

CHAPTER ONE

INTRODUCTION

1.1 General Background

As language is the means of global communication, it plays a greater role in education, science and technology, international trade, entertainment and other aspects of human life. However, in the present day world, it is not complete in itself without the help of translation. Translation is becoming the vital means of communicating through languages in the present day multilingual world. Thus, the importance of translation in communication cannot be underestimated.

1.1.1 Introduction to Translation

The word 'translation' is taken from Latin word *translatum* in which, 'trans' means 'across' and 'tatum' means 'to carry'. In other words, it is art of carrying across the matter of one language into another. Translation has begun with the human civilization. It came into existence simultaneously with languages, as the best source to know each other. As the world developed simultaneously with the existence of many languages, there existed an in-compensable gap between the speakers and speech communities. At this time, translation has become an indispensable means to bridge the gaps between two languages. It became a tool to check and balance as well as to convey message.

Translation is an act of transforming message from one language to another. In this respect, Catford (1965), states, "Translation" as the replacement of textual material in one language by equivalent textual material in another language (TL)" (p.20). It is the interpretation of the meaning of a text in one language (the source text) and the production in another language, of an equivalent text (the target text) or "translation" that communicates the same message. Translation simply connotes the art of recomposing a work in another language without losing its flavor or of finding an analogous substitute. It is the way of producing target language, the

closest natural equivalence of the source language message, firstly, with respect to meaning and secondly with respect to style. Brislin (1971, as cited in Bhattarai, 2000, p. 2), defines translation as

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

Defining translation is theoretically difficult in a sense that it is often influenced and shaped by linguistic theory, philosophical tenets, literary conventions, types of texts, medium involved in translation. It is also defined variously depending upon the genre, the nature of the activity, the medium employed in translation, the purpose, audience and the current theories of language. The definitions of translation are also put by various scholars. So one and only definition of is quite impossible because it has such a wider coverage that no discipline and areas remain untouched with translation.

The definitions of translation also varies depending upon its new affiliation to certain discipline is subsumed. It is a linguistic activity for the Nida and Catford, (1964), (1965), a literary endeavor for Savory (1957), a philosophical and cultural activity for Steiner (1975) and also an integrated activity for Snell-Hornby (1988). So, “it is difficult to restrict translation within all encompassing definition” (Bhattarai, 2000, p.1).

Translation has been categorized variously-it is an art for Savory (1957), it is a science to Nida (1969) and a combination of science, art, craft and skill for Newmark (1981, 1988). According to him, translation is first a science, and then a skill, third an art and fourth a matter of taste (1988, p. 6). Translation is an important tool for transmission of knowledge across geographical and linguistic boundaries. It must take into account a number of constraints, including context,

the rules of grammar of the two languages, their writing conventions and their idioms. It is indispensable means of communication for present day world. We are in the position of 'Translate or Die'. No translation means being behind to understand the world. Wilss (1982, p. 18), concludes that now we are on the threshold of a planetary era in which local and regional conflicts will be suppressed and the dynamics of global adaptation and civilizing cosmopolitanism will begin to be the predominant driving force which will be accelerated through translation.

In the past, translation was used to spread religious thoughts, opinions, feelings, ideas worldwide with the help of translating scriptures but slowly and gradually it has been used in creative writing as well as in the exchange of amusing literature. Newmark (1988, p. 7), states about the importance of translation as "Translation is an activity that serves as a means of communication, a transmitter of culture, a technique of language learning and a source of personal pleasure." Translation is an obligatory hammer to break the linguistic, cultural, psychological and contextual barrier and to find out the base for universal brotherhood and friendship. It helps to establish unity among the people for peace and harmony. The world has galloped with the wings of translation for promoting universal relationship and involvement in the present scenario.

The greatest contribution of translation is thus to impart man the knowledge about the varied world by literature which consequently indicates in him love for cultural contract, sense of beauty, fraternity and peace and harmony. Thus, translation plays a role to bridge the gap between two speech communities. The translator who devoted himself for purely humanitarian purposes has stood on the crossroads of history as an "inter-cultural mediator" today (Bhattarai, 2000, p. 12).

Translation has strengthened humanitarian value because literary exchanges has promoted men's understanding of the diversity of languages helped accelerating cultural contacts among them and consequently led to the promotion of peace.

