

BRIDGING CULTURAL GAPS IN TRANSLATION:

A CASE OF THE NOVEL 'ALIKHIT'

A Thesis Submitted to the Department of English Education,  
in Partial Fulfillment for the Master of Education in English

Submitted by

Shishir Keshari Raut

Faculty of Education,

Tribhuvan University, Kirtipur

Kathmandu, Nepal

2010

**BRIDGING CULTURAL ISSUES IN TRANSLATION:  
A CASE OF THE NOVEL 'ALIKHIT'**

**A Thesis Submitted to the Department of English Education,  
in Partial Fulfillment for the Master of Education in English**

**Submitted by**

**Shishir Keshari Raut**

**Faculty of Education**

**Tribhuvan University, Kirtipur**

**Kathmandu Nepal**

**2010**

**T.U. Regd. No: 9-3-28-76-2006**

**Date of Approval of the**

**Second Year Examination**

**Thesis Proposal: 2066/09/14**

**Roll No: 280500/2065**

**Date of Submission: 2067/01/15**

## **DECLARATION**

I hereby declare that to the best of my knowledge this thesis is original, and no part of it was earlier submitted from the candidature of research degree to any university.

Date: 2067/01/15

**Keshari Raut**

**Shishir**

## RECOMMENDATION FOR ACCEPTANCE

This is to clarify that **Shishir Keshari Raut** has prepared this thesis entitled **Bridging Cultural Gaps in Translation A Case of the Novel 'Alikhit'** under my guidance and supervision.

I recommend this thesis for acceptance.

Date: 2067/01/15

.....

**Dr. Anju Giri (Guide)**

Professor

Department of English Education

Faculty of Education

University Campus

Kirtipur, Kathmandu

## RECOMMENDATION FOR EVALUATION

This thesis has been recommended for evaluation from the following  
'Research Guidance committee'.

Signature

**Dr Chandreshwar Mishra**

.....

Professor and Head

Chairperson

Department of English Education

TU, Kirtipur

**Dr Anju Giri (Guide)**

.....

Professor

Member

Department of English Education

TU, Kirtipur

**Dr . Laxmi Bahadur Maharjan**

.....

Reader

Member

Department of English Education

TU, Kirtipur

Date: 2067/01/26

## EVALUATION AND APPROVAL

This thesis has been evaluated and approved by the following 'Thesis Evaluation Approval Committee':

Signature

**Dr. Chandreshwar Mishra**

.....

Professor and Head

Chairperson

Department of English Education

TU, Kirtipur

**Dr. Jai Raj Awasthi**

.....

Professor

Member

Department of English Education

Chairperson

English and Other Foreign Languages Education

Subject Committee

TU, Kirtipur

**Dr. Anju Giri (Guide)**

.....

Professor

Member

Department of English Education

TU, Kirtipur

Date: 2067/01/26

# **DEDICATION**

**Dedicated**

**to**

*My Parents and Teachers*

*Who devoted their entire life*

*To make me what*

*I am today.*

## ACKNOWLEDGEMENT

First of all I would like to express my profound gratitude to my thesis supervisor **Dr. Anju Giri**, Professor the Department of English Education, T.U. for her continuous assistance, inspiration, encouragement and enthusiastic advice which are indispensable to prepare this thesis in this form.

I would like to acknowledge a considerable debt to **Dr. Chandreshwor Mishra**, Professor and Head of the Department of English Education for proving me innovative ideas that strengthened the vigor of my study.

I am exceedingly grateful to Professor **Dr. Jai Raj Awasthi**, Chairperson of English and Other Foreign Languages Education Subject Committee for his leading suggestions and friendly teaching which played a significant role in my academic career.

My sincere gratitude goes highly to **Dr. Laxmi Bahadur Maharjan, Dr. Anjana Bhattarai, Dr. Balmukunda Bhandari**, and other faculties in the Department of English Education for their academic support, kind help and encouragement.

I owe a real debt of gratitude to my brother **Mr. Gajendra Kumar Raut**, for his support to accomplish this research work successfully. My special thanks to go my wife **Mrs. Alisa Raut** and son **Mr. Alvish Raut** for her academic and household support. I would like to thank to my friend **Mr. Gopal Mijar** for his kind cooperation and encouragement.

I would like to express my special thanks to Wowids Computer System for helping me to get this final layout.

Shishir Keshari Raut



## **ABSTRACT**

This thesis entitled '**Bridging Cultural Gaps in Translation: A Case of the Novel 'Alikhit'**'. The main purpose of this study was to evaluate the techniques of translation of cultural words and to find out the gaps in them. The data for the study were collected from both Nepali and English versions of the novel. The data consisted of 200 cultural terms with focus on translational gaps. In this research work two hundred terms were identified and these were divided into five different categories. Findings of this study show that thirteen different techniques were found to have been employed in translating cultural words of the novel. There were many instances of use of non-corresponding meaning components, which created gaps in translation. So, gaps in meaning existed between the SL and TL terms.

This study is divided into four chapters. Chapter one introduces general background of the topic, review of the related literature, objectives and significance of the study. Chapter two deals with the main methodology under which sources of data, procedures of data collection and limitations of the study. The analysis and interpretation is presented in the third chapter. Descriptive and analytical approaches are used for the purpose. Chapter four presents the findings of the study on the basis of the analysis and interpretation of data. On the basis of the findings, some recommendations are drawn. The references and appendices are the concluding parts of the study.

# TABLE OF CONTENTS

	<b>Page No.</b>
<i>DECLARATION</i>	<b>i</b>
<i>RECOMMENDATION FOR ACCEPTANCE</i>	<b>ii</b>
<i>RECOMMENDATION FOR EVALUATION</i>	<b>iii</b>
<i>EVALUATION AND APPROVAL</i>	<b>iv</b>
<i>DEDICATION</i>	<b>v</b>
<i>ACKNOWLEDGEMENT</i>	<b>vi</b>
<i>ABSTRACT</i>	<b>vii</b>
<i>TABLE OF CONTENTS</i>	<b>viii</b>
<i>LIST OF TABLES</i>	<b>x</b>
<i>ABBREVIATIONS</i>	<b>xi</b>
<b>CHAPTER - ONE: INTRODUCTION</b>	<b>1-22</b>
1.1 General Background	1
1.1.1 Language and Culture	2
1.1.2 Translation	2
1.1.3 Importance of Translation	4
1.1.4 Cultural Categories	5
1.1.5 Techniques of Translation	7
1.1.6 Gaps in Translation	16
1.1.7 An Overview of the Novel 'Unwritten'	19
1.2 Review of the Related Literature	20
1.3 Objectives of the Study	22
1.4 Significance of the Study	22
<b>CHAPTER - TWO: METHODOLOGY</b>	<b>23-25</b>
2.1 Sources of Data	23
2.1.1 Secondary sources of Data	23

2.2	Tools for Data collections	23
2.3	Process of Data Collection	23
2.4	Limitations of the Study	24

### **CHAPTER - THREE: ANALYSIS AND INTERPRETATION 26-69**

3.1	Cultural Terms in the Novel	26
3.1.1	Ecology	26
3.1.1.1	Frequency in Translation of Ecological Terms	33
3.1.2	Man-Made Cultural Terms (Artifacts)	34
3.1.2.1	Frequency in Translation of Man-Made Cultural Terms	41
3.1.3	Social Culture	43
3.1.3.1	Frequency in Translation of Social Culture	52
3.1.4	Religious Terms	53
3.1.4.1	Frequency in Translation of Religious Terms	61
3.2.5	Conceptual Terms	63
3.2.5.1	Frequency in Translation of Conceptual Terms	68

### **CHAPTER - FOUR: FINDINGS AND RECOMMENDATIONS 70-73**

4.1	Findings	70
4.2	Recommendations	72

### **REFERENCES**

### **APPENDIXES**

## LIST OF TABLES

	<b>Page No.</b>
Table No.1: Examples of Gaps caused by lack of Note or Definition	29
Table No.2: Frequency of Techniques used in Translation of Ecological Terms	33
Table No.3: Examples of Gaps caused by lack of Note or Definition	37
Table No.4: Frequency of Techniques used in Translation of Man-Made Cultural Terms	42
Table No.5: Examples of Gaps caused by lack of Note or Definition	46
Table No.6: Frequency of Techniques used in Translation of Social Cultural	52
Table No.7: Examples of Gaps caused by lack of Note or Definition	55
Table No.8: Frequency of Techniques used in Translation of Religious Terms	62
Table No.9: Examples of Gaps caused by lack of Note or Definition	65
Table No.10: Frequency of Techniques used in Translation of Conceptual Terms	68

## **ABBREVIATIONS**

S.N	-	Serial Number
SL	-	Source Language
TL	-	Target Language
SLT	-	Source Language Text
TLT	-	Target Language Text
B.S.	-	Bikram Sambat
A.D	-	Anno Domini
SLC	-	School Leaving Certificate

## **CHAPTER - ONE**

### **INTRODUCTION**

#### **1.1 General Background**

Language has been defined differently by several scholars. Longman Dictionary (2004, p. 902) defines language as "a system of communication by written or spoken words which is used by the people of a particular country or area." Thus, communication is the process by which people exchange or express their thoughts and feelings.

Communication is difficult when two people do not speak the same language.

Language is a system of human communication that people say or write. Through the language people exchange their ideas, feelings and so on. Etymologically the word 'language' comes from 'lingua' which means 'longue' in 'Latin'. 'Linga' was modified into 'langu' and then into 'language' in the 13<sup>th</sup> century with its core meaning.

There are innumerable languages in the world. English is a prestigious one. It is used as a foreign language where it is taught as a subject but not used as a medium of instruction in education nor as a language of communication. People use their mother tongue at home or among friends but use English at school and at work. But the English language has been indispensable for us because it has gained international status. One-sixth of the world population is covered by the English language speaking people.

In accordance with above mentioned discussion, English is the prestigious and glorious language of the world. It can be easily believed that it is an international language.

### **1.1.1 Language and Culture**

Language is a particular system of human communication. It is a social phenomenon posed by human society which makes sets of rules, according to which members of a society co-operate and interact with each-other, socio-cultural norms and values, thoughts and conventions are presented, nourished and inherited from generation to generation.

Language is specific to certain communities. As no languages are same and similar, the two cultures are also different from each other. Culture is the set of beliefs, attitudes, customs, behavior, social habits, etc. of the members of a particular society.

According to Newmark (1988, p. 94) "culture is the way of life and its manifestation that is peculiar to a community that uses a particular language of its means of expression." He distinguished cultural language from universal language. Cultural language is spoken in a particular speech community. Our culture shapes language and our language shapes reality. Therefore there is inseparable relationship between culture and language.

