

# **CHAPTER: ONE**

## **INTRODUCTION**

### **1.1 General Background**

From the functional perspective, language is defined as a means of communication by which human beings express their thoughts, feelings, emotions, ideas, experience and information to their fellow beings. It is also the most indispensable tool for establishing social relationship and surviving for human being as a useful and valuable member of the society.

There are different modes of communication such as kinesics, (i.e. visual communication), tactile (i.e. communication by means of sense of touch), olfactory communication which refers to the sense of smell and gustatory communication (i.e. communication by means of tasting) and oral-aural communication which is extensively used in human communication. We communicate through language which is spoken and heard by the speakers and listeners or written and read by the writers and readers respectively. This is by far the most common and widely used form of communication prevalent only among human beings. Thus, it can rightly be called unique human possession.

Language is distinctive property of human beings in the sense that no animal other than human can acquire, possess and use it creatively and contextually. In this very connection, we can quote Lyons (1991, p.10) who says, “Man is the most distinctively distinguished from other animal species by his capability for language”. Similarly, stressing the importance of language, Crystal (1990, p. 247) says, “Language is the most frequently

used and highly developed form of human communication we possess.” The term language has been defined differently by various linguists and linguistic agencies. Now, let us consider some of the definitions of language given by linguists.

In an attempt to define the term language, an earlier American socio-anthropological linguist, Edward Sapir defined language in a book published in 1921 (Sapir, 1921, p. 8 as cited in Poole, 1999, pp. 3- 4). He supported the idea that language relates to communication between human beings. He considered that it is non-instinctive and voluntarily produced. Thus, according to Sapir, “language does not include such instinctive forms of communication as coughing, smiling or cries of pain”. He defines that language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols.

Further, he goes on to say that these voluntarily produced symbols are, in the first instance, auditory; thus language is primarily a matter of speech as opposed to sign language.

In this context, Hockett (2006, pp. 569-585) enumerated a number of features as many as thirteen, such as productivity, interchangeability, cultural transmission, etc. which, he argued, constitute human language. Other communication systems may exhibit one or more of these features but human oral-aural communication system exhibits all of these thirteen features. For example, honey-bees’ dance as a means of communication informs other bees about location and distance of the source of nectar meets many criteria of Hockett. It meets that of interchangeability: any creature that can transmit information can also receive such information

and vice versa. It also meets that of productivity: the ability to vary message to reflect difference of circumstances concerned. This is necessary in case where the source of nectar may be constantly changing. However, the bees' dance does not meet the criterion of cultural transmission for bees are acting instinctively, not behaving in a way that they have learnt from others. But human oral-aural communication meets the criterion of cultural transmission as humans have speech behavior that is acquired or learnt culturally. It is non-instinctive.

Similarly, according to Crystal (1990, p. 251), "Language is human vocal noise (or graphic representation of this noise in writing) used systematically and conventionally by a community for purpose of communication". Thus, Crystal too through this definition considers communication as principal function of language and language as a matter of systematic and conventional speech or writing.

In fact, language is species specific to mankind, i.e. only human beings have the capacity to speak language for their mind and vocal apparatus are bio-genetically equipped with it. No animals other than human being can acquire human language because of its complex structures and their physical inadequacies that are animals do not have vocal organs and type of brain human being possesses. Human mind is equipped with special type of capacity to acquire language which Chomsky (1957 p.13) calls Language Acquisition Device (LAD).

"There are some six thousand languages in the world" says Hudson, (1980, p. 9). Among these six thousand languages, the English language is one of the most popular and widely used. It is spoken not only in English native territories, such as England and America but also in every nook and corner

of the world. Therefore, it is an international language. In fact, no language can be thought to be superior and inferior to others. From the view point of communication value, all languages are equal. However, some languages play more dominant role in a particular situation; for example, the English language is only one language accepted as a lingua franca and has facilitated international communication. English is an official language of the United Nations Organization (UNO) and other international organizations, such as World Trade Organization (WTO), European Union (EU), and South Asian Association for Regional Cooperation (SAARC). Nepal as an active member of these international organizations needs English to establish effective communication in dealing with various bilateral and multilateral issues with such organizations and other nations.

We also need the knowledge of the English language because it is source for knowledge of science, commerce, technology, engineering, literature, academics, etc. in the present day world. Without enhancing knowledge of English, scientific discoveries, technological advancement and national development cannot be easier and possible. The need and demand of the English language is rapidly increasing all over the world and it is likely to increase more in the days to come due to the rapid industrial development, international transport, trade and commerce and medium of global communication. Therefore, one needs to enhance the study of English not only because of its prestige, value and dominance but also for practicality. Keeping all these facts into consideration, teaching and learning of the English language was begun in Nepal. At present, it has been prescribed in

curricula of primary level to Bachelor Level as compulsory subject and optional up to Doctor of Philosophy (PhD) in Nepal.

Learning language means learning language skills. Skill refers to the ability to do something well and expertly. Learning a language involves four basic language skills: listening, speaking, reading and writing.

“Speaking and writing involve language production and are therefore often referred to as productive skills. Listening and reading, on the other hand, involve receiving message and are therefore often referred to as receptive skills.” (Harmer, 1991, p. 16)

All language skills, maybe receptive or productive, are equally important. Only one language skill cannot be taught by neglecting the rest. All language skills, i.e. listening speaking, reading and writing are interrelated to each other and it is better to teach these skills in integration by adopting balanced approach.

### **1.1.1 Translation Studies**

The discipline "Translation" is old but the 'translation studies' is a new one. The term translation is a bilingual activity, which has been taken as the process of translating the message or idea or the meaning of a text of one language into another one. The text of the language to be translated is called source language text (SLT) and the text of the language in which it is translated is called target language text (TLT). Translation is not only a linguistic activity; it is also a cultural activity and something more. A good translator must not only be at least a bilingual but also a bicultural.

Translation is a cross-cultural transmission between two speech groups

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

Translation in general, is an effort to express opinions, thoughts and feelings of language. This definition clearly focuses on the main aim of translation that is to express opinions, thoughts and feelings expressed in source language without losing its originality in the target language. In this regard Newmark (1998, p.6) says, "Translation is first a science and then a skill, third an art and fourth a matter of taste". According to Bell (1991), "Translation is the expression in target language of what has been expressed in the source language, preserving semantic and stylistic equivalences" (as cited in Phyak, 2005, p.3). Catford (1965, p.20) defines translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)". Brislin's (1976) definition of translation embraces a wide scope. To put it in his words:

Translation is the general term referring to the transfer of thoughts and ideas from one language (source) to another (target), whether the languages are in written or oral form, whether the languages have established orthographies or do not have such standardization, or whether one or both languages is based on signs, as with sign language of the deaf (as cited in Bhattarai, 2007, p.2).

Translation has its own excitement, its own interest. A satisfactory translation is always possible, but a good translator is never satisfied with it. It can usually be improved. There is not such thing as a perfect, ideal or correct translation. A translator is always trying to extend his knowledge

and improve his means of expression; he is always pursuing facts and words. He works on four levels: translation is first a science, which entails the knowledge and verification of the facts and the language that describes them-here, what is wrong, mistakes of truth, can be identified. Secondly, it is a skill, which calls for appropriate language and acceptable usage. Thirdly, an art, which distinguishes good from undistinguished writing and is the creative, the intuitive, sometimes the inspired, level of the translation.

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

Man, the only homologous known in this planet, possesses a unique capacity to use (speak, read and write) more than one language. He is not only endowed to use different languages even at home, he can use different communication packages and systems. As a conscious being possessed with a vast treasure of knowledge accumulated through historical experience and stored in memory, he can not simply remain ignorant of what lies beyond his space and time. Translation is the only key to this otherwise forbidden treasure-house. Man has ever felt an urge to break the barrier of ignorance by means of translation.

Generally, translation can be defined as the rendering of a text into another language. The term translation connotes the art of recomposing a work in

another language without losing its original flavor or of finding an analogous substitute. Different terminological variations such as paraphrase, substitution, replacement, interpretation, transfer, rendering, etc. are also used to define translation.

Wills (1982, p.112) defines translation as "a procedure which leads from a written SLT to an optionally equivalent TLT and requires syntactic, semantic, stylistic and text pragmatic comprehension by the translator of the original text."

Newmark (1981, p.3) says "the twentieth century has been called the age of translation."

In the words of Bhattarai (2000, p.2) translating "is primarily an art of transforming message from one language to another or into some other dialects of the same language that are distanced by time or space: the activity interfaces variegated factors - at least ten - each capable of influencing the other. It becomes obvious that they are the mouth pieces of the current theories of language, literature, philosophy, culture, business and politics."

To sum up, translation is defined variously depending upon the genre, the nature of the activity, the medium employed, the purpose, audience and the current theories of language, philosophy, etc. Though translation is a simple transfer of content from one language to another, it is considered one of the brainstorming tasks related to language activities. It does not only seem to be accomplished by mere skill of language, but also requires a difficult art and skill in safeguarding spirit and content of the language.



### **1.1.2 Importance of Translation Studies**

Translation is very much important in language learning. Nowadays, people are realizing a growing need for scientific translation, academic translation, and machine translation everyday. The age of translation is practicing the translation extensively as the most powerful and indispensable vehicle for disseminating knowledge and information. Highlighting the importance of translation, Butler (1979) wrote “English speaking world could have no Greek epics, no Bible, Germany could have no Milton or Wordsworth, Soviet Union no Shakespeare without translation”. Thus we can know the world through translation (as cited in Bhattarai, 2000, p.11). So the greatest contribution of translation is to impart to men the knowledge about a varied world of literature.

Translation has primarily been used as a means of communication and an instrument of developing a world culture. Literary exchange has promoted the means of understanding the diversity in languages, helped celebrating cultural contacts among them and consequently led to promotion of peace. Translation has inculcated in men some greater values such as knowledge, truth and beauty. The greatest contribution of translation is regarded as caviling cosmopolitanism. It is the ages of translation, for the text “translate or die”. It is not simply an act of translation or substitution; it also means innovation, innovation in the receiver’s language.

### **1.1.3 Scope of Translation Studies**

In the past, the scope of translation was very limited. It gave sense only to the translation of religious and philosophical text but nowadays it serves wide area. Different people may have different ideas, thoughts and knowledge. If they belong to different countries and speak different

languages translation process help to share knowledge and thoughts. We can enjoy a vast treasure of knowledge by the literary work which is possible by translation process; without translation, business may not be possible from one country to another. To spread the technological development and information, translation process plays the valuable role. The scope of translation studies is very broad in such a way that we cannot limit it. Although, we cannot limit scope of translation studies, some major scopes are: literature, linguistics and language teaching, culture, religion and history, political and business world and science and technology, etc.

#### **1.1.4 Procedures of Translation**

A translation study is a collective and inclusive designation for all research activities taking the phenomenon of translation as their basis of focus. The name “translation studies” has now been adopted to study the prediction and description of translation. As a young discipline, it has constantly undergone many changes until recently. Different scholars have suggested various procedures of translation. Newmark (1998, p.81) states “translation procedures are used for sentence and smaller units of language”. Although, he has stated more than twelve translation procedures, no single procedure is absolutely helpful to produce a perfect translation without any gaps. The procedures proposed by Newmark (1998, pp.63, 81-85, and 90) are as follows:

- i. **Transference**
- ii. **Literal Translation**
- iii. **Borrowing**
- iv. **Naturalization**

- v. **Cultural Equivalent**
- vi. **Functional Equivalent**
- vii. **Descriptive Equivalent**
- viii. **Synonymy**
- ix. **Through Translation/Claque**
- x. **Shift or Transpositions**
- xi. **Reduction and Expansion**
- xii. **Paraphrase**
- xiii. **Couplet**

**i. Transference**

Transference also known as (loanword, transcription) is the process of transferring a SL word to a TL text as a translation procedure. It is the same as Catford's transference, and includes transliteration which relates to the conversion of different alphabets: e.g. Russian (Cyrillic), Greek, Arabic, Chinese, Japanese, Nepali, Hindi, etc. into English. The word then becomes a 'loan word'. Some authorities deny that this is a translation procedure, but no other term is appropriate if a translator decides to use an SL word for his text, say for Nepali and relevant languages; recharge, mobile, radio, fax, etc

In regional novels and essays, cultural words are often transferred to give local colour, to attract the reader, to give a sense of intimacy between the text and the reader. Sometimes the sound or the evoked image appears attractive. These same words have to be finally translated in non literary

texts (e.g. agriculture, housing) if they are likely to remain in the TL culture and /or target language.

## **ii. Literal Translation**

This translation is source oriented. Here, the SL grammatical contraction is covered to their nearest TL equivalents. Literal translation preserves linguistic meaning of source language text. It focuses on semantic context of SL but neglects pragmatic meaning. It is word to word or group of words to group of words translation in which close correspondence is sought in terms of both lexis and grammar. In other words, word for word translation transfers SL grammar and word order, as well as the primary meanings of all the SL words, into the translation and it is normally effective only for brief simple neutral sentences. If the primary meaning differs, literal translation does not work. For example

SL - usle h w kh yo.

TL - He ate air.

Here 'eats air' look like corresponding to each other but in the context given, they are not semantic equivalents.

In cultural translation also, it is a common technique. However, it is effective only if there is linguistic and cultural proximity between the languages given. But where the extra linguistic and cultural realities of SL and TL differ this technique does not help in narrowing the gaps between the two. In literal translation, the translator can neither delete a word or a line nor add to them.

## **iii. Borrowing**

Borrowing is the process of transferring a SL word to a TL word as a translation procedure. It includes transliteration which relates to the

conversion of different alphabets, e.g. Nepali, Hindi, Chinese, etc. to English. According to Newmark (1998,p.82), "normally names of people, places and country, names of newspapers, names of institutions and companies, street names, inventions brand names, etc. are transferred." In the process of translation the translator transfers the word to show the respect for the SL culture. Cultural words are often transferred to give local colour in translation. For example, *chula*, *gumbira*, *kot*, etc.

| Nepali (SL)   | English (TL) |
|---------------|--------------|
| <i>dewali</i> | Dewali       |
| <i>guru</i>   | Guru         |

#### **iv. Naturalization**

This procedure succeeds transference and adopts the SL word first to the normal pronunciation, then to the normal morphology (word-forms) of the TL e.g. *musalman* - Muslim, *china* - China, *russia* -Russia, *beliyat* - Britain

#### **v. Cultural Equivalent**

This is an approximate translation where a SL cultural Word is translated by a TL cultural word. Thus Dashain (the Nepali) as Christmas (in English), Teej (the Nepali) as Jitiya (in Maithili), etc. are the examples of approximate equivalents. Their translation uses are limited, since they are not accurate but they can be used in general traits, publicity and propaganda, as well as for brief explanation to readers who are ignorant of the relevant SL culture. They have greater pragmatic impact than culturally neutral terms.

#### **vi. Functional Equivalent**

This common procedure, applied to cultural words, requires the use of culture free words. Sometimes with a new specific term; it therefore, neutralizes or generalizes the SL word; and sometimes adds a particular word. This procedure which is a cultural componential analysis is the most accurate way of translating i.e. deculturalising a cultural word. A similar procedure is used when a SL technical word has no TL equivalent. This procedure occupies the middle, sometimes the universal, area between the SL Language or culture and the TL language or culture.

#### **vi. Descriptive Equivalent**

In translation, description sometimes has to be weighted against function. Thus for achete, the description is a Latin broad heavy instrument', the function 'is cutting or aggression, description and function are combined in 'knife'. 'Samarai' is described as 'the Japanese aristocracy from the eleventh to the nineteenth century'; its function was 'to provide officers and administrator'. Description and function are essential elements in explanation and therefore in translation.

#### **vii. Synonymy**

The word synonymy means the similarity in meaning. The word has been in the sense of a near TL equivalent to an SL word in a context, where a precise equivalent may or may not exist. This procedure is used for a SL word where there is no clear one to one equivalent, and the word is not important in the text. A synonymy is only appropriate where literal translation is not possible or the word is not important enough for componential analysis.

### **viii. Through Translation/Calaque**

The literal translation of common collocation, names of organizations, the components of compounds (e.g. ‘Superman’, *ubermensch*) and perhaps phrases (compliments de la saison, ‘compliments of the season’) is known as calaque or loan. In theory, a translator should not ‘initiate’ a through translation. In fact, through translation in continuous cultures sometimes fill in useful gaps. The most obvious examples of through translations are the names of international organization which often consist of ‘Universal’ word which may be transparent for English and roman’s language, and semantically motivated for Germanic and Slavonic. Normally, through translation should be used only when they are already recognized terms for examples; EEC, UNESCO, UNRRA, USSR, USA, etc.