Translation, as a versatile tool of present day world, helps to understand world, culture, human society, development of science and technology, nature and development of human society. No discipline is untouched and unrelated to translation. The world of twenty first century is accelerated through translation. It has made the world a global home. People of different languages have got chance to test a great storage of knowledge, culture, myths, legends and history. So, we are confronting today in an age of 'Translate or Die', no third choice is left before us. Naturally, every young language/literature is compelled to choose the medium of translation for the fast enrichment of its treasure. According to Newmark (1988)

As a means of communication, translation is used for multilingual notices, which have at last appeared increasingly conspicuously in public places; for instruction issued by exporting companies; for tourist publicity, where it is too often produced from the native into foreign language by natives as a matter of national pride: for official documents, such as treaties and contracts; for reports, papers, articles, correspondence, textbook to convey information, advice and recommendation for every branch of knowledge (p.7).

1.1.2 Cultural Translation

Translation is not only a linguistic activity but also a cultural one. In another word, a translator does not only translate language but also the culture associated with the text. Translation and culture are so closely related that the rendering of the information of any text becomes impossible without transculturation. Language is context bound and to understand the meaning of a text, contextual factor (i.e. culture) should be judged and observed in depth. Viewing the importance of culture in translation, it focuses that translation is less linguistic and more or even exclusively, as a cultural procedure.

Translation of culture is a new area of interest in the field of translation studies. Cultural translation is a concept used in cultural studies to denote the process of

transformation in a given culture. Being an emerging discipline in its own, it is so crucial that human life is impossible and worthless in absence of it. It has made familiar different cultures among the multi-lingual which further have helped to establish peace and harmony, sense of closeness and beauty and fraternity among the people of different cultural background.

Culture means the total set of beliefs, attitudes, customs, behaviors, and social habits of the member of the society. It is the way of life on community, system of government, religious beliefs and value, geographical region, social class, age, sex, professional activity and translation is an instrument to transmit culture and truth. Translation is not merely the production of a text equivalent to another text, but rather a complex process of rewriting the original, which runs parallel both to the overall view of the language and to the influences and the balance of power that exist between one culture and another.

Translation has been defined as linguistic activity; however, it is the culture that makes translation sometimes impossible. The difference between source language and target language and the variation in their cultures makes the process of translation a real challenging for translators. Discussing the problems of correspondence in translation, Nida (1964) confers, "difference between cultures may cause more severe complications for the translators than do differences in language structures (p. 130). Translating culture specific concepts seems to be one of the most challenging tasks and a translator's job becomes infinitely complex and even virtually impossible. However, it is not impossible to translate culture from one language to another. With restraint care, adjustment, translation bridges the gap between two speech grounds and is judged by the degree of gratification among the audience of the target language.

1.1.3 Evaluation of Translation

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

Translation evaluation is related to translation criticism that is to assess whether the translation is good or bad. It is one of the major problems in translation studies. Translation evaluation or evaluating translation is a relative activity. A good translation for someone may be bad for another. People have various opinions for this. Some say that a good translation should be natural, idiomatic whereas some other says that it should be faithful to source language.

The main goal of translation is to describe the negative and positive features of a given translation, and to give the summative assessment of its worth.

The assessors of translation quality are generally, professional critics or translators, general audience (readers) practitioners, students and informants. A translator may be evaluated by various authorities:

- (a) The reviser employed by the firm or the translation company;
- (b) The head of the section or of the company (this may be described as 'quality control'; if translation are sampled);

- (c) The client;
- (d) The professional critic of a translation or the teacher making one; and
- (e) Finally by the readership of the public work (Newmark, 1988, p. 185).

He however, proposes self-evaluation is more useful technique. He suggests that the translators himself should evaluate his work because by reading own translation as though no original existed, one can feel how natural it is.

House (1994) has classified approaches to evaluating translation into three types; Anecdotal approach, response based approach and text based approach (as cited in Asher, 1994, p. 4700). If translation is viewed as an artistic and creative activity depending to large extent upon non-quantifiable stylistic intuition and interpretive skills on the part of the translator, then the approach is anecdotal. It will be response-based approach if translation is viewed as a powerful activity designed to produce a specific response in its readers. And finally, if translation is regarded as an attempt to construct functionally equivalent textual product then the approach is the text based one.