### **1.1.2 Translation**

Translation is an activity which inevitably involves two languages and their tradition. Etymologically the word 'translation' is carried out from

Latin words 'trans' and 'lactum' in which 'trans' means 'across' and 'lactum' means 'to carry'.

Simply translation is defined as rendering of a text into another language.

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

In his opinion the theory of language is the theory of translation.

According to Newmark (1981: p.7) "translation is a craft consisting in the attempt to replace a written message or statement in one language by the same message or statement in another language." The activity in which the translator translates language using a special skill is called translation.

The translation is very detailed work that has been done using a lot of skills, so that we get good result in good translation.

Translation is an abstract notion and limited in certain criteria.

Nida(1964) shows that no single definition is complete and the tension between formal and dynamic equivalence is always present. A single definition does not and can not apply to poetry and prose translation alike. From the literary point of view, he quotes that it should be more sense and less syntax in translation(cited in Bhattarai, 2007, p.2). Thus, having a clear meaning translation is a sensible or practical way where someone makes sense, there seems to be a good reason or explanation for it, but as an advanced technology in translation, it makes use of special kind of machine which is called machine translation. In machine translation, it is difficult to find equivalent form of words between source and target text. Ambiguous syntactic structures are difficult to translate.



### **1.1.3 Importance of Translation**

The importance of translation has been increased in this 21<sup>st</sup> century.

Human being wants to break the barrier of ignorance. Translation exchanges language as a mediator if we do not know the language of the original. Today it has not only become the common interest of a society but also has become the social need of an individual. The people have Vedas, Upanishad, Gita, Dhammapad, Grammar, Dharmasastra etc through only translation.

Translation has inculcated in men some greater values such as knowledge, truth, and beauty. According to Wills (1982,p.18) " the greatest contribution of translation is regarded as civilizing cosmopolitanism." Similarly, highlighting the importance of translation Nida (1964, p.3) wrote "translation is a customs house through which passes if the customs officers are not alert more smuggled goods of foreign idioms than through any other linguistic frontier." Translation plays an important role in language but the translator should be more careful otherwise it can go out of the theory of translation.

The greatest contribution of translation is to impart the knowledge of world literature. The concept of translation is changing day by day. Today, we are at the verge of 'translate or die'. In fact almost all linguistic enterprises are surviving with translation. It helps to understand the various experiences of life in different countries of the world. In this research, the study will evaluate the quality of translated version of novel which is translated by Mr. Philip Piers.

This novel is all about the Mushahar people who live in a village of Parsa

district of Nepal. The novelist has informed the audiences about those exploited poor people's condition. They speak Bhojpuri the language that the writer has translated into Nepali. It is very popular among the native and non native readers being translated into English.

#### **1.1.4 Cultural Categories**

Generally culture is defined as the way of life, art and customs. It is accepted by people in a particular society. It is a vague ,complicated and peculiar phenomenon of a particular speech community and so limited that no exact correspondence of one to the other is found in practice. This gap creates difficulties in translation.

Translation may greatly influence the way in which a culture is transmitted and perceived in a target culture. Translation implies an unstable balance between two cultures.

Culture and translation are interrelated subjects. If the translator fails to translate the culture the translation will not be successful. A translator should not translate the SL words ignoring the culture. In fact, the text should be more cultural than linguistic because language is a part of a particular culture.

Cultures are categorized according to what type they are or particular features they have in common. Newmark (1988, p.95) has classified the culture specific terms into the following categories:

- a. Ecology
- b. Material culture (Artifacts)
- c. Social culture

- d. Organizations, customs, activities, procedures and concepts
- e. Gestures and habits

In general, cultural terms can be categorized into five topics. They are described below:

**a. Ecology**

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

**b. Material Culture**

This cultural category includes the things that are used for making or doing something. It includes foods, clothes, houses, utensils, containers, transportation communications, ornaments, etc.

**c. Social Culture**

Social culture is connected with society and the way it is organized.

There are different communities in society in terms of ethnicity, education, sex, wealth, religion, tradition, culture etc. Each of them has their own social culture which is different from one another. It includes work and leisure, political, administrative and artistic organization, customs, activities, social traditions, sculptures, paintings, carvings and monuments, social norms and values, historical facts etc.

#### **d. Religious Culture**

According to Newmark (1988, p. 102), in religious language the proselytizing activities are reflected in manifold translation. It includes myths, religious beliefs, names of Gods, religious activities, etc.

#### **e. Conceptual Terms**

Concept is a part of common system of language shared by members of speech community. Conceptual terms include those terms which are non-concrete or abstract whose concept can be given only by definition.

### **1.1.5 Techniques of Translation**

Technique is a particular way of doing something, especially one in which we have to learn special skills. Translated text is the product of the implication of different techniques. One technique used in translating a sort of text may not be adequate to other sorts of text. The selection and application of appropriate technique depends on the nature of text, partly on the translator's knowledge.

Translation is an act of transforming message from one language to another language. It is an art of finding analogous substitute. The translator should substitute or recompose a work of SL text into TL text without losing its original flavor used with different techniques of translation. He has to face different problems in the process of translation. It is a challenge to preserve the original property of SL text. In good translation, the original text is provided with distinct reflection of source text. So the work of translation is a challenging job while translating SL text into TL text.

Different scholars have provided various techniques for translating culture specific terms. Some of the procedures are as follows:

Ivir (1987, p.37) has presented the following seven procedures focusing on the translation of cultural terms:

- a. Borrowing
- b. Definition
- c. Literal translation
- d. Substitution
- e. Lexical creation
- f. Omission
- g. Addition

Newmark (1988, p. 103) has provided the following techniques:

- a. Transference
- b. Cultural equipment
- c. Neutralization
- d. Label
- f. Naturalization
- g. Componential analysis
- h. Deletion
- i. Couplet
- j. Accepted standard translation
- k. Paraphrase

## 1. Classifies

In translation, there is no single procedure to produce a perfect translation without any gaps. There are some most used techniques which are described in the following paragraphs:

### a. **Literal Translation**

This translation is SL- oriented translation. In this translation, a translator translates one word to one word or group of words to a group of words seeking the close correspondence in terms of both lexis and grammar.

According to Catford (1965, p.25) , literal translation lies between word – for-word and free translation. In word-for-word translation the SL words translated singly by their most common meanings, out of context whereas free translation produces the TL text without the style, form or content of the original. But Richards et al .(1995, p.299) say, "a translation which approximates to a word for word representation of the original is known as literal translation. Literal translation ranges from word to word level up to sentence to sentence. In this translation, the translator neither can omit a word or line nor add to them but replacement is possible without breaking rules in the target language. Therefore, literal translation is the easiest and simplest form of translation. For example,

**SL Terms (Nepali)****TL Terms (English)**

koil

cuckoo

pahalm n

wrestler

mandir

temple

gar b

poverty

**b. Sense Translation**

This technique is used when the exact SL equivalent term is not available in TL. In sense translation, the translator translates only the sense of the word to transfer meaning but not word itself. Some examples of sense translation are given below:

**SL Terms (Nepali)****TL Terms (English)**

d bo

grass

gamch

towel

ropa n

planting

bh kal

wish

anik l

scarcity

**c. Borrowing (Transference)**

For the words which do not have any equivalent terms in TL, the translator transfers the same words in TL for transmitting the cultural information from the SLT into TLT through a systematic procedure. This is a frequently used procedure to compensate gaps. This is also called importation. For example,

**SL Terms (Nepali)****TL Terms (English)**

l gr m	Shaligrame
sorat h	Sorathi
g t	Gita
sulocan	Sulocana
r n pokhar	Ranipokhari

According to Newmark (1988, p.82) normally names of people, places and countries, names of newspaper, names of institutions, companies, streets, inventions, brand names, etc are transferred.

But borrowing has some restrictions. The form of borrowed words must be such that it can be easily understood by the TL readers. If the SL culture is different than TL culture, borrowed terms will not be effective.

**d. Addition**

Some addition in translation makes the translated text informative as well as readable. It needs to make readers understand the actual message of the text easily and with pleasure as well as to suit the text in target culture.

This procedure is adopted when some expressions in SL is left unsaid.

This technique is used in order to make the clear information for the readers of TL text. For example,

**SL Terms (Nepali)****TL Terms (English)**

tarun	young <i>girl</i>
d h ibiy	<i>oil</i> lamp



### e. Deletion

In this technique of translation, the word is generally deleted if the information of the text can be transferred without the presence of a particular word. It can be done in the absence of equivalence, but the meaning of the text should not be misinterpreted or left in the name of deletion otherwise deletion brings gaps in translation. Generally, it occurs at syntactic level of translation but items omitted are mostly lexical expressions. It is one of the features of free translation. For example,

#### SL Terms (Nepali)

jimd rs heb

patiwrat

sagarm th

#### TL Terms (English)

zimdar —

————

———— Everest

### f. Substitution

It is a procedure that the translator replaces the cultural elements in cases in which the two cultures display a partial overlap rather than a clear-cut presence vs. absence of a particular element. This is not a good procedure of translation because in most of the cases it creates gaps between SL and TL. The main drawback of this procedure is that it may destroy cultural flavor of SL culture in TL text. The advantage of this procedure is total linguistic and cultural transparency. The SL readers have no difficulty in understanding such terms. For example,

**SL Terms (Nepali)****TL Terms (English)**

na lo

tray

akshat

unboiled rice

**g. Paraphrasing/Definition**

According to Ivir (1987, p. 37), defining means reducing unknown and unshared to the known and shared. It is defined something to make that clear and comprehensive which helps to make the text linguistically transparent. In translation, SL terms are replaced by the short definition or paraphrasing. The translator adopts this procedure when he is unable to find exact or near equivalent term in TL. For example,

**SL Terms (Nepali)****TL Terms (English)**

wirahin

a woman separated from her husband

pradh npan

the head of the village

council

d

open mouth bamboo container

**h. Back Translation**

Crystal (1987, P.348) introduces back translation, " One translates a text from language 'A' into language 'B' then a different translator translates the 'B' text back into 'A' and the resulting 'A' text is compared with the original 'A' text". If there is higher degree of resemblance between two versions of the translated text then translation is of high quality.

For example,

**SL Terms (Nepali)****TL Terms (English)**

pir mid

pyramid

es, el, s

S.L.C

s dhu

sadhu

**i. Blending**

This technique is used to naturalize the translation in the target language.

