

# CHAPTER: ONE

## INTRODUCTION

### 1.1 GENERAL BACKGROUND

Language is the unique feature of human beings. It is the most advanced and powerful means of communication. Most of the activities of the world such as transmitting human civilizations, thoughts, literature, political and diplomatic activities, human achievement etc. are carried on through language. “Language is the ‘species-specific’ and ‘species-uniform’ possession of man. It is god’s special gift to mankind. Without language human civilization as we now know it would have remained impossibility”. (Varshney, 1993, p. 1).

Crystal, (2003, p.255) defined language as ‘the concrete act of speaking, writing or singing in given situation – the notion of parole or performance..... a particular variety or level of speech / writing may also be referred as language’. However, Jespersen, (1994, p. 4) has defined language slightly in a different way. According to him, ‘language is not an end itself, just as little as railway tracks; it is a way of connection between souls, a means of communication .... language is the most complete, the richest, the best means of communication; it bridges the physical charms between individuals’. ‘Language is purely human and non-instinctive method of communicating ideas, emotions and desires by means of system of voluntarily produced symbols by the so called organs of speech’. (Sapir, 1971, p. 8).

“Language is the most valuable single possession of human race. Language has enabled man to establish great civilization. Man differs from all other species on this earth only because he possesses a unique faculty of speech”. (Bhattarai, 1994, p. 1). Man expresses his feelings, desires and personalities through

language. S/he uses both the spoken and the written forms of language that symbolize his polished and cultivated manner.

According to 'The American Heritage Dictionary of the English Language' (4<sup>th</sup> ed.) (2000), 'the English language belongs to the West Germanic Sub-European family of languages'. English is the most widely used language in the history of our planet. It is an international 'Lingua franca'. English is regarded as the world's most prestigious and important language. The English language is mainly used for the transmission of science and technology. English has been playing a significant role in the academic field of Nepal.

The Nepali and the Hindi languages belong to the Indo-Aryan sub-branch of the Indo-European family of languages according to 'The American Heritage Dictionary of the English Language' (4<sup>th</sup> ed.) (2000)'. Nepali, the national language, is spoken as a mother tongue by the majority of people in Nepal. It is used as 'Lingua- franca' in Nepal. The Nepali language is also used as the medium of education, press administration, trade and commerce in Nepal. The standard Nepali dialect which is spoken in the Eastern Region of Nepal is preferred for this research study.

Like Nepali, Hindi is also an Indo-Aryan language with about 487 million speakers. It is one of the official languages of India and is spoken in much of north and central India alongside other languages such as Punjabi, Gujrati, Marathi or Bengali. In other parts of India as well as in Nepal Bangladesh and Pakistan, Hindi is understood and spoken very often.

(Retrieved on May 10, 2011 from [www.omniglot.com/writing/hindi.htm](http://www.omniglot.com/writing/hindi.htm))

The Hindi language shares with English and most other European languages the same ancestral roots. They evolved from a language thought to have been spoken in central Asia around 5000 B.C, called by linguists, the Indo-European parent language. For this reason (and because of the 200 year influence of the

British in India) many basic words in Hindi are the same as or similar to their equivalent in English. English words of Hindi origin include cot, loot, thug, chintz, bandana, rajali, pundit, coolie, tom- tom, juggernaut etc.

(Retrieved on May,14,2011,from [www.hindilanguage.org/hindi/history.asp](http://www.hindilanguage.org/hindi/history.asp))

Hindi language has its roots in the classical Sanskrit language. The language acquired its current form over many centuries and numerous dialectical variations still exist. Like Sanskrit, Hindi is written in the Devanagari script, which is common to several other Indian languages as well. Much of the vocabulary of Hindi comes from Sanskrit, though Hindi also has a special relationship with Urdu. Their grammar and much of their vocabulary are virtually identical. Linguists think Hindi and Urdu as the same language, the difference being that Hindi is written in ‘Devanagari’ and draws vocabulary from Sanskrit, while Urdu is written in ‘Persian script’ and draws on Persian and Arabic. The separation is largely a political one; before the partition of India into India and Pakistan, spoken Hindi and Urdu were considered the same language.

(Retrieved on May 15, 2011 from [www.hindilanguage.org/hindi/history.asp](http://www.hindilanguage.org/hindi/history.asp))

According to Dr. Surya Nath Gope, professor and Head, Department of Hindi, Tribhuvan University, kirtipur, Katmandu- ‘after India, the second largest Hindi speaking country is Nepal. It is also the second largest country in the world which uses Sanskrit. Nepal has a long tradition of her own literary compositions in these two languages; especially clear trends in literature and language developed of Hindi.

(Retrieved on May 18, 2011, from [www.tarainews.com.np/hindi.html](http://www.tarainews.com.np/hindi.html)).

Because of this fact, Hindi has influenced the thoughts and feelings of Nepalese people and is used very often especially in the Terai region. So the importance of Hindi language for the minority students of the terai region of Nepal cannot be denied.

### **1.1.1 Linguistic Situation in Nepal**

Nepal represents a complex cross section of linguistic and cultural diversity. It is a multireligious, multilingual, multiracial and multicultural nation. So Nepal is considered to be a treasure trove of cultural plurality and globally significant linguistic diversity. There are more than 92 identified languages (population census: 2001) in Nepal. Nepal is a fertile country for languages. They fall under four language- families or groups viz. Indo-Aryan, Tibeto-Burman, Austrie/Munda and Dravidian. The Indo-Aryan languages are spoken by nearly eighty percent population of Nepal and thus constitute the largest group of Nepal's language on the basis of their speakers. Kansakar (1999) found "Despite the mutual influences among these languages of different genetic stocks, the channel of communication between groups of speakers is not ideal due to natural and social barriers of caste or professions. Nepali designated in the constitution (1990) as the official language of the nation claims 50.3% native speakers and has a dominant role in the life of the country including its extensive uses for official purposes, as medium of instruction at various levels of education, commerce, legal practices and in public communication media".(as cited in Rai, 2005, p.132).

According to the Census reports of 1952, 1961, and 1991, the total numbers of the speakers of the Hindi language in Nepal were 80181, 2867 and 170997 respectively (Rai, V, S. 2005, p. 133). These reports show that the number of the Hindi language speakers is increasing, especially in the Terai region of Nepal. So the influence of Hindi in Nepal cannot be denied due to the bilateral relationship between the Hindi-speaking India and Nepal.

### **1.1.2 Translation: An Introduction**

Etymologically, translation is anglicized form of a Latin word in which 'trans' means 'across' and 'tactum' means 'to carry'. In other words, it is an art of carrying across the matter of one language into another language. 'The term

translation is bilingual activity which has been taken as the process of rendering in the way that the author intended the text'. (Newmark, 1988, p. 2).

Translation, until the twentieth century has been attempted in a haphazard manner. Although translation of texts from one language to another has been going on for the past so many centuries, a systematic study of the linguistic process of translation has caught the attention of linguists only recently. It was only during the 1960's that two major theories of translation came to our notice. The pioneers of these two theories were J.C. Catford (1965) and E.A. Nida (1969). These two scholars suggested scientific or linguistic procedures for actual translation and testing the accuracy and adequacy of that translation. They made serious efforts to evolve exact procedures for the analysis, transfer and restructuring of the message of the source language text, and to identify different modes of meaning that are sought to be transferred by means of translation. (Varshney, 1993, p. 323).

The language from and into which translation is done is called 'Source Language' (SL) and 'Target Language' (TL) respectively. The foundation of translation theory and its validity is further supported by Chomsky's 'Language Universals' which states that the framework of language must be common to all the languages of the world. Although no two languages are alike, there must be something which is common to all the languages of the world. These common features are what Chomsky calls 'Language Universals'.

Translation is an operation performed on languages: a process of substituting a text into one language for a text into another. The theory of translation is

concerned with a certain type of relation between languages and is consequently a branch of comparative linguistics. Translation, as a process, is always unidirectional; it is always performed in a given direction from a source language into a target language. In this respect Catford (1965, p.20) defines translation as “the replacement of textual material in one language (SL) by equivalent textual material in another language”.

The definition of translation also varies depending upon how its affiliation to certain discipline is subsumed. It is a linguistic activity for Nida (1964), a philosophical and cultural activity for Steiner (1975) and an integrated activity for Snell Hornby (1988). So it is difficult to restrict translation within all encompassing definitions (Bhattarai, 2000, p.1).

Translation is an important tool for transmission of knowledge across geographical and linguistic boundaries. It has been developed as a full fledged discipline which includes history, criticism, techniques, process, product, evaluation etc. Wilsse (1982, p.112) defines translation as “a procedure which leads from a written SL text to an optionally equivalent TL text and requires the syntactic, semantic, stylistic and text pragmatic comprehension by the translator of the original text.

Translation is the transfer of the meaning of a text in one language (source text) into another language (target text). It basically depends upon rendering the linguistic meaning from one language to another. This definition seems to prioritize the significance of translation from the point of linguistic activity ignoring the cultural aspect of language. Emphasizing translation as the linguistic activity, Brislin (1976, p.1. as cited in Bhattarai, 2001, p. 2) defines translation as “the general term referring to the transfer of thoughts and ideas from one language (source) to another language (target), whether the languages are in written or in oral form; whether the languages have established

orthographies or do not have such standardization; whether one or both languages are based on signs, as with sign language of the deaf”.

### **1.1.3 Translation and Culture**

Culture refers to the total set of beliefs, attitudes, customs, behaviours and social habits of the member of a particular society. It is a way of life on community, system of government, religious beliefs and values, geographical region, social class, age, sex, professional activity and so on. In true sense, translation is an instrument to transmit culture and truth. It is not merely the production of an equivalent text to another text, but rather a complex process of rewriting the original.

Translation and culture are closely related in that the rendering of the information of any text becomes impossible without cultural translation. So it is not only a linguistic activity but also a cultural one. Thus, the translator not only translates the language but also the culture associated with the text.

Although translation has been defined as linguistic activity, it is the culture that makes translation sometimes impossible. The difference between source language and target language and the variation in their culture make the process of translation really a challenging task for translators. Discussing the problems of correspondence in translation, Nida (1964) confers: “difference between cultures may cause more severe complications for the translators than do differences in language structures” (p. 130).

Translation of culture is a new area of interest in the field of translation studies. Cultural translation is a concept used in cultural studies to denote the process of transformation in a given culture. Being an emerging discipline in its own, it is so crucial that transformation of the knowledge of one language into another is quite impossible. In a nutshell, translation bridges the gap between two speech

grounds and is judged by the degree of gratification among the audience of the target language.

#### **1.1.4 Importance of Translation**

Translation has been used extensively as the most powerful and indispensable vehicle for disseminating knowledge and information. It has a valuable use in the field of exchanging thoughts, opinions, feelings and ideas as a means of communication among the various speech communities. It is also a means to transmit culture, truth, religion and social tradition from one language to another language. Newmark (1988) states about the importance of translation as ‘an activity that serves as a means of communication, a transmitter of culture, a technique of language learning and a source of personal pleasure’ (p.7).

Translation is very much important in multilingual countries like Nepal. Even the international organizations like the UNO (United Nations Organization) cannot function without suitable translation facilities. Without translation one country will not be able to understand the language of another. In countries where education is imparted through mother tongue, translations are needed to bring home the advancements in various fields of knowledge made in other countries and languages.

Translation plays a role to bridge the gap between two speech communities. The greatest contribution of translation is, thus, to impart people the knowledge about the varied world by literature which consequently indicates in them love for cultural contract, sense of beauty, fraternity and peace and harmony. (Bhattarai, 2000, p.12).

Every second and hour, a creative writer, philosopher, critic, translator or a scientist translates his/her thoughts and ideas into words. Varshney (1993)



quotes: “conceptually every creative writer in the process of writing is engaged in translating his mute, nascent thoughts into words, like Mozart who, it’s believed always first heard his symphonies in his imagination’s ear before ‘translating’ them into formal musical notation”. (p. 322).

### **1.1.5 Translation Evaluation**

Evaluating translation means the application of different techniques to judge whether a translation is good or bad. Translation should be as objective as possible. However it is very difficult to justify the degree of objectivity. Translation seems shaky if it lacks objectivity. The objective principles of evaluation should emerge to make translation a more trustworthy and independent discipline but the validity of translation is yet questioned because ‘there is no universal canon according to which texts can be assessed’. (Bassnet McGuire, 1980, p. 8). She has further mentioned that translation-critics have so far been enumerating the list of what a translation should be like and what it should not endlessly, yet very few literally none, have notified, how and whether or not this has been achieved or at least can be measured objectively (pp. 8-9). In this respect, translation evaluation is the great stumbling blocks.

The main goal of translation evaluation is to describe the negative and positive features of a given translation and to give the summative assessment of its worth. There is, however, no universal canon according to which translation may be assessed. The assessors of translation quality are generally professional critics or translators, general audience (readers) practitioners, students and informants.

The concept of translation evaluation (TE) or the question of correspondent between two languages is as old problem in translation theory as translation itself. The term equivalence in connection with translation was first used by Roman Jakobson in 1959 in his seminal article on “Linguistic Aspects of

Translation”. Thus equivalent is the concern of linguistics. Like any receiver of verbal messages, the linguist acts as their interpreter. (Jakobson, 1967, p.234).

Translation Evaluation is related to translation criticism that is to assess whether the translation is good or bad. It is one of the major problems in translation studies. According to Bassnett McGuire (1980, 8-9, as cited in Phyak, 2008, p.111), “there is no universal canon according to which texts can be assessed”. She says: translation evaluation is ‘the great stumbling blocks’. There is no such set of rules or principles which help us to distinguish a good translation from a bad one and vice versa.

House (1994, as cited in Asher, 1994, p. 4700) has mentioned three approaches to evaluating translation. They are:

- i) Anecdotal approach
- ii) Response-based approach
- iii) Text-based approach

If translation is viewed as an artistic and creative activity depending to a large extent upon non-qualifiable stylistic intuitions and interpretative skills on the part of translator, the question of translation quality assessment will not likely be tackled in an anecdotal manner. This is subjective in nature. It will be response-based approach if translation is viewed as a purposeful activity designed to produce a specific response in its readers. And finally if translation is regarded as an attempt to construct a functionally equivalent textual product than the approach is the text-based one.

Crystal (1987) has forwarded three techniques in translation evaluation: back translation, knowledge testing and performance testing (p. 348). In back translation, the translator translates the text from language “A” into language “B” and then other translators translate the translated text “B” back into language “A”. If there is higher degree of resemblance between two versions of

the translated texts, the translation is taken as a good one. According to the knowledge testing technique the knowledge of the readers/ speakers of the both source text and the translated text is tested using some questionnaire about the content of the text. If the speakers of the translation could answer as accurately as many questions as the speakers of the original version, then it indicates that the translated text is rendering the same message as the original. In performance testing, the speakers of both the source text and the target text are asked to carry out the actions based on the same content and the results are compared. If the speakers from both texts perform the tasks equally and give the same result, then the translation is said to be a good one.