Crystal (1997) presents three techniques in translation evaluation: Back translation, knowledge testing and performance testing (p. 348). In back translation, one translates the text from language 'A' into language 'B', a different translator then turns the 'B' text back into 'A'. If there is higher degree of resemblance between two versions of the translated texts then that translation is called good translation. In knowledge testing, the knowledge of the readers/speakers of the both source text and translated text is tested using some questionnaire about the content of the text. If the speakers of the translation could answer as accurately as many questions as the speakers of the original version, then, it indicates that the translated text is conveying the same message as the original which is a good translation. The third technique is performance testing. This technique is a way of measuring the quality of translation by having

performed a task using the translation. The speakers of the both source text and target text are asked to carry out the actions based on the same content and the results are compared. If the readers of the translated text performed a task as good as performed by reader of the original text, then the translation is said to be good.

Among the techniques and approaches discussed above, none of them is self-sufficient. Translation evaluation is affected by different variables such as; text distanced by time and place, their purpose and function. The translator is then a bundle of unpredictable aptitude, ability and experience. The reader is probably an indefinable reacting mass who refer rendering evaluation criteria "elusive" and 'relative'. The validity of translation itself has often been questioned mainly because it lacks standard criteria for evaluation. If objectivity is difficult to justify and if standard criteria for evaluation are lacking; to quote Bhattarai (2000), the field of translation seems always shaky and open ended. In this case, the human translator should know where and how to strike balance. He should cultivate him the qualities of perfect translator, maintain equivalence, judge qualities of good translation intuitively as well as by other techniques (p.65).

1.1.4 Introduction to the Proverb

A proverb is condensed but memorable saying embodying some important fact of experience that is taken as true by many people. It is an old and commonly saying, a phrase which is often repeated; especially a sentence which briefly and forcibly expresses some practical truth, or the result of experience and observation.

To refer to Newmark (1988)

Proverbs are short, crisply structured saying widely known in a community, which convey traditional observation on human nature and natural phenomenon, moral judgments, mockery, warning etc. Though, circulating orally, their wording is fully stable, they generally display formal devices including alliteration, rhyme, assonance, rhythmic phrasing, balanced

apposition and parallelism which govern the formation of such modern examples as 'garbage in, garbage out' and 'the family that plays together; stays together' (p.182).

The word "proverb" is derived from the Latin word 'proverbium'. It is defined as pithy saying which has gained credence through wider spread or frequent use. Most proverbs express some basic truth or practical percept. A proverb which also describes a basic rule of conduct may also be known as 'maxim'. If a proverb is distinguished particularly by a good style it may be known as 'aphorism'. Proverbs of cultures which exist close to each other often overlap in different languages. Proverbs are like beautiful decoration in a well furnished room. They are often known as the 'inner-conscience' of a language because they stand in the shadow of the superficial meaning of the words. Proverbs have been constantly accumulating over many centuries. They were not established all of a sudden but got evolved over centuries. Some proverbs were, in fact, created as codes to convey cryptic messages. Nonetheless, the meaning of the proverbs has always been interesting with a flavor of intellectual perception.

Proverbs are also regarded as the popular vehicle of collective wisdom of human beings. They reflect certain, if not all, aspects of collective experience of people rendering in a particular geographical location or belonging to a particular race which is functioning under the same conventionally accepted and shared socio-cultural and linguistic norms. According to Newmark (1988, p. 185), typical stylistic features of the proverbs are;

) Alliteration,

) Parallelism,

) Rhyme, and

) Ellipsis.

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

1.1.5 Types of Proverbs

There are two types of proverbs:

- a) **Universal proverbs:** These proverbs have a wide range of coverage. They are applicable to the entire linguistic and cultural scenario. In most of the cases, their equivalence is available and is translatable. For example:

SL: bhukne kukurle tʔokdain.

TL: Barking dog seldom bite.

- b) **Local proverbs:** These proverbs have narrow concepts. They are deeply rooted in a particular culture. Translation of local proverbs is very difficult because of their limitation within certain linguistic and cultural periphery. So, the translator sometimes should have to explain further as footnote along with translation. e.g.:

SL: kãhi nabhaeko jātrā hād igāumā.

TL: The religious process at Handigaun is the unique one.

[*Handigaun is one of the villages in Kathmandu which is famous for celebrating many kinds of festivals.]