In this procedure, a part of SL term is combined with a part of TL term in the target text while translating a text. For example,

**SL Terms (Nepali)****TL Terms (English)**

hind adhir ज्या

Hindu Kingdom

dorahantal pokhar

Dorahantal pond

**j. Claque**

In this technique, each unit of SL is translated into the equivalent unit of TL. The unit of translation may be a morpheme, a word, a phrase or even a short sentence. For example,

**SL Terms (Nepali)****TL Terms (English)**

bhuinc lo

earthquake

mrigacarma

deerskin

p rwa janmako phal

fruit of former birth

**k. Mistranslation**

In mistranslation, the SL word is wrongly translated into TL word. It is happened due to negligence of translator, lack of sufficient command of

SL and TL culture and language, inappropriate terms selection, carelessness, etc. The main cause of mistranslation is inappropriate use of dictionary and lack of cultural knowledge in language use. For example,

<b>SL Terms (Nepali)</b>	<b>TL Terms (English)</b>
kācul	snakeskin
ekse ek	a hundred and one
cait nawam	ninth day of cait

### **l. Naturalization**

Naturalization is the process of anglicizing foreign names in the receptors language. A translator transfers the names and naturalizes in the target language so as to make them acceptable among the language users. For example,

<b>SL Terms (Nepali)</b>	<b>TL Terms (English)</b>
c nākyā	Kautilya
citragupta	record keeper
nep 1	Nepalese

### **m. Recognized Translation**

This technique is especially used in administrative text. It occurs when the translator normally uses the official or the generally accepted translation of any institutional term. It is the translation of well recognized administrative texts. For example,

## **SL Terms (Nepali)**

iksh mantr

## **TL Terms (English)**

education minister

### **1.1.6 Gaps in Translation**

When there is no correspondence between the source language items and target language items there occur gaps. It can be both in target language and source language. Gap in translation is common and natural as no languages and the cultures are same.

We find two languages, cultures, context etc always different to some extent. So while translating we are bridging the gap between two cultures, languages etc. It means a text is the combination of language and a culture within certain context. Gaps are the serious threats in translation. Crystal (1987, p.346) says "exact equivalence is of course impossible, no translator could provide a translation that was a perfect parallel to the source text, there is always some loss of information." Anyway the translator's main concern in translation should be to bridge the gaps so as to make the translation meaningful and faithful as the original.

There are mainly three types of gaps in translation:

#### **a. Linguistic Gap**

The languages which are used in the world are different from each other due to the difference between the two languages. The gap where is absence of typical terminology persists is called linguistic gap. We can observe this gap in different levels of language. They are as follows:

### **i. Graphological Level**

Two languages are different in their graphological system. Graphemes available in one language may be absent in another language. For example, the English term 'email' has no Nepali correspondence.

### **ii. Phonological Level**

Phonemes of different languages are not same. English has 44 phonemes but Nepali has 35 phonemes. If the exact phonological correspondence is impossible, it certainly creates problem in translation. For example, 'Thakuri ' in Nepali can only be /tākur / in English. The exact correspondence of [th] in English is impossible.

### **iii. Lexical /word Level**

Some lexical words create serious problems in translation. Some lexical items available in a source language but may not be available in the target language. For example, Nepali onomatopoeic and reduplicated words do not have equivalent terms in English.

### **iv. Structure Level**

The differences in linguistic structures and the grammar rules between the languages create gap. For example, the Nepali and English languages are different in their word order. English uses s+v+o order whereas Nepali uses s+o+v order.

### **v. Functional Level**

It is hardly possible to get equivalence of meaning at functional level if the translator is not aware of the ambiguous meaning contained in the text. For example, 'The fish is ready to eat ' in the English language can

be translated as 'm chh le kh na kh n l gyo' but it does not make sense.

### **b. Cultural Gap**

Culture is an inseparable part of the language. Translation is more cultural and less linguistic activity. It creates gaps in translation. It may have the belief and concept in one culture but another lacks which is called cultural gaps. Translating of the cultural terms is very complex and almost impossible because of the cultural gaps.

The degree of complexity in translation is determined by how close the source language and target language cultures are. If there is a vast difference between the source language and target language culture, too much cultural barrier creates impossibility in translation. A good translator should try to solve the problem by naturalizing the term in target culture. Cultural gaps make translation impossible so it needs further explanation to make its readers easy to understand the concept. For example,

#### **SL Terms (Nepali)**

janai

#### **TL terms (English)**

×

This type of cultural items need an explanation 'Janai' can be explained 'a sacred thread put by Hindu male'.

### **c. Extralinguistic Gap**

The extralinguistic or pragmatic gaps occur when there is a problem of correspondence between context of source language text and target language text. Pragmatics plays a crucial role in formation of a text. In

brief when the background knowledge and real world knowledge differ then extralinguistic gaps occur. For example:

**SL (Nepali):** ek mahin pachi Sita seto lug ma dekhera mal naram ilo lagyo.

**TL (English):** I became sad when I saw Sita wearing white dress after one month.

The above example shows pragmatic gap. The Hindu widow wears white dress but this kind of concept is not available in English culture.

### **1.1.7 An Overview of the Novel 'ALIKHIT'**

'Alikhit' is a novel that has been written by famous Nepali novelist Dhruba Chandra Gautam. He is a selected writer of genius in the field of Nepali short stories and novels who has served the literary world being a supreme Nepali author. In this novel, the author has criticized the discrimination of society with his sharp satiric blows. This type of novel is called zonal novel in Nepali literature. Most of the characters are from Muslim speech community who are unable to speak the Nepali language. The author has shown countless problems of poor people who live at a desolate place in the Terai region of Nepal. They are harassed from dangerous poverty even have to face the problem of dacoits, lootings, murders, plagues, fire, floods, , wind, drought, etc.

All poor people who have small ill-managed huts are passing their disastrous days having a fear of snakes. It is a problem of that deserted place that snakes can bite people in any time. When the lower class people become sick, they have to depend only on exorcism. The novel



has presented the actual cultural aspect of such people who have not any knowledge of modern technology. They are living in a traditional way with several superstitions and rumors. The author has characterized the lifestyle of the exploited people who are distressed and repressive by higher class people.

The Nepali version of the novel 'Alikhit' was first published in 2040 B. S. whereas the translated version of novel 'Alikhit' was published in 1992 A.D. The Madan prize was awarded to this novel in 2040 B.S. Philip Piers translated this novel in the English language.

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

A significant number of texts have been translated from English to Nepali and vice versa. Many researches have been carried out on translation in the department but no one has carried out the research on this text.

Bhattarai (1997) in his Ph.D. thesis entitled "In Other Words: Sense Versus Word as Unit of Literary Translation (with reference to Nepali English Poetic Texts)" made an attempt to define translation process and product of translation traffic between Nepali – English language pair in particular. He found the growing interest of people in bi-directional, horizontal translation. He also remarks that interest in and awareness towards literary translation is growing.

Wagle (2004) carried out a research on "Multiple Translation of Muna Madan from cultural perspective." He evaluated the four translated versions with source text Nepali. He found 18 techniques employed in translating cultural words. He also examined the relation between

different techniques. Similarly, Sharma (2004) carried out the research on “An evaluation of translated Textbook of Social Studies for Grade Ten”. He collected sentence structures and concept of transfer of meaning from source text and target text. He found that there is a lack of correspondence in number and types of sentence between source text and target text.

Bhandari (2007) carried out a research on " A Study on Techniques and Gaps in Translation of Cultural Terms: A Case of the novel 'Basain'. The main purpose of his study was to find out the techniques employed in translating cultural words. He found out ten different techniques of translation. Similarly, Panthi (2007) carried out a research on "A Study on the Techniques and Gaps in Translation of Cultural Terms: A Case of the novel 'Shirishko Phool'. The main purpose of this study was to find out the techniques involved in translating cultural terms used in the novel into target language. He found eight different techniques being employed in translation. Likewise, Rimal (2008) carried out a research on" Analysis of Translation Shift and Strategies used in Translating Culture in the Drama 'Masan'. The main purpose of his study was to find out the strategies employed in the translation of culture specific terms. Observation was based for the study to analyze data. He found out that eighteen different techniques were employed in translating cultural words of the drama 'Masan'.

Pandey (2009) in her thesis entitled "The Techniques of Bridging Cultural Gaps in Translation: A case of Dwanda Ra Yuddhaka Katha". The main purpose of her study was to find out the bridging cultural gaps

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

All the research works mentioned above are related to the translation and translation evaluation. Some of them are related to scientific, some are literary and some are culture terms. No research has been conducted to find out the techniques and gaps in translating cultural terms of novel 'Alikhit'.

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

The present study had the following objectives:

- a. to identify and categorize the Nepali cultural terms used in the novel 'Alikhit'.
- b. to find out the techniques of bridging cultural gaps in translation.
- c. to suggest some pedagogical implications.

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

The present study on the novel 'Alikhit' will provide some insights on the evaluation of cultural aspect of translation. The findings of this study will be useful for students, sociolinguists, book writers, researchers and others who are directly involved in the field of translation.

## **CHAPTER - TWO**

### **METHODOLOGY**

The methodology that the researcher followed in carrying out this study is described below:

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

The researcher collected the data only from the following sources:

##### **2.1.1 Secondary Sources of Data**

The secondary sources of this study were the Nepali and English versions of the novel. The researcher also consulted and studied the books, thesis, articles, dictionaries, etc. which are related to translation.

#### **2.2 Tools for Data Collections**

For this study only observation was used as a tool for data collection. The researcher read and reread both the Nepali and English versions of the novel to get required information.

#### **2.3 Process of Data Collection**

In the process of data collection, the researcher followed the following procedures:

- a. The researcher collected English and Nepali versions of the novel 'Alikhit' for the study.
- b. The researcher went through the text and underlined the cultural terms in the Nepali version of the novel.

- c. The researcher read the English version of the novel to find out the equivalent forms of those cultural terms.
- d. The researcher collected 300 cultural terms from the novel and selected 200 cultural terms from the list by using non random judgmental sampling procedure.
- e. The researcher transliterated each equivalent SL terms into Roman script.
- f. The researcher categorized those cultural terms into different five cultural categories as: Ecology, man-made material culture, social culture, religious culture and conceptual terms.
- g. The researcher identified the techniques of translation and listed the cultural terms under different techniques.
- h. The researcher identified the gaps and described them differently which were found between SLT and TLT.
- i. The researcher calculated the frequencies of the terms which are used in translation of cultural words for each type and analyzed them.

## **2.4 Limitations of the Study**

The study had the following limitations:

- a. The study was limited to cultural terms found in the novel 'Alikhit' written by Dhrub Chandra Gautam and translated by Philip Pierce.

- b. The study was limited to translation techniques of the cultural terms and their gaps.
- c. The study was limited to 200 terms only.
- d. The data for the study were collected from the novel 'Alikhit' and its translated version called 'Unwritten'.
- e. The Nepali alphabet and diacritic marks are used to be based on Turner's (1931) symbols.