All of the above mentioned techniques are still not sufficient to evaluate translation. For Bhattarai (2000), if objectivity is difficult to justify and standard criteria for evaluation are lacking, the field of translation seems always shaky and open ended. (p.65). So the translator should have the knowledge of the content in language, cultures and s/he should linguistically be competent.

### **1.1.6 Loss and Gain in Translation**

Language is a vast ocean. Rai (2005) states: “thousands of brain might have been studying language for centuries, yet they can not claim they have described the whole of the language (p. 28). A language has its own distinct linguistic and sociolinguistic features. No two languages of the world are alike or same. On the one hand, it has its own structural complexity and semantic restriction, and on the other hand, it is totally bounded with culture. So some loss or gain is visible in translation. Loss in translation appears due to some cultural differences, but these differences are not great to make comprehension and expression completely. Though languages differ from one another in surface very indefinitely, their deep, or underlying capacity is universal and everything is translatable (Hornby, 1988, p. 41).

The issue whether translation is loss or gain is an ongoing debate in translation studies. Translation, in one sense is regarded as ‘gain’ because it helps to understand people from different languages and cultures. With the help of translation, in fact, we have understood the whole universe. So this achievement can undoubtedly be accepted as ‘gain’. ‘Loss’ in translation may include the loss of culture, aesthetics, language, social values, mental effort, customs and traditions, the unique way of life etc.

### **1.1.7 Translation Equivalence**

The concept of Translation Equivalence (TE) is first introduced by Roman Jakobson (1959) in his seminal paper “On Linguistic Aspects of Translation”. It refers to the degree of correspondence between SL items and TL items. When SL and TL items are interchangeable in a given situation, they are translation equivalents. Jumpselt (1961, as cited in Phyak, 2008, p.67) gives the following ten points to make the concept of translation equivalence clear:

- i) A translation must reproduce the words of the SLT.
- ii) A translation must reproduce the ideas (meaning) of the SLT.
- iii) A translation should read like an original.
- iv) A translation should read like a translation.
- v) A translation should retain the style of the SLT.
- vi) A translation should mirror the style of the translator.
- vii) A translation should retain the historical stylistic dimension of the SLT.
- viii) A translation should read as a contemporary piece of literature.
- ix) In a translation, a translator must never add or leave out something.
- x) In a translation, a translator may, if need be, add or leave out something.

### **1.1.8 Proverb: An Introduction**

The word ‘proverb’ has been derived from the Latin word ‘Proverbium’. A proverb is a simple and concrete saying popularly known and repeated, which expresses a truth, based on common sense or the practical experience of

humanity. They are often metaphorical. A proverb that describes a basic rule of conduct may also be known as a 'maxim'. If a proverb is distinguished by particularly good phrasing, it may be known as an 'aphorism'.

Proverbs are often borrowed from similar languages and cultures and sometimes come down to the present through more than one language. Both the Bible (Books of Proverbs) and Medieval Latin have played a considerable role in distributing proverbs across Europe, although almost every culture has examples of its own.

“A proverb is a short, generally known sentence of the folk which contains wisdom, truth, moral and traditional views in a metaphorical, fixed and memorizable form and which is handed down from generation to generation”. (Mieder, 1994, p.24). According to Oxford Advanced Learner's Dictionary (6<sup>th</sup> ed.) (2000) “a proverb is a well known phrase or sentence that gives advice or says something that is generally true”.

Proverbs are the popular vehicles of collective wisdom of human beings. They reflect certain, if not all, aspects of collective experience of people residing in a particular geographical location, or belonging to a particular race which is functioning under the same conventionally accepted and shared socio-cultural and linguistic norms. They reflect a collective consciousness of a particular society.

Proverbs are short, crisply structured saying widely known in a community. They convey traditional observation on human nature and natural phenomenon, moral judgments, mockery and warning.

Proverbs in language are beautiful decoration like a well furnished room in a home. They are often known as the “inner conscience” of a language because they stand in the shadows of the superficial meaning of the words. Proverbs

have been constantly accumulating over many centuries. They were not established all of a sudden but got evolved over centuries. Some proverbs were in fact, created as codes to convey cryptic messages. Nonetheless, the meaning of the proverbs has always been interesting with a flavour of intellectual perception.

Proverbs are often used in folklore and have been handed down from one generation to another. Proverbs are largely used in many religious scriptures. For example: ‘Santo am paramam sukham’ (meaning: contentment is happiness) is a popular ‘Sanskrit proverb’ mentioned in Hindu religious scriptures for guidelining the life of human beings. Proverbs are symbols and elegance. A proverb can express different activities, rituals, habits, beliefs, views and many more of human lifestyles. Sometimes it adds ‘satire’ in language. According to parajuli (2039, p.20), “A proverb has been taken as a popular and satiric way of expressing views which is collected from experiences and beliefs of people”.

A proverb can also be defined as a pithy saying which has gained credence through wider spread or frequent use. Most proverbs express some basic truth or a practical percept. For example: ‘hathelī par dahī nah jamtā’ (Hindi) and its English equivalent is: ‘Rome was not built in a day’.

Yanken (1994, as quoted in Adhikari, 2004, p. 92) holds the view that ‘proverbs state cultural truism. This truism may be in the form of an empirically valid statement’. For example: t l ek h th se nah bajt (Hindi proverb), (English equivalent: it takes two to make a quarrel). Its Nepali equivalent proverb is: ek h tale t l bajdaina. (एक हातले ताली बज्दैन) Sometimes this truism may be in existing superstition. For e.g. chorīko jīwan hāreko karma (छोरीको जीवन हारेको कर्म) These proverbs may have a questionable logic or may make unverifiable claim; in most cases proverbs’ cultural validity is hardly disputed. Proverbs are short expressions that reveal general truth about

life, culture, religion etc. these are wise sayings which often impart moral lesson. For example: ‘Necessity is the mother of invention’ (अभाव नै आविष्कारको जननी हो). Proverbs symbolize history, culture, geography, social tradition and different aspects of the community.

### 1.1.9 Proverbs and Idioms

Proverbs and idioms are culturally related treasures of a particular language. Sometimes they are perceived as same and people use them instead of each other, but there is vast difference between them. “Idiom is group of words whose meaning is different from the meaning of the individual word. We can not find meaning of the idiom from literal meaning of each individual word. While translating idioms, we translate sense as a whole but not the meaning of individual word. Idioms are language and culture- specific, so idioms pose problems in translation” (Phyak, 2008, p. 95). An idiom is a multiword construction which is a semantic unit whose meaning cannot be deduced from the meanings of its various constituents and has a non-productive syntactic structure. An idiom is perceived as a single semantic unit. For example:

<u>English idioms</u>	<u>meaning</u>	<u>Hindi</u>
i) Part and parcel	significant	mahatwap r
ii) Kick the bucket	kill	marn
iii) Apple of discord	a cause of quarrel	jhag e k ja
iv) Walk of life	profession	byawas y

In idiom, only a single specific/particular lexeme can be collocated with other lexemes but substitution of any word or lexeme can destroy the intended meaning of the idiomatic construction. For e.g. in the idiom, ‘Apple of discord’, the word ‘apple’ cannot be substituted by even the synonymous lexical item from the same semantic field. So apple cannot be replaced by ‘mango’ to get the same idiomatic meaning.

Proverbs, on the other hand, is a well-known phrase or sentence that gives advice or says something that is generally true. Proverbs are short expressions that state general truth about life, culture, religion and so on. These are wise saying which often teach moral lessons. For example:

<u>English proverbs</u>	<u>Hindi equivalents</u>
i) Crying in wilderness.	Bha s ke ge b n baj n
ii) Something is better than nothing.	n h se kuch bhal
iii) While in Rome, do as the Romans do.	jais de wais bhe
iv) Empty vessels sound much.	thoth can b je ghan

Language is related to different fields of knowledge where proverbs are powerful utterances and soul of expressions of any ethnic or linguistic community. They give life to the statements. They are not only important but also essential for lively communication and to increase its popularity. They are ubiquitous in time and place. Every culture and hence language has its own distinctive proverbs. They take specific shapes from the cultural environments in which they grow.

### **1.1.10 Types of Proverbs**

Because of the differences of natural geography, environment, religious beliefs, habits and customs, fables and myths, particular culture and art and unique language patterns, proverbs are found of different types in their nature. Being closely associated with the cultural tradition some proverbs are untranslatable. However, we can translate some proverbs which have wider and universal concept and theme. So we can come across with two broad types of proverbs. Phyak (2008, p. 96) has classified proverbs into two types. They are:

- i. Universal proverbs and
- ii. Local proverbs



### i) Universal Proverbs

These proverbs have wider range of coverage of meaning. They are applicable to the entire linguistic and culture scenario. In most of the cases, their equivalence is available and is translatable in all the languages of the world. Some examples of the universal proverbs can be cited as follows:

- a. ST (Nep): jast l i tastai dhi l i nistai  
TT (Hindi): jaise ko tais .  
TT (Eng): Tit for tat.
  
- b. ST (Nep): ek pantha dui k j  
TT (Hindi): ek t r do i kar or ek panth do kaj  
TT (Eng): To kill two birds with one stone.
  
- c. ST (Nep): bhukne kukurale toktain  
TT (Hindi): jo garajte ha wo baraste nah .  
TT (Eng): Barking dog seldom bites.

### ii) Local Proverbs

Local proverbs have narrow concept. They are deeply rooted in a particular culture. They are often used in folklore and have been transmitted from one generation to another. Local proverbs are quite untranslatable. For example:

- a. ST (Nep): k no gorul i a s na p r e  
TT (Hindi): s wan ke andhe ko har h har dekh pa at hai  
TT (Eng): A blind cannot judge the colour.
  
- b. ST (Nep): Jh g ko sar pale g mardain  
TT (Hindi): billi ke sar pe ch k nah t t  
TT (Eng): Cattle do not die from crow's cursing.
  
- c. ST (Nep): kah nabhaeko j tr h n i g m

TT (Hindi) .....

TT (Eng): Dogs go to church for fashion's sake.

### **1.1.11 Procedures of Translating Proverbs**

Proverbs and idioms are culture-specific and therefore their translation is problematic because translating one culture into another one is rather difficult. But it does not always mean that it is impossible to translate proverbs. To overcome the problems of cultural translation Nida (1964) proposes two kinds of translation procedures.

#### **a) Technical Procedures**

- i) A thorough study of the source language text before attempts to translate it.
- ii) Making judgments of the semantic and syntactic approximations (p. 241-245).

#### **b) Organizational Procedures**

It is the 'constant revaluation of the attempt made, contrasting it with the existing available translations of the same text done by the other translators, and checking the text's communicative effectiveness by asking the target language readers to evaluate its accuracy and effectiveness and studying their reactions' (ibid, 246-247).

The suitable transfer of meaning of a source language proverbs into its target language depends upon the selection and application of appropriate techniques. The more appropriate the techniques, the more meaningful the translation is. Being based on Nida (1964), generally, the following techniques are used in translating the proverbial expressions.

#### **i) Equivalence Replacement**

Universal proverbs have a wider range of coverage in almost all the languages

of the world and therefore they are applicable to approximately the entire linguistic and cultural scenario. Global proverbs are thus translatable as they have their TL equivalence. A translator replaces the SL proverbs with the equivalent TL proverbs while applying this procedure in translation. For example:

- a. ST (Nep):       ghat her h d nilnu  
 TT (Hindi):       jitn lamb c dar ho utan h pair phail n c hiye  
 TT (Eng):         Cut your coat according to your cloth.
- b. SL (Nep):       nahunu m m bhand k no m m niko  
 TL (Hindi):       nah se kucha bhal  
 TL (Eng):         Something is better than nothing.
- c. SL (Nep):       jaha icch tyaha up ya  
 TL (Hindi):       jaha c h waha r h  
 TL (Eng):         Where there's will, there's way.

## ii) Sense Translation

'Sense' refers to the meaning or concept of something. By this technique, the translator translates the sense of the SL proverb into the TL proverb when the SL proverb cannot be replaced with TL equivalent proverb. So we transfer the SL proverb but not the proverb itself. Some examples of sense translation have been given below:

- a. ST (Nep):       namaccine pi ko saya jhatk  
 TT (Hindi):       thoth can b je ghan  
 TT ( Eng):         Empty vessels sound much.
- b. ST (Nep):       bh lul i pur sun unu  
 TT ( Hindi):       Bha s ke ge b n baj n  
 TT ( Eng):         Crying in wilderness.

- c. ST (Nep):       marem thi mu ak  
 TT (Hindi):       jale par namak chi akan  
 TT (Eng):         Add insult to injury.

### iii) Literal Translation

This technique is mostly used in translating local proverbs. This is one of the less useful and ineffective techniques in translating proverbs, because this technique cannot convey the exact SL meaning of some idiomatic and proverbial expressions in translation. It needs some explanatory footnotes to clear the sense of the proverbs and to avoid the mistranslation of the meaning. For example:

- i) ST (Nep):       phal mko bair phal m  
 TT (Hindi):       loh lohe ko k t hai  
 TT (Eng):         Iron sharpens iron.
- ii) ST(Nep):       \*k no gorul i a s na p r e  
 TT (Hindi):       s wan ke andhe ko har h har dekh pa at hai  
 TT (Eng):         Neither new moon day nor full moon day for a blind ox.

[\* It is forbidden to plough field with oxen in the no moon day or full moon day in the Nepali society. The blind or one-eyed oxen are not used to plough field. Thus the proverb appears to mean- A blind cannot judge the colour in English. ]

### iii) Lexical Creation

Lexical creation refers to the coinage of new proverbs by the translator while translating a text. When all other techniques fail to render the message of proverb into a targetlanguage, the translator can coin a new proverb to transfer the meaning of the source text. Truly it is a challenging job for the translator to

the meaning of the source text. suit the meaning into the context of the target language. For example:

i) ST (Nep): dinbhari kar yo dak in har yo

TT (Hindi): c d k n k phik pakaw n

TT (Eng): Much cry and little wool.

ii) ST (Nep): phy ur l i gha t , s rasal i th l

TT (Hindi): sabh dm ek se nah hote

TT (Eng): All men are not equal.

iii) ST (Nep): jod swargab tai banera yeko hunch

TT (Hindi): .....

TT (Eng): A man is born married.

iv) ST (Nep): ulph ko dhan phup ko shr ddha

TT (Hindi): p p k dhan praya cita m j t hai s m k dhan ait n kh t  
hai

TT (Eng): Ill got ill spent.

