CHAPTER ONE
INTRODUCTION

1.1   General Background

Translation has a long history and tradition. Translation is almost as old as original authorship and has a history as honourable and as complex as that of any other branch of literature. Since the end of World War II, translation has become extremely important as an instrument of interlingual communication. Translation until the twentieth century has been attempted and studied in a haphazard manner. Although translation of text from on 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 linguistics only recently. It was only during the 1960's that to measure theories of translation came to our notice. The pioneers of these two theories were Catford (1965) and Nida (1964) who suggested scientific or linguistics 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.

Etymologically, the term 'translation' means "carrying across" or "bringing across". The Latin *translatio* derives from the perfect passive participle *translatum* of *transferre* ("to transfer"- from *trans,* "across"+*ferre,* "to carry" or "to bring"). The modern Roman, Germanic and Slavic European language have generally found there on equivalent terms for this concept after the Latin model- after *tranferre* or after the kindred *trandecere* (" to bring across" or "to lead across"). In other words, it is an art of "carrying across the matter of one language into another language".

Translation is the interpreting of the meaning of a text and the subsequent production of and equivalent text called "translation" that communicates the same

message in another language. It is both a substitution and transference of meaning from one language (source language) and another (target language) and neither. The text to be translated into is called the target language; the final product is sometimes called the target text. Translation typically has been used to transfer written or spoken SL texts to equivalent written or spoken TL texts to equivalent written or spoken TL texts. In general, the purpose of translation is to reproduce various kinds of text – including religious, literacy, scientific and philosophical texts in another language and thus making them available to wider readers. It is the only key to this otherwise forbidden treasure house. A man has ever felt an urge to break the barrier of ignorance by means of translation. The aim of translation is to serve as a cross-cultural bilingual communication vehicle among people. In the past few decades this activity has developed because of rising international trade, increased immigration, globalization, the recognition of linguistic minorities and the expansion of the mass media and technology.

Translation, a widely spreading trend in the history of 21st century is the demand of the present day. Translation has a long history and tradition. In the past, translation was just taken as a means of communication among the people from different linguistic communities. It has been influenced by the literary, historical and philosophical background of different periods. Any historical survey of the activity of translation should start from the view of both Cicero and Horace on translation. Scholars claim that translation is a Roman invention. In ancient Rome, translation was always done in Greek texts only normally as a rhetorical or creative task. Then, translation criticism from Greek into Latin began in the second century A.D. with the Shepherd of Hermas and parts of Bible. Translation in the middle ages was religious. By the 1990s, translation studies had established itself as a general discipline by means of which the broad and multifaceted range of translation phenomena is investigated. Now, it has its own theories and has been established as a separate subject in academic field. Thus, translation is an

age-old practice. In the narrow sense, translation is the process of conveying message across linguistic and cultural barriers. It is just a technique of information transfer from one language to another language. In the broadest sense, a single language also involves the translation of non verbal world. It has such wider coverage that no disciplines and areas remain untouched with translation.

It is difficult task to define translation theoretically because of the influences of the linguistic theory, philosophical tenet, literary convention, type of texts, medium involved in translation, etc. but different scholars have defined the discipline 'translation' differently as follows:

According to Newmark (1988, p. 5), "Translation is rendering the meaning of a text into another intends in the text."

In the same way, Wills (1982, as cited in Bhattarai, 2000, p. 3) views translation as "a procedure which leads from a written SLT to an optimally equivalent TLT and emphasize that it requires the syntactic, semantic, stylistic and text pragmatic comprehension by the translator of the original text."

Similar to Wills, Brislin (1976, p. 1) opines translation as a linguistic activity. In his words,

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

Likewise, Catford (1965, p. 20) defines translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)".

To sum up, translation has been a complex subject of human reflection one ridden with contradiction, from time immemorial. Translation is defined variously depending upon the genre, the nature of the activity, the medium employed, the purpose, audience and the current theories of language, philosophy, etc. It is an act of rendering sense of meaning of word, an expression, etc. from one language to another. On the other hand, it is a process or act of transformation between two languages. Last but not the least, it can be deduced that translation is reproducing in the TL equivalence (as far as possible) of the SL message in terms of meaning. The translation should reflect accurately the meaning of the original text. Nothing should be arbitrarily added or removed; through occasionally part of the meaning can be 'transposed'.

1.1.1 Translation Studies

The term 'Translation Studies' was first proposed by Andre Lefebvre in 1978. Translation came into existence with the history of language directly and indirectly. Communication in bilingual community requires interpretation: the ancestor of translation. Although translation took place continuously from centuries, Luther's Bible translation in 1522 laid the foundation of Modern Grammar formally and King James' Bible in 1611 played vital role in English language and literature. Later on the ratio of translation has increased drastically due to literary, medical, technical and scientific discoveries and needs.

Andre Lefebvre proposed 'Translation Studies' to replace terms such as 'Translation Theory' used in general, 'translatology' in Canada, 'Translatologia' in Spain, etc. (Basnett Mc Guire, 1980, p. 10 as quoted in Bhattarai, 2000, p. 1). Later translation was defined as linguistic activity (Nida, 1964), literary endeavor

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(Savory, 1957), philosophical and cultural activity (Stenier, 1975), and culture and integrated activity (Snell-hornby, 1988), (as cited in Bhattarai, 2000, p. 1). So, it is difficult to restrict translation within an all encompassing definition. Now it is separate discipline in itself. Owing to young and recently changing discipline, it is not strong in itself. By the 1990s, translation studies had established itself as a general discipline by means of which the broad and multifaceted ranges of translation phenomena are investigated. Now it has its own theories and it is established as a separate subject in academic field.

Newmark (1988, p. 7) states about the translation studies 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". Similarly, defining translation is theoretically difficult in the sense that it is often influenced and shaped by linguistic theory, philosophical tenets, literary convention, type of texts, medium involved in translation, etc. (Phyak, 2005, p. 2).

Thus, nowadays people are experiencing a growing need to broaden the scope of translation studies for scientific translation, academic translation, application of machine, world events and news, etc. Almost all the linguistic fields are surviving with translation because translation is a procedure which enriches the same field.

1.1.2 Importance and Scope of Translation

Since the industrial revolution, developments in technology communication and business have changed translation greatly. Once the activity of a relatively small group of clerics, scholars and wealthy amateurs working with religious and literary texts, it is now a profession with accredited schools, professional associations and accepted standards and pay scales.

Translation is an activity of great importance in the modern world and it is subject of interest not only to linguists, professionals, amateur translators and language

teachers but also to electronic engineers and mathematicians. In fact, almost all the linguistic enterprises are surviving with translation. In other words, translation is a versatile means of communication in transferring knowledge, truth, culture and idea. According to Jumplet (1961, cited in Newmark 1981, p. 3), "The twentieth century has been called the age of translation." And thereby the present century is the age of translation and its importance is being greater day by day. Similarly, according to Engle and Engle (1985, p. 2), "This is the age for the texts translate or die" (as cited in Nida, 1988, p. 13).

In our age, translation is becoming more and more important because the distance between peoples and nations has been reduced by science and technology. It is very much important in multilingual country like Nepal. Even the international organizations like the UNO cannot function without suitable translation facilities. Without translation, one country will not be able to understand the language of another. It is through translations that the Renaissance spread all over Europe and the world. Transcendentalism, French Revolution, Fascism, Communism, Imperialism, Colonialism, etc. come to be known all over the world through translations. The spread of science, technology, industrialization, trade and commerce in the ancient and modern world could be made possible through translations.

Thus, translation of the texts either it is literary, scientific or cultural is equally important. Translation grows the texts of significance, introduces it to the readers in various cultures. Translation is also important for language learning and teaching. Learning and teaching of language in multilingual society is getting advantage with translation. Translation helps in two-way communication in language learning and because of translation the knowledge of the world can be found in different languages. Translation provides fresh and improved knowledge to the readers. Translation is very important because it helps in writing of the world. It improves the writing skill of the writers who involve in translation. As it

does not have religious, political and geographical boundary, translation is like stabilizer between two languages, mediation between two people, their culture and their civilization separated by time and space. Translation is the tool from the growth of young languages into full-fledged ones. It helps to develop the learner's intelligence and competence. It helps people to learn foreign language. In ancient times, holy books/scriptures were prohibited to be translated. Such books were not translated since to translate the God's language into human language was taken as a sin and if one had done so, he would have been severely punished. But now the situation is different. Without translation we would have no Bible, Germany would have no Milton and Wordsworth. The world could not know Vedas, Upanishad, Geeta, Buddha's Dhammapada and Panini's Grammar. That's why, the scope of translation is extending day by day. Some major scopes of translation (Ilyas 1994, p. 45 as cited in Phyak, 2005, p. 15) are:

➢   Literature
➢   Linguistic and language teaching
➢   Culture
➢   Religion and History
➢   Political and Business world and
➢   Science and Technology

The relevance and importance of translation has increased greatly in today's fast changing world. Today, with the growing zest for knowledge in human minds there is a great need of translation in the field of education, science and technology, mass communication, trade and business, religion, tourism, etc. So, it is the translation which has made the world a global home. It is so crucial that human life is impossible and worthless in absence of it. And also it has made familiar different cultures among the multilingual which further has helped to establish peace and harmony, a sense of closeness, beauty and fraternity as well as developed a sense of love and affection among the people of different linguistic and cultural background.

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1.1.3 Problems of Translation

The translator has to face many problems in the process of translation. The problem is that of finding equivalents at all linguistic levels. In fact, it is impossible to find in the target language an exact equivalent of a text in the source language, eventhough there may be a lot of cultural similarity. For example, the English expressions hello, kick the bucket, blue blood, etc. have no exact equivalents in Nepali.

The problems of translation are greatly enhanced by linguistic indeterminacy which is the result of perceptual change. There are some particular problems in the translation process: problems of ambiguity, problems that originate from structural and lexical differences between languages and multiword units like idioms and collocations. Another problem would be grammar because there are several constructions of grammar poorly understood, in the sense that it is not clear how they should be represented or what rules should be used to describe them.

The words that are really hard to translate are frequently the small, common words, whose precise meaning depends heavily on context. There are some words which are untranslatable when one wishes to remain in the same grammatical category. The translation problems with the source text are pointed below:
- ❖ Text difficult to read or illegible text
- ❖ Text spelled incorrectly or printed incorrectly
- ❖ Unfinished text

Language problems with the source text are pointed below:
- ❖ Idioms and neologisms
- ❖ Unsolved acronyms and abbreviations
- ❖ Proper name of people, organizations and places
- ❖ Slang words

In order to solve translation problems, a human translator must make use of his/her cleverness, creativity, curiosity, intuition, ingenuity, reflection, resourcefulness and much more; a machine, however, no matter how well-fed it is, is unable to discriminate.

1.1.4 Translation of Cultural Terms

Translating cultural terms is a complicated job. The process gets more complicated when the Source Culture (SC) and Target Culture (TC) are heterogeneous. In such situation, the translator has to mediate between two concepts, which are conditioned by their own value systems. A cultural term carries a lot of meaning which can influence the reader or listener. But if that is lost in translation process, it does not only make the text dry but also creates problem in understanding. Culture determines the society, society chains the human being and people know the society and culture through translation. Culture is the way of life and its manifestation having uniqueness to one speech community especially sharing common value and traditions and other lifestyles. Newmark (1988, p. 94) divides cultural words into two ways i.e. 'Universal' and 'Personal' and writes "usually, there is no translation problem in universal language and there will be translation problem in personal language unless there is cultural overlap between the source and the target language." Further he writes, "Frequently, where there is cultural focus there is a translation problem due to the cultural gap or distance between the source and the target languages" (p. 95).

Language is the output of culture. The Nepali and English languages are very different because of cultural varieties. And in such case it is very difficult task to translate. Infact, translation is not only a linguistic activity which involves the transfer of meaning of a text in one language and the production of a new equivalent text in another language but also a cultural activity in which translation is taken as an instrument to transmit cultures and truths. A translator should be careful while translating cultural words and word groups. S/he should be careful

about the semantic and pragmatic meaning of SLT and its equivalent in TLT and also SL culture and TL culture. According to Casagrande (1954, p. 388), "In fact, one does not translate language, one translates cultures" (as cited in Bhattarai, 2000, p. 23). Scholars agree that culture is one of the major aspects of translation. Culture creates a gap between two languages and makes a translator's job infinitely complex or even virtually impossible.

1.1.5 Cultural Categories

Translation as a cross cultural transmission of skill forms a bridge between two speech groups and is judged by the degree of gratification and acceptance among the audience of the target language.

Translation being a cultural activity. Newmark (1988, p. 94) defines culture as the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression. The concept of culture has been the concern of many different disciplines such as philosophy, sociology, anthropology, literature and culture studies. To basic views of culture have emerged: (a) The humanistic concept of culture, and (b) The anthropological concept of culture.

Adopting Nida, Newmark (1988, p. 95) has made five fold classifications:
1.   Ecology
2.   Material culture (Artifacts)
3.   Social culture
4.   Organizations, customs, activities, procedures, concepts
5.   Gestures and habits

In general cultural terms can be categorized under five topics and techniques used in translation of cultural terms will illustrate under the give cultural categories too. These can be illustrated as follows:

1.1.5.1 Ecology

It refers to the geographical features, which are bound to the specific culture such as: mountains, animals, plants, hills, wind, seasons, rivers, weather conditions, etc. It has the relation of plants and other living creatures to each other and to their environment.

1.1.5.2 Material culture (artifacts)

It refers to the things that are made by men and which are famous within particular culture. It includes foods, clothes, homes, monuments, transports, ornaments, etc.

1.1.5.3 Religious culture

It refers to myths, religious beliefs, traditions, customs, name of gods, etc. It also includes different types of religious activities and religious places.

1.1.5.4 Social culture and organization

The term associated with social culture is specific to particular culture periphery. It includes: work and leisure, social customs, procedures, activities, concepts, politics, administrations, legal activities, historical facts, concepts, sculptures, paintings, carvings. It also includes those words which are concerned with the social organizations and relations between people and particular community.

1.1.5.5 Conceptual term

It refers to those cultural concepts, which spread over a number of words and have well recognized values in a speech community. It is a part of a common system of language shared by the members of a society. Conceptual terms can be specified as non-concrete or abstract terms whose concept can be given only by definition.

1.1.6 Techniques/Procedures of Translation

Translation as a two-edged instrument: it has the special purpose of demonstrating the learner's knowledge of the foreign language, either as a form of control or to exercise his intelligence in order to develop his competence. Translation is a field of various procedures. In addition, word-for-word and sense-for-sense procedures, the translator may use a variety of procedures that differ in importance according to the contextual factors of both the ST and the TT.

Krings (1986, p. 8) defines translation strategy as "translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task," and Seguinot (1989, p. 4) believes that there are at least three global strategies employed by the translator; i) translating without interruption for as long as possible; ii) correcting surface errors immediately; iii) leaving the monitoring for qualitative or stylistic errors in the text to the revision stage.(Source: http://www.answer.com/topic/translation)

There are many translation techniques for translating SLT into TLT. Translators may use their necessary techniques to bridge the gaps at the linguistic, pragmatic, and cultural level. Various scholars have suggested various techniques of translating cultural terms. Newmark (1988, pp. 81-91) has stated the following seventeen translation procedures:

1)   Transference
2)   Naturalization
3)   Cultural equivalent
4)   Functional equivalent
5)   Descriptive equivalent
6)   Synonymy
7)   Through translation
8)   Shifts or transpositions

9)   Modulation

10)   Recognized translation

11)   Translation label

12)   Compensation

13)   Componential analysis

14)   Reduction and expansion

15)   Paraphrase

16)   Couplet-triplet-quadruplets (CTQ) and

17)   Notes, additions, glosses

Similarly, Ivir (1987, as cited in Adhikari, 2004, p. 26) has suggested the following procedures focusing on the translation of cultural terms:

1)   Borrowing

2)   Defining

3)   Literal translation

4)   Substitution

5)   Omission and

6)   Addition

Likewise, Wills (1982, pp. 81-82) has also categorized translation procedures into two broad types:

1.   Literal

     a)   Loan translation

     b)   Word-for-word translation

     c)   Literal translation

2.   Non-literal

     a)   Transposition

     b)   Modulation

In the same way, Pinchuk (1977, as cited in Adhikari, 2004, p. 25) has suggested the following seven translation procedures:

1.   Transposition

2.   Transliteration

3.   Borrowing

4.   Literal translation

5.   Transcription

6.   Modulation

7.   Adaptation

Vinay and Darbelnet (1970, as cited in Adhikari, 2004, p. 25) have suggested the following seven procedures:

1.   Transliteration

2.   Loan translation

3.   Transposition

4.   Modulation

5.   Equivalence

6.   Adaptation and

7.   Literal translation

In the similar way, Nida (1964, as cited in Adhikari, 2004, p. 24) has roughly divided translation procedures into two categories:

1.   Technical and

2.   Organizational

Hence, there is no doubt that it has a number of techniques or procedures of translating cultural terms. There is no any single procedure which is absolutely helpful to produce a perfect translation without any gaps. Cultural terms are the inherent property of the community where they are used. Culture is specific to

certain linguistic periphery but is translatable. It means, cultural message is also transferable although, no two cultures are the same.

Adopting from Newmark (1988) and Ivir (1987), an attempt has been made to express briefly the ways of translating cultural words so as to make the rendering possible. Some of the usual procedures/techniques of translation are briefly illustrated below:

- ❖ Literal translation
- ❖ Transference/borrowing
- ❖ Substitution
- ❖ Paraphrasing/definition
- ❖ Deletion
- ❖ Elaboration/addition
- ❖ Blending
- ❖ Claque
- ❖ Sense translation
- ❖ Mistranslation

1.1.6.1 Literal Translation

Literal translation is word for word translation. The SL grammatical constructions are converted to their nearest TL equivalents. According to Bell (1995, p. 299), "Literal translation is the replacement of the source language syntactic structure by target language structure." So, literal translation is the easiest and simplest form of translation which searches close correspondence of meaning between SLT and TLT. It is the most widely used technique of cultural transference. For example,

SL (English)	TL (Nepali)
sun	surya
forest	jaṅgal
bed	ochhyān

river	nad
tiger	b gh

1.1.6.2 Borrowing

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

SL (English)	TL (Nepali)
wine	w in
prajapati	parjapat
scent	sent
plague	pleg rog

1.1.6.3 Substitution

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

SL (English)	TL (Nepali)
weeds	jh rp t
garden	kuṅja
bast	kush
offence	kasiṇgar
visitors	phirante

1.1.6.4 Paraphrasing

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In this procedure, SL terms are replaced by the short definition or paraphrasing. In other words, additional clear information is provided for the SL term. Newmark (1988, p. 90) says, "Paraphrasing is an amplification explanation of the meaning of a segment of the text." Normally, if the term is replaced by definition for the SL term, the SL term is replaced by definition or description. Paraphrasing is an extended synonymy and inevitably an expansion and a diffusion of SL terms. For example,

SL (English)	**TL (Nepali)**
autocrate	sabail i dabaune kh lko byabh r pradarshan garnu
rumour	by pakrupm charch bha raheko

1.1.6.5 Deletion

If the information of the text can be transferred without the presence of a particular word, the word is generally deleted in translation. If SL word or expression is omitted in the TL text, it is called deletion. Generally, it occurs at syntactic level of translation but items omitted are mostly lexical expressions. When there is lack of appropriate cultural correspondent in TL, the translator has to leave it out. Normally, it is not taken as procedure in the process of translation. But we can consider it as a technique of translation. It creates gap in meaning. For example,

SL (English)	**TL (Nepali)**
master	…………………
happy	…………………
stupid sheep	…………………
nirvana	…………………
rosy path	…………………
vessel	……………….

1.1.6.6 Elaboration

It is also called addition. In this technique some words/terms are added in the TL text. When some explanations in SLT are left unsaid, the translator intends to convey the supplementary message by appropriate elaboration. Addition is a necessary procedure in the translation of the implicit elements of culture. It makes receiver understand SL cultural items. It makes implicit information explicit. In this technique, the TL structures are expanded so as to clarify the meaning contained in a limited word in SL. For example,

SL (English)	TL (Nepali)
red cushion	r to raṇgako gaddā
flash	bijulī jasto camkinu
ascetics	shraman jīwan
choir	giyan mandal

1.1.6.7 Blending

Blending is a translation procedure in which part of a SL word is combined with a part of TL word in the TL text. In it we find the fusion of two words. In linguistics it is a process found in the grammatical and lexical constructions in which two elements do not normally co-occur according to the rules of the language, come together without a single unit. For example,

SL (English)	TL (Nepali)
yellow sari	pahelo sār

1.1.6.8 Claque

A claque or loan translation is a phrase borrowed from another language and translated literally word-for-word. It refers to the creation of new words in receptor language (RL) on the model of donor language (DL). In it, each unit of translation is translated into the equivalent unit in another language. The morpheme, word phrase or even a short sentence are the unit of translation but not

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idiomatic expression because it makes no sense. It follows the word order of the SLT. For example,

SL (English)	TL (Nepali)
banyan tree	barko rukh
snake sheds	sarpko kãchul
sky and river	k s ra khol n l
golden cage	sunko pijad
white gown	seto bastra

1.1.6.9 Sense Translation

Translator sometimes translates only the sense of cultural words to transfer the meaning in TL. If the SL structure is complex, words used in a text are redundant and their translations mislead the meaning, it is better just to translate the sense (meaning). Here, one TL term gives sense only but not the exact meaning. For example,

SL (English)	TL (Nepali)
yellow cloak	ch war
spiral	gudulo
unstitched cloak	kh sto
thieves	phaṭha
ravens	b j

1.1.6.10 Mistranslation

Mistranslation is a procedure in which the translator makes an attempt but the wrong to translate the SL terms. Here, the TL word is not translated as the sense of SL and problems occur.

SL (English)	TL (Nepali)
bluish shade	banko chhahar

skin   m su

1.1.7 Transliteration

Generally, transliteration is a way of translating from one orthography to orthography. It is a complex process of maintaining orthographic correspondence between SL and TL. Crystal (1987, p. 334) mentions, "Translation is a process in which each character of the source language is converted into a character of the target language". According to Catford (1965, p. 56), the process of setting up a transliteration system involves three steps:

i)   SL letters are replaced by SL phonological units, this is the normal literate process of converting from the spoken medium.

ii)   The SL phonological units are translated into TL phonological units.

iii)   The TL phonological units are converted into TL letters, or other graphological units.

Roman scripts are usually used for transliteration. The process of transliteration is to facilitate the learners to learn the target language. Transliteration gives equivalent sound system of the SL. This can be transcribed by using phonetic symbols.

1.1.8 An Overview of the Novel 'Siddhartha'

Novel is an extended work of fiction. Although the novel is defined as an extended piece of prose fiction, there is no correspondence among writers and critics as to its length. Broadly speaking, a novelist uses the five main elements to user readers to the world of fictions: plot, characters, setting, style and theme. There is a large cast of characters and numerous flashbacks to past events with highly complicated plots. In a novel, the description of events is shaped by a narrator and the language of the novel is used in a highly self-conscious way to convey particular effects. While translating a novel the translator has to be careful to preserve certain

cohesive effect. Pragmatic meaning is very important in the novel. The translators can also supply the cultural glosses within the text. Thus, novel is one of the popular genres of literature which makes use of different forms and styles of language.

'Siddhartha', the famous English novel, written by Hermann Hesse, is considered to be one of the greatest achievements of English and Nepali literature. The novel is translated from English to Nepali by Ramesh Adhikari and Charan Pradhan. The novel was at first published in 1922 A.D. in Germany. Although the novel was published before nine decades, it has become one of the most popular in all over the world. This most popular novel was published from the 'Penguin Books Group'.

To say something about the writer of this most seller novel 'Siddhartha' Hermann Hesse, was born in Calw, Germany, in 1877. As a child he lived for a time in Basle. He spent a short period studying at a seminary in Germany but soon left to work as a bookseller in Switzerland. From 1904 he devoted himself to writing. After a first volume of verse (1899), Hesse established his reputation with a series of lyrical romantic novels – Peter Camenzind, Unterm Rad, Gertrud, etc. after a visit to India in 1911, he moved to Switzerland and worded for the Red Cross during the First World War His humanity, his searching philosophy developed further in such novels as Siddhartha (1922), etc. while his poems and critical writings won him a leading place among contemporary thinkers. Hesse won many literary awards, including the Nobel Prize in 1946. He died in 1962, shortly after his eighty-fifth birth.

About the novel 'Siddhartha', Siddhartha was a handsome Brahmin's son, was clever and well loved, yet increasingly dissatisfied with the life that is expected of him. Setting out on a spiritual journey to discover a higher state of being, his quest leads him through the temptations of luxury and wealth, the pleasures of sensual

love, and the sinister threat of death-dealing snakes, until eventually, he came to a river. There a ferryman guides him towards his destiny, and to the ultimate meaning of existence. Inspired by Hermann Hesse's profound regard for Indian transcendental philosophy and written in prose of graceful simplicity, Siddhartha is one of the most influential spiritual works of the twentieth century. The novel is a subtle distillation of wisdom, stylistic grace and symmetry of form.

1.2   Review of the Related Literature

Although there is a heavy flow of Nepali to English translation, there are a few works from English to Nepali. Relatively few studies have been carried out on translation in the Department of English Education, some of them which are related to my present study are reviewed here.

Bhattarai (1995) in his Ph. D. dissertation entitled "In Other Words: Sense Versus Word as a Unit of Literary Translation" has made an attempt to present the historical background of translation process and product of translation traffic between Nepali- English language pair in particular. He has observed the processes, difficulties, techniques of equivalence and evaluation on practical experience and also identified the problems of equivalence. He has found out that most imperfect translations result due to misreading, or misinterpretation of the source text. He also remarks that interest in and awareness towards literary translation is growing.

Likewise, Adhikari (2003) conducted a research study on " Translation of Technical Terms: A Case of Textbook for Science." He has collected 200 English scientific terms to find out the techniques and linguistic problems while translating them into Nepali. He has selected these terms, 50 terms each from physics, chemistry, biology, geology and astronomy. The techniques used in translating have been found as paraphrasing, transliteration, hybrid formation, loan creation

and literal translation. Among these techniques, literal translation has been found as the most widely used one.

Similarly, Singh (2004) carried out a research on "Techniques and Gaps in Translation of Cultural Terms: A Case of the Nepali and English Version of Social Studies for Grade-8". He has collected 220 lexical terms and classified them into five different categories: ecological, material/artifact, social culture and institution and conceptual terms. His investigation has found out that literal translation is one of the most widely used procedures in translating a text.

Similarly, Rijal (2006) carried out a research on "A Study of the Translated Cultural Terms in English Dailies: Techniques and Gaps". He listed the Nepali cultural terms in English dailies and found seven translation techniques. He has concluded literal translation as the most widely used translation technique while translating Nepali cultural bound terms into English.

Likewise, Bhandari (2007) carried out his research on "A Study on Techniques and Gaps in Translation of Cultural Terms: A Case of Novel Basain" and has chosen 200 different Nepali cultural terms and their corresponding translated (TL) words. He found ten different techniques of translating those cultural words. Among them, literal translation is the most widely used technique in his study.

Gautam (2008) conducted a study entitled 'A Study on the Techniques and Gaps of Translation of Cultural Terms: A Case of 'Pralad'. He selected two hundred cultural terms and categorized them into five categories in terms of their related meaning features. He found eight different techniques of translation and concluded that substitution was the most widely used techniques of cultural terms and deletion was the least used technique. He also found that there were a number of gaps in translation cultural terms due to substitution, lack of notes translingual lexical ambiguity, addition, deletion and mistranslation.

In the same way, Younghang (2008) completed her research work on "Techniques of Translating Proverbs: From Cultural Perspective". The researcher found out that different techniques are used for translating different proverbs. She has collected different proverbs from the Limbu, the Newari and the Bantawa (Rai) languages and translated them into English.

Similarly, Bhandari (2009) carried out a research on "Techniques and Gaps of Translation of Cultural Terms: A Case of Novel Rupmati." He has selected 250 words and has found eight techniques within five categories. He concluded that literal translation is the most widely used technique and back translation is the least used technique.

Although there are many researches carried out on techniques and gaps in translating cultural terms, no research has been carried out to find out the cultural terms and procedures in translation of the novel 'Siddhartha'.

The present study has analyzed the techniques in translation of English cultural terms and suggests some pedagogical implications for the writers, translators, and those who are associated with the translation activities. While translating any sorts of novel either it is translated from English to Nepali or Nepali to English some techniques for translation are required. Without using any technique no novel will be translated into intralingual or interlingual language. To know the range of techniques, it is necessary to know the frequency of that technique. Therefore, it is better way not only to study the techniques of translating any novel but it is also necessary to estimate the frequency of the techniques. Thus, we can have better findings of techniques and its frequency according to our requirements. So it is necessary to find out the techniques and its frequency of the novel 'Siddhartha'.

1.3   Objectives of the Study

The research study had the following objectives:

1.   To find out the techniques and their frequency employed in translating English cultural words into Nepali version of the novel 'Siddhartha'.

2.   To suggest some pedagogical implications.

1.4   Significance of the Study

This study will provide some insights on cultural aspects of translation. The findings and recommendations will be helpful for students, teachers, translators, translation evaluators, writers, researchers and others who are interested in the field of translation. This research will be useful for those researchers who have keen interest in carrying out researches in techniques in translation. Finally, all people who are directly or indirectly involved in translation will be benefited from the study. Hopefully, it will have global significance as well.

CHAPTER TWO
METHODOLOGY

Methodology briefly describes the methods and procedures embraced to carry out this study. Thus, the subsections of this chapter are sources of data, sampling procedure, tools for data collection, process of data collection and limitations of the study.

2.1 Sources of Data

The data were collected from the secondary sources only.

2.1.1 Secondary Sources of Data

The researcher collected both the English and Nepali versions of the novel 'Siddhartha' which was originally written by Hermann Hesse and translated by Ramesh Adhikari and Charan Pradhan. The researcher also consulted the materials available in the print and electronic media which were related to the proposed study. The researcher studied and consulted the books, thesis, articles, journals, etc. which will be related to the research work. Some of them were: Nida (1964), Catford (1965), Wills (1982), Newmark (1988), Bhattarai (2000), Oxford Advanced Learners' Dictionary 8th edition (2007) and so on.

2.2 Sampling Procedure

Total 150 cultural terms were selected from the original version along with their equivalent terms from the translated version of the same novel. All the cultural words were selected by using purposive non- random sampling procedure.

2.3 Tools for Data Collection

For this study, observation was the only tool for the collection of data. The researcher read and re-read both the original and translated versions of the novel to obtain the required data.

2.4   Process of Data Collection

The researcher applied the stepwise methodological procedure to accumulate the required data. The researcher adopted the following procedures:

i)   The researcher collected the English (original version) and Nepali (translated version) of the novel 'Siddhartha'.

ii)   Then, he read the text and underlined the cultural words in the English version of the novel.

iii)   After that, he repeatedly read the translated Nepali version of the novel to find out the equivalent words of those cultural terms.

iv)   He listed out 150 cultural terms in his notebook from whole of the novel, first from original English version then their equivalent terms from the translated Nepali version of the novel.

v)   He transliterated each equivalent Nepali cultural terms into Roman script.

vi)   He categorized those cultural words into five different cultural categories such as ecology, material culture, religion culture, social culture and organization and conceptual term.

vii)   He identified the different techniques employed in translation and list the cultural terms under those different techniques. He also calculated the frequencies of those techniques adopted in translation of the cultural terms for each type and analyzed them.

viii)   He compared the technique-wise and category-wise evaluation of the cultural terms briefly in statistical way.

2.5   Limitations of the Study

The fixed boundary of this research study was as follows:

i)   The study was limited to cultural terms found in the novel 'Siddhartha'.

ii)   The cultural words were limited to the original version of 'Siddhartha' and their equivalent terms from its translated version only.

iii)   The study was limited to 150 cultural terms of the novel.

iv)   The study was further limited to the study of techniques found in the translation of cultural words of the novel.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

This chapter deals with data obtained from original and translated versions i.e. English and Nepali versions of the novel 'Siddhartha' which is written by Hermann Hesse and translated by Ramesh Adhikari and Charan Pradhan respectively. The collected data are analyzed and interpreted under the following headings:

3.1 Classification of the Cultural Terms into Five Categories

Translated pairs of selected cultural terms are presented in this section. This classification goes under five cultural categories viz. ecology, material culture/artifacts, religious culture, social culture and organization and conceptual terms. Such cultural pair terms are presented in this section as follows:

3.1.1 Ecology

It refers to the physical environment of geographical features such as plants, animals, hills, seasons, lakes, rain, rivers, wind, forest, etc. and the relation of plants and living creatures to each other and with their environment also. Some of the cultural terms from the novel are presented below which fall under ecology.

Table No. 1

Ecological Terms and Their Translation

SL Terms	TL Terms
sun	surya
river	nad
jagnar	chituw
rocks	chaṭṭ n
evening	s njh
thorn	kãd

The researcher randomly selected only thirty terms under ecological terms while reading both English and Nepali versions of the novel 'Siddhartha' and 'Siddhartha'. The above table shows only six source language terms and their equivalent translation. Other ecological terms are presented in Appendix: I A.

3.1.2 Material Culture/Artifact

It refers to the things made or used by man especially historical or cultural interests included within this category. This category also includes foods, clothes, houses and towns, transport and communication, ornaments and utensils, etc. Some of the material culture/artifact terms from the novel are presented below:

Table No. 2

Terms of Material Culture and Their Translation

SL Terms	TL Terms
bow	dhanush
arrow	bãn
mat	san
hut	kut
drug	aushadh
perfume	aṭar

The above table shows only six source language terms and their equivalent translation. The list of all the thirty material culture/artifact terms are in Appendix: I B.

3.1.3 Religious Culture

It is related to mythological pattern or belief, deeply rooted custom/tradition or religion. It includes myths, religions, beliefs, name of Gods, religious activities. Some religious cultural terms from the novel are presented below:

Table No. 3

Terms of Religious Culture and Their Translation

SL Terms	TL Terms
sins	p p
gods	swar
soul	tma
funeral pyre	chit
meditation	dhy n
pilgrim	t rthy tr

Out of thirty, the above table shows only six source language terms and their translation. All the religious cultural terms are listed in Appendix: I C.

3.1.4 Social Culture and Organization

Those terms which are related to the social culture and organization and relations between people and particular community are included in this category. Work and leisure, political, administrative and artistic organizations, customs, activities, social traditions, sculptures, paintings, carvings, monuments, social norms and values and historical facts are included in this category. Some of the social culture and organization terms from the novel are presented as follows:

Table No. 4

Terms of Social Culture and Organization and Their Translation

SL Terms	TL Terms
mother	m
marry	bihe
son	chhor
teacher	adhy pik
artisan	sh lp k rharu
followers	anuy y haru

The above table shows only six source language terms and their translation. Different techniques can be found in the process of translating the terms under social culture and organization which are presented later on. All other social culture and organization terms and their equivalent translated terms are listed in Appendix: I D.

3.1.5 Conceptual Terms

It is concerned with those terms which are non-concrete or whose concept can be given only by definition and which are common within the system of language shared by members of a speech community. Some of the conceptual terms from the novel are presented below:

Table No. 5

Conceptual Terms and Their Translation

SL Terms	TL Terms
exile	niṛb san
thirst	tṛ shn
torment	abh shapt
spiral	gudulo
mock	kh ss ud unu
countence	mukhmandal

The above table shows only six source language terms and their translation. The list of all the thirty conceptual terms are in Appendix: I E.

3.2   Techniques Used in Translation of Cultural Terms

Techniques of translation include those ways or procedures which are employed by the translator while rendering the SL texts into TL texts. Translated text is the product of the implication of different techniques. It is the translation process that determines the product That is why, the selection and application of appropriate

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technique depends mostly on the nature of the text and partially on the translator's knowledge in selecting them. In translating process, the translator has to face different challenge. When he finds an element in the source culture absent in the target culture, he depends on different procedures that help him convey the source message to target language text receivers. When the target culture lacks a given element, its language will normally lack its expression for it and in such a situation, the translator tries to find an expression in the target culture that can convey to its receivers. The following techniques of translation are used:

1.   Literal translation

2.   Transference/borrowing

3.   Substitution

4.   Paraphrasing/definition

5.   Deletion

6.   Elaboration/addition

7.   Blending

8.   Claque

9.   Sense translation

10.   Mistranslation

Besides these procedures, other procedures are also applied. For example, artistic procedure, e.g. (ka), (kha), (ga) are translated into (a), (b), (c), appendix: III in TL i.e. English, etc.

3.2.1 Techniques Used in Translation of Terms in Ecological Culture

Within these techniques, all the thirty ecological cultural terms are presented in their respective categories and those terms are also placed in appendices. The techniques which were employed in the translation of ecological cultural terms are described in brief as follows:

3.2.1.1 Literal Translation

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

SL Terms	TL Terms
sun	surya
river	nad
forest	jaṇgal
rocks	chaṭṭ n
evening	sãnjh

3.2.1.2 Transference/Borrowing

In this procedure, SL terms are borrowed into the TL through translation process. The term in ecology translated through borrowing are given below:

SL Terms	TL Terms
plague	pleg rog

3.2.1.3 Substitution

SL terms are substituted by similar or near equivalent or generic word meaning in TL (Newmark, 1988, p. 90). The terms in ecology translated through substitution are as follows:

SL Terms	TL Terms
weeds	jh rp t
garden	kuṅja
bast	kush

3.2.1.4 Paraphrasing/Definition

In this technique, SL terms are replaced by definition not by word translation. The terms in ecology translated through paraphrasing are as follows:

SL Terms	TL Terms
golden beetle	sunaul raṇgak gobre kir haru
dews	bih npakh jh rp tm th adk yer mot jhai chamk raheko śh taka thop haru

3.2.1.5 Deletion

In this procedure, SL terms are omitted in TL texts. The deleted ecological cultural terms are as follows:

SL Terms	TL Terms
shadow	………………….
rays	………………….

3.2.1.6 Elaboration/addition

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

SL Terms	TL Terms
rainbow	saptraṇg indradhanush
flowers	anekau raṇgak phûlharu

3.2.1.8 Claque

Each unit of SL is translated into the equivalent unit in TL. The unit may be a morpheme, word, phrase or even sentences. The terms in ecology translated through claque are as follows:

SL Terms	TL Terms
banyan tree	barko rukh

snake sheds	sarpko kãchul
sky and river	kᴐs ra kholᴐ nᴐl

3.2.1.9 Sense Translation

This is the technique which is used when the exact SL equivalent term is not available in TL. Here, meaning is translated not through the exact meaning but through the sense. The terms in ecology translated through sense translation are as follows:

SL Terms	**TL Terms**
a flash of lightening	chaṭyᴐ ŋg
ravens	bᴐj

3.2.1.10 Mistranslation

Here, the translator translates the terms but the terms do not give the meaning vividly. The terms in ecology translated through mistranslation are as follows:

SL Terms	**TL Terms**
bluish shade	banko chhᴐhᴐr

3.2.2 Techniques Used in Translation of Terms in Material Culture (Artifacts)

In the process of translating the terms under material culture, ten different techniques were used by the translator. These techniques in translation of material cultural terms are mentioned as follows:

3.2.2.1 Literal Translation

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

SL Terms	TL Terms
bow	dhanush
arrow	bãn
mat	san
bed	ochhy n
drug	aushadh

3.2.2.2 Substitution

The terms which were translated through substitution technique under material culture are as follows:

SL Terms	TL Terms
sadan chair	p lak
food	bhojan

3.2.2.3 Claque

The terms which were translated through claque under material culture are as follows:

SL Terms	TL Terms
golden cage	sunko pijad
white gown	seto bastra
loin cloth	s d dhot

3.2.2.4 Borrowing

The terms which were translated through borrowing technique under material culture are as follows:

SL Terms	TL Terms
wine	w in

3.2.2.5 Elaboration/Addition

The terms which were translated through addition technique under material culture are as follows:

SL Terms	TL Terms
red cushion	r to raṇgako gadd
baskets	doko ra tokar haru
ragged	mailo ph teko bastra

3.2.2.6 Blending

The terms which were translated through blending technique under material culture are as follows:

SL Terms	TL Terms
yellow sari	pahelo sar

3.2.2.7 Paraphrasing/Definition

The terms which were translated through definition under material culture are as follows:

SL Terms	TL Terms
dice	p s ra satrañja khelnu
bell	chãnd ko thulo ghanta

3.2.2.8 Deletion

The terms which were deleted under material culture are as follows:

SL Terms	TL Terms
vessel	……………………
rosy path	……………………

3.2.2.9 Sense Translation

The terms which were translated through sense translation under material culture are as follows:

SL Terms	TL Terms
yellow cloak	ch war
spiral	gudulo
unstitched cloak	kh sto

3.2.3 Techniques Used in Translation of Terms in Religious Culture

In the process of translating the terms under religious culture, seven different techniques were used by the translator. Those techniques which were employed under the religious culture in the very novel were described in brief as follows with examples:

3.2.5.1 Literal Translation

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

SL Terms	TL Terms
sins	p p
gods	swar
soul	tm
funeral pyre	niṛb san
holyman	m hatm

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3.2.5.2 Substitution

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

SL Terms	TL Terms
preach	amṛitb n
illustrious	shradhalu gantukharu
dead	swargb s
tale	mahim

3.2.5.3 Claque

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

SL Terms	TL Terms
detor error	kṛiya k ndaharu
holy books	dharma grantha
pure spirit	pabitra tm

3.2.5.4 Addition

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

SL Terms	TL Terms
ascetics	shraman j wan
equanimity	ath h sh nt bharnu

3.2.5.5 Definition

The terms in religious culture translated through definition are as follows:

SL Terms	TL Terms
alms-bowls	man kholer bhiksh prad n garnu
om	pabitra akshar õm

3.2.5.6 Deletion

The terms which were deleted in SL text under religious culture are as follows:

SL Terms **TL Terms**

nirvana   ……………………

3.2.5.7 Sense Translation

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

SL Terms **TL Terms**

bliss   bh gwat satt

3.2.4 Techniques Used in Translation of Terms in Social Culture and Organization

In the process of translating terms of social culture and organization, seven different techniques were used by the translator. Those techniques which were employed in translation of social cultural terms in the novel are described in brief here:

3.2.7.1 Literal Translation

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

SL Terms **TL Terms**

mother   m

son   chhor

teacher   adhy pik

prostitutes   beshyaharu

marry   bihe

3.2.7.2 Substitution

The terms which were translated through substitution in social culture and organization are as follows:

SL Terms	TL Terms
visitors	phirante
servants	parich rik haru
worthless orators	w kchaturyat
worn out men	adhbaise m nchhe

3.2.7.3 Claque

The terms which were translated through claque in social culture and organization are as follows:

SL Terms	TL Terms
sacrifices and supplications	pûj pr rthan
lance bearer	sahjiw

3.2.7.4 Borrowing

The terms which were translated through borrowing in social culture and organization are as follows:

SL Terms	TL Terms
prajapati	parj pat
scent	senth

3.2.7.5 Addition

The terms which were translated through addition in social culture and organization are as follows:

SL Terms	TL Terms
princess	shah pariw rk sadasyaharu
choir	g yan mandal

3.2.7.6 Deletion

The terms which were deleted in the SL text under social culture and organization are as follows:

SL Terms	TL Terms
master	…………………..

3.2.7.7 Sense Translation

The terms which were translated through sense translation under social culture and organization are as follows:

SL Terms	TL Terms
priest	pandity i
wicked sly priest	p khand

3.2.8 Techniques Used in Translation of Terms in Conceptual Culture

In the process of translating conceptual terms, the translator used nine different techniques. Those techniques which were employed in translation of conceptual terms in the novel are described in brief here:

3.2.8.1 Literal Translation

The terms in conceptual category translated through literal translation are presented below:

SL Terms	TL Terms
exile	niṛb san
thrist	trishn
torment	abhishapt
mock	khiss udaunu
spiral	gudulo

3.2.8.2 Substitution

The terms which were translated through substitution under conceptual category are as follows:

SL Terms	TL Terms
offence	kashingar
satisfy	p raṇgat

3.2.8.4 Definition

The terms which were translated through definition in conceptual category are as follows:

SL Terms	TL Terms
autocrate	sabaila dab une kh lko byabh r pradarshan garnū
rumour	by pak rupm charch bhairaheko

3.2.8.5 Claque

The terms which were translated through claque technique under conceptual category are presented below:

SL Terms	TL Terms
mysterious and enchanting	rahasyamay utshaw
idle fraud	alch dhoṇg
kiss mother	ām ko charamsparsh

3.2.8.6 Addition

The terms which were added at the time of translation by the translator through addition in conceptual category are as follows:

SL Terms	TL Terms

flash	bijulijasto chamkinu

3.2.8.7 Deletion

The terms which were deleted by the translator in the process of translating the original text into the TL text under conceptual category are as follows:

SL Terms	**TL Terms**
stupid sheep	……………………….
happy	....

3.2.8.8 Sense Translation

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

SL Terms	**TL Terms**
love stirred	premko jwarbh t
seeds of discontent	kshanbhaṇgurt
successive generations	pidh darpidhi

3.2.8.9 Mistranslation

The terms which were translated through mistranslation in conceptual category are as follows:

SL Terms	**TL Terms**
skin	m su

3.3   Technique-wise and Category-wise comparison of Statistical Results

The overall analysis of the technique-wise and category-wise comparison of statistical results which were employed in translation of cultural terms used in the novel is presented below:

Table No. 6

Technique-wise and Category-wise Comparison

S.N.	Techniques	Categories										Total	
		Ecology		Material Culture (Artifact)		Religious Culture		Social Culture and Organization		Conceptual Terms			
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1.	Literal Translation	14	46.67	12	40	15	50	13	43.33	8	26.67	62	41.33
2.	Borrowing	1	3.33	1	3.33	-	-	2	6.67	-	-	4	2.67
3.	Substitution	3	10	2	6.67	5	16.67	5	16.67	7	23.33	22	14.67
4.	Definition	2	6.67	2	6.67	2	6.67	-	-	2	6.67	8	5.33
5.	Addition	2	6.67	3	10	2	6.67	2	6.67	1	3.33	10	6.67
6.	Blending	-	-	1	3.33	-	-	-	-	-	-	1	0.67
7.	Claque	3	10	4	13.33	4	13.33	3	10	6	20	20	13.33
8.	Deletion	2	6.67	2	6.67	1	3.33	1	3.33	2	6.67	8	5.33
9.	Sense Translation	2	6.67	3	10	1	3.33	4	13.33	3	10	13	8.67
10.	mistranslation	1	3.33	-	-	-	-	-	-	1	3.33	2	1.33
Total	30	100	30	100	30	100	30	100	30	100	150	100	

The above table shows that ten different techniques were employed in translating one hundred and fifty cultural terms found in the novel 'Siddhartha'. Among those ten different techniques, literal translation was the most qqfrequently used technique i.e. 41.33% in translation of cultural terms and blending was the least used technique i.e. 0.67% to translate cultural terms which is only used in two categories. In general, some techniques are frequently used as viable techniques. As we have seen literal translation, substitution, sense translation, claque and addition had the high frequencies and in reverse, borrowing, definition, blending, deletion and mistranslation had the low frequencies. Only literal translation, substitution, addition, claque, deletion and sense translation get present in all categories. In total hierarchical order techniques were graded as; literal translation, substitution, sense translation, claque, addition, borrowing, definition, deletion, mistranslation and blending.

CHAPTER FOUR
FINDINGS AND RECOMMENDATIONS

This chapter deals with the findings, recommendations and pedagogical implications of the study.

4.1   Findings

On the basis of the presentation, analysis and interpretation of the data, the major findings of the study have been summarized as follows:

i)   One hundred and fifty cultural terms were identified from the novel 'Siddhartha' and those terms have been grouped under five categories in terms of their related meaning features. Explicitly, they are ecological, material culture, religious culture, social culture and organization and conceptual terms.

ii)   Ten different techniques were found to have been employed in translating cultural terms such as literal translation, transference/borrowing, substitution, paraphrasing/definition, deletion, elaboration/addition, blending, claque, sense translation and mistranslation.

iii)   Among the translated terms literal translation (41.33%) had the highest frequency and blending (0.67%) had the lowest. The frequencies of other techniques were as: substitution (14.67%), sense translation (8.67%), claque (13.33%), addition (6.67%), borrowing (2.67%), definition (5.33%), deletion (5.33%), and mistranslation (1.33%).

iv)   In translating the cultural terms under ecology, nine different techniques were employed and were graded as literal translation (46.67%), substitution (10%), claque (10%), elaboration (6.67%), sense translation (6.67%), paraphrasing (6.67%), deletion (6.67%), mistranslation (3.33%), and transference/borrowing (3.33%).

v)   In material culture (man-made) category, nine different techniques were used. Namely literal translation (40%), borrowing (3.33%), substitution

(6.67%), claque (13.33%), addition (10%), definition (6.67%), deletion (6.67%), sense translation (10%) and blending (3.33%).

vi)   There were altogether seven different techniques employed under the religious culture and graded as literal translation (50%), substitution (16.67%), sense translation (3.33%), claque (13.33%), addition (6.67%), definition (6.67%) and deletion (3.33%).

vii)   Seven different techniques were used in translating the terms under social culture and organization, namely literal translation (43.33%), sense translation (13.33%), substitution (16.67%), borrowing (6.67%), addition (6.67%), claque (10%) and deletion (3.33%).

viii) Altogether eight different techniques were employed in translation of conceptual terms. They are graded as sense translation (10%), literal translation (26.67%), substitution (23.33%), definition (6.67%), addition (3.33%), claque (20%), deletion (6.67%) and mistranslation (3.33%).

ix)   The techniques such as literal translation, substitution, addition, claque, deletion and sense translation were found in all categories.

x)   In a few cases, lack of knowledge in proper selection, editing and proof reading are prevailing problems. For example, SL terms '*bluish shade*' and '*skin*' are translated in TL as '*banko chhahari*' and '*masu*' respectively.

4.2   Recommendations

On the basis of the findings, some recommendations and pedagogical implications are presented below:

i)   A good translator also should be aware of the range of categories used in translation and a translator should be aware that a wide range of techniques can be used depending on the context and the nature of words.

ii)   In translating words from material culture (such as spiral), religious culture, social culture and organization (wicked sly priest) and

conceptual terms (seeds of discontent), etc. should have definition or short note to make the concept clear.

iii) If there is availability of exact equivalent word in TL, the translator should not substitute it by near equivalent of generic word. If it is necessary to substitute the term, s/he should check its context and appropriateness. For example: worthless (SL) → w kchaturyat (TL).

iv) A translator should give priority to literal translation unless it distorts meaning or is very unnatural. For example: sun (SL) → surya (TL), tiger (SL) → b gh (TL).

v) There should not be any cases of deletion of SL terms which have the near equivalent term in TL. Even if the TL lacks the SL concepts, the translator should provide definition of the term or transliterate he terms. For example: alms-bowls (SL) → man kholer bhiksh prad n garnu (TL).

vi) The translator should not use whatever word is available in the dictionary. He should select the word looking it in thesaurus to get the correct equivalent term. For example: mat (SL) → san (TL), hut (SL)→ kut (TL).

vii) The translator should avoid bad or mistranslation. He should read the text thoroughly, proper editing by serious proof reading, consult bilingual dictionaries, if necessary present the exact word in translation. For example: skin (SL) → m su (TL).

viii) If there are erroneous expressions in the context of the ST (Source Text), the translator should correct the ST by appropriate translation in the TT (Target Text). For example: followers (SL) → anuyay haru (TL), marry (SL) → bihe (TL).

ix) The translator should keep the concept in mind that the readers of the translated text are those who know something about SL culture.

This present research study studies the techniques and their frequency in translation of the novel 'Siddhartha'. Translation itself is a difficult task and it

needs the sound knowledge of languages. To provide the perfect translation, the translator should have theoretical knowledge of translation and languages and culture involved languages. Translation is an emerging discipline which is natural activity in social interaction. Therefore, translation should be emphasized in language learning and teaching program.

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APPENDICES

APPENDIX I
Cultural Categories

I. A   Ecology

sun	surya
river	nad
jagnar	chituw
banana	ker
forest	jaṅgle
snake	sarpa
rocks	chatt n
clouds	b dal
stars	t r haru
evening	sãjha
thorn	kãd
heron	bakull
tiger	b gh
crocodile	goh
plague	pleg rog
weeds	jh rp t
garden	kuṅja
bast	kush
golden beetle	sunaulo raṅgak gobre k raharu
dews	bih npakh jh rp tharum th adkiyer motijhai chamkiraheko ś taka thopaharu
shadow	....
rays	....
rainbows	saptaraṅg indradhanush
fowers	anekau raṅgak phûlharu
banyan tree	barako rukh
snake sheds	sarpako kãchul
a flash of lightening	chaty ṅg
ravens	b j
bluish shade	banko chh har
sky and river	k s ra khol h ru

I. B   Material Culture

bow	dhanush
arrow	bãn
mat	san
bed	ochhy n

hut	kut
drug	aushadhi
perfume	aṭar
temple	mandir
jewels	gahan haru
path	b to
boats	nauharu
axe	bancharo
sadan cair	p lak
food	bhojan
golden cage	sunko pijad
white gown	seto bastra
loin cloth	s d dhot
wine	wain
red cushion	r to raṇgako gadd
baskets	doko ra tokar haru
ragged	mailo ph teko bastra
yellow sari	pahelo sar
dice	p s ra satraṇj khelnu
bell	chãnd ko thulo ghanta
vessel	....
rosy path	....
yellow cloak	ch war
spiral	gudulo
unstitched cloak	kh sto
ferryman stick	ḍuṇg khiyaune dabilo

I. C   Religious Culture

sins	p p
gods	swar
soul	tm
funeral pyre	chit
meditation	dhy n
holyman	m h tm
wiseman	bidw nharu
pilgrim	tirthy tr
fasted	brat
corpse	l sh
fasting	up was
tale	mahim
monk	bhikshuharu
salvation	mukt
inn	dharmaś l
preach	amritb n
illustrious	shradh lu gantukharu

dead	swargb s
mourners	mal m haru
first ablution	pratham pr rth n
detor error	kriy k nda
holy books	dharma grantha
pure spirit	pabitra tm
comtemplation and meditation	j wandarshan ra dhy n
ascetics	shraman j wan
equanimity	ath h sh nt ko bh w
alms-bowls	man kholer bhiksh prad n garnu
om	pabitra akshar õm
nirvana	....
bliss	bh gwat satt

I. D Social Culture and Organization

mother	m
marry	bihe
son	chhor
teacher	adhy pik
artisan	shilp k rharu
prostitutes	beshy haru
businessman	by p r haru
samans	shramanharu
followers	anuy y haru
tricks	chatak haru
companion	sahy tr
doctors	chikitsakharu
pupil	shisya
visitors	phirante
servants	parich rikaharu
worthless orator	w kchaturyat
worn out men	adhbaise m nchhe
lovers	yuw yuwat haru
sacrifices and supplications	pûj pr rth n
lance bearer	sahajiw
learned men	p k manisharu
prajapati	parj pat
scent	sent
princes	shah pariwarka sadasyaharu
choir	gayan mandal
master	....
priest	pandityai
wicked sly priest	p khand
beloved magnificient	priya mitra
thieves	phaṭha

I. E   Conceptual Terms

sages	mantauch ran
thrist	trishn
torment	abhishapt
spiral	gudulo
mock	khiss udh unu
hypnotized	sammohan
countence	mukhmandal
candid	ûnmuktat
offence	kasiṇgar
satisfy	p raṇgat
grove	ghan botharu
beg food	bh ksh tan
carcass	mrit paśhu
heavenly world	bramhbodh
grace	śh l n
autocrate	sabail i dabaune kh lko byabh r pradarshan garnu
rumour	by pak rupm charch garnu
mysterious and enchanting	rahasyamay utsaw
idle fraud	alchh dhong
crouching shadow	chh yã salbal unu
kiss mother	m ko charamsparsh
sins and endeavour	niskalaṇkit and p p
silent and motionless	śh l n mudr m
flash	bijul jasto chamkinu
stupid sheep	....
happy	....
love stirred	premko jw rbh t
seeds of discontent	kshanbhaṇgurt
successive generation	pidhidarpidh
skin	m su

APPENDIX II
Procedures of Translation

II. A   Ecology

Procedures	SL Terms	TL Terms
1. Literal Translation	sun	surya
	river	nad
	jagnar	chituw
	banana	ker
	forest	jaṅgle
	snake	sarpa
	rocks	chatt n
	clouds	b dal
	stars	t r haru
	evening	sãjha
	thorn	kãda
	heron	bakull
	tiger	b gh
	crocodile	goh
2. Transference	plague	pleg rog
3. Substitution	weeds	jh rp t
	garden	kuṅja
	bast	kush
4. Paraphrasing	golden beetle	sunaulo rangak gobre kir haru
	dews	bih npakh jh rp tharum th adkiyer mot jha chamk raheko shitak thop haru
5. Deletion	shadow	....
	rays	....
6. Elaboration	rainbows	saptaraṅg indradhanush
	flowers	anekau raṅgak phûlharu
7. Claque	banyan tree	barako rukh
	sky and river	k s ra khol haru
	snake sheds	sarpako kãchul
8. Sense Translation	a flash of lightening	chaṭy ṅg
	ravens	b j
9. Mistranslation	bluish shade	banko chh h r

II. B   Material Culture

Procedures	SL Terms	TL Terms
1. Literal Translation	bow	dhanush
	arrow	bãn
	mat	san

	bed	ochhyān
	hut	kuṭī
	drug	aushadh
	perfume	aṭar
	temple	mandir
	jewels	gahanāharu
	path	bāto
	boats	nāuharu
	axe	bancharo
2. Substitution	sadan cair	pālak
	food	bhojan
3. Claque	golden cage	sunko pijaḍā
	white gown	seto bastra
	loin cloth	sādā dhoti
4. Borrowing	wine	wain
5. Addition	red cushion	rāto raṅgako gaddā
	baskets	doko ra tokarī haru
	ragged	mailo phāṭeko bastra
6. Blending	yellow sari	pahelo sarī
7. Definition	dice	pāsā ra satraṅj khelnu
	bell	chhãnd ko thulo ghanta
	vessel	....
8. Deletion	rosy path	....
9. Sense Translation	yellow cloak	chīwar
	spiral	gudulo
	unstitched cloak	khāsto
	ferryman stick	dhuṇgā khiyāune dābilo

II. C   Religious Culture

Procedures	SL Terms	TL Terms
1. Literal Translation	sins	pāp
	gods	īswar
	soul	ātm
	funeral pyre	chitā
	meditation	dhyān
	holyman	mahātmā
	wiseman	bidwānharu
	pilgrim	tirthyātrī
	fasted	brat
	corpse	lāsh
	fasting	upawās
	tale	mahimā
	monk	bhikshuharu
	salvation	mukti
	inn	dharmaśālā

2. Substitution	preach	amritb n
	illustrious	shradh lu gantukharu
	dead	swargb s
	mourners	mal m haru
	first ablution	pratham pr rth n
3. Claque	detor error	kr y k nda
	holy books	dharma granta
	pure spirit	pabitra tm
	comtemplation and meditation	j wandarshan ra dhy n
4. Addition	ascetics	shraman j wan
	equanimity	ath h ṡh nt ko bh w
5. Definition	alms-bowls	man kholer bhiksh prad n garnu
	om	pabitra akshar õm
6. Deletion	nirvana	....
7. Sense Translation	bliss	bh gwat satt

II. D Social Culture and Organization

Procedures	SL Terms	TL Terms
1. Literal Translation	mother	m
	marry	bihe
	son	chhor
	teacher	adhy pik
	artisan	ṡhilp k rharu
	prostitutes	beṡhy haru
	businessman	by p r haru
	samans	shramanharu
	followers	anuy y haru
	tricks	chatak haru
	companion	sahy tr
	doctors	chikitsakharu
	pupil	shiṡya
2. Substitution	visitors	phirante
	servants	parich rik haru
	worthless orator	w kchaturyat
	worn out men	adhba se m nchhe
	lovers	yuw yuwat haru
3. Claque	sacrifices and supplications	pûj pr rthan
	lance bearer	sahajiw
	learned men	p k m nisharu
4. Borrowing	prajapati	parj pat
	scent	senth
5. Addition	princes	shah pariw rk

		sadasyaharu
	choir	g yan mandal
6. Deletion	master	....
7. Sense Translation	priest	pandity i
	wicked sly priest	p khand
	beloved magnificient	priya mitra
	thieves	phaṭh

II. E   Conceptual Terms

Procedures	SL Terms	TL Terms
1. Literal Translation	exile	nirḅ san
	thrist	trishn
	torment	abhishapt
	spiral	gudulo
	mock	khiss udh unu
	hypnotized	sammohan
	countence	mukhmandal
	candid	unmuktat
2. Substitution	offence	kasiṅgar
	satisfy	p raṅgat
	grove	ghan botharu
	beg food	bh ksh tan
	carcass	mṛit pashu
	heavenly word	bramhbodh
	grace	ṡh l n
3. Definition	autocrate	sabail ai dabaune kh lko byabh r pradarshan garnu
	rumour	by pak rupm charcha garnu
4. Claque	mysterious and enchanting	rahasyamay ûtsaw
	idle fraud	alchh dhoṅg
	crouching shadow	chhãy salbalaunu
	kiss mother	m ko charamsparsh
	sins and endeavour	n skalaṇkit and p p
	silent and motionless	shal n mudr m
5. Addition	flash	bijul jasto chamk nu
6. Deletion	stupid sheep	....
	happy	....
7. Sense Translation	love stirred	premko jwarbh t
	seeds of discontent	kshanbhaṅgurt
	successive generation	pidh darpidh
8. Mistranslation	skin	m su