## **CHAPTER - THREE**

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

This chapter constitutes the data obtained from Nepali and English versions of the novel 'Alikhit' which is written by Dhruv Chandra Gautam and translated by Philip Piers. The collected data are presented, analyzed and interpreted under the following subheadings;

#### **3.1 Cultural Terms in the Novel**

The cultural terms which are selected by the researcher from the novel are classified into five categories. They are ecology, man-made culture, social culture, religious culture and conceptual terms. The researcher selected the terms from the text in which he found that some of them have cultural gaps between SL and TL terms. In this section, the selected translational pairs are presented in terms of techniques of translation under the above mentioned cultural terms and compared them to bridge the gaps in translation.

##### **3.1.1 Ecology**

It includes such geographical feature which shows the relation of plants and living creature to each other and to their environment. It includes plants, animals, hills, lakes, rivers, sea, forests, winds, ponds, etc.

**a. Literal Translation**

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	ga t□o	crab
ii	hatt	elephant
iii	gāj	hashish
iv	koil	cuckoo
v	b ḍh	flood
vi	okhar	walnut

In this table, it is searched for correspondence of meaning between SL term and TL term. For example, in the first pair, the TL term 'crab' refers to a sea creature with a hard shell, eight legs and two pincers but its SL term 'ga t□o' is found in a stream in SL text. Such types of unremarkable gaps are found in literal translation.

**b. Sense translation**

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	d bo	grass
ii	khet	field

Here, the SL terms are translated into TL terms only on the basis of one sense. In the first pair, both SL term 'd bo' and TL term 'grass' can be used as a food for animal but the TL term grass is common object which



is general in comparison of SL term 'd bo'. 'D bo' has specific meaning in Hindu culture which is used for religious purpose and regarded a holy plant. Likewise, in the second pair, the SL term 'khet' and TL term 'field' both are associated with land but field is not at all correct as it refers to the SL culture. 'khet' represents the area of irrigated land with ridges where the farmers produce rice, usually it is either enclosed by the means of bar or left open. But the term 'field' has a fence or hedge around it can be used for other work.

**c. Borrowing**

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	s l gr m	shaligram
ii	bhy kur	bhyakur
iii	bhorlo	bhorlo
iv	sut□han	suthni
v	r n pokhar	Ranipokhari

The words which do not have any equivalent term in TL, the translator borrows such words in translation. But two cultures (SL culture and TL culture) may or may not be similar. For example, Nepalese and English cultures are not similar. The TL readers who have no knowledge of SL culture, the borrowed terms are meaningless for them or the borrowed terms create gaps. Therefore, the borrowed SL terms need short notes or

definition to accompany by footnotes which are given in the following tables:

**Table No.1 Examples of Gaps caused by lack of Note or Definition**

<b>S.N</b>	<b>Borrowed Terms</b>	<b>Suggested Notes</b>
1.	shaligram	a kind of sacred specific stone which is worshipped as God.
2.	bhyakur	the round underground part of a creeper plant, shaped like an onion and that grows into a new plant every year.
3.	bhorlo	a kind of large leaved creeper
4.	suthni	a root vegetable that looks like a white potato and tastes sweet.
5.	Ranipokhari	a famous pond that is situated in the capital of Nepal.

**d. Addition**

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	j ḍo	cold <i>weather</i>
ii	bāskojh	cluster of bamboo <i>bushes</i>
iii	h w pan	air <i>and</i> water

iv	pain	<i>water</i> channel
----	------	----------------------

Here, the TL terms have some addition in translation but instead of clearing the information, the addition confused the reader. Generally, 'cold weather' refers to the coldest part of the year whereas the SL term 'j d o' happens with a low temperature. Likewise, in the second pair, the SL term 'cluster of bamboo bushes' is not equivalent to the SL term 'bāsko jh '.

#### e. Deletion

Pairs	SL terms	TL terms
i	sup r	betel—
ii	sagarm th	— Everest

In deletion, the word is generally deleted if the information of the text can be transferred but in the above table the TL term 'betel' is not equivalent to the SL term 'sup r'. 'Betel' refers to a tree whereas the term 'sup r' refers to a hard fruit of a betel tree. In the similar way, the translator should keep '*Mount Everest*' as equivalent term for the SL word 'sagarm th' because the meaning is left in the name of deletion.

#### f. Substitution

Pair	SL term	TL term
i	dh n	paddy

Here, the SL term 'dhan' is replaced by the TL term 'paddy' that they are different in meaning with one another. 'Dhan' refers to a short narrow yellow or brown grain grown on wet land as food whereas the meaning of the TL term 'paddy' is a field where rice is grown

**g. Paraphrasing**

Pairs	SL Terms	TL Terms
i	khet	irrigated land
ii	ba gur	a hybrid of wild boar and domestic pig
iii	khar	thatching

In the above table, the SL terms are replaced by the short definition or paraphrasing. It is helped to make the text linguistically transparent.

**h. Blending**

Pairs	SL Terms	TL Terms
i	dorahantal pokhar	Dorahantal Pond
ii	Jamun nad	Jamuni river

Here, a part of SL terms are combined with the part of TL terms caused by lack of full equivalent term in SL text.

**i. Claque**

Pairs	SL Terms	TL Terms
i	warko r kh	yonder tree
ii	junel r t	moonlit night
iii	bhuincalo	earthquake

In this procedure, each morpheme and word are translated into the equivalent unit in TL text.

**j. Mistranslation**

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	p t	creeper
ii	kācul	snakeskin
iii	s t	cold
iv	bhumar	whirl pool
v	khurs n	pepper

In this translation, the SL words are wrongly translated into TL words. Each of the SL term is not equivalent with TL term. In the first pair, the SL term 'p t' refers to one of the flat green part that grows on a plant or tree whereas the TL term 'creeper' is a climbing plant which often winds itself around other plants. Instead of the term 'creeper' the translator should use 'leaf' to bridge the gap. In the similar way, between SL term 'kācul' and TL term 'snakeskin' are completely different from one another. The term 'kācul' is a layer of skin, sometimes the snake drops off whereas the TL term 'snakeskin' is the skin of the snake which can be used for making shoes, bags, etc. The translator should use 'slough of a snake' in the place of 'snakeskin'. Likewise, in the third pair, the TL term 'cold' does not refer to the meaning of the SL term 's t'. 'S t' is a small drops of water that form on plants and grass in the nights but 'cold' means holding a lower than usual temperature. So it would be better to use the word 'dew' in the place of 'cold'. In the similar way, the SL term 'bhumar'

represents an extremely strong wind that moves quickly with a circular movement whereas the TL term 'whirlpool' is a powerful current of water that spins around and pulls things down. So, it would be better to keep 'whirlwind' instead of 'whirlpool'. In the last pair, the SL term 'khurs n ' is a small green or red fruit that tests hot whereas the TL term 'pepper' refers to a powder made from dried berries. So, it would be better to use 'chilli' in the place of 'pepper' to bridge gap in translation.

### 3.1.1.1 Frequency in Translation of Ecological Terms

Various translation techniques have been found in the process of translating the terms. The following table is presented to show the various techniques along with their frequencies which were applied while translating those ecological terms:

**Table No.2 Frequency of Techniques used in Translation of Ecological Terms**

S.N.	Techniques	Frequency	Percentage
1	Literal translation	6	18.18
2	Sense translation	2	6.06
3	Borrowing	5	15.15
4	Addition	4	12.12
5	Deletion	2	6.06
6	Substitution	1	3.03
7	Paraphrasing	3	9.09
8	Blending	2	6.06
9	Claque	3	9.09

10	Mistranslation	5	15.15
Total		33	100

There were thirty three terms, which were taken as study data within ecological terms. Ten techniques were found to have been employed in the translation of those terms. Among these techniques literal translation was the most widely used technique (18.18%) and borrowing and mistranslation are also widely used techniques (15.15%). In terms of descending order of frequency the other techniques are addition, paraphrasing, claque, deletion, blending and substitution. These strategies along with cultural terms have been presented in appendix 1A.

### 3.1.2 Man-Made Cultural Terms (Artifacts)

It includes foods, clothes, houses, utensils, containers, transportations, communications, ornaments, etc.

#### a. Literal Translation

Pair	SL Terms	TL Terms
i	dhans r	granary
ii	san so	pincer
iii	capar	turf

Here, in the first pair, the SL term 'dhans r' is a house or shed and TL term 'granary' refers to a building. In spite of gap, both terms represent a grain store. Thus, there are not mentionable gaps in literal translation.

## b. Sense Translation

Pairs	SL Terms	TL Terms
i	ḍhik	machin
ii	bindḍ	cigarette
iii	rum l	handkerchief
iv	gamch	towel
v	bul ki	ring
vi	khukur	sword
vii	dh r	fountain
viii	b j	horn

In the first pair, the SL term 'ḍhik' is understood as a wooden machine for rice mill whereas the TL term 'machine' is usually made of metal and works with the power of fuel. In the second pair, the TL term 'cigarette' is not equivalent with the SL term 'bindḍ'. 'Cigarette' is a tube of paper with a butt whereas the SL term 'bindḍ' is a tube of leaf which has not any butt.

Likewise, the TL term 'handkerchief' of third pair is a small piece of material or paper that we use for blowing our nose whereas the SL term 'rum l' is only made of cloth and it can be used to make a packet of grain, fruit, etc in Nepalese culture. In the fourth pair the SL term 'towel' refers to a piece of cloth or paper used for drying things, especially our body but the SL term 'gamch' is a thin piece of cloth, usually used to cover a head.



In the similar way, both terms 'bul k ' and 'ring' of fifth pair are ornaments for people but conceptually they are different.

The SL term 'bul k ' is worn by female people on their nose whereas the TL term 'ring' is worn by both female and male people on their finger.

In the sixth pair of the above table, the SL term 'khukur ' and TL term 'sword' share some common features but 'khukur ' is a short curved weapon with one sharp edge whereas 'sword' is a weapon with a long straight blade. Likewise, in the seventh pair, the SL term 'fountain' is not a equivalent word for SL word 'dh r '. The TL term 'fountain' is a structure from which water is sent up into the air whereas the SL term 'dh r ' is a device for controlling the flow of water. At last, the SL term 'b j ' is an object used for producing musical sounds whereas the TL term 'horn' is a simple musical instrument that consists of a covered metal tube.