### **ix. Shift or Transpositions**

A ‘Shift’ (Catford’s term) or ‘transposition’ (Vinayad Darbel) is a translation process. It involves a change in the grammar from SL to TL. One type, the change from singular to plural e.g. ‘furniture’ or in the position of adjective is automatic and offers the translator no choice. A second type of shift is required when an SL grammatical structure does not exist in the TL.

### **x. Reduction and Expansion**

These are rather imprecise translation procedures, which we practise intuitively in some cases, ad hoc in other. However, for each there is at least one shift which we may like to bear in mind, particularly in poorly written texts.

## **xi. Paraphrase**

This is an amplification or explanation of the meaning of a segment of the text. It is used in an ‘anonymous’ test when it is poorly written or has important implication and omissions.

## **xii. Couplet**

Couplets, triplets, quadruplets combine two three or four above mentioned different procedures respectively to deal with single problem. They are particularly common for cultural words, if transference is combined with a functional or a cultural equivalent. For example,

SL (Nepali)

TL (English)

g thi

trusts

### **1.1.5 Quotation**

A quotation is the repetition of one expression as a part of another one, particularly when the quoted expression is well-known or explicitly attributed (as by citation) to its original source, and it is indicated by (punctuated with) quotation marks.

A quotation can also refer to the repeated use of units of any other form of expression, especially parts of artistic works, elements of painting, scene from a movie or sections from a musical composition.

Quotations are used for a variety of reasons: to illuminate the meaning or to support the arguments of the work in which it is being quoted, to provide direct information about the work being quoted (whether in order to discuss it, positively or negatively, to pay homage to the original work or author to make the user of the quotation seem well-read), and/or to



comply with copyright law. Quotations are also commonly printed as a means of inspiration and to invoke philosophical thoughts from the reader.

Famous quotations are frequently collected in books that are sometimes called quotation dictionaries or treasuries. Of those, Bartlett's Familiar Quotations, The Oxford Dictionary of Quotations, The Columbia Dictionary of Quotations, The Yale Books of quotations and The Macmillan Books of Proverbs, Maxims and Famous Phrases are considered among the most reliable and comprehensive sources. Diaries and calendars often include quotations for entertainment or inspirational purposes and small dedicated sections in newspaper and weekly magazines with recent quotations by leading personalities on current topics have also become common place.

([http://www.answers.com/topic/quotation#cite\\_note-0](http://www.answers.com/topic/quotation#cite_note-0))

Many quotations are routinely incorrect or attributed to the wrong authors, and quotations from obscure or unknown writers are often attributed to far more famous writers. Examples of this are Winston Churchill, to whom many political quotations of uncertain origin are attributed, and Oscar Wilde, to whom anonymous humorous quotes are sometimes attributed.

Deliberate misquotation is also common, though this often goes unnoticed, usually because the misquotation is better known or because the misquotation better fits a situation. For example, the Star Trek catchphrase "Beam me up, Scotty" did not appear in that form in the original series."Likewise, the famous Dirty Harry quotation "Are you feeling lucky, punk?" is actually a rewording of the original dialogue: "You've got to ask yourself one question: 'Do I feel lucky?' Well, do ya punk?"

This differs from misinterpretation, in which an author's words are taken out of context, such as the Nietzsche phrase "God is dead", which is often misunderstood to mean physical death. (*A Book of Misquotations*, edited by Elizabeth Knowles, Oxford University Press, 2006 as cited in <http://www.answers.com/topic/misquotation>)

Chiefly a text medium in the beginning the World Wide Wave gave rise to any number of personal quotation collection that continue to flourish, even though very few of them seem to facilitate accurate information or correct citation.

The increase of written means of informed communication brought about by the internet has produced the practice of using quotations as personal flags, as in one's own signature block. This is most commonly seen in email message and use net posts, while it is almost never seen in blog posts. Quotations are also popular as a user's personal message, a line under the user's nickname in some instant messaging client. In all these cases, quotations are usually included to give a glimpse of the user's personality, to make a statement of their beliefs, or to spread views and ideas. (<http://www.en.wikipedia.org/wiki/quotation>)

### **1.1.6 Gaps in Translation**

The absence of any concept in target language available in any source language is referred as gaps in translation. In other words, it occurs when an item available in one language gets absent in another. As no two languages are exact the same but the similar, gap in translation is common and natural. A text is composed up of a language and culture within certain

context. It means a text is the composition of language, culture and the context, in which the text is composed of, creates the gap in translation. As is the cultural distance between languages, so is the possibility of existence of gap. As gaps lead to untranslatability or it may mislead the meaning, it is taken as threats in translation. It creates difficulty to maintain translation equivalence. It creates problem to both the translator as well as the reader.

Crystal (1987, p.346) states “translation ‘exact equivalence’ is of course impossible: no translation could provide that has a perfect parallel to the source text. There is always some loss of information”.

Scholars have categorized the gaps which create difficulty in translation mainly into three types:

**a. Linguistic gap**

No two languages are identical. Every language is unique. Every language has its own pattern. The gaps created because of difference between languages are called linguistic gaps. Linguistic gaps can be observed in different levels of language.

**i. Graphological level**

Two languages are different in their graphological system. Graphemes available in one language may be absent in another. For example: ‘A-1 noodles’, ‘niyam ek ko upniyam ka’, etc.

**ii. Phonological level**

Translation of phonemes which is absent in one language but present in other creates gap. English language has 44 phonemes but Nepali language has 35. We can see that translating /kh/, /gh/, /chh/, /jh/ and /dh/ create

problem into English because English does not have these phonemes. /kh/ is an allophone in English but a phoneme in Nepali.

### **iii. Lexical/Word level**

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

### **iv. Structural level**

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

### **b. Extra Linguistic gap**

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

### **c. Cultural Gap**

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

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

### **1.2 Review of the Related Literature**

Translation has a long tradition of practice in Nepal. A significant number of texts have been translated from English to Nepali and the vice-versa. Only few researches have been carried out regarding the evolution of the translated texts.

Bhattarai (1997) in his Ph.D. thesis entitled "In other words Sense Versus Word as a unit of literary translation(with reference to Nepali English poetic texts)" made an attempt to define translation in general and to observe the translation process and product traffic between Nepal- English

language pair in particular. He found the growing interest of people in bi-directional horizontal translation.

Adhikari (2003) conducted a research to find out the techniques and linguistic problems of translation of technical terms used in Science textbook for grade IX. He picked out 200 English scientific terms, fifty terms each from physics, chemistry, biology zoology and astronomy and their Nepali translation. He found the use of number of techniques: literal, hybrid formation, paraphrasing, borrowing and loan creation and remarks that literal translation is great. He concluded that the problem lies in translation when a target language text lacks equivalent terms that are present in the source language text. Similarly, Singh (2004) carried out a research to find out the techniques and gaps in translation of cultural terms. He collected 200 lexical terms from Nepal and English version of Our Social studies for grade VIII and classified them into five categories: ecology, materials cultures/ artifacts, mythic pattern, social culture and institutional and conceptual terms. He found literal translation being the most widely adopted procedures of translation of the technical and non-technical terms. He found that there exist a number of gaps in translation of cultural terms due to various reasons: lacks of conceptual accuracy, lack of cultural equivalence, lack of lexical items, etc.

Sharma (2004) carried out a research on “An Evaluation of Translated Textbook of Social Studies for grade X. He collected sentence structures (sentence type, negation voice and tenses) and concept of transfer of meaning from ST and TT. He found that there was a lack of correspondence in number and types of sentences between the ST and the TT. There existed a number of structural gaps between Nepali and English.

The translated text in question consisted of a higher degree of omission of concepts and conceptual meanings. Likewise, Chhetry (2005) carried out a research entitled “Translation of technical Terms: A case of Textbook for Health, Population and Environment for Grade X. He collected 200 Nepali terms related to health, population and environment and their translations. He analyzed the technical terms in terms of morphological features, linguistic problem in translation, techniques, etc. He found six techniques used to translate environment, population and health (EPH) terms. He concluded that there was a possibility of literal translation, paraphrasing or other techniques in translating technical terms. He also found that both Nepali and English language were used as source of technical terms in the field of EPH.

Karki (2006) carried out a research on the title “Techniques and Gaps in translation of cultural terms of Our Social Studies grade VII”. In his research he collected 240 words from Our Social Studies grade VII and analyzed the techniques of translation used. He found that eleven different techniques were used to translate the cultural words, Literal translation was widely used in translating ecological and social cultural words, literal translation and claque were the most widely used technique in material culture and deletion least used technique in translation of cultural words. He found that there existed a number of gaps in translation of cultural terms due to various reasons: lack of conceptual accuracy, lack of cultural equivalence, lack of lexical items. In the same way, Thapa (2006) did a research on the title “Translation of Technical Terms: A case of Textbook for Health, population and Environment Education for grade VIII”. He collected 150 Nepali terms used in EPH and their translations. He

analyzed the technical terms in terms of morphological features, linguistic problems in translation. He found five techniques which were used to translate the Nepali textbook i.e. literal translation, transliteration, hybrid formation, loan shift and paraphrasing. Among which mostly two techniques were used in the translation of EPH terms from Nepali to English i.e. literal translation and loan shift. He also found that only one technique i.e. transliteration was used in the translation of terms of abbreviation and acronyms.

Adhikari (2007) carried out a research on “Techniques and Gaps in Translation of Cultural terms: A case of Social Studies Textbook for grade X”. In his research, he collected 300 words from ecology, material culture, mythological pattern, social culture and organizations and conceptual terms and analyzed the techniques of translation. He found eleven different techniques use to translate the cultural terms; literal translation was the most widely used technique and deletion was the least one. He also found eight categories of gaps in translation of cultural terms due to various reasons: gap caused by substitution, lack of conceptual accuracy, lack of cultural equivalence, lack of notes of definitions, gaps caused by trans-lingual lexical ambiguity, gaps caused by addition, deletion and mistranslation, etc.

Apart from these, some more researches have been carried out to find out gaps in translation of technical text, literary text on different topics. There has been only one research carried out regarding the translation of proverbs entitled “Techniques of Translating Proverbs: A Cultural Perspective” by Sunita Yonghang. But no research has been done relating the translation of quotations. This was the first research on the very topic –



translation of quotation. Whatever researches have been done relating translation studies in the department of English Language Education Tribhuvan University, These all have been narrowed only to two types of texts – technical text and literary text. But this one goes beyond these text areas. This one is based on informative one. Thus, it is my claim that it is quite different from other researches.

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

The objectives of the present study were as follows:

1. To find out the techniques and their frequency used in translating quotations in the book YOU CAN WIN,
2. To find out the gaps in translation of quotations in the book YOU CAN WIN,
3. To suggest some pedagogical implications.

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

The present study will be significant as it highlights on the translation quotation of the book YOU CAN WIN. The findings will be helpful to the prospective researchers interested in research work relating to translation. It will also be an asset to those teachers and students who are involved in English language teaching and learning activities. It will also be significant to the translators of the English text to the Nepali and the vice versa. All the people who are directly or indirectly involved in translation will be benefited from the study.

## **CHAPTER: TWO**

### **METHODOLOGY**

The following methodology was applied to achieve the above mentioned objectives:

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

As it is the analytical study of the quotations of the particular book '*YOU CAN WIN*', I collected the data only from the secondary sources. The secondary sources of this study were both Nepali and English versions of the book *YOU CAN WIN* revised edition (2002) written by Siva Khera published by Macmillan India Ltd. I consulted also the materials available in print and electronic media. Some of them are Catford (1965), Crystal (1982), Bhattarai(1997), Newmark(1998), Bhattarai(2000) Dictionaries: (Gautam's up to date Nepali English dictionary, Cambridge International Dictionary of English, Oxford Advance Learners Dictionary), previously carried out theses, and so on.

#### **2.2 Sampling Procedure**

I used both Nepali and English version of the book *YOU CAN WIN* written by Siva Khera. Total of 100 quotations were collected from the selected book.

## 2.3 Research Tools

For the study only text analysis was used as a tool for data collection. I went through the whole book of both the version; Nepali and English with intensive reading to get the required information.

## 2.4 Process of Data Collection

First of all, I collected Nepali and English version of the book '*YOU CAN WIN*'. Then the following steps were followed:

- ④ I went through the text and underlined the quotations in both the versions of the book.
- ④ The totals of 100 quotations were collected from the book '*YOU CAN WIN*' and Its English translated version.
- ④ Each of Nepali quotations selected from the book transliterated into Roman script.
- ④ The different techniques used to translate the quotation were identified. The frequencies of the different techniques used were calculated and analyzed.
- ④ I identified and collected the gaps in translation which were found between the SLT and translated text. I collected some examples of gaps.

## 2.5 Limitations of the Study

The study had the following limitations:

- ④ The areas of the study as the title suggests was limited to only the translation of quotation of the book '*YOU CAN WIN*'.
- ④ The study was limited to analysis of techniques and gaps used for the quotation in the book '*YOU CAN WIN*'.
- ④ Only 100 quotations were collected from the selected book '*YOU CAN WIN*'.
- ④ The study was limited to frequency of different techniques of translation of quotation in the book '*YOU CAN WIN*'.

## CHAPTER: THREE

### ANALYSIS AND INTERPRETATION

In this chapter, the collected data were coded, analyzed, interpreted and presented descriptively as well as analytically using suitable tools, diagrams and tables to find out techniques and gaps of translation from English to Nepali of the book *'YOU CAN WIN'*.

#### 3.1 Techniques used in Translation of Quotation

Technique means a particular way of doing something, especially one in which we have to learn special skills. Techniques of translation include those ways or procedures which are used by the translator while translating the texts. The translator used different techniques differently or two or three procedures at the same time to correspond the meaning between SL and TL. Source Language Text, Target Language Text and analysis of these have been mentioned below.

| S.<br>N. | Source Language Text<br>(SL) | Target Language Text<br>(TLT) | Techniques<br>Used | Remarks |
|----------|------------------------------|-------------------------------|--------------------|---------|
|----------|------------------------------|-------------------------------|--------------------|---------|

|   |   |  |  |  |
|---|---|--|--|--|
| 1 | <p>Success does not mean the absence of failures; it means the attainment of ultimate objectives. It means winning the war, not every battle.</p> <p style="text-align: right;">-Edwin C. Bliss</p> | <p>Saphalat bhaneko asaphalat nahunu matrai hoina, saphalata bhaneko ta phule sankalpa garek udesyaharu h sil garnu ho. Saphalat bhaneko lad im vijaya p unu matra hoina, singo yuddha jitnu ho.</p> <p style="text-align: right;">-idiwan si. wils.</p> | <p style="text-align: center;">Couplet<br/>(literal+compensatio)</p>           |  |
| 2 | <p>Any fact facing us is not as important as our attitude towards it, for that determines our success or failure.</p> <p style="text-align: right;">-Norman Vincent Peale</p>                       | <p>hamile th h p eko kunaipani jank ri tyati mahatwapurna hudaina jati tyaspratiko h mrodristikon huncha, tyasaim h mro saphalat ra asaphalat nirbhar huncha.</p> <p style="text-align: right;">- normyan bhinset p l</p>                                | <p style="text-align: center;">Couplet<br/>(literal+compensation)</p>          |  |
| 3 | <p>He slept beneath the moon, He basked beneath the sun, and He lived a life of going to do, and died with nothing done.</p> <p style="text-align: right;">-James Alberty</p>                       | <p>u juneli r tm sutthyo , u suryako p rilo gh m t pthyo, kehi garne tay rima jivan bit yera, kehi nagarikana maryo h sera.</p> <p style="text-align: right;">-jemsa alweri</p>  | <p style="text-align: center;">Triplet(contextual<br/>+deletion +Addition)</p> |  |
| 4 | <p>Never leave till tomorrow, which you can do today.</p> <p style="text-align: right;">-Benjamin Franklin</p>  | <p>jun k m tap ja garna saknu huncha tyasla bhol ko l gi nas cnuhos.</p> <p style="text-align: right;">-benj min phranklin</p>   | <p style="text-align: center;">Addition</p>                                    |  |

|   |  |  |                                |  |
|---|--|--|--------------------------------|--|
| 5 | <p>Universities are turning out highly skilled barbarians because we don't provide a framework of values to young people, who more and more are searching for it.</p> <p>-Steven Muller,<br/>President, Johns Hopkins University</p> | <p>visvvidy laya b t<br/>yub haru dherai<br/>samat v n tara<br/>padhelekhek as dhya<br/>banera niklir khek<br/>hunchan kinabhane h mi<br/>yub harul naitikt ko<br/>kunaipani dharharu<br/>prad n gariraheka<br/>chainau jabaki tiniharu<br/>dherai bhanda dherai<br/>tyaskai khojim hunchan.</p> <p>-steven mular, adhyasa,<br/>john Hopkins</p> | Couplet (literal+compensation) |  |
| 6 | <p>If you think education is expensive, try ignorance.</p> <p>-Derek Bok</p>   | <p>yedi tap i si mahango<br/>cha bhane th nnu huncha<br/>bhane agy ni bannuhos.</p> <p>-derek bok</p>  | Literal                        |  |
| 7 | <p>The first duty of University is to teach wisdom, not trade; character, not technicalities.</p> <p>-Winston Churchill</p>  | <p>visvvidy laya ko pahilo<br/>jimmevari gy n dinu ra<br/>caritra nirm n garnu ho<br/>na ki byap rik ra<br/>pr vidhik si dinu ho.</p> <p>-winston carcil</p>   | Literal                        |  |
| 8 | <p>Being ignorant is not so much a same as being unwilling to learn to do things the right way.</p> <p>-Benjamin Franklin</p>  | <p>kunai k m thiksanga<br/>garna sakne ic<br/>nahunubhand agy ni<br/>hunu tyati l jl gdo kura<br/>hoina.</p> <p>-benj m n phr nklin</p>  | Literal                        |  |