### 1.1.12 Problems of Translating Proverbs

Maintaining equivalence in translation is undoubtedly problematic, however it is not impossible. Translating culture-specific concepts in general seems to be one of the most challenging tasks to be performed by the translator. There are certain causes behind the difficulties in translation. Sometimes it is very difficult to get full equivalent terms in either source language or in target language because of linguistic, cultural and extra- linguistic gaps in different languages. There are some cultural words in the Nepali language that have nil equivalence in other languages of the world. For example: ‘gundruk pakāunu pardain sāli phakāunu pardain’. Here the term ‘gundruk’ has no equivalent term in TL. “In some context, cultural aspects render translation problematic. Consider the example of a word like ‘basket’ (‘oko’ in Nepali). At first glance,

it is very simple word, referring in everyday use to just one thing, with obvious translations into other languages. But if we ask people from England to describe or draw ‘basket’, we will find quite different results”. (Phyak, 2008, p. 126).

The equivalent replacement of certain proverbs in particular language is determined by how difficult they are to translate. Sometimes people are not familiar with it and would not quite understand its translation. According to Nida (1964), the proverb “A horse may stumble that has four legs” is known in 46 European languages within different frequencies. (p. 40).

In some situations, when the source language has a single term for a particular concept and TL has no such term, we have to paraphrase to express the same concept. Sometimes we face lexical ambiguity while translating the text because of the variation in lexicalization of different concepts in certain semantic fields. This problem is evident in such case when for a single term in the SL, there is more than one term in the TL with similar but not with identical sense. For example:

<b><u>SL (Eng)</u></b>	<b><u>TL(Nep)</u></b>	<b><u>TL(Hindi)</u></b>
	du a	du a
	durjana	durjana
Wicked	n ca	n c
	p p	p p

There are several ways of bridging gaps in translation namely addition, omission, lexical creation, literal translation, substitution, borrowing and so on. Various sorts of gaps in translation can be linguistic, cultural, psychological or philosophical. The main problems in translating proverbs can be pinpointed as follows:

### **i) Regional difference**

We can translate something by one way for France and by another way for Canada; one way for English and another for Nepali. For e.g.:

SL (Nep): kah nabhaeko j tr h n g m

TL (Eng): Dogs go to church for fashion's sake.

### **ii) Lack of TL Equivalence**

Having of lexical gaps between languages, however, it is to some extent possible to maintain equivalence or something near to the equivalence. For e.g.:

a. SL (Nep): sal gdo keto jet ju paryo

TL (Eng): Marriage is the lottery.

b. SL (Hindi): ba a k ba b t

TL (Eng): High winds blow on high hills.

### **iii) Cultural gap**

Languages have the common fundamental bases but the cultures do not have. Therefore meaning can be translated from one language to another, but not from one culture to another. For e.g:

a. SL (Nep): t jam nalag eko guni kahile lag unu

TL (Eng): Christmas comes but once a year.

b. SL (Hindi): g y m rkar j t d n

TL (Eng): To rub Peter to pay Paul.

c. SL (Eng): All covet, all lose.

TL (Nep): cokt kh na gayek b d jholam duber mar

TL (Hindi): dh cho s r ko dh we, dh rahe na s r p we

**iv) Nil equivalence:**

Certain concepts exist in certain language or in culture but they lack their semantic and cultural equivalence in another language. In such context, the translation becomes more difficult or rather impossible. For example:

SL (Nep):       s l phak unu pardain gundruk pak unu pardain  
TL (Eng):       .....  
TL (Hindi):     .....

**1.2     Review of the Related Literature**

Though a great number of studies have been carried out on translation between English and Nepali texts, there is no research conducted on the cultural aspects of the Nepali, English and Hindi proverbs. So this research claims to be the first research on the comparative study in evaluating translation in case of Nepali, English and Hindi equivalent proverbs.

Bhattarai (1997) in his Ph.D dissertation entitled “ In Other Words: Sense Versus Words as Unit of Literary Translation ( with special reference to Nepali-English poetic texts)” made an effort to define translation studies in general and to observe the process and product of translation-traffic between Nepali- English language pair in particular. He found that the awareness towards bidirectional, horizontal translation is growing, and the need for literary translation is further expanding language-pair related studies that are extremely important so that translation problems due to misreading, misinterpreting and the imperfect translation-results of the source text can be minimized. This study is substantial and valuable for those who are interested in the field of research in translation.

Adhikari (2003) conducted a research entitled “The Translation of Technical Terms: A Case of Textbook for Science” to find out the techniques and linguistic problems while translating some 200 English scientific terms into



Nepali from physics, Chemistry, Zoology, Botany and Astronomy of grade nine science-book. He analyzed them to find the techniques used. He found that multiple affixations and compounding are mostly used in English formation of scientific terms in both English and Nepali. The techniques used in translating those terms were found as paraphrasing, transliteration, hybrid formation, loan creation and literal translation. The literal translation was found as the most widely used one.

Singh (2004) carried out a research entitled “Techniques and Gaps in the Translation of the Cultural Terms: A Study of Translation of our Social Studies Textbook for Grade VIII” to find out the techniques and gaps in translation of cultural terms. He collected 220 lexical terms from Nepali and English versions of our social study for grade eight. His investigation showed that the literal translation is one of the most widely adopted procedures in translating the technical and non-technical terms. The study deduced that due to the lack of cultural equivalence and the lack of conceptual accuracy, there exist a number of gaps in translation of cultural terms.

Sharma (2004) conducted a research entitled “An Evaluation of Translation: A Case Study of a Translated Textbook of Social Studies for Grade X” to evaluate the translation of the textbook for grade ten. He collected different types of sentence structures from the source text and their representative translation in the target text. He listed a number of negation, active/passive sentences and their corresponding translation in the target language. He accumulated data on the basis of the concept of transfer of sense. He mentioned the examples of source text correlation, omission, addition, substitution and mistranslation. He found out that when there are structural differences between the source text and the target text, there appears the probability of mistranslation of ST concept. His study showed that the translated text does not essentially have the accurate corresponding format with the ST and it lacks semantic equivalence. Some mistranslations of the ST concepts show the

translator's lack of seriousness while rendering the original text into TL version. It seems he has broken the principles of translation.

Wagle (2004) carried out a research entitled "A Study on Multiple Translation of Muna Madan from Cultural Perspective" to study the multiple translation of 'Muna Madan' by Laxmi Prasad Devkota from cultural perspective. He accumulated and calculated the cultural words in the original text and in the translated versions of 'Muna Madan' and analyzed them on the basis of meaning faithfulness to the original, transfer of message etc. He found out that literal translation was the most widely used technique, transference was the most faithful technique, omission was the worst one and elaboration was accepted technique. The findings showed that the cultural equivalence is faithful to TL culture.

Bhandari (2007) conducted a research on "A Study on Techniques and Gaps in Translation of Cultural Terms: A Case of the Novel Bas in" and found ten different techniques of translating culture. He further found out that transference is very effective in translating deeply rooted cultural terms especially from religion and culture.

Karki (2007) carried out a research entitled "Translation Evaluation: A Case Study of Back Translation" to analyze a particular translation evaluation technique: back translation. Three different types of texts: literary, cultural and scientific, were analyzed to find out its reliability. The English texts were translated into Nepali and again back translated into English. It aimed to compare the appropriacy in translation of the text linguistically with the transformation of meaning. Back translation was viewed as a good technique to evaluate translation.

Acharya (2008) conducted a research on "Multiple Translation of 'kartabya': A Study from Cultural Perspective". The researcher attempted to find out the

effective techniques used in translating cultural terms. The study made a severe effort to evaluate the techniques along with their strengths and weaknesses. He found fifteen different techniques in his study. However, he found no observable pattern in the use of technique in multiple translations.

Likewise, Rimal (2008) conducted a research entitled “Analysis of Translation Shift and Strategies used in the Drama Masān”. It was an effort to analyze translational shift and strategies from cultural perspective. For the accomplishment of the objectives of the study, the researcher collected the data from a Nepali translated version of the drama ‘Masān’ and its English version ‘Cremation Ground’. He discovered eighteen different techniques employed in translating cultural words. Among the procedures used, the researcher came to the conclusion that the best translation method seemed to be the one that allowed the translator to use notes.

Thapa (2008) carried out a research entitled ‘A Comparative Study on English and Nepali Equivalent Proverbs’ with the objectives of finding out the basic features of English and Nepali equivalent proverbs in terms of sentence types and grammatical aspects (voice, negation and tense). He conducted the research to evaluate the equivalent translation of Nepali proverbs on the basis of addition, omission, substitution and mistranslation. To accomplish his research, he collected fifty Nepali proverbs with their English equivalents from the book entitled “Nepali-English Proverbial Dictionary” written by J.P. Sharma and analyzed them on the basis of sentence types in the languages. He found out that simple sentence structures of the proverbs are to a large extent translated into the equivalent sentence-structures. He further discovered that almost all the proverbs of both languages were found using the present tense.

This research on comparative study focuses on the evaluation of translation of

Nepali, English and Hindi equivalent proverbs. It intended to evaluate the translation of Nepali, English and Hindi equivalent proverbs in terms of their structures, functions and some grammatical aspects: voice, negation and tense.

### **1.3 Objectives of the Study**

The study has the following objectives:

- i) To find out the basic features of Nepali, English and Hindi equivalent proverbs in terms of their sentence types and the grammatical aspects viz. voice, negation and tense.
- ii) To evaluate the equivalent translation of Nepali, English and Hindi proverbs on the basis of few procedures and techniques.
- iii) To suggest some pedagogical implications.

### **1.4 Significance of the Study**

The study will be significant for the prospective researchers who want to conduct further research work in translation and for those who are directly involved in the work of translation. This study will help to create awareness among the translators to avoid maximum mistranslation of the source text. The findings of this study, in general, will be very much useful for the students and learners of language, curriculum designers, textbook writers, language teachers and translators of proverbs in particular. Finally this research study will be a ray of hope for the inquisitive amateur translators.

### **1.5 Definition of the Specific Terms**

1. **Assertive Sentence:** A sentence which is in the form of a statement.
2. **Complex Sentence:** A sentence in which one or more sentence-functions are realized by a clause.
3. **Compound Sentence:** A sentence in which two or more sentences (called

conjoins) have been co-ordinated. Each of the conjoints is independent as there is no question of embedding.

4. **Imperative Sentence:** A sentence which is usually in the form of a command.
5. **Interrogative Sentence:** A sentence which is usually in the form of a question.
6. **Proverb:** A pithy saying which has gained credence through wider spread or frequent use. e.g.  
namaccine pi ko saya jhatk (Nep)  
thoth can b je ghan (Hindi)  
Empty vessels sound much. (Eng.)
7. **Source Text:** The text from which the original message is rendered.
8. **Structural Gap:** The gap between the ST and the TT that results from the structural differences between the two languages in questions. Structural gaps can be observed in areas like voice, tense, aspect, mood etc.
9. **Target Text:** The text into which the original message is rendered.
10. **Translation:** The replacement of textual materials in one language (SL) by equivalent textual materials in another language (TL).
11. **Transliteration:** The process of conversion of SL term into TL script maintaining the SL Pronunciation.

## **CHAPTER: TWO**

### **METHODOLOGY**

In this research, the researcher was mainly interested to find out the basic features of Nepali, English and Hindi equivalent proverbs on the basis of their sentence types and some grammatical aspects (voice, negation and tense). The researcher also evaluated the equivalent translation of Nepali, English and Hindi proverbs in terms of few translation procedures and techniques. For this purpose, the researcher adopted the following methodology.

#### **2.1 Sources of Data Collection**

For this study, only the secondary sources of data were collected.

##### **2.1.1 Primary Sources of Data**

The researcher made the use of only secondary sources of data.

##### **2.1.2 Secondary Sources of Data**

Secondary sources of data for the research study were fifty culturally related Nepali proverbs with their English and Hindi equivalents extracted from Nepali-English Proverbial Dictionary by Sharma (2000) and Bhargava's Standard Illustrated Dictionary of the English Language by Pathak (1965).

In addition to these books, the researcher consulted the related books, journals, various theses, articles published in different journals, internet materials etc. which were relevant to this research study. Some of the research oriented and related books were: Sharma (2000), Phyak (2008), Bhattarai (1997), Catford (1965), Bhattarai (2002), Adhikari (2003), Pushkarshamsher (2066).

#### **2.2 Sampling Procedure**

The researcher selected fifty Nepali proverbs with their English and Hindi

equivalent translations by applying judgmental sampling procedure from Nepali-English Proverbial Dictionary and Bhargava's Standard Illustrated Dictionary of the English Language.

### **2.3 Tools for Data Collection**

Observation was the one and only tool for data collection. The researcher very minutely and intensively read and re-read the source language proverbs with their equivalent Hindi and English translated versions.

### **2.4 Process of Data Collection**

first of all, the books entitled "Nepali-English Proverbial Dictionary by Sharma (2000) and "Bhargava's Standard Illustrated Dictionary of the English Language" edited by Pathak (1965) were taken. The researcher's subjective judgment was used as the bases of the selection. Then fifty English proverbs with their Nepali and Hindi equivalents from both of the books mentioned above were selected. After that they were listed down. Finally the transliterated Nepali and Hindi equivalent proverbs were transliterated and classified on the basis of sentence structures. Then the grammatical aspects (viz. voice, negation and tense) of the proverbs were analyzed. Finally, the equivalent translation of Nepali, English and Hindi proverbs were evaluated applying some procedures and techniques (viz. deletion, addition, substitution and mistranslation).

### **2.5 Limitation of the Study**

The study had the following limitations:

- a. The study was limited to the analysis of fifty English proverbs with their Nepali and Hindi equivalent translations.
- b. The analysis focused only on the formal and functional structures of Nepali, English and Hindi equivalent proverbs.

- c. The study examined some grammatical aspects especially voice, negation and tense of the collected proverbs.
- d. The study did not include the techniques of translation in terms of semantic and pragmatic criteria.
- e. The evaluation of the equivalent translation was made on the basis of few procedures and techniques.
- f. The research study was exclusively based on secondary sources of data.



## **CHAPTER: THREE**

### **ANALYSIS AND INTERPRETATION OF DATA**

This chapter deals with the analysis and interpretation of the data. Analysis and evaluation of the data have been done according to the order specific in the objectives of the study. While analyzing and interpreting the data obtained from various sources through intensive study, at first, the Nepali, Hindi and English equivalent proverbs were listed, categorized and finally Nepali and Hindi proverbs were transliterated.

### **3.1 Basic Features of Sentence Structures**

The Nepali version of the proverbs is the source text (ST) of this research and the Hindi and English translated versions of the same proverbs are the target texts (TTs). The researcher studied the equivalent proverbs of the three languages intensively and found out their syntactic features from various grammar books of the respective languages.

#### **3.1.1 Types of Sentences**

On the basis of construction, there are three types of sentences: Simple, Compound and Complex. All the proverbial sentences collected from the three different languages have been categorized and compared them as shown in the following table.