**c. Borrowing**

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	bind □	bidi
ii	ṭharr	tharra
iii	kot □ ho	kotho

Here, the borrowed TL terms need to give a short note or definition to bridge gaps between SL and TL texts as footnotes which are given in the following tables:

**Table No.3 Examples of Gaps caused by lack of Note or definition**

S.N	Borrowed Terms	Suggested notes
1.	bidi	a tube made of tobacco with dried leaf outside used for smoking
2.	tharra	a local alcoholic rough drink
3.	kotho	a big basket in which people keep their grain

**d. Addition**

Pairs	SL Terms	TL Terms
i	kall	shellac <i>anklet</i>
ii	damkal	<i>fire engine</i>
iii	dībiy	<i>oil lamb</i>
iv	makal	<i>local earthenware</i>

Here, some words are added to TL term to make equivalent with SL term. But sometime this technique creates a gap. For example, in the first pair of the above table, the added word 'shellac' is a natural substance whereas the SL term 'kall' is an artificial material.

**e. Deletion**

Pairs	SL Terms	TL Terms
i	mainbatt	wax——

ii	il st k	_____
----	---------	-------

Here, the deletion of SL term creates gaps. The SL term 'mainbatt ' represents a prepared round stick used to burn as a lamp whereas 'wax' is a solid substance which is not equivalent with the TL term. Likewise, in the second example, the SL term is deleted.

#### f. Substitution

Pairs	SL Terms	TL Terms
i	na lo	tray
ii	bh nch ghar	restaurant
ii	hansul	necklace
iv	bh t	supper

In this table, the translator replaced the cultural elements of SL terms into TL terms. The SL terms and TL terms are overlapped partially, so there are gaps between SL and TL terms. The gaps are described in the following paragraph.

In the first pair, the SL term 'na lo' is a flat round object made from splinter of bamboo which is used to shift grain whereas the TL term 'tray' is usually made of metal or plastic that we use for carrying food or drink. Likewise, the SL term 'bh nch ghar' means a house in which meals are cooked whereas the SL term 'restaurant' is a place where we can buy and eat a meal. In the similar way, the SL term 'hansul ' of third pair is an ornament worn on the neck by female and its size is like a sickle but the

TL term 'necklace' consists of a chain string of beads etc. In the last pair, it is destroyed cultural flavour of SL culture because the TL term 'supper' is a last meal of the day, usually a snack before going to bed whereas the SL term 'bh t' refers to a boiled rice and usually people have it two times a day.

**g. Paraphrasing/Definition**

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	kh mo	angled post
ii	d□hakk	open mouth bamboo container
iii	ciur	pounded rice
iv	sidr	dried fish
v	sit□ mal	Royal Drug Ltd's product
vi	c mal	husken rice

Here, the source language terms are replaced by the short definition or paraphrasing which is helped to make the text linguistically transparent. But it would be better to give such definitions as footnotes.

**h. Back Translation**

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	pir mid□	pyramid
ii	helikopt□ar	helicopter

iii	phut bal	football
iv	riban	ribbon

Here, the TL terms are translated back from SL. The SL terms had been already borrowed from TL. So in this type of translation, there is not crucial role of a translator.

### i. Claque

Pair	SL Term	TL Term
i	gow s	cowshed

Here, a part of SL term 'go' which is a morpheme translated into 'caw' and the combined part 'w s' translated into 'shed' in SL term.

### j. Mistranslation

Pairs	SL Terms	TL Terms
i	ch l	skin of milk
ii	rik p	cup
iii	cilim	pipe
iv	b sibh t	left over rice

In this table, the SL terms and TL terms are totally different from each other. The gaps caused by mistranslation are presented here with their meaning one by one to bridge the gaps in translation.

In the first pair, the TL term 'skin of milk' is not correct as it refers to the SL term 'ch 1 '. The translator should use 'cream of milk' instead of 'skin of milk'. Likewise, the TL term 'cup' of second pair is not equivalent with SL term 'rik p '. The term 'rik p ' is a flat round dish that is used to put food on whereas 'cup' is a container usually with a handle which is used to drink liquid. It should be used 'plate' should have been used in the place of 'cup'.

In the third pair of the above table, the SL term 'cilim' does not mean the TL term 'pipe' which is a tube, through which liquids and gases can flow whereas 'cilim' is a pot made of clay which is used for smoking containing tobacco. And in the last pair, the SL term 'basibh t' is not the TL term 'left over rice'. 'Left over rice' is the food that has not be eaten in the end of the meal whereas 'basibh t' refers to the rice which is no longer fresh therefore unhealthy to eat. It would be better to keep 'stale rice' instead of 'left over rice' in TL term.

### **3.1.2.1 Frequency in Translation of Man- Made Cultural Terms**

The man-made cultural terms in the novel have been translated using different strategies and their frequencies have been presented in the following table:

**Table No.4 Frequency of Techniques used in Translation of Man-Made Cultural Terms**

<b>S.N.</b>	<b>Techniques</b>	<b>Frequency</b>	<b>Percentage</b>
1	Literal translation	3	7.69
2	Sense translation	8	20.51
3	Borrowing	3	7.69
4	Addition	4	10.25
5	Deletion	2	5.12
6	Substitution	4	10.25
7	Paraphrasing	6	15.38
8	Back translation	4	10.25
9	Claque	1	2.56
10	Mistranslation	4	10.25
Total		39	100

Thirty nine terms were taken as the study data within man-made cultural terms. Ten different techniques were found to have been employed while translating man-made cultural pattern. Among the ten techniques, sense translation was mostly used which had 21.51 percent and paraphrasing

was the second widely used technique which had 15.38 percent. The other techniques were literal translation, borrowing, addition, deletion, substitution, back translation, claque and mistranslation. These techniques and cultural terms have been presented in appendix 1B.

### 3.1.3 Social Culture

It includes work and leisure, political, administrative and artistic organizations, costumes, activities, social traditions, sculptures, paintings, carvings and monuments, social norms and values, historical facts, etc.

#### a. Literal Translation

Pairs	SL Terms	TL Terms
i	sahid	martyr
ii	tam s	spectacle
iii	pahalm n	wrestler
iv	r jkum r	princess
v	t hagh	cheat
vi	oksabh	memorial service

According to Newmark(1988,p.68), the technique which searches for close correspondence of meaning between source text (ST) and target text is literal translation. It is called a 'sahid' who was killed for the country whereas the TL term 'martyr' refers to not only a killed person but also an



alive person who is suffered very much due to his or her political or religious beliefs.

**b. Sense Translation**

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	rop in	planting
ii	dobh se	translator
iii	nimukh	faceless
iv	m lik	master
v	tamasuk	writte agreement
vi	maij	aunt
vii	rãd□i	whore
viii	jhagad□	fight

Here, the SL terms are translated into TL terms on the basis of only one sense. So, a gap has been created between SL and TL texts. Those are analyzed in the following paragraphs.

In the first pair, the TL term planting is not equivalent with SL term 'rop n'.' Planting' is an act where something that has just been planted whereas the SL term 'rop n' refers to that not only work of planting but also the workers work everything with great entertainment in Nepalese culture. In the similar way, in the second pair, the SL term 'dobh se' is not equivalent with the TL term 'translator' exactly. Translator is a person

who translates writing or speech whereas the SL term 'dobh se' translates what somebody says. Anyway, the terms shared some common features in meaning with each other.

Likewise, in the third pair, the SL terms 'nimukh ' means the weak people who are unable to speak at chance but the SL term 'faceless' refers to the people having no noticeable characteristics or identity. In the fourth pair, the SL term 'm lik' is a person who is in charge of some people at work and tells them what to do whereas the TL term 'master' refers to a man who has people or animal in his control. So, they are not exact equivalent of one another.

In the fifth pair, the SL term 'tamasuk' is a specific agreement between a creditor and a debtor about debt whereas it might be 'written agreement' between any people. In the sixth pair, in Nepalese culture 'aunt' is not exact equivalent term for 'majj '. Here 'majj ' means wife of mother's brother, the TL term 'aunt' is also used for mother's sister, uncle's wife, etc.

Likewise, in the second last pair, the TL term 'whore' is not equivalent with SL term 'rādā '. 'Whore' represents an offensive word used to refer to a female prostitute whereas SL term 'rādāi' refers to a woman whose husband has died and who has not married again. In the last pair, the SL term 'jhagadā ' is a talk angrily with somebody but fight refers to try to hurt or kill somebody.

### c. Borrowing

Pairs	SL Terms	TL Terms
i	sorath□h	sorathi
ii	jais	jaisi
iii	sal m	salaam
iv	kaliyug	kali yuga
v	mistir	mistiri

Here, the borrowed TL terms create gaps if the readers have no knowledge of Nepalese society, so the borrowed terms of the above table need a short note or definition as footnotes, which are presented in the table:

**Table No.5 Examples of Gaps caused by lack of Note or definition**

S.N	Borrowed terms	Suggested notes
1	sorathi	a folk dance
2	jaisi	a developed cast from Brahman
3	salaam	to express respect with a salute
4	kaliyug	the last age of four ages in Hindu religion.
5	mistiri	an artisan, a mechanic, a carpenter, etc.

**d. Addition**

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	sukribikr	buy <i>and</i> sell
ii	tarun	young <i>girl</i>
iii	hul k	postal <i>service</i>

In this procedure, some words are added in TL terms to make equivalent with SL terms. For example, the word 'and' is added then made 'buy *and* 'sell' in TL term to make equivalent with the SL term 'sukribikr'.

**e. Deletion**

<b>Pair</b>	<b>SL Term</b>	<b>TL Term</b>
i	jimd rs hew	zimdar——

Here, the part of SL term 's hew' is deleted in TL term but the gap has been created because of deletion. The deleted SL term 's hew' is a respected word to a prominent person. So, the meaning of SL text is left in translation.

**f. Substitution**

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	madhyayug n	Neolithic
ii	sath -bhai	comrades

iii	b hun	Brahmin
-----	-------	---------

In this translation, the SL terms are substituted in TL terms. In the first pair, the SL term 'madhyayug n' refers to the medieval period of history whereas the TL term 'Neolithic' refers to that the period of later part of the Stone Age. Likewise, in the second pair, the SL term 'sath -bhai' means the people who are friends whereas the TL term 'comrades' represents those people who are members of the same communist or socialist political party. In the similar way, the TL term 'Brahmin' is not equivalent with the SL term 'b hun'. 'Brahmin' represents a person who is rich and has a lot of influence in society especially from New England whose family belongs to the highest social class whereas the term 'b hun' is a cast that is considered the highest rank in the Hindu faith.

**g. Paraphrasing/Definition**

Pairs	SL Terms	TL terms
i	pradh npanc	the head of the village council
ii	wirhin	a woman separated from her husband
iii	khatrin	Mixed-cast-lady
iv	m m ghar	mother's brothers house

In this procedure, SL terms are replaced by paraphrasing or definition.