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| 9  | <p>One reason that I don't drink is that I want to know when I am having a good time.</p> <p>-Lady Astor</p>                             | <p>maile raksi nakhanu ko k ran ma yo kur j nna c hanchu ki ma kahile r mro samay bit iraheko hunchu.</p> <p>-ledi estov</p>   | Literal | Gap |
| 10 | <p>Start by doing what is necessary, then what is possible, and suddenly you are doing the impossible.</p> <p>-St. Francis of Assisi</p> | <p>bsyak k mb ta suru garnuhos, tyaspachi, je sambhav (garna sakine) cha tyahi garnuhos ra ac nak tap i asambhav pani garna th lnuhuncha.</p> <p>-sent phr nsis apha asi</p> | Literal |     |
| 11 | <p>If you are going to change your life, you need to start immediately.</p> <p>-William James (Harvard University)</p>                   | <p>yadi tap i phno jivan m parivartan ly une sochm hunuhuncha bhane, tap ile yo k m tatk lai suru garnu bsyaka cha.</p> <p>-wiliam jams</p>                                  | Literal |     |
| 12 | <p>You may be disappointed if you fail, but you will be doomed if you don't try.</p> <p>-Beverley Sills</p>                              | <p>tap i dukkhita hunuhuncha , yadi asaphal hunubhayo bhane tara tap i saj yako bh gid r hunuhuncha yadikosis garnubhayena bhane.</p> <p>- bebharli sils</p>                 | Literal | Gap |



|    |   |  |   |  |
|----|---|--|---|--|
| 13 | <p>Super achievers don't waste time in unproductive thoughts, esoteric thoughts, or catastrophic thoughts. They think constructively and they know that their level of thinking determines their success.</p> <p>-Dr. Seymour Epstein</p> | <p>bijet banne ranniti madhye atyantai saphal byaktiharu phno samaya anutp dan socharu ma rahasy tmak bic rharuma athw pat bipatatmak socharu ma byarthai kharca gardainan. Uniharuko saphalt l i phno socne starle nirdh ran gardacha bhanne kura pani j ndachan.</p> <p>-da. Semor Epstein</p> | <p>Couplets<br/>(Addition + Literal )</p> |  |
| 14 | <p>If you really want to succeed, form the habit of doing things that failures don't like to do.</p> <p>-Anonymous</p>  | <p>Yedi tap i saphal huna c hanuhuncha bhane jun k m phelhuneharu garna c hdainan tyahi k m garne b ni banaunuhos.</p> <p>-agy t</p>   | <p>Literal</p>                            |  |
| 15 | <p>Success is the progressive realization of a worthy goal.</p> <p>-Earl Nightingale</p>  | <p>Mulyab n la yako nirantar prapti nai saphalta ho.</p> <p>-n itingel</p>   | <p>Couplet (Literal+ Compensation)</p>    |  |
| 16 | <p>I don't know the key to success, but the key to failure is trying to please Every body.</p> <p>-Bill Cosby</p>   | <p>ma saphalta ko karan j ndina tara asaphalt ko k ran canhi sabail i khusip rne kosis garnu ho.</p> <p>-bil kosvi</p>   | <p>Literal</p>                            |  |

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| 17 | <p>Success and happiness go hand in hand. Success is getting what you want and happiness is wanting what you get.</p> <p>-John H. Rhoades</p>  | <p>saphalat ra khusi sang sangai hidchan. Tap ile caheko p unu saphalata ho ra je tap ile p unu bhayeko cha tyo c hnu khusi ho.</p> <p>-sohn ec rods</p>   | Literal                       |  |
| 18 | <p>Most people give up just when they're about to achieve success. They quit on the one yard line. They give up at the last minute of the game, one foot from a winning touch down</p> <p>-H. Ross Perot</p> | <p>Dherai manisharu saphalat p unai lagekobelama ty gne garchan. Uniharu kheleko antim minetma jitna l i m trai ek phadko b nki hund khel ty gne garchan.</p> <p>-ec. Ros peror</p>                                      | Literal                       |  |
| 19 | <p>Destiny is not a matter of chance, it is a matter of choice; it is a thing to be achieved.</p> <p>-William Jennings Bryan</p>   | <p>bhagya mauk ko kur hoina, yo ta chanouta ko kur ho, yo parkh i ko kur hoina, yo ta mehenat garera pr pta garine kur ho.</p> <p>-wiliam jenigs trayan</p>  | Couplet<br>(Literal+Addition) |  |
| 20 | <p>Health, happiness, and success depend upon the fighting spirit of each person. The big thing is not what happens to us in life but what we do about what happens to us.</p> <p>-George Allen.</p>         | <p>swasthya, sukha ra saphalat pratyek byekti ko lad kupan m bhar pardacha. h mro jivan ma ke iparcha tyo mahatwapurna kur hoina tara h mi ti iparne kuramathi ke garchau tyo mahawapurna huncha.</p> <p>-jarja elen</p> | Literal                       |  |

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|----|---|--|--------------------------------|--|
| 21 | Try not to become a success, but rather try to become a man of value.<br>-Albert Einstein   | Saphal byakti bannu<br>bhand mulyab n byakti<br>banne kosis garnuhos.<br>-albart inst in   | Literal                        |  |
| 22 | When I'd get tired and want to stop, I'd wonder what my next opponent was doing. When I could see him still working. I'd start pushing myself. When I could see him in the shower, I'd push myself harder.<br>-Dan Gable, Olympic gold medalist in Wrestling. | jaba ma th kera rokina<br>c hanthe, taba mal i<br>aphno pratidwndi ke<br>gardaicha bhanne janne<br>utsah hunthyo. Jaba ma u<br>ajhai l giraheko dekhthe<br>ma aru dherai mehenat<br>gardthe.<br>-dan. Gable<br>Olympic m resling<br>swarnpadak bijeta. | Literal                        |  |
| 23 | The quality of a person's life is in direct proportional to their commitment to excellence, regardless of their chosen field of endeavor.<br>-Vice Lombardi   | junsukai etra ko kunai<br>pani byakti ko jivan ko<br>guna usko utkrista k m<br>garne pran m bhar<br>pardcha.<br>-bhins Lombard   | Couplet<br>(Literal+Reduction) |  |
| 24 | A duty which becomes a desire will ultimately become a delight.<br>-Gorge Gritter   | h mi bhitra dekhi iccha<br>r kheko k mle n i sukh<br>dinch .<br>-j j grit r  | Literal                        |  |
| 25 | I like to work half a day. I don't care if it is the first 12 hours or the second 12 hours.<br>-Kammons Wilson, CEO of holiday inn.   | ma dh din k m garna<br>ch hnchu. Tyo dh din<br>g diko 12 gphant ho ki<br>pach diko 12 gphant ma<br>w st gardina.<br>-k mons Wilson,<br>pramukha, holiday in  | Couplet<br>(Literal+Expansion) |  |

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|----|---|--|---|------------|
| 26 | <p>Luck? I don't know anything about luck. I've never banked on it, and I'm afraid of people who do. Luck to me is sth else; hard work -and realizing what is opportunity and what isn't.</p> <p>-Lucille Ball</p>  | <p>bh gya bhaneko ke ho? Mal i bh gya ko b rem kehipani th h chaina. malai kahile pani yasko s garena. Mal i yasko s garne m ncheharu dekhi darl gcha. Bh gya mero l gi k d mehenat ra mauk cinnu ho.</p> <p>-lusili b l</p>                                     | <p>Couplet<br/>(Literal+Compensation)</p> |            |
| 27 | <p>If people knew how hard I had to work to gain my mastery. It wouldn't seem wonderful at all.</p> <p>-Michaelangelo</p>   | <p>kusalat pr pta garna kati mehenat l gcha bhane j nne m ncheharul i kunai pani k rya scaryajanak l gdaina.</p> <p>-m ik l yenjal</p>   | <p>Literal</p>                            |            |
| 28 | <p>The average person puts only 25% of his energy and ability into his work. The world takes off its hat to those who put in more than 50% of their capacity, and stands on its head for those few far between souls who devote 100%.</p> <p>-Andrew Carnegie</p> | <p>ausat m nche haru phno k ryam m tra 25 pratisat sakti ra amat lag uchan. b stawm 50 pratisat amat prayog garne byaktiharu l i sans r le samm n gardacha. 100 pratisat amat prayog garne byaktiharu sabail i s san garne gardachan.</p> <p>-endriu k rnegi</p> | <p>Couplet<br/>(Literal+Compensation)</p> | <p>Gap</p> |
| 29 | <p>Far and away the best price that life offers is the chance to work hard at sth worth doing.</p> <p>-Theodore Roosevelt</p>   | <p>kunaipani mulyab n k m garne k d mehenat ko mauk nai jiwane jahile pani prad n garne utkrista pursk r ho.</p> <p>-thiyodor rujawelt</p>   | <p>Couplet<br/>(Literal+Addition)</p>     |            |

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| 30 | The critic is one who knows the price of everything and value of nothing.<br>-Oscar Wilde  | locak sabaitthokako<br>bh u j ndacha tara kehi<br>ko pani mahatwa<br>j ndaina.<br>-oskar w ild  | Literal                           |     |
| 31 | If you work for a man, for heaven's sake work for him.<br>-Kim Hubbard   | yadi tap i kasaiko l gi<br>k m garnuhuncha bhane<br>bhagw n ko l gi<br>bhayepani<br>im nd ripurwak k m<br>garnuhos.<br>-lim hunw rd   | Couplet<br>(Literal+Compensation) | Gap |
| 32 | Nothing will take the place of persistence.<br>Talent will not: Nothing is more common than unsuccessful people talent.<br>Genius will not:<br>Unrewarded genius is a proverb. Education will not: The world is full of educated derelicts.<br>Persistence and determination alone are omnipotent.<br>-Calvin Coolidge | prayatnasilat ko sth n<br>kohile pani lina sakdaina,<br>prativ le pani sakdaina<br>.pratibh bhayek<br>asaphala byaktiharu jat<br>sukai p inchan.<br>prayatnasilat ko sth n<br>as dh ran pratibh<br>bhannu ukh n nai ho.<br>Si le pani sakdaina.<br>sans r padhelekhek<br>murkhaharu le bhariako<br>cha. Prayatnasilt ra<br>dridha niscayat nai<br>sarsamrtha cha.<br>-Kelbhin kulij | Literal                           |     |

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|----|---|--|---------|--|
| 33 | <p>If a man is called to be street sweeper, he should sweep streets even as Michelangelo painted, or Beethoven composed music, or Shakespeare wrote poetry. He should sweep streets so well that all the hosts of heaven and earth will pause to say, here lived a great treet sweeper who did his job well.</p> <p>-Martin Luther kings.<br/>Jr.</p> | <p>yadi kohi m ncheharu l i b to badh rne k m diiyo bhane usle ikalenjole citr ban ye jastai, bithobhanle sangit srijan gare jastai, sekspiarle kabit lekhe jastai r mro tarik le phno k m gardacha. Usle phno k m yatir mro sanga gardacha ki swargalok, ra mrityulok dubai lokak m nche haru yek chin ubhiyera usko prasans gardai r mro sanga saph garne m nche y h n rahecha bhandachan</p> <p>-m rtin luthar kings<br/>juniar</p> | Literal |  |
| 34 | <p>The only limit to our realization of tomorrow will be our doubts of today.</p> <p>-Franklin D. Roosevelt</p>   | <p>wartam nm sank garnele nai bhawisya ko purba j nk riko simitat ly ucha.</p> <p>-Phr nkulin di<br/>rujwelta</p>  | Literal |  |
| 35 | <p>Life is like a ten speed bicycle. Most of us have gears we never use.</p> <p>-Charles Schultz</p>  | <p>jiwan 10 wat giyar bhayeko s ikal jastai ho .H miharu madhye phu sang bhayeko giyar ko prayog kahileya gardaina.</p> <p>-carls skalja</p>   | Literal |  |

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|----|--|---|---------|--|
| 36 | <p>A man is a hero not because he is braver than anyone else, but because he is brave for ten minutes longer.</p> <p>-Ralph Waldo Emerson</p>  | <p>aru bhand babhi bah dur bhayekole koshi hiro bhayeko hoina. aru ko tulan m 10 minet babhi bah duri dekhayekole bhayeko ho.</p> <p>-R phaw ldo yemrsan</p>  | Literal |  |
| 37 | <p>How many times it thundered before Franklin took the hint! How many times apples fell on Newton's head before he took the hint! Nature is always hinting at us. It hints over and over again. And suddenly we take the hint.</p> <p>-Robert Frost</p> | <p>phr nclin le karent pat lag unu bhand ag di onl i katipatak karent l gyo hol , nyutan le gurutw karsan sakti l i cinnu bhand aghi unko t uko m katipatak sy haru khase hol n. prakritile h mil i jahile pani sanket diiraheko huncha. Usle b ramb r sanket diirahancha. ra ac nak h mi tyo sanket l i bujhana sakchau.</p> <p>-robarta phrosta</p> | Literal |  |
| 38 | <p>Everyone has a will to win but very few have the will to prepare to win.</p> <p>-Vince Lombardi</p>   | <p>sabai m ncheharu sanga jite icch huncha tara thorai m nchesanga matrai jitnako lagi tay ri garne icch huncha.</p> <p>-bhins lombardi</p>   | Literal |  |
| 39 | <p>While one person hesitates because he feels inferior, the other is busy making mistakes and becoming superior.</p> <p>-Henry C. Link</p>  | <p>phu aru bhand asa am chu bhanera kunai byakti k m garna hickic ucha, tyasbel arko byakti galati garnam byasta hundai sabai bhand utkrista bandacha.</p> <p>-henari si link</p>   | Literal |  |

|    |   |   |                                 |  |
|----|---|---|---------------------------------|--|
| 40 | You have a choice in life: you can either pay the price of discipline or regret.<br>-Tim Connor                                   | anus sanko mulya<br>cuk une wa pasc t p<br>garne tap i sanga euta<br>chanauta cha.<br>-tima konora  | Couplet (Literal+<br>Reduction) |  |
| 41 | Sixty years ago I knew everything; now I know nothing; education is a progressive discovery of our own ignorance.<br>-Will Durant | 60 barsa pahile ma<br>sabaithok j ndathe, ahile<br>ma kehi pani j ndina, si<br>h mro phnai agyant ko<br>pragatishil khoj ho.<br>-wila dur n | Literal                         |  |
| 42 | Great minds have purposes, others have wishes.<br>-Washington Irving  | Menati m ancgeharu<br>sang udesya<br>hunchan, aruharu sanga<br>icha m trai huncha.<br>-easingtona ribbing                                   | Literal                         |  |
| 43 | Good things come to those who wait, but only those things left by those who hustle.<br>-Abraham Lincon                            | Prati garne haru kewal<br>hat rma hidnele<br>chodek asal kur haru<br>phel p rchana.<br>-abr ham linkona                                     | Couplet (Literal<br>+Reduction) |  |
| 44 | What a man thinks of himself: that is what determines, or rather indicates, his fate.<br>-Henry David Thoreau                     | m nis ko soc ile usko<br>bhagya ko nidh ran<br>garcha.<br>-eca di thora   | Couplet (Literal<br>+Reduction) |  |