**Table No.1**  
**Comparison of ST and TTs on the Basis of theTypes of Sentences**

Sentences	ST (Nepali)		TT (Hindi)		TT (English)	
	No.	%	No.	%	No.	%
Simple	38	76	36	72	38	76
Compound	7	14	6	12	6	12
Complex	5	10	8	16	6	12

Total	50	100	50	100	50	100
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The foregoing table shows that 76 percent proverbs sampled were simple sentences, 14 percent were compound sentences, and the remaining 10 percent were complex in the source text (Nep). Similarly, 72 percent proverbial sentences were found simple, 12 percent were compound and 16 percent were complex in the target text (Hindi). Likewise, 76 percent sentences were found simple, 12 percent compound and the remaining 12 percent were found complex.

This categorization in simple, compound and complex, shows that there is not any vast difference in the number of each type of sentences between ST (Nep) and both the target texts.

Though there is difference in the formal structure of sentences between the ST and the TT, this difference has not ignored the formal equivalence of the ST for the sake of semantic equivalence. Mostly, the TT formal features resemble the ST formal features. For example:

- a. ST (Nepali):           cokt kh na gayek b d jholam duber mar  
TT (Hindi):               dh cho s r ko dh we, dh rahe na s r p we  
TT (Eng.):                All covet, all lose.
  
- b. ST (Nep):             namaccine pi ko saya jhatk  
TT (Hindi):             thoth can b je ghan  
TT (Eng.):                Empty vessels sound much.
  
- c. ST (Nep):             tako jaw pha dhung le  
TT (Hindi):             t k jab b pattharse  
TT (Eng.):                Blows will answer blows.

In the example no. (a) above, the proverb in the ST is a simple sentence whereas its equivalent proverbs in Hindi and English are compound ones. Example no. (b) shows that all three equivalent proverbs in three different languages (Nepali, Hindi, English) are simple sentences. Example no. (c) shows that the Hindi translated version is almost literal. The English translated version is a sentence of future tense. The notable fact is that in spite of their structural differences, they are semantically equivalent where the translator has possibly exercised more to get the equivalent versions in the TTs.

### 3.1.2 Functional Structure of Sentences

The researcher found all the sentences of the ST in assertive forms. He could not find any instances of interrogative, imperative and exclamatory sentences in the ST and in the TT (Hindi). Similarly the researcher discovered that most of the sentences in the TT (English) were assertive except four sentences that were imperative. He could find neither interrogative nor exclamatory sentences in the sample collected.

- a. ST (Nep):           indrako ag di swargako bay n  
           TT (Hindi):       n n ke ge nanih l k b t  
           TT (Eng.):        To teach your father to beget children.
- b. ST (Nep):           ma t kchu mudo bancaro t kcha gh o  
           TT (Hindi):       dm kuch soct hai swar kuch kahat hai  
           TT (Eng.):        Man proposes, God disposes.
- c. ST (Nep):           ny ur m r pachuto  
           TT (Hindi):       ab pachat ye hot ky jab ci iya cug ga khet  
           TT (Eng.):        It's no use crying over spilt milk.

In the above example (a), the ST and the TT (Hindi) are assertive sentences whereas the TT(Eng.) is an imperative one. Though these sentences are different functionally, they give the same intended meaning in their own

languages. This indicates that even functionally different proverbial sentences in different languages can impart the same intended meanings. In example (b), the ST and its translated versions in Hindi and in English are compound sentences. The difference among these sentences is not great. The translator has tried his best to achieve the formal correspondence among them so as to get the intended meaning in the TT. The example no. (c) shows that the formal correspondence between ST and TT(Hindi) is slightly different in that the ST and the TT(Eng) are simple sentences whereas the TT (Hindi) is a complex one. In spite of the difference in formal correspondence, the sentences are able to impart the same intended meaning among them.

### **3.1.3 Structure of Sentences in Terms of Some Grammatical Aspects**

The researcher found the proverbial sentences in the three different languages and compared them on the basis of some grammatical aspects like voice, affirmative and negative structures. The following table summarily shows the structure of sentences on the basis of some grammatical aspects.

**Table No. 2**

**Comparison of ST and TT-Structures in Terms of Grammatical Aspects**

Sentences	ST(Nepali)	Hindi	Diff	%	Eng.	Diff	%
Active	50	50	—	100	50	—	100
Passive	—	—	—	—	—	—	—
Affirmative	36	36	0	72	40	4	80
Negative	14	14	0	28	10	4	20

Although the voice system of these languages is different, no difference was found between the number of active and passive sentences in the proverbs

under this research study. All of the proverbs sampled were found active sentences in all the three languages.

The table above also shows that from the sampled 50 proverbs the researcher has found out 36 affirmative sentences in the ST(Nep), 36 in the TT(Hindi) and 40 in the TT(Eng). From this fact it is clear to the researcher that most of the proverbial sentences are affirmative and only few sentences are negative. He found 16 sentences negative in the ST, 14 in the TT (Hindi) and 10 in the TT (Eng). So there is not great difference in the number of affirmative and negative sentences in all three languages.

- a. ST (Nep): akabari sunl i kasi l unu pardain  
TT (Hindi): sac ko ac nah  
TT (Eng): A fair face needs no paint.
- b. ST (Nep): ek h tale t l bajdaina  
TT (Hindi): t l ek h thse nah bajt  
TT (Eng): It takes two to make a quarrel.
- c. ST (Nep): namaccine pi ko saya jhatk  
TT (Hindi): thoth can b je ghan  
TT (Eng): Empty vessels sound much.
- d. ST (Nep): najikako t rtha hel (Nep)  
TT (Hindi): gharak murg d l bar bar (Hindi)  
TT (Eng): A prophet is never acclaimed at home. (Eng.)

In the above example (a), all the proverbial sentences are negative and they convey the same concept. The example (b) above shows that the ST (Nepali) and the TT (Hindi) are negative whereas the TT (Eng) is an affirmative sentence. The third example (c) shows that although the whole sentence in the ST is not a negative one, the first word of it is negative and the Hindi and English versions are affirmative. The example (d) shows that the ST and the TT

(Hindi) are affirmative and the TT (Eng.) is the negative one. The interesting fact is that the researcher did not find any completely negative sentence of the ST that has been translated in affirmative in both the Hindi and English versions.

### 3.2 Analysis of Translation in Terms of Sentence Types and Some Grammatical Aspects

#### 3.2.1 Simple Sentence in Translation

**Table No. 3**  
**Translation of Simple Sentences of the ST into the TTs**

Transferring into	No. of instances	%	No. of instances	%
	Hindi		English	
Simple	31	81.57	34	89.47
Compound	3	7.89	2	5.26
Complex	4	10.52	2	5.26
Total	38	100	38	100

Out of 38 sentences in the source text (ST), 81.57% simple sentences were translated into simple sentences in the TT (Hindi) and 89.47% were translated into the TT (Eng). Likewise 7.89% or 3 of the ST sentences were translated into compound in the TT (Hindi) and the equal number of sentences were translated into compound in the TT (Eng). Similarly 10.52% of simple sentences were translated into complex sentences in the TT (Hindi) and 2.63% were translated into complex in the TT (Eng). From the table above it is clear that the greater number of proverbial sentences are translated from simple into simple. Let's see the following examples:

- a. ST (Nep): najikako t rtha hel

- TT (Hindi): ghark murg d l bar bar  
 TT (Eng): A prophet is never acclaimed at home.  
 (Simple into Simple)
- b. ST (Nep): cokt kh na gayek b d jholam duber mar  
 TT (Hindi): dh cho s r ko dh we, dh rahe na s r p we  
 TT (Hindi): All covet, all lose.  
 (Simple into Compound)
- c. ST (Nep): ac n ko p r khukur le j ndaina  
 TT (Hindi): j ke paw na phat biwa so k j ne p r par  
 TT (Hindi): Only the wearer knows where the shoe pinches.  
 (Simple into Complex)

From the above examples it can be deduced that some proverbial simple sentences can be translated into compound and complex in both the Hindi and the English languages. It was interesting to the researcher that he could find complex sentences in both the target languages for a single simple sentence of the ST. The example (a) shows that all the sentences are simple sentences. The example (b) shows that the ST is a simple sentence whereas its translated versions in the target languages are compound sentences. The example (c) shows that the ST is a simple sentence and the Hindi and the English versions are complex ones.

### **3.2.2 Translation of Compound Sentences of the ST**

The analysis of the proverbial sentences made the researcher clear that out of 7 compound sentences of the ST, approximately 57.2% or 4 sentences were translated into simple, approximately 42.8% or 3 sentences into compound but no compound sentence of the ST was found translated into complex in the TT (Hindi). Similarly, nearly 28.6% or two compound sentences of the ST were translated into simple and 14.2 or 1 into complex sentence in the TT (Eng).

Likewise, out of total 7 compound sentences of the ST, 57.1% or 4 sentences were translated into compound and 14.2% or 1 sentence into complex in the TT (Eng). Thus the researcher came to the conclusion that more than 50% of the total compound sentences of the ST were rendered into compound in both the target languages.

The table given below shows the translation of compound sentences of the ST into three different types of sentences of the TTs (Hindi and English).

**Table No. 4**  
**Translation of Compound Sentences of the ST into TTs**

Rendering into	No. of sentences	%	No. of sentences	%
	Hindi		English	
Simple	4	57.2	2	28.6
Compound	3	42.8	4	57.1
Complex	—	—	1	14.2
Total	7	100	7	100

For example:

a. ST (Nep): i nabhayē jam ni basnu, kalaha nabhayē jor sw sn kasnu.

ST (Hindi): ek myan m do talawar nah sam t

ST (Eng): Two of a trade seldom agree.

(Compound into Simple)

b. ST (Nep): ma t kchu mudo bancaro t kcha gh o

TT (Hindi): dm kuch soct hai swar kuch kahat hai

TT (Eng): Man proposes, God disposes.

(Compound into Compound)

c. ST (Nep): hune biruw ko cillo p t, nahune biruw ko phusro p t

TT (Eng): Childhood shows the man as morning shows the day.



### (Compound into Complex)

Interestingly, out of 50 proverbs sampled, the researcher did not find any Hindi equivalent proverb in the complex sentence for any Nepali proverbial compound sentence.

### 3.2.3 Complex Sentences in Translation

The total number of complex sentences found in the ST is 5, whereas the number of complex sentences in the TT (Hindi) and TT (Eng) are 8 and 6 respectively. The researcher found out the greater number of complex sentences in Hindi than in English from the sample collected. The following table summarizes the complex sentences of the ST rendering into simple, compound and complex in the TTs (Hindi and English).

**Table No. 5**  
**Translation of Complex Sentences of the ST into TTs**

Rendering into	No. of Sentences Hindi	%	No. of Sentences English	%
Simple	1	20	2	40
Compound	—	—	—	—
Complex	4	80	3	60
Total	5	100	5	100

It is clear from the data above that no complex sentence of the ST has been rendered into compound in both the target languages. 1 complex sentence has been rendered into 1 simple, 4 into complex in the TT (Hindi) whereas 2 complex sentences of the ST have been translated into simple and three other sentences into complex in the TT (Eng). From this fact, the researcher is clear that a great number of complex sentences are translated into complex in the target languages. For example:

- a. ST (Nep): jo cor usaiko t lo swar  
 TT (Hindi): ult cor kotw l ko d t  
 TT (Eng): One false knave accuses another.  
 (Complex into Simple)
- b. ST (Nep): jasako akti usaiko bhakti  
 TT (Hindi): jisk l t usk bha s  
 TT (Eng): Might is right.  
 (Complex into Simple)
- c. ST (Nep): jasto de ustai bhe  
 TT (Hindi): jais de wais bhe  
 TT (Eng): When in Rome, do as the Romans do.  
 (Complex into Complex)

The researcher was unable to find any equivalent proverbial compound sentence in the target languages for any complex sentence of the ST.

### 3.2.4 Negation in Translation

Out of 50 proverbs sampled, 16 proverbs were found negative in the ST, 14 in the TT (Hindi) and 10 in the TT (Eng). Similarly the researcher found 34 affirmative proverbial sentences in the ST, 36 in the TT (Hindi) and 40 in the TT (Eng). The researcher did not find any vast difference in the number of affirmative and negative in the ST and the target texts. He found two-third of the total proverbs affirmative in all the three languages. Some positive sentences were found into negative and vice versa. It is because Nepali, Hindi and English have their own culture-related proverbs. Sometimes it is very difficult for the researcher to find the corresponding positive or negative proverbs. Perhaps, for this reason, the translator has used the positive instead of negative and vice versa.

The Nepali, Hindi and English languages have various ways of making negative sentence-structures. Each language has its own way of making negative sentences either grammatically or lexically. While making the English sentences negative, they can be marked either by using ‘not’ or ‘no’. For example:

- a. ST (Nep): akabari sunl i kasi l unu pardain  
 TT (Hindi): sac ko ac nah  
 TT (Eng): A fair face needs no paint.
- b. ST (Nep): jh g ko sar pale d ga mardain  
 TT (Hindi): billi ke sar pe ch k nah u t  
 TT (Eng): Cattle don't die from crow's cursing.

There are several ways of making a sentence negative in the English language. We can use lexical items like never, seldom, nothing, none, barely, hardly, neither, scarcely etc. for lexical negation. Moreover, we can also use words with prefixes (e.g. un-, in-, im-, dis- etc) or suffixes (e.g. -less, etc.) for negation. The affixal negation is favoured in writing because it is used in conjoined structure (difficult and unbearable) and conjoined phrases and clauses which are more frequent in writing. In some cases positive statements and questions can have negative meaning. For example:

- A: Would you mind giving me your bike?  
 B: I have to go to college. (Functional negative)

The Nepali language, however, mostly uses ‘na’ after or before verbs for negation. For example:

- boldain (after verb) --- He doesn't speak.  
 tim nakha (before verb)—Don't eat.

The ‘na’ particle can also be used with adjective. For e.g. nar mro ket ho (after adjective) – He is a bad boy.

An interesting fact about negation in Nepali is that, to be a sentence negative completely, the sentence-completing verb should be in negative structure, i.e. 'na' must be added to the verb. Otherwise, the whole sentence can't be called a negative one. For example:

suter pad cha ..... nasut pad cha  
ket chu bhanche..... ket din bhanche

Here 'nasut' and 'din' are negative words, but they don't make the whole sentence negative. (Baral & Etam, 2003, p. 128). The citation of a few Nepali proverbial sentences will probably be relevant here.

- a. ST (Nep): namaccine pi ko saya jhatk  
TT (Hindi): thoth can b je ghan  
TT (Eng): Empty vessels sound much.
- b. ST (Nep): nahunu m m bhand k nai m m niko  
TT (Hindi): nah se kuch bhal  
TT (Eng): Something is better than nothing.