## **h. Back Translation**

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	es.el.s	S.L.C
ii	bhars t il jiniyas	versatile genius
iii	amerik	America
iv	post m rt am	post-mortem

Here, the translated SL terms are translated back into the TL.

## **i. Blending**

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	griha lakshm	house's Lakshmi
ii	hind adhir jya	Hindu Kingdom
iii	w rd sadasya	ward member
iv	yuw klab	youth club
v	puliscauk	police station
vi	wi wakap	world cup
vii	red iyo nep l	Radio Nepal

Here, a part of SL words are combined with the part of TL words in the target text.

## j. Claque

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	kath w cak	storyteller
ii	warna a kar warga	hybrid class
iii	lok g t	folk song
iv	wi wayudda	world war

Here, each unit of SL text is translated into the equivalent unit in TL text.

According to Newmark (1988,p.104), the unit may be a morpheme, word, phrase or even a sentence.

## k. Mistranslation

<b>Pair</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	wibh g ya h kim	regional administrator
ii	s t s lm	for seven years
iii	b d h pur n	old purana
iv	bhis	passport

In this table, the translated SL terms are not correct as they refer to the SL culture. In the first pair, the TL term 'regional administrator' is not correct with the SL term 'bhib g ya h kim' who is in a position of authority in the department whereas the job of regional administrator is to manage the regional affairs in an office. It would be better to keep 'departmental

officer' in the place of 'regional administrator'. Likewise, in the second pair the SL term 'सप्तम' is mistranslated into the TL term 'for seven years'. The translator should keep in 2007 B.S or in 1950 A.D. in the place of 'for seven years'. In the similar way, the TL term of the third pair 'old purana' is not correct translation to the SL term 'बृद्ध पुरान'. It would be better to use 'old people' instead of 'old purana' in TL text. Likewise, in the last pair, the SL term 'बहि' is a stamp or mark put in a passport by official of a foreign country that gives permission to enter, pass through or leave their country whereas its TL term 'passport' is an official document that identifies as a citizen of a particular country. The translator should borrow the word 'बहि' into 'visa' in TL term.

### **i. Naturalization**

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	कौटिल्या	Kautilya
ii	नेपाल	Nepalese

Naturalization is the process of anglicizing foreign names in the receptor's language. In the above table, the SL term 'कौटिल्या' has been translated as 'kautilya' and 'नेपाल' as 'Nepalese' into the English language.

### **m. Recognized Translation**

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	शिक्षण मन्त्र	education minister
ii	कृषि विकास बैंक	Agricultural Development Bank
iii	भारत	India



In this procedure, the translator has supported recognized term of translation that they are already translated into TL. This technique is usually used in administrative texts.

### 3.1.3.1 Frequency in Translation of Social Culture

While translating the cultural terms of social pattern different strategies of translation have been applied. The following table presents the procedures that were adopted in translation of social pattern along with their frequencies.

**Table No. 6 Frequency of Techniques used in Translation of Social Culture**

S.N	Techniques	Frequency	Percentage
1	Literal translation	6	11.11
2	Sense translation	8	14.81
3	Borrowing	5	9.25
4	Addition	3	5.55
5	Deletion	1	1.85
6	Substitution	3	5.55
7	Paraphrasing	4	7.4
8	Back translation	4	7.4
9	Blending	7	12.96
10	Claque	4	7.4
11	Mistranslation	4	7.4
12	Naturalization	2	3.7
13	Recognized Translation	3	5.55
Total		54	100

The above table shows fifty four terms were selected within the culture pattern. Thirteen different techniques were employed in the process of translation of those terms. Among these techniques sense translation was the mostly used technique i.e. 14.81 percent and blending was the second one i.e. 12.96 percent. Deletion is the least used technique and other techniques are literal translation, borrowing, addition, substitution, paraphrasing, back translation, claque, mistranslation, naturalization and recognized translation. These techniques and the cultural terms have been presented in appendix 1C.

### 3.1.4 Religious Terms

It includes myths, religious beliefs, names of gods, religious activities, etc.

#### a. Literal Translation

Pairs	SL Terms	TL Terms
i	dew	goddess
ii	bh gyam n	fortunate
iii	ward n	boon
iv	sany s	asceticism
v	mandir	temple
vi	guptab s	hideout

In the above table, the translator searched for close correspondence of meaning between SL and TL terms.

**b. Sense Translation**

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	upade	teaching
ii	bh kal	wish

Here, in the first pair, the SL term 'upade ' is an opinion or a suggestion especially given by a saint about religious policy or knowledge for right guidance whereas the TL term 'teaching' refers to the work of a teacher that is given as a lesson to students in a school, college, university, etc.

Likewise, the second pair SL term 'bh kal' is a formal and serious promise especially a religious one which is done in the name of God or Goddess but the TL term 'wish' is a saying that somebody hopes something which probably will not happen. So, there is only sense relation between SL and TL terms.

**c. Borrowing**

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	ram	Ashram
ii	m h bh rat	Mahabharat
iii	ṭ k	tika

iv	hol	Phaguwa
v	siwar tr	shivaratri
vi	pandit	pundit
vii	g ta	Gita
viii	mantra	mantra
ix	da ain	Dashain
x	naurath	Nauratha
xi	pur n	puran
xi	pasupatin th	Pashupatinath

Here, the religious SL terms are borrowed into TL terms. But the borrowed terms create gaps if the SL readers are unable to understand the SL religious culture. Therefore, the borrowed terms need short note or definition as footnotes that they are presented in the following table:

**Table No.7 Examples of Gaps caused by lack of Note or Definition**

S.N.	Borrowed words	Suggested notes
1	Ashram	A place where a hermit lives a very simple life alone and does not meet or talk to other people.
2	mahabharat	the famous Hindu religious epic
3	tika	a mark placed on the forehead

4	Holi	the festival that the people celebrate on full moon day in the month of Fagun especially throwing red coloured powder to each other.
5	Shivaratri	a festival in which the Hindu people worship the Lord Shiva.
6	Pundit	a Sanskrit scholar who is qualified to perform religious knowledge.
7	Gita	a part of famous Hindu religious epic Mahabharat
8	mantra	the special words which is believed that have the secret power used to get rid of an evil spirit from a person's body by the witch doctors.
9	Dashain	the great festival of the Nepalese people celebrated in honor of goddess Durga that falls in the month Ashwin or Kartik
10	Nauratha	the nine days of Dashain festival in the beginning.
11	puran	the stories of mythological period
12	Pashupatinath	a famous temple of Hindu religious people

**d. Addition**

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	swarganark	heaven <i>and</i> hell
ii	bhakt	devotional <i>technique</i>

iii	sat twa	<i>womanly</i> virtue
-----	---------	-----------------------

In this process, some words are added in the TL text for extra information to make clear meaning in TL text.

#### e. Deletion

Pairs	SL Terms	TL Terms
i	patiwrāt	_____
ii	bhaktin	— devotee

Here, the above table shows that, the equivalent term for SL term 'patiwrāt' is deleted. Generally, the translator deletes the word if the information of the text can be transferred without the presence of particular words but in this case the meaning of the text is left. The translator should give a short note to the SL term 'patiwrāt' and it would be better to use the term '*female* devotee' to the another SL term 'bhaktin'.

#### f. Substitution

Pairs	SL Terms	TL Terms
i	akshat	unboiled rice
ii	bh gya al	partaker
iii	kamandālu	water pot
iv	dharmaw l	do-gooder

v	kut	hut
vi	dhun	perpetual fire

Here, the TL terms are not equivalent with SL terms. The substituted terms have created gaps. In the first pair, the SL term 'akshat' is used for religious purpose, especially to worship the God and Goddess whereas the TL term 'unboiled rice' is a material generally used to cook food. Likewise, in the second pair, the SL term 'bhagya' is replaced by the TL term 'partaker'. But they are different from one another in terms of meaning. Partaker is a person who takes part in an activity whereas the SL term 'bhagya' means a fortunate person who is very lucky.

In the similar way, the SL term 'kamandalu' has religious meaning which is used by a beggar to ask for alms but the SL term 'water pot' has general meaning which is used for containing water in it. The fourth SL term 'dharmawati' refers to a woman who does religious activity daily whereas the target language term 'do-gooder' is a person who tries to help other people.

Likewise, in the second last pair, the SL term 'kut' is a place where a hermit lives very simple life alone and the TL term 'hut' refers to a small, simply built house. At last, the SL term 'dhun' represents a fire lighted by a mendicant whereas the SL term 'perpetual fire' is a fire which is burnt continuously for a long period of time without interruption.

### g. Paraphrasing/Definition

Pairs	SL Terms	TL Terms
i	yamr j	God of death
ii	La k dahan	burning down Lanka
iii	cawār	yak's tail
iv	p ṛṇim	full moon day
v	gur dakshiṇ	offering for teacher
vi	lakshm	the goddess of wealth

Here, it additional or clear information for the SL terms is provided.

### h. Back Translation

Pair	SL Term	TL Term
i	s dhu	sadhu

Here, the term 's dhu' has back translated which was already translated into SL.

### i. Blending

Pairs	SL Terms	TL Terms
i	hanum nko pucchar	Hanuman's tail
ii	krisnaj ko l l	Krisn's capers



Here, the part of the SL terms have been transferred and rest of them are translated.

**j. Claque**

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	mrigacarm	deerskin
ii	p rwa janmako phal	fruit of former birth
iii	dh rmik prawacan	religious discourse
iv	dew ko mandir	goddess's temple

Here, the SL terms are translated in group with equivalent morpheme or word in TL text.

**k. Mistranslation**

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	k l	fate
ii	wrata	oath
iii	cait nawam	ninth day of cait

Here, there are gaps between SL terms and TL terms as a result of mistranslation. In the first pair, the SL term 'k l' refers to the end of life whereas TL term 'fate' means the power that is believed to control everything. It would be better to keep 'death' instead of 'fate' in TL text. Likewise, the SL term 'wrata' is a religious activity usually done by some people to achieve what they expected whereas the TL term 'oath' is a

formal promise to do something. The translator should give a short note for the SL word 'wrata' in TL text.

In the similar way, the TL term 'ninth day of cait' is mistranslated from the SL text. The 'ninth day of cait' does not refer to the SL word 'cait nawam ' which represents a festival that falls in the month of cait according to the date of Hindu culture but not on the ninth day of the month of 'cait'.

### **L. Naturalization**

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	citragupta	record keeper
ii	w r arjun	former hero

Here, the SL terms are naturalized in TL terms to make the SL terms acceptable among the TL users but the gaps have been created between the terms. The SL terms 'citragupta' and 'w r arjun' are associated with religious aspect in SL culture whereas the target language terms 'record keeper' and 'former hero' are not concerned with religion. It would be better to give short notes rather than to naturalize the words.