|    |   |   |                                   |     |
|----|---|---|-----------------------------------|-----|
| 45 | Fellow citizens, why do you turn and scrape every stone to gather wealth and take so little care of your children to whom one day, you must relinquish it all.<br>-Socrates | py r n garika haru<br>timiharu b lbac ko<br>herac hama kina<br>dhy ndidainau, jaba<br>timiharule kh i na kh i<br>garera kam yeko sampati<br>tinai b lbacal i nai<br>chodera janu cha.<br>- sukar ta | Couplet<br>(Literal+Compensation) | Gap |
| 46 | Success is 99 percent failure.<br>-Soichiro Honda   | saphalat 99 pratisata<br>asaphalat ho.<br>-socio Honda,<br>sansthapak, Honda  | Literal                           |     |
| 47 | Children brought up in a loving, disciplined environment end up respecting their parents more and become law-abiding citizens.<br>-J. Edgar Hoover                          | anus sana, m y lu<br>w t waran ma hurkiyek<br>b lb lik le phna b bu<br>m ko dar garna<br>sikchan ra uniharu kanun<br>p lan garne n garika<br>bandachan.<br>-je, idagar hubhar                       | Literal                           |     |
| 48 | If discipline were practice in every home, juvenile delinquency would be reduced by 95%.<br>-J. Edgar Hoover  | yadi sabai ghara pariw r<br>m anus san p lana<br>garine ho bhane<br>kisor wasth k<br>apr dhika kriy kal p<br>95pratisata kam huncha.<br>-je, idagar hubhar  | Literal                           |     |
| 49 | Freedom is not procured by a full enjoyment of what is desired but controlling the desire.<br>-Epictetus  | c heko kur p yera<br>nandit hunu swatantrat<br>hoina baru c han ko<br>niyantran ho.<br>-ipiktetasa  | Literal                           |     |

|    |   |   |   |  |
|----|---|---|---|--|
| 50 | <p>Parents spend an average of 15 minutes a week in meaningful dialogue with their children- children who are left to glean whatever values they can have from peers and T.V.</p> <p>-Journal of the American Family Association.</p> | <p>mab buharu le hapt m<br/>15 mineta m trai phn<br/>b lb lik sanga<br/>arthapura kur<br/>gardachan.b lab lika<br/>haru phna s thi sangi ra<br/>telibhijan k ryakram haru<br/>b ta je jati naitik<br/>si p uchan tyahi batulna<br/>b dhya hunchan.<br/>-ameriki p riw rik<br/>asosiyesan jarnal</p> | <p>Couplet<br/>(Literal+Compensation)</p> |  |
| 51 | <p>I'm looking for a lot of men with an infinite capacity for not knowing what can not be done.</p> <p>-Henry Ford</p>  | <p>maileke garna sakidaina<br/>bhanera naj nek arth ta<br/>asambhava bhane kur/<br/>cit udai naitik une<br/>asankhya m nisaharu<br/>khozir kheko chu.<br/>- henari phorda</p>   | <p>Literal</p>                            |  |
| 52 | <p>Our Privileges can be no greater than our obligations. The protection of our rights can endure no longer than the performance of our responsibilities.</p> <p>-John F. Kennedy</p>   | <p>H mro adhik r h mile<br/>pr pta gareko jimmew ri<br/>bhand thulo hudaina.<br/>h mro adhik ra ko sura<br/>jimmew ri p lan b ta<br/>nai huna sakcha.<br/>-jona epha kenedi</p>   | <p>Literal</p>                            |  |
| 53 | <p>Associate yourself with people of good quality if you esteem your reputation, for it is better to be alone than to be in bad company.</p> <p>-George Washington</p>  | <p>yadi tap i m n samm n<br/>lai mahatwapurna<br/>m nnuhuncha bhane asal<br/>guna bhayek manias<br/>haru sanga sangat garnus.<br/>khar b byaktiharu ko<br/>sangat garnubhand<br/>yeklai rahanu nai r mro<br/>ho.<br/>-jarja wasingtona</p>  | <p>Literal</p>                            |  |

|    |   |  |                                 |  |
|----|---|--|---------------------------------|--|
| 54 | No one can make you feel inferior without your permission.<br>-Eleanor Roosevelt  | tap iko anumati bina<br>kasaile pani tapailai<br>bejjat garna sakdaina.<br>-yelinor rujawelta  | Literal                         |  |
| 55 | Patience creates confidence, decisiveness, and a rational outlook, which eventually leads to success.<br>-Brain Adams   | dhairyale tmabisw s,<br>nirnaya sakti ra<br>bibekpurna dristikon<br>badh ucha jasle<br>dhik rama saphalt tira<br>prerita garcha.<br>-barna dama  | Literal                         |  |
| 56 | A good beginning makes a good ending.<br>-English Proverb   | r mro suruw tale r mro<br>antyam puryaucha.<br>-angreji ukh n  | Literal                         |  |
| 57 | I will pay more for the ability to deal people than for any other ability under the sun.<br>-John D. Rockefeller  | m nisa sanga antarakriya<br>garna sakne amat l i ma<br>sabai bhand badhi<br>mahatwa dinchu.<br>-jona di rakaphelara  | Couplet (Literal<br>+Expansion) |  |
| 58 | Be courteous to all, but intimate with a few, and let those few be well tried before you give them your confidence. True friendship is a plant of slow growth, and must undergo and withstand the shocks of adversity before it is entitled to the appellation.<br>-George Washington | sabai sanga binmra hou,<br>kehisanga matra nikat<br>hou ra tiniharul i biswa<br>garnu bhand aghi<br>socabic r gara. S cho<br>mitrat wiruw jastai ho,<br>yo sambandha sthapita<br>hunu bhanda aghi<br>(muskil) sanja jujhera<br>baliyo sanga ubhina<br>saknu pardacha.<br>-jarja wasingaton | Literal                         |  |

|    |   |  |                              |     |
|----|---|--|------------------------------|-----|
| 59 | It is one of the most beautiful compensation of life that no man can sincerely try to help another without helping himself.<br>-Ralph Waldo Emerson | Jiwana ko yeuta sukhada paksha ke cha bhane manisale aphul i sahayoga nahune gari arul i sahayog gardainan.<br>-ralpha waldo imarson | Literal                      |     |
| 60 | Egotism is the anesthetic that deadens the pain of stupidity.<br>-Knut Rockne   | ahank r yasto marccha p ridine ausadhi ho jasale murkhata ko pid l i pani dab idincha.<br>-nyutan rakne                              | Literal                      |     |
| 61 | Jealousy is such a tiger that tears not only its prey but also its own raging heart.<br>-Michael Beer   | rsya yasto b gha ho jasle phno sik r ko m tra hoina phnai krudha mutu pani cicha.<br>-m ikal biyar                                   | Literal                      |     |
| 62 | He who would learn to fly one day must first learn to stand and walk and run.<br>-Friederich Nietzsche  | udne c hna rakhane manchele pahila ubhina, hidna ra daudna siknu pardacha.<br>-phredarik nitse                                       | Couplet (Literal +Reduction) |     |
| 63 | Responsibilities gravitate to the person who can shoulder them.<br>-Elbert Hubbard  | jimbari tiniharuma kasit hudai uchan jasle tyaslai uth une chamt rakhecha.<br>-albart huwarda  | Literal                      |     |
| 64 | The price of greatness is responsibility.<br>-Winston Churchill.  | Mah n hunuko mukhya dh r jimmewari bahan garna raji hunu ho.<br>-winston charchil  | Literal                      | Gap |

|    |   |  |         |  |
|----|---|--|---------|--|
| 65 | For evil to flourish good people have to do nothing and evil shall flourish.<br>-Edmund Burke   | asal byakti le kehi nagari<br>chupach pa base bhane<br>durgan phailidai jancha.<br>-edamanda burka   | Literal |  |
| 66 | An open ear is the only believable sign of an open heart.<br>-David Augsburger  | Khulla hridaya hunuko<br>lakshan khula k n hunu<br>ho.<br>-dawid asawargar   | Literal |  |
| 67 | Nothing great is ever achieved without enthusiasm.<br>-Ralph Waldo Emerson  | Uts h bin kunai kur<br>par bhayeko chaina.<br>-ralph waldo imarsan   | Literal |  |
| 68 | The biggest disease today is not leprosy or tuberculosis but rather the feeling of being unwanted.<br>-Mother Teresa                                  | Ahile ko sam jko sab i<br>bhand thulo samsya<br>bhaneko kustharoga wa<br>khayo roga hoina, manias<br>harule arul i wasyak<br>nathanne prakriti ho.<br>-madar teres                                 | Literal |  |
| 69 | It's an old maxim in the schools that flattery is the food of fools yet now and then you men of wit will condescend to take a bit.<br>-Jonathan Swift | kula m euta pur no<br>ukhan cha, c plusi<br>murkhaharuko h r ho,<br>taipani bel bel ma<br>cal kh mancheharu eka<br>dui g nsa line garchan.<br>-jon than swiphta                                    | Literal |  |
| 70 | I learned a long time ago never to wrestle with a pig. You get dirty and besides, the pig likes it.<br>-Cyrus Ching                                   | maile dherai aghi th h<br>p yeko thiyen,<br>sungurasanga khusti<br>khelnu hudaina.<br>Kinabhane tapaiko sarir<br>bhari phahoor l gnecha<br>juna sungural i ch i<br>r mro l gcha.<br>-s irasa singa | Literal |  |

|    |   |  |         |  |
|----|---|--|---------|--|
| 71 | <p>Forgive the other person but don't forget their name.</p> <p>-John F. Kennedy</p>  | <p>byaktil í m pha garideu tara uniharuko n mal i hoina.</p> <p>-jona epha kenedi</p>  | Literal |  |
| 72 | <p>Make yourself an honest man and then you may be sure there is one rascal less in the world.</p> <p>-Thomas Carlyle</p>   | <p>phul i euta imanad r manche ban unuhola ra sans rab ta eut bhayepani durajana byakti ghat unuhos.</p> <p>-thomasa karl ila</p>  | Literal |  |
| 73 | <p>Rudeness is the weak man's imitation of strength.</p> <p>-Eric Hoffer</p>  | <p>kathorpan kamjor byaktiko jhutho sakti ho.</p> <p>-irik hophar</p>  | Literal |  |
| 74 | <p>Resolve to be tender with the young, compassionate with the aged, sympathetic with the striving and tolerant of the weak and wrong. Because some time in our life we would have been all of these ourselves.</p> <p>-Lloyd Shearer, 1986</p> | <p>phubhand s n prati naram dhangam prastuta hunuhos, bridha bridh prati sah nubhuti prakat garnuhos, kamjor ra galti garneharu k prati sahanshil hunuhos. Kinabhane jiwana ko kunai anam h mi pani yahi awasth b ta gujranu pardacha.</p> <p>-logar siyarar</p> | Literal |  |
| 75 | <p>On the journey to life's highway, keep your eye upon the god. Focus on the donut, not upon the hole.</p> <p>-Anonymous</p>   | <p>jiwanko m rgam phno la aya prati saceta rahanus. Dunot ko pw l m hoina dunot m hernus.</p> <p>-agyat</p>  | Literal |  |

|    |  |  |                                   |  |
|----|--|--|-----------------------------------|--|
| 76 | The men who try to do something and fail are infinitely better than those who try to do nothing and succeed.<br>-Lloyd Jones   | kehi garne pray s garera<br>asaphal hune byakti kehi<br>prayas nai nagari saphal<br>hune bhand r mro hun.<br>-liliyonga jons   | Literal                           |  |
| 77 | Don't let the fear of the time it will take to accomplish something stand in the way of your doing it. The time will pass anyway; we might just as well put that passing time to the best possible use.<br>-Earl Nightingale | saphala huna ko l gi<br>samayale phnai galti<br>line garcha samaya sanga<br>nadaraunus, yakin garnus<br>ki tap i sahi b tom<br>hunuhuncha samaya ta<br>yasai pani bitihalcha,<br>baru h mile yasari bitne<br>samayako c hi sahi<br>sadupyog garnupardacha.<br>-arl n itingel | Literal                           |  |
| 78 | Obstacles are those frightful things you see when you take your eye off your goal.<br>-Henry Ford  | b dh byabdh na yasto<br>darl gdo tatwa hun jun<br>tyo bel dekhinchan jaba<br>h mi la ya b ta bimukh<br>hunchau.<br>-henari phord   | Literal                           |  |
| 79 | Make no little plans, they have no magic to stir men's blood, make big plans, aim high in hope and work.<br>-Daniel H. Burnham   | s n yojan ban udai<br>naban unus, tinam<br>manis ko urj l i t gat<br>dine sakti hudaina. thulo<br>yojan banaunus, thulo<br>la ya banaunus ra<br>k mam l gnus.<br>-dayaniyal hath<br>barnaham   | Couplet<br>(Literal+Compensation) |  |

|    |  |  |         |  |
|----|--|--|---------|--|
| 80 | Do not confuse motion and progress. A rocking horse keeps moving but does not make any progress.<br>-Alfred A. Montpert                                    | gatisilat ra sakriyat m na almalinuhos. euta khelaun ko gadh yat uti halirahancha tara aghi badhadaina.<br>-alphord e mont p rt  | Literal |  |
| 81 | Our task now is not to fix the blame for the past, but fix the course for the future.<br>-John F. Kennedy  | H mro k m bigat l i dos dinu hoina baru bhabisyako m rga niscit garnu ho.<br>-jon epha kenedi  | Literal |  |
| 82 | No person was ever honored for what he received. Honour has been the reward for what he gave.<br>-Calvin Coolidge  | kunai pani byakti phule p une kur ko l gi samm nit hudaina. byaktile diyejo kur ko l gi samm n garne garincha.<br>-ky lvin kuldin  | Literal |  |
| 83 | The best and most beautiful things in the world can not be seen or even touched. They must be felt with the heart.<br>-Helen Keller                        | sans rko sabaibhand sundar kur dekhna wa chuna sakidaina.tyasl i ta hridyale anubhuti garnupardacha.<br>-Helen keler   | Literal |  |
| 84 | There's harmony and inner peace to be found in following a moral compass that points in the same direction, regardless of fashion of trend.<br>-Ted Koppel | naitik sidh ntaharum sth w n bhayera b cd manm sauhrdat ra s nti anubhav huncha. Sans rma manisharu b cne junsukai phesan w padhati niskiyos yasle kehi pharak pardaina.<br>-ted kopel | Literal |  |



|    |   |  |         |     |
|----|---|--|---------|-----|
| 85 | To educate a man in mind and not in moral is to educate a menace to society.<br>-Theodore Roosevelt   | byaktiko naitikat l i parim rjan nagari usko socl i matra parim rjan garna sam j k l gi gh tak huncha.<br>-thiyodor rujawelta  | Literal | Gap |
| 86 | Let no man be sorry he has done good, because others have done evil! If a man has acted right, he has done well, though alone; if wrong, the sanction of all mankind will not justify him.<br>-Henry Fielding | arule p pa garek chan bhandaim m nisle phule garek sahi k m ko l gi m phi m ganu naparos, yadi usle galati gareko cha hane aru m niska sahi k mle u mukta huna sakdaina.<br>-henari philding   | Literal |     |
| 87 | Study as if you were to live forever live as if you were to die tomorrow.<br>-Mahatma Gandhi  | Sad ko l gi b cne gari adhyan gara. bholi nai sans r chodne gari b cne gara .<br>-m h tm g ndhi  | Literal |     |
| 88 | We can not help ourselves without helping others. We can not enrich our lives without enriching others. We can not prosper without bringing prosperity to others.<br>-Janette Cole, pellman College           | arul i sahayog nagari, phail i sahayog garna sakinna.arul i dhani banna sahayog nagari phu dhanni banna sakinna.arulai samridha banna sahayog nagari phu samridha banna sakinna.<br>-jinet kol | Literal |     |

|    |   |   |                                   |     |
|----|---|---|-----------------------------------|-----|
| 89 | I would rather fail in a cause that will ultimately succeed than succeed in a cause that would ultimately fail.<br>-Woodrow Wilson  | ma saphal k mam<br>asaphal hunu bhand<br>asaphal k m m saphal<br>huna c hanchu.<br>-widro Wilson  | Literal                           | Gap |
| 90 | There are some defeats more triumphant than victories.<br>-Michel De Montaigne  | kehi pr jayaharu vijaya<br>bhand badhi<br>mahatwapurna hunchan.<br>-m ikal di. Monte  | Literal                           |     |
| 91 | A nation is held together by shared beliefs and shared attitudes. That is what enables them to rise above the conflicts that plague any society. That is what gives a nation its tone, its fibres, its integrity, its moral style, its capacity to endure.<br>-John Gardner | kunai pani r tra sam nya<br>mulya ra m nyat le<br>b dhiyeko huncha.yasaile<br>samajl i dwanda ra<br>hins ko w t waran b ta<br>mukta gar ucha. jasle<br>r stral i nisth , maulikt<br>ra sahandsila ban yeko<br>huncha.<br>-jon gardanar      | Couplet<br>(Literal+Compensation) | Gap |
| 92 | To become what we are capable of becoming is the only end of life.<br>-Benedict Spinoza   | h mim je sambh wan<br>cha tyahi hunu nai jivan<br>ko la aya ho.<br>-benedikta sipinoj   | Literal                           | Gap |
| 93 | Where the vision is one year, cultivate flowers.<br>Where the vision is ten years, cultivate trees.<br>Where the vision is eternity cultivate people.<br>-Oriental Saying   | tap i sanga eka warsako<br>durdarsit cha bhane phul<br>lag unuhos, tap isanga<br>das warsako durdarsit<br>cha bhane rukha<br>lag unuhos, yadi tap i<br>sanga asimit durdarsita<br>cha bhane manisl i si ita<br>ban unuhos.<br>-purbiya soca | Couplet (Literal+Addition)        |     |