In the above example, although the underlined lexical items 'namaccine' and 'nahunu' denote negation, they have not made the whole sentence negative because 'na' has not been added to the sentence-completing verb. In these sentences, only the words 'namaccine' and 'nahunu' are regarded as negative. They have been used as adjectives of pi ko and m m respectively.

While negating the Hindi sentences, they can be marked either by using 'na', nah, or 'mat' (न, नहीं, मत). These three lexical items are adverbs of prohibition in Hindi language. For example:

- a. ST (Nep): akabar\_sunl i kas\_l unu pardain  
TT (Hindi): sac ko nc nah  
TT (Eng): A fair face needs no paint.

- b. ST (Nep): dhob ko kukur na gharako na gh tako  
 TT (Hindi): dhob k kutt na ghar k na gh t k  
 TT (Eng): A rolling stone gathers no moss.
- c. (Hindi): tum udhar mat j o. (Don't go there).

In the foregoing examples, the underlined lexical items 'nah', 'na' and 'mat' have been used to make the Hindi sentences negative. But the researcher remained alert about the fact that not a single proverbial Hindi sentence was found using 'mat' for negation. Only 'nah' and 'na' have been used all over.

The techniques used to make negation in Nepali, Hindi and English have been shown in the following table.

**Table No. 6**  
**Negation in Translation**

Techniques used	No. of sents. in Nepali	No. of sents. in Hindi	No. of sents. in English
'na' (न) after verb	7	—	—
'na' (न) before verb	3	3	—
'na' (न) before noun	2	2	—
'na' (न) after noun	—	—	—
'na' (न) before Adj.	—	2	—
Word negated	4	—	—
'nah' (नहीं)	—	7	—
'mat' (मत)	—	—	—
'not'	—	—	1
'no'	—	—	5
Lexical negation	—	—	4
Total	16	14	10

The foregoing table shows that there are 16 negative sentences in the ST, 14 in Hindi and 10 in English. The particle ‘na’ (न) has been used after in 7 sentences, before verb in 3 sentences, before noun in 2 sentences and 4 words were negated in 4 sentences in the ST. Likewise, ‘na’ (न) has been used before verb in 3 sentences, before noun in 2, before adjective in 2 and ‘nah’ (नहीं) has been used in 7 sentences in the TT (Hindi). Similarly, in the TT (English), ‘not’ has been used in 1 sentence, ‘no’ in 5 sentences and 4 sentences have been lexically negated. One of the notable facts is that out of 16 negative sentences of the ST, 12 sentences have been translated into negative in the TT (Hindi) and 8 sentences in the TT (English). The following examples show the rendering of the ST negative sentences into the Hindi and English target texts.

- a. ST (Nep): akabar\_sunl i kas\_l unu pardain  
 TT (Hindi): sac ko ac nah  
 TT (Eng): A fair face needs no paint.  
 (Negative into Negative)
- b. ST (Nep): gadh dhoyera g h dain  
 TT (Hindi): n m na m t hoy s co gu gh se  
 TT (Eng): Crows are never the whiter for washing.  
 (Negative into Negative)
- c. ST (Nep): cukt kh na gayek b d jholam duber mar  
 TT (Hindi): dh cho s r ko dh we, dh rahe na s r p we  
 (Affirmative into Negative)
- d. ST (Nep): ny ur m r pachuto  
 TT (Eng): It's no use crying over spilt milk.  
 (Affirmative into Negative)

The ST and the TT lack correspondence in the number of negative sentences. Sometimes even grammatically affirmative ST sentences are translated into

grammatically negative sentences and grammatically negative sentences into affirmative sentences to retain the concept and meaning in the TT.

### 3.2.5 Voice in Translation

Almost all the sentences in all three languages were found in active form except a short clause used in Hindi translated version. The second clause (underlined) in the Hindi proverbial sentence ‘khet kh y gadah m r j y jolah’ has been used in passive. But such examples in other two languages (Nepali and English) could not be found. The researcher did not find the lack of correspondence between active and passive sentences. This proves that most of the proverbial sentences are found active in all the three languages. For example:

- a. ST (Nep): dh g gro chachalkincha  
TT (Hindi): adhjal gagar chalakat j y  
TT (Eng): Shallow brooks are noisy.  
(Active into Active)
- b. ST (Nep): agult le h neko kukur bijul camkād tarsancha  
TT (Hindi): d dh k jal chach y ma t ph kkar p ta hai  
TT (Eng): A burnt child dreads the fire.  
(Active into Active)
- c. ST (Nep): dh na kh ne m so co p une bhy guto  
TT (Hindi): khet kh y gadah m r j y jolah  
(Active into Partial Passive)  
TT (Eng): One slays, the other pays.  
(Active into Active)

In the above examples (a) and (b), all the sentences in all three languages are active. The example (c) shows that the sentence in the ST is active whereas the second clause of the Hindi translated version ‘khet kh y gadah m r j y jolah’ is passive. Thus it is crystal clear to the researcher that almost all the

proverbial sentences in Nepali, Hindi and English use active voice. The use of passive voice in proverbial sentences is found to be rare.

### 3.2.6 The Use of Tense in Translation

Out of 50 proverbs sampled under this research study, almost all the proverbs in Nepali, Hindi and English have been found in the present tense except 3 instances in English.

The tables below shows that almost all the proverbs elicited from the Nepali and Hindi languages have used simple present tense whereas one sentence has used simple past and other two sentences have used simple future tense in English.

The following table summarizes the number of sentences used in various tenses.

**Table No. 7**  
**Tense in Translation**

Tenses	No. of sents Nepali	%	No. of sents Hindi	%	No. of sents English	%
Simple	50	100	50	100	47	94
Past	—	—	—	—	1	2
Future	—	—	—	—	2	4
Total	50	100	50	100	50	100

For example:

- a. ST (Nep): jasako akti usaiko bhakti



- TT (Hindi): jisk l t usk bha s  
 TT (Eng): Might is right.  
 (Simple Present into Simple Present)
- b. ST (Nep): ulph ko dhan ph pukro sr ddha  
 TT (Hindi): p p k dhan pr ya cit m j t hai, s m k dhan  
 ait n kh t hai  
 (Simple Present into Simple Present)  
 TT (Eng): Ill got ill spent.  
 (Simple present into Simple Past)
- c. ST (Nep): jasto ropyo ustai phal  
 TT (Hindi): jab boy pe bab l k to m kaha se kh y  
 (Simple Present into Simple Present)  
 TT (Eng): As you sow, so shall you reap.  
 (Simple Present into Simple Future)
- d. ST (Nep): tako jaw pha dhung le  
 TT (Hindi): t k jab b pattharse  
 (Simple Present into Simple Present)  
 TT (Eng): Blows will answer blows.  
 (Simple Present into Simple Future)

### 3.3 Evaluation of the Concepts and Meanings

The translations of the ST proverbial sentences into the Hindi and English languages have been analyzed and evaluated on the basis of the following criteria.

- Deletion
- Addition
- Substitution
- Mistranslation

### 3.3.1 Deletion in Translation

While analyzing the proverbial sentences under this research study, a few number of instances of deletion or omission of the concepts from the source text into the target languages were found. The table given below shows the ratio of the deletion of the concepts that exist in the ST but omitted in the TTs in the following way:

**Table No. 8**  
**Deletion in Translation**

Word Class	No. of instances In Hindi	%	No. of instances In English	%
Noun	2	18.18	4	28.58
Pronoun	1	9.09	1	7.14
Verb	2	18.18	1	7.14
Adjective	3	27.28	4	28.58
Adverb	—	—	1	7.14
Preposition	1	9.09	1	7.14
Clause	2	18.18	2	14.28
Total	11	100	14	100

The above data show that the deletion of pronoun and preposition is in the same ratio, i.e. 9.09% in the TT (Hindi). The deletion of noun, verb and clause 18.18%, and adjective 27.28% was found in the translated version of Hindi. Similarly, the omission of pronoun, adverb, verb and preposition was found in the same ration, i.e. 7.14% in the TT (English). The omission of noun and adjective was found 28.58% and clause 14.28% in the English proverbial sentences. The researcher found no example of the deletion of adverb in the TT (Hindi).

The examples of the deletion of the concepts and meanings have been presented in the appendix 2. The researcher is providing here some examples of the deletion of concepts. For our convenience, the deleted concepts and meanings have been underlined in the ST (Nepali) and their Hindi and English translated versions have also been given.

- a. ST (Nep): cokt kh na gayek b d jholam duber mar  
 TT (Hindi): dh cho s r ko dh we, dh rahe na s r p we  
 TT (Eng): All covet, all lose.  
 (Deletion of noun in the TTs)
- b. ST (Nep): ma t kchu mudo bancaro t kcha gh o  
 TT (Hindi): dm kuch soct hai swar kuch kahat hai  
 TT (Eng): Man proposes, God disposes.  
 (Deletion of Pronoun in the TTs)
- c. ST (Nep): dinabhari kar yo dak i a har yo  
 TT (Hindi): ci d k n k ph k pakw n  
 TT (Eng): Much cry and little wool.  
 (Deletion of verb in the TTs)
- d. ST (Nep): jasto ropyo ustai phal  
 TT (Hindi): jab boy pe bab l k to m kah n se kh y  
 TT (Eng): As you sow, so shall you reap.  
 (Deletion of adjective in the TTs)
- e. ST (Nep): i nabhayee jam ni basnu, kalaha nabhayee jor sw sni  
 kasnu  
 TT (Hindi): ek myan m do talawar nah sam t  
 TT (Eng): Two of a trade seldom agree.  
 (Deletion of clause in the TTs)

The deletion of concepts and meanings in translation is a very serious mistake. If such deletion of the concepts and meanings of the ST occurs, the readers of the TT are unable to get the same level and amount of comprehension as the ST readers do. But in the case of proverbs such deletion or omissions can't be regarded as mistakes because proverbs are language and culture specific. A translator always thinks of the meaning and concept of the ST while rendering the ST into the TT. While deleting the SL terms, sometimes the meaning of SL terms may not be transferred, still they can convey the same meaning in the TL. Another interesting fact is that most of the translation of idioms and proverbs are 'sense translation'. So while translating a proverb, we translate the sense, not the words. No languages, cultures, religions etc. are same in the world and so is the translation. Thus sense translation helps to transfer the ST message to the TT approximately. For example:

- a. ST (Nep):    namaccine pi ko saya jhatk  
           TT (Hindi): thoth can b je ghan  
           TT (Eng):    Empty vessels sound much.
  
- b. ST (Nep):    dh na kh ne m so co p une bhy guto  
           TT (Hindi): khet kh y gadah m r j y jolah  
           TT (Eng):    One slays, the other pays.

Moreover, the deletion of the concepts and meanings does not occur due to the lack sufficient knowledge of translator but due to the type of text to be translated. Words are culture specific and sometimes the word which is more important in one culture may not be equally important in another. Therefore, in rendering the intended meaning into the TT, sometimes we are compelled to omit the words.

### 3.3.2 Addition in Translation

Addition in translation under this research study refers to the additional word classes, phrases and clauses that have been added while translating a text of the ST into the target texts when such words, phrases or clauses are absent in the ST. The intensive study of the equivalent proverbs in the three languages (Nepali, Hindi and English) shows the following cases of the addition of concepts and meanings of the ST in the target texts (Hindi and English).

Addition in translation helps to naturalize the text and to make it comprehensive both linguistically and culturally. Addition in translating proverbial sentences is sometimes essential to retain the concepts and meanings of the ST in the TT. The table summarizes the substitution of the concepts of the ST in translation.

**Table No. 9**  
**Addition in Translation**

Word Class	No. of instances Hindi	%	No.of instances English	%
Noun	—	—	—	—
Pronoun	2	9.09	9	19.14
Verb	6	27.28	16	34.04
Adjective	2	9.09	3	6.34
Adverb	4	18.18	2	4.25
Preposition	—	—	7	14.9
Conjunction	1	4.54	5	10.64
Clause	6	27.28	3	6.34
Determiner	—	—	2	4.25
Post-position	1	4.54	—	—
Total	22	100	47	100

The foregoing table shows that the major word classes such as nouns, verbs, adjectives, adverbs and the minor word classes like prepositions, pronouns, and conjunctions have been added to the target texts while translating them from the ST. Likewise, some clauses, that are absent in the ST have also been added to the target texts so as to retain the original meaning of the ST in the TT. In sense translation, addition, deletion and substitution are common to represent the concept and meaning of the ST in the target texts.

The following are some of the examples of the addition of the concepts in the TT (Hindi) and the TT (English). The underlined words indicate the addition of the concepts. The detailed examples of the addition of the concepts have been given in the appendix 3.

- a. ST (Nep): ulph ko dhan ph pukro sr ddha (Absence of verb)  
 TT (Hindi): p p k dhan pr ya cit m j t hai, s m k dhan ait n  
kh t hai  
 TT (Eng): Ill got ill spent.  
 (Addition of the verbs)
- b. ST (Nep): i nabhaye jam ni basnu, kalaha nabhaye jor sw sni  
 kasnu (Absence of adverb)  
 TT (Hindi): ek myan m do talawar nah sam t  
 TT (Eng): Two of a trade seldom agree.  
 (Addition of adverb).
- c. ST (Nep): dinabhari kar yo dak i a har yo (Absence of Adj.)  
 TT (Hindi): ci d k n k ph k pakw n  
 TT (Eng): Much cry and little wool.  
 (Addition of Adj.)
- d. ST (Nep): k no gorul a s na p r e (Absence of verb)  
 TT (Hindi): S wan ke andhe ko har h har dekh pa t hai  
 TT (Eng): Everything looks yellow to a jaundiced eye.

(Addition of verb)

e. ST (Nep): ac n ko p r khukur le j ndaina (Simple sentence)

TT (Hindi): j ke paw na phat biwa so k j ne p r par

TT (Eng): Only the wearer knows where the shoe pinches.

(Addition of clause)

From the above examples it is obvious that the translator has added the word classes to retain the concepts in the TTs. Because of the cultural difference, sometimes it is necessary to add the concepts while translating. Addition does not create any problem to understand the message given by the text but it helps to comprehend better. The instances listed above can not be regarded as the instances of mistranslations because they render the same concept or sense in their own language context or culture.

### 3.3.3 Substitution in Translation

Substitution in translation refers to the replacement of nouns, verbs, phrases, clauses or sentences by other target language words, phrases, clauses or sentences to transfer the original concept and meaning in the TT. It is generally accepted that the substitution of the lexical items and clauses of the ST is inevitable while rendering them in the TTs.