1.1.6 Techniques of Translation

The suitable rendering of meaning of a source language proverb into its target language depends upon the selection and application of appropriate technique. The

more appropriate the technique, the more meaningful the translation. Translating proverbs means translating culture. Thus, it is problematic as translating culture is rather difficult. But, it doesn't mean it is impossible to translate proverbs.

Regarding cultural translation, Nida (1964) proposes two types of translation procedures.

a) Technical Procedures

- i) A thorough study of the source language text before making attempts translates it;
- ii) Making judgments of the semantic and syntactic approximations (pp. 241-45).

b) Organization Procedures

Constant reevaluation of the attempt made; contrasting it with the existing available translations of the same text done by the other translators, and checking the text's communicative effectiveness by asking the target language readers to evaluate its accuracy and effectiveness and studying their reactions (ibid., pp. 246-47).

So far as the translation of proverbial expression is concerned, the following techniques are found to be used in:

(i) Equivalence Replacement

As proverbs are of local and global types, global proverbs have a wide range of coverage and have the universal concepts. They are applicable to approximately the entire linguistic and cultural scenario. Global proverbs are translatable as having their TL equivalence. Translator replaces the SL proverbs with equivalent TL proverbs while applying this procedure in translation. For example:

SL: Barking dog seldom bites.

TL: Bhukne kukurle pr ya tokdaina.

(ii) Sense Translation

Translator translates the sense of SL proverb into the TL when the SL proverb can not be replaced with equivalent TL proverb. In most of the cases, the translation of proverbial expressions is the sense translation. It helps to transfer the SL meaning to the TL approximately exactly. It is one of the common techniques in translation as no languages, cultures, religions, customs and traditions are same; eg:-

SL: rb dko bard nle pet bharidain.

TL: Bear words buy no barley.

(iii) Target Language Cultural Equivalence

Culture differs according to language, ethnic group, place, community and people. That is why, translating culture is a difficult job-but rather possible. Translator seeks the culturally equivalent or culturally semi-equivalent terminological sense while translating the deeply rooted cultural proverbs. The following can be taken as an example from Sharma (2000):

SL: jasko bhãis usko ban, jasko chor usko dhan.

TL: Better be a cock for a day, than a hen for year.

(iv) Annotation

In some cases proverbs are so deeply rooted culturally that the translation without further explanation and supporting note cannot transfer the sense of source text to its target readers. Annotation is the technique which clarifies meaning of the particular proverb to its target language reader with explanation and elaboration (p.26). For example:

SL: k no gorul i a na p rne.

TL: Neither new moon day nor full moon day for a one eyed ox.*

[* It is forbidden to plough field with oxen in the new moon day or full moon day in the Nepali society. The blind/one

eyed oxen are not used to plough field. Thus, the proverb means - A blind cannot judge the color].

(v) **Literal Translation**

Literal translation is one of the most widely used techniques in translating local proverbs so that it is least significant in translating global ones. It can not be said that it is always capable of rendering the exact SL meaning of some idiomatic and proverbial expression. A good translator can provide explanatory footnote to avoid the mistranslation of the meaning; eg:

SL: aghi pachi anta, caitm janta.

TL: Always in the lane when you should be in the field.

(vi) **Lexical Creation**

It refers to the coinage of new proverb by the translator while translating a text. When all the other techniques fail to transfer the message of a proverb into a target language, the translator can coin a new proverb to replace the sense of source text. But, it is a challenging job for the translator to suit the sense (meaning) into the context of the target language. For example:

SL: phy ur l ghāit , rasl th l.

TL: All men are not equal.

1.2 Review of Related Literature

There are some studies in translation, however, very few studies have been found regarding cultural translation, translating proverbs and its techniques. But none of the research is carried out on translation of the Nepali proverbs into the English. However, an attempt has been made here to review some of the related literature.

Yonghang (2008) has conducted a study entitled *Techniques of translating proverbs: A cultural perspective*. She has made an attempt to find out the

techniques employed in translating the proverbs from cultural perspective. The main aim of her study is to find out the effective techniques that are used while translating the proverbs of the Limbu, the Newari and the Bantawa (Rai) languages into the English language along with their frequency of occurrences especially from the cultural point of view.