|    |  |   |                               |  |
|----|--|---|-------------------------------|--|
| 94 | An ounce of action is worth a ton of theory.<br>-Friedrich Engel's   | eut s no k m pani sayau<br>sidh nta bhand<br>mahatwapurna huncha.<br>-phredorik egels   | Literal                       |  |
| 95 | Dreams are a dime a dozen it's their execution that counts.<br>-Theodore Roosevelt   | sapan haru karib karib<br>arthahin hunchan.<br>tiniharuko k rya<br>samp dan bhane<br>mahatwapurna huncha.<br>-thiyodor rujwelta   | Literal                       |  |
| 96 | Success seems to be connected with action. Successful people keep moving. They make mistakes, but they don't quit.<br>-Conrad Hilton                       | saphalt k rya sanga<br>sambhandhit cha, saphal<br>byaktiharu gatisil<br>hunchan.uniharu galati<br>garchan tara phno k m<br>chodara bh gdaina.<br>-konrad hilton                               | Literal                       |  |
| 97 | If you think you can or if you think you can't, you are right.<br>-Henry Ford  | yadi tap i ma garna<br>sakchu bhane<br>socnuhuncha ra ma garna<br>sakdina bhane<br>socnuhuncha bhane tap i<br>duitai kur m thik<br>hunuhuncha.<br>-henari phord                               | Literal                       |  |
| 98 | Everyone who's taken a shower has an idea. It's the person who gets out, dries off, and does something about it who makes a difference.<br>-Nolan Bushnell | s warama nuh une pr ya<br>pratyek mais jun khusi<br>hundai b hira ucha ra<br>phail i suk ucha ani<br>kehin yasto k m garcha<br>jasb ta eut ucca prak r<br>ko pharak p incha.<br>-nolan busnel | Couplet<br>(Literal+deletion) |  |

|     |  |   |                               |  |
|-----|--|---|-------------------------------|--|
| 99  | We are what we repeatedly do. Excellence is not an act, but a habit.<br><br>-Aristotle | hami je garchau tyahi huncha. utakristat euta karma hoina swabhaw ho.<br><br>-eristotle                   | Couplet<br>(Literal+Deletion) |  |
| 100 | Winners don't do different things, they do things differently.<br><br>-Shiv Khera      | jitne manisharu kunai beglai k m gardainan uniharu harek k m beglai dhangale gardachan.<br><br>-siva kher | Literal                       |  |

There are all together nine techniques used while translating the quotation in the very book.

### 3.1.1 Literal

Literal translation is often loosely equated with a word for word translation. The target language translates the source language term item by item referring its primary senses. In New Mark's opinion literal translation is a 'coincidental procedures'. The best candidates for literal translation are those terms which , while referring to the potentially shared extra-linguistic reality, are due to differences in the lexical mapping of that reality ,and are linguistically expressed in the source language in a way that is easily copied in the target language' (Ivir 1987, as cited in Bal Ram Adhikari 2004AD, p. 27). For example,

|    |  |   |         |
|----|--|---|---------|
| 6  | If you think education is expensive, try ignorance.<br>-Derek Bok  | yedi tap i si mahango cha bhane th nnu huncha bhane agy ni bannuhos. –derek bok   | Literal |
| 7  | The first duty of University is to teach wisdom, not trade; character, not technicalities.<br>-Winston Churchill   | visvvidy laya ko pahilo jimmevari gy n dinu ra caritra nirm n garnu ho na ki byap rik ra pr vidhik si dinu ho.<br>-winston carcil | Literal |
| 8  | Being ignorant is not so much a same as being unwilling to learn to do things the right way.<br>-Benjamin Franklin | kunai k m thiksanga garna sakne ic nahunubhand agy ni hunu tyati l jl gdo kura hoina.<br>-benj m n phr nklin                      | Literal |
| 9  | One reason that I don't drink is that I want to know when I am having a good time.<br>-Lady Astor                  | maile raksi nakhanu ko k ran ma yo kur j nna c hanchu ki ma kahile r mro samay bit irakeko hunchu.<br>-ledi estar                 | Literal |
| 11 | If you are going to change your life, you need to start immediately.<br><br>-William James (Harvard University)    | yadi tap i phno jivan m parivartan ly une sochm hunuhuncha bhane, tap ile yo k m tatklai suru garnu bsyaka cha.<br>-wiliam jams   | Literal |
| 16 | I don't know the key to success, but the key to failure is trying to please Every body.<br>-Bill Cosby             | ma saphalta ko karan j ndina tara asaphalt ko k ran canhi sabail i khusip rne kosis garnu ho.<br>-bil kosvi                       | Literal |

### 3.1.2. Couplet

Couplet is the combination of two three or more than three translation procedures for the translation of single issue. New Mark (1988b, p91).

They are;

|   |   |  |   |
|---|---|--|---|
| 1 | <p>Success does not mean the absence of failures; it means the attainment of ultimate objectives. It means winning the war, not every battle.<br/>-Edwin C. Bliss</p> | <p>Saphalat bhaneko asaphalat nahunu matrai hoina, Saphalata bhaneko ta phule sankalpa garek udesyaharu h sil garnu ho. Saphalat bhaneko lad im vijaya p unu matra hoina, singo yuddha jitnu ho.<br/>-idiwan si. wils.</p> | <p>Couplet<br/>(literal+compensatio)</p>  |
| 2 | <p>Any fact facing us is not as important as our attitude towards it, for that determines our success or failure.<br/>-Norman Vincent Peale</p>                       | <p>Hamile th h p eko kunaipani jank ri tyati mahatwapurna hudaina jati tyaspratiko h mrodristikon huncha, tyasaim h mro saphalat ra asaphalat nirbhar huncha.<br/>- normyan bhinset p l</p>                                | <p>Couplet<br/>(literal+compensation)</p> |

|    |   |  |                                 |
|----|---|--|---------------------------------|
| 5  | <p>Universities are turning out highly skilled barbarians because we don't provide a framework of values to young people, who more and more are searching for it.</p> <p>-Steven Muller,<br/>President, Johns Hopkins University</p>      | <p>visvvidy laya b t yub haru dherai samat v n tara padhelekhak as dhya banera niklir khak hunchan kinabhane h mi yub harul naitikt ko kunaipani dharharu prad n gariraheka chainau jabaki tiniharu dherai bhanda dherai tyaskai khojim hunchan.</p> <p>-steven mular, adhyasa, john Hopkins</p> | Couplet (literal+compensation)  |
| 13 | <p>Super achievers don't waste time in unproductive thoughts, esoteric thoughts, or catastrophic thoughts. They think constructively and they know that their level of thinking determines their success.</p> <p>-Dr. Seymour Epstein</p> | <p>bijet banne ranniti madhye atyantai saphal byaktiharu phno samaya anutp dan socharu ma rahasy tmak bic rharuma athw pat bipatatmak socharu ma byarthai kharca gardainan. Uniharuko saphalt l i phno socne starle nirdh ran gardacha bhanne kura pani j ndachan.</p> <p>-da. Semor Epstein</p> | Couplets( Addition + Literal )  |
| 15 | <p>Success is the progressive realization of a worthy goal.</p> <p>-Earl Nightingale</p>  | <p>Mulyab n la yako nirantar prapti nai saphalta ho.</p> <p>-n itingel</p>   | Couplet (Literal+ Compensation) |

### 3.1.3. Compensation

This technique is used when loss of meaning, sound effect, metaphors or pragmatic effects in one part of sentence or continuous unit. Compensation as a translation technique is useful if all the techniques fail to account for a particular rendering. It helps to establish the equivalence as a whole (New Mark 1988b, p90). For Example;

|    |  |   |   |
|----|--|---|---|
| 28 | <p>The average person puts only 25% of his energy and ability into his work. The world takes off its hat to those who put in more than 50% of their capacity, and stands on its head for those few far between souls who devote 100%.<br/>-Andrew Carnegie</p> | <p>ausat m nche haru phno<br/>k ryam m tra 25 pratisat<br/>sakti ra amat lag uchan.<br/>b stawm 50 pratisat<br/>amat prayog garne<br/>byaktiharu l i sans r le<br/>samm n gardacha. 100<br/>pratisat amat prayog<br/>garne byaktiharu sabail i<br/>s san garne gardachan.<br/>-endriu k rnegi</p> | <p style="text-align: center;">Couplet<br/>(Literal+Compensation)</p> |
| 31 | <p>If you work for a man, for heaven's sake, work for him.<br/>-Kim Hubbard</p>  | <p>yadi tap i kasaiko l gi k m<br/>garnuhuncha bhane<br/>bhagw n ko l gi bhayepani<br/>im nd ripurwak k m<br/>garnuhos.<br/>-lim hunw rd</p>  | <p style="text-align: center;">Couplet<br/>(Literal+Compensation)</p> |



|    |   |  |   |
|----|---|--|---|
| 45 | <p>Fellow citizens, why do you turn and scrape every stone to gather wealth and take so little care of your children to whom one day, you must relinquish it all.</p> <p>-Socrates</p>  | <p>py r n garika haru<br/>timiharu b lbac ko<br/>herac hama kina<br/>dhy ndidainau, jaba<br/>timiharule kh i na kh i<br/>garera kam yeko sampati<br/>tinai b lbacal i nai chodera<br/>janu cha.</p> <p>- sukar ta</p>  | <p>Couplet<br/>(Literal+Compensation)</p> |
| 50 | <p>Parents spend an average of 15 minutes a week in meaningful dialogue with their children- children who are left to glean whatever values they can have from peers and T.V.</p> <p>-Journal of the American Family Association.</p> | <p>mab buharu le hapt m<br/>15 mineta m trai phn<br/>b lb lik sanga arthapura<br/>kur gardachan.b lab lika<br/>haru phna s thi sangi ra<br/>telibhijan k ryakram haru<br/>b ta je jati naitik<br/>si p uchan tyahi batulna<br/>b dhya hunchan.</p> <p>-ameriki p riw rik<br/>asosiyesan jarnal</p> | <p>Couplet<br/>(Literal+Compensation)</p> |
| 79 | <p>Make no little plans, they have no magic to stir men's blood, make big plans, aim high in hope and work.</p> <p>-Daniel H. Burnham</p>   | <p>s n yojan ban udai<br/>naban unus, tinam manis<br/>ko urj l i t gat dine sakti<br/>hudaina. thulo yojan<br/>banaunus, thulo la ya<br/>banaunus ra k mam<br/>l gnus.</p> <p>-dayaniyal hath<br/>barnaham</p>   | <p>Couplet<br/>(Literal+Compensation)</p> |

|    |   |  |                                   |
|----|---|--|-----------------------------------|
| 91 | A nation is held together by shared beliefs and shared attitudes. That is what enables them to rise above the conflicts that plague any society. That is what gives a nation its tone, its fibres, its integrity, its moral style, its capacity to endure.<br>-John Gardner | kunai pani r tra sam nya<br>mulya ra m nyat le<br>b dhiyeko huncha.yasaile<br>samajl i dwanda ra hins ko<br>w t waran b ta mukta<br>gar ucha. jasle r stral i<br>nisth , maulikt ra<br>sahansila ban yeko<br>huncha. -<br>jon gardanar | Couplet<br>(Literal+Compensation) |
|----|---|--|-----------------------------------|

### 3.1.4 Reduction

The text is reduced (not deleted) while translating, if some words in SL are seen redundant to translate in TL. It is the opposite of elaboration as a part of SL expressions cut in the TL text for example;

|    |   |  |                                 |
|----|---|--|---------------------------------|
| 23 | The quality of a person's life is in direct proportional to their commitment to excellence, regardless of their chosen field of endeavor.<br>-Vice Lombardi | junsukai etra ko kunai<br>pani byakti ko jivan ko<br>guna usko utkrista k m<br>garne pran m bhar<br>pardcha.<br>-bhins Lombard | Couplet<br>(Literal+Reduction)  |
| 40 | You have a choice in life: you can either pay the price of discipline or regret.<br>-Tim Connor   | anus sanko mulya cuk une<br>wa pasc t p garne tap i<br>sanga euta chanauta cha.<br><br>-tima konora                            | Couplet (Literal+<br>Reduction) |

|    |   |  |                              |
|----|---|--|------------------------------|
| 43 | Good things come to those who wait, but only those things left by those who hustle.<br>-Abraham Lincon        | Prati garne haru kewal hat rma hidnele chodek asal kur haru phel p rchana.<br>-abr ham linkona | Couplet (Literal +Reduction) |
| 44 | What a man thinks of himself: that is what determines, or rather indicates, his fate.<br>-Henry David Thoreau | m nis ko soc ile usko bhagya ko nidh ran garcha.<br>-eca di thora                              | Couplet (Literal +Reduction) |
| 62 | He who would learn to fly one day must first learn to stand and walk and run.<br>-Friederich Nietzsche        | udne c hna rakhane manchele pahila ubhina, hidna ra daudna siknu pardacha.<br>-phredarik nitse | Couplet (Literal +Reduction) |

### 3.1.5. Expansion

It is a translation technique in which some words are added in the TL text or TL expressions are structurally expanded compared to their correspondence. For example;

|    |   |   |                             |
|----|---|---|-----------------------------|
| 25 | I like to work half a day. I don't care of it is the first 12 hours or the second 12 hours.<br>-Kammons Wilson, CEO of holiday inn. | ma dh din k m garna ch hnchu. Tyo dh din g diko12 gphant ho ki pach diko 12 gphant ma w st gardina.<br>-k mons Wilson, pramukha, holiday in | Couplet (Literal+Expansion) |
|----|---|---|-----------------------------|

|    |  |   |                                 |
|----|--|---|---------------------------------|
| 57 | I will pay more for the ability to deal people than for any other ability under the sun.<br>-John D. Rockefeller | m nisa sanga antarakriya<br>garna sakne amat l i ma<br>sabai bhand badhi<br>mahatwa dinchu.<br>-jona di rakaphelara | Couplet (Literal<br>+Expansion) |
|----|--|---|---------------------------------|

### 3.1.6. Contextual

Sometimes a SL words or expressions are replaced by a TL words or expressions which are semantically quite different but the context proves it to be close rendering. Contextual equivalence is used to convey pragmatic meaning and makes the text clearer. It results in comprehensive TL. It must be warned that there is a good chance of deviation in meaning for example;

|   |  |  |  |
|---|--|--|--|
| 3 | He slept beneath the moon,<br>He basked beneath the sun,<br>and He lived a life of going<br>to do, and died with nothing<br>done.<br>-James Albery | u juneli r tm sutthyo , u<br>suryako p rilo gh m<br>t pthyo, kehi garne<br>tay rima jivan bit yera,<br>kehi nagarikana maryo<br>h sera.<br>-jemsalweri | Triplet(contextual<br>+deletion +Addition) |
|---|--|--|--|

### 3.1.7. Triplet

As couplet combine two procedures dealing with a single problem, Triplet too combine three procedures for the same. They are particularly common for cultural words, if transference is combined with a functional or a cultural equivalent (New Mark 1988b, p90). For example;

|   |   |   |   |
|---|---|---|---|
| 3 | <p>He slept beneath the moon,<br/> He basked beneath the sun,<br/> and He lived a life of going<br/> to do, and died with nothing<br/> done.</p> <p style="text-align: center;">-James Albery</p> | <p>u juneli r tm sutthyo , u<br/> suryako p rilo gh m<br/> t pthyo, kehi garne<br/> tay rima jivan bit yera,<br/> kehi nagarikana maryo<br/> h sera.</p> <p style="text-align: center;">-jemsalweri</p> | <p style="text-align: center;">Triplet(contextual<br/> +deletion +Addition)</p> |
|---|---|---|---|