In the following examples we can see the replacement of a noun 'jh ga' in the ST proverb by a target language noun 'billi' in Hindi and 'cattle' in English.

a. ST (Nep): jh g ko sar pale d ga mardain

TT (Hindi): billi ke sar pe ch k nah u t

TT (Eng): Cattle don't die from crow's cursing.

(Substitution of noun)

b. ST (Nep): agult le h neko kukur bijul camkād tarsancha

TT (Hindi): d dh k jal chach y ma t ph kkar p ta hai

TT (Eng): A burnt child dreads the fire.

(Substitution of verb)

- c. ST (Nep): marem thi mu k  
TT (Hindi): jale par namak chi akna  
TT (Eng): Add insult to injury.  
(Substitution of clause)

- d. ST (Nep): ma t kchu mudo bancaro t kcha gh o  
TT (Hindi): dm kuch soct hai swar kuch kahat hai  
TT (Eng): Man proposes, God disposes.  
(Substitution of Pronoun)

There are number of instances of substitutions of the concepts of the ST in the TT. The following table provides the summary of the substitutions of the nouns, verbs, pronouns, clauses or sentences of the ST into target texts (Hindi and English) while translating the proverbial sentences.

**Table No.10**  
**Substitution in Translation**

Concepts	Hindi		English	
	No. of instances	%	No. of instances	%
Noun	28	40.6	32	40
Verb	7	10.14	8	10
Clause/Sentence	33	47.82	39	48.75
Pronoun	1	1.44	1	1.25
Total	69	100	80	100

Out of 69 cases of substitution of concepts of the ST 40.57% are nouns, 8.69% verbs, 47.82% clauses or sentences and 1.44% Pronoun in the TT (Hindi).

Likewise, out of total 80 cases of substitution of concepts of the ST, 40% are nouns, 10% verbs and 48.75% clauses or sentences and 1.25% Pronoun The table shows that the instances of the substitution of the concepts are relatively more in the TT (Eng) than in the TT (Hindi) because Hindi has 69 instances of





### **3.3.4 Mistranslation**

Mistranslations are mistakes when words, phrases, clauses or sentences in one language are translated wrongly or meaninglessly into another language.

Translation theory and practice have certain principles and norms. Translating a text in a way that is prohibited is a serious mistake that a translator commits.

If the translator is successful to find the equivalent proverbs in the target language, the chance of mistranslation will be rare. But as two languages are different linguistically and culturally, it is always not possible to find out the equivalent proverbs in languages because a particular language may not have such proverbs which exist in another language. It is also true that translation can not be original or as original as the source language text. It has dual nature: if it is beauty, it is not faithful and if it is faithful, it is not beauty. It is the translator who tries to search for objectivity in its interpretation and application. Seeking for semi-equivalence, near-equivalence and zero-equivalence to overcome all sort of linguistic, cultural and extra- linguistic gaps, is the topic of main concern for a translator. The translator should strive to find out suitable equivalents in the milieu of his/her time and society, ignoring all the futile struggles for finding equivalents between two unique linguistic systems. The researcher found no instances of the mistranslation under this study. All the proverbs in the ST and in the TT are equivalents because they all exist in their own languages.

## **CHAPTER: FOUR**

### **FINDINGS AND RECOMMENDATIONS**

The findings and recommendations of the study have been discussed in this chapter. On the basis of the analysis, interpretation and evaluation of the data, the following findings and recommendations have been made.

#### **4.1 Findings**

From the analysis and evaluation of the data, the following findings have been concluded and listed.

- i. All the equivalent proverbs in Nepali, Hindi and English were found using simple, compound and complex sentences. The greater number of proverbs were found using simple sentences in comparison to the compound and complex sentences in all the three languages.
- ii. From the analysis, it was found out that almost all the proverbs used active voice in all the languages except one proverb in Hindi that was found using passive structure in its second clause.
- iii. The greater number of proverbs were found using affirmative sentences in comparison to the negative sentences in all the three languages.
- iv. Proverbs in all the three languages were found using more assertive sentences than the imperative, interrogative or exclamatory ones.
- v. It was deduced that a large number of simple sentences of the proverbs were translated into the simple sentences in the target texts.
- vi. All the three languages were found using negation in proverbs.
- vii. No passive structures were found in the proverbs of Nepali and English.

But in Hindi, a proverb was found using a passive structure in the second clause of it.

- viii. Almost all the proverbs of the three languages were found using the present tense except three instances in the English language in which one past tense-structure and two other future tense-structures were used.
- ix. A few instances of deletion of the concepts and meaning of the ST were found.
- x. Very few instances of addition of the concepts were found but the substitutions of the concepts and meaning were discovered higher than others.
- xi. No instances of mistranslations were found. All the proverbs were found existing in all the three language.

## **4.2 Recommendations**

On the basis of the intensive study of the proverbs, the researcher has attempted his level best to present the following recommendations for the improvement of further research of this kind.

- i. The translated versions must bear the formal and semantic equivalence as far as possible so that the concerned people or readers can easily comprehend the meanings.
- ii. While translating the proverbs from one language to another the translator should not present his/her subjective ideas.
- iii. As it is very difficult to get the exact meaning of the proverbs of any language, it is necessary for the translator to replace the cultural terms with the similar words in the target language so as to retain the originality of the ST.

- iv. The translator must be a bilingual and bicultural so that he/she can apply the linguistic and pragmatic knowledge of the ST and TT.
- v. The translation of proverbs is one of the major areas of translation study. So it should be emphasized and should be included in the textbook and syllabus.
- vi. The textbook writers should follow the norms and principles of translating proverbs and idioms in their work.
- vii. Students should be made familiar with the instances of deletion, addition, substitution and mistranslation occurred in proverbs so that they face no difficulty in their study.
- ix. Curriculum and syllabus designers should study the proverbs deeply and they should include them in syllabus as per the need of the students.

### **4.3 Conclusion**

Translation, in the 21<sup>st</sup> century, is regarded a powerful and indispensable vehicle for imparting knowledge and information. It is a means for the multilingual world. It is so significant in language teaching that it is only a means to understand the world among the multilingual. It has pedagogical value since it helps to develop competences which are significantly helpful for language teaching and learning activities and designing materials for second language teaching.

Translation is one of the new areas of research where many research activities are globally appealed. It has been global subject of study, teaching and researches in the present era. Translating proverbs of different languages can lead into a lively discussion of the cultural implications of these rhetorical language properties. We can have an opportunity to be familiar with various cultures used in the languages. A translated text can bring variety to the

classroom and thus it can help to make the classroom more and more interactive.

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# APPENDIX 1

## ALPHABETS

The researcher has used the following transliteration system.

अ	a	:		ड		इ	y
आ		क	k	ढ	d	र	r
इ	i	ख	kh	ण		ल	l
ई		ग	g	त	t	व	w
उ	u	घ	gh	थ	th	श	
ऊ		ड		द	d	ष	
ऋ		च	c	ध	dh	स	s
ए	e	छ	ch	न	n	ह	h
ऐ	ai	ज	j	प	p		
ओ	o	झ	jh	फ	ph		
औ	au	ञ		ब	b		
.	m	ट		भ	bh		
°	~	ठ	t	म	m		

(Source: Turner, 1993)

## APPENDIX 2

### DELETION OF THE CONCEPTS AND MEANING

1. इन्द्रको अगाडि स्वर्गको बयान ।  
indrako ag di swargako bay n (Nep)  
n n ke ge nanih l k b t (Hindi)  
To teach your father to beget children. (Eng.)  
(Deletion of Prep. In Eng.)
2. उल्फाको धन फूपुको श्राद्ध ।  
ulph ko dhan ph puko sr ddha (Nep)  
p p k dhan pr ya cit m j t hai, s m k dhan ait n kh t hai (Hin)  
Ill got ill spent. (Eng.)  
(Deletion of Noun in Eng.)
3. ऋण नभए जमानी बस्नु , कलह नभए जोर स्वास्नी कस्नु ।  
i nabhaye jam ni basnu, kalaha nabhaye jor sw sni kasnu (Nep)  
ek myan m do talwar nah sam t (Hindi)  
Two of a trade seldom agree. (Eng.)  
(Deletion of Clause in the TTs)
4. चोक्टा खान गएकी बूढी भोलमा डुबेर मरी ।  
cokt kh na gayek b d jholam duber mar (Nep)  
dh cho s r ko dh we, dh rahe na s r p we (Hindi)  
All covet, all lose. (Eng.)  
(Deletion of Noun in the TTs and deletion of Adv. in Eng.)
5. जस्तो देश उस्तै भेष ।  
jasto de ustai bhe (Nep)  
jais de wais bhe (Hindi)  
When in Rome, do as the Romans do. (Eng.)

- (Deletion of Adj. in Eng.)
6. जस्तो रोप्यो उस्तै फल ।  
 jasto ropyo ustai phal (Nep)  
 jab boy pe bab l k to m kaha se kh y (Hindi)  
 As you sow, so shall you reap. (Eng.)  
 (Deletion of Adj. in the TTs)
7. जसको शक्ति उसैको भक्ति ।  
jasako akti usaiko bhakti (Nep)  
 jisk l t usk bha s (Hindi)  
 Might is right. (Eng.)  
 (Deletion of Adj. in Eng.)
8. दिनभरि करायो दक्षिणा हरायो ।  
 dinabhari kar yo dak i a har yo (Nep)  
 ci d k n k ph k pakw n (Hindi)  
 Much cry and little wool. (Eng.)  
 (Deletion of Verb and Preposition in the TTs)
9. धान खाने मूसो चोट पाउने भ्यागुतो  
 dh na kh ne m so co p une bhy guto (Nep)  
 khet kh y gadah m r j y jolah (Hindi)  
 One slays, the other pays. (Eng.)  
 (Deletion of Noun in Eng.)
10. नहुनु मामाभन्दा कानै मामा निको ।  
nahunu m m bhand k nai m m niko (Nep)  
 nah se kuch bhal (Hindi)  
 Something is better than nothing. (Eng.)  
 (Deletion of Noun in the TTs and deletion of Adj. in Hindi)
11. नानी पाउनु कहिले कहिले कोको बुन्नु अहिले ।

n n p unu kahile kahile kokro bunnu ahile (Nep)  
s t n kap s, jul hõ m l t -lat (Hindi)  
To count one's chickens before they are hatched. (Eng.)  
(Deletion of Verb in Hindi)

12. भुक्ने कुकुरले टोकदैन ।  
bhukne kukurale tokdain (Nep)  
jo garajte ha so baraste nah (Hindi)  
Barking dogs seldom bite. (Eng.)  
(Deletion of Noun in Hindi)
13. म ताक्छु मुढो बन्चरो ताक्छ घुँडो ।  
ma t kchu mudo bancaro t kcha gh o (Nep)  
dm kuch soct hai swar kuch kahat hai (Hindi)  
Man proposes, God disposes. (Eng.)  
(Deletion of Pronoun in the TTs)
14. सर्प पनि मरोस् लट्ठी पनि नभाँचियोस् ।  
sarpa pani maros la t pani nabhaciyos (Nep)  
s p bh mare aur lat bh na t te (Hindi)  
Two kill two birds with one stone. (Eng.)  
(Deletion of Clause in Eng.)
15. हुने बिरुवाको चिल्लो पात, नहुने बिरुवाको फुस्रो पात ।  
hune biruw ko cillo p t, nahune biruw ko phusro p t (Nep)  
hoh r birwan ke hote ha cikne p t (Hindi)  
Childhood shows the man as morning shows the day. (Eng.)  
(Deletion of Adj. in Eng. and Clause in Hindi)

## APPENDIX 3

### ADDITION OF THE CONCEPTS AND MEANING

1. अकवरी सुनलाई कसी लाउनु पर्दैन ।  
akabari sunl i kas\_ l unu pardain (Nep)  
sac ko ac nah\_(Hindi)  
A fair face needs no paint. (Eng.)  
(Addition of det. in Eng. and Adv.in Hindi)
2. अचानाको पीर खुकुरीले जान्दैन ।  
ac n ko p r khukur le j ndaina (Nep)  
j ke paw na phat biwa so k j ne p r par\_(Hindi)  
Only the wearer knows where the shoe pinches. (Eng.)  
(Addition of Clause in the TTs and addition of Pron. in Hindi)
3. अल्पविद्या भयंकरी  
alpabidy bhayankari (Nep)  
n m hak m khatre j n (Hindi)  
A little knowledge is a dangerous thing. (Eng.)  
(Addition of verb in Eng.)
4. इँटाको जवाफ दुङ्गाले ।  
tako jaw ph dhung le (Nep)  
t k jab b pattharse (Hindi)  
Blows will answer blows. (Eng.)  
(Addition of verb in Eng.))
5. उल्फाको धन फूपुको श्राद्ध ।  
ulph ko dhan ph puko sr ddha (Nep)  
p p k dhan pr ya cit m j t hai, s m k dhan ait n kh t hai(Hin)  
Ill got ill spent. (Eng.)  
(Addition of Verb and Clause in the TTs)

6. ऋण नभए जमानी बस्नु , कलह नभए जोर स्वास्नी कस्नु ।  
 i nabhaye jam ni basnu, kalaha nabhaye jor sw sni kasnu (Nep)  
 ek myan m do talawar nah sam t (Hindi)  
 Two of a trade seldom agree. (Eng.)  
 (Addition of Adv. in the TTs and Pron. in Eng.)
7. एक वैद्य सारा गाउँ रोगी ।  
 ek baidya s r g rog (Nep)  
 ek an r sau b mar (Hindi)  
 There is great demand of something in short supply. (Eng.)  
 (Addition of verb in Eng.)
8. एक हातले ताली बज्दैन ।  
 ek h tale t l bajdaina (Nep)  
 t l ek h thse nah bajt (Hindi)  
 It takes two to make a quarrel. (Eng.)  
 (Addition of Adv. in Hindi and Pron. in Eng.)
9. कसैले तपाईं भनोस् नभनोस् आफैँ मपाइँ ।  
 kasaile tap in bhanos nabhanos pha map (Nep)  
 apne m h miy mi t bann (Hindi)  
 Self-praise is no recommendation. (Eng.)  
 (Addition of Det. in Eng.)
10. काँढालाई काँढाले भिक्नु पर्छ ।  
 kad l i k d le jhiknu parcha (Nep)  
 ka e se ka nikalt hai (Hindi)  
 One nail drives out another. (Eng.)  
 (Addition of Prep. in Eng.)
11. कानो गोरुलाई औंसी न पूर्णे ।  
 k no gorul a s na p r e (Nep)



S wan ke andhe ko har h har dekh pa t hai (Hindi)

Everything looks yellow to a jaundiced eye. (Eng.)

(Addition of Verb in the TTs and Pron. in Eng.)

12. कामले काम सिकाउँछ ।

k male k ma sik ch (Nep)

k m ko k m sikh t hai (Hindi)

It is work that makes a workman. (Eng.)

(Addition of Conj. and Clause and Pron. in Eng.)