#### **3.1.4.1 Frequency in Translation of Religious Terms**

Different techniques of translation have been adopted while translating the cultural terms related to religious culture. The following table is presented to show the frequencies and the strategies that were applied on those cultural terms:

**Table No. 8 Frequency of Techniques used in Translation of Religious Terms**

<b>S.N</b>	<b>Techniques</b>	<b>Frequency</b>	<b>Percentage</b>
1	Literal translation	6	12.24
2	Sense translation	2	4.08
3	Borrowing	12	24.48
4	Addition	3	6.12
5	Deletion	2	4.08
6	Substitution	6	12.24
7	Paraphrasing	6	12.24
8	Back translation	1	2.04
9	Blending	2	4.08
10	Claque	4	8.16
11	Mistranslation	3	6.12
12	Naturalization	2	4.08
Total		49	100

Under this category forty nine terms were taken as study data. Eleven different techniques were used to translate these terms. Among the eleven techniques employed ‘ borrowing’ was the most widely used technique (24.48%). Back translation is the least used technique. Other techniques

were literal translation, sense translation, addition, deletion, substitution, paraphrasing, blending, claque, mistranslation and naturalization. These techniques and the cultural terms have been presented in appendix 1D.

### 3.2.5 Conceptual Terms

It includes those terms which are non-concrete or whose concept can be given only by definition and are common within the system of language shared by members of a speech community.

#### a. Literal Translation

Pairs	SL Terms	TL Terms
i	carya	amusement
ii	r p	beauty
iii	sabhyat	civilization
iv	kimwadant	rumour
v	ram ilo	delightful

In the above table, it searched for close correspondence of meaning between SL and TL terms. For example, the SL term ' carya' refers to a feeling of great surprise whereas the TL term 'amusement' refers to the feeling that we have when something is funny.

#### b. Sense Translation

Pairs	SL Terms	TL Terms
-------	----------	----------

i	samyam	ascetic
ii	cakamanna	solitude
iii	ud s	dispirited
iv	pratibh l	intelligent
v	ghrin	revulsion
vi	anik l	scarcity
vii	wirat	manliness

In this table, the SL and TL terms are not equivalent in their core meaning. In the first pair, the TL term 'ascetic' is a simple and strict way of living especially for religious reason whereas the SL term 'sāyam' refers to stop somebody from feeling and emotion. In the second pair 'cakamanna' is the state of being alone whereas the SL term 'solitude' represents quiet and calm and not disturbed in anyway.

Likewise, the SL term 'ud s' of the third pair refers to a feeling of sadness, on the other hand, the TL term 'dispirited' refers to having no hope or enthusiasm. In the similar way, the SL term 'pratibha l' is a person who has a natural ability to do something very well and the TL term 'intelligent' is a person who is good at learning, understanding and thinking.

Likewise, in the fifth pair, the SL term 'ghrin' is very strong feeling of not liking somebody or something whereas the TL term 'revulsion' is a strong feeling of disgust or horror. In the second last pair, the SL term

'anik l' happens when there is a scarcity of food for a long period of time but the SL term 'scarcity' refers to a lack of something usually it might be only for a short time. And at last, the SL term 'wirat' refers to notion, quality or state of bravery and the TL term 'manliness' represents having the quantities or physical features that are admired or expected in a man.

**c. Borrowing**

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	c r	caru
ii	sulocan	sulocana

Here, the SL words 'c r' and 'sulocan' are not understood by TL readers who have not knowledge of SL culture, therefore they need short notes or definition as footnotes which are given in the following table:

**Table No.9 Examples of Gaps caused by lack of Note or Definition**

<b>S.N.</b>	<b>Borrowed Terms</b>	<b>Suggested notes</b>
1	caru	extremely beautiful
2	sulocana	having beautiful eyes

**d. Addition**

<b>Pair</b>	<b>SL Term</b>	<b>TL Term</b>
i	gor	<i>fair skinned</i>

In this technique, a part of SL term is added to make clear information in TL text.

**e. Deletion**

Pair	SL Term	TL Term
i	sah nubh ti	_____

Here, the SL term 'sahanubh ti' is deleted in TL text. Therefore, the gap has been created between SL and TL texts.

**f. Substitution**

Pairs	SL Terms	TL Terms
i	daiw	natural
ii	p ri	next

Here, in the first pair, the TL term 'natural' is connected with nature which has not any concept of religion whereas the SL term 'daiw' is regarded coming from or connected with God. Likewise, in the second pair, the SL term 'p ri' refers to, on the other side of, a particular area from somebody or something and usually facing them whereas the TL term 'next' comes after this one which does not match the meaning with SL word 'p ri'.

**g. Back Translation**

Pairs	SL Terms	TL Terms
i	rom ntik	romantic

ii	narwas	nervous
iii	imarjens	emergency

Here, the SL terms are used from the English language then the translator turned back into TL text.

#### **h. Claque**

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	dh r t	midnight
ii	halukopan	lightness

In this translation, each morpheme is translated into each morpheme of SL text.

#### **i. Mistranslation**

<b>Pairs</b>	<b>SL Terms</b>	<b>TL Terms</b>
i	t tt to	piping hot
ii	ekse ek	a hundred and one

Here, the term 't tt to' refers to a slightly warm only as hot as it should be in SL text. On the other hand, the SL term 'piping hot' is a liquid or food that is very hot. It would be better to use 'a little hot' or 'luke warm' in place of 'piping hot'. Likewise, the TL term 'a hundred and one' does not refer the meaning of SL term 'ekse ek'. Because the term 'ekse ek' means extremely good or very high quality which has not been referred to a number of mathematics. It would be better to use the word 'excellent' instead of the term 'a hundred and one'.



### 3.2.5.1 Frequency in Translation of Conceptual Terms

Different strategies of translation have been used while translating the conceptual cultural terms. The major adopted strategies along with their frequencies are presented in the following table.

**Table No.10**

**Frequency of Techniques used in Translation of Conceptual Terms**

S.N.	Techniques	Frequency	Percentage
1	Literal translation	5	20
2	Sense translation	7	28
3	Borrowing	2	8
4	Addition	1	4
5	Deletion	1	4
6	Substitution	2	8
7	Claque	2	8
8	Back translation	3	12
9	Mistranslation	2	8
Total		25	100

The table shows twenty five terms which were selected within the conceptual terms. Nine different techniques were employed in the process of translation of those terms. Among the nine techniques sense translation was most widely used technique (28%) and literal translation was the second one (20%). The other techniques were borrowing, addition,

deletion, substitution, claque, back translation and mistranslation. These techniques and the cultural terms have been presented in appendix 1E.

## **CHAPTER - FOUR**

### **FINDINGS AND RECOMMENDATIONS**

#### **4.1 Findings**

The study presents the following findings:

1. The cultural terms in the novel 'Alikhit' have been divided into five categories in terms of their related meaning features. They are ecology, man-made culture (artifacts), social culture and conceptual terms.
2. In translating cultural terms thirteen different techniques are found to be employed to bridge the gaps in translation. They are: literal translation, sense translation, borrowing, addition, deletion, substitution, paraphrasing, back translation, claque, mistranslation, naturalization and recognized translation.
3. In ecological cultural terms ten techniques are used to bridge the gaps in translation where three techniques are absent i.e. back translation, naturalization and recognized translation.
4. In translating man-made cultural terms, literal translation, sense translation, borrowing, addition, deletion, substitution, paraphrasing, back translation, claque and mistranslation are the ten techniques used while translating to bridge the gaps.
5. Social Cultural terms is the category that is the most widely used technique in translating all categorical terms.

6. Twelve different translation techniques are used to bridge the gaps in religious culture where only one technique is absent i.e. recognized translation.
7. Conceptual term is the category that uses the least number of techniques i.e. only nine techniques are used, they are literal translation, sense translation, borrowing, addition, deletion, substitution, claque, back translation and mistranslation.
8. Out of 200 cultural terms, eighteen terms are translated using the technique of mistranslation. Mistranslation has created linguistic as well as extralinguistic gaps and problems in the translation product.
9. In some cases, there is no consistency in translation of the same word. So, it also creates the gaps in translation. For example, the SL term 'bindi' is translated using three different techniques: borrowing, sense translation and paraphrasing respectively i.e. bidi, cigarette, leaf-enclosed cigarette.
10. In a few cases, the terms which are possible to translate into TL are borrowed in translation, e.g. Pauranic-puranic, dain-dain.
11. The words are transferred without any notes and definitions in the TL text, there exists gaps. The readers who have no knowledge of SL, they cannot get idea from such translation.
13. The translator is unable to create semantic equivalence in some cases between SL and TL texts. For example, the term ,cait nawami' is translated into 'ninth day of cait'.

## 4.2 Recommendations

On the basis of the findings, some recommendations are presented in the following ways:

1. While the translator translates cultural words should use techniques depending upon the contexts and nature of words.
2. The translator should replace the words in literal translation seeking the close correspondence in terms of lexis and grammar without breaking the rule of translation.
3. Translation should help to transfer the SL message to TL approximately.
4. The borrowed terms should be accompanied by footnotes to make the meaning clear.
5. There should not be any cases of deletion of SL terms which have the equivalent terms in TL. Even if the TL lacks the SL concepts, the translator should provide definition of the term.
6. If there is availability of exact equivalent term in TL, the translator should not substitute it with near equivalent generic word. If it is necessary to substitute the term the translator should check its context and appropriateness.
7. The translator should be more careful selecting the equivalent terms in TL to avoid the mistranslation.
8. The translator should be consistent in translation. It is not good to use various TL terms for the same SL term because the inconsistency creates confusion.

10. If there is availability of equivalent term in TL, the translator should not borrow the words in translation. For this, he can consult standard bilingual dictionary.
11. While translating SL text into TL text, the translator should study SL and TL culture and he might consult with the expert who has the knowledge of SL culture.

## REFERENCES

- Bhandari, G. (2007). *A Study on the Techniques and Gaps in Translations of Cultural Terms: A Case of Novel Basain*. An Unpublished Thesis of M.Ed., Department of English Education, T. U., Kirtipur.
- Bhattarai, G.R. (1997). *In Other Words: Sense Versus Words as a Unit of literary Translation (With Special Reference to Nepali-English poetic Texts)*. An Unpublished Ph.D. Thesis University of Hyderabad: Hyderabad.
- Bhattarai, G.R. (2007). *An Introduction to Translation Studies*. Kathmandu: Ratna Pustak Bhandar.
- Bhusal, C. (2007). *The Cultural Translation of the Novel Seto Bagh: Techniques and Gaps*. An Unpublished Thesis of M.Ed., Department of English Education, T. U. Kirtipur.
- Catford, J.C. (1965). *A Linguistic Theory of Translation*. Oxford: OUP.
- Crystal, N. (1987). *The Cambridge Encyclopedia of Language*. Cambridge: CUP.
- Ivir, V. 1987. Procedure and Strategies for the Translation of Culture. In: Gideon Toury (ed.). 35-46.
- Longman Dictionary of Contemporary English* (3<sup>rd</sup> ed.) (2004). Edinburgh Gate :Harlow, England.

