

# **CHAPTER ONE**

## **INTRODUCTION**

This study is on “Bridging the Linguistic and Extralinguistic Gaps in Translation: A Case of Sukaratka Paila”. In this chapter, I have included the general background of translation, relationship between language, culture and extralinguistic features, problem in translation. I have also discussed the importance of translation and loss and gains in translation along with gaps in translation. Review of related literature, objective of the study, and finally the significance of the study are the part of this chapter.

### **1.1. General Background**

The main purpose of translated text is to reach the meaning of source text to the target readers. In course of rendering the meaning of source text to the target reader, the translator has to face the threat of linguistic and extralinguistic gaps. Linguistic gap occur due to the different way of arranging linguistic element between two languages. Extralinguistic gaps are the pragmatic gap in which typical culture and setting plays remarkable role in determining meaning. Even the extralinguistic expressions are composed of linguistic element they have the meaning beyond the sentence. These gaps are the obstacle to the translator to render the absolute information of source text in target language. Consequently it effects on comprehension of target reader as well.

According to Duff (1989, p. 2), ‘translation is the process of conveying messages across linguistic and cultural barriers, is an eminently communicative activity, one whose use could well be considered in a wider range of teaching situations than may currently be the case.’ Translation is associated with different language, with literary or scientific texts, and is not suited to the general needs of the language learner. According to Bhattarai (2011, p. 3), “Translation is generally considered as a bilingual activity in which the meaning of the piece of languages is rendered into another language.”

Supporting the bilingual character of translation, Grauberg (2000, p. 638) argues:

General assumption about translation are based on the notion that a source language text can be rendered into the target language in such a way that the surface meaning of the two text will be approximately the same and the structures of the source language will be preserved so far as is possible without seriously distorting the structures of the target language.

A text incorporates more than just the linguistic structures. Linguistic meaning is always approximate. This clearly indicates that translation is complex process in which both linguistic structure and meaning of two languages are preserved. It further supplies the information that translation is not a complete rendering of meaning rather it always remains the degree of approximating between source language and target language. Higgins (1992, p. 2-3) says, "Translation is a form of language deriving concept and content from another language." In the broader definition of Brislin(1916, p. 1):

Translation is the general term referring to the transfer of thought and ideas from one language (Source) to another (target), whether the language are in written or oral form; whether the language have established orthographies or do not have such standardization; or whether one or both language is based on signs, as with sign language of the deaf.

Translation has special connection with the language. Language is the voluntary vocal system of human communication, which is used to express human thoughts and emotions to each other. Language is considered to be essential means of human communication although it is possible through signs and gestures. Language development has long history parallel to the development of human civilization. The development of human civilization is

attributed to the mutual sharing which is only possible through language. Language is not used in vacuum and it's not only personal phenomenon but also a social phenomenon. As human being is social creature, they build unique social network using language. Human and other beings are different in the sense that human possess language but others do not. Language is basically for mutual exchange of thoughts, emotions and feelings. Without language communication is hardly possible. It is only language that has made human being distinct from other creatures in this planet. According to Crystal(2003, pg 255), "Language at its most specific level refers to the concrete act of speaking, writing or signing in a given situation." This statement of Crystal gives the sense of expressing one's idea through language.

### **1.1.1. Importance of Translation**

Translation is important to reach the culture and setting of third world to the English speaking countries. In other words, its main purpose is to globalize the source text.

English is considered as the international language of the world today though it has less number of native speakers than Chinese language. Now English has got more non native speaker than native ones. It is one of the six languages that have been recognized as the UN official language. Describing spread of English Poser (2004, The Language of UN, Para 4) says:

When UN surveyed its number nation as to which of the official language they would prefer to receive correspondence in which 130 opted for English, 36 closed French and 19 Spanish, and not a single country preferred Arabic, Chinese or Russian.

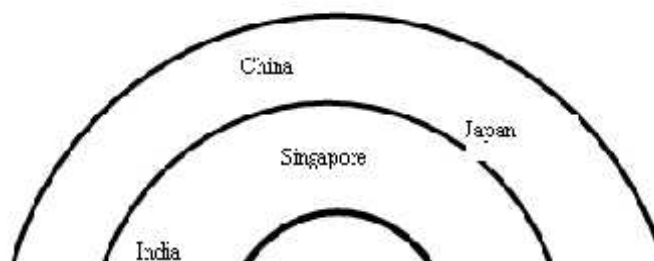
The English language has now become the language that every one can understand. It is in use in every sector of our life. English is internationally used as the medium of communication world wide. The number of population of non-native speakers of English is greater than its native speakers (Harmer

2007, p. 17). English serves wide range communicative function between the people of different country who do not share mother tongue. In the age of universal cooperation and mutual sharing the English language is very much important for the children of Nepali speaking community. Highlighting the need of English Harmer (2007, p. 18) writes, “Nobody own English any more, in other words, - or perhaps we could say that we all ‘native’ and ‘non-naïve’ speakers alike, own it together in a kind of international shareholders’ democracy since whatever English we speak – Indian English, British English, Malaysian English- we have or should have equal rights as English users’ . “ In the context of global significance of English Phillipson (2007, p. 23-24) remarks:

English is now therefore entrenched worldwide as a result of British colonialism, international interdependence, ‘revolutions’ in technology, transport, communication and commerce, and because English is the language of USA, a major economic, poetical, and military force in the contemporary world. It is not only Britain which has gravitated towards linguistic homogeneity, but a significant portion of the entire world.

The spread of English has been accelerating due to the growing need of global communication. English has developed in such a way that it is used worldwide in its various regional interlanguage form or varieties. Kachru and Nelson as cited in McKay and Homberger (2009, p. 77-78), has placed all the countries in the world in the three concentric circles on the basis of the roles or function of English and the process of its acquisition in those countries. These concentric circles are named as: Inner Circle, Outer Circle and Expanding Circle. The concentric circle schematization is given below.

**Figure No. 1**  
**Concentric Circle Schematization**



ource: *The Other Tongue* by

Kachru(2008)

The inner circle, in the concentric circle schematization, comprises the old variety English using countries, where English is the first or native or dominant language. This includes the countries: the United State of America, Britain, Canada, Australia and New Zealand. In these countries the languages other than the English is rarely used in any public discourse. The outer circle comprises countries where English has the long history of institutionalized function and standing as a language of wide and important role in education, governance, literary creativity, and popular culture. The country like India, Nigeria, Pakistan, Singapore, South Africa, and Zambia belong to the outer circle. The expanding circle countries are those in which English has various roles and is widely studied but for more specific purposes than in the outer circle, including reading knowledge for scientific and technical purposes. Such countries currently include China, Indonesia, Iran, Nepal, Japan and Korea etc. According to Adhikari(2009) Nepali readers typically realize the importance of English translated text in following ways:

- a. Develop access to the international community.
- b. Share knowledge about the science and technology.

- c. Obtain higher educational degree from the prestigious national and international universities.
- d. Reach Nepali language and culture to the international level.
- e. Have a better diplomatic relationship with the different countries and communities of the world.
- f. Understanding English language in their own known setting.
- g. Use as a text material in teaching and learning processes.
- h. Learning to operate computer based machines and equipments.
- i. Modernize traditional occupation.

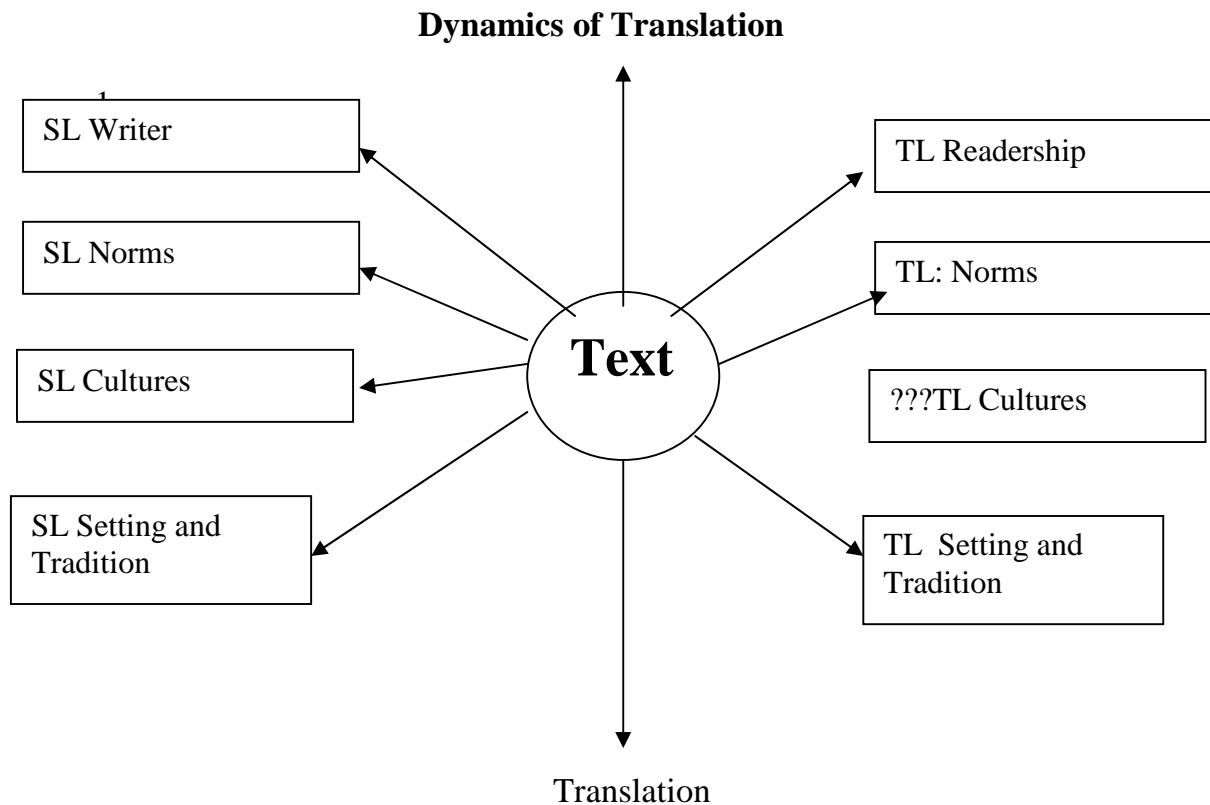
Translation is one of the best means of communication as it is the way of rendering the message from one language to another. In other words, it is the process of changing speech or writing from one language into another. It is also the process of conveying the message across linguistic and cultural barriers. Translation is not absolute in itself but it has the influence of linguistic theory, philosophical tenets, literary connection, types of texts and the medium involved in it. Translation has such a wider coverage that no disciplines and areas remain untouched with it. Translation has been categorized variously as an 'art', (Savory, Selver, 1966), as 'science' (Nida, 1964, 1969, Wilss, 1982) and a combination of art, science, craft and skill (Newmark 1981 and Sasstry, 1982). For Wilss (1982 as cited in Bhattarai, 2010, p. 1) the term 'translation' stands for both process and result whereas for Beaugrande (1997, as cited in Bhattarai 2010 p. 1) process is translating and product is translation.

Newmark (1988, p. 5) defines translation as "rendering the meaning of a text into another language in a way that the another intends the text". Similarly, in Catford's (1965, p. 20) words, "Translation is the replacement of textual materials in one language (SL) into another language (TL)." Likewise Bell (1991, as cited in Bhandari 2007, p. 4) has defined translation as "the expression in target language of what has been expressed and stylistic equivalence. " While translating source language into target language semantic

and stylistic equivalence should be presented. Both scholars have given much emphasis on the equivalence of two languages.

“All the definition mentioned above show the defining translation in a single way is incomplete and inappropriate. It is both the linguistic and cultural activity. It includes the transformation of the grammatical rules of SL, the context in which it exists, the SL culture, the SL writing convention, phrasal and idiomatic expression used in source language as well as the extralinguistic messages. Newmark (1998, p. 4) has diagrammatically presented the dynamics of translation in the following figure.

**Figure No. 2**



Translation is a bilingual activity in which source language and target language are involved. Simply, translation is defined as a rendering of a text in one language into another language. It is both skill and an art of recomposing a work in another language without losing its original flavour. It looks not only the linguistic part but also the culture and the tradition of the target language. Latin word ‘trans’ and ‘lactum’ in which ‘trans’ means across and ‘lactum’ to carry. Simply translation is defined as rendering of the text into another language. Catford, (1965, p. 20) defines translation as “the replacement of textual materials in one language (SL) by equivalent textual materials in another language(TL).” In his opinion the theory of language is one of the theories of translation. According to Newmark (1981, p.7),”translation is the craft consisting in the attempt to replace a written message or statement in one language by the same message or statement in another language. “The activity in which the translator translates language using special skills is called translation. The translation is very detailed work that has been done using a lot



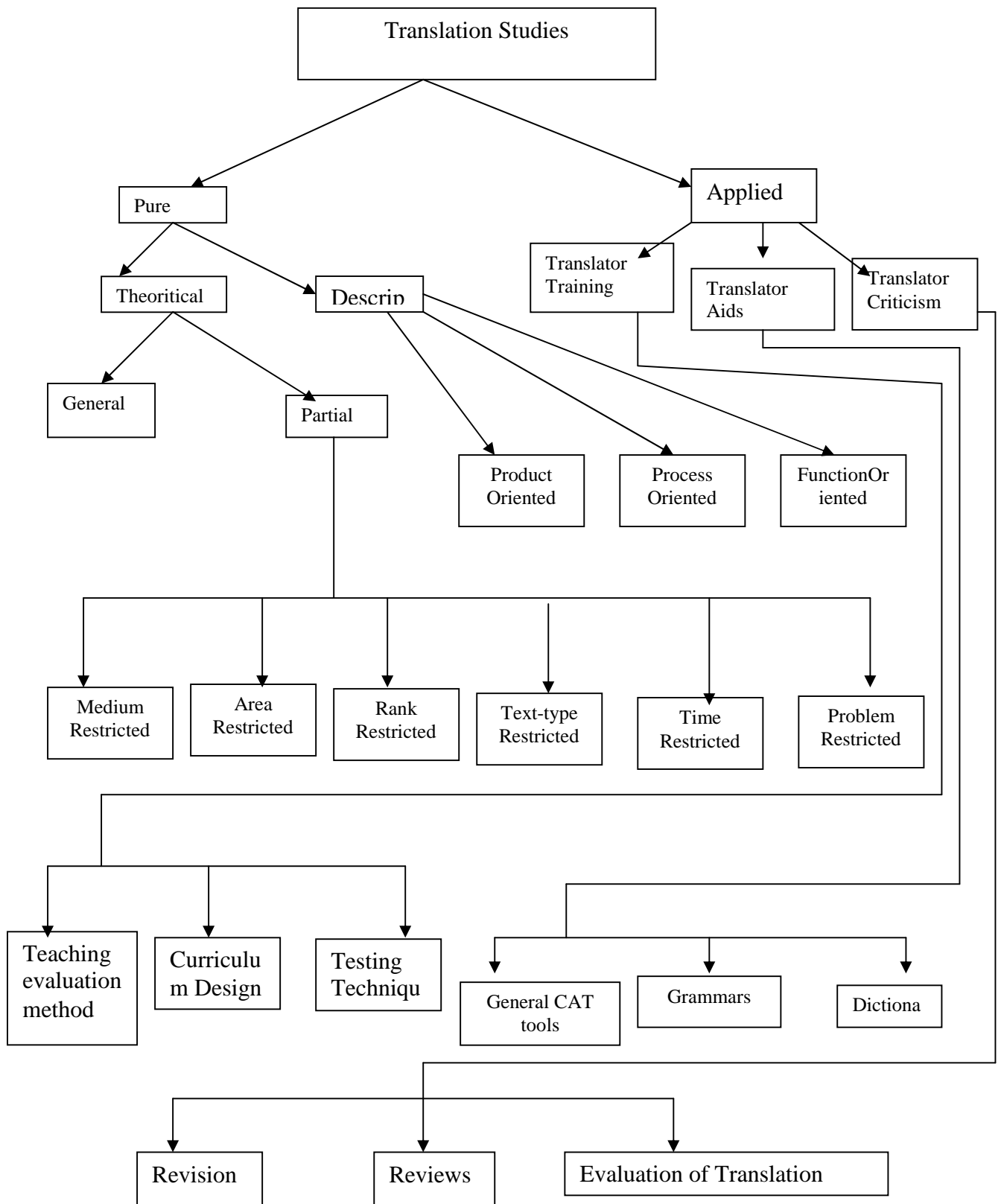
of skill, so that in good translation the result is beautiful. Translation is abstract notion and limited in certain criteria. Nida shows that no single definition is complete and the tension between formal and dynamic equivalence is always present. A single definition does not and cannot apply to poetry and prose translation alike.

Sujit Mukherjee(1981) brought new concept in the field of translation. In his book '*Translation as Discovery*' (1981), he defined translation as 'new writing'. The concept is influenced by the new development in literature, linguistics and other language disciplines. Especially, taking the post modernist view, Mukherjee asserts that translation is not mere a process of transferring SL meaning into TL. It does not mean a translator has to be always loyal to original text and its meaning by taking the pain of exploring exact linguistic as well as cultural meaning. Mukherjee (1981 p. 81), argues that 'triumph of a translation will depend largely on the extent of its appropriation not the translator's own language and the degree of its domestication into the translator's own culture'. This view emphasizes that the translation is the creative writing phenomena in which translators do not necessarily repeat the idea of the SL author following its style and language but they create something new which may be different from the original text. This view liberated translators from traditional restrictions of being confined in linguistic boundary of source language. While creating translation as new writing, translators use their own words, phrases and sentences to reflect the meaning of the SL text. With this the TL readers find the text in their own linguistic and cultural context, they do not find the text as translated one rather they find it as an original one.

Translation involves various issues like gaps between languages and cultures, types of meaning to be rendered and challenges of maintaining equivalence. According to Awasthi, Bhattarai, Khaniya, Adhikari, Phyak(2010, p. 9) ' the study of various issues in any translation activity is known as 'Translation

Studies'' It has emerged as the separate academic discipline which discusses the various contentious issues in translation. Its prime goal is to research issues which are central to translation. Holme's (1972 as mentioned in Bhattarai 2010) seminal paper 'The Name and Nature of Translation Studies' set out to orient the scholarly study of translation. It put forward a conceptual scheme that identified and interrelated many of the things that can be done in translation studies, envisage an entire future discipline and effectively stimulating work aimed at establishing that discipline. Historically, this was a major step forward, none the least because it involved a frontal attack on the hazy but self-assured categories that had long been used to judge translations. Holmes(1972) divides translation studies into two groups 'pure' and 'applied'. The pure category is concerned with the descriptive study of the translations and translation theories whereas the applied category is about the practical concerns like translator training, translator aids and translation criticism. Applied group is opposed to pure group. Pure translation is theoretical and descriptive. Descriptive can further be divided into 'Product Oriented', 'Process Oriented' and 'Function Oriented', and so on. Holmes(1972 as cited in Bhattarai 2010, p. 10) presents the map of translation studies as follows.

**Figure No. 3**  
**Holme's map of Translation Studies**



In terms of the strategies employed translations of the same text vary from one translator to another. In this sense, translation is considered as a subjective activity in which the knowledge and skills are reflected. Some products of translation may focus on the SL meaning and some focus on TL meaning. Although translation is a subjective enterprise, Toury (1995 as cited in Bhattarai 2010, p. 11) has proposed following laws or universals of translations.

- a. The law of growing standardization- TTs generally display less linguistic variation than TTs, and
- b. The law of inference- common ST lexical and syntactic patterns tends to be copied creating unusual patterns in the TT.

Translation studies have emerged as the separate discipline which studies various issues of translation. It is concerned mainly with researching issues, theories and practices of translation. Bhattarai (2010, p. 11) has mentioned following major issues of translation studies:

- a. Translation Equivalence
- b. Gaps in Translation
- c. Culture and Translation
- d. Translation Strategies
- e. Content and Form in Translation
- f. Translatability
- g. Units of Translation
- h. Meaning in Translation(e.g. idiomatic meaning)
- i. Translation shifts
- j. Ideology and Translation
- k. Technology and Translation
- l. Power in Translation
- m. Subjectivity and Objectivity in Translation

- n. Globalization and Translation
- o. Translation and Pedagogy
- p. Evaluation of Translation
- q. Authorship, Copyright and Translation

Berlin(1970, p. 64) says, “The relative adequacy of different translations of the same text can only be determined in terms of the extent to which each translation successfully fulfils the purpose for which it was intended.” In other words, the relative validity of each translation is seen in the degree to which the receptors are able to respond to its message in comparisons with what the original author evidently intended would be the response of the original audience and how that audience The ultimate validation of translation can never be purely linguistic undertaking. Berlin (1970, p. 65) further asserts, “...the underlying principles for determining the adequacy of translation are largely sociolinguistic. “ Berlin(1970, p. 22)has suggested following rules of translation.

- a. Use short, simple sentences of less than 16 words.
- b. Employ the active rather than the passive words.
- c. Repeat nouns instead of using pronoun.
- d. Avoid metaphor and colloquialisms. Such phrases are least likely to have equivalent in target language.
- e. Avoid the subjective mood(e.g. verb forms with could, would)
- f. Add sentence that provide context for key ideas. Reword key phrases to provide redundancy. This rule suggests that longer items and questions be used than in single-country research.
- g. Avoid adverbs and prepositions telling where or when. (e.g. frequent, beyond, upper).
- h. Avoid possessive forms wherever possible.
- i. Use specific rather than general terms (e.g. the specific animal such as cows, chicken, pigs, rather than the general term, livestock).

- j. Avoid words including vagueness regarding some even or thing (e.g. probably, frequently).
- k. Use wording familiar to the translators wherever possible.
- l. Avoid sentences with two different verbs if the verbs suggest two different actions.

Thus, having a clear meaning and translation is a sensible or practical way where someone makes sense, there seems to be a good reason or explanation for it, but as an advanced technology in translation, it makes use of special kind of machine which is called machine translation. In machine translation, it is difficult to find equivalent form of words between source language and target text. Ambiguous syntactic structures are very difficult to translate.

### **1.1.2. Language and Culture**

Language is a voluntary vocal system of human communication. Culture is the way of living and thinking of the people. Language carries the features of culture. Language is shaped by the culture. The language can go beyond the linguistic meaning. It is also called meaning of extralinguistic level. Language has a kind of extra lingual connection with the culture. Language is a particular system of human communication. It is social phenomenon posed by human society, which makes sets of rules, according to which members of society cooperate and interact with each other, socio-cultural norms and values, thoughts and conventions are presented, nourished and inherited from generation to generation. Language is specific to certain countries. As no languages are same and similar, the two cultures are also different from each other. Culture is the set of beliefs, attitudes, customs, behavior, and social habits etc. of members of a particular society. According to Newmark (1988, p. 94), “Culture is the way of life and its manifestation that is peculiar to a community that uses a particular language of its means of expression.” He distinguished cultural language from universal language. Cultural language is spoken in particular speech community. Our culture shapes language and our

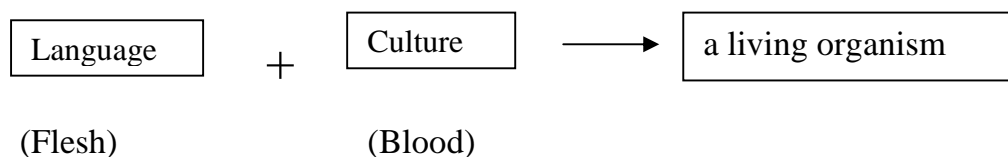
language shapes reality. Therefore there is inseparable relationship between culture and language.

The development and changes in language proceed with the social, political, cultural and geographical advancement. According to Jiang's(2000) study on *The Relationship Between culture and language* “A language is the part of culture and a culture is the part of language.” It is commonly accepted that language is an inherent in any culture and that plays important role in it.

Without language culture would not be possible. Language is influenced and set by the culture. Language is also a symbolic representation of people since it comprises historical and cultural background as well as their approach to life and the way of living and thinking. Language & culture are interwoven and they are inseparable. Language is the mirror of culture in the sense people can see culture through language. People of different culture can refer to different things while using the same language. for example when one says ‘lunch’ English man may be referring to hamburger or pizza but a Chinese man will most probably be referring to steamed bread or rice. Jiang(2000) presented three new metaphors, from different point of view, to explain the inseparable nature of culture and language. These metaphors are as follows:

#### **Figure No. 4**

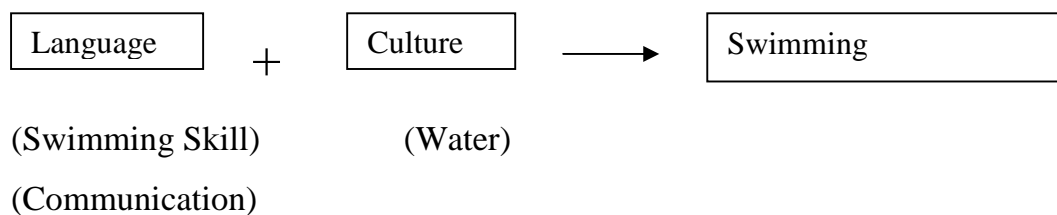
##### **i. From Philosophical Point of View**



Language and culture makes a living organism. Language is flesh and culture is blood. Without culture, language would be dead. Without language, culture would have no shape.

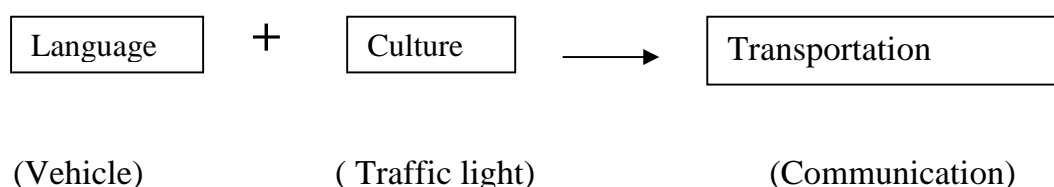
#### **Figure No. 5**

##### **From a Communicative View**



Communication is swimming, language is swimming skill and culture is water. Without language communication would remain to a very limited degree, without culture there would be no communication at all.

**Figure No. 6**  
**From Pragmatic View**



Communication is like transportation. Language is the vehicle and culture is traffic light. Language makes communication easier and faster, culture regulates, promotes and sometimes hinders communication.

It is all accepted fact that all human children in normal condition have especial capability to acquire language. Mother tongue is acquired unknowingly in the natural setting while learning another language needs extra effort. But in this age of globalization due to rapid progress in science and technology, only mother tongue would not be sufficient to make access in international community. So to some extent translation bridges the gap between mother tongue and foreign language.

### 1.1.3. Loss and Gain in Translation

Loss is the case of different gaps in translations. The loss includes loss of cultures, aesthetics, language, social values, and mental efforts and so on. For



example, the word *mata* translated as ‘mother’ cannot reflect the religious value of the word in the Sanskrit language. Likewise, a *guru* does never replace a teacher. No two languages in the world are equally parallel to each other. In course of translation there is the condition of some loss and gains. In other words, loss and gains in translation is spontaneous and natural. The issue of whether the translation is loss or gain is an ongoing debate in translation studies. Translation, in one sense, is considered as gain since it helps to understand people from different languages and cultures. It has bridged the gap among cultures and has helped to understand each other. With the help of translation, in fact, we have understood the whole universe. Thus, whatever we achieve is gain of translation. In this regard, Bassinett (2000, p. 38) says,

Once the principle is accepted that sameness cannot exist between two languages, it becomes possible to approach the question of loss and gain in the translation processes. It is again an indication of the low status of translation that so much time should have been spent on discussing what is lost in the transfer of a text from SL to TL whilst ignoring what can also be gained, for the translator can at times enrich or clarify the SL text as a direct result of the translation processes.

Because of some cultural differences loss appears as a natural phenomenon of all living languages (Bhattarai, 2010, p. 58). Translation being a process to carry out from one language and culture into another language certainly includes loss. And absolute transfer of meaning of a language and values of culture is almost impossible. As a whole, some loss and gains of meaning in translation is inevitable and thus, can not be ignored. Gaps in translation are common and natural and so it is having some loss and gain of meaning. A good translator should always try to minimize the degree of having loss and achievement while rendering a text. The question of loss and gain in translation is a natural process. Nida (1964, as cited in Bhattarai 2010, pg 49) compares the meaning of good and bad in Guaica, a language of southern

Venezuela, with that of English. He argues that there is no dichotomous relationship between good and bad in Guaica like that in English. He gives following examples:

*Good* includes desirable food, killing enemies, chewing dope in moderation, putting fire to one's wife to teach her to obey, and stealing from anyone not belonging to the same band.

*Bad* includes rotten fruit, any object with a blemish, murdering the person of the same band, stealing from the member of the extended family and lying to anyone.

Although translation studies are more focused on loss in translation we cannot ignore the fact we gain many things from translation. Translation can be taken as 'shipment where certain amount of loss in goods do not become upsetting. In course of importing from one language to another there certainly occur some loss. The transfer of meaning from source text to target text necessarily involves a certain degree for translation loss; that is, a TT will always lack certain culturally relevant features that are present in the ST.

#### **1.1.4. Scope of Translation**

Translation is considered as an important aspect and component of language learning. It has inculcated in many greater values such as knowledge, truth and beauty. The greatest contribution of translation is regarded as 'civilizing cosmopolitanism' (Wills 1982, p. 18). Translation brings people of world in contact to know each other's language, culture, idea and technologies. (Das 2005, p.7)says:

The importance of translation lies in the fact that it brings the readers, writers and critiques of one nation into contact with those of other not only in the field of literature alone but in all area of

development: science and medicine, philosophy and religion, political science and law and so on.

Since the wake of the twentieth century, mainly after the Great War, translation has taken the shape of great information network and promoted communication industry, language being its new materials and modern consumerism of its unlimited market menus, brochures, manuals, minutes, share market rates, dolor fluctuation, NASA news, UNO resolutions, etc, translate industry as urgent messages. According to Jumpet (1961 as cited in Newmark 1981, p. 3), “the 20<sup>th</sup> century has been called a Age of Translation.” Translation grows the text of significance, introduces it to the readers in various cultures. Translation is also important for language learning. And because of translation, the knowledge of the world can be found in different languages. Learning and teaching of language in multilingual society is getting advantage with Nepali English translation. It provides fresh and improved knowledge to the learners.

Translation has exposed the international culture in the current century. So it is also called the century of translation. Today, translation is not only the interest of a country or a society but also has become the common need of an individual. The world has galloped with the wings of translation for promoting universal relationship and involvement in the present scenario. The importance of translation, in this century has been increased because of its multipurpose utility. Translation has its great importance in both national and international levels. Translation, on the national level waves the various speech community and people into one maxim to promote from national utility, where as an international level, translation helps to establish unity among people for peace and harmony.

According to Bhattarai (2004 p.1),” From linguistic point of view, translation is very effective way of growing, it enriches one’s young language and literature...”. Similarly, Newmark(1988, p.7) writes, “Translation is an activity

that serves as a means of communication, translation is used for multilingual notices- transmission of the culture, a technique of language learning and source of personal pleasure.” Without translation English speaking world could have no Greek epics, no Bible, Germany could have no Milton or Wordsworth, Soviet Union would not have reached to the space, no Shakespeare we will have in English without translation. Thus, we know the world through translation. Translation also helps to transcribe the new generation into the target language and help to coin new words for the enrichment of the vocabularies in developing one’s own language. So today translation has become the part of human life. Without translation, we cannot keep in touch with the world events.

The scope of translation means the area it covers. The scope of translation has been increasing in different fields for different purposes such as literacy, technological, scientific, academic, religious etc. The scope of translation is very broad. We cannot limit it. In ancient times religious translation was considered to be an abhorrent sin. Such books were not translated because to translate God’s language into human language was taken as a sin and if one did so, she/he was burnt alive. But now the situation is completely different. Although we cannot limit the scope of translation studies, some major scopes of translation are world literature/world language, means of communication, diplomatic and business work, civilizing cosmopolitanism, world events and news, application of machine, religion, history etc.

### **1.1.5. Problem in Translation**

Translation is transference of meaning from source language to the target language. It is both linguistic and cultural activity and it is concerned with communication of meaning. It is not merely lexical equivalent of words of one language in that of another language. Translation has never been a smooth activity. Translation is a mind bending exercise which faces some of the toughest problems that the phenomenon of language provides. Wills (1982, p.161) says,

‘Translation’ automatically evokes problem and difficulties.” So he elaborates problem into four categories, that is:

- i) Transfer-specific
- ii) Translator-specific
- iii) Text-type-specific and
- iv) Single-text specific

In the word of Das (2005, p.39), “The problem of translation is greatly enhanced by linguistic determinant which is the result of perpetual change. Next to it is the uncertainty of knowing the meaning of the text accurately”. The translators face many problems while rendering a text from the source language into the target language. Language is largely culture oriented and therefore, translators face the problem of translating certain culture based words into another language with the different culture. Colloquial expressions, culture-words, slings, proverbs are difficult to translate for there is no one to one correspondence between one culture and another or one language to another. And it is very difficult to reach to the cultural and pragmatic meaning of the language in translation.

Translating one text from one language into another creates various problems. The first problem is that of finding equivalents to all linguistic levels. In fact it is nearly impossible to find in the source language, even if there may be cultural similarities. Since translation is a bi-lingual as well as bi-cultural endeavour, the translator faces different problems both at the linguistic and extra-linguistic levels. As it is bi-cultural activity, various problems arises from the basic facts that the natural languages differ in the matter of lexicalizations of the concepts. That is to say, a language (second language) may not have lexical items into vocabulary for that concept, this is known as lexical gap.

#### **1.1.6. Gaps in Translation**

Gaps are natural and inevitable in all translation activities. This is because of differences between two languages, cultures, contexts etc. No two languages in the world are same, so while translating we are bridging the gap between the two languages and cultures. Gaps are challenge for a translator and they create difficulty to maintain translation equivalence. When there is no correspondence between the source language and target language items, the gaps occur in translation. Some people argue that gaps take place when the concept available in source language is not found in target language. . It means a text is the combination of language and a culture within certain context. Gaps are the serious threats in translation. Crystal (1987, p.346) says, “Exact equivalence is of course impossible, no translator could provide a translation that was a perfect parallel to the source text, there is always some loss of information.” Anyway the translators’ main concern in translation should be to bridge the gaps so as to make the translation meaningful and faithful as the original. Following three types of gaps are mainly found in translation.

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

### **a) Linguistic Gaps**

Gaps that occur due to difference between two languages are called linguistic gaps. Linguistic gaps are primary in any translation. Every language is unique in itself and no two languages are identical. We can observe linguistic gap at different level of language. These gaps remain as challenge for translator. The gaps mentioned below are described with special reference to the documentary novel ‘*Sukaratka Paila(2007)*’ by Gobinda Raj Bhattraai and its translated version in English by Bal Ram Adhikari

#### **i. Graphological Level**

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

SL: Tyasaila gau ko **ka, kha, ga, gha** saharko **e,bi si,di** ho.

TL: The village reads Nepali alphabet- **ka, kha, ga, gha**  
The city reads English alphabet- **ABCD**

Because the number of alphabets are uniquely different in every language, translating ka, kha, ga, gha and ABCD is difficult.

## ii. Phonological Level

All phonemes available in Nepali are not available in English. Translation of phonemes which is absent in English, but present in Nepali creates phonological gaps in translation. For example

SL: **Andheri khola**

TL: **Andheri khola**

There is no nasal sound for the pronunciation of '*Chandra bindu*' in English.

## iii. Lexical Level

Lexical gaps create serious problem in translation because they play crucial role in shaping meaning. Some lexical terms available in Nepali language is not available in English. For example Nepali onomatopoeic word *harhar basna*, *furufuru*, etc. do not have equivalent terms in English. Similarly, reduplicated words such as *panisani*, *thulathula*, *katikati* etc do not have equivalent terms in English. There exists the state of convergence and divergence while translating lexical items. For example

SL: Yetro **gharai gharko** jungle usle kalpana pani gareko thiyena.

TL: Never had he imagined such a **dense concrete building**.

## iv. Structural Level

Structures are the governing rules to generate sentences which are different between languages. We can observe this fact while translating Nepali and English languages.

**Voice** Nepali have three voice system , agent dominant, patient dominant and meaning dominant. But in English only two types of voice active and passive are found. The active voice is equivalent to Nepali *kartibachya* and passive voice is equivalent to *karmabachya*. But there is no equivalent term of *vabbachya* in English. While translating *babbachya* into English, it has to be translated into the active voice. For example

**SL** *afule ta khaiyo*

**TL:** **I ate**

**Auxiliaries:** Nepali language do not have auxiliaries as in English. Such absence and presence of auxiliaries create gap in translation. For example

SL: *Usle kahilei kalpana gareko thiyena.*

TL: Never **had** he *imagined*.

SL: *Purnima, ma Kathmandu jadaichu.*

TL: Purnima, I **am** thinking of going to Kathmandu.

In source text, there is no auxiliary but auxiliary is added in target text. The use of appropriate auxiliary in translation creates problem.

**Preposition:** Nepali uses preposition attached with the noun, but English uses preposition as a separate particle before nouns. For example

SL: *Ashar Shrawan* **ma**.

TL: **In** the month of June and July.

SL: *Volipaltadekhi* bistarai sodkhoj gardai eklaiek lai upatyakaka bivinna thau tira ghumna thalyo.

TL: **From the next day onward**, Ananta started setting foot in different parts of valley of Kathmandu on his own.



**Article:** English has definite and indefinite articles but Nepali language has no provision of an article system. Use of appropriate articles becomes a serious problem while translating from Nepali to English. For example

SL: Volipalta usle biswobidhyalaya herne bichar garyo.

TL **The** next day, he thought of visiting Tribhuvan University.

**Word Order:** Nepali and English languages are different in terms of their structure of sentence formation. Nepali uses S+O+V pattern whereas English uses S+V+O order. For example

SL: Tyahi euta briddha mahilale makai polirakheko dekho.

(Sub)

(Obj)

(Verb)

TL: An old woman was charring the corn on the cob.

(Sub)

(Verb)

(Obj)

**Functional Gap:** Some functions of Nepali language may not be available in English. Such absence creates a functional gap in translation. For example 'khana vayo?' serves the function of greeting in Nepali but the straight translation of the sentence becomes 'Did you have your lunch?' which does not serve the functional meaning.

## b) Cultural Gaps

Newmark (1981) as mentioned in Bhattarai, Awasti, Khaniya, Adhikari and Phyak (2011, p. 45) says, "Culture includes foods, habits, dress, festivals, rituals etc." The ease and difficulty of translation depends on the degree of closeness of the culture. Cultural gaps sometimes make translation impossible as well so they need further explanation to make meaning understandable for the readers.

The lack of cultural knowledge affects our comprehension negatively. For example, when a child grows up in the American cultural world learns the words "dog", he will normally learn the cultural meaning of the word: the dog is "man's best friend", while a child brought up in the Chinese cultural

world will be taught that the dog is a dirty and dangerous animal. So is the case with the image of a cow in the Hindu and Christian society. The child reared in Hindu community learn cow as 'Goddess of Property' but Christian children learn cow as the 'source of meat'.

### **c) Extralinguistic Gaps**

Many extra linguistic factors play crucial role in translation. Translation is not exclusively a linguistic activity. The intentions of writer or speaker, his shared knowledge, idea, expectation, interest and so on have to be taken into consideration, and the same obtains in regard to the listener or the reader. Other verbal acts and the time of their performance and their effects need to be considered too. Extra linguistic gap has the direct relation with the pragmatic meaning of the language. Pragmatics is concerned with the relations of verbal elements with their producer, receiver and user in the context of communication. Pragmatic gaps occur when there are the problem of correspondence between the context of source language text(SLT) and the target language text(TLT). Although we maintain linguistic equivalence in linguistic aspect, it is difficult or almost impossible to maintain equivalence in the context of SLT. Mainly extralinguistic gap occurs when the background knowledge and the real world knowledge are different. Stalnaker(1970, as cited in Bhattarai 2011, p. 46) asserts that pragmatics is the study of verbal acts including the context of their performance. In the context of *Sukaratka Paila* there are many sentences that are comprehensible only in Nepali context. These typical expressions have different interpretation for the reader belonging to the culture other than Nepali. These sentences have one linguistic meaning but have different impact on its meaning. Extralinguistic gaps are the very serious and complicated barrier for the translator because it is very difficult or almost impossible to create native context in the translated version. Extralinguistic gaps occur when the meaning over crosses the linguistic level and may create ambiguity on the readers. Some examples derived from 'Sukaratka Paila' as follows.

SL: **Dhoka chheuma tasiyera kukurharu runa thale.**

TL: **The dogs shivered whinnying by the door.**

SL: **Marosh** Gopi dai, arko sal varna garaula.

TL: **Ok**, I will get admission on next session.

SL: Usle **Mandev, Anshubarma, Pratap Malla, Ganeshman** ra *Bhimsen Thapa* lai samjhiyo.

TL : He remembered **Mandev, Anshubarma, Pratap Malla, Ganeshman** and **Bhimsen Thapa**.

SL: Kohi sathiharu **jungle** pasaun vanthe.

TL: Some friends asked going to **jungle**.

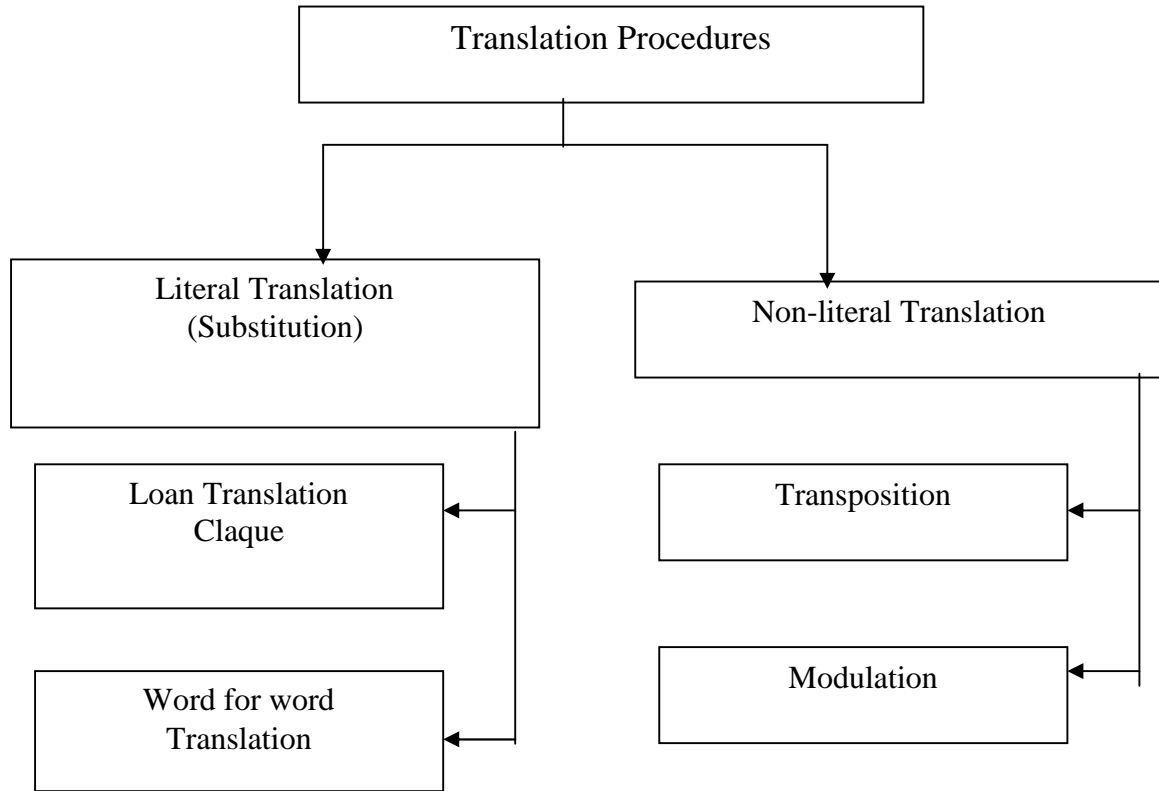
The sentences in the above example are easily comprehensible to the Nepali readers but the readers from other language culture do not easily understand. In Nepali culture dog producing unusual sound is considered to be the sign of 'bad omen', but English readers make no care about it. They do not understand the culture related meaning of dog whining. Similarly, the parallel translation of the Nepali word '*Marosh*' is 'let it die' but this word represents the expression of not caring too much. Another alternative in the translation can be 'I don't care even if it dies'. Mandev, Anshubarma, Bhimsen Thapa, Ganeshman etc. have very long political, historical and religious story back to many years. These persons are related to the Nepali history. Only Nepali readers know them by their names. To understand these persons one must know their deeds. Without providing extra details the readers of translated version do not easily understand the sentence. In the same way, going to jungle in the given sentence has the typical setting based meaning. 'Going to jungle, means participating in the war. The word 'jungle' means the battle field. Here in the sentence Ananta's friends are not intending to take him to jungle looking after cattles or collecting logs but for involving in Maoist initiated people's war of that time.

### **1.1.7. Techniques of Translation**

Translation is the process of rendering the meaning from one language into another. The process of rendering of the message may also be from one dialect to another dialect, one register to another register. There are two languages involved in translation, among them the language from which we translate is source language text and the language into which the message is being translated in the target language text. As a technique for learning foreign languages translation is a two edged instrument. It has the special purpose of demonstrating the learner's knowledge of foreign language, either as a form of cultural or do exercise his intelligence in order to develop his competence. .According to Pinchuk (1977 as cited in Adhikari, 2004, p. 22),”translation procedures are the technical strategies adopted by the translator to achieve the closest possible equivalence between the translation units of source language and target language. In the translation of any text the translator may use any procedures as per one's necessity. Kings (1986, p. 18) defines translation strategy as “translators' potentiality conscious plan for solving concrete translation task “, and 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 Venuti (1998, p. 240) indicates that translation strategies “involve the basic tasks of choosing the foreign text to be translated and developing a method to translate it.” He employs the concept of domesticating and foreignising to refer to translation strategies.

Hence, translation is the procedure which leads from a written source language text and requires the syntactic, semantic, stylistic, and text pragmatic comprehension by the translator of the original text. Whatever the difficulty in te translation process, procedure must aim at the essence of the message and faithfulness to the meaning of the source language text being transferred to the target language text. Willis (1982, p. 103) classifies translatin process as follows:

**Figure No. 7**  
**Translatin Procedures**



Translation is very challenging job where a translator has to face different problems ranging from linguistic to cultural levels. Newmark (1988) states that one word of a SL text and a TL word in the translation rarely correspond semantically and grammatically. A translator’s job is more challenging while bridging the gap. The various scholars have suggested different approaches of translating cultural terms. Some of the procedures are as follows.

- a. Nida (1964, p. 24) has roughly divided translation into two categories.
  - i. Technical and
  - ii. Organizational

- b. Wilss (1982) has also categorized translation procedures into two categories.
  - i. Literal and
  - ii. Non-literal
- c. For dealing with the translation procedures, Vimary and Darbelnet (1970, as cited in Adhikari, 2004, p. 25) have proposed the following procedures.
  - i. Translation
  - ii. Loan translation
  - iii. Transposition
  - iv. Modulation
  - v. Equivalence
  - vi. Adoption
  - vii. Literal translation
- d. Pinchuk (as cited in Adhikari, 2004, p. 25) has suggested the following procedures focusing primarily on the translation of the cultural terms.
  - i. Transcription
  - ii. Transliteration
  - iii. Borrowing
  - iv. Literal translation
  - v. Transposition
  - vi. Modulation
  - vii. Adaption
- e. Ivir (1987, p. 38 as cited in Adhikari 2004, p. 26) has discussed the following procedures focusing primarily on the translation of cultural terms.
  - i. Borrowing
  - ii. Definition
  - iii. Literal translation
  - iv. Substitution

- v. Lexical creation
- vi. Omission
- vii. Addition

Among the above mentioned techniques the following techniques are found mostly adopted while translating the SL terms in TL terms.

- i. Borrowing/transference
- ii. Literal translation
- iii. Substitution
- iv. Paraphrasing/definition
- v. Claque
- vi. Couplet
- vii. Omission/deletion
- viii. Blending
- ix. Back translation
- x. Elaboration and addition

### **i. Borrowing/transference**

Borrowing is the processes of transferring a source language word into target language text. It includes loan word or transliteration. In this procedure, the translator uses the SL while translating in TL text. For example

SL: (Nepali) **Istakot**

TL: (English) **Istakot**

### **ii. Literal Translation**

This is the most widely used technique when the SL term is transparent or semantically motivated and is standardized. Vachon-spilka (1961) finds “literal translation is the earliest and simplest form of translation. It occurs whenever word for word replacement is possible without breaking rules in the target language. However, this is quite rare unless the two languages are systematically and closely related”(ibid, p. 28). For example

SL: (Nepali) **Sundar gau**

TL: (English) **Beautiful village**

### **iii. Substitution**

It is a procedure available to the translator in case in which the two cultures display a partial overlap rather than a clear cut presence vs. absence of a particular element. SL items are subsumed by equivalent TL items to overcome the translation gap. This technique is used mainly for those concepts which overlap each other having similar sense. Translator should be aware of destroying the original flavour of both the SL text and culture. For example

SL: (Nepali) **Doko**

TL: (English) **Basket**

### **iv. Paraphrasing**

In translation SL terms are replaced by the short definition or paraphrasing. In other words, additional or clear information is provided for the SL term.

Newmark (1988, p. 19) argues, “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: (Nepali) **Kalki**

TL: (English) **Kalki Avatar**

### **v. Claque**

Claque is a phrase borrowed from another language and translated literary word for word. It refers to a creation of new words in receptor language on the model of donor language. 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 an idiomatic expression because it makes no sense. It follows the word order of SLT For example

SL: (Nepali) **chhalako jutta**

TL: (English) **leather shoes.**

#### **vi. Couplet**

Couplet is the conglomeration of the two procedures; borrowing and literal translation. It deals with a single problem. They are particularly common for cultural words: its transference is combined with a functional or a cultural equivalence. For example

SL: (Nepali) **Purnima**

TL: (English) **Purnima (girlfriend of the major character Ananta.)**

#### **vii. Omission/deletion**

If SL words or expression are omitted in the TL text then it is called deletion. Generally, it occurs at syntactic level of translation but items omitted are mostly lexical expression. When there is lack of appropriate cultural correspondence in TL the translator has to level 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: (Nepali) **fupu**

TL: (English)\_\_\_\_\_

#### **viii. Blending**

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

## **ix. Back Translation**

Back translation is one of the ways of testing the quality of translation. Crystal(1987) introduces back translation as “one translates a text from language A into language B; a different translator then turns the B text back into A, and the resulting A text is compared with the original A text.” If the texts are virtually identical it is strong evidence that the original translation is of high quality. For example.

SL: (Nepali) **isku:l**

TL: (English) **School**

## **x. Elaboration or addition**

In this technique of translation, some words are added in the TL text. This procedure is necessary in translation of the implicit element in the culture. It makes implicit information explicit. For example

SL: (Nepali) **Magh 19**

TL: (English) **regression of 19<sup>th</sup> of Magh**

### **1.1.8. Sukaratka Paila: An Introduction**

Sukaratka Paila is a documentary novel that has been written by the renowned novelist Govinda Raj Bhattarai was later translated into English as ‘Socrates’ Footsteps’. This novel is written in the descriptive and explanatory pattern. It goes very deep to reach at the real world life of student, who is from village and living in Kathmandu with the sweet dream of having university degree and getting the prestigious job. It has successfully presented the pain of the students and their confusion about their future, even after being certified from the university. This novel has cleanly elaborated the internal conflict sprouted in the life of student who has left the love of parents, relatives and friends in village in quest of bright future. The novel has also analyzed the economic, social, political, philosophical and emotional moments that has direct association with the daily chores of students. This novel also has bowed the sharp arrow against the defective education system of Tribhuvan University

and the aversive discipline and administration due to political interference, which has impoverished the education of university. This novel also describes the real status of village people at the time of war. This novel is one of the real mirror of painful life in village and their uncertain future in Kathmandu. A kind of pessimism rules on Ananta and after the death of Purnima, he has the bleak hope toward his life with no achievement as he had expected before coming to the university. Eventually he follows the way that Socrates' had before 300 year. i.e. suicide.

The setting of this novel starts from the typical village of Narfok. This novel has brought many cultural issues in front. So this novel also gives many information that has not been given by the linguistic elements. In other words, in course of describing typical culture and setting of the Narfok and the city life of Kathmandu, the novelist has used many sentences that has the meaning beyond the linguistic element can convey. The Nepali version of the novel 'Sukratka Paila' was first published in 2063 B. S whereas the translated version of novel was published in 2010 A. D.

## **1.2. Review of Related Literature**

There are a number of text which have been translated from Nepali to English and vice versa. And there are many research studies done on the field of translation but no any research has been carried on the linguistic and extralinguistic gaps found in the Nepali novel 'Sukaratka Paila' The following are the related research of translation studies.

Wagle (2004) in his thesis "A Study on Multiple Translation of Muna Madan from Cultural Perspective" attempts to analyze the four different versions of translated pieces of Muna Madan. He selected two different translation of Muna Madan and analysed them on the basis of technique of translation. He found that eighteen different techniques were employed by the translators while translating the cultural words. He also came up with the conclusion that literal translation was the most widely used techniques in translating culture related words.

Khanal (2005) in his thesis entitled "The Translation of Science Text: A Case Study of Translated Text Book of Science for Grade X", has tried to find out the number and types of sentences that do not match between ST and TT. He collected 120 different expressions from the Nepali and the English version of the book and analysed them according to their linguistic element of Nepali and English. He found that the ST had more number of sentences than the TT and both the ST and TT had more affirmative sentences than the negative sentences. He also found structural gap between the ST and TT in different areas of grammar, voice, preposition, article, word order, tense, etc.

Bhandari (2006) carried out a research on " A Study on Translation: A Case of Structural and Lexical Gaps in Translated Text Book of Social Studies for Grade Six" to find out both source language text (SLT) and target language text (TLT) use more simple sentences in the source language text is greater than that in target language text. He found that both lexical and structural gaps were

evident through the text. He has used various techniques to compensate that loss. He listed the lexical and structural expressions of the book *Social Studies* and marked them in checklist. I found that SLT is much richer in case of lexemes of kinship terms, horrific terms, and gender specific forms than TLT

Thapa (2008) in her thesis entitled “A Case Study of Translation of *Pallo Gharko Jhyal*”, she collected hundred cultural words and found nine translation techniques. Among them, literal translation was the most widely used technique while translating the Nepali culture bound terms into English. She also found the number of gaps due to the notion of possible equivalent words in the target Culture and Language, cultural remoteness or difference between traditional and modern cultures.

Sapkota (2007) in his thesis entitled “Techniques in the Translation of the Technical Terms Used in Accountancy: A Case Study of Translation Texts Book for Grade X”. He attempted to find out the mono morphemic words. He found that different techniques were used by translator while translating of accountancy terms from English to Nepali. Among them literal translation was the most frequently adopted technique and icon shift and hybrid formation were the best frequently adopted techniques.

Tiwari (2008) in his thesis entitled “Multiple Translation of the Study ‘Chemeki’”, he collected sixty cultural works and reached in finding by counting their frequency of occurrence. He found sixteen different techniques. He concluded that literal translation was the most widely used technique of translation of cultural words.

Pandey (2009) in her thesis entitled “The Techniques of Bridging Cultural Gaps in Translation: A case of *Dwanda Ra Yuddhaka Khata*”, finds Nepali and English cultural terms are different in many ways. The main purpose of her study was to find out the technique of bridging cultural gaps employed in the

translation of cultural terms. She found out that eleven different procedures were employed in translating cultural words of anthology 'Conflict and War'.

All the research works mentioned above are related to the structural and cultural gaps in the translation. Some of them are related to scientific, some are literary and some are cultural terms. No research has been conducted to find out the linguistic and extra linguistic gaps together. The present study will analyze the procedure and gaps in translation of these sector and suggest some implications to those who are associated to the work of translation.

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

The present study had the following objectives:

- a. to identify and categorize the Nepali linguistic and extra linguistic terms used in the novel 'Surakarta paila' and equivalent English terms in its translation and the gaps in translation.
- b. to find out the techniques of bridging linguistic and extra linguistic gaps in translation.
- c. to suggest some pedagogical implications.

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

The present study of the novel 'Sukarat Ka Paila' will provide some insights on the linguistic and extra linguistic aspects of translation. The findings of this study will be useful for the students, translator, socio-linguists, book writers, researchers, and other who are directly involved in the field of translation. I hope that the findings of the study will have more significance in the field of translation work that is useful for providing text as teaching materials.

Especially this research will be very beneficial for those translators who are engaged in translation of Nepali texts into English . Hopefully, this study will

be useful for those who are directly or indirectly involved in translation and translation studies.

## **CHAPTER TWO**

### **METHODOLOGY**

The methodology that I followed in carrying out this research is described below.

#### **2.1. Source of Data**

I collected data only from the secondary sources.

##### **2.1.1. Secondary Source of Data**

In the research, I have collected the data only from the secondary sources. The secondary sources of the present study were the Nepali and English version of the novel 'Sukaratka Paila'. I also consulted books, thesis, articles, journals, reviews, critiques and documentaries etc which are related to the research work. Some of them were Catford (1965), Hornby (1988), Newmark(1988), Snell (1988), Bhandari (2006), Karki (2006), Sharma (2006), Yonghang (2008), Bhattarai (2010), and Raut (2011)

#### **2.2. Sampling Procedure**

I used non-random sampling procedure to collect one hundred and fifty linguistic and twenty six extralinguistic terms in the original and the translated version. Then, I identified and listed the linguistic and extalinguistic items.

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

For this study I used observation schedule as a tool of data collection. I read and re read intensively the original version (Nepali) and prepared a checklist of 150 linguistic and 26 extralinguistic expressions. Moreover I used the same schedule with the English version of the fiction '*Sukaratka Paila*' to get the required data. . First I read the Nepali text and made a list of 176 terms as a check list. Secondly I used checklist to verify the English translated terms.



## 2.4. Process of Data Collection

To collect the required data for the study the systematic and stepwise procedure what I followed is described below.

- a. I collected Nepali and English version of the novel 'Sukaratka Paila' for the study.
- b. I went through the text and underlined the linguistic terms and the extralinguistic terms in the Nepali version of the fiction and marked them in checklist with the page number and their frequency of occurrence.
- c. I read the English version of the novel to find out the equivalent forms of those linguistic terms.
- d. I collected 150 linguistic and 26 extralinguistic terms from the novel and categorized them into different terms.
- e. I evaluated and analysed the translation of each linguistic and extralinguistic words in terms of meaning and faithfulness to the all categories.
- f. I identified linguistic and extralinguistic gaps and described them differently as they were found between SLT and TLT.
- g. I calculated the frequency of the terms which are used in translation of linguistic and extralinguistic statement for each type and analysed them.
- h. I checked the bridging techniques used by translator to translate linguistic and extralinguistic expressions of the novel. I marked them in checklist with their frequency and analysed by presenting it in bar diagram.

## 2.5. Limitations of the Study

This study had the following limitations.

- a. The study was limited to linguistic and extra linguistic gaps found in the novel 'Sukaratka Paila'. The studies of linguistic and extra linguistic gaps are also limited in following topic.
  - a) Linguistic Gaps
    - Graphological Gaps
    - Phonological Gaps
    - Lexical Gaps- Kinship Terms, Particles, Reduplication, Onomatopoeic Terms
    - Structural Gaps- Tense and Aspect, Article, Questioning, Referential and Non-referential
    - it/there, Negative Marker, Discourse Marker
  - b) Extralinguistic Gaps
    - Culture based Extralinguistic Gaps
    - Setting based Extralinguistic Gaps
- b. This study was limited to only 150 linguistic and 26 other extralinguistic gaps which were available in the novel '*Sukaratka Paila*'.
- c. This study was limited to only Nepali and English version of the novel.
- d. The Nepali alphabet and diacritic marks were based on Turner's (1931 as cited in Phyak 2005) symbols.
- e. The study did not evaluate the cultural gaps in the translation of the novel.

- f. This study checked only the techniques and gaps found in the translation of linguistic and extra linguistic aspects of the novel, '*Sukaratka Paila*'

## **CHAPTER THREE**

### **ANALYSIS AND INTERPRETATION**

This chapter concerns with analysis and interpretation of the data obtained from English and Nepali version of the novel 'Sukaratka Paila'. The collected data have been analysed and interpreted so as to meet the specified objectives of the study. Moreover the analysis has been carried out under the following headings.

- i. Graphological Gap
- ii. Phonological Gap
- iii. Lexical Gap
- iv. Structural Gaps
- v. Culture Based Extralinguistic Gaps
- vi. Setting Based Extralinguistic Gaps

#### **3.1. Linguistic Gaps in Translation**

Gaps are the lacking element between two languages and they are the serious threats in translation as they lead to untranslatable situation or may mislead the meaning. Linguistic gaps are sometimes serious obstacles in rendering the exact message of the original text. Various language elements of SL are not found in TL which create linguistic gaps in translation. Translator's main concern in translation should be to bridge the gap so as to make the translation meaningful and as faithful as the original text. The major purpose of translation should be to provide the meaning that the writer of the source language text (SLT) wants to give, without seriously deteriorating the structure. But is sometimes very difficult or almost impossible to reveal the meaning of SLT writer's intention in target language (TL) translation, in which the blame can be attributed to the linguistic gaps.

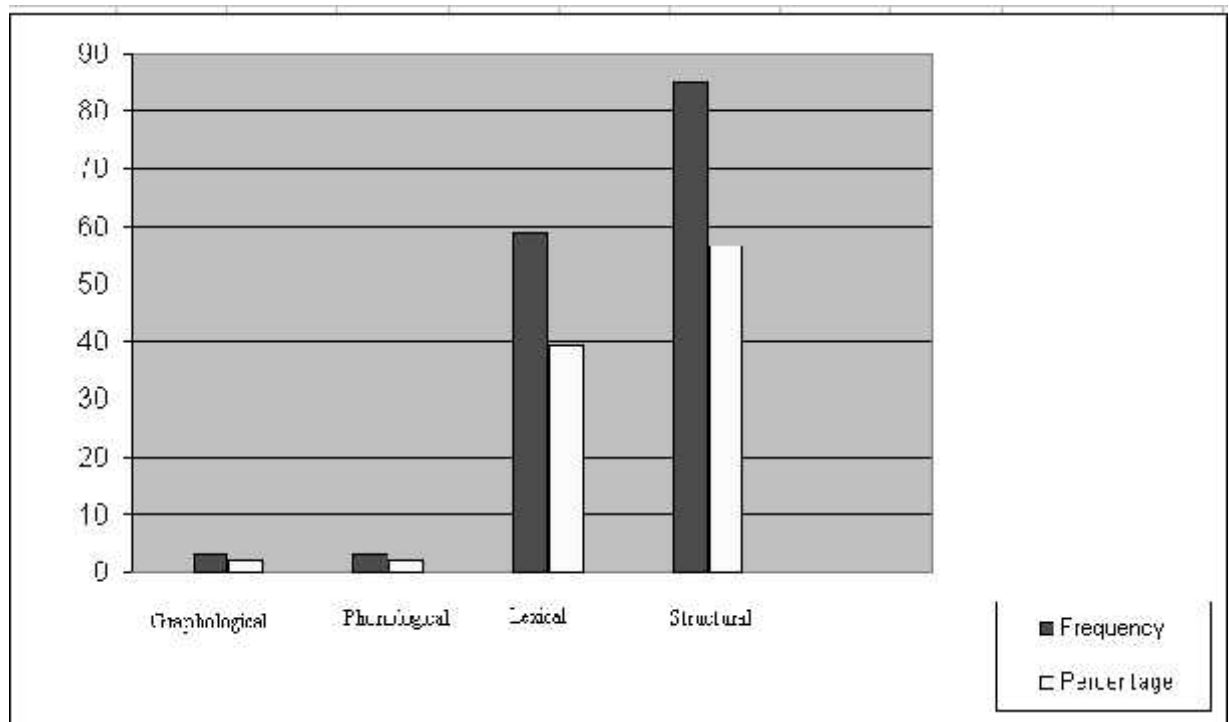
During the present study I explored many linguistic gaps while translating the Nepali version of the novel 'Sukaratka Paila' by Govinda Raj Bhattara into

English. Since there is no objective device to measure the exact equivalence of the SL and TL terms, I had attempted to find out the linguistic gaps with the help of some linguistic and structural norms of the Nepali and English language, and used my own insight, and other available resources.

### 3.1.1. Holistic Description of Linguistic Gaps

The analysis and interpretation of data related to the linguistic gaps of the study is presented in the following chart using simple statistical tools such as average, frequency and percentage based on the result obtained from the checklist.

**Figure No 9.**  
**General Overview of Linguistic Gaps**



(The source data of this diagram is included in Appendix XV and XVI)

The above chart shows the picture of one hundred and fifty linguistic gaps in which structural gaps have the highest frequency. The figure above shows that out of four linguistic terms the gaps in structural level had the highest frequency having 56.66 %, secondly lexical level had 39.33% and both graphological and phonological had the equal frequency and had the least

percentage. Because there are the differences in the pattern of sentence formation and the use of grammatical elements in Nepali and English, the structural gap has the highest frequency. Nepali language follows S+O+V pattern whereas English language follows S+V+O pattern and the position of various structural element and their rules are different between two languages. The impact of these differences has resulted in structural gap.

### 3.1.2. Linguistic Gaps in Graphological Level

Nepali and English uses different graphological system. The Nepali language uses Devnagarik script whereas English language uses Roman script. Due to the graphological gap it is very difficult to represent some specific terms in translated version. I have found following gaps in graphological level in the novel ‘Sukaratka Pqaila’, i.e.

**Table no. 1**  
**Gaps in Graphological Level**

S.N	SL	TL
1	em.e bi.e	MA BA
2	Kachad Istakot Khaddar	Kachad Istakot khaddar
3	Ka,kha,ga,gha E,bi,si,di	Ka,kha,ga,gha ABCD

Even English alphabets are represented differently in Nepali, the translator most frequently use the transliteration technique to bridge these gaps. They are translated according to the pronunciation or orthography.

Examples of the linguistic gaps in graphological level

SL: Ma doharma chhu, ma **bi. e** pas vayera **em e** fel vayeko bidhyarthi hun.  
(p. 65)

TL: I am caught in real dilemma. I am an **MA** failure. (p. 68)

SL: Aajako kathmandu faliyeko **kachhad, istakot** ra **khaddarko** rachhyan  
ho: yo naik, edidas ra jinsko aayatit vandar ho. (p. 28)

TL: Today's Kathmandu is the dump of the discarded traditional attire –  
**Kachad, Istakot** and **Khaddar**, it is showroom of imported Nike, Addidas  
and Jeans.  
(p. 29)

SL: Tyasaila gau ko **ka, kha, ga, gha** saharko **e,bi si,di ho.**

TL: The village reads Nepali alphabet- **ka, kha, ga, gha**  
The city reads English alphabet- **ABCD** (p. 29)

### 3.1.3. Linguistic Gaps in Phonological Level

In the context of the Nepali and English language the barrier appears in translation due to the phonology. The presence and absence of certain phonological features intermittently creates problem in translation and interpretation. I found some gaps in phonological level.

**Table no. 2**  
**Linguistic Gaps in Phonological Level**

S.N	Source Language	Target Language
1	Bardanda	-
2	Andherikhola	-
3	narfok	-

The sound /dn/, /fa/ and /dha/ are present in Nepali but absent in English which has created problem in translation.

Examples of translation of the sentence where phonological gaps were found are given below.

SL: **Bardanda** muniko pandhero, tyahako chiso paniko kulkul kasaile vuleko chhaina. (p. 3)

TL: Nobody has forgotten the tap just below **Bardanda** and its ceaseless babbling. (p. 3)

SL: utabata bagne **andherikhola**, yetabata bagne jaljale dubai narfokka puchharma misinthe.(p. 2)

TL: The **Andheri river** that flow down from that side ran into Jaljale river at the end of the village. (p. 2)

SL: Mansirko mahinama campas sakneharu piknikma gayeko samjhanchha-uniharule **narfoklai** chhoyera bagne kalikholako dovanma dinvari ramailo gareka thiye. (p. 7)

TL: He thinks back to an early winter day when the college graduates had gone for a picnic. They had enjoyed the whole day at the confluence of the Kalidaha, which snaked down touching the foot of **Narfok** (p. 8)

### 3.1.4. Linguistic Gaps in Lexical Level

A lexical term which is available in one language and may not be necessarily present in another language and this always creates serious problem in translation. Lexical gaps are highlighted issue in translation since no two languages have identical semantic and pragmatic relations. Semantics deals with the meaning aspect of language, in which certain lexemes convey the kinship terms, idiosyncratic terms, reduplicated terms, onomatopoeic terms and other as well. Lexical gaps occur when SL lexis does not have equivalence in TL. Therefore in case of translation from SL to TL the translator must evaluate



them critically, consciously and clearly to convey the message from SL to TL. Some Nepali and English lexical gaps can be categorized in different headings.

### a) Lexical Gap in Kinship Terms

Kinship terms refer to the relationship between the persons. English and Nepali do not use similar kinship terms to refer different relationship. Interestingly Nepali language has large number of specific terms to address the specific kinship relations. I found a number of gaps, as mentioned below, in translation of kinship terms in Nepali and English version of the novel ‘Sukaratka Paila.’

**Table no. 3**  
**Lexical Gaps in Kinship Terms**

S.N	SL	TL
1	Kaka	Uncle
2	Dai	Dai
3	Didi	-
4	Vatijo	Nephew
5	Chhori	Daughter
6	Mama	Maternal uncle
7	Srimati	Wife
8	vaibahini	Brother and sister
9	Ba-aama	Parents
10	Kanchhi fupu	Father’s youngest sister
11	Mitini	Friend
12	Sasura	Father in law

Some typical kinship terms of SL are not found in TL. Many kinship terms are language specific which appears as the threatening gap in translation process. The translator has applied transliteration, avoidance technique and detailed

explanation to bridge the gap. The kinship term 'mitini', for example, is specific to Nepali language only. To bridge this term the translator has applied the theory of approximation and he has given the term 'friend'. But the term friend is not sufficient to give the absolute meaning of 'mitini'. By the study it shows that Nepali language is rich in kinship terms than English.

Examples of the translation of the sentences where I have found the lexical gaps in translation of kinship terms.

SL: Antyama usle prempurbak bida liyo – **kaka** abalai ma bida hunuparyo.  
(p. 19)

TL: At last humbly he said goodbye, “**Uncle**, I have to leave now.” (p. 20)

SL: Ma t kunai purnimako khojima chhu **dai**, tapai bihe garisakeko manchhe. Yesbela kina mayapirati ra romansa tira dubdai hunuhuncha? (p. 49)

TL: “I am always in search of some Purnima **dai**. But you are already married. Why are you sinking into love and romance?” (pg 51)

SL: Ma gaina vane s kaso garne? (p. 69)

TL: “If I do not then...”(p. 72)

SL: Timri **kanchhi fupu**, meri kaki, hamrai sathi nira, kopila, shanta, thuldidiki mitini dherajana chineka pani thiye. (p. 103)

TL: There were many familiar faces- your **father's youngest sister**, my **aunt**, our friend Nira, Kopila and Shanta and my **oldest sister's friend**. (p. 108)

(The illustrating data of linguistic and extralinguistic expressions are given in Appendix III)

## b) Lexical Gap in Particles

Particles are commonly used in the Nepali language. Nepali language is typically decorated with particle features which are difficult and almost impossible to translate in English. I found many particles in SLT but they are not found in TLT. The use of particles makes SLT more natural and impressive but they are omitted as they have no equivalent terms in TL and that result in a gap. Some selected gaps in particles are mentioned below.

**Table no 4**  
**Lexical Gaps in Particles**

S.N	SL	TL
1	Po	-
2	Ni	-
3	Ki	-
4	Kyaho	-
5	Ani	-
6	Lau	-
7	Are	-
8	Ra	-
9	Hai	-
10	Atha	-

The particles listed above were found in the novel ‘Sukratka Paila’, but no equivalence of it has been found in its translated version ‘Socret’s Footstep’. This shows, in case of particle, there is complete gap between the SL text and the TL text. The translator has compensated those gaps by applying the technique of avoidance as there is no equivalence of particle in English. Above listed particles are specific to Nepali language only.

Examples of the translation of the sentences where I found the lexical gaps in translation of particles are following.

SL: Feri pani fel vayovane kathmandu auna napaune **po** hou ki? Timro bihe **po** hune ho ki? (p. 51-52)

TL: I doubt you can come to Kathmandu, for your studies, if you fail this time too. I suspect that your parents will marry off. (p. 54)

SL: Ho ta **ni** u pani hamile vaneko bujhdaina. (p. 67)

TL: That is it! He doesn't understand what we say either. (p. 70)

SL: Jeebanras arthat anek akankshaharu oilina thaleko belama yo huna lagyo **ki** jasto lagchha. (p. 120)

TL: It occurs to me that it's happening when the sap of life, or say all desires are beginning to wither away. (p. 128)

SL: Dherai marenan ki **kya ho**. Mareka vaya purdahun, maraca pani yahan lyaenachhan, anyatrai lage. (p. 138)

TL: May be they were not killed to that number. Otherwise, they might have buried them here. Those who died were not left here either. Their friends took them somewhere else. (p. 145)

(The illustrating data of linguistic and extralinguistic expressions are given in Appendix IV)

### **c) Lexical Gap in Reduplicated Terms**

Reduplication gives the special flavour to the language. The Nepali language has the frequent use of reduplicated terms than in English. I have found a number of reduplicated terms in the source language text (SLT) but very few has equivalent corresponding terms. In most of the places the translator has escaped the reduplicated terms or he has given single corresponding term for

the word. Some problem arising reduplicated terms in translation of novel are mentioned below.

**Table no. 5**  
**Lexical Gaps in Reduplicated Terms**

S.N	SL	TL
1	Tirmirtirmir	Dazzled
2	Sa-sana	-
3	Satrusatru	Enemies
4	Ratarat	By night
5	Herdaherdai	-
6	Gau-gau	Villagers
7	Jillajilla	Districts
8	Firikfirik	Merrily
9	Jurukjuruk	-
10	Tadatada	Far and wide
11	Kunaikunai	Some of tehm
12	Jhanjhan	More than ever
13	Jhilmiljhilmil	Twinkling
14	Belabela	Now and tehn
15	Ghumighumi	All alone

16	Aglaagla	-
17	Tintin	Three
18	Katarsatar	Qutar and else where
19	eklaeklai	All alone
20	Khaldaikhalda	Pits
21	Chokchok	Square
22	ghutukghutuk	-

Reduplication is not frequent in English as it is in Nepali language. While translating these terms, the translator has given single term for reduplicated term of Nepali language. In other word, the translator has applied the technique of omission. The reduplicated terms of the Nepali language do not have absolute equivalence in English. In some places the translator has used single word to refer to the reduplicated term of Nepali.

Examples of the translation of the sentences where the gaps occurred in the translation of reduplicated terms are the following.

SL: Tyatira herda **tirmirtirmir** ankha khanegari angraji ra nepali sainbord talkinthyo 'Service Guarentee Manpower Company'. (p. 83)

TL: They were **dazzled** by the signboard written both in Nepali and English. It reads 'Service Guarantee Manpower Company'. (p. 85)

SL: **Sa-sana** naniharu **satrusatruka** santan vayera eutai gauma hurkiraheka thiye.

(p. 85)

TL: The children in the same village were growing up as the offspring of the **arch-enemies**. (p. 90)

SL: Bistarai **ratarat** syalle chiyarna lage, diuso giddaharule dovan dhake ra **herdaherdai** tyaha kehi haddika awashesh ra khapparmatra banki rahe. (p. 76)

TL: Slowly, foxes began to tear the corpse **by night**, and vultures filled the confluence by day. In a few days, there were only some pieces of bones and the skull left scattered around. (p. 80-81)

SL: Kathmanduma manisharu **gaugauka** thiye, **jillajillaka** thiye. (p. 78)

TL: Thousand of peoples from different **villages** and form different **districts** were here in Kathmandu. (p. 84)

(The illustrating data of linguistic and extralinguistic expressions are given in Appendix V)

#### **d) Lexical Gap in Onomatopoeic Terms**

Nepali possesses typical onomatopoeic words which are very difficult to give English equivalence. It may be possible to translate the Nepali onomatopoeic words by making long elaboration but cannot give the complete flavour of original text. In many situations the Nepali onomatopoeic terms are impossible to translate too. In this research on the novel, ‘Sukaratka Paila’ I have found many onomatopoeic terms in which many of them have no English equivalence. The selected onomatopoeic terms are as follows.

**Table no..6**  
**Lexical Gaps in Onomatopoeic Terms**

S.N	SL	TL
1	Jhussa	-
2	Tuplukka	-
3	Vyarra	-

4	Tilikka	-
5	Syalangsulung	Rustling
6	Jhamakka	-
7	Patata...Patata	Rat-a-tat...Rat-a-tat
8	Silingbiling	-
9	Jhyamma	-
10	Nithrukka	-
11	Jhlyassa	-
12	Chharlanga	-
13	Fatafat	-
14	Jhwamma	-
15	Siringa	-
16	Vakavaki	-
17	Thyammai	-
18	sutukkai	-

Nepali language is ornamented with various onomatopoeic terms which have no correspondence in English. The onomatopoeic terms listed above have no English equivalence. The translator has used the deletion technique to maintain the meaning. But no detailed explanation can recover the meaning of these onomatopoeic terms. These onomatopoeic terms resemble the style of action but cannot have word to word translation.

Examples of lexical gaps in onomatopoeic words are the following.

SL: Ekassi **syalyangsulung** suniyo. Syaulaharu bajejasto sukeko patma mudo ladayejasto gharivitra katai sukaratlai kasaile sapanama much thune jasto.

(p. 47)

TL: All of the sudden a **rustling** in the bushes was heard, something like the rustling of foliage or something like the leg rolling over dry leaves. As if



in a dream, Sukarat had the feeling of being knocked down and strangled. (p. 49)

SL: Laskarai padkekora tyesko pratiuttarma padkeko aawaj jhan tadjaro vayo. **Pattata... Pattata**. Swachalit hatiyar chalna thale, aawaj badna thalyo. (p. 60)

TL: The sound of continuous firing and counter firing grew louder and more distinct – **rat-a-tat...rat-a-tat**. The automatic weapons began to thunder. (p. 62)

SL: manab basti vanda ekmailvitra. Andhyaro kholsa pari hochha dandama. Ghasdaura garne goretale chhoyeko thauma **jhyamma** pareko ajangako pipalko rukh. Tyes woripari char/panch saya manisharu. (p. 148)

TL: A mile deep from human settlement, there on hillock across the gorge stood a huge papal tree with a canopy of branches near by which ran a narrow trail beaten by those going to the forest to fetch fodder and firewood. (p. 155)

SL: Vokai tirkhai, bijuli banda nagari, alikati khuleko dhoka nadhapakai u jhaskera byujhadai **chharlanga** rat katyo. (p. 129)

TL: Leaving the door ajar, and without turning the light off, he was lying in bed, hungry, thirsty. He slept fitfully throughout the nights and arose before dawn (p. 136)

(The illustrating data of linguistic and extralinguistic expressions are given in Appendix VI)

### 3.1.5. Linguistic Gaps in Structural Level

The governing rules which generate sentences are not same in the source and target languages. Structures are system of language which are concerned to the combination of words to form sentences. These system of framing sentences

vary one language to another and the case is same in translation of the Nepali and English text as well. In this research I have explained structural gaps in following categories.

### a) Structural Gaps in Tense and Aspect

Tense and aspects are often problem in translation as SL and TL has differences in rules. SL and TL has different rules of framing sentences in all three dimension of tense- present, past and future. Use of appropriate verb form is one of the intricate area in case of Nepali to English translation.

Examples of structural gaps in tense and aspect are following.

SL: Biswobidhyalama padne chatrabasma naataeka dherai bidharthi kyampas najikai vayekale yahi **baschhan**. (p. 17)

TL: As the bazaar is near the university, most of the students including, those who get no room in the university hostel **stay here**. (p. 18)

SL: Hidnuvanda pahile gaugharka aafantalai usle bidesh jane koshis garchhu **vaneko thiyo**, Purnimalai aafno vabishya khojchhu katai **vaneko thiyo**. (p. 9)

TL: Before he left, to the villagers he **had said** that he was going to try to go abroad while to Purnima he **said** he was going to look for his future somewhere else. (p. 10)

SL: Tyo Sanhjma Anantale eklai sochirahayo – jeeban nikai vitra **pugechha**. (p. 39)

TL: That evening Ananta, all on his own, was sinking in thought, “My life **has reached** deep in this labyrinth unawares. (p. 41)

SL: Dovandekhi ubnho farkera chadai herda sampurna narfok gau ankhamata tamma **aunthyo**. (p. 2)

TI: Ascending the gently rising slope from the confluence one **could catch** the panorama of the Narphk village. (p. 2)

(The illustrating data of linguistic and extralinguistic expressions are given in Appendix VII)

Nepali and English language has different structure of tense and aspect which appears as gap in translation. Nepali grammar talks about three types of aspect where English grammar has four aspects in each three dimension of tense-present, past and future. And past tense, in Nepali, has two more aspect; *aagyat vut* and *abhyasta vut* which the English language has no such provision. Tense is a time of action which is denoted by different form of verb. But the form of verb is different in Nepali and English. The translator has used elaboration and alternative structure technique to bridge the gap. In the translation of sentence with *aagyat* and *abhyasta* form of past tense the translator has used simple past, past perfect or *used to + v<sup>1</sup>* structure.

### **b) Structural Gaps in Article**

Article also has created serious gap in translation as they are not found in source language. Instead of article Nepali language uses counting words, specifying words and in many situations they are without article. Mostly, in Nepali nouns are preceded with quantifying adjectives, but there is no article system. Definite and indefinite articles are present in English but absent in Nepali. During the study I found many gaps in case of article.

**Table no. 7**  
**Structural Gaps in Article**

<b>S.N</b>	<b>SL</b>	<b>TL</b>
1	__Arko din	The next day

2	Euta sano kotha	A small room
3	__ yubati	A lady
4	__ Nepal	The nation
5	Euta rachana	An article
6	__ budho guru	An old guru
7	__ dhussa	The wrap
8	Tyo kitab	The book
9	Mare saraha	A living death

Nepali language has no article system but English language essentially require it. The translator has just added articles appropriately before noun. Article system is specific to English language only. Due to so, article is a serious gap in translation. In some places the translator has bridged the gap related to counting word by substituting it with article.

Examples of structural gap in articles are following.

SL: Volipaltadekhi bistarai sodhkhaj gardai Ananta eklaieklai upatyakaka bivinna thautira ghumna thalyo. (p. 11)

TL: From **the** next day onward, Ananta started setting foot in different parts of the valley of Katmandu on his own asking the people he came across. (p. 12)

SL: Tyo sanibar euta patrikama sarkari nepalbandako ekdin shirshakma **euta rachana** thiyo. (p. 34)

TL: One Saturday, **an article** was published under the heading 'The Government Calling for Nation-wide Strike'. (p. 36)

SL: Ghau chot chanhi nagar yar, yo **budho guru** ho. Je vayepani Nepal ko Sukarat ho. (p. 47)

TL: Spare him yar, he is **an old guru**., After all, he's a Nepal's Socrates. '(p. 49)

SL: Anuharlai dhedutopile chhopera thulo **dhussa** ghamlanga odeko sukarat feri pani Hamletko bhut jastai dekhiyo. (p. 194)

TL: Wit his monkey cap and his body covered in **the wrap**, Sukarat looked like Hamlet's apparition. (p. 203)

(The illustrating data of linguistic and extralinguistic expressions are given in Appendix VIII)

### c) Structural Gaps in Questions

Nepali and English apply different ways to form questions, so it is noticeable threat in translation practices. Even the interrogative words also have different use. I have analyzed following gaps in questioning.

SL: Ama **kasle** ashina batas nikalchha? **Kasari** bajra khaschha? (p. 5)

TL: Mother **who** forces out these storms and hailstones? **How** does this lightening strike? (p. 5)

SL: Timi swatantra astitwoko rupma afulai swikarchu vane timi thadai jhamtihanchau **ko ho** ma mathi tyesto adesh garne? (p. 56)

TL: If you believe in your individual liberty, then you will pounce on such decree saying **who is this** to command me?(p. )

SL: U alik darshanik jasto vayo ra afnai manlai prashna garyo – aakhir **kina** fail huncha euta bidhyarthi?(p. 37)

TL: With an air of philosopher he asked a question of himself, “**Why does** a student fail after all?”(p. 40)

SL: u jhakayo, galera nidhayo, feri manmanai bhrantima jhai sodhyo – yo sanjh mamathi kunai ghatna vayeko **thiyo ki thiena**? (p. 47)

TL: He fell asleep from fatigue. Again he thought as if in a dream. **Did** anything really happen to me this evening? (p. 49)

(The illustrating data of linguistic and extralinguistic expressions are given in Appendix IX)

Nepali and English languages are different in the way the questions are formed. They are different in the way interrogative words are used. In Nepali interrogative words can appear at the middle of the sentence after noun. In Nepali, *do insertion* is not needed whereas English requires it in declarative sentence where there is absence of auxiliary verb. While translating Nepali sentences of questions into English, the translator has applied the technique of naturalization. The translator has changed some questions into declarative sentence. Only the use of interrogative word or question mark is sufficient in Nepali to form questions, but the process is a bit complicated in English.

#### **d) Structural Gap in Referential and Non-referential it and there**

Non-referential it and there are rarely found in Nepali language whereas English makes the extensive use of it. Non-referential it and there refers to some other element in the same sentence which is very difficult to translate. Interestingly I found many non-referential it and there in TLT inspite of their absent in SLT.

SL: Hajaraun geetharuko **tyahi** rachana vayo, **tyaha** hajaraun vakaharu uthe, ajhai tyas pariko uttise jangla vari tyesko ranko chaliraheko hola jasto lagthyo. (p. 3)

TL: Thousand of songs has been composed **there**, thousand of tune begun their lives **there**. It seemed as if all *uttis* forest across was still resonating with these tunes even today. (p. 3)

SL: Aba gaun farkine kunai asha thiyena, tyasaile aba aafna bacha haru apurai rahekoma kunai pir thiyena. (p. 19)

TL: As **there** was no hope of him returning to the village, he need not worry about not keeping promises either. (p. 20)

SL: Kasaile kasailai dekhna sakiraheko thiyena, belabelama torch jhilikka garne bahek ujjwaloko nam nishan thiyena. (p. 60)

TL: We could not see each other. **There** was no light at all except for the sporadic flash of the torch. (p. 61)

SL: Marne kurako dar thiyena, tara katakata apanga vainchha ki goli lagera vane chinta thiyo. (p. 61)

TL: **There** was no fear of death, but I had a sudden sinking feeling of being crippled for life if hit by the bullets. (p. 64)

(The illustrating data of linguistic and extralinguistic expressions are given in Appendix X)

There are the number of referential *there* and *it* in SL but there are very limited number of non referential *it* and *there*. But English makes the frequent use of *it*. These *it* and *there* create huge gap in translation of Nepali text to English and it is very difficult to find equivalent term of non-referential *it* and *there* in Nepali. The translator has used the substitution technique for bridging these gaps.

### e) Structural Gaps in Negation

There are differences in process of forming negative sentences in Nepali and English languages. In SL negative sentences are made by adding *no* at initial, middle or final position of verb but the process of making negative sentence in English is different from it. And the process of translating non-verbal negative sentences is also different as SL and TL requires different negative affixes.

Examples of linguistic gaps in translation of negative sentences are following.

SL: Timro dukhalai kasaile kam **garididaina**. Feri yo dukha timi afaile srijana gareko vane **hoina**. (p. 40)

TL: **No one** can take the edge of your anguish. Again you **did not** cause the anguish yourself. (p. 42)

SL: Uski ama sanga sahaj uttar **thiyena**. Tarsaune patal tira sanket gardai u boli, 'her chola eklai gautira najanu, khetbari tira jangal tira naniskinu. Babu am alai nachhodnu. Tyestai hunchha. (pg 5)

TL: His mother **had no** easy answer. Pointing toward the forbidding hill, she said, "Look son never stray alone in the village, in the field, in the jungle. Never go far from your parents. This is what happens. (p. )

SL: Tara, ladda bandukle **naladnu**, saktima chadera naladnu, manis ubhiyeko jaminma ubhiyera nishastra vai ladnu. (p. 57)

TL: But you **should not** fight riding on the back of the power. When you fight, fight with your thoughts, standing on the ground, completely unarmed.

SL: Yesta rukha bishaya man **naparauneharu** sukaratlai dekh dai tarkiyera hidthe, kinavane tyas vetle uniharuko samaya barbad garna sakthyao. (p. 64)

TL: Those who **did not** like such dry talk would duck away from his sight, for they would talk that it was the waste of time. (p. 67)

(The illustrating data of linguistic and extralinguistic expressions are given in Appendix XI)

The process of negation in Nepali and English is different. Nepali and English use different negative marker. In English, negative marker comes before main verbs whereas in Nepali negative marker can appear at initial, middle or final position of verb i.e. inbuilt inflection. So translating negative sentence is one of the major threat. The English language needs subject auxiliary inversion when the sentence starts with the negative adverbial. The translator has selected substitution as the best technique to bridge these gaps. The translator has converted Nepali questions into the structures of English.

#### **f) Structural Gaps in Discourse Marker**



Discourse markers is often called discourse particle, are integral part of a sentence or its grammar. It is very difficult to give exact equivalence for the discourse marker while translating it from Nepali to English. Spoken Nepali language has the extensive use of discourse marker. Both in Nepali and English discourse markers occur sentence initially. Discourse markers are inserted by speaker for various reasons, like to indicate a pause in conversation, to repair or wrap up what has been said or to express disagreement with what the other speaker has said. Some discourse markers , while translating it from Nepali to English, may not have parallel equivalence. I have found following gaps in discourse marker.

**Table no. 8**  
**Structural Gaps in Discourse Marker**

S.N	SL	TL
1	Aa	Aaa
2	Hera Ananta	Look Ananta
3	Are yar	Oh yar
4	An	Yeah
5	Ani	But
6	Kaha	Why just
7	Lau	Oh
8	Chhi	Gosh
9	Aho Purnima	Alas Purnima
10	Ammmai	wow
11	E	-
12	Aho	Aho
13	Sachi	Oh!

Discourse marker depends on how language is locally spoken. So that the use of discourse marker in Nepali and English are different. In other word, the discourse marker found in Nepali does not have equivalent term in English.

The translator has bridged these gaps by naturalizing the use of discourse marker in English and in some places he has used the technique of avoidance. Examples of linguistic gaps in the translation of discourse marker are as following.

SL: **An** ma samjhinchhu. Nilo vest ra jeans bag jhundayadai aune lady. (p. 97)

TL: **Yeah**, I do. A lady dressed in a blue T-shirt and jeans approaching us. A bag was hanging from her hand. (p. 102)

SL: **Kaha** dosalla kinu matrai? Euta prashastipatra lekhera tamrapatrama chhapayera framing garesakeko chha. (p. 98)

TL: **Why just** a shawl? Even the letter of appreciation has already been inscribed on a copper plate and framed too. (p. 103)

SL: **E**, sahayog ta vaihalcha ni aafaile mihinat garnuparne ho. Aruko var paryo vane par lagdaina. (p. 108)

TL: Help? Oh why not! But you need to work hard yourself. You cannot scrape through it if you just depend on others. (p. 414)

SL: **Sachi** euta sa-sno kura. Bardandama timile manparayeko lalupati ful samjhera tyesko biruwa gharma lagera sare. (p. 106)

TL: **Oh!** Before I forget you still remember the lalupate flower that you have adored. Later I went to Bardanda I brought a twig from the very bush and planted it near my house. (p. 112)

(The illustrating data of linguistic and extralinguistic expressions are given in Appendix XII)

### **3.2. Extralinguistic Gaps in Translation**

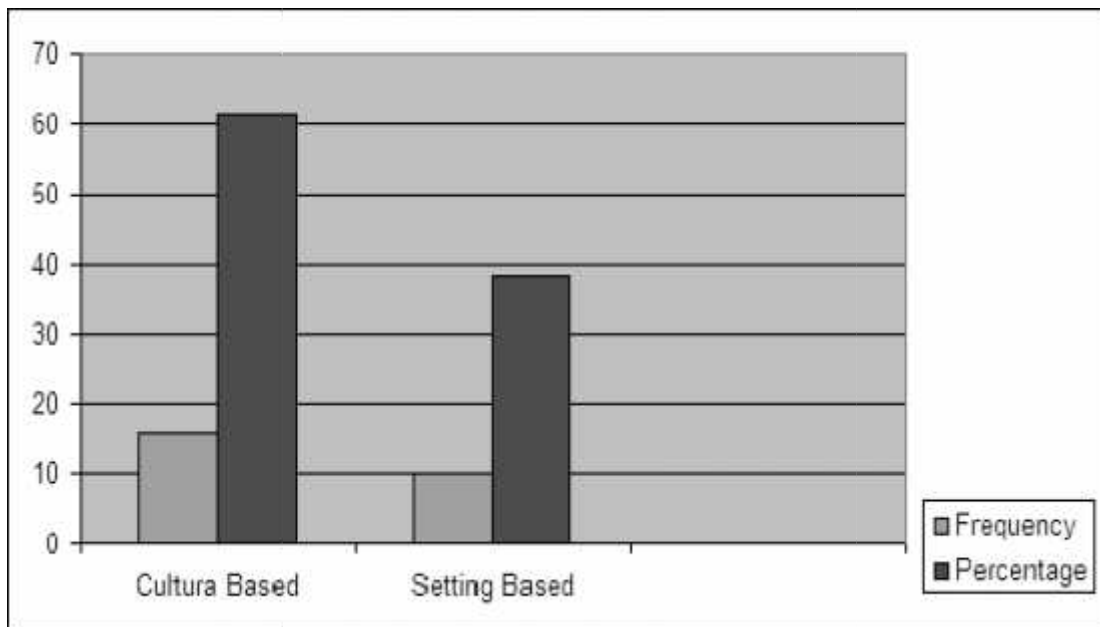
Translation is also hindered by some pragmatic features. The pragmatic meaning of source language is not same in TL. It is very difficult task to bridge

the pragmatic gap in translation. Pragmatic meaning embraces all cultural factor, immediate setting, intension of the writer, background knowledge of the writer and the target readers. In some situation translated text from Nepali to English does not give meaning as it gives in original. I have found extralinguistic gap in two categories – setting based extralinguistic gaps and culture based extralinguistic gaps.

### 3.2.1. Holistic Description of Extralinguistic Gaps

The analysis and interpretation of data related to the extralinguistic gaps of the study is presented in the following bar diagram using simple statistical tools such as average, frequency and percentage based on the result obtained from the checklist.

**Figure No. 10**  
**General Overview of Extralinguistic Gaps**



(The source table of the diagram is included in Appendix XVII)

The chart above shows that I found twenty six sentences that has extralinguistic gaps. I studied extralinguistic gaps by dividing them into two further categories – culture and setting based. Out of 26 extralinguistic gap the culture based extralinguistic gap has the highest frequency having 61.53 % and setting based extralinguistic gaps had the least percentage having 38.46 %. In the study of extralinguistic gap in the novel ‘Sukaratka Paila’ I found 16 sentences of extralinguistic gaps within culture based and only 10 in setting based. The data above shows that culture is more responsible for creating extralinguistic gap in translation than the setting. The translator has endeavoured to reach the meaning of extralinguistic sentences by using the technique of cultural borrowing, providing footnote, substitution, sense translation, naturalization, addition, deletion and elaboration. Translating sentences with extralinguistic gap is one of the most challenging task of translation work. As the meaning of the sentence has connection beyond the linguistic element, the translator cannot give the complete sense of culture and setting. And it is almost impossible to introduce new culture and setting by means of word to word translation. When the sentences with pragmatic gaps are translated without additional information the text would not be comprehensible to the target reader. In other words, it looks as if the texts are translated for the native readers only. The extralinguistic gaps between two language and culture are bridged only when they are additionally introduced with elaboration

### **3.2.2. Culture Based Extralinguistic Gaps**

Culture is also responsible for pragmatic gaps in translation. The sentences containing typical cultural description cannot be translated with its English equivalence. English and Nepali language readers read the text in different cultural settings. The readers of TL do not have complete understanding of the text until they know the typical culture about the SL. Some cultural issues are specific to the limited country or locality and only the native readers cannot make complete comprehension about it. The target reader of the SLT is local whereas the target reader of the TLT sprawls beyond it. It is one of the most

difficult task in translation to form sentences that has culture based extralinguistic gaps appear due to the differences between the two language cultures. I have explored following extralinguistic gaps. i.e.

### Example no. 1

SL: **Amaharule ghar chhauna thale**, khetibari banjhai rakhnu vayena, **goru jotna thale**. (p. 28)

TL: **Mothers began to thatch houses**. They began to **yoke oxen**, for the field couldn't be left without cultivation. (p. 61)

Culture plays remarkable role in creating extralinguistic gap in translation. In Nepal female generally do not thatch houses and yoke oxen. Women thatching house and yoking oxen is considered to be the sign of disaster in Nepali culture. On the other hand, English readers do not care about it. It is the belief system which leads the comprehension of the reader and the different way of thinking toward the different activities creates extralinguistic gap in translation. The translator has used the substitution technique to bridge the gap which is still insufficient to supply the absolute meaning. It would be better to give separate culture note by elaborating the way of living and thinking and the other culture related issues.

### Example no. 2

SL: Dohoro fayaring bihan dui bajesamma chali9rahyo, ma manmanai '**hari om tatsad**' gardai rahen. (p. 61)

TL: Firing and counter firing continued till 2 am. I was muttering to myself: **Hari Om Tatsad**, My Lord You are Absolute. (p. 64)

'*Hari Om Tatsad*' is typical religious term specially used by Brahmins of Nepal when they are in difficult situation. It is a Sanskrit phrase which has cultural and religious connection. This Sanskrit phrase is meaningless to the target

readers until the meaning and its use is clarified. The translator has used transliteration plus explanation technique to bridge the gap.

### Example no. 3

SL: Duiwota mahasamarle adhi biswo samapta huda na **kalki aaye**, na **kraist orliye**, na buddhale pipalko rukhbata dhalkera ekpalta hamilai chyeya.  
(p. 63)

TL: When half of the world was destroyed by the two world wars, neither **Kalki Avatar**, nor **Christ** landed there. (p. 66)

Hindu people believe that there will be the arrival of *Kalki*, the tenth avatar of lord *Bishnu*, when the human existence in this earth is in the brink of destruction. The translator has transliterated the term. The best translation of the term will be exemplifying it with the parallel cultural term like the rebirth of Jesus as it is in Bible.

### Example no. 4

SL: Gauko das wota **khale gara** jode jasto tyasko aagan thiyo. (p. 84)

TL: Its yard was as large as ten **threshing floors** joined together. (p. 89)

Agriculture and harvesting culture are also responsible in creating extralinguistic gap in translation. The harvesting culture may be different in Nepal and other countries. In Nepal, threshing is done by human by collecting all the agricultural products in an allocated large field whereas in English agriculture system the harvesting is done by using the advanced equipment and machineries and it may not require wide space. Nepali people generally speculate the area of ground according to their most frequently used places like *khale gara*. The translator has endeavoured to naturalized it by giving the nearest equivalent term. But the '*khale gara*' and threshing floor is different as Nepali and English harvesting culture is different. The translation of this term

with quantifying adjective will consolidate the pragmatic meaning, instead of using speculative measurement units.

#### Example no. 5

SL: Satya ramaram vai, **yi jhulke gham tira farkera kiriya khadaichhu**, maile talamathi gare vane dadera marijaun. (p. 85)

TL: Bhai, I swear in God's name! Look, **I am swearing by this rising sun**. Let the Almighty burn me to ashes if I swindled them. (p. 91)

Swearing tradition is different in Nepali and English. Nepali people believe that we should not speak the word of deception in the rising sun whereas it makes no meaning to the English readers. The swearing is done differently in English, due to so it is a gap that hinders the comprehension of the target readers. The translator has transferred the sentence on the basis of its sense.

#### Example no. 6

SL: **Namaskar** chha kaka, aja kasari? Maile tapai yasari merama aunuhunchha vannekura kalpana pani gareko thiinna. (p. 89)

TL: “**Namaskar** uncle! How come you are here today? Never thought that you would ever visit me like this. (p. 94)

*Namaskar* is the form of greeting in Nepali. But the way of greeting is different in Nepali and English. In Nepali culture, greeting is done by joining the two hands in front of the forehead and slightly bending the body whereas in English culture greeting is done by shaking hands. The translator has used transliteration technique to bridge the gap but it does not convey how this greeting is done. The translator should use equivalent cultural term of greeting.

#### Example no. 7

SL: Yo umerma kunai **mohanimantrama** fasnu vo ki vulbaskunai  
galtile....?

Pg. 97(

TL: Did you fall under someone's **spell** or is it because of any mistake you  
made? (p. 102)

There is a belief among Nepali people that the recitation of some spiritual mantras can make people fall in love which is called '*mohanimantra*'. In English there is no *mohanimantra* to make people fall in love. The translator has used the nearest equivalent to give the sense but it does not carry the absolute meaning. This kind of extralinguistic gap has resulted in the permanent loss in translation. Providing short note may recover the gap to some extent.

#### **Example no. 8**

SL: Sheela namki euti **gori** thiee. (p. 102)

TL: There was a **white lady** named sheela. (p. 107)

With the word '*gori*' the writer is intending to refer to the foreign lady, but all white ladies may not be foreign. The term white describes only the complexion of the lady and in the translated version it is not clear to the target readers that whether the white lady is the foreign or the local. The translator has preferred the substitution of the word but it would be better to mention her nationality in the translated version.

#### **Example no. 9**

SL: Satsaya mahilale ti pida birsana sakiela ki vani setobata vagdavagdai  
sabaile aja **rato bastra** lagaeka thiye. Sampurna danda ratai vayo. (p.  
102)



TL: In their desperate attempts to escape from their ordeals, these widows often setting themselves free from their white mourning dress were **dressed in red**. The whole hill looked red. (p. 107)

Red cloth is the emblem of the happiness and prosperity for the married women in Nepal. They are not allowed to wear it after their husband dies. For English lady red cloth is not as significant as it is for Nepali women. This cultural factor is responsible for creating extralinguistic gap in the above example. The translator has used substitution technique with no more explanation.

#### **Example no. 10**

SL: Deshvarika kati hajar nariko yastai hawigat pariyako chha, hamro sapana vatkaunelai **satiko sarap lagos**. (p. 103)

TL: They have devasated our family life.

Thousand of women in this country are compelled to go through the same fate.

May these, who shattered our dreams be **under sati's cruises**. (p. pg. 108)

Sati is a lady who is going to be burnt alive at the death of her husband. Her cruise and blessing is said to be very effective. If she cruises it may result in happening of bad things. The target readers may not be familiar to these things in their culture. It is very difficult task for the translator to give the equivalent cultural term for the *Sati*. The translator has used transliteration technique to bridge the gap; still it is insufficient to deliver the intended meaning.

#### **Example no. 11**

SL: Timile tyasko artha buhjala vanera maile **tyo dashinma rato kurtha suruwal ra pahelo rangko sal kineko thiye**. (p. 105)

TL: With the hope that yo would understand what it meant **I had bought myself a pair of red kurta salwar and a yellow shawl that Dashin.** (p. 111)

Nepali girls are shy in nature by their homely strictness and cultural restrictions. So, they cannot talk frankly about their own marriage. On the other hand, the girls in English culture can directly propose and discuss about the love, marriage etc. In Nepali culture girls show their interest to marriage by appearing in red cloths. The reader of target language text may not understand what does the wearing red cloth resemble? The translator has used substitution technique only to bridge the gap.

#### **Example no. 12**

SL: Sabai drushya **murda jalisakepachhiko masanghat** jastai thiyo. (p. 115)

TL: Every scene there evoked a cremation ground, deserted **after the cremation of the dead body.** (p. 122)

Cremation is the part of funeral culture in Nepal in which the corpse is burnt on the heap of blazing firewood called *chita*. It may be strange and meaningless to those who are not familiar with this culture. Christian and Muslim usually bury the dead body in the grave and conserve the place as the monument. Similarly, in Tibetan funeral ceremony deal body is chopped into the pieces and the bones are grinded in stone and it is given to the vulture. In some culture the dead body is thrown into the stream of river, so it will be decomposed by the aquatic creatures. In such a way, the way of funeral varies from culture to culture which becomes a cause for creating extralinguistic gap in translation. The translator has tried to render the sense by substituting it with the nearest equivalent term.

#### **Example no. 13**

SL: Nishalai sangai lyara vanyo, “ Nisha Ananta vaiko ramro herchaha garnu, bihanbeluka **jaulo pani** garnu. Aba vai firna lage ma chitwan pugera auchhu.” (p. 171)

TL: He brought Nisha there and said, “ Nisha, take good care of Ananta. Prepare the **porridge** for him in morning and evening. Now he is getting well. So, I will go to Chitwan and come back after a month. (p. 197)

‘*Jaulo*’ is related to the typical culinary culture of Nepal. It is given to the sick person as it is not hot and spicy. Porridge is a different dish that is cooked in milk. The target reader may not prepare *jaulo* for the sick person; there may some other item that is given to the sick. It is very difficult to supply the typical culinary culture in translation work as the native reader and the target reader have the different way of making food. The translator has endeavoured to render the sense by searching for the nearest equivalent term.

#### Example no. 14

SL: Hinduharuko **sati pratha** jastai **samuraiharuko harakirimathi** san 1968 dekhi pratibanda lagaiyo. (p. 183)

TL: **Harakiri** practiced among the Samurais and **Sati** among the Hinds both are outlawed now. (p. 192)

*Sati* and *Harakiri* is a tradition which was practiced in Nepal. In this tradition women were burnt alive if their husband dies before. The loud music was played to mute the screaming sound of burning pain. The *sati* tradition was abolished in 1940, by Chandra Samser, one of the prime minister of *Ranacracy* in Nepal, and *Harakiri* was abolished in 1968. The target reader may not have such practice in their culture. The translator has borrowed the cultural term to bridge the gap.

#### Example no. 15

SL: Yo mahinako pachchis gatevitra hami dui vaiko lagi eklakh dam khojera pathaidinu, dubai gharka gahana sabai bechnu, halgoru bechnu, khashi bechnu, dhikutiko dhan rityaunu, jharkethal, batuka ra tamako gagri bechnu, thulo pitle aari bechnu, tyatile navete jethankoma janu, **mitaamaka** pewa pat magnu, gharbanauna chirani garara rakheka sabai takhta bechunu, khorko vale bechnu...(p. 82)

TL: Send one lakh ruppees for us by the 25<sup>th</sup> of this month. Sell all the ornaments, sell the oxen, sell the goats, empty the granary, sell the brass dishes, and sell coppervessels. Also sell the brass trays,. If not enough go to brother in law. Go to **Mit Ama's** and ask her too for private collection... (p. 87-88)

Nepali culture has the unique way of expanding friendly relation which is called *mit*. Its equivalent term in English is friend. It is different from the way we make usual friend. A small ritual ceremony is held before starting the friendly relation of *mit*. Here *mitama* refers to the mother of friend. The translator has used the transliteration technique only, which may create ambiguity to the target readers. The translator should give the footnote explanation to render the cultural meaning of *mit*.

#### **Example no. 16**

SL: Thalama gaibastu karauna thale, **dhokachheuma tansiyara kukur runa thale.** (p. 5)

TL: The cows tethered in the shed to moo, **the dog shivered whinnying by the door.** (p. 5-6)

In Nepali culture the dog producing unusual sound signifies 'bad omen', but in English people do not care about it. The target readers do not understand the culture related meaning of dog whinnying. The translator has borrowed the cultural term from SL. It would be better if the short explanation is given about it.

### 3.2.3. Setting Based Extralinguistic Gaps

The sentences of SL written in certain native setting cannot give same setting in the translated version, which appears as gap in translation. The original text is written in certain setting which cannot be created in translated text. In setting based extralinguistic gaps the element other than the linguistic factor are responsible. Because Nepali and English setting are different, the TL reader cannot understand the typical Nepali setting. Setting based extralinguistic gaps are created due to the influence of geography, politics, economy, education, social condition, and other local circumstances. I have explored following setting based extralinguistic gaps in the novel.

#### Example no. 1

SL: Tyesbela ekthari sathivai vet huda **jungle** tira pasau vanthe, babu aama usko bihe garaune chintama thiye. (p. 6)

TL: Some of his friends proposed **jungle** option to him, while his parents wanted him to get married. (p. 8-9)

The word 'jungle' refers to the place where there are trees and wild animals. But this word has different extralinguistic meaning in the above example. It is associated with the particular setting of war between the government and Maoist in Nepal. In the novel Ananta's friends proposed jungle option which does not mean going to jungle for collecting firewood or looking after cattle. But they are asking to involve in war from the rebel side. The word jungle does not give the sense of war until the setting is clearly elaborated. Jungle is the battle field which may not have trees and other wild features. The target reader may not understand the sentence until they have the background knowledge about the typical setting of war in Nepal. The translator has substituted it with the English equivalent term.

#### Example no. 2

SL: Gauma telefon chhaina, **gorkhapatra** pugdaina.(p. 15)

TL: There is no telephone in the village, **Gorkhapatra** doesn't reach there.  
(p. 16)

*Gorkhapatra* is the national daily of Nepal. Because of war followed by many years of austerity, the villages of Nepal were beyond the access of telephone, newspaper and other media of communication. The translator has used transliteration technique to bridge the gap, but it does not give the sense that the *Gorkhapatra* is one of a newspaper of Nepal. The translator must give the short explaining phrase to introduce the typical term of SL.

### Example no. 3

SL: **Maros**, bidesh gaiyenachha vane arko saal belaima varna garaula. (p. 9  
)

TL: **To hell with it**, if I do not fly abroad, next year I will enroll in time. (p. 10)

Nepali language has many expressions that is typically used by native speaker only. This plays remarkable role in creating extralinguistic gaps in translation. '*Morosh*' is a typical expression meaning 'let is die'. This expression also describes that the speaker is angry and unsatisfied with his delay in getting admission in university. Now Ananta, the major character of the novel, is about to leave all the things of his admission for this year. The translator has made the sense with the nearest equivalent phrase 'To hell with it'. This phrase gives the sense more than the transliteration does. Still it does not carry all the intended meaning of the typical expression. It is a strong barrier for the translator and it hinders the comprehension of the target readers as well.

### Example no. 4

SL: Tyahabata **anshubarma, mandev, pratap malla, vimsen** dekhi **ganeshman** sammako itihās purushlai samjhiyo. (p. 12)

TL: Standing there he remembered historic figure of **Anshubarma, Mandev, Pratap Malla, Bhimsen Thapa** to **Ganeshman**. (p. 10)

In this example extralinguistic gap is created by the setting related to the particular history of Nepal. Anshu Barma, Mandeve, Pratap Malla, Bhimsen Thapa and Ganeshman have the long history back to many years. Only transliteration does not give the meaning for why these names are so famous in Nepal. To understand these persons the readers must know their deeds. In other words, the background knowledge about history of Nepal is essential to understand the sentence. The translator must append the historical explanation about these personalities to bridge the gap created by setting.

#### Example no. 5

SL: Yesari bichar garda malai kasto lagchha vane asti **akhtiyarle** khedeka baisjana ra tyaspachhi vagneharu, jail tira lagekaharuko lekhanta tyestai thiyo. (p. 91)

TL: Then I think that those twenty two corrupt bureaucrats hounded by the **CIAA** and those who are behind the bars were driven on by their destiny. (p. 96)

CIAA stands for Commission for Investigation of Abuse of Authority. It is a watchdog for corruption and abuse of power in Nepal. Only presenting in short form does not be meaning to the target readers. The native readers of Nepal can easily understand the term even with the abbreviated form, but it is not same in case of target reader. It would be better to give short explanation after comma (,) with its abbreviated form

#### Example no. 6

SL: Dui barsha pahile **Hritik Roshan kandavanda** ajha thulo kanda vayo.  
(p. 114)

TL: The **Hritik Roshan incident** that had sparked a riot through the nation two years ago paled in comparison with this latest outburst of violence. (p. 121)

In this example, the sentence does not clarify who is *Hritik Roshan* and what that incident. The translator has just transliterated the name, from which the target readers cannot retrieve the setting based meaning associated with it. *Hritik Roshan* is an actor of Bollywood. Once he had hurt the nationality of Nepali people in one of the television interview. The subsequent result of his statement became cause for protest and it changed into the brutal violence. The riot made a lot of devastation and blazing of houses and vehicles. The police had fired tear gas to control the crowd. The situation was normal after *Hritik* publicly apologized for his statement. To understand this sentence the reader must have the pre-settled information related to it. Transliteration of word does not convey all these meaning. The translator should give short information on footnote when the target readers are non-native of the source text.

#### **Example no. 7**

SL: **Chiranjibi Wagleko** ghar jalna thalyo. (p. 114)

TL: Now they torched **Chiranjibi Wagle's** house. (p. 121)

Target readers do not know *Chiranjibi Wagle* by his name. *Chiranjibi Wagle* is the former minister of Nepal and he was accused for financial corruption and abuse of power. The angry mob blazed his house in the rage of demising twelve innocent Nepali youths in Iraq. Those twelve Nepali were betrayed by the manpower company and reached in war country Iraq, which was banned by the government of Nepal for the foreign employment. They were entrapped by the terrorist group of Iraq and killed mercilessly after many days of detention. The demonstrators blamed the government guilty for the death of twelve Nepali youths and protested with the fierce slogans. The sentence in the above



example will not be meaningful to the target reader until it comprises all these information. The translator has used the footnote explanation technique to bridge this extralinguistic gap created by the typical political setting of Nepal.

#### Example no 8

SL: Tyasbela ma **tatopani** chheuko **votekoshi** huna sakdina, timi tyo chepma dori fyakera bunjjumping garna sakdainau. (p. 131)

TL: At this moment I can't be the **Bhote Koshi** near by **Tatopani** and you can't do bungee jump in the gorge there either. (p. 138)

In this example the extralinguistic gap has occurred as the sentence is devoid of information about the geographical setting. It is very difficult task to give the descriptive map of geographical places. The target readers normally do not understand where is *Tatopani* and What is *Bhote Koshi*? It is not sure that all readers know that the *Tatopani* is near the Nepal-China international boarder and *Bhote Kosi* is a river which is very famous for adventure tourism like bungee jumping. Such extralinguistic gap of geographical setting can stumble target readers to reach at intended meaning. In addition to transliteration the translator should give brief description of topography with the text to bridge the gap.

#### Example no 9

SL: Bigat **Jestha 18** pachhi utpanna bhayeko pratigaman biruddako andolanle uniharu khariyaka thiya vane taja *magh 19* le jhan tirkhayeka thiya. (p. 151)

TL: The had sharpened up by their act ever since the eruption of the protest against the regression of **18<sup>th</sup> of Jestha**. They were growing more and more vigorous with every passing day. (p. 159)

The sentence in the above example has the extralinguistic gap related to the setting of 19<sup>th</sup> of Jestha. This expression is related to the political event of the day. Using the right given by the article 127 of Constitution of Kingdom of Nepal 2047, the king Gyanendra dismissed the elected prime minister and

announced emergency all over the nation. He encrusted parliamentary power on himself which is known as regression of Jestha 18. The target readers may not understand what happened on 18<sup>th</sup> of Jestha. This is one of a serious gap in translation as the translator has to invest enormous effort to bridge the gap.

### **Example no 10**

SL: Captionma ullekh thiyo **Asha ra varosha** durgam killako rakhwarima.  
(p. 152)

TL: The caption read – **Asha and Bharosha** guarding a remote fort. (p. 160)

This sentence tells about the death of *Purnima*, the major female character of the story in the novel. This sentence does not explain that Maoist cadres used to change their name during the war. The translator has transliterated the name only, but it becomes very difficult to understand for those who do not know the conflict of Nepal form very near.

### **3.3. Correlation of Linguistic and Extralinguistic Gap Found in the novel Sukratka Paila**

Linguistic structures are the ingredient to frame the meaningful chunk of language. At the same time the surrounding culture and setting are also in the composition of meaning. I have found 150 linguistic and 26 extralinguistic expressions in the novel Sukratka Paila. The brief account of the linguistic and extralinguistic expressions found in the novel Sukratka Paila have been analyzed by calculating the correlation coefficient between the frequency of linguistic and extralinguistic expressions.

**Table no. 9**

**Statistical Account of Linguistic Expression**

S.N	Linguistic Gap in	Frequency	Percentage
1	Graphological	3	2%

2	Phonological	3	2%
3	Lexical	59	39.33%
4	Structural	85	56.66%
Total		150	100%
Average			37.5

This table shows the frequency of different linguistic elements. The frequency in the table shows that the structural gap has higher frequency in comparison to others. And the graphological and phonological expressions have the the least frequency.

**Table no 10**  
**Statistical Account of Extralinguistic Expressions**

S.N	Extralinguistic Gaps	Frequency	Percentage
1	Culture Based Extralinguistic Gaps	16	61.53%
2	Setting Based Extralinguistic Gaps	10	38.46%
Total		26	100%
Average		13	

This table gives the general overview of the extralinguistic expressions. In this table the frequency of culture based extralinguistic gap has the higher frequency in comparison to setting based. In comparison to the frequency of linguistic expressions, the frequency of extralinguistic expressions is less.

**Table no 11**  
**Calculation of Correlation Coefficient of Linguistic and Extralinguistic Expressions**

<b>X</b>	<b>Y</b>	<b>x = X - X</b> <b>X = 37.5</b>	<b>x<sup>2</sup></b>	<b>y = Y - Y</b> <b>Y = 13</b>	<b>y<sup>2</sup></b>	<b>xy</b>
3	16	-34.5	1190.25	9.5	90.25	-327.75
3	10	-34.5	1190.25	3.5	12.25	-120.75
59	0	21.5	462.25	-6.5	42.25	-139.75
85	0	47.5	2256.25	-6.5	42.25	-308.75
<b>X=150</b>	<b>Y=26</b>	<b>x=0</b>	<b>x<sup>2</sup>=5099</b>	<b>y=0</b>	<b>y<sup>2</sup>=187</b>	<b>xy=-897</b>

We have,  $\bar{X} = \frac{\sum Y}{n} = \frac{26}{4} = 6.5$  and

$\bar{Y} = \frac{\sum X}{n} = \frac{26}{4} = 6.5$

Now, Correlation coefficient  $r = \frac{\sum XY}{\sqrt{\sum x^2} \sqrt{\sum y^2}}$

$r = \frac{-897}{\sqrt{5099} \sqrt{187}}$

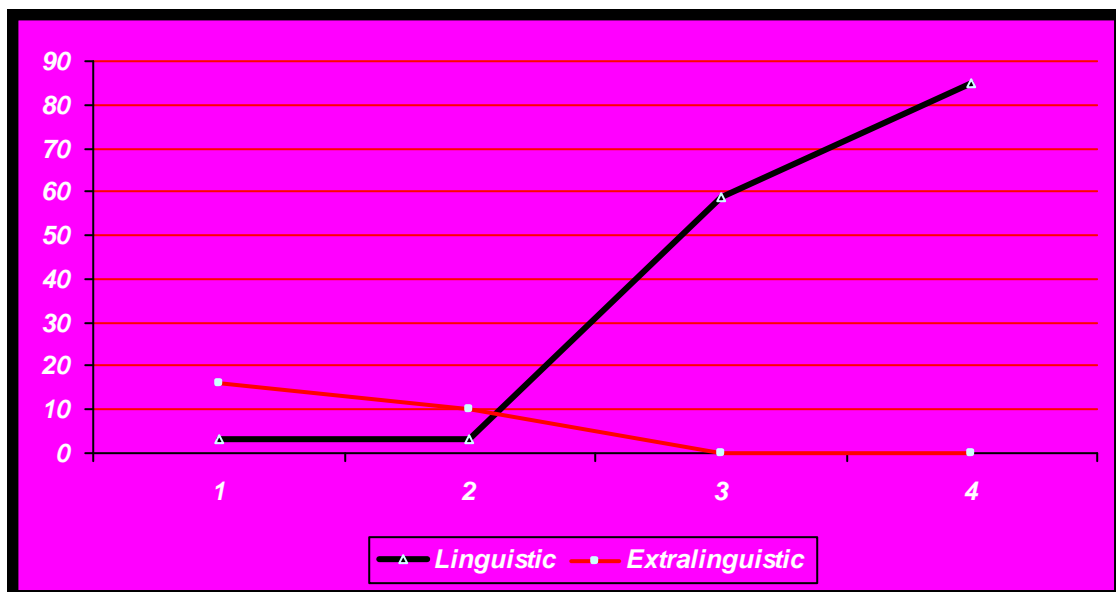
$r = \frac{-897}{71.447 \times 13.674}$

$r = \frac{-897}{976.419}$

$r = -0.918$

This shows high degree of negative correlation between linguistic and extralinguistic expressions. It ascertains negative linear correlation between the variables of those expressions. In Karl Person's method of finding correlation the two variables have high degree of negative correlation if  $r$  is closer to  $-1$ . The diagram below shows correlation coefficient between the frequency of linguistic and extralinguistic expressions.

**Figure No. 8**  
**Corelation Coefficient of Linguistic and Extralinguistic Expressions**



According to the Karl Person's method of finding correlation coefficient, the linguistic and extralinguistic expressions are negatively correlated. That is, the degree of relationship between linguistic and extralinguistic expressions is -

0.918 and their distribution in the novel greatly vary. The translated text will be more comprehensible to the target readers when there is high negative correlation between linguistic and extralinguistic expressions. When the presence of sentences with the extralinguistic expressions is less then the level of comprehension of the target reader will be the higher. The sentences with extralinguistic expressions create problem to understand the translated text. On the basis of presence of extralinguistic expressions, the level of comprehension of the target reader can be tentatively determined as follows.

Here, the total number of expressions is 176

The number of extralinguistic expressions is 26

$$\begin{aligned} \text{Level of Comprehension} &= \frac{\text{Total Expression} - \text{Extralinguistic Expressions}}{\text{Total Expressions}} \times 100 \\ &= \frac{176-26}{176} \times 100 \\ &= 85.227\% \end{aligned}$$

The above calculation shows that the translated version of novel *Sukaratka Paila* is 85.227% comprehensible to the target readers and remaining 14.773% is ambiguous due to the presence of culture and setting based extralinguistic expressions. The translated version of novel is sound in bridging linguistic gaps, but the translator has paid no heed to bridge the extralinguistic gaps. Some examples of linguistic and extralinguistic gps found in the novel as follows.

#### Examples of Linguistic and Extralinguistic Expressions

SL: Aajako kathmandu faliyeko **kachhad, istakot ra khaddarko** rachhyan  
ho: yo naik, edidas ra jinsko aayatit vandar ho. (p. 28)

TL: Today's Kathmandu is the dump of the discarded traditional attire – **Kachad, Istakot and Khaddar**, it is showroom of imported Nike, Addidas and Jeans.

(p. 29)

#### **-Transliteration**

SL: utabata bagne **andherikhola**, yetabata bagne jaljale dubai narfokka puchharma misinthe.(p. 2)

TL: The **Andheri river** that followed down from that side ran into Jaljale river at the end of the village. (p. 2)

#### **-Transliteration**

SL: Timri **kanchhi fupu**, meri kaki, hamrai sathi nira, kopila, shanta, thuldidiki mitini, dheraijana chineka pani thiye. (p. 103)

TL: There were many familiar faces- your **father's youngest sister**, my *aunt*, our friend Nira, Kopila and Shanta and my *oldest sister's friend*. (p. 108)

#### **Addition**

SL: Yatikaima chhimekile apratyaksha rupma sutukka euta halla gauvari fijaidiya – jangalma daura chirna jada Bhaktaman ra Chitrakharle kamandarlai veteka thiye **are**. (p. 77)

TL: Meanwhile, some neighbours spread rumours on the sly- Chitrakhar and Bhaktaman had met the commander on their way to the jungle. (p. 81)

#### **Avoidance**

SL: Bistarai **ratarat** syalle chiyarna lage, diuso giddaharule dovan dhake ra **herdaherdai** tyaha kehi haddika awashesh ra khapparmatra banki rahe. (p. 76)

TL: Slowly, foxes began to tear the corpse **by night**, and vultures filled the confluence by day. In a few days, there were only some pieces of bones and the skull left scattered around. (p. 80-81)

### **Deletion**

SL: manab basti vanda ekmailvitra. Andhyaro kholsa pari hochha dandama. Ghasdaura garne goretale chhoyeko thauma **jhyamma** pareko ajangako pipalko rukh. Tyes woripari char/panch saya manisharu. (p. 148)

TL: A mile deep from human settlement, there on hillock across the gorge stood a huge papal tree with a canopy of branches near by which ran a narrow trail beaten by those going to the forest to fetch fodder and firewood. (p. 155)

### **Avoidance**

SL: Tyo atmahatya jastai thiyo. Tyo kebal bivranti athwa kalpana vaidiya **hunthyo**. (p. 195)

TL: It **looked** like suicide. If only it were just a figment of my imagination or sheer illusion. (p. 204)

### **Equivalent Structure**

SL: Anuharlai dhedutopile chhopera thulo dhussa ghamlanga odeko sukarat feri pani Hamletko bhut jastai dekhiyo. (p. 194)

TL: With his monkey cap and his body covered in **the** wrap, Sukarat looked like Hamlet's apparition. (p. 203)

### **Addition**

Sl: **Tyo** kitab dekhera Sofiya darai. (p. 174)

Tl: **The** book scared the life out of her. (p. 183)

### **Substitution**



SL: U alik darshanik jasto vayo ra afnai manlai prashna garyo – aakhir **kina** fail huncha euta bidhyartha?(p. 37)

TL: With an air of philosopher he asked a question of himself, “**Why does a student fail after all?**”(p. 40)

**Addition (Do  
Insertion)**

SL: Aa-aafno samjhana chhadne tyasta dherai sathi thiye. (p. 8)

TL: **There** were many other friends too. They have left their lasting impression on me. (p. 9)

**Equivalent  
Structure**

SL: Yetro **gharaigharko** jungle usle kalpana pani gareko thiyena. (p. 12)

TL: Never had he imagined such a **dense concrete jungle**. (p. 13)

**Transposition  
(Sub-aux  
inversion )**

SL: “**Ammal** kti suhayeko tapailai. Yo ta kahilai nafukale pani hunchha. “, Trishnale vani. (p. 109)

TL: “**Wow**, it really suits you. You should never take it off.”, added Trishna. (p. 115)

**Equivalent  
Structure**

SL: **Amaharule ghar chhauna thale**, khetibari banjhai rakhnu vayena, **goru jotna thale**. (p. 28)

TL: **Mother began to thatch houses**. They began to **yoke oxen**, for the field couldn't be left without cultivation. (p. 61)

**Substitution**

SL: Satsaya mahilale ti pida birsana sakiela ki vani setobata vagdavagdai sabaile aja **rato bastra** lagaeka thiye. Sampurna danda ratai vayo. (p. 102)

TL: In their desperate attempts to escape from their ordeals, these widows often setting themselves free from their white mourning dress were dressed in red. The whole hill looked red. (p. 107)

#### **Substitution**

SL: Bigat **chait 18** pachhi utpanna bhayeko pratigaman biruddako andolanle uniharu khariyaka thiya vane taja **magh 19** le jhan tirkhayeka thiya. (p. 151)

TL: The had sharpened up by their act ever since the eruption of the protest against the regression of **18<sup>th</sup> of Jestha**. They were growing more and more vigorous with every passing day. (p. 159)

#### **Footnote**

#### **Explanation**

SL: Dui barsha pahile **Hritik Roshan kandavanda** ajha thulo kanda vayo. (p. 114)

TL: The **Hritik Roshan incident** that had sparked a riot through the nation two years ago paled in comparison with this latest outburst of violence. (p. 121)

#### **Transliteration**

(The illustrating data of linguistic and extralinguistic expressions are given in Appendix)

In spite of some lacking elements in structural level, the linguistic translation of *Sukaratka Paila* has no complain at all. The translator has used transliteration technique of bridging linguistic gap in translation of phonological and graphological terms. In translation of kinship term the translator has substituted it with the nearest equivalent kinship term of English. The presence of particles in the Nepali language bothers translators to give its English equivalent. The

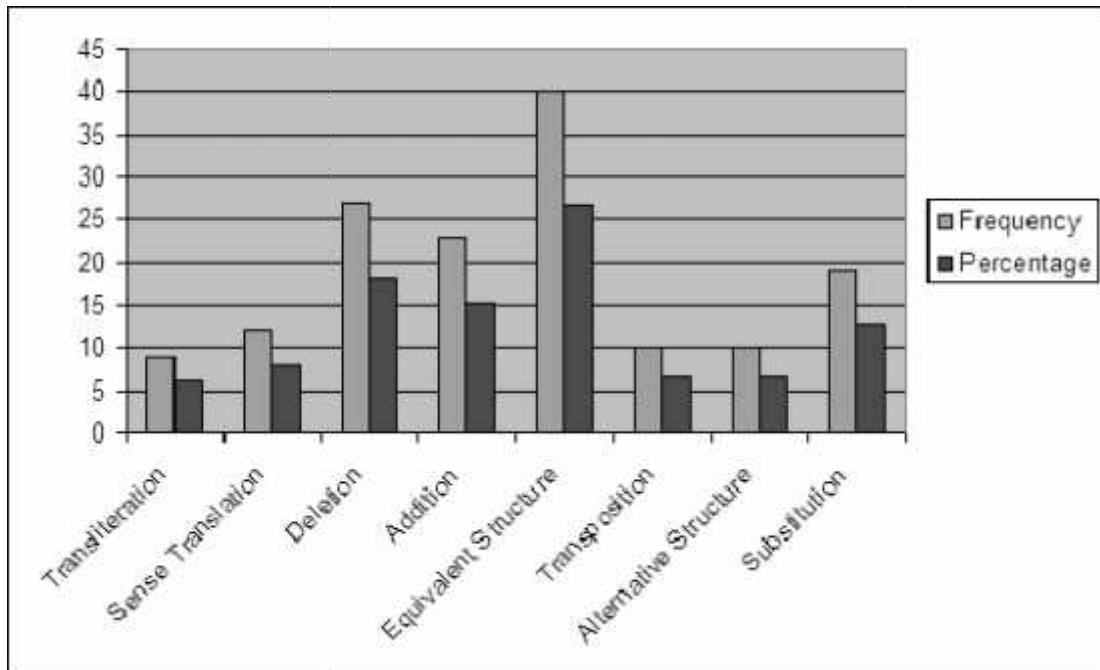
translator has avoided particle in translation of *Sukaratka Paila*. He has given a single word for the reduplicated term of Nepali. For example, *ratarat* is translated as *by night*. Most of the onomatopoeic terms are avoided in the translated version. The translator has changed the sentence of the Nepali language with its equivalent structure by maintaining word order and other accessories of language to bridge the tense and aspect related gap. He has substituted the quantifying adjective of Nepali with appropriate form of article. Most of the questions are translated by fronting auxiliary or inserting appropriate form of *do*. No equivalent terms were found in the translation of non-referential *it* and *there*. Negative sentences are translated by transposing the negative marker '*not*' and by using the subject auxiliary inversion in the sentence which starts from negative adverbial. Discourse markers are translated by substituting it with the equivalent term which gives similar sense. The translator preferred transliteration to bridge culture based extralinguistic expressions. The same technique is found to be used frequently to bridge the setting based extralinguistic expressions and two extralinguistic terms were found to be explained in footnote.

### **3.4. Bridging Linguistic Gaps**

Translated text is the product of implication of different techniques. It is the translation process that determines the product. Varieties of text need variety of techniques as the techniques used in translating a sort of text may not be adequate to other sort of text. That is why the selection and application of appropriate technique depends mostly on the nature of the text and partly on the translator's knowledge in selecting them. In translating process, the translator has to face different challenges. When I found an element in source language and absent in target language he depends on different procedures that help him to convey source message to target language text receiver. When target language element lacks a given element, the language will normally lack structure of expression and they are conveyed with the nearest equivalent as far

as possible. The translator has used different techniques to bridge the linguistic gaps which is presented in following chart.

**Figure No. 11**  
**Techniques of Bridging Linguistic Gaps**



(The source data of this diagram is included in Appendix XVIII)

The chart above shows that in the translation of novel ‘Sukratka Paila’ the translator has used eight different techniques to bridge the linguistic gaps. He has most frequently used the technique of equivalent structure to bridge the linguistic gap. Among the eight different techniques equivalent structure had the highest frequency having 26.67 %, deletion had 18%, addition had 15.33%, substitution had 12.67 %, sense translation had 8 %, transliteration had 6 %, and transposition and alternative structure had equal and least frequency having 6.67 % in each. In translation of graphological and phonological gap the translator had used transliteration technique. The kinship term which had no English correspondence are bridged with transliteration technique. Nepali particles are bridged just by avoiding it in English sentences. Reduplication and

onomatopoeic terms are naturalized according its sentence translation in TL: in translation of structural gaps the translator had paid much concern to equivalent structure, transposition, and alternative structure technique. The translator had also emphasized on deletion and substitution of some linguistic element.

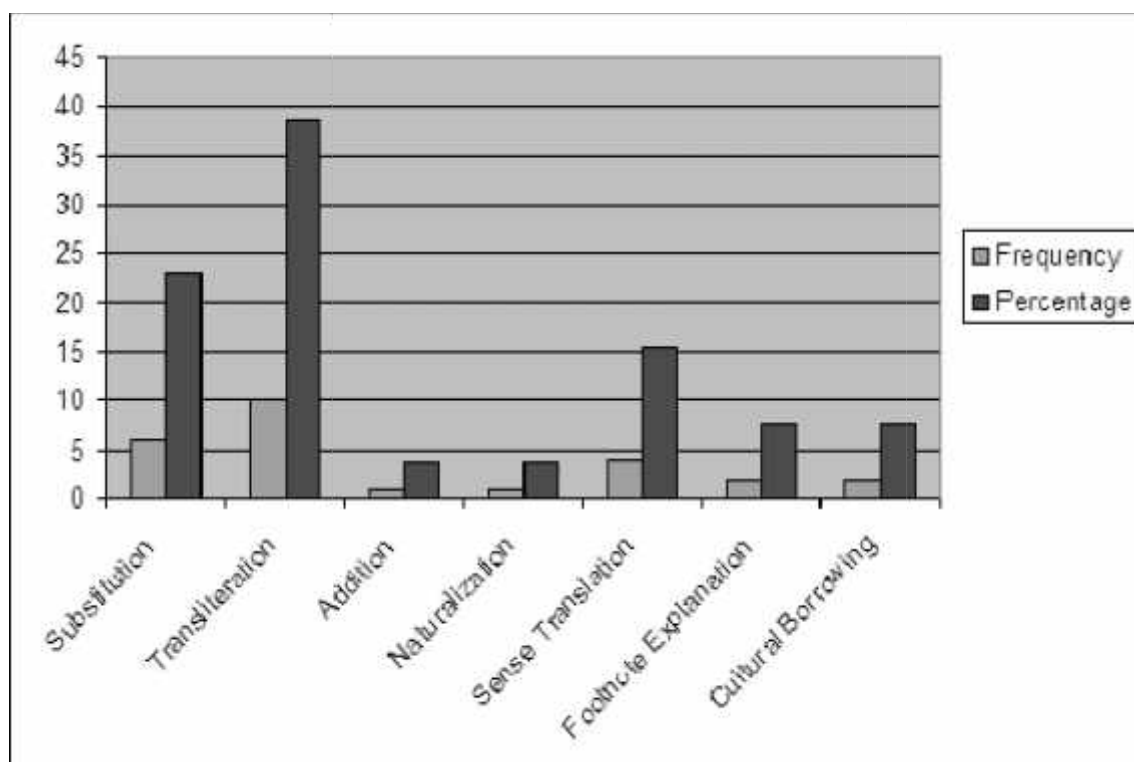
### **3.5. Bridging Extralinguistic Gap**

The translator had translated the text in linguistic level only but the sentences of extralinguistic gaps have meaning beyond the linguistic level. The translation of extalinguistic sentences depend more on the way the translator had given the extra information. It is true that in translating process, the writer has to face different challenges with sentences of extralinguistic meaning.

While bridging extralinguistic gap appeared in course of translating the novel ‘Sukaratka Paila’ the translator has just dealt in linguistic level only. In some places he has provided footnote for typical terms. The best translation technique for the extralinguistic gap would be explanation of culture and elaboration of setting. The technique that the translator used while translating extralinguistic sentences can be presented in chart as follows.

#### **Figure No. 12**

#### **Techniques of Bridging Extralinguistic Gaps**



(The source data of this diagram is included in Appendix XVIX)

The chart above shows that the translator has mostly used the technique of transliteration as he has not found the corresponding term in target language. Due to so, the translator is unable to reach the extralinguistic meaning of the sentence and many of these sentences are incomprehensible to the target readers. The data displayed on chart shows that transliteration had the highest frequency having 38.46%. The second frequently used technique is substitution which has occupied 23.67%, sense translation had 15.38%, and footnote explanation, cultural borrowing, addition and naturalization had least percentage having 2%, 2%, 1% and 1% respectively. Analyzing the frequency of the technique applied by the translator, I have reached in conclusion that footnote explanation or providing extra information is the best way of bridging the extralinguistic gap. Only transliteration and substitution does not make clear sense of meaning. A sentence comprises the meaning more than the linguistic element can convey. Only translating linguistic meaning does not give the meaning that the writer of original text has intended to render. While

translating a text a translator should be careful in extralinguistic meaning that are attached with it. The chart above shows least frequency in additional information, but it should be the highest in case of translation of extralinguistic sentences. Transliteration and substitution deal only at the linguistic level. This creates ambiguity to the reader of other culture and setting, which impoverishes the comprehension and attraction of reader. The translator should try to assimilate extralinguistic sentences to the culture and setting of target reader or he should present comprehensible elaboration of it.

## CHAPTER FOUR

### FINDINGS AND RECOMMENDATIONS

This chapter deals with findings and recommendations

#### 4.1. Findings

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

- a. One hundred and fifty linguistic gaps were identified from the novel 'Sukratka Paila' and they were categorized into four groups in terms of their related features. Twenty six extralinguistic gaps were selected and they were categorized into two groups – culture based and setting based. Sixteen sentences with extralinguistic gaps were explored in culture based and 10 setting based.
- b. Out of four groups of linguistic gap the structural gaps had the higher frequency having 56.66 % and the graphological and phonological gaps had the least frequency.
- c. Out of two groups of extralinguistic gaps culture based had the higher frequency having 61.53 % and setting based having 38.46%.
- d. In bridging linguistic gaps, eight different techniques were found to have employed. They were transliteration, sense translation, deletion, addition, equivalent structure, transposition, alternative structures, and substitution.
- e. The sentences of extralinguistic gaps had been bridged with seven different techniques. They were substitution, transliteration,



naturalization, sense translation, footnote explanation and cultural borrowing.

- f. In bridging linguistic gap the technique of equivalence structure has the highest frequency having 26.67 % and transliteration had the least frequency havng just 6 %.
- g. In bridging extralinguistic gaps transliteration technique has the higher frequency having 38.46 % and foot note explanation and cultural borrowing had the least frequency having 7.67 % in each.
- h. Even the sentences with extralinguistic gaps had been translated linguistically but no technique has been applied to address the extralinguistic aspect of the sentence that has connection to the culture and setting..
- i. The translated text will be more comprehensible to the target readers when there is high negative correlation between linguisticand extralinguistic expressions.
- j. On the basis of the presence of extralinguistic expression the level of comprehension of the novel Sukratka Paila is 85.227% to the target readers and other 14.773% is ambiguous due to the presence of culture and setting based extralinguistic gaps.

## 4.2. Recommendations

The translator should be aware of the target reader's comprehension while rendering message from SL to TL. Only linguistic translation does not render other associated meaning. On the basis of finding, some recommendations are presented as follows.

- a. The translated text becomes ambiguous when there is huge gap between linguistic and extralinguistic meaning. So that translator should append extra information to clarify pragmatic meaning. For Example

SL: Tyahabata anshubarma, mandev, pratap malla, vimsen dekhi ganeshman sammako itihash purushlai samjhiyo. (p. 12)

TL: Standing there he remembered historic figure of *Anshubarma*<sup>1</sup>, *Mandev*<sup>2</sup>, *Pratap Malla*<sup>3</sup>, *Bhimsen Thapa*<sup>4</sup> to *Ganeshman*<sup>5</sup>. (p. 11 )

---

1. *Mandev* is the historic king of Nepal during the *Lichhivi* dynasty. He built different temples in Kathmandu and various records are found of his time. His ruling period is said to be the golden age of *Lichhivi* era.
2. *Anshubarma* is one of the famous king of *Lichhivi* dynasty. He married his daughter to the emperor of Tibet named *Shrangchengampo* and established brought grand change in foreign relation.
3. *Pratap Malla* built *Ranipokhari* located at the mid of kathmandu valley, in 1627 B.Z. It is visible from the top of the *Bhimsen* Pillar.
4. *Bhimsen Thapa* is the first prime minister of Nepal. He He built *Dharahara pillar* and *Sundhara*.
5. *Ganeshman* is a famous political personality. His struggle fro democracy is praised all over the Nepal.

- b. Culture and setting are more responsible in creating extralinguistic gap in translation. The translator should pay much heed to the culture and setting of target reader. For example, the white dress is the sign

of mourning in SL culture whereas black cloth is the morning dress for the target readers.

- c. For the translation of sentences with extralinguistic meaning the translator should search for the nearest culture based and setting based terminology. (e. g. *mit ama* does not give sense to the target reader.)
- d. The translator should give priority to the words which are available in TL dictionary. The target readers do not understand transliterated words if they are not found in the dictionary of their language. For example, *Aaa* is Nepali discourse marker which is not found in target language dictionary.
- e. The translator should not create ambiguity by using the word that has dual meaning. In the novel there is a sentence, *Asha and Varosha guarding a remote fort*. This expression is not clear that whether Asha and Bhorosha are dead or they are still guarding the fort.
- f. While translating kinship term that has no TL correspondence, it is better to use descriptive technique rather than just using transliteration. The Nepali kinship term *Kanchhi Fupu* has no English correspondent term. That should be translated as the *father's youngest sister*.
- g. In translating words which is found only in source language and not have TL equivalence, then sort note, footnote or definition should be added. (E.g. *Doko* – a cone shaped basket that is typically carried by Nepali women on their back with flat woven rope placed on their forehead. They use to carry grass in it.)

- h. The translator should give single word for the reduplicated SL term which has no equivalent in TL, instead of avoiding it. (e.g. Jhilmiljhilmil – twinkling )
- i. The alternative structure should be employed if the exact translation does not give the complete meaning. For example the Nepali term ‘gori’ should be translated as *white foreign lady*.
- j. The teacher should localize the culture and setting of translated text to the students to overcome extralinguistic gaps. The teacher can bridge the extralinguistic gap by providing the detailed account of different culture and setting related to it.

The present research studied the linguistic and extralinguistic gaps, their bridging techniques, and frequency in translation of the novel ‘Sukaratka Paila’. Whether the translator has reached the overall meaning to the target reader is a threatening issue of translation work. Translation itself is a complicated task and it needs the sound knowledge of language and its culture. Translation is also a pragmatic communication. The translator should bridge both linguistic and extralinguistic gaps together to supply the original meaning to the target reader. To provide the perfect translation, the translator should have theoretical knowledge of linguistic translation and the culture and the setting of the language involved. Translation is now an effective medium of communication across the culture or community not sharing the same language. Translation carries cross cultural and international knowledge to the reader of another language. Therefore, the translated text can be the effective material for teaching learning process. The assumption of this study is that the readers of translated textbook whose language is different from Nepali and wants to study Nepali text translated into English but these extralinguistic gaps hinder their comprehension adversely.

## References

- Adhikari, B.R. (2010). *Socrets' footsteps*. Kathmandu: Oriental Publication
- Bhattarai, G.R (2005). *A thematic analysis of research reports*. Kathmandu: Ratna Pustak Bhandars.
- Bhattarai, G.R (2007). *Sukaratka paila*. Kathmandu: Oriental Publication
- Catford, J.C. (1965). *A linguistic theory of translation*. Oxford: OUP.
- Cowan, R. (2008). *The teacher's grammar of English*. New Delhi Cambridge University Press
- Giri, A. (1982). *English and Nepali kinship terms: A comparative study*. M.ed. Thesis, T. U. Kirtipur, Katmandu.
- Jiang, W. (2000). *The relationship between language and culture: ELT Journal Volume 54/4, 328-334*
- Kachru, B. (1992). *The other tongue*. Chicago: University of Illinois Press.
- Kumar, R. (2005). *Research methodology*. India: Porling Kindersley..
- Phyak, P.B. (2008), *Translation theory*. Kathmandu: Sunlight Publication.
- Sapkota, K.P. (2007). *Techniques in the translation of the technical terms used in accountancy: A case study of translation textbook for grade X*. Unpublished Thesis of Tribhuvan University, Department of English Education.

Sharma, B. R. (2004). *A linguistic analysis of strategies employed in the English translation of textbook: A case of social studies grade X*. An Unpublished M.Ed. Thesis, Department of English Education, T.U., Kirtipur.

Wagle, N.P. (2004). *A study on multiple translation of muna madan cultural perspective: An Unpublished M.Ed. Thesis, Department of English Education. T.U., Kirtipur.*

Wills, W. (1982). *The science of translation: problems and methods*. Tubingen: Gunter Narr Varing.