### 3.1.8. Addition

The additional information a translator may have to add to his version is normally cultural, technical or linguistic, and is dependent on the requirement of his, as opposed to the original, readership (New Mark 1988b, p91) for example;

|    |  |   |  |
|----|--|---|--|
| 4  | <p>Never leave till tomorrow,<br/> which you can do today.</p> <p style="text-align: center;">-Benjamin Franklin</p>   | <p>jun k m tap ja garna<br/> saknu huncha tyasla<br/> bhol ko l gi nas cnuhos.</p> <p style="text-align: center;">-benj min phranklin</p>   | <p style="text-align: center;">Addition</p>                        |
| 19 | <p>Destiny is not a matter of<br/> chance, it is a matter of<br/> choice; it is a thing to be<br/> achieved.</p> <p style="text-align: center;">-William Jennings<br/> Bryan</p> | <p>bhagya mauk ko kur<br/> hoina, yo ta chanouta ko<br/> kur ho, yo parkh i ko kur<br/> hoina, yo ta mehenat garera<br/> pr pta garine kur ho.</p> <p style="text-align: center;">-wiliam jenigs trayan</p> | <p style="text-align: center;">Couplet<br/> (Literal+Addition)</p> |

|    |   |  |                               |
|----|---|--|-------------------------------|
| 29 | Far and away the best price that life offers is the chance to work hard at sth worth doing.<br><br>-Theodore Roosevelt  | kunaipani mulyab n k m<br>garne k d mehenat ko<br>mauk nai jivanle jahile<br>pani prad n garne utkrista<br>pursk r ho.<br><br>-thiyodor rujawelt   | Couplet<br>(Literal+Addition) |
| 93 | Where the vision is one year, cultivate flowers. Where the vision is ten years, cultivate trees. Where the vision is eternity cultivate people.<br>-Oriental Saying | tap i sanga eka warsako<br>durdarsit cha bhane phul<br>lag unuhos, tap isanga das<br>warsako durdarsit cha<br>bhane rukha lag unuhos,<br>yadi tap i sanga asimit<br>durdarsita cha bhane<br>manisl i si ita ban unuhos.<br>-purbiya soca | Couplet<br>(Literal+Addition) |

### 3.1.9. Deletion

Some times, some information may have to delete to this technique. For example;

|   |  |  |  |
|---|--|--|--|
| 3 | He slept beneath the moon,<br>He basked beneath the sun,<br>and He lived a life of going to do, and died with nothing done.<br><br>-James Albery | u juneli r tm sutthyo , u<br>suryako p rilo gh m<br>t pthyo, kehi garne<br>tay rima jivan bit yera,<br>kehi nagarikana maryo<br>h sera.<br>-jemsa alweri | Triplet(contextual<br>+deletion +Addition) |
|---|--|--|--|

|    |   |  |                               |
|----|---|--|-------------------------------|
| 29 | Far and away the best price that life offers is the chance to work hard at sth worth doing.<br>-Theodore Roosevelt  | kunaipani mulyab n k m<br>garne k d mehenat ko<br>mauk nai jivanle jahile<br>pani prad n garne utkrista<br>pursk r ho.<br>-thiyodor rujawelt   | Couplet<br>(Literal+Addition) |
| 93 | Where the vision is one year, cultivate flowers. Where the vision is ten years, cultivate trees. Where the vision is eternity cultivate people.<br>-Oriental Saying | tap i sanga eka warsako<br>durdarsit cha bhane phul<br>lag unuhos, tap isanga das<br>warsako durdarsit cha<br>bhane rukha lag unuhos,<br>yadi tap i sanga asimit<br>durdarsita cha bhane<br>manisl i si ita ban unuhos.<br>-purbiya soca | Couplet<br>(Literal+Addition) |
| 99 | We are what we repeatedly do. Excellence is not an act, but a habit.<br>-Aristotle  | hami je garchau tyahi<br>huncha. utakristat euta<br>karma hoina swabhaw ho.<br><br>-eristotle  | Couplet(Literal<br>+Deletion) |

### 3.2 Gaps in Translation

In translation process two languages and cultures are involved. Those two are not the same or similar in different socio-cultural activities. Some source language terms do not have exact target language equivalence in TL. There is lack of cultural equivalence between the languages, which are involved in translation. Because of this, there exists a gap between translational pair language. Some of the gaps found in translated version of the book you can win are presented below.

Pair I (9)

|   |   |   |
|---|---|---|
| 9 | One reason that I don't drink is that I want to know when I am having a good time.<br>-Lady Astov | maile raksi nakhanu ko k ran ma yo kur j nna c hanchu ki ma kahile r mro samay bit iraheko hunchu.<br>-ledi estov |
|---|---|---|

Here in the pair the translation of 'one reason that I don't drink' 'maile raksi nakh nu ko k ran' doesnot convey the complete meaning. 'One reason that I don't drink' mean there are several reasons among them this one is the one but it does not talk about the other cause so there is nominal gap at structural level under linguistic gap.

Pair II (12)

|    |  |   |
|----|--|---|
| 12 | You may be disappointed if you fail, but you will be doomed if you don't try.<br>-Beverley Sills | tap i dukhkita hunuhuncha , yadi asaphal hunubhayo bhane tara tap i saj yako bh gid r hunuhuncha yadikosis garnubhayena bhane.<br>- bebharli sils |
|----|--|---|

Here the word 'doomed' doesnot represent the meaning of 'saj ya ko bh gid r'. It is totally different.The word 'doomed' means extremely sad. But the expression 'saj yako bh gid r' means responsible for punishment. So, it reveals high semantic gap. The expression 'responsible for the punishment' best suits.

Pair III (28)

|    |  |   |
|----|--|---|
| 28 | The average person puts only 25% of his energy and ability into his work. The world takes off its hat to those who put in more than 50% of their capacity, and | ausat m nche haru phno k ryam m tra 25 pratisat sakti ra amat lag uchan. b stawm 50 pratisat amat prayog garne byaktiharu l i sans r le samm n gardacha. 100 pratisat amat prayog garne |
|----|--|---|



|  |   |   |
|--|---|---|
|  | stands on its head for those few far between souls who devote 100%.<br>-Andrew Carnegie | byaktiharū sabail i s san garne gardachan.<br>-endriu k rnegi |
|--|---|---|

Here ‘stands on its head for those few far between souls who devotes 100%’ does not represent the meaning of ‘sabailai s san garne gardachhan’. ‘Stands on its head for those few far between souls who devote 100% means the person becomes superior who devote 100% capacity. It does not necessarily mean that the people rule over other.

Pair IV (31)

|    |  |  |
|----|--|--|
| 31 | If you work for a man, for heaven’s sake work for him.<br>-Kim Hubbard | yadi tap i kasaiko l gi k m garnuhuncha bhane bhagw n ko l gi bhayepani im nd ripurwak k m garnuhos.<br>-lim hunw rd |
|----|--|--|

Here ‘for heaven’s sake’ doesnot represent the complete meaning by the expression ‘bhagaw n ko l gi bhaye pani im nd ripurwak’ though some how little meaning is expressed. So it indicates minimal semantic gap. Instead of ‘im nd ripurwak’ use of ‘uskol gi’ should be used.

Pair V (42)

|    |  |  |
|----|--|--|
| 42 | Great minds have purposes, others have wishes.<br>-Washington Irving | mehanati m ancgeharu sang udesya hunchan, aruharu sanga icha m trai huncha.<br>-easingtona ribbing |
|----|--|--|

The expression ‘great mind’ doesnot represent the meaning of the expression ‘mehanati m nchhe haru’. Actually, great minds means the minds having high thought but the expression ‘mehanati m nchhe haru means person who work hard. Minds have been used here as metonymy so there is high minimal semantic of gap in both the expressions.

Pair VI (45)

|    |   |   |
|----|---|---|
| 45 | Fellow citizens, why do you turn and scrape every stone to gather wealth and take so little care of your children to whom one day, you must relinquish it all.<br>-Socrates | py r n garika haru timiharu<br>b lbac ko herac hama kina<br>dhy ndidainau, jaba timiharule<br>kh i na kh i garera kam yeko<br>sampati tinai b lbacal i nai<br>chodera janu cha.<br>- sukar ta |
|----|---|---|

In this pair the term ‘py r ’ is used to convey the meaning of ‘fellow’. The term ‘fellow’ is used with mate or friends not with the citizens where as the term ‘py r ’ is used with friends as well as citizens. So here nominal gap is seen. Similarly, the expression ‘kh i na kh i’ is used to express the meaning of the expression ‘turn and scrape every stone’ which is to some extent similar in meaning at deep level but different at surface. So here nominal semantic gap can be observed.

Pair VII (47)

|    |  |   |
|----|--|---|
| 47 | Children brought up in a loving, disciplined environment end up respecting their parents more and become law-abiding citizens.<br>-J. Edgar Hoover | anus sana, m y lu w t waran ma<br>hurkiyek b lb lik le phna b bu<br>m ko dar garna sikchan ra<br>uniharu kanun p lan garne<br>n garika bandachan.<br>-je, idagar hubhar |
|----|--|---|

Here in the pair the term ‘sikchan’ is used for the term ‘end up’ which is quite different from each other. They both contrast each other in meaning. So, high gap is observed.

Pair VIII (54)

|    |  |   |
|----|--|---|
| 54 | No one can make you feel inferior without your permission.<br>-Eleanor Roosevelt | tap iko anumati bina kasaile pani tapailai bejjat garna sakdaina.<br>-yelinor rujawelta |
|----|--|---|

Here in the pair the term ‘bejjat garna’ is used to convey the meaning of the shame. ‘Make you feel inferior’ means ‘make you feel down in your own perspective but ‘bejjat garna’ means make you feel down in front of other as well as your own. So there nominal gap is observed.

Pair IX (59)

|    |   |  |
|----|---|--|
| 59 | It is one of the most beautiful compensation of life that no man can sincerely try to help another without helping himself.<br>-Ralph Waldo Emerson | jiwana ko yeuta sukhada paksha ke cha bhane manisale aphul i sahayoga nahune gari arul i sahayog gardainan.<br>-ralpha waldo imarson |
|----|---|--|

Here, the expression ‘beautiful compensation’ is expressed by the target language text ‘shukhad paksha’ which is not similar in meaning at surface level but at the deep level. Here ‘compensation’ is represented by the term ‘paksha’ which is quite different from each other in meaning. Similarly, ‘compensation’ means ‘exchange’ where as ‘paksha means ‘aspect’.

Pair X (64)

|    |  |   |
|----|--|---|
| 64 | The price of greatness is responsibility.<br>-Winston Churchill. | mah n hunuko mukhya dh r jimmewari bahan garna raji hunu ho.<br>-winston charchil |
|----|--|---|

Here in the pair the word price has been replaced by the term ‘mukhya dh r’ which is quite contrast the meaning of each other. ‘mukhya dh r’

means the main base but word price means value. Thus, the pair reveals high gap.

Pair XI (71)

|    |   |   |
|----|---|---|
| 71 | Forgive the other person but don't forget their name.<br>-John F. Kennedy | byakti l i m pha garideu tara uniharuko n mal i hoina.<br>-jona epha kenedi |
|----|---|---|

The expression 'forgive the other person but don't forget their name' means forgive the person but remember their name which is expressed in other way that is forgive the person but don't forgive their name which quite contrast the meaning. So this pair reveals high gap in semantic aspect.

Pair XII (73)

|    |   |  |
|----|---|--|
| 73 | Rudeness is the weak man's imitation of strength.<br>-Eric Hoffer | kathorpan kamjor byaktiko jhutho sakti ho.<br>-irik hophar |
|----|---|--|

In the expression 'Rudeness is the weak man's imitation of strength' the word imitation is represented by the term 'jhuto' which is not similar in meaning at all. Imitation means to do as other does but 'jhutho means 'not real' false one. So this pair too reveals high gap.

Pair XIII (85)

|    |   |  |
|----|---|--|
| 85 | To educate a man in mind and not in moral is to educate a menace to society.<br>-Theodore Roosevelt | byaktiko naitikat l i parim rjan nagari usko socl i matra parim rjan garna sam j k l gi gh tak huncha. -thiyodor rujawelta |
|----|---|--|

In the pair the expression 'educate' has been represented by the expression 'parim rjan'. They can represent each other at deep level but not at surface. Similarly, the expression 'to educate a menace to society' has

been represented by the expression ‘parim rjan garne sam j k l gi gh tak huncha’ which is quite different in structural aspect. The meaning of one cannot be expressed by the other, so here linguistic gap is revealed.

Pair XIV (89)

|    |  |   |
|----|--|---|
| 89 | I would rather fail in a cause that will ultimately succeed than succeed in a cause that would ultimately fail.<br>-Woodrow Wilson | ma saphal k mam asaphal hunu bhand asaphal k m m saphal huna c hanchu.<br>-widro Wilson |
|----|--|---|

In the pair the expression ‘I would rather fail in a cause that will ultimately succeed than succeed in a cause that would ultimately fail’ is represented by the expression ‘ma saphal k mam asaphal hunu bhand asaphal k m m saphal huna c hanchu’ which is just opposite in the meaning. It should be ‘ma asaphal k mam saphal hunu bhand saphal k m m asaphal huna c hanchu’. So it reveals high level of gap.

Pair XV (91)

|    |   |   |
|----|---|---|
| 91 | A nation is held together by shared beliefs and shared attitudes. That is what enables them to rise above the conflicts that plague any society. That is what gives a nation its tone, its fibres, its integrity, its moral style, its capacity to endure.<br>-John Gardner | kunai pani r tra sam nya mulya ra m nyat le b dhiyeko huncha.yasaile samajl i dwanda ra hins ko w t waran b ta mukta gar ucha. jasle r stral i nisth , maulikt ra sahanasila ban yeko huncha. -jon gardanar |
|----|---|---|

The pair reveals linguistic gap. Some SL words i.e. plague, tone, fibres, integrity are not mentioned in the TL. Due to which gap has been revealed.

Pair XVI (92)

|    |   |  |
|----|---|--|
| 92 | To become what we are capable of becoming is the only end of life.<br>-Benedict Spinoza | h mim je sambh wan cha tyahi<br>hunu nai jivan ko la aya ho.<br>-benedikta sipinoj |
|----|---|--|

The term ‘capable’ has been represented by the TL expression ‘sambh wan ’ which reveals nominal gap.

Pair XVII (98)

|    |  |  |
|----|--|--|
| 98 | Everyone who’s taken a shower has an idea. It’s the person who gets out, dries off, and does something about it who makes a difference.<br>-Nolan Bushnell | s warama nuh une pr ya pratyek<br>mais jun khusi hundai b hira<br>ucha ra phail i suk ucha ani<br>kehin yasto k m garcha jasb ta<br>eut ucca prak r ko pharak<br>p incha.<br>-nolan busnel |
|----|--|--|

This is the pair which reveals semantic as well as linguistic gap. The expression ‘Everyone who’s taken a shower has an idea’ has been represented by the TL text ‘s wam nuh une pr ya pratyek m nis’ is the literal translation but lacks the meaning. It does not give any sense. And the two different sentences of SL text have been expressed by a single sentence of which reveals linguistic gap.

## CHAPTER: FOUR

### FINDINGS AND RECOMMENDATIONS

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

**4.1. Findings:** After analyzing and interpreting the data, I found different facts as summarized below:

- ④ In translating quotation, all together nine different techniques were found to have been employed.
- ④ Among them three techniques were found to be more frequent. They are literal, couplet and triplet.
- ④ In different expressions seven different techniques were used to form the couplet. Somewhere compensation + literal, addition + literal or expansion +literal and so on have been used. They are compensation, expansion, literal, reduction, addition, deletion and borrowing.
- ④ In different expressions six different techniques were found to be employed in triplet as literal, compensation, contextual, expansion, reduction, and deletion.
- ④ Literal translation was the most widely used technique of translation and triplet the least used in translation of quotation.
- ④ There exist two categories of gap – linguistic and semantic.
- ④ Gaps were found in (17%) of the total quotation, out of hundred quotations.
- ④ Mostly the acceptable gaps were found.

## 4.2 Recommendations

On the basis of the findings, I recommend the following points for pedagogical implications:

- ④ Translation is a bilingual activity. So, it needs bilingual and bicultural experts to get good translation.
- ④ The translator should choose the appropriate translation technique while translating the quotation depending upon contexts and the nature of text.
- ④ Addition and deletion of some concepts and meaning are allowed in translation, but the translator's job is to compensate the gap between SLT and TLT. For this, they can consult standard bilingual and monolingual dictionaries, but they should not use near equivalent terms.
- ④ If there is availability of exact equivalent terms in TL, the translator should not substitute them by near equivalent terms or generic words. If it is necessary to substitute the term, they should check its context and appropriateness.
- ④ The translator should not use what ever the word is available in the dictionary. S/he should be selective.
- ④ Translators should keep in mind that some cultural differences and gaps are the natural phenomena of all living languages but these differences are never so great as to make comprehension and expression completely impossible.
- ④ Trans-lingual lexical ambiguity violates the essence of translation. So, the translator should be careful about varieties in SLT and TLT



because this inconsistency creates confusion on the part of the TL text readers.

- ④ The translator should give sincere attention towards SL context and its culture while searching an appropriate term in the TL.
- ④ A translator should be aware that a wide range of techniques can be applied while translating quotation depending upon the context and the nature of the word used.