13. गधा धोएर गाई हुँदैन ।

gadh dhoyera g h dain (Nep)

n m na m t hoy s co gu gh se (Hindi)

Crows are never the whiter for washing. (Eng.)

(Addition of Adj. in the TTs)

14. घाँटी हेरी हाड निल्लु ।

gh nti her h d nilnu (Nep)

jitan lamb c dar ho utan h pair phail n c hiye (Hindi)

Cut your coat according to your cloth. (Eng.)

(Addition of Clause Adj. in Hindi)

15. चोक्टा खान गएकी बूढी भोलमा डुबेर मरी ।

cokt kh na gayek b d jholam duber mar (Nep)

dh cho s r ko dh we, dh rahe na s r p we (Hindi)

All covet, all lose. (Eng.)

(Addition of Clause in the TTs and Pron. in Eng.)

16. जस्तो देश उस्तै भेष ।

jasto de ustai bhe (Nep)

jais de wais bhe (Hindi)

When in Rome, do as the Romans do. (Eng.)

(Addition of verb and Conj. in Eng.)

17. जस्तो रोप्यो उस्तै फल ।  
jasto ropyo ustai phal (Nep)  
jab boy pe bab l k to m kah n se kh y (Hindi)  
As you sow, so shall you reap. (Eng.)  
(Addition of Conj. in Hindi)
18. जसको शक्ति उसैको भक्ति ।  
jasako akti usaiko bhakti (Nep)  
jisk l t usk bha s (Hindi)  
Might is right. (Eng.)  
(Addition of Verb in Eng.)
19. जहाँ इच्छा त्यहाँ उपाय ।  
jaha icch tyaha up ya (Nep)  
jaha c h waha r h (Hindi)  
Where there's will, there's way. (Eng.)  
(Addition of verb in Eng.)
20. जो चोर उसैको ठूलो स्वर ।  
jo cor usaiko t lo swar (Nep)  
ult cor kotw l ko d t (Hindi)  
One false knave accuses another. (Eng.)  
(Addition of verb in the TTs)
21. भिँगाको सरापले डिँगा मर्दैन ।  
jh g ko sar pale d ga mardain (Nep)  
billi ke sar pe ch k nah u t (Hindi)  
Cattle don't die from crow's cursing. (Eng.)  
(Addition of Adv. in Hindi and Prep. in Eng.)
22. ठूलो घरको ठूलै चलन ।

- t ulo gharako t ulai calan (Nep)  
 bado k bad b t (Hindi)  
 High winds blow on high hills. (Eng.)  
 (Addition of prep. in Eng.)
23. दिनभरि करायो दक्षिणा हरायो ।  
 dinabhari kar yo dak i a har yo (Nep)  
ci d k n k ph k pakw n (Hindi)  
Much cry and little wool. (Eng.)  
 (Addition of Adj. in the TTs and conj. in Eng.)
24. धान खाने मूसो चोट पाउने भ्यागुतो  
 dh na kh ne m so co p une bhy guto (Nep)  
 khet kh y gadah m r j y jolah (Hindi)  
One slays, the other pays. (Eng.)  
 (Addition of Pron. in Eng.)
25. धोबीको कुकुर न घरको न घाटको ।  
 dhob ko kukura na gharako na gh tako (Nep)  
 dhob k kutt na ghar k na gh tk (Hindi)  
 A rolling stone gathers no moss. (Eng.)  
 (Addition of verb in Eng.)
26. न्याउरी मारी पछुतो ।  
 ny ur m r pachuto (Nep)  
 ab pachat ye hot ky jab ci iya cug ga khet (Hindi)  
 It's no use crying over spilt milk. (Eng.)  
 (Addition of Verb and Adj. in Eng. and clause in Hindi)
27. नजिकको तीर्थ हेला ।  
 najikako t rtha hel (Nep)  
 ghark murg d l bar bar (Hindi)

A prophet is never acclaimed at home. (Eng.)

(Addition of verb and Prep. in Eng.)

28. नमच्चिने पिडको सय भट्का ।

namaccine pi ko saya jhatk (Nep)

thoth can b\_je ghan (Hindi)

Empty vessels sound much. (Eng.)

(Addition of Verb in the TTs)

29. नहुनु मामाभन्दा कानै मामा निको ।

nahunu m m bhand k nai m m niko

nah se kuch bhal

Something is better than nothing.

(Addition of Pron. in Hindi)

30. पानीमा बसी गोहीसँग बैरभाव ।

p n ma bas goh sāga bairabh w (Nep)

jal m rahkar magar se bair (Hindi)

It is hard to live in Rome and strive against the pope. (Eng.)

(Addition of Conj. Clause and Pron. in Eng.)

31. फलामको बैरी फलाम ।

phal mako bairi phal m (Nep)

loh lohe ko k\_t hai (Hindi)

Iron sharpens iron. (Eng.)

(Addition of Verb in the TTs)

32. बाँदरका हातमा नरिबल ।

b ndarka h tam nariwal (Nep)

bandar ky j\_ne adrakh k sw d (Hindi)

Casting pearls before swine. (Eng.)

(Addition of Verb in the TTs)

33. भालुलाई पुराण सुनाउनु ।  
bh lul i pur sun unu (Nep)  
bhāis ke ge b n baj n (Hindi)  
Crying in the wilderness. (Eng.)  
(Addition of PP. in Hindi and Prep. in Eng.)
34. भुक्ने कुकुरले टोक्तेन ।  
bhukne kukurale tokdain (Nep)  
jo garajte ha so baraste nah (Hindi)  
Barking dogs seldom bite. (Eng.)  
(Addition of Pron. and Clause in Hindi and Adv. in Eng.)
35. मरेमाथि मुड्की ।  
marem thi mu k (Nep)  
jale par namak chi kana (Hindi)  
Add insult to injury. (Eng.)  
(Addition of Verb in the TTs)
36. मुखमा रामराम बगलीमा छुरा ।  
mukham r mr m bagal m chur (Nep)  
m h m r m bagal m chur (Hindi)  
Honey tongue, a heart of gall. (Eng.)  
(Addition of Prep. in Eng.)
37. सर्प पनि मरोस् लट्ठी पनि नभाँचियोस् ।  
sarpa pani maros la t pani nabh nciyos (Nep)  
s p bh mare aur lat bh na t te (Hindi)  
Two kill two birds with one stone. (Eng.)  
(Addition of Prep. in Eng.)
38. हुने बिरुवाको चिल्लो पात, नहुने बिरुवाको फुस्रो पात ।  
hune biruw ko cillo p t, nahune biruw ko phusro p t (Nep)

honh r birwan ke hote ha cikne p t (Hindi)

Childhood shows the man as morning shows the day. (Eng.)

(Addition of Conj. in Eng.)

## APPENDIX 4

### SUBSTITUTION OF THE CONCEPTS AND MEANINGS

1. अकवरी सुनलाई कसी लाउनु पर्दैन ।  
akabari sunl i kasi l unu pardain (Nep)  
sac ko ac nah (Hindi)  
A fair face needs no paint. (Eng.)  
(Substitution of Noun/Clause in the TTs)
2. अगुल्टाले हानेको कुकुर बिजुली चम्कदाँ तर्सन्छ ।  
agult le h neko kukur bijul camkād tarsancha (Nep)  
d dh k jal chach y ma t ph kkar p ta hai (Hindi)  
A burnt child dreads the fire. (Eng.)  
(Substitution of Noun/Clause in the TTs)
3. अचानाको पीर खुकुरीले जान्दैन ।  
ac n ko p r khukur le j ndaina (Nep)  
j ke paw na phat biwa so k j ne p r par (Hindi)  
Only the wearer knows where the shoe pinches. (Eng.)  
(Substitution of Noun/Clause in the TTs)
4. आधा गाग्रो छछल्लिकन्छ ।  
dh g gro chachalkincha (Nep)  
adhjal gagar chalakat j ya (Hindi)  
Shallow brooks are noisy. (Eng.)  
(Substitution of Noun/Verb/Clause in Eng.)
5. इँटाको जवाफ दुङ्गाले ।  
tako jaw pha dhung le (Nep)  
t k jab b pattharse (Hindi)  
Blows will answer blows. (Eng.)  
(Substitution of Noun in Eng.)

6. इन्द्रको अगाडि स्वर्गको बयान ।  
indrako ag di swargako bay n (Nep)  
n n ke ge nanih l k b t (Hindi)  
 To teach your father to beget children. (Eng.)  
 (Substitution of Noun/Clause in the TTs)
7. उल्फाको धन फूपुको श्राद्ध ।  
ulph ko dhan ph puko sr ddha (Nep)  
p p k dhan pr ya cit m j t hai, s m k dhan ait n kh t hai (Hindi)  
 Ill got ill spent. (Eng.)  
 (Substitution of Clause in the TTs)
8. ऋण नभए जमानी बस्नु , कलह नभए जोर स्वास्नी कस्नु ।  
i nabhaye jam ni basnu, kalaha nabhaye jor sw sni kasnu (Nep)  
ek myan m do talawar nah sam t (Hindi)  
 Two of a trade seldom agree. (Eng.)  
 (Substitution of Clause/Verb/ in the TTs)
9. एक थुकी सुकी सय थुकी नदी ।  
ek thuk suk saya thuk nad (Nep)  
ekat h bal hai (Hindi)  
 Union is strength. (Eng.)  
 (Substitution of Clause in the TTs)
10. एक वैद्य सारा गाउँ रोगी ।  
ek baidya s r g rog (Nep)  
ek an r sau b mar (Hindi)  
 There is great demand of something in short supply. (Eng.)  
 (Substitution of Noun/Clause in the TTs)
11. एक हातले ताली बज्दैन ।  
ek h tale t l bajdaina (Nep)



t l ek h thse nah bajt (Hindi)  
It takes two to make a quarrel. (Eng.)  
(Substitution of Noun/Clause in Eng.)

12. कसैले तपाईं भनोस् नभनोस् आफैँ मपाइँ ।  
kasaile tap in bhanos nabhanos pha map (Nep)  
apne m h miy mi t bann (Hindi)  
Self-praise is no recommendation. (Eng.)  
(Substitution of Clause in the TTs)
13. कानो गोरुलाई औंसी न पूर्ण ।  
k no gorul a s na p r e (Nep)  
S wan ke andhe ko har h har dekh pa t hai (Hindi)  
Everything looks yellow to a jaundiced eye. (Eng.)  
(Substitution of Clause/Noun in the TTs)
14. गधा धोएर गाई हुँदैन ।  
gadh dhoyera g h dain (Nep)  
n m na m t hoy s co gu gh se (Hindi)  
Crows are never the whiter for washing. (Eng.)  
(Substitution of Noun/Clause in the TTs)
15. घाँटी हेरी हाड निल्लु ।  
ghati her h d nilnu (Nep)  
jitan lamb c dar ho utan h pair phail n c hiye (Hindi)  
Cut your coat according to your cloth. (Eng.)  
(Substitution of Noun/Clause in the TTs)
16. चोक्टा खान गएकी बूढी भोलमा डुबेर मरी ।  
cokt kh na gayek b d jholam duber mar (Nep)  
dh cho s r ko dh we, dh rahe na s r p we (Hindi)  
All covet, all lose. (Eng.)

(Substitution of Clause/Verb/Noun in the TTs)

17. जस्तो देश उस्तै भेष ।  
jasto de ustai bhe (Nep)  
jais de wais bhe (Hindi)  
When in Rome, do as the Romans do. (Eng.)  
(Substitution of Clause/Noun in Eng.)
18. जस्तो रोप्यो उस्तै फल ।  
jasto ropyo ustai phal (Nep)  
jab boy pe bab l k to m kah n se kh y (Hindi)  
As you sow, so shall you reap. (Eng.)  
(Substitution of Clause in Hindi)
19. जसको शक्ति उसैको भक्ति ।  
jasako akti usaiko bhakti (Nep)  
jisk l t usk bha s (Hindi)  
Might is right. (Eng.)  
(Substitution of Clause/Noun in the TTs)
20. भिँगाको सरापले डिँगा मर्दैन ।  
jh g ko sar pale d ga mardain (Nep)  
billi ke sar pe ch k nah \_\_\_t (Hindi)  
Cattle don't die from crow's cursing. (Eng.)  
(Substitution of Noun/Clause in the TTs and verb in Hindi)
21. ठूलो घरको ठूलै चलन ।  
t ulo gharako t ulai calan (Nep)  
bado k bad b t (Hindi)  
High winds blow on high hills. (Eng.)  
(Substitution of Noun/Clause in the TTs)
22. थोपा थोपा पानीले घडा भरिन्छ ।

- thop thop p n le gha bharincha (Nep)  
 b d b d karke t l b bhar j t hai (Hindi)  
 Many a little makes a mickle. (Eng.)  
 (Substitution of Noun in Hindi and Clause/Verb in Eng.)
23. दिनभरि करायो दक्षिणा हरायो ।  
 dinabhari kar yo dak i a har yo (Nep)  
 c d k n k ph k pakw n (Hindi)  
 Much cry and little wool. (Eng.)  
 (Substitution of Clause/Noun in the TTs)
24. दुःखबिना सुख हुँदैन ।  
 du kha bina sukha h daina (Nep)  
 bin sew mew nah milat (Hindi)  
 No pains no gains. (Eng.)  
 (Substitution of Noun in the TTs and Verb in Hindi)
25. धान खाने मूसो चोट पाउने भ्यागुता  
 dh na kh ne m so co p une bhy guto (Nep)  
 khet kh y gadah m r j y jolah (Hindi)  
 One slays, the other pays. (Eng.)  
 (Substitution of Clause/Noun in the TTs and Verb in Eng.)
26. धोबीको कुकुर न घरको न घाटको ।  
 dhob ko kukura na gharako na gh tako (Nep)  
 dhob k kutt na ghar k na gh tk (Hindi)  
 A rolling stone gathers no moss. (Eng.)  
 (Substitution of Noun/Clause in Eng.)
27. न्याउरी मारी पछुतो ।  
 ny ur m r pachuto (Nep)  
 ab pachat ye hot ky jab ci iya cug ga khet (Hindi)