Although, Younghang tried to find out the techniques of translating proverbs, she focused mainly on cultural aspects. It searched whether the translation is able to convey the cultural aspects of SL into TL. Younghang has analyzed the proverbs of Newari, Limbu and Bantawa languages and their translated versions in the English rather than the Nepali to the English. She, in her study, found four most appropriate techniques to translate the proverbs of the three different languages. Her study aims at analyzing the role of culture in translation. According to her it is natural and, thus, is common to exist the gaps in translation. The cultural gaps can be minimized by using appropriate translation techniques. The techniques having the highest frequency of occurrences are more effective and successful in rendering the message of the source language text in comparison to the techniques having the lowest frequency. For her, sense translation is one of the best techniques of translating any proverbial expressions.

Acharya (2008) has conducted a research entitled *Multiple Translation of 'Kartabya': A Study from cultural perspective*. The attempt of the researcher is to discover the effective techniques used in translating cultural terms. The study aims at evaluating the techniques along with their strengths and weaknesses. He has found fifteen different techniques in his study. However, there is no observable pattern in the use of technique in the use of multiple translations. He has found the techniques having the highest frequencies of occurrence were found generally, more effective in rendering the message of source text in the target language.

Rimal (2008) has carried out a research entitled *Analysis of Translation sift and strategies used in translating culture in the Drama 'Masan'*. It is an attempt to

analyze transitional shift and strategies from cultural perspective. To accomplish the objectives of the study, the researcher extracted the data from a Nepali translated version of the drama 'Masan' and its English version 'cremation ground.' He has found 18 different techniques employed in translating cultural words of the drama 'Masan'. He has conducted among the procedures; the best translation method seemed to be the one which allowed translator to utilize notes.

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

Karki (2007) has conducted a study to analyze a translation evaluation technique, back translation. Three different types of texts i.e. literary, cultural and scientific were analyzed to find out its reliability. The English texts are translated into Nepali and back translated. It has aimed to compare the appropriateness in translation of the text linguistically with the transformation of meaning. Back translation is found as a good technique to evaluate.

Singh (2004) has carried out a research to find out the techniques and gaps in translation of cultural terms. His investigation has showed that literal translation is one of the most widely used procedures in translating a text, whether technical or not. The study also showed that due to the lack of cultural equivalence and lack of conceptual accuracy, there existed a number of gaps in translation of cultural terms.

Adhikari, (2003) conducted a research to find out the techniques and linguistic problems while translating scientific terms. He collected 200 English scientific terms and their Nepali Translation from physics, chemistry, biology, zoology and astronomy of grade nine. He found that multiple affixations and compounding are mostly used in English formation of scientific terms in the both English and Nepali. The techniques used to translate were paraphrasing, transliteration, hybrid

formation, loan creation and literal translation and the literal translation is the most widely used.

All these researches are conducted to evaluate the work of translation. Even though, these studies have been carried out to analyze and evaluate the text from linguistic and cultural perspectives. No research is conducted in techniques of translating proverbs yet being focused on the transfer of meaning in the department. This study is different from all these studies that it aims to analyze the techniques employed in translating the Nepali proverbs into the English languages focusing the transfer of meaning. Further, it has analyzed the meaning in terms of types of proverbs as well.

1.3 Objectives of the Study

The following objectives had been set to carry out the research work:

- (i) To find out techniques of translating proverbs from Nepali to the English language.
- (ii) To suggest some pedagogical implications.

1.4 Significance of the Study

As this study has provided some rationale on the strategies of translation for the translators, it is significant for the prospective researchers who want to undertake further researches in translation. The outcome of the study is helpful for all the English-Nepali language's translators who use English in cross-cultural context. It is mostly useful for them who are directly involved in the work of translation. The students of translation studies, language and socio-linguistics, language teachers, textbook writers, curriculum designers, journalists, the native speakers of English and Nepali and the one who is directly involved in the practical work of translating find the study significantly useful. The study is further helpful for the professional translators to make them aware in the consequences of mistranslation of the source text as well as on what happens if the text cannot transfer the actual meaning.

CHAPTER TWO

METHODOLOGY

To fulfill the proposed objectives of the study, the researcher has adopted the following methodology:

2.1 Sources of Data

The researcher has made use of only the secondary source of data in the study.

2.1.1 Secondary Sources

The researcher has consulted different books, journals, articles, related dictionaries and theses as well as has visited some related websites to collect required information for the study. Some of such research related secondary sources were Nida (1964), Catford (1965), Newmark (1981), Wilss (1982), Crystal (1987), Ivir (1987), Newmark (1988), Bell (1991), Kumar (1996), Bhattarai (2000), Sharma (2000), Bhattarai (2001), Adhikari (2003), Singh (2004), Bhandari (2007), Karki (2007), Acharya (2008), Yonghang (2008) Rimal (2008) etc.

2.2 Sampling Procedure

First of all, the researcher collected Nepali proverbs from different related books and dictionaries. The collected proverbs were studied in-depth in order to select the required number of proverbs for the research work. Then, the researcher requested five translators for their translation from Nepali to English language. The translators were selected on the basis of the accessibility of the researcher. Afterwards, the translated proverbs have been collected and their English translation checked and evaluated by the researcher using the English-Nepali proverbial dictionary. Then, the proverbs were analyzed and interpreted so as to reach on the findings of the study.

2.3 Tools for Data Collection

Observation was used as one and only tool for collecting the required information. The researcher intensively studied both the English and the Nepali versions of the proverbs before analyzing and interpreting the facts.

2.4 Process of Data Collection

The researcher adopted the stepwise methodological procedure to collect the required data. For this, she took help of different related books and dictionaries to collect data for the study. Then, she selected one hundred proverbs purposively from the list of those proverbs to study for research work. She then, requested five professional translators to translate them from Nepali to English. Afterwards, she collected the translation and studied both the original and translated versions intensively. She checked and cross-checked the translated proverbs by the help of English-Nepali proverbial dictionary for the accuracy and correctness. She then, collected both the original and the translated versions and made a brief survey of them. The researcher transliterated each proverb and also noted down the equivalent English proverbs under each transliteration. The techniques used in translation were discovered at the same time along with their frequency of occurrence. The analysis was done on the basis of the types of proverbs: both local and global. After their analysis, an overall evaluation was made to derive the findings of the study.

2.5 Limitations of the Study

The study was limited only to:

- (i) the study of selected Nepali proverbs and their English equivalent translation.
- (ii) the study of one hundred proverbs.
- (iii) the translation suggested by the English-Nepali proverbial dictionary.

- (iv) the translation translated, checked and verified by the five translators.
- (v) the involvement of professional translators.
- (vi) the techniques used in translating the selected proverbs.
- (vii) the transfer of meaning with the proverbs.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

This chapter deals with the analysis and interpretation of the data collected from the field. It has included the transliteration of the proverbs, their target language equivalence and the techniques used in translating them along with a brief anecdotal evaluation. After their general presentation, the frequency of different techniques has been found out in translation. Technique-wise analysis was carried out on the basis of the frequencies of occurrences of different techniques so that it has made the analysis effective towards the result. The technique-wise interpretation of anecdotal evaluation has gone thoroughly to the strengths and weaknesses of the techniques employed. A brief introduction of the translators who have assisted to check, cross-check and verify the proverbs have been given to prove the validity, and transparency of the study at the last section.

3.1 Transliteration, Identification of Techniques and Anecdotal Evaluation

The transliteration of Nepali proverbs as well as their equivalent translation into the English language has been dealt with this sub-chapter. It has further showed the techniques employed in translating the proverbs along with their short anecdotal evaluation. The frequency of different techniques has provided the ideas of how effective the techniques were to transfer the SL meaning and the culture into the TL as exactly and correctly as possible. The main focuses of the researcher and/or translators have been centered on the transfer of meaning as well as the effect of techniques employed in transforming the meaning.

1. **SL:** agultāo pani natāhos baldain.

TL: The Scot will not fight till he sees his own blood.

Technique: Sense translation.

The sense associated with the source text is approximately rendered into the target language. As the source text is not so colored culturally, the translation renders the meaning however having some contextual differences.

2. SL: aghi pachi anta, caitm janta.

TL: Marriage in May will soon decay.

Technique: Literal translation.

As it is the approximate translation, this technique cannot render the exact original meaning. Here, the sense of the source text is approximately transferred to target language but with no cultural taste. Marriage in the month of Chitra is prohibited in SL culture which is not transferred culturally in the TL.

3. SL: m ko dudh cusd nabhai b buko gh d cusne.

TL: Fanned fire and forