both national and international level. Translation on national level weaves the various dialectal societies and people into one maxim to promote firm national unity, where as in international level, translation helps to establish unity among the people for peace and harmony. Translation crosses and blurs the geographical boundaries as well as breaks the linguistic barrier and helps to find the base for universal brotherhood and friendship. Translation has its valuable use in the field of exchanging the thoughts, opinions, feelings and ideas as a means of communication among the various dialectal communities. The exchange of thoughts, opinions, feelings and ideas help to promote social behaviour and tries to form a relation between them. In this way, translation has created ample of chances to interact between the two or more dialectal people and has made its dream of uniting human beings in one linguistic maxim come true. There are adequate store of both new and old written materials almost in every languages of the world.

In the past, the scope of translation was very limited. It gave sense only to the translation of religious and philosophical text but now a day, it covers wide area. Different people may have different ideas, thoughts and knowledge. If they belong to different countries and speak different languages translating process helps to share their knowledge and thoughts. We can enjoy the vast treasures of knowledge by the literary world which is possible by translation process, business may not be possible from one country to another country. To spread the technological development and information, translation process plays the valuable role. The scope of translation studies is very broad in such a way that we can not limit it. Although we

can not limit scope of translation studies, some major scopes are: literature, linguistics and language teaching, culture, religion and history, political and business world and science and technology, etc.

2.1.3 Techniques/Procedures of Translation

A technique used in translation is what can be exactly applied in translation. It may be one or different approaches or methods. Whatever may be the case, techniques used in translation are weapons to the translator to cut through the maze of translation problems. The name 'Translation Studies' has now been adopted to study the production and description of translation. As a young discipline, it has constantly undergone many changes until recently. Different scholars have suggested various techniques of translation. Newmark (1998, p.81) states eleven translation procedures. Although he has stated twelve procedures, no single procedure is absolutely helpful to produce perfect translation without any gaps. The procedures proposed by Newmark (1998, p.81) are as follows:

- a. Literal Translation
- b. Transference/Borrowing
- c. Substitution
- d. Paraphrasing/Definition
- e. Back Translation
- f. Claque
- g. Blending
- h. Couplet
- i. Naturalization
- j. Addition
- k. Deletion.

Language is culture specific. No two cultures are same; it is specific to certain linguistic periphery. There is no any single procedure which is absolutely helpful to procedure a perfect translation without any gaps. Various scholars have suggested various techniques and procedures among them some of the usual ones are presented as follows:

I. Literal Translation

It is a translation procedure, which searches for close correspondence of meaning between source text and target text. It ranges from word to word level and sentence to sentence. This translation is SL oriented translation. In this translation, the SL grammatical constructions are

converted into their nearest TL equivalents. Literal translation is the easiest and simplest form of translation, it occurs whenever word by word replacement is possible without breaking rules in the target language. It searches close correspondence of meaning between SCT and TCT as in;

SL	TL
Maidan	ground
Syal	jackal
Hawa	air
Tuwala	haze

II. Transference/Borrowing

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

SL	TL
Triveni	tribeni
Dokos	dokos
Namaste dai	namaste dai

III. Substitution

This is not a good procedure of translation because in most of the cases, it creates gaps between SLT and TLT. But in some cases, the translator replaces the cultural elements by similar words or near equivalent words or generic word/meaning in TL. For example;

ST	TL
Gamchha	towels
Thekedar	contractor

IV. Paraphrasing/Definition

In short, defining means reducing the unknown to the known and the unshared to the shared. In translation, SL terms are replaced by the short definition or paraphrase. In other words,

additional or clear information is provided for the SL term. When the translator is unable to find accurate or near equivalent term in TL, this procedure is adopted. For example;

ST	TL
Dokos	bamboo waven basket
Maita	a married woman's parental home
Saptami	the seventh day of a fortnight of a lunar month

V. Back Translation

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

ST	TL
Siran	siran

VI. Claque

It refers to the creation of new words in receptor language (RL) on the model of donor language (DL). In this technique, each unit of translation is translated into the equivalent unit in another language. The morpheme, word, phrase or even a short sentence is the unit of translation but not idiomatic expression, because it makes no sense. It follows the word order of the SLT. For example;

SL	TL
Bhote keto	bhote boy

VII. Blending

In this process, words are coined through borrowing one constituent from the SL and reproducing or translating the other constituent of the construction. In this process, we can find the fusion of two words. For example;

SL	TL
Satikosarap	sati curse

VIII. Couplet

The combination of procedures (Borrowing+literal translation) is called couplet. It deals with a single problem. They are particularly common for cultural words, if transference is combined with a functional or a cultural equivalent for example;

SL	TL
Bidai	farewell ceremony
Ghanta	temple bell

IX. Naturalization

This procedure succeeds transference and adapts the SL word first to the normal pronunciation, then to the normal morphology (word forms) of the TL for example;

SL	TL
Dipate	dipaitey
Rikute	recruitment

X. Addition

Addition is necessary procedure in the translation of the implicit elements of culture. It makes receiver understand SL cultural items. It makes implicit information explicit for example;

SL	TL
Gundri	straw mat

XI. Deletion

Although deletion is not taken as a procedure in the process of translation, this technique is also used. Generally, it occurs at syntactic level of translation but items omitted are mostly lexical expressions. It creates gaps in translation and it is the last resort to the translator for example;

SL	TL
Titepati	-----
Gaudan	-----

2.1.4 Gaps in Translation

Gaps in translation refer to the absence of any concept available in any sources, i.e. gap occurs when an item available in one language gets absent in another. It can be both on SL and TL. Gap in translation is common and natural as no two languages and the cultures are the same. Gaps occur if concept available in one language is absent in another. Text is composed up of a language and culture within certain context (Awasthi, Bhattarai, Khaniya, 2011).

2.1.4.1 Linguistic Gap

The gaps, because of difference between two languages are called linguistic gaps. Linguistic gap is a primary type of gap.

I. Graphological Level

Two languages are different in their graphological system. Graphemes available in one language may be absent in another. For example, 'A' one noodles, 'A' to 'Z' photo studio, etc.

I. Phonological Level

English has 44 phonemes but Nepali has 35 phonemes. Translation of phoneme which is absent in one language but present in another creates gap. We can see that translating /kh/ is difficult into English because English has no /kh/ phoneme. Such sound is allophone in English but phoneme in Nepali.

II. Lexical/Word level

Lexical gaps create serious problems in translation. Some lexical items available in SL may not be available in TL. For example, Nepali onomatopoeic words like, thacakka and jhw mma do not have equivalent terms in English. Similarly, reduplicated words, such as p n s n , b j g j , etc. do not have equivalent terms in English.

III. Structural level

There is difference in linguistic structures and the grammar rules between the languages, which create the gaps in translation. For example, Nepali has three voice systems but English has only two. Nepali does not have article system but English has.

2.1.4.2 Extra Linguistic gap

A text is both linguistic and extra-linguistic. Pragmatics plays a crucial role in the formation of a text. The context is jotted down in linguistic signs and symbols while composing a text. This is why, pragmatics should also be translated while translating the semantics of the text. The writer, the setting and other non-linguistic factors are associated while composing a text. Pragmatic gap occurs when there lies problem of correspondence between context of SL and TL text. A text contains real world knowledge, text intended knowledge and contextual knowledge. Extra-linguistic gap occurs while the translator fails to transfer these types of knowledge in the target language.

2.1.4.3 Cultural Gap

Culture means the set of beliefs, attitudes, customs, social behaviour, habits of members of the particular society. It is obviously different from another society or cultural group and it creates gaps or loses meaning in translation. It may have the belief and concept in one culture but another lacks which is called cultural gap. In translation, one does not translate language but cultures and one transfers cultures not languages.

Culture is an inseparable part of language. Translation is more cultural and less linguistic activity. The degree of complexity in translation is determined by how close the two (SL and TL) cultures are. Cultural gaps exist if there is a vast difference between the SL and TL culture. Culture includes foods, habits, dress, festival, rituals etc. Cultural gaps make translation impossible. So, it needs further explanation to make its readers easy to understand the concept. For example: jatra, dhami jhakri, bratbandha, dashain, tihar, t j etc. 'dhami jhakri' can be explained as "traditional witch doctor".

2.1.5 Cultural Categories

Newmark (1998, p.34) defined culture as "The way of life and its manifestation that is peculiar to a community that was a particular language as it's means of expansion." The concept of culture has been the concern of many different disciplines such as philosophy, sociology, anthropology, literature and cultural studies. There are two basic views of culture: the humanistic concept of culture and the anthropological concept of culture.

The humanistic concept of culture captures the cultural heritage as a model of refinement, an exclusive collection of community's masterpieces in literature, fine arts, music, etc. The anthropological concept of culture refers to overall way of life of a community or society, i.e.

all those traditional explicit and implicit designs for the behaviour of members of the culture, culture in the anthropological sense of a group's dominant and learnt sets of habits, as the totality of its (the groups) non-biological inheritance, social norms and values, etc. Generally, culture includes way of life of community, system of government, religious belief and values, geo-graphical region, social class, age, sex, professional activity of the member of society, etc. Newmark, (1998, p.95) has made five fold classification a. Ecology b. Material culture c. Social culture d. Organizations, customs, activities, procedures, concepts e. Gestures and habits. In general, cultural terms can be categorized in five topics as follows:

I. Ecology

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

II. Material Culture

Material cultural category is also known as 'artifacts'. It includes the man made things/terms, which are used in a particular culture. It includes food, clothes, housing, transport and communications, ornaments and utensils.

III. Social Culture

It includes the words, which are concerned with the social organization and relation between people and particular community. The topics, which the social culture includes core work and leisure, political, administrative and artistic organizations, customs, activities, social traditions, sculptures, paintings, carving and monuments, social norms and values, historical, religious facts.

IV. Religious Culture

It includes myth, religious beliefs, names of gods, religious activities, etc. It includes the concept like swarga, narka, pap, dharma, jatra, deuta, etc. According to Newmark (1988, p. 120) in religious language the proselytizing activities are reflected in many fold translation. The language of the other world religion tends to be transferred when it becomes a target language interest, the most common are being naturalized.

V. Conceptual Terms

Conceptual meaning is also called 'cognitive' and sometimes 'denotive' meaning. Concept is a part of common system of language shared by members of a speech community. Technical and non-technical terms are included in this definition.

2.1.6 An Overview of the Novel Muglan

Famous Nepali novel 'Muglan' is written by innovative, versatile and genuine literary figure Prof. Dr. Govinda Raj Bhattarai. He is one of the famous literary figures of Nepali literature. It is his first novel published when he was 21. The novel records the story of late 1960s. Muglan depicts the core ethos and pathos of Nepali life where home or abroad. Literally, muglan means 'related to 'muglan' historically and geographically. So, the word has been derived from Muglan period (1526-1857) and it connotes to something outside Nepal, a foreign or alien land. However, in the course of development, the word has undergone a complete shift in meaning. When people from Nepal went to Mughlan India and later British India in search of greener pastures, or agrarian lands or some menial jobs, it was referred to as "going to Muglan". New in modern parlance, the word is not restricted to 'going to India' alone. It encompasses broader sense, meaning any 'promised land' or a 'dreamland' or 'a Sanghri-La'. So 'Muglan' in a sense, remains more of an abstract construct, rather than a particular tangible land. In this novel, the protagonists leave home with an aim of 'going to Muglan, in search of fulfillment of their dreams of being recruited in Army, be it British or Indian paltan (platoon), a dream that an average rural land in Nepal harbours. But they have no clear idea where this fantasyland 'Muglan' exists: it could be Assam in North East of India, it could be Siliguri in West Bengal or any other part of India or Malaya (Malaya chhauni cantonment). The characters in this novel ultimately land in Bhutan, their 'Muglan', as road diggers. Muglan is the story of those poor and innocent Nepali youths who were attracted by agents, human traffickers and sold as labors in very heartless and hopeless mountains of Bhutan for slavery. They had blasted the huge mountains to construct the road. The agent behave very badly with those poor people. The writer himself is the semi character and witnessed everything that happened to them. The novel represents the cultural situation of three countries; Nepal, India and Bhutan. Generally, it represents the tireless struggle of poor and innocent Nepalese people.

I found many people who read the novel more than twice. Especially, this novel impresses and touches the heart of those people whose personal story is related to the story of the novel.

It is the real reflection of the aims for 'Muglan' of those Nepali youths at that time. Not only a literate people but also illiterate people who cannot read and those people who have less time to read the book also get opportunity to know the story of Muglan through HBC/Ujyalo 90 Network radio Bachan Programme. Now, the well-wisher of 'Muglan' Lekhnath Sharma Pathak translated it in to English and made it readable to the all over the world. He spent full seven years to complete it. The translated version of 'Muglan' is best one. If it is viewed from theoretical perspective, although more than two dozen Nepali novels were translated in to English, the writer and translator of this novel's experiences does not match any others. Theory of translation says that translation shouldn't be a solo work, he/she should join the author and receiver and donor and this novel follows the same. It is possible with the help of Sewa, who cross checked their work twice. The main intention of the writer and translator behind the English version is to promote Nepali literature, to let the world know their efforts and achievements. Like the cases of translated version other contemporary novel, present novel has also problems in world level equivalence. So, I will have an attempt to identify such problems in this novel.

2.1.7 Review of the Related Literature "Muglan"

Muglan the first novel by Govinda Raj Bhattarai is a heartrending tale of illiterate and naïve Nepalese youths who are tricked to work as bondage labors in Bhutan while in search of better future in India. It is a saga of sorrow owing to lack of education and consciousness; there is cruelty of the heartless and extreme of the dictatorship of the state and discrimination suffered by the immigrant Nepalese. Thule and Sutar, the major characters represent thousands of poor, innocent and illiterate Nepali youths who flee their homes every year with the dream of better quality of life but their dreams get shattered in the hands of frauds and tyrants in the alien land. Various well known authors and critics like Parijat and Michael Hutt have spent words to praise the magic the twenty one year old author cast on the audience in those days and even now. For Parijat, Muglan is the second novel I have read in a single breath, within a decade. Unless the language, style, presentation is good, it becomes difficult to read any literature". Muglan, however, is criticized for being too pessimistic in tone and exaggerating the then existing circumstances. Muglan has been rendered into English from Nepali Lekhnath Sharma Pathak. (online bookstore/ramrobook.com>book>muglan (2016)

2.2 Review of the Related Empirical Literature

Translation has had a long tradition of practice in Nepal. A significant number of texts have been translated from English to Nepali and vice-versa. A number of research works have been carried out in the field of translation. In the department of English education, many research have been conducted their studies on the challenges faced by the translators. Though there are several studies to explore gaps in translation, no one has carried out a study on the techniques used in translation and cultural gaps found in meaning in translation of the 'Muglan'. So I hope it will be a new exploration in this field.

Adhikari (2003) carried out a research to find out the Techniques and Linguistic Problems of Translation of Technical Terms Used in Science Textbook for Grade IX. He collected 200 English scientific terms, fifty terms each from physics, chemistry, biology, zoology and astronomy and their Nepali translation. He found the use of a number of techniques: literal translation, hybrid formation, paraphrasing, borrowing and loan creation and remarks that literal translation is great. He concluded that the problem lies in translation, when a target language text lacks equivalent terms that is presented in the source language text.

Similarly, Singh (2004) carried out a research to find out the Techniques and Gaps in Translation of Cultural Terms. He collected 200 lexical terms from Nepali and English versions of Our Social Studies for Grade VIII and classified them into five categories: ecology, material culture, mythic pattern, social culture and institutional and conceptual terms. He found a number of techniques of translation, literal translation being the most widely adopted procedure or translation of the technical and non-technical terms. He found that there existed a number of gaps in translation in cultural terms due to various reasons: lack of conceptual accuracy, lack of cultural equivalence, lack of lexical items, etc.

Sharma, B.K. (2004). A linguistic analysis of the strategies employed in the english translation of a textbook: A case of social studies for grade X. He collected sentence structure (sentence type, negation, voice and tenses) and concept of transfer of meaning from Source text and Target text. He found that there is a lack of correspondence in number and types of sentences between the ST and the TT. There exist a number of structural gaps between Nepali and English. The translated text in question consists of a higher degree of omission of concepts and consequent loss of meaning.

Likewise, Karki (2006) carried out a research on the 'Techniques and Gaps in Translation of Cultural Terms: A case of Our Social Studies textbook for Grade VII.' In his research, he collected 240 words from ecology, material culture, religious culture, social culture and conceptual terms and analyzed the techniques of translation. He found that eleven different techniques are used to translate the cultural words: literal translation is the most widely used in translating ecological and social cultural world. Literal translation and claque are the most widely used techniques in material culture and deletion is the least used technique in translation of cultural words. He found that there exist a number of gaps in translation of cultural terms due to various reasons: lack of conceptual accuracy, lack of cultural equivalence, lack of lexical items.

Bhandari (2007) carried out a research entitled "A Study on Techniques and Gaps of Translation of Cultural Terms: A Case of the Novel Basai". He evaluated both versions of the novel and collected 200 cultural terms. He categorized cultural terms into five categories. He found that literal translation was the most widely used technique in translating ecology, conceptual terms, social culture, material culture and religious culture. He also found that there was a number of gaps in translation of cultural terms due to the various reasons: lack of conceptual accuracy, lack of cultural equivalence, lack of lexical items, etc.

Pandey (2008) carried out a research entitled "The Techniques of Bridging Cultural Gaps in Translation: A Case of Dwandwa Ra Yuddhaka Katha". She collected 200 nepali cultural terms used in the selected novel and their translation. She categorized the cultural terms into five categories. She found that eleven different techniques are used to translate the cultural terms, literal translation is the most widely used technique and mistranslation is the least used technique of cultural terms. She also found gaps of thirty eight pairs due to negligence and laziness in proper word selection, editing and proof reading and exact equivalent term.

Bhusal (2009) carried out a research entitled "study of the Cultural Translation of the novel 'Seto Bagh'". The main objective of this study was to identify and categories the Nepali cultural terms used in the novel 'Seto Bagh'; and to find out the techniques employed in the translation of Nepali cultural terms into English version. He used non- random judgment sampling procedure to collect the cultural words used in the novel 'Seto Bagh'. Observation was the tool for data collection. The major finding of this study was the cultural term was used in novel 'Seto Bagh' was found in five different categories in terms of their related

meaning features. Similarly, in translating cultural terms of novel, he identified nine different techniques used.

Adhikari (2011) carried out a research entitled, *World Level Equivalence: A Case of "Sukratka paila"*. The main objective of his study was to find out techniques and frequency employed in translating Nepali cultural words in the English version of the novel. Another objective was to point out gaps in the translation. He used observation as the tool for data collection. He used non-random sampling procedure to select the cultural words on the basis of five cultural categories and selected 200 cultural words from the Nepali version and their equivalent terms. He counted frequency of those selected cultural terms and gaps caused by different reasons of this novel. The finding of the study showed that ten different techniques were employed in translating cultural terms. Literal translation had highest and mistranslation has lower frequency.

Similarly, Shreshtha (2011) carried out a research entitled, *"Techniques of Translating Cultural Term: A Case of Sani's Valour"*. The main objective of his study was to find out the techniques employed in translating cultural terms and to find out the frequencies of different techniques use in translation. To obtain those objectives he used descriptive, exploratory and analytical procedures along with qualitative data, and observation was used as tools for data collection. By following judgmental sampling procedure, he collected Nepali cultural terms used in novel with their equivalent terms in English. The major finding of this study was that thirteen different techniques had been employed by the translator in translating cultural terms. Literal translation was frequently used while translating.

Bhatta (2013) conducted a research entitled *"The Terminological Equivalence of Translated Text: Education Act 2028"*. The main objective of her study was to identify the terminological equivalence of translated text: Education Act 2028 and to determine the degree of equivalence of the terminologies used in the translated technical text. She collected 40 terms from Nepali and its equivalent terms used in English version of Education Act 2028 and made an analysis to find how equivalent was the translation with the original version. Her finding was that out 40 legal terms, 19 terms lies under optimum degree of translation i.e. (47.5%), terms lie under near optimum translation (20%) and 7 terms under partial translation, mistranslation and zero translation respectively.

All the research works mentioned above are related to translation and translation evaluation. Some of them are related to scientific terms, some are literal and some are cultural terms. A very few researches have been carried out to find out the procedures and gaps in translating cultural terms of the novel. The present study has analyzed the procedures / techniques used in translation and cultural gaps found in meaning in translation of the novel.

2.3 Implication of the Review of the study

Literature review is an integral part of the entire process and it makes a valuable contribution to almost every operation steps. It has its own importance for researcher which helps to bring the clarity and conclude the findings. After reviewing, some scholars define literature review can be time consuming, during and frustrating, but it is also rewarding. It helps me differently.

Adhikari (2003) I found the use of a number of techniques: literal translation, hybrid formation, paraphrasing, borrowing and loan creation and remarks that literal translation.

A research carried out by Singh (2004) will help me to classify the collected cultural terms into five categories: ecology, material culture, mythic pattern, social culture and institutional and conceptual terms.

Similarly, Karki (2006) I get cultural terms into five categories. He found that literal translation was the most widely used technique in translating ecology, conceptual terms, social culture, material culture and religious culture. And Pandey (2008), she also supports Karki's categories.

Sharma (2004), I can get ideas of a higher degree of omission of concepts and consequent loss of meaning.

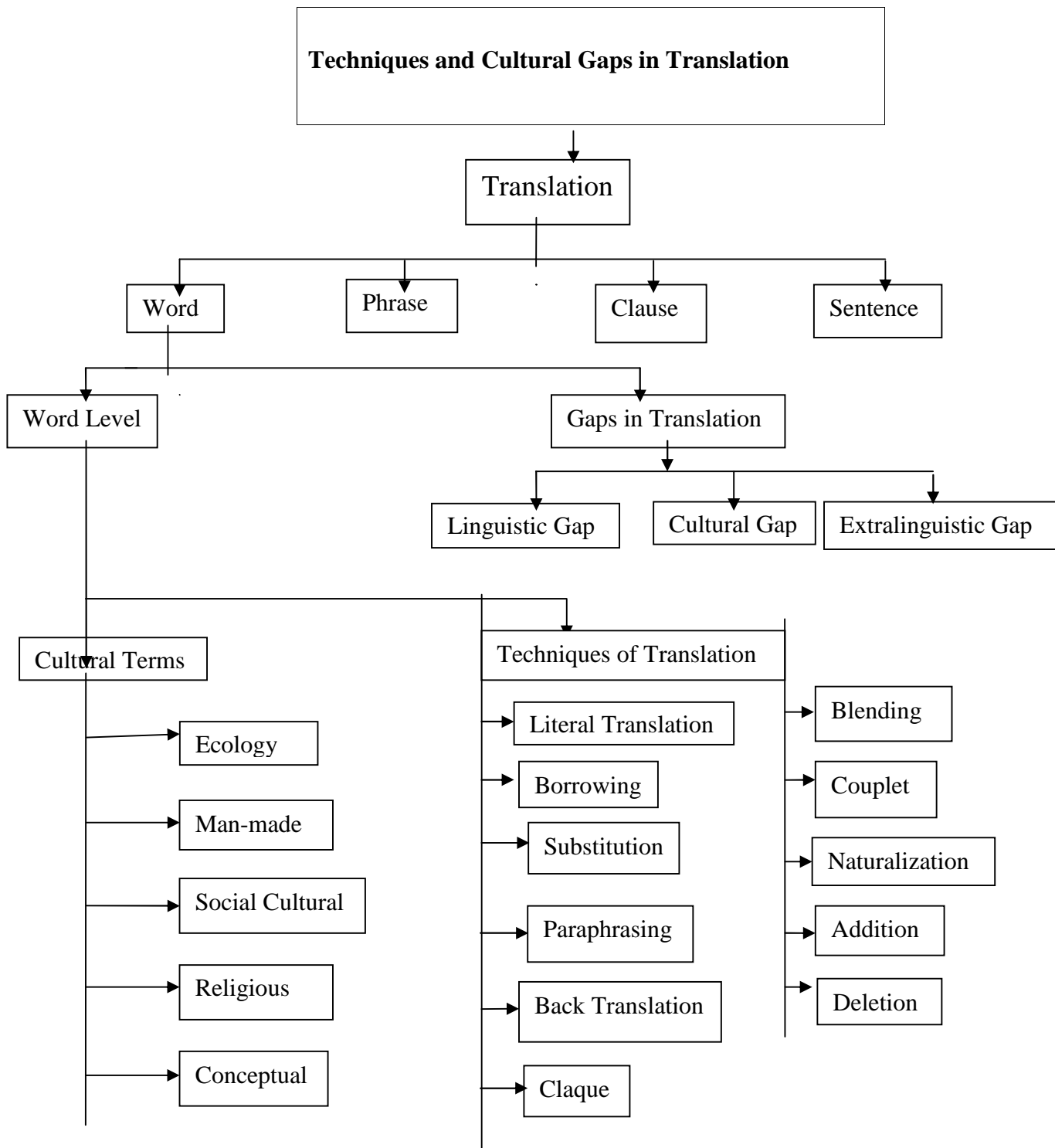
Similarly, Bhandari (2007) also said number of gaps in translation of cultural terms due to the various reasons: lack of conceptual accuracy, lack of cultural equivalence, lack of lexical items, etc.

in this way from the study of Bhusal (2009) I get the ideas to translate the cultural terms. And from Adhikari (2011) provides me hints about sentence types, addition, deletion, and so on.

More than that, the above mentioned literature review helped me in focusing research problems, improving methodology and contextualizing my findings.

2.4 Conceptual Framework of this study

Conceptual framework is used in my study is presented below;



CHAPTER-III

METHODS AND PROCEDURE OF THE STUDY

3.1 Chapter Overview

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

3.2 Design and Method of the Study

While carrying out any research work, researchers have to follow a certain research design. There are different research designs, such as experimental, quasi-experimental, survey, historical, ethnographic, case study, action research and so on. Among them this research study based on survey research design. Survey research is most commonly used method of investigation in educational research. Therefore, survey research design is considered most reliable to the present study. To define the survey research, various scholars have put forward their views.

Similarly, according to Cohen and Manion (2010, p. 206) Survey is the most commonly used descriptive method in educational research and may vary in scope from large scale studies carried out by a single researcher. The purpose of survey research generally to obtain a snap-shot of condition, attitudes and or events at a single point of time (as cited in Nunan, 1992, p.140).

Similarly, the main purpose of a survey is to obtain as nap-shot of conditions, attitudes and or events at a single point of time. Survey is always done in the natural setting. So, I have selected this research design because it provided me an authentic and reliable data to complete my research work. It helped me to find out “Techniques used in translation and Cultural gaps found in meaning : A Case of novel ‘Muglan’.

3.3 Population, Sample and Sampling Strategy

The population of this study consisted all the cultural terms used in Nepali and English version of ‘Muglan’. One hundred and fifty words selected as the sample of this study. Sample of this study selected from the novel ‘Muglan’. In this study to fulfill the objectives of the study I used purposive non- random judgmental sampling procedure.

3.4 Study Areas/field

English translated novel of Nepali novel 'Muglan' is research area of this study. Techniques used in translation and cultural gaps found in meaning in translated novel 'Muglan' are the field of this study.

3.5 Data Collection Tools and Techniques

Both Nepali and English version of Novel "Muglan" were read and re-read to get required information. The tool for data collection was observation checklist by the help of the tool the required cultural terms from both Nepali and their equivalence terms in English version were collected.

3.6 Data Collection Procedures

The following stepwise methodological procedures were used to collect the required data.

-) I collected the Nepali (original text) and English (translated text) of the novel "Muglan".
-) I went through the both texts Nepali and English version again and again.
-) Then, I underlined the cultural words in both Nepali and English version of the novel "Muglan".
-) I made a list of 200 terms from Nepali version and their equivalent terms used in the English version.
-) And out of 200 terms I selected 150 terms by using non- random purposive sampling procedure.
-) I listed all 150 cultural terms from Nepali and its equivalent terms used in English version of Muglan.
-) I translated each equivalent SL cultural terms into Roman script.
-) Then I categorized those cultural words into five different categories. They were ecology, material culture, religious culture, social culture, and conceptual terms.
-) I counted the frequency of the selected cultural words.
-) Then I found out the techniques used in translation and cultural gaps found in meaning.

3.7 Data Analysis and Interpretation Procedures

This research study was descriptive as well as qualitative in nature. So, the data were analyzed and interpreted descriptively and qualitatively. For statistical data simple statistical tools as percentage and frequency count were used in the study for systematic presentation. First, I noted cultural term in source text then the equivalent terms in target text were found. After that, I noted down the translated words of each cultural term from original and their equivalent term are given according to their meaning. Then I analyzed the strategies/ techniques used in translation and cultural gaps found in meaning.

CHAPTER-IV

ANALYSIS AND INTERPRETATION OF RESULTS

In this chapter, I have presented the analysis and interpretation of data which were collected from the two versions of the novel. The raw data were analyzed and interpreted qualitatively. This section deals with the analysis and interpretation of the data obtained from original and translated versions i.e. English and Nepali versions of the novel 'Muglan', which was written by Dr. Govinda Raj Bhattarai and translated by Mr. Lekhnath Pathak and published by Oriental Publication, Kathamandu. The collected data were presented, analyzed and interpreted under the following headings:

4.1 Analysis of the data and Interpretation of the Results

To carry out the study, I at first, collected the cultural terms. I classified the cultural terms in to five categories also studied the techniques and investigated the gaps which are presented in the following section.

4.1.1 Identification and Classification of the Cultural Terms

Cultural terms used in any languages are categorized to what types they are or particular features they have in commons. Newmark (1981.p.95) has classified the culturally specific terms of the language into five distinctive types, such as ecology, materials cultural, social cultural organization, conceptual terms and gesture. I used Newmark's idea in the classification of the cultural terms. The cultural classification of the novel 'Muglan' are as follows:

4.1.1.1 Ecology

Ecology contains the geographical features such as plants, lakes, hills, rivers, winds, seas, forest etc. The ecological terms which were used in its and its translated terms TT are as follows;

SL Terms	TL Terms
Chiyabagan	tea garden
Nadi	river
Pahad	hills
Sal	sal tree
Hiu	snow
Nagbeli pahara	serpentine hills
Ghar goth	village

Bhir ra aakas	dizzy cliffs and sky
Jangal	forest
Bhalu	bear
Kera ko bot	banana tree
Badar	monkey
Ghoda	horse
Khachar	mule
Laliguras	rhododendron
Himal	himal
Malingo	malingo
Salah	locusts
Goth	cattle/sheds
Besi	foothills
Patal	groves
Basako phohora	fountain
Danda ghar bhinaju	danda ghar bhinaju
Kamakshya	kamakshya
Muglan	muglan
Begmaya	.....
Dhiska	earthen mounds
Triveni	triveni
Siran	top
Puchar	bottom
Himal	himal
Bhanjyan	.....
Pani chepera	water in it solver of bamboo
Pahad	pahad

Alu kharka	alu kharka
Khoselo	husk leaf
Ranban	entire hills
Bhanjyang	bhanjyang
Nainital	nainital
Kuwa	well
Tusaro	frost
Banso	banso
Chilaune	chilaune
Basghari	bamboo grave
Him rasi	metal of snow

From the observation, above mentioned forty five cultural terms were found to be categorized under ecological cultural category.

4.1.1.2 Material culture/Artifact

Material culture/artifice are those objectives which are made by human beings and used in a particular culture. It contains foods, clothes, houses, towns, transportation, communication, ornaments, and utensils and so on. The material cultural/artifact found in novel ‘Muglan’ and its translated version are as follows:

SL Terms	TL Terms
Doko	basket of bamboo
Namlo	namlo
Dhakar	basket of bamboo
Trak	truck
Jip	jeep
Tin	tin
Bodi	bodi
Gamchha	gamchha
Tren	train

Madal	madal
Tebal	table
Tyaksi	taxi
Riksa	rickshaw
Makaiko chamalra phalatma	rosted grains of corns
Satu	satu
Saikal	cycle
Bhuneratheki	bhune and theki
Ulka	awful
Ganji	vest
Dhoti	dhotis
Topi	topi
Hariyo much	.....
Khadi	handwaven coarse dress
Daura	daura
Thute	stubbed
Surwal	surwal
Chamal	grains of rice
Chay garam	chay garam
Dhindo – roti	dhindo- roti
Manas	manas
Daura	daura
Jhumro	ragged
Turai dal	watery soup
Pote	bead
Bageda	bageda
Karai	utensils

Dhungra	hollows
Mad	starch
Madal	madal
Maita	maita
Patuka	belt
Goth	shed
Tolunga	tolunga

Above list represents that forty three material cultural/ artifacts were found in the translated version of novel 'muglan'.

4.1.1.3 Religious Culture

It includes myths, religious believes, name of the gods and goddess, religious activities etc. are given below:

SL Terms	TL Terms
Daibar	driver
Moktan	monk
Naumati baja	naumati baja
Pap	sin
Dharma	heaven
Maiti	maiti
Yogya kunda	yogya kunda
Jatbhata	cast
Damai	tailor
Musalman	muslim
Bhinaju	brother in law
Thekedar	contractor
Bihe	marriage
Bhote keto	vote boy
Panditji	priest

Paran	take out life
Tuppi	tuppi
Dashain	dashain
Tihar	tihar
Saptami	saptami
Dhaminajhakri	dhamijhakri
Dohoro	.....
Tilanjali	.....
Bajraghat	deathly blow
Deha	body
Amrit	elixir
Aputali	issueless
Tika	tika
Dharma	dharma
Punditjit	punditji
Vedas	vedas
Chandi	chandi
Rudri	rudri
Pooja	pooja
Goda dhunu	drink from feet
Siloke	chanters
Mantraharu	mantras
Kamakshya	kamakshya
Bibhas	assailant
Diwangat	departed
Las	death body
Nachatra	constellation

Purnimako rat	fool moon
Bhajan	devotional song
Balachaturdashi ko jatra	jatra of balachaturdashi

Above list shows that forty five religious cultural terms were used in both of the versions of novel “Muglan”.

4.1.1.4 Social Culture and Organization

Those terms which are related to the social organization and relations between people and particular community work and leisure, customs, social traditions, paintings, social norms and values and historical facts are kept under this category. The following social culture based terms are included in the novel “Muglan”.

SL Terms	TL Terms
Tusukk	squatted
Kutura	.....
Chipreaakha	dirty eyes
Thaccai	aquatted
Paletikase	cross legged
Sahep	sahep
Ratopiro	flushed with perspiration
Pakki bat	pakki bat
Nimek	waga
Gundri	straw mat
Bhar	mortgage
Chhetri	chhetri
Bahun	bahun
Ram	name of god
Dai	elder brother
Jyotish	astrologer
Rudri	religious scriptures

Thuli	eldest daughter
Damai	damai
Dhido	dhindo
Dhoko	dokos
Lipejsto	mapped
Bhote	bhote
Kulli	coolies
Gadho	gadho
Dukpa	dukpa
Dukpeni	dukpa girl
Bahidar	foreman
Had ghotera	suck drop of blood
Galera pani gunu	.....
Dhiki	logs
Dhyangro	drums
Choya	peels of bamboo
Pada bacha launu	milked the cows
Ageno	.....
Naumati	naumati

The above list shows that thirty seven different social cultural and organizational terms were used in the novel ‘muglan’ and its translated version.

4.1.1.5 Conceptual Terms

Conceptual terms are non- concrete or abstract terms whose concept can be given only by definition. It is a part of a common system of language shared by the member of a society. The conceptual terms found in that very novel are as follows:

SL Terms

Jhilimili

Aapat ma pare

TL Terms

sights

bewildered

Hurukk	.....
Swpanwat	dreamlike
Jhlyas	startle
Chui	squeaking sound
Mlyakmuluk	turning their eyes
Khangrang	panicked
chhid	hole
Charbis	four twenty
Lukyayo	wagged
Luruluru	meekly
Talpal	sparkied
Pwo pwo	snoring
Thachhaka	.....
Batule	ovel
Mluwa	mild
Hururu	dashed
Jhina	slight
Luire	lanky
Cyaera	peeping
Ha ho	hull ablloo
Aang tandai	stretching
Chuiya	.....
Jhyamma	.....
Phui- phui	.....
Tuplukka	.....
Dhurine	rested
Jurukki	.....

Musla	logs
Ams	ounce

Above list represents the thirty one conceptual terms that were selected and translated into the translated version of novel ‘muglan’ under the conceptual category.

4.1.2 Techniques used in Translation of Cultural Terms

A technique is procedure to complete the task. In other words, it is a skill or ability to perform a task. Techniques of translation include those ways or procedures which are employed by the translator while rendering the SL texts into TL texts. It was found that the translator used ten different techniques in the process of translation. The main techniques used in the translation are presented below:

- a) Literal translation
- b) Borrowing/transference
- c) Substitution
- d) Paraphrasing/Definition
- e) Back Translation
- f) Claque
- g) Blending
- h) Naturalization
- i) Addition
- j) Deletion

The techniques found in the translation of the novel “Muglan” are analyzed and interpreted discretely in the following sub headings:

4.1.2.1 Techniques used in Translation of Ecological Terms

The techniques which were employed in the translation of ecological terms in the very novel are described in brief in following manner with examples.

a) Use of Literal Translation as Technique

Literal translation is a procedure which looks for a close correspondence between the meanings of SL and TL words and words groups. The terms in ecology translated through literal translation are presented belows:

SL terms	TL Terms
Salah	locusts
Siran	top
Puchar	bottom
Dhiska	earthen mounds
Tusaro	frost

It shows that the translator has used literal translation as the techniques to translate the above culture terms. It was found that, only five cultural terms were translated by using literal translation technique of ecological term

b) Use of Borrowing as Techniques

SL Terms are borrowed into TL through translation process in this translation. The following words were found to be translated by using this technique.

SL Terms	TL Terms
Parabateboli	parbateboli
Dada gharbhinaju	dada gharbhinaju
Kamakshya	kamakshya
Muglan	muglan
Triveni	triveni
Himal	himal
Alukharka	alukharka
Bhanjyan	bhanjyan
Nainital	nainital
Chilaune	chilaune

It was found that the translator has borrowed the above cultural terms as the technique of translation ecological terms. The ten cultural terms were borrowed by the translator to translate the novel 'Muglan'.

c) Use of Substitution as Technique

In this SL Terms are substituted by similar or near equivalent word meaning in TL. The ecological terms translated through the techniques substitution is as follow:

SL Terms	TL Terms
Besi	foothill

It was found that the translator substituted the cultural term ‘besi’ to ‘foothill’ in the process of translation of ecological terms.

d) Use of Paraphrasing/ Definition as Technique

In this procedure, some words are added in the translated TL text. The terms in ecology translated through additions are presented below:

SL Terms	TL Terms
Panichepera	water in it silver bamboo
Himrasi	metal of snow

It was found that only two words ‘pani chepera’ and ‘himrasi’ were elaborated by the translator in ecological cultural terms.

e) Use of Back Translation as technique

In back translation is one of the ways of testing the quality of translation. In this technique one translates a text from language ‘A’ into language ‘B’ then a different translator translates the ‘B’ text back into ‘A’ and the resulting ‘A’ text is compared with the original ‘A’ text are as follow;

SL Terms	TL Terms
Daiver	driver
Rikute	ricrutment

It was found that above mentioned terms were back translation by the translator while translating ecological terms.

f) Use of Claque as Technique

The term which was translated through claque under ecological cultural is asfollows:

SL Term	TL Term
Khoselo	husk leaf

It was found that only one word i.e. ‘khoselo’ was translated by using the technique claque by the translator to translate ecological cultural terms.

g) Use of Blending as Technique

Part of SL word is combined with a part of TL word in this technique. The term in ecology translated through blending is as follow:

SL Term	TL Term
Basghari	bamboo grave

It was found that the translator has blending as the technique to translate the ecological cultural term ‘Basghari’.

h) Use of Couplet as Technique

In this procedure, some words are borrowed in the translation TL text. The term in ecology translated through borrowing are as follow:

SL Term	TL Term
Malingo	malingo
Triveni	triveni

It was found that the translator has borrowed + literal translated the above cultural terms as the techniques of translation ecological terms in this novel ‘Muglan.’

i) Use of Naturalization as Technique

In this procedure, the SL term which was naturalized while translating into TL under the ecology is as following:

SL Terms	TL Terms
Dipate	dipaitey
Jip	jeep

It was found that the translator has change in only syntactic level the above cultural terms as techniques of translation ecological terms.

j) Use of Addition as Technique

In the addition the SL term which was added while translating into TL term under the ecology is as following:

SL Terms	TL Terms
Dhisko	earthen mounds
Panichepra	water in it solver of bamboo
Himrasi	metal of snow

They were found that the ecological term as addition technique in the novel ‘Muglan’.

e) Use of Deletion as Technique

The SL term which was deleted while translating into TL under the ecology is as following:

SL Terms	TL Terms
Begmaya

It was found that the ecological cultural term ‘begmaya’ was deleted in the process of translation the novel Muglan.

The frequency of the use of techniques in the translation of cultural ecological terms are presented below:

Table 1

Frequency of Techniques in Translation of Ecological Cultural Terms

S.N.	Techniques	No. Of Terms	Percentage (%)
1.	Literal translation	5	16.67
2.	Borrowing	10	33.33
3.	Substation	1	3.33
4.	Definition	2	6.67
5	Back translation	2	6.67
6.	Claque	1	3.33
7.	Blending	1	3.33
8.	Couplet	2	6.67
9.	Naturalization	2	6.67
10.	Addition	3	10
11.	Deletion	1	3.33

In the above table, I have presented the data based in the frequency techniques used in the translation of ecological cultural terms. There were thirty three terms which were taken as study data within ecology category. Eleven different techniques have been employed in the translated version of the novel ‘Muglan’. Among those techniques, borrowing was the most frequently used which was 33.33% that was followed by literal translation 16.67%, addition

translation was 10%. paraphrasing/definition, couplet, naturalization and back translation included same percentage 6.67%. Similarly, substitution, claque, blending and deletion consisted same percentage 3.33% which is the lowest percentage.

4.1.2.2 Techniques used in Translation of Man-made cultural Terms

The techniques used in translation of man-made cultural terms refer to the things which are made by human beings and famous within a particular. This category includes the following terms:

a) Use of Literal Translation as Technique

The terms in man-made cultural terms translated through literal translation are as follows:

Terms	TL Terms
Makai kochamalraphalotma	rosted grains of corns
Ganji	vest
Khadi	handwaven coarse dress
Thute	stubbed
Chamal	grain of rice
Jhumro	ragged
Karai	utensils
Dhungra	hollows
Mad	starch
Goth	shed

It shows that the translator has used literal translation as technique to translate above mentioned man made cultural terms. Ten cultural terms were found to be translated by literal translation.

b) Use of Borrowing as Technique

The terms which were translated through borrowing under man-made culture are as follow:

SL Terms	TL Terms
Satu	satu

Dhakar	dhakar
Bhuneratheki	bhune and theki
Dhoti	dhoti
Topi	topi
Daura	daura
Surwal	surwal
Dhindo- roti	dhido- roti
Manas	manas
Chaya garam	chaygaram
Bagda	bageda
Maita	maita
Tolunga	tolunga

Above list represents that, the translator has borrowed the thirteen cultural terms to translate man made cultural terms.

c) Use of Substitution as Technique

The terms which were translated through substitution of man- made culture are as follow:

SL Terms	TL Terms
Ulks	awaful
Pote	bead

It shows that, only two man- made cultural terms were substituted by the translator to translate the novel Muglan.

d) Use of Paraphrasing/Definition as Technique

The term which was elaborated while translating man-made cultural terms is as follows:

SL Terms	TL Terms
Turai dal	watery soup

It shows that only one man-made cultural term i.e. 'Turai dal' was elaborated in the translation.

e) Use of Claque as Technique

The term which was translated through claque under man-made cultural is as follows:

SL Terms	TL Terms
Basako dhungrama	bamboo pipe

It shows that only one cultural term was translated by using claque technique.

f) Use of Back Translation as Technique

The following term was back translation under man-made cultural.

SL Terms	TL Terms
Dipaite	department

It was found that only one man-made cultural term i.e. 'dipaite' was back translation in the translated version novel Muglan.

g) Use of Deletion as Technique

The terms which were deleted of man-made cultural terms are as follow:

SL Terms	TL Terms
Hariyomukh
Dhido

It shows that, two man-made cultural terms were deleted by the translator to translate the novel Muglan.

The frequencies of the use of techniques in the translation of man-made cultural terms are presented in the table below:

Table 2

Frequencies of Techniques in Translation of Man-made Cultural terms

S.N.	Techniques	No. of Terms	Percentage
1	Literal Translation	10	33.33
2	Borrowing	13	43.33
3	Substitution	2	6.67
4	Deletion	2	6.67
5	Paraphrasing	1	3.33
6	Claque	1	3.33
7	Back Translation	1	3.33

Above table represents that thirty terms were found as the man made cultural terms used in the novel. In the process of translation of these terms, seven different techniques were employed. In total frequency, borrowing (43.33%) was the most widely used and literal translation (33.33%) was the second most widely used technique. In the same way, substitution and deletion (6.67%) are in middle position and paraphrasing, claque and back translation had the same percentage (3.33%) and same position, i.e. last.

4.1.2.3 Techniques Used in translation of Social Cultural Term

Social cultural terms includes social custom, political, administrative and artistic organizations, traditions, social norms and values, paintings, carvings and monuments, historical facts, etc. Those techniques which were employed in translation of social cultural term in the novel are described in brief here:

a) Use of Literal Translation as technique

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

SL terms	TL Terms
Bahidar	foreman
Lipejasto	mapped
Bhar	mortgage
Nimek	wage

Tusukk	squatted
Paletikasera	cross legged

It shows that translator has used literal translation as the technique to translate the above social cultural terms. It was found that only six social cultural terms were translated by using literal translation.

b) Use of Borrowing/ Back Translation as Technique

The terms which were translated through borrowing/back translation in social culture are as follows:

SL Terms	TL Terms
Bhote	bhote
Sahep	sahep
Pakkibat	pakkibat
Chhetri	chhetri
Bahun	bahun
Damai	damai
Dhoko	dokos
Kulli	coolies
Gadho	gadho
Dukpa	dukpa
Naumati	naumati

It shows that translator has used borrowing as the technique to translate the above social cultural terms. It was found that only social cultural terms were translated by using borrowing translation.

c) Use of Deletion as Technique

The terms which were deleted in social cultural are as follows:

SL Terms	TL Terms
Kutura

Galerapanihunu	.....
Ageno	.....

It was found that three social cultural terms were deleted in translation on novel Muglan.

d) Use of Paraphrasing/definition as Technique

The terms which were paraphrased/ defined in social culture are as follows:

SL Terms	TL Terms
Ratopiro	flushed with perspiration
Pada bacha launu	milked the caws

It was found that only two social cultural terms were defined in the translated version of the novel 'Muglan'.

e) Use of Claque as technique

The term in social cultural translated through claque is as follow:

SL Terms	TL Terms
Dukpeni	dukpa girl

It shows that one social cultural term i.e. 'Dukpeni' was elaborated in the translated version of the novel 'Muglan'.

f) Use of Couplet as technique

The term which were translated through couplet translation in social cultural are as follow:

SL Terms	TL Terms
Chepreaakha	dirty eyes
Choya	peel of bamboo
Dhyangro	drums
Gundri	straw mat

It shows that the translator has used couplet translation as the technique to translate the above social cultural terms. It was found that only four terms were translated as couplet translation.

g) Use of Naturalization as technique

Following terms were naturalization in socio cultural terms;

SL Terms	TL Terms
Pada bachha launu	milked the cows
Dhiki	logs
Thakai	squatted

The above words show that they were naturalization while translating social cultural terms.

The frequency and percentage of the use of the techniques in the translation of social cultural terms are given in the following table.

Table 3

Frequencies of Techniques in Translation of Social Cultural Terms

S.N	Techniques	No. of Terms	Percentage (%)
1	Literal	6	20
2	Borrowing	11	36.67
3	Deletion	3	10
4	Paraphrasing	2	6.67
5	Claque	1	3.33
6	Couplet	4	13.33
7	Naturalization	3	10

Above table shows the frequency of techniques used in translation of social cultural terms. There were altogether thirty social cultural terms taken for the study. In the process of translation of these terms eight different techniques were employed. In this category, borrowing (36.67%) was the most widely used techniques. Among the other, literal translation is second position (20%). Couplet translation is (13.33%), both deletion and naturalization are (10%). Paraphrasing is (6.67%) and Claque (3.33%) is the last position.

4.1.2.4 Techniques used in the Translation of Religious Cultural terms

Religious culture refers to myths, beliefs, name of gods and goddess, different types of religious activities, religious places etc. I also observed the techniques which were used to translate the religious culture in the novel were described in brief as follows with examples:

a) Use of Literal Translation as technique

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

SL Terms	TL Terms
Bhajan	devotional song
Las	dead body
Nachhetra	constellation
Purnima	fool moon
Amrit	elixir
Deha	body
Silok	chant
Diwangat	departed

It shows that translator has used literal translation as the technique to translate the above religious cultural terms. It was found that only eight religious cultural terms were translated by using literal translation.

b) Use of the Borrowing as Technique

The terms which were translated through borrowing in religious cultural are as follows:

SL Terms	TL Terms
Tuppi	tuppi dashain
Saptami	saptami
Dashami	dashami
Tihar	tihar
Tika	tika
Dharma	dharma
Punditji	punditji
Vedas	Vedas

Chandi	chandi
Rudri	rudri
Pooja	pooja
Kamakshya	kamakshya
Mantraharu	mantraharu

It shows that translator has used the borrowing as the technique to translate the above religious cultural terms. It was found that only fourteen religious cultural terms were translated by using literal translation.

c) Use of Substitution as Technique

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

SL Terms	TL Terms
Dhami na jhakri	dhami jhakri

It was found that only one cultural term i.e. ‘Dhami na Jhakri’ was substituted by the term ‘Dhami jhakri’ in the translation.

d) Use of Deletion as Technique

The terms which were deleted in the SL text under religious cultural as follows:

SL Terms	TL Terms
Dohoro
Tilanjali

It was found that two religious cultural terms were deleted in translation on novel Muglan.

e) Use of Paraphrasing as Technique

The terms which were translated through elaboration under religious cultural are as follows:

SL Terms	TL Terms
Parn	take out lives
Bjrghat	deathly blow
Bhajan	devotional song

It was found that only three religious cultural terms were elaborated in the translation of novel 'Muglan'.

f) Use of Couplet Translation as Technique

The term which was translated through couplet translation in religious cultural is as follows:

SL Terms	TL Terms
Aputali	issueless

It was found that only one religious cultural term was translated by using couplet translation technique in the novel 'Muglan'

The frequency and percentage of use of the techniques to the translation of religious cultural term are given in the table below:

Table 4

Frequencies of Techniques in Translation of Religious Culture Terms

S.N.	Techniques	No. of Terms	Percentage
1	Literal Translation	9	30
2	Borrowing	14	46.67
3	Substitution	1	3.33
4	Deletion	2	6.67
5	Paraphrasing	3	10
6	Couplet translation	1	3.33

The table above presents the frequencies of techniques in translation of religious cultural terms. Under the category, thirty terms were selected as the study data. The translator had adopted nine techniques to translate these terms. In total occurrences of the techniques; borrowing (46.67%) was the most frequently used technique. Then, literal translation (30%) was the second highest frequency, paraphrasing (10%) the middle position and deletion with (6.66%) was used. In the final position, substitution and couplet translation are used with (3.33%).

4.1.2.5 Techniques Used in Translation of Conceptual Terns

It is part of a common system of language shared by the members of a society. Palmer specified conceptual terms into abstract or non-concrete terms whose concept can be given

only by definition. Those techniques which were employed in translation of conceptual terms in the novel are described in brief here:

a) Use of Literal Translation as Techniques

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

SL Terms	TL Terms
Jhilimili	sights
Chui	squeaking sound
Khngrang	panicked
Chid	hole
Luruluru	meekly
Pwopwo	snoring
Jhina	slight
Luire	lanky
Aantandai	stretching
Ams	ounce

It shows that translator has used literal translation as the technique to translate the above conceptual cultural terms. It was found that only ten conceptual cultural terms were translated by using literal translation.

b) Use of Substitution as Technique

The terms which were translated through paraphrasing in conceptual category are as follows;

SL Terms	TL Terms
Maluwa	mild
Hururu	dashed

It was found that only two cultural terms were substituted by the translator in the translation of the novel Muglan.

c) Use of Paraphrasing as Technique

The terms which were translated through paraphrasing in conceptual category are as follows;

SL Terms	TL Terms
Malyak muluk	turning their eyes
Chilyaidela	pick your pocket
Chui dwak	squeaking sound

It shows that only two conceptual cultural terms were paraphrased in the translated version of the novel Muglan.

d) Use of Deletion as Technique

The terms which were deleted while translating conceptual category are as follow:

SL Terms	TL Terms
Hurukk
Thachhaka
Chuiya
Jhyamma
Phui-phui
Tuplukka
Jurukki

The above words show that the use of deletion as the technique of translation. It was found that seven conceptual cultural terms were deleted in the translated version of the novel Muglan.

e) Use of Blending as Technique

The terms which were translated through sense translation in conceptual categories are as follows:

SL Terms	TL Terms
Charbis	four twenty

It shows that only one conceptual cultural term i.e. ‘Charbis’ was paraphrased in the translation of novel Muglan.

g) Use of Couplet Translation as Technique

The terms which were translated through couplet translation in conceptual categories are as follows:

SL Terms	TL Terms
Aapat ma pare	bewildered
Talpal	sparkkled
Lurkyayo	wagged
Batule	ovel
Maluwa	mild

It shows the translator has used couplet translation as the technique to translate the above conceptual cultural terms. It was found that only five conceptual cultural terms were translated by using couplet translation.

h) Use of Back Translation as Technique

The term which is back translation was translated in conceptual category are as follows:

SL Terms	TL Terms
Rikute	recruitment
Jip	jeep

It shows that translator has back translated while translating conceptual terms. It was found that only two conceptual cultural terms were translated.

The frequency and percentage of use of the techniques to the translation of conceptual cultural terms are given in the following table:

Table No. 5

Frequencies of Techniques Used in Translation of Conceptual Terms

S.N.	Techniques	No. of Terms	Percentage
1	Literal Translation	10	33.33
2	Substitution	2	6.67
3	Paraphrasing	3	10
4	Deletion	7	23.33
5	Blending	1	3.33
6	Couplet Translation	5	16.67
7	Back Translation	2	6.67

In the table above I have presented the frequencies rate of the techniques used in translation of conceptual terms. Thirty terms were taken as the study data within the category of conceptual terms. Altogether eight techniques were used in this category of conceptual terms. Altogether eight techniques were used in this category. Out of eight techniques; literal translation (33.33%) was the mostly used blending (3.33%) were the least used techniques. And other techniques which were employed in the middle position while translating are substitution, back translation and paraphrasing (6.67%), paraphrasing (10%) and deletion (23.33%) under conceptual category.

4.1.2.6 The Overall Analysis of the Techniques Used in Translation of cultural Terms

The overall analysis of the techniques used in translation and cultural gaps found in meaning are used in the novel is presented in the table below:

Table 6**Overall Analysis of the Techniques Used in Translation of Cultural**

S.N.	Categories Techniques	Ecology		Man Made		Social Culture		Religious Culture		Conceptual		Total	
		Free	%	Free	%	Free	%	Free	%	Free	%	Free	%
1	Literal	5	16.67	10	33.33	6	20	9	30	10	33.33	8	26.67
2	Substitution	1	3.33	2	6.67	0	0	1	3.33	2	6.67	1.2	4.00
3	Couplet	2	6.67	0	0.00	4	13.33	1	3.33	5	16.67	2.4	8.00
4	Borrowing	10	33.33	13	43.33	11	36.67	14	46.67	0	0.00	9.6	32.00
5	Paraphrasing	2	6.67	1	3.33	2	6.67	3	10	3	10	2.2	7.33
6	Deletion	1	3.33	2	6.67	3	10	2	6.67	7	23.33	3	10.00
7	Blending	1	3.33	0	0.00	0	0	0	0.00	1	3.33	0.4	1.33
8	Claque	1	3.33	1	3.33	1	3.33	0	0.00	0	0.00	0.6	2.00
9	Addition	3	10	0	0.00	0	0.00	0	0.00	0	0.00	0.6	2.00
10	Back	2	6.67	1	3.33	0	0.00	0	0.00	2	6.67	1	3.33
11	Naturalization	2	6.67	0	0.00	3	10	0	0.00	0	0.00	1	3.33
Total		30	100	30	100	30	100	30	100	30	100	30	100

The above table shows that the ten different techniques were employed in translating one hundred and fifty cultural terms found in the novel "Muglan". Among those ten different techniques, borrowing was the most frequently used and substitution was the second widely used technique. Then other techniques that followed in descending order are deletion, addition and back translation. Then other remaining techniques were blending, deletion, claque and mistranslation. In total hierarchical order, techniques were graded as; borrowing, literal translation, deletion, couplet, definition/paraphrasing, substitution, back, naturalization, claque, addition and blending translation, in this study, borrowing, literal translation, have high frequency and addition, claque and blending translation have low frequency in the translation procedure.

4.1.3 Analyzing of the Cultural Gaps Found in Meaning in Translation

Simply saying, gaps refer to absence of concept. In other words, when there is no correspondence between source of meaning resulting from the SLT and TLT. Gaps can be both on source language and target language. However, some cultural difference and gaps are the natural phenomena of all the living language. I studied only cultural gaps in the novel 'Muglan'. The cultural gaps found in the translated version of the novel 'Muglan' are presented in the following section:

Pair -1

SL Term: Pote

TL Term: Bead

The source term 'pote' is a garland of marriage woman marriage which is given by her husband in the day of marriage and which have a significant role in their marriage life but the term 'bead' refers to a little perforated ball to be string on a thread. Thus it couldn't give exact sense of source term.

Pair – 2

SL Term : Ulka

TL Term : Awful

The target term 'awful' refers oppressing with fear or horror appalling, terrible whereas 'ulka' gives the meaning of unburden problems created by naughty works. So, it creates gap in translation.

Pair – 3

SL Term : Dhungro

TL Term : Bamboo pipe

The source term 'basko dhungro' refers to a substance made by bamboo, which has hole inside and below of it is closed. Generally, use to carry on water on it whereas 'bamboo pipe' refers to a long tube or hollow body of bamboo use as a conductor of water.

Pair – 4

SL Term : Cholo

TL Term : Blouse

The target term 'blouse' doesn't give exact meaning of source term 'cholo' which refers to a traditional Nepali blouse which is specially used by female.

Pair – 5

SL Term : Dhyangro

TL Term : Drum

A source term ‘dhyangro’ is instrument which seems as like drum with handle and both parts of its covers by skin. It is beaten by special kind of thin stick generally played on special religious occasion of rai, magari, limbu, gurung, tamang and so on by Dhami and Jhakri. But, ‘drum’ is the common instrument for marketing time in material music or one of the pair of tympani an orchestra or cavalry band. Similarly, dhyangro is singular, it represents only one dhyangro but drum refers more than one drums so, it creates gaps the meaning in target term.

Pair -6

SL Term: Dhiki

TL Term: Logs

‘Dhiki’ is a kind of old instrument used in country side as a rice grading mill which is made by piece of wood which worked after pressure given by legs below of its whereas logs refers to piece of wood. Thus, target term ‘Logs’ creates cultural gaps to give the exact scenes of target term ‘Dhiki’.

Pair- 7

SL Term: Siloke

TL Term: Literal

The term ‘siloke’ refers to a person or a group of people who sing a song in marriage ceremony by expressing their happiness in source term but literal refers according to the letter or verbal expression real not figurative or metaphorical meaning in target term which creates gaps in translation.

Pair- 8

SL Term: Muslo

TL Term: Logs

The source term ‘musla’ is amount of flesh raised in the body part because of swelling or some other reason whereas ‘Logs’ refers to piece of wood. Thus, it creates gap in translation.

Pair- 9

SL Term: Charbis

TL Term: Four Twenty

In source language 'Charbis' refers to a person with very sharp mind, very clever and so on but the target term 'Four Twenty' gives only a literal meaning of charbis which creates a gap in translation.

Pair – 10

SL Term: Chipre aakha

TL Term: Dirty eyes

In source term 'Chipreaakha' gives a meaning of a kind of white liquid stickable substance so on the sides of eyes whereas target term 'Dirty eyes' lacks those meaning, so it creates a gap in translation.

Pair – 11

SL Term: Sikuwa

TL Term: Threshold

Target term 'Threshold' couldn't give the actual meaning of source term 'Threshold' because 'Sikuwa' refers to a big sitting room which is situated in the ground floor of the home or kind of sit able place near by the main gate of the home but 'Threshold' refers to the palce or point of entering or beginning, entrance.

Pair – 12

SL Term: Gunda

TL Term: Hoodlum

The source term 'Gunda' refers to a group of people or party of such people who frighten people by beating, making confused, making fool and so on whereas target term 'Hoodlum' refers to young rowdy a rough, low less fellow.

Pair – 13

SL Term: Kuwa

TL Term: Well

In Nepali, the SL term 'kuwa' means common spot from where water comes automatically and people make pond like area to protect the water. But the TL Term 'well' means a deep hole in the ground from where people obtain water or oil or a narrow space in a building that drops down from a high to a court of law. Therefore, TL term does not give the equivalent meaning of SL term. That's why it creates a gap.

Pair – 14

SL Term: Dhisko

TL Term Grassy

SL term 'dhisko' and TL term 'grassy' are different term. SL term refers to the place which is like mountain in a plain area, which may or may not be covered by grass. But TL term 'grassy' refers to the place which is covered with, containing or resembling grass. So, between these terms there is a gap.

4.2 Summary of the Findings

From the above analysis and interpretation of the data, the summary of the findings is presented below:

One hundred and fifty cultural terms were divided into five different cultural categories explicitly, they are ecology, material cultural, religious cultural, social cultural and conceptual terms. Eleven different translation techniques were employed such as borrowing, literal translation, deletion, couplet, paraphrasing, substitution, back translation, naturalization, claue, addition and blending translation. Among translated terms borrowing (32%) had the highest frequency and blending (1.33%) had the lowest. The frequency rate of other techniques was literal (26.67%), deletion (10%), couplet (8%), paraphrasing (7.33%), substitution (4.00%), back (3.33%), naturalization (3.33%), claue (2.00%) addition (2.00%), blending translation (1.33%).

.In translating the cultural term under ecology, eleven different techniques were employed and were graded as borrowing is (33.33%), literal (16.76%), addition (10%) and couplet, paraphrasing, back and naturalization have (6.67%), and substation, deletion, and blending have (1.33%).

In material cultural (man-made) category, seven different techniques were employed. Namely, borrowing is (43.33%), literal (33.33%), substitution, deletion (6.67%), paraphrasing, claue and back translation (3.33%).

Seven different techniques were employed while translating social cultural terms among them highest ratio (36.67%) in borrowing and lowest score (3.33%) for *claque*. Similarly, others literal (20%), couplet (13.33%), deletion and naturalization (10%), paraphrasing (6.67%).

There were altogether six techniques were used while translating religious cultural they are borrowing (46.76%), literal (30%), paraphrasing (10%), deletion (6.67%) and substitution and couplet (3.33%).

Altogether seven techniques were employed in translation of conceptual term among them literal (33.33%) is in the highest position. Blending (3.33%) is lowest position. Similarly, deletion (23.33%), couplet (16.67%), paraphrasing (10%), substitution and back translation (6.67%). The techniques such as literal, paraphrasing, and deletion were found in all categories. Sometimes same words such as 'logs' selected as target term for several source term like 'dhiki', 'musla'. So, it creates gap in translation. Borrowing is found as the most frequent techniques in translation of 'Muglan'. Generally literal is most frequent used technique for most of other translated text. Present of multiple TL terms for SL terms and vice versa had created cultural gap found in meaning in translation. Most of translated pairs had gaps found in meaning in semantic level as they fail to provide the exact.

CHAPTER- V

CONCLUSION AND RECOMMENDATION

5.1 Conclusion

Generally, literary texts are characterized by the intentions of author aesthetic excellence of their performance such as poetry, short stories, essays, novels and dramas. Writers exploit linguistic and cultural resources to communicate his ideas to their readers. So, it varies from person to person and so does by the translator while translating. So, we can say that we cannot get absolute reflection from them; it is always in approximation where culture creates hindrance. Translation is the process of rendering the message across linguistic and cultural barriers. Translation is important to create spiritual and destined unity among the people from different speech communities and individual both national and international level. Translation has become a part of human life and transference of culture, art, and religion is necessary for entire human civilization. In the same situation, the translator has to face challenges while translating because, it is not always possible to maintain one to one equivalent between ST and TT. So, it creates a gap in translation. The main reason of creating a gap in translation is culture which include not only material such as ideas, customs, family, patterns and conventional belief. This study ‘ Techniques used in translation and cultural gaps found in meaning in case of novel ‘Muglan’ ’ is carried out to find out the degree of word level cultural gaps found in meaning in source text and target text of ‘Muglan’.

This study is organized in five chapters. In this first chapter, I discussed background of the study, statement of the problems, objectives of the study, significance of study, delimitation and definition of key terms. In chapter two dealt with the review of related theoretical and empirical literature similarly, implication of review and conceptual framework. In the third chapter, I designed the method of my study. Population, sample and sampling strategies were made. Similarly, I included tools of data collection, procedures of data collection and data analysis and analytical procedures in the same chapter. In chapter four, I analyzed the data and interpreted the results. Similarly, summarized the findings. In chapter five, I concluded the whole study related along with the recommendations to be applicable in policy related and practice related and the further research related areas.

From the study, I found literal was the most frequent technique and blending was less frequent technique used to translate the word level cultural terms. On the basis of above

finding it can be concluded that, while translating a text from one to another language a translator should be well aware to preserve the cultural flavour of ST in TT. For that he/she should be well known about both language. To be more specific, through this study, it is clear that a translation of literary text from one language to another is not an easy job. On the basis of this findings it can be said that, the translator should be well known to adopt proper techniques to bridge up the possible gaps. He/she should be tactful enough to correspond the ST in to the TT. The translator tried to preserve cultural values of ST in to the TT. The translator tried to maintain the gap by using various techniques which seems to be suitable.

5.2 Recommendations

Translation is not easy task, a person should be tactful to choose appropriate term from source text otherwise translation will be worthless. In the case of literary translation, the translator should be much more careful because it is very difficult to get appropriate terminology to convey the message of ST to TT. It is very easy to be a writer but very difficult to be a translator. There is no any hard and fast rule to evaluate and judge the translation work. So, evaluating the degree of equivalence may not be free from subjective notion but tried my best to be objective as far as possible in this study. On the basis of findings, I have recommended some recommendations to be applicable in policy, practice and further researches in following sections:

5.2.1 Policy Related

1. The government has to make appropriate policy for teaching and learning translation. So, the translator will be facilitated in their work.
2. As new translator emerging rapidly now a day the study will be more benefited to them.
3. The translator should train to minimize the gaps in the translation as the study shows that there is a wide gap in the word level evaluation of translation. So, the concerned authorities are recommended to consider this aspect.
4. As new translator can apply any techniques in translating cultural terms depending upon contexts and the nature of words.
5. To design the curriculum of the subject translation, the university will be benefited from this kind of study.

6. It will highly effective to make policies to discourage the poor translation and encourage the good translation.
7. Nepal Bhasa Anubad Samiti can utilize the study to formulate the policies related to translation.

5.2.2 Practice Related

The major implication of the study in practice level includes:

1. The professional translator can effectively use the study in their actual practice of translation.
2. The translators who are translating English text from English to Nepali are benefited with this translation.
3. The teachers who are involved in teaching translating text will be got benefit from it.
4. The students who are studying translation as elective subjective can be benefited from this study.
5. The novice translators who are participate in the work of translation will be certainly facilitated from this study.

5.2.3 Further Research Related

The study will be milestone to conduct other research work because there are others aspect or other from of translation e.g. clause, phrase, sentence level techniques used in translation and cultural gap found in meaning. More than that, most of the other area or sub- fields are yet to be researched. So, I hope, this study will be benefited for the researchers who are interested in conducting further studies in this broad field. A part from this the new researchers are suggested to carryout large scale study for find out the techniques, gaps.

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APPENDICES

APPENDIX: 1

CULTURAL CATEGORIES

1. Ecological Terms

SL Terms	TL Terms
Chiyabagan	tea garden
Nadi	river
Pahad	hills
Sal	sal tree
Hiu	snow
Nagbeli pahara	serpentine hills
Ghar goth	village
Bhir ra aakas	dizzy cliffs and sky
Jangal	forest
Bhalu	bear
Kera ko bot	banana tree
Badar	monkey
Ghoda	horse
Khachar	mule
Laliguras	rhododendron
Himal	himal
Malingo	malingo
Salah	locusts
Goth	cattle/sheds
Besi	foothills

Patal	groves
Basako phohora	fountain
Danda ghar bhinaju	danda ghar bhinaju
Kamakshya	kamakshya
Muglan	muglan
Begmaya	.....
Dhiska	earthen mounds
Triveni	triveni
Siran	top
Puchar	bottom
Himal	himal
Bhanjyan	.....
Pani chepera	water in it solver of bamboo
Pahad	pahad
Alu kharka	alu kharka
Khoselo	husk leaf
Ranban	entire hills
Bhanjyang	bhanjyang
Nainital	nainital
Kuwa	well
Tusaro	frost
Banso	banso
Chilaune	chilaune
Basghari	bamboo grave
Him rasi	metal of snow

2. Material Culture

SL Terms

Doko

Namlo

Dhakar

Trak

Jip

Tin

Bodi

Gamchha

Tren

Madal

Tebal

Tyaksi

Riksa

Makaiko chamalra phalatma

Satu

Bhuneratheki

Ulka

Ganji

Dhoti

Topi

Hariyo much

Khadi

Daura

TL Terms

basket of bamboo

namlo

basket of bamboo

truck

jeep

tin

bodi

gamchha

train

madal

table

taxi

rickshaw

rostedrais of corns

satu

bhune and theki

awful

vest

dhoti

topi

.....

handwaven coarse dress

daura

Thute	stubbed
Surwal	surwal
Chamal	grains of rice
Chay garam	chay garam
Dhindo – roti	dhindo- roti
Manas	manas
Daura	daura
Jhumro	ragged
Turai dal	watery soup
Pote	bead
Bageda	bageda
Karai	utensils
Dhungra	hollows
Mad	starch
Maita	maita
Patuka	belt
Goth	shed
Tolunga	tolunga

3. Religious Culture

SL Terms

Daibar

Moktan

Naumati baja

Pap

Dharma

Maiti

Yogya kunda

Jatbhata

Damai

Musalman

Bhinaju

Thekedar

Bihe

Bhote keto

Panditji

Paran

Tuppi

Dashain

Tihar

Saptami

Dhaminajhakri

Dohoro

Tilanjali

TL Terms

driver

monk

naumati baja

sin

heaven

maiti

yogya kunda

cast

tailor

muslim

brother in law

contractor

marriage

vote boy

priest

take out life

tuppi

dashain

tihar

saptami

dhamijhakri

.....

.....

Bjrghat	deathly blow
Deha	body
Amrit	elixir
Aputali	issueless
Tika	tika
Dharma	dharma
Punditjit	punditji
Vedas	vedas
Chandi	chandi
Rudri	rudri
Pooja	pooja
Goda dhunu	drink from feet
Siloke	chanters
Mantraharu	mantras
Kamakshya	kamakshya
Bibhas	assailant
Diwangat	departed
Las	death body
Nachatra	constellation
Purnimako rat	fool moon
Bhajan	devotional song
Balachaturdashi ko jatra	jatra of balachaturdashi

4. Social Culture

SL Terms	TL Terms
Tusukk	squatted
Kutura	.....
Chipreaakha	dirty eyes
Thaccai	aquatted
Paletikase	cross legged
Sahep	sahep
Ratopiro	flushed with perspiration
Pakki bat	pakki bat
Nimek	waga
Gundri	straw mat
Bhar	mortgage
Chhetri	chhetri
Bahun	bahun
Ram	name of god
Dai	elder brother
Jyotish	astrologer
Rudri	religious scriptures
Thuli	eldest daughter
Damai	damai
Dhido	dhindo
Dhoko	dokos
Lipejsto	mapped
Bhote	bhote

Kulli	coolies
Gadho	gadho
Dukpa	dukpa
Dukpeni	dukpa girl
Bahidar	foreman
Had ghotera	suck drop of blood
Galera pani gunu	.....
Dhiki	logs
Dhyangro	drums
Choya	peels of bamboo
Pada bacha launu	milked the cows
Ageno	.....
Naumati	naumati

5. Conceptual Terms

SL Terms

Jhilimili
Aapat ma pare
Hurukk
Swpanwat
Jhlyas
Chui
Mlyakmuluk
Khangrang
chid
Charbis
Lukyayo
Luruluru
Talpal
Pwo pwo
Thachhaka
Batule
Mluwa
Hururu
Jhina
Luire
Cyaera
Ha ho
Aan tandai

TL Terms

sights
bewildered
.....
dreamlike
startle
squeaking sound
turning their eyes
panicked
hole
four twenty
wagged
meekly
sparkied
snoring
.....
ovel
mild
dashed
slight
lanky
peeping
hull ablloo
stretching

Chuiya	.....
Jhyamma	.....
Phui- phui	.....
Tuplukka	.....
Dhurine	rested
Jurukki	.....
Musla	logs
Ams	ounce

APPENDIX - 3

PHONETIC SYMBOLS USED IN THE STUDY

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

C	A	s\	K	b\	d
Cf		v\	Kh	w\	dh
O	I	u	G	g\	N
O{		3\	Gh	k\	P
P	U	8=\		Km\	ph
Pm		r\	C	a\	b
P	E	5\	Ch	e\	bh
P]	Ai	h\	J	d\	m
cf]	O	em\	Jh	o\	y
cf}	Au	\	Ñ	^	r
cF	am,an	6\	Ṭ	n\	l
c+	Ã	7\	tḥ	j\	w/v
:	Ḥ	8\	ḍ	z\	
		9\	dḥ	If\	
		0f\	ṇ̇	;\	s
		t\	T	x\	h
		y\	Th		

(Note: The traditional letters If, q and l are translated as conjunction letter, eg. If = ks, ksh, kch l =gy, gn, q =tr)