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## APPENDICES

### Appendix 1

| SN | Source Language Text (SL)   | Target Language Text(TLT)   |
|----|---|---|
| 1  | <p>Success does not mean the absence of failures; it means the attainment of ultimate objectives. It means winning the war, not every battle.</p> <p style="text-align: right;">-Edwin C. Bliss</p> | <p>Saphalat bhaneko asaphalat nahunu matrai hoina, Saphalata bhaneko ta phule sankalpa garek udesyaharu h sil garnu ho.</p> <p>Saphalat bhaneko lad im vijaya p unu matra hoina, singo yuddha jitnu ho.</p> <p style="text-align: right;">-idiwan si. wils.</p> |
| 2  | <p>Any fact facing us is not as important as our attitude towards it, for that determines our success or failure.</p> <p style="text-align: right;">-Norman Vincent Peale</p>                       | <p>hamile th h p eko kunaipani jank ri tyati mahatwapurna hudaina jati tyaspratiko h mrodristikon huncha, tyasaim h mro saphalat ra asaphalat nirbhar huncha.</p> <p style="text-align: right;">- normyan bhinset p l</p>                                       |
| 3  | <p>He slept beneath the moon, He basked beneath the sun, and He lived a life of going to do, and died with nothing done.</p> <p style="text-align: right;">-James Albery</p>                        | <p>u juneli r tm sutthyo , u suryako p rilo gh m t pthyo, kehi garne tay rima jivan bit yera, kehi nagarikana maryo h sera.</p> <p style="text-align: right;">-jemsa alweri</p>   |
| 4  | <p>Never leave till tomorrow, which you can do today.</p> <p style="text-align: right;">-Benjamin Franklin</p>  | <p>jun k m tap ja garna saknu huncha tyasla bhol ko l gi nas cnuhos.</p> <p style="text-align: right;">-benj min phranklin</p>  |
| 5  | <p>Universities are turning out highly skilled barbarians because we don't provide a framework of values to young people, who more and more are searching for it.</p>                               | <p>visvvidy laya b t yub haru dherai samat v n tara padhelekhek as dhya banera niklir khek hunchan kinabhane h mi yub harul naitikt ko kunaipani dharharu prad n gariraheka</p>   |

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|    | -Steven Muller,<br>President, Johns Hopkins<br>University  | chainau jabaki tiniharu dherai<br>bhandu dherai tyaskai khojim<br>hunchan.<br>-steven mular, adhyasa, john<br>Hopkins  |
| 6  | If you think education is<br>expensive, try ignorance.<br>-Derek Bok   | yedi tap i si mahango cha bhane<br>th nnu huncha bhane agy ni<br>bannuhos.<br>-derek bok   |
| 7  | The first duty of University is to<br>teach wisdom, not trade;<br>character, not technicalities.<br>-Winston Churchill                 | visvvidy laya ko pahilo jimmevari<br>gy n dinu ra caritra nirm n garnu<br>ho na ki byap rik ra pr vidhik si<br>dinu ho.<br>-winston carcil                                     |
| 8  | Being ignorant is not so much a<br>same as being unwilling to learn<br>to do things the right way.<br>-Benjamin Franklin               | kunai k m thiksanga garna sakne<br>ic nahunubhand agy ni hunu<br>tyati l jl gdo kura hoina.<br>-benj m n phr nklin   |
| 9  | One reason that I don't drink is<br>that I want to know when I am<br>having a good time.<br>-Lady Astor                                | maile raksi nakhanu ko k ran ma yo<br>kur j nna c hanchu ki ma kahile<br>r mro samay bit iraheko hunchu.<br>-ledi estar  |
| 10 | Start by doing what is necessary,<br>then what is possible, and<br>suddenly you are doing the<br>impossible.<br>-St. Francis of Assisi | bsyak k mb ta suru garnuhos,<br>tyaspachi, je sambhav (garna<br>sakine) cha tyahi garnuhos ra<br>ac nak tap i asambhav pani garna<br>th lnuhunecha.<br>-sent phr nsis apha asi |
| 11 | If you are going to change your<br>life, you need to start<br>immediately.<br>-William James<br>(Harvard University)                   | yadi tap i phno jivan m parivartan<br>ly une sochm hunuhuncha bhane,<br>tap ile yo k m tatklai suru garnu<br>bsyaka cha.<br>-wiliam jams                                       |

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| 12 | You may be disappointed if you fail, but you will be doomed if you don't try.<br>-Beverley Sills   | tap i dukkhita hunuhuncha , yadi asaphal hunubhayo bhane tara tap i saj yako bh gid r hunuhuncha yadikosis garnubhayena bhane.<br>- bebharli sils   |
| 13 | Super achievers don't waste time in unproductive thoughts, esoteric thoughts, or catastrophic thoughts. They think constructively and they know that their level of thinking determines their success.<br>-Dr. Seymour Epstein | bijet banne ranniti madhye atyantai saphal byaktiharu phno samaya anutp dan socharu ma rahasy tmak bic rharuma athw pat bipatatmak socharu ma byarthai kharca gardainan. Uniharuko saphalt l i phno socne starle nirdh ran gardacha bhanne kura pani j ndachan.<br>-da. Semor Epstein |
| 14 | If you really want to succeed, form the habit of doing things that failures don't like to do.<br>-Anonymous  | Yedi tap i saphal huna c hanuhuncha bhane jun k m phelhuneharu garna c hdainan tyahi k m garne b ni banaunuhos.<br>-agy t   |
| 15 | Success is the progressive realization of a worthy goal.<br>-Earl Nightingale  | Mulyab n la yako nirantar prapti nai saphalta ho.<br>-n itingel   |
| 16 | I don't know the key to success, but the key to failure is trying to please Every body.<br>-Bill Cosby   | ma saphalta ko karan j ndina tara asaphalt ko k ran canhi sabail i khusip rne kosis garnu ho.<br>-bil kosvi   |
| 17 | Success and happiness go hand in hand. Success is getting what you want and happiness is wanting what you get.<br>-John H. Rhoades   | saphalat ra khusi sang sangai hidchan. Tap ile caheko p unu saphalata ho ra je tap ile p unu bhayeko cha tyo c hnu khusi ho.<br>-sohn ec rods   |

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| 18 | <p>Most people give up just when they're about to achieve success. They quit on the one yard line. They give up at the last minute of the game, one foot from a winning touch down</p> <p>-H. Ross Perot</p>   | <p>dherai manisharu saphalat p unai lagekobelama ty gne garchan. Uniharu kheleko antim minetma jitna l i m trai ek phadko b nki hund khel ty gne garchan.</p> <p>-ec. Ros peror</p>  |
| 19 | <p>Destiny is not a matter of chance, it is a matter of choice; it is a thing to be achieved.</p> <p>-William Jennings Bryan</p>   | <p>bhagya mauk ko kur hoina, yo ta chanouta ko kur ho, yo parkh i ko kur hoina, yo ta mehenat garera pr pta garine kur ho.</p> <p>-wiliam jenigs trayan</p>  |
| 20 | <p>Health, happiness, and success depend upon the fighting spirit of each person. The big thing is not what happens to us in life but what we do about what happens to us.</p> <p>-George Allen.</p>   | <p>swasthya, sukha ra saphalat pratyek byekti ko lad kupan m bhar pardacha. h mro jiwana ma ke iparcha tyo mahatwapurna kur hoina tara h mi ti iparne kuramathi ke garchau tyo mahawapurna huncha.</p> <p>-jarja elen</p>                  |
| 21 | <p>Try not to become a success, but rather try to become a man of value.</p> <p>-Albert Einstein</p>   | <p>saphal byakti bannu bhand mulyab n byakti banne kosis garnuhos.</p> <p>-albart inst in</p>  |
| 22 | <p>When I'd get tired and want to stop, I'd wonder what my next opponent was doing. When I could see him still working. I'd start pushing myself. When I could see him in the shower, I'd push myself harder.</p> <p>-Dan Gable, Olympic gold medalist in Wrestling.</p> | <p>jaba ma th kera rokina c hanthe, taba mal i aphno pratidwndi ke gardaicha bhanne janne utsah hunthyo. Jaba ma u ajhai l giraheko dekhthe ma aru dherai mehenat gardthe.</p> <p>-dan. Gable<br/>Olympic m resling swarnpadak bijeta.</p> |

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| 23 | The quality of a person's life is in direct proportional to their commitment to excellence, regardless of their chosen field of endeavor.<br>-Vice Lombardi   | junsukai etra ko kunai pani byakti ko jivan ko guna usko utkrista k m garne pran m bhar pardcha.<br>-bhins Lombard  |
| 24 | A duty which becomes a desire will ultimately become a delight.<br>-Gorge Gritter   | h mi bhitra dekhi iccha r kheko k mle n i sukh dinch .<br>-j j grit r   |
| 25 | I like to work half a day. I don't care of it is the first 12 hours or the second 12 hours.<br>-Kammons Wilson, CEO of holiday inn.   | ma dh din k m garna ch hnchu. Tyo dh din g diko 12 ghand ho ki pach diko 12 ghand ma w st gardina.<br>-k mons Wilson, pramukha, holiday in  |
| 26 | Luck? I don't know anything about luck. I've never banked on it, and I'm afraid of people who do. Luck to me is sth else; hard work -and realizing what is opportunity and what isn't.<br>-Lucille Ball               | bh gya bhaneko ke ho? Mal i bh gya ko b rem kehipani th h chaina. malai kahile pani yasko s garena. Mal i yasko s garne m ncheharu dekhi darl gcha. Bh gya mero l gi k d mehenat ra mauk cinnu ho.<br>-lusili b l       |
| 27 | If people knew how hard I had to work to gain my mastery. It wouldn't seem wonderful at all.<br>-Michaelangelo  | kusalat pr pta garna kati mehenat l gcha bhane j nne m ncheharul i kunai pani k rya scaryajanak l gdaina.<br>-m ik l yenjal   |
| 28 | The average person puts only 25% of his energy and ability into his work. The world takes off its hat to those who put in more than 50% of their capacity, and stands on its head for those few far between souls who | ausat m nche haru phno k ryam m tra 25 pratisat sakti ra amat lag uchan. b stawm 50 pratisat amat prayog garne byaktiharu l i sans r le samm n gardacha. 100 pratisat amat prayog garne byaktiharu sabail i s san garne |



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|    | devote 100%.<br>-Andrew Carnegie   | gardachan.<br>-endriu k rnegi   |
| 29 | Far and away the best price that life offers is the chance to work hard at sth worth doing.<br>-Theodore Roosevelt   | kunaipani mulyab n k m garne k d mehenat ko mauk nai jiwandle jahile pani prad n garne utkrista pursk r ho.<br>-thiyodor rujawelt   |
| 30 | The critic is one who knows the price of everything and value of nothing.<br>-Oscar Wilde  | locak sabaithokako bh u j ndacha tara kehi ko pani mahatwa j ndaina.<br>-oskar w ild  |
| 31 | If you work for a man, for heaven's sake work for him.<br>-Kim Hubbard   | yadi tap i kasaiko l gi k m garnuhuncha bhane bhagw n ko l gi bhayepani im nd ripurwak k m garnuhos.<br>-lim hunw rd  |
| 32 | Nothing will take the place of persistence. Talent will not: Nothing is more common than unsuccessful people talent. Genius will not: Unrewarded genius is a proverb. Education will not: The world is full of educated derelicts. Persistence and determination alone are omnipotent.<br>-Calvin Coolidge | prayatnasilat ko sth n kohile pani lina sakdaina, prativ le pani sakdaina .pratibh bhayek asaphala byaktiharu jat sukai p inchan. prayatnasilat ko sth n as dh ran pratibh bhannu ukh n nai ho. Si le pani sakdaina. sans r padhelekhak murkhaharu le bharikeo cha. Prayatnasilt ra dridha niscayat nai sarsamrtha cha.<br>-Kelbhin kulij |
| 33 | If a man is called to be street sweeper, he should sweep streets even as Michelangelo painted, or Beethoven composed music, or Shakespeare wrote poetry. He should sweep streets so well that all the hosts of heaven and earth will pause to say, here lived a great street sweeper who did his           | yadi kohi m ncheharu l i b to badh rne k m diiyo bhane usle m ikalenjelole citr ban ye jastai, bithobhanle sangit srijan gare jastai, sekspiarle kabit lekhe jastai r mro tarik le phno k m gardacha. Usle phno k m yatir mro sanga gardacha ki swargalok, ra mrityulok dubai lokak m nche haru yek chin                                  |

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|    | <p>job well.<br/>-Martin Luther kings.<br/>Jr.</p>  | <p>ubhiyera usko prasans gardai<br/>r mro sanga saph garne m nche<br/>y h n rahecha bhandachan<br/>-m rtin luthar kings junior</p>   |
| 34 | <p>The only limit to our realization<br/>of tomorrow will be our doubts<br/>of today.<br/>-Franklin D. Roosevelt</p>  | <p>wartam nm sank garnele nai<br/>bhawisya ko purba j nk riko<br/>simitat ly ucha.<br/>-Phr nkulin di rujwelta</p>   |
| 35 | <p>Life is like a ten speed bicycle.<br/>Most of us have gears we never<br/>use.<br/>-Charles Schultz</p>   | <p>jiwan 10 wat giyar bhayeko s ikal<br/>jastai ho .H miharu madhye phu<br/>sang bhayeko giyar ko prayog<br/>kahileya gardaina.<br/>-carls skalja</p>  |
| 36 | <p>A man is a hero not because he<br/>is braver than anyone else, but<br/>because he is brave for ten<br/>minutes longer.<br/>-Ralph Waldo Emersion</p>   | <p>aru bhand babhi bah dur<br/>bhayekole kochi hiro bhayeko hoina.<br/>aru ko tulan m 10 minet babhi<br/>bah duri dekhayekole bhayeko ho.<br/>-R pha w ldo yemrsan</p>   |
| 37 | <p>How many times it thundered<br/>before Franklin took the hint!<br/>How many times apples fell on<br/>Newton's head before he took<br/>the hint! Nature is always hinting<br/>at us. It hints over and over<br/>again. And suddenly we take the<br/>hint.<br/>-Robert Frost</p> | <p>phr nklin le karent pat lag unu<br/>bhand ag di onl i katipatak karent<br/>l gyo hol , nyutan le gurutw karsan<br/>sakti l i cinnu bhand aghi unko<br/>t uko m katipatak sy haru khase<br/>hol n. prakritile h mil i jahile pani<br/>sanket diiraheko huncha. Usle<br/>b ramb r sanket diirahancha. ra<br/>ac nak h mi tyo sanket l i bujhana<br/>sakchau.<br/>-robarta phrosta</p> |
| 38 | <p>Everyone has a will to win but<br/>very few have the will to prepare<br/>to win.<br/>-Vince Lombardi</p>   | <p>sabai m ncheharu sanga jite icch<br/>huncha tara thorai m nchesanga<br/>matrai jitnako lagi tay ri garne<br/>icch huncha.<br/>-bhins lombadi</p>  |

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| 39 | While one person hesitates because he feels inferior, the other is busy making mistakes and becoming superior.<br>-Henry C. Link  | phu aru bhand asa am chu bhanera kunai byakti k m garna hickic ucha, tyasbel arko byakti galati garnam byasta hundai sabai bhand utkrista bandacha.<br>-henari si link        |
| 40 | You have a choice in life: you can either pay the price of discipline or regret.<br>-Tim Connor   | anus sanko mulya cuk une wa pasc t p garne tap i sanga euta chanauta cha.<br>-tima konora   |
| 41 | Sixty years ago I knew everything; now I know nothing; education is a progressive discovery of our own ignorance.<br>-Will Durant   | 60 barsa pahile ma sabaitok j ndathe, ahile ma kehi pani j ndina, si h mro phnai agyant ko pragatishil khoj ho.<br>-wila dur n  |
| 42 | Great minds have purposes, others have wishes.<br>-Washington Irving  | menati m ancgeharu sang udesya hunchan, aruharu sanga icha m trai huncha.<br>-easingtona ribbing  |
| 43 | Good things come to those who wait, but only those things left by those who hustle.<br>-Abraham Lincon  | prati garne haru kewal hat rma hidnele chodek asal kur haru phel p rchana.<br>-abr ham linkona  |
| 44 | What a man thinks of himself: that is what determines, or rather indicates, his fate.<br>-Henry David Thoreau   | m nis ko soc ile usko bhagya ko nidh ran garcha.<br>-eca di thora   |
| 45 | Fellow citizens, why do you turn and scrape every stone to gather wealth and take so little care of your children to whom one day, you must relinquish it all.<br>-Socrates | py r n garika haru timiharu b lbac ko herac hama kina dhy ndidainau, jaba timiharule kh i na kh i garera kam yeko sampati tinai b lbacal i nai chodera janu cha.<br>-sukar ta |

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| 46 | Success is 99 percent failure.<br>-Soichiro Honda  | saphalat 99 pratisata asaphalat ho.<br>-socio Honda, sansthapak,<br>Honda   |
| 47 | Children brought up in a loving, disciplined environment end up respecting their parents more and become law-abiding citizens.<br>-J. Edgar Hoover   | anus sana, m y lu w t waran ma<br>hurkiyek b lb lik le phna b bu<br>m ko dar garna sikchan ra<br>uniharu kanun p lan garne n garika<br>bandachan.<br>-je, idagar hubhar   |
| 48 | If discipline were practice in every home, juvenile delinquency would be reduced by 95%.<br>-J. Edgar Hoover   | yadi sabai ghara pariw r m<br>anus san p lana garine ho bhane<br>kisor wasth k apr dhika<br>kriy kal p 95pratisata kam huncha.<br>-je, idagar hubhar  |
| 49 | Freedom is not procured by a full enjoyment of what is desired but controlling the desire.<br>-Epictetus   | c heko kur p yera nandit hunu<br>swatantrat hoina baru c han ko<br>niyantran ho.<br>-ipiktetasa   |
| 50 | Parents spend an average of 15 minutes a week in meaningful dialogue with their children- children who are left to glean whatever values they can have from peers and T.V.<br>-Journal of the American Family Association. | mab buharu le hapt m 15 mineta<br>m trai phn b lb lik sanga<br>arthapura kur<br>gardachan. b lab lika haru phna<br>s thi sangi ra telibhijan k ryakram<br>haru b ta je jati naitik si p uchan<br>tyahi batulna b dhya hunchan.<br>-ameriki p riw rik<br>asosiyesan jarnal |
| 51 | I'm looking for a lot of men with an infinite capacity for not knowing what can not be done.<br>-Henry Ford  | maileke garna sakidaina bhanera<br>naj nek arth ta asambhava bhane<br>kur/ cit udai naitic une asankhya<br>m nisaharu khojir kheko chu.<br>- henari phorda  |

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| 52 | Our Privileges can be no greater than our obligations. The protection of our rights can endure no longer than the performance of our responsibilities.<br>-John F. Kennedy                        | h mro adhik r h mile pr pta gareko jimmew ri bhand thulo hudaina.<br>h mro adhik ra ko sura jimmew ri p lan b ta nai huna sakcha.<br>-jona epha kenedi   |
| 53 | Associate yourself with people of good quality if you esteem your reputation, for it is better to be alone than to be in bad company.<br>-George Washington                                       | yadi tap i m n samm n lai mahatwapurna m nnuhuncha bhane asal guna bhayek manias haru sanga sangat garnus. khar b byaktiharu ko sangat garnubhand yeklai rahanu nai r mro ho.<br>-jarja wasingtona         |
| 54 | No one can make you feel inferior without your permission.<br>-Eleanor Roosevelt  | tap iko anumati bina kasaile pani tapailai bejjat garna sakdaina.<br>-yelinor rujawelta  |
| 55 | Patience creates confidence, decisiveness, and a rational outlook, which eventually leads to success.<br>-Brain Adams   | dhairyale tmabisw s, nirnaya sakti ra bibekpurna dristikon badh ucha jasle dhik rama saphalt tira prerita garcha.<br>-barna dama   |
| 56 | A good beginning makes a good ending.<br>-English Proverb   | r mro suruw tale r mro antyam puryaucha.<br>-angreji ukh n   |
| 57 | I will pay more for the ability to deal people than for any other ability under the sun.<br>-John D. Rockefeller  | m nisa sanga antarakriya garna sakne amat l i ma sabai bhand badhi mahatwa dinchu.<br>-jona di rakaphelara   |
| 58 | Be courteous to all, but intimate with a few, and let those few be well tried before you give them your confidence. True friendship is a plant of slow growth, and must undergo and withstand the | sabai sanga binmra hou, kehisanga matra nikat hou ra tiniharul i biswa garnu bhand aghi socabic r gara. S cho mitrat wiruw jastai ho, yo sambandha sthapita hunu bhanda aghi (muskil) sanja jujhera baliyo |

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|    | shocks of adversity before it is entitled to the appellation.<br>-George Washington   | sanga ubhina saknu pardacha.<br>-jarja wasingaton  |
| 59 | it is one of the most beautiful compensation of life that no man can sincerely try to help another without helping himself.<br>-Ralph Waldo Emerson | jiwana ko yeuta sukhada paksha ke cha bhane manisale aphul i sahayoga nahune gari arul i sahayog gardainan.<br>-ralpha waldo imarson |
| 60 | Egotism is the anesthetic that deadens the pain of stupidity.<br>-Knut Rockne   | ahank r yasto marccha p ridine ausadhi ho jasale murkhata ko pid l i pani dab idincha.<br>-nyutan rakne                              |
| 61 | Jealousy is such a tiger that tears not only its prey but also its own raging heart.<br>-Michael Beer   | rsya yasto b gha ho jasle phno sik r ko m tra hoina phnai krudha mutu pani cicha.<br>-m ikal biyar                                   |
| 62 | He who would learn to fly one day must first learn to stand and walk and run.<br>-Friederich Nietzsche  | udne c hna rakhane manchele pahila ubhina, hidna ra daudna siknu pardacha.<br>-phredarik nitse                                       |
| 63 | Responsibilities gravitate to the person who can shoulder them.<br>-Elbert Hubbard  | jimmbari tiniharuma kasit hudai uchan jasle tyaslai uth une chamt rakhecha.<br>-albart huwarda                                       |
| 64 | The price of greatness is responsibility.<br>-Winston Churchill.  | mah n hunuko mukhya dh r jimmewari bahan garna raji hunu ho.<br>-winston charchil  |
| 65 | For evil to flourish good people have to do nothing and evil shall flourish.<br>-Edmund Burke   | asal byakti le kehi nagari chupach pa base bhane durgan phailidai jancha.<br>-edamanda burka   |

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| 66 | An open ear is the only believable sign of an open heart.<br>-David Augsburger  | khulla hridaya hunuko lakshan<br>khula k n hunu ho.<br>-dawid asawargar   |
| 67 | Nothing great is ever achieved without enthusiasm.<br>-Ralph Waldo Emerson  | uts h bin kunai kur par bhayeko<br>chaina.<br>-ralph waldo imarsan  |
| 68 | The biggest disease today is not leprosy or tuberculosis but rather the feeling of being unwanted.<br>-Mother Teresa                                  | ahile ko sam jko sab i bhand thulo<br>samsya bhaneko kustharoga wa<br>khayo roga hoina, manias harule<br>arul i wasyak nathanne prakriti ho.<br>-madar teres                              |
| 69 | It's an old maxim in the schools that flattery is the food of fools yet now and then you men of wit will condescend to take a bit.<br>-Jonathan Swift | kula m euta pur no ukhan cha,<br>c plusi murkhaharuko h r ho,<br>taipani bel bel ma cal kh<br>mancheharu eka dui g nsa line<br>garchan.<br>-jon than swiphta                              |
| 70 | I learned a long time ago never to wrestle with a pig. You get dirty and besides, the pig likes it.<br>-Cyrus Ching                                   | maile dherai aghi th h p yeko<br>thiyen, sungurasanga khusti khelnu<br>hudaina. Kinabhane tapaiko sarir<br>bhari phahoor l gnecha juna<br>sungural i ch i r mro l gcha.<br>-s irasa singa |
| 71 | Forgive the other person but don't forget their name.<br>-John F. Kennedy   | byaktil í m pha garideu tara<br>uniharuko n mal i hoina.<br>-jona epha kenedi   |
| 72 | Make yourself an honest man and then you may be sure there is one rascal less in the world.<br>-Thomas Carlyle  | phul i euta imanad r manche<br>ban unuhola ra sans rab ta eut<br>bhayepani durajana byakti<br>ghat unuhos.<br>-thomasa karl ila   |

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| 73 | Rudeness is the weak man's imitation of strength.<br>-Eric Hoffer  | kathorpan kamjor byaktiko jhutho sakti ho.<br>-irik hophar  |
| 74 | Resolve to be tender with the young, compassionate with the aged, sympathetic with the striving and tolerant of the weak and wrong. Because some time in our life we would have been all of these ourselves.<br>-Lloyd Shearer, 1986 | phubhand s n prati naram dhangam prastuta hunuhos, bridha bridh prati sah nubhuti prakat garnuhos, kamjor ra galti garneharu k prati sahanshil hunuhos. Kinabhane jiwani ko kunai anam h mi pani yahi awasth b ta gujranu pardacha.<br>-logar siyarar |
| 75 | On the journey to life's highway, keep your eye upon the god. Focus on the donut, not upon the hole.<br>-Anonymous   | jiwanko m rgam phno la aya prati saceta rahanus. Dunot ko pw l m hoina dunot m hernus.<br>-agyat  |
| 76 | The men who try to do something and fail are infinitely better than those who try to do nothing and succeed.<br>-Lloyd Jones   | kehi garne pray s garera asaphal hune byakti kehi prayas nai nagari saphal hune bhand r mro hun.<br>-liliyonga jons   |
| 77 | Don't let the fear of the time it will take to accomplish something stand in the way of your doing it. The time will pass anyway; we might just as well put that passing time to the best possible use.<br>-Earl Nightingale         | saphala huna ko l gi samayale phnai galti line garcha samaya sanga nadaraunus, yakin garnus ki tap i sahi b tom hunuhuncha samaya ta yasai pani bitihalcha, baru h mile yasari bitne samayako c hi sahi sadupyog garnupardacha.<br>-arl n itingel     |
| 78 | Obstacles are those frightful things you see when you take your eye off your goal.<br>-Henry Ford  | b dh byabdh na yasto darl gdo tatwa hun jun tyo bel dekhinchan jaba h mi la ya b ta bimukh hunchau.<br>-henari phord  |



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| 79 | <p>Make no little plans, they have no magic to stir men's blood, make big plans, aim high in hope and work.</p> <p>-Daniel H. Burnham</p>                             | <p>s n yojan ban udai naban unus, tinam manis ko urj l i t gat dine sakti hudaina. thulo yojan banaunus, thulo la ya banaunus rak mam l g nus.</p> <p>-dayaniyal hath barnaham</p>               |
| 80 | <p>Do not confuse motion and progress. A rocking horse keeps moving but does not make any progress.</p> <p>-.Alfred A. Montpert</p>                                   | <p>gatisilat ra sakriyat m na almalinuhos. euta khelaun ko gadh yat uti halirahancha tara aghi badhadaina.</p> <p>-alphord e mont p rt</p>   |
| 81 | <p>Our task now is not to fix the blame for the past, but fix the course for the future.</p> <p>-John F. Kennedy</p>  | <p>h mro k m bigat l i dos dinu hoina baru bhabisyako m rga niscit garnu ho.</p> <p>-jon epha kenedi</p>   |
| 82 | <p>No person was ever honored for what he received. Honour has been the reward for what he gave.</p> <p>-Calvin Coolidge</p>  | <p>kunai pani byakti phule p une kur ko l gi samm nit hudaina. byaktile diyejo kur ko l gi samm n garne garincha.</p> <p>-ky lvin kuldin</p>   |
| 83 | <p>The best and most beautiful things in the world can not be seen or even touched. They must be felt with the heart.</p> <p>-Helen Keller</p>                        | <p>sans rko sabaibhand sundar kur dekhna wa chuna sakidaina.tyasl i ta hridayale anubhuti garnupardacha.</p> <p>-helen keler</p>   |
| 84 | <p>There's harmony and inner peace to be found in following a moral compass that points in the same direction, regardless of fashion of trend.</p> <p>-Ted Koppel</p> | <p>naitik sidh ntaharum sth w n bhayera b cd manm sauhrdat ras nti anubhav huncha. Sans rma manisharu b cne junsukai phesan w padhati niskiyos yasle kehi pharak pardaina.</p> <p>-ted kopel</p> |

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| 85 | To educate a man in mind and not in moral is to educate a menace to society.<br>-Theodore Roosevelt   | byaktiko naitikat l i parim rjan nagari usko socl i matra parim rjan garna sam j k l gi gh tak huncha.<br>-thiyodor rujawelta  |
| 86 | Let no man be sorry he has done good, because others have done evil! If a man has acted right, he has done well, though alone; if wrong, the sanction of all mankind will not justify him.<br>-Henry Fielding | arule p pa garek chan bhandaim m nisle phule garek sahi k m ko l gi m phi m ganu naporos, yadi usle galati gareko cha hane aru m niska sahi k mle u mukta huna sakdaina.<br>-henari philding   |
| 87 | Study as if you were to live forever live as if you were to die tomorrow.<br>-Mahatma Gandhi  | sad ko l gi b cne gari adhyan gara. bholi nai sans r chodne gari b cne gara .<br>-m h tm g ndhi  |
| 88 | We can not help ourselves without helping others. We can not enrich our lives without enriching others. We can not prosper without bringing prosperity to others.<br>-Janette Cole, Spellman College          | arul i sahayog nagari, phail i sahayog garna sakinna.arul i dhani banna sahayog nagari phu dhanni banna sakinna.arulai samridha banna sahayog nagari phu samridha banna sakinna.<br>-jinet kol |
| 89 | I would rather fail in a cause that will ultimately succeed than succeed in a cause that would ultimately fail.<br>-Woodrow Wilson  | ma saphal k mam asaphal hunu bhand asaphal k m m saphal huna c hanchu.<br>-widro Wilson  |
| 90 | There are some defeats more triumphant than victories.<br>-Michel De Montaigne  | kehi pr jayaharu vijaya bhand badhi mahatwapurna hunchan.<br>-m ikal di. Monte   |
| 91 | A nation is held together by shared beliefs and shared attitudes. That is what enables  | kunai pani r tra sam nya mulya ra m nyat le b dhiyeko huncha.yasaile samajl i dwanda ra  |

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|    | <p>them to rise above the conflicts that plague any society. That is what gives a nation its tone, its fibres, its integrity, its moral style, its capacity to endure.<br/>-John Gardner</p> | <p>hins ko w t waran b ta mukta gar ucha. jasle r stral i nisth , maulikt ra sahan sila ban yeko huncha.<br/>-jon gardanar</p>  |
| 92 | <p>To become what we are capable of becoming is the only end of life.<br/>-Benedict Spinoza</p>  | <p>h mim je sambh wan cha tyahi hunu nai jivan ko la aya ho.<br/>-benedikta sipinoj</p>   |
| 93 | <p>Where the vision is one year, cultivate flowers. Where the vision is ten years, cultivate trees. Where the vision is eternity cultivate people.<br/>-Oriental Saying</p>                  | <p>tap i sanga eka warsako durdarsit cha bhane phul lag unuhos, tap isanga das warsako durdarsit cha bhane rukha lag unuhos, yadi tap i sanga asimit durdarsita cha bhane manisl i si ita ban unuhos.<br/>-purbiya soca</p> |
| 94 | <p>An ounce of action is worth a ton of theory.<br/>-Friedrich Engel's</p>   | <p>eut s no k m pani sayau sidh nta bhand mahatwapurna huncha.<br/>-phredorik egels</p>   |
| 95 | <p>Dreams are a dime a dozen it's their execution that counts.<br/>-Theodore Roosevelt</p>   | <p>sapan haru karib karib arthahin hunchan. tiniharuko k rya samp dan bhane mahatwapurna huncha.<br/>-thiyodor rujwelta</p>   |
| 96 | <p>Success seems to be connected with action. Successful people keep moving. They make mistakes, but they don't quit.<br/>-Conrad Hilton</p>   | <p>saphalt k rya sanga sambhandhit cha, saphal byaktiharu gatisil hunchan. uniharu galati garchan tara phno k m chodara bh gdaina.<br/>-konrad hilton</p>   |
| 97 | <p>If you think you can or if you think you can't, you are right.<br/>-Henry Ford</p>  | <p>yadi tap i ma garna sakchu bhane socnuhuncha ra ma garna sakdina bhane socnuhuncha bhane tap i</p>   |

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|     |  | <p>duitai kur m thik hunuhuncha.<br/>-henari phord</p>  |
| 98  | <p>Everyone who's taken a shower has an idea. It's the person who gets out, dries off, and does something about it who makes a difference.<br/>-Nolan Bushnell</p> | <p>s warama nuh une pr ya pratyek mais jun khusi hundai b hira ucha ra phail i suk ucha ani kehin yasto k m garcha jasb ta eut ucca prak r ko pharak p incha.<br/>-nolan busnel</p> |
| 99  | <p>We are what we repeatedly do. Excellence is not an act, but a habit.<br/>-Aristotle</p>   | <p>hami je garchau tyahi huncha. utakristat euta karma hoina swabhaw ho.<br/>-eristotle</p>   |
| 100 | <p>Winners don't do different things, they do things differently.<br/>-Shiv Khera</p>  | <p>jitne manisharu kunai beglai k m gardainan uniharu harek k m beglai dhangale gardachan.<br/>-siva kher</p>   |