- Newmark, P. (1981). *Approaches to Translation*. Oxford :Pergamon Press.
- Newmark, P.(1988) . *A Textbook of Translation*.London: Prentic Hall Europe.
- Nida, E.A.(1964). *Towards a Science of Translating*. Leiden: E.J. Brill.
- Pandey, N.(2009). *Techniques of Bridging Cultural Gaps in Translation: A case of 'Dwanda Ra Yuddhaka Katha'*. An Unpublished thesis of M.Ed., Department of English Education. T.U., Kirtipur.
- Panthi, B.R. (2007) *The Techniques and Gaps in Translation of Cultural Terms: A case of the Novel Shirishko Phool*. An Unpublished Thesis of M.Ed., Department of English Education, T.U., Kirtipur.
- Phyak, P.B. (2008). *Translation Theory*. Kathmandu: Sunlight Publication.
- Richard,J. et al. (1995). *Longman Dictionary of applied Linguistic*. London:Longman.
- Rimal, P. (2008). *Analysis of Translation Study and Strategies used in Translating Culture in the Drama 'Masan'*. An Unpublished Thesis of M.Ed., Department of English Education, T. U., Kirtipur.
- Sharma,B. R.(2004). *A Linguistic Analysis of Strategies Employed in the English Translation of Textbook: A Case of Social Studies Grade Ten*. An Unpublished M.Ed. Thesis, Department of English Education, T. U., Kirtipur.
- Turner, R.l. (1931). *A comparative and etymological dictionary of the Nepali language*. New Delhi:Allied Publishers.



Wagle, N.P. (2004). *A Study on Multiple Translation of Muna-Madan Cultural Perspective: An Unpublished M.Ed. Thesis, Department of English Education. T.U., Kirtipur.*

Wills, W. (1982). *The Science of Translation: Problems and Methods.*  
Tubingen: Gunter Narr Verlag.

## **DICTIONARIES**

*Brihad Nepali Shabdakosh*, Narendra Mani A. Dixit. Sajha Prakashan III  
ed. 2050.

*Nepali Shabda Sagar*, Basanta Kumar Sharma, Nepal 2057.

*Oxford Advanced Learner's Dictionary of Current English* -VI Edition.

# APPENDIX - I

## List of Procedurewise Division of Translation

### 1.A Ecological Terms

Techniques	SL Terms	TL Terms
<b>a. Literal Translation</b>		
	gañtāo	crab
	hatt	elephant
	gāj	hashish
	koil	cuckoo
	b dḥ	flood
	okhar	walnut
<b>b. Sense translation</b>		
	d bo	grass
	khet	field
<b>c. Borrowing</b>		
	s l gr m	shaligram
	bhy kur	bhyakur
	bhorlo	bhorlo
	sutāhan	suthni
	r n pokhar	Ranipokhari

<b>e. Deletion</b>		
	sup r	betel ____
	sagarm th	_____Everest
<b>f. Substitution</b>		
	dh n	paddy
<b>g. Paraphrasing</b>		
	khet	irrigated land
	ba gur	a hybrid of wild boar and domestic pig
	khar	thatching
<b>h. Blending</b>		
	dorahantal pokhar	Dorahantal Pond
	Jamun nad	Jamuni river
<b>i. Claque</b>		
	warko r kh	yonder tree
	junel r t	moonlit night
	bhuincalo	earthquake
<b>j. Mistranslation</b>		
	p t	creeper
	kācul	snakeskin
	s t	cold
	bhumar	whirl pool
	khurs n	pepper

## 1.B Man-made Cultural Terms (Artifacts)

Techniques	SL Terms	TL Terms
<b>a. Literal Translation</b>		
	dhans r	granary
	san so	pincer
	capar	turf
<b>b. Sense Translation</b>		
	dhik	machin
	bind	cigarette
	rum l	handkerchief
	gamch	towel
	bul ki	ring
	khukur	sword
	dh r	fountain
	b j	horn
<b>c. Borrowing</b>		
	bind	bidi
	tharr	tharra
	kot ho	kotho

<b>d. Addition</b>		
	kall	shellac <i>anklet</i>
	damkal	<i>fire engine</i>
	d▯ibiy	<i>oil lamb</i>
	makal	<i>local earthenware</i>
<b>e. Deletion</b>		
	mainbatt	wax——
	ilāst▯īk	————
<b>f. Substitution</b>		
	na lo	tray
	bh nch ghar	restaurant
	hansul	necklace
	bh t	supper
<b>g. Paraphrasing/Definition</b>		
	kh mo	angled post
	d▯hakk	open mouth bamboo container
	ciur	pounded rice
	sidr	dried fish
	sit▯ mal	Royal Drug Ltd's product
	c mal	husken rice

<b>h. Back Translation</b>		
	pirāmid	pyramid
	helikoptar	helicopter
	phutbal	football
	riban	ribbon
<b>i. Claque</b>		
	gow s	cowshed
<b>j. Mistranslation</b>		
	ch l	skin of milk
	rik p	cup
	cilim	pipe
	b sibh t	left over rice

### 1.C Social Culture

Techniques	SL Terms	TL Terms
<b>a. Literal Translation</b>		
	sahid	martyr
	tam s	spectacle
	pahalm n	wrestler
	r jkum r	princess
	t hagh	cheat
	oksabh	memorial service

<b>b. Sense Translation</b>		
	rop in	planting
	dobh se	translator
	nimukh	faceless
	m lik	master
	tamasuk	writte agreement
	mai j	aunt
	rā d i	whore
	jhagad i	fight
<b>c. Borrowing</b>		
	sorat h	sorathi
	jais	jaisi
	sal m	salaam
	kaliyug	kali yuga
	mistir	mistiri

<b>d. Addition</b>		
	sukribikr	buy <i>and</i> sell
	tarun	young <i>girl</i>
	hul k	postal <i>service</i>
<b>e. Deletion</b>		
	jimd rs hew	zimdar——
<b>f. Substitution</b>		
	madhyayug n	Neolithic
	sath -bhai	comrades
	b hun	Brahmin
<b>g. Paraphrasing/Definition</b>		
	pradhānpan □c	the head of the village council
	wirhin □	a woman separated from her husband
	khattrin	Mixed-cast-lady
	m m ghar	mother's brothers house



<b>h. Back Translation</b>		
	es.el.s	S.L.C
	bharsāt āil jiniyas	versatile genius
	amerik	America
	post mārta am	post-mortem
<b>i. Blending</b>		
<b>j. Claque</b>	griha lakshm	house's Lakshmi
	hind adhir jya	Hindu Kingdom
	wārd sadasya	ward member
	yuw klab	youth club
	puliscauk	police station
	wi wakap	world cup
	red iyo nep l	Radio Nepal
	kath w cak	storyteller
	warna a kar warga	hybrid class
	lok g t	folk song
	wi wayudda	world war

<b>k. Mistranslation</b>		
	wibh g ya h kim	regional administrator
	s t s lm	for seven years
	būd □ hā purānā	old purana
	bhis	passport
<b>l. Naturalization</b>		
	cān □ akya	Kautilya
	nep l	Nepalese
<b>m. Recognized Translation</b>		
	iksh mantr	education minister
	kris □ i bik s baink	Agricultural Development Bank
	bh rat	India

## 1.D Religious Terms

Techniques	SL Terms	TL Terms
<b>a. Literal Translation</b>		
	dew	goddess
	bh gyam n	fortunate
	ward n	boon
	sany s	asceticism
	mandir	temple
	guptab s	hideout
<b>b. Sense Translation</b>		
	upade	teaching
	bh kal	wish
<b>c. Borrowing</b>		
	ram	Ashram
	m h bh rat	Mahabharat
	t k	tika
	hol	Phaguwa
	siwar tr	shivaratri
	pand it	pundit
	g ta	Gita
	mantra	mantra
	da ain	Dashain
	naurath	Nauratha
	pur n	puran
	pasupatin th	pashupatinath

<b>e. Deletion</b>		
	patiwrāt	_____
	bhaktin	— devotee
<b>f. Substitution</b>		
	akshat	unboiled rice
	bh gya al	partaker
	kamand □ alu	water pot
	dharmaw l	do-gooder
	kut □	hut
	dhun	perpetual fire
<b>g. Paraphrasing</b>		
	yamr j	God of death
	La k dahan	burning down Lanka
	cawār	yak's tail
	p ṛṇim	full moon day
	gur dakshiṇ	offering for teacher
	lakshm	the goddess of wealth
<b>h. Back Translation</b>		
	s dhū	sadhu

<b>i. Blending</b>		
	hanum nko pucchar	Hanuman's tail
	krisnaj ko l l	Krisn's capers
<b>j. Claque</b>		
	mrigacarm	deerskin
	p rwa janmako phal	fruit of former birth
	dh rmik prawacan	religious discourse
	dew ko mandir	goddess's temple
<b>j. Mistranslation</b>		
	k l	fate
	wrata	oath
	cait nawam	ninth day of cait
<b>k. Naturalization</b>		
	citragupta	record keeper
	w r arjun	former hero

## 1.E Conceptual Terms

Techniques	SL Terms	TL Terms
<b>a. Literal Translation</b>		
	carya	amusement
	r p	beauty
	sabhyat	civilization
	kimwadant	rumour
	ram ilo	delightful
<b>b. Sense Translation</b>		
	samyam	ascetic
	cakamanna	solitude
	ud s	dispirited
	pratibh l	intelligent
	ghrin	revulsion
	anik l	scarcity
	wirat	manliness
<b>c. Borrowing</b>		
	c r	caru
	sulocan	sulocana
<b>d. Addition</b>		
	gor	<i>fair skinned</i>

<b>e. Deletion</b>		
	sah nubh ti	_____
<b>f. Substitution</b>		
	daiw	natural
	p ri	next
<b>g. Back Translation</b>		
	romāntik	romantic
	narwas	nervous
	imarjens	emergency
<b>h. Claque</b>		
	dh r t	midnight
	halukopan	lightness
<b>i. Mistranslation</b>		
	t tt to	piping hot
	ekse ek	a hundred and one