- It's no use crying over spilt milk. (Eng.)  
(Substitution of Noun/Clause in the TTs)
28. नजिकको तीर्थ हेला ।  
najikako t rtha hel (Nep)  
ghark murg d l bar bar (Hindi)  
A prophet is never acclaimed at home. (Eng.)  
(Substitution of Noun/Clause in the TTs)
29. नमच्चिने पिडको सय भट्का ।  
namaccine pi ko saya jhatk (Nep)  
thoth can b je ghan (Hindi)  
Empty vessels sound much. (Eng.)  
(Substitution of Noun/Clause in the TTs)
30. नहुनु मामाभन्दा कानै मामा निको ।  
nahunu m m bhand k nai m m niko (Nep)  
nah se kuch bhal (Hindi)  
Something is better than nothing. (Eng.)  
(Substitution of Noun/Clause in the TTs.)
31. नाचन नजान्ने आँगन टेढो ।  
n cna naj nne agan ted o (Nep)  
n c na j ne gan ted (Hindi)  
A bad workman quarrels with his tools. (Eng.)  
(Substitution of Clause in Eng.)
32. नानी पाउनु कहिले कहिले कोको बुन्नु अहिले ।  
n n p unu kahile kahile kokro bunnu ahile (Nep)  
s t n kap s, jul hō m l t -lat (Hindi)  
To count one's chickens before they are hatched. (Eng.)  
(Substitution of Clause/Noun in the TTs)

33. पानीमा बसी गोहीसँग बैरभाव ।  
 p n ma bas goh sāga bairabh w (Nep)  
 jal m rahkar magar se bair (Hindi)  
 It is hard to live in Rome and strive against the pope. (Eng.)  
 (Substitution of Clause in Eng.)
34. फलामको चिउरा चपाउनु ।  
 phal mako ciur cap unu (Nep)  
 lohe k can cab n (Hindi)  
 A hard nut to crack. (Eng.)  
 (Substitution of Clause/Verb in Eng.)
35. बत्तीको मुनि अँध्यारो ।  
 batt ko muni ādhy ro (Nep)  
 cir g tale ādher (Hindi)  
 Nearer the church, farther from the god. (Eng.)  
 (Substitution of Clause in the TTs)
36. बाँदरका हातमा नरिबल ।  
 badarka h tam nariwal (Nep)  
 bandar ky j ne adrakh k sw d (Hindi)  
 Casting pearls before swine. (Eng.)  
 (Substitution of Clause/Noun in the TTs)
37. भालुलाई पुराण सुनाउनु ।  
 bh lul i pur sun unu (Nep)  
 bhāis ke ge b n baj n (Hindi)  
 Crying in the wilderness. (Eng.)  
 (Substitution of Clause/Noun/Verb in the TTs)
38. भुक्ने कुकुरले टोक्तेन ।  
 bhukne kukurale tokdain (Nep)

- jo garajte ha so baraste nah (Hindi)  
Barking dogs seldom bite. (Eng.)  
(Substitution of Clause/Verb in Hindi)
39. म ताक्छु मुढो बन्चरो ताक्छ घुँडो ।  
ma t kchu mudo bancaro t kcha gh o (Nep)  
dm kuch soct hai swar kuch kahat hai (Hindi)  
Man proposes, God disposes. (Eng.)  
(Substitution of Pron/Verb in the TTs)
40. मरेमाथि मुङ्की ।  
marem thi mu k (Nep)  
jale par namak chi akana (Hindi)  
Add insult to injury. (Eng.)  
(Substitution of Clause/Noun in the TTs.)
41. मुखमा रामराम बगलीमा छुरा ।  
mukham r mr m bagal m chur (Nep)  
m h m r m bagal m chur (Hindi)  
Honey tongue, a heart of gall. (Eng.)  
(Substitution of Clause/Noun in Eng.)
42. सर्प पनि मरोस् लट्ठी पनि नभाँचियोस् ।  
sarpa pani maros la t pani nabhaciyos (Nep)  
s p bh mare aur lat bh na t te (Hindi)  
Two kill two birds with one stone. (Eng.)  
(Substitution of Noun/Clause in Eng.)
43. हात्तीको मुखमा जीरा ।  
h ttiko mukham j r (Nep)  
t ke m h m j r (Hindi)  
A drop in the ocean. (Eng.)

(Substitution of Noun in the TTs)

44. हुने बिरुवाको चिल्लो पात, नहुने बिरुवाको फुस्रो पात ।

hune biruw ko cillo p t, nahune biruw ko phusro p t (Nep)

honh r birwan ke hote ha cikne p t (Hindi)

Childhood shows the man as morning shows the day. (Eng.)

(Substitution of Noun and Clause in Eng.)

## APPENDIX 5

### LIST OF THE PROVERBS

1. अकवरी सुनलाई कसी लाउनु पर्दैन ।  
akabari sunl i kasi l unu pardain (Nep)  
sac ko ac nah (Hindi)  
A fair face needs no paint. (Eng.)
2. अगुल्टाले हानेको कुकुर बिजुली चम्कँदा तर्सन्छ ।  
agult le h neko kukur bijul camkād tarsancha (Nep)  
d dh k jal chach y ma t ph kkar p ta hai (Hindi)  
A burnt child dreads the fire. (Eng.)
3. अचानाको पीर खुकुरीले जान्दैन ।  
ac n ko p r khukur le j ndaina (Nep)  
j ke paw na phat biwa so k j ne p r par (Hindi)  
Only the wearer knows where the shoe pinches. (Eng.)
4. अल्पविद्या भयंकरी  
alpabidy bhayankari (Nep)  
n m hak m khatre j n (Hindi)  
A little knowledge is a dangerous thing. (Eng.)
5. आधा गाग्रो छछल्लिन्छ ।  
dh g gro chachalkincha (Nep)  
adhjal gagar chalakat j ya (Hindi)  
Shallow brooks are noisy. (Eng.)
6. इँटाको जवाफ ढुङ्गाले ।  
tako jaw pha dhung le (Nep)  
t k jab b pattharse (Hindi)  
Blows will answer blows. (Eng.)



7. इन्द्रको अगाडि स्वर्गको बयान ।  
 indrako ag di swargako bay n (Nep)  
 n n ke ge nanih l k b t (Hindi)  
 To teach your father to beget children. (Eng.)
8. उल्फाको धन फूपुको श्राद्ध ।  
 ulph ko dhan ph puko sr ddha (Nep)  
 p p k dhan pr ya cit m j t hai, s m k dhan ait n kh t hai (Hin)  
 Ill got ill spent. (Eng.)
9. ऋण नभए जमानी बस्नु , कलह नभए जोर स्वास्नी कस्नु ।  
 i nabhaye jam ni basnu, kalaha nabhaye jor sw sni kasnu (Nep)  
 ek myan m do talawar nah sam t (Hindi)  
 Two of a trade seldom agree. (Eng.)
10. एक थुकी सुकी सय थुकी नदी ।  
 ek thuk suk saya thuk nad (Nep)  
 ekat h bal hai (Hindi)  
 Union is strength. (Eng.)
11. एक वैद्य सारा गाउँ रोगी ।  
 ek baidya s r g rog (Nep)  
 ek an r sau b mar (Hindi)  
 There is great demand of something in short supply. (Eng.)
12. एक हातले ताली बज्दैन ।  
 ek h tale t l bajdaina (Nep)  
 t l ek h thse nah bajt (Hindi)  
 It takes two to make a quarrel. (Eng.)
13. कसैले तपाईं भनोस् नभनोस् आफैँ मपाइँ ।  
 kasaile tap in bhanos nabhanos pha map (Nep)

apne m h miya mi t bann (Hindi)  
Self-praise is no recommendation. (Eng.)

14. काँढालाई काँढाले भिक्नु पर्छ ।  
kad l i k d le jhiknu parcha (Nep)  
ka e se ka nikalt hai (Hindi)  
One nail drives out another. (Eng.)
15. कानो गोरुलाई औसी न पूर्ण ।  
k no gorul a s na p rne (Nep)  
S wan ke andhe ko har h har dekh pa t hai (Hindi)  
Everything looks yellow to a jaundiced eye. (Eng.)
16. कामले काम सिकाउँछ ।  
k male k ma sik ch (Nep)  
k m ko k m sikh t hai (Hindi)  
It is work that makes a workman. (Eng.)
17. गधा धोएर गाई हुँदैन ।  
gadh dhoyera g h dain (Nep)  
n m na m t hoy s co gu gh se (Hindi)  
Crows are never the whiter for washing. (Eng.)
18. घाँटी हेरी हाड निल्नु ।  
ghati her h d nilnu (Nep)  
jitan lamb c dar ho utan h pair phail n c hiye (Hindi)  
Cut your coat according to your cloth. (Eng.)
19. चोक्टा खान गएकी बूढी भोलमा डुबेर मरी ।  
cokt kh na gayek b d jholam duber mar (Nep)  
dh cho s r ko dh we, dh rahe na s r p we (Hindi)  
All covet, all lose. (Eng.)

20. जस्तो देश उस्तै भेष ।  
 jasto de ustai bhe (Nep)  
 jais de wais bhe (Hindi)  
 When in Rome, do as the Romans do. (Eng.)
21. जस्तो रोप्यो उस्तै फल ।  
 jasto ropyo ustai phal (Nep)  
 jab boy pe bab l k to m kah n se kh y (Hindi)  
 As you sow, so shall you reap. (Eng.)
22. जसको शक्ति उसैको भक्ति ।  
 jasako akti usaiko bhakti (Nep)  
 jisk l t usk bha s (Hindi)  
 Might is right. (Eng.)
23. जहाँ इच्छा त्यहाँ उपाय ।  
 jaha icch tyaha up ya (Nep)  
 jaha c h waha r h (Hindi)  
 Where there's will, there's way. (Eng.)
24. जो चोर उसैको ठूलो स्वर ।  
 jo cor usaiko t lo swar (Nep)  
 ult cor kotw l ko d t (Hindi)  
 One false knave accuses another. (Eng.)
25. भिँगाको सरापले डिँगा मर्दैन ।  
 jh g ko sar pale d ga mardain (Nep)  
 billi ke sar pe ch k nah u t (Hindi)  
 Cattle don't die from crow's cursing. (Eng.)
26. ठूलो घरको ठूलै चलन ।  
 t ulo gharako t ulai calan (Nep)

- bado k bad b t (Hindi)  
High winds blow on high hills. (Eng.)
27. थोपा थोपा पानीले घडा भरिन्छ ।  
thop thop p n le gha bharincha (Nep)  
b d b d karke t l b bhar j t hai (Hindi)  
Many a little makes a mickle. (Eng.)
28. दिनभरि करायो दक्षिणा हरायो ।  
dinabhari kar yo dak i a har yo (Nep)  
c d k n k ph k pakw n (Hindi)  
Much cry and little wool. (Eng.)
29. दुःखबिना सुख हुँदैन ।  
du kha bina sukha h daina (Nep)  
bin sew mew nah milat (Hindi)  
No pains no gains. (Eng.)
30. धान खाने मूसो चोट पाउने भ्यागुतो  
dh na kh ne m so co p une bhy guto (Nep)  
khet kh y gadah m r j y jolah (Hindi)  
One slays, the other pays. (Eng.)
31. धोबीको कुकुर घरको न घाटको ।  
dhob ko kukura na gharako na gh tako (Nep)  
dhob k kutt na ghar k na gh tk (Hindi)  
A rolling stone gathers no moss. (Eng.)
32. न्याउरी मारी पछुतो ।  
ny ur m r pachuto (Nep)  
ab pachat ye hot ky jab ci iya cug ga khet (Hindi)  
It's no use crying over spilt milk. (Eng.)

33. नजिकको तीर्थ हेला ।  
 najikako t rtha hel (Nep)  
 gharak murg d l bar bar (Hindi)  
 A prophet is never acclaimed at home. (Eng.)
34. नमच्चिने पिडको सय झट्का ।  
 namaccine pi ko saya jhatk (Nep)  
 thoth can b je ghan (Hindi)  
 Empty vessels sound much. (Eng.)
35. नहुनु मामाभन्दा कानै मामा निको ।  
 nahunu m m bhand k nai m m niko (Nep)  
 nah se kuch bhal (Hindi)  
 Something is better than nothing. (Eng.)
36. नाचन नजान्ने आँगन टेढो ।  
 n cna naj nne gan ted o (Nep)  
 n c na j ne gan ted (Hindi)  
 A bad workman quarrels with his tools. (Eng.)
37. नानी पाउनु कहिले कहिले कोको बुन्नु अहिले ।  
 n n p unu kahile kahile kokro bunnu ahile (Nep)  
 s t n kap s, jul hõ m l t -lat (Hindi)  
 To count one's chickens before they are hatched. (Eng.)
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 p n ma bas goh sāga bairabh w (Nep)  
 jal m rahkar magar se bair (Hindi)  
 It is hard to live in Rome and strive against the pope. (Eng.)
39. फलामको चिउरा चपाउनु ।  
 phal mako ciur cap unu (Nep)

- lohe k can cab n (Hindi)  
A hard nut to crack. (Eng.)
40. फलामको बैरी फलाम ।  
phal mako bairi phal m (Nep)  
loh lohe ko k t hai (Hindi)  
Iron sharpens iron. (Eng.)
41. बत्तीको मुनि अँध्यारो ।  
batt ko muni ādhy ro (Nep)  
cir g tale ādher (Hindi)  
Nearer the church, farther from the god. (Eng.)
42. बाँदरका हातमा नरिवाल ।  
badarka h tam nariwal (Nep)  
bandar ky j ne adrakh k sw d (Hindi)  
Casting pearls before swine. (Eng.)
43. भालुलाई पुराण सुनाउनु ।  
bh lul i pur sun unu (Nep)  
bhāis ke ge b n baj n (Hindi)  
Crying in the wilderness. (Eng.)
44. भुक्ने कुकुरले टोक्तीन ।  
bhukne kukurale tokdain (Nep)  
jo garajte ha so baraste nah (Hindi)  
Barking dogs seldom bite. (Eng.)
45. म ताक्छु मुढो बन्चरो ताक्छ, घुँडो ।  
ma t kchu mudo bancaro t kcha gh o (Nep)  
dm kuch soct hai swar kuch kahat hai (Hindi)  
Man proposes, God disposes. (Eng.)

46. मरेमाथि मुड्की ।  
 marem thi mu k (Nep)  
 jale par namak chi akana (Hindi)  
 Add insult to injury. (Eng.)
47. मुखमा रामराम बगलीमा छुरा ।  
 mukham r mr m bagal m chur (Nep)  
 m h m r m bagal m chur (Hindi)  
 Honey tongue, a heart of gall. (Eng.)
48. सर्प पनि मरोस् लट्ठी पनि नभाँचियोस् ।  
 sarpa pani maros la t pani nabh nciyos (Nep)  
 s p bh mare aur lat bh na t te (Hindi)  
 Two kill two birds with one stone. (Eng.)
49. हात्तीको मुखमा जीरा ।  
 h ttiko mukham j r (Nep)  
 t ke m h m j r (Hindi)  
 A drop in the ocean. (Eng.)
50. हुने बिरुवाको चिल्लो पात, नहुने बिरुवाको फुस्रो पात ।  
 hune biruw ko cillo p t, nahune biruw ko phusro p t (Nep)  
 honh r birwan ke hote ha cikne p t (Hindi)  
 Childhood shows the man as morning shows the day. (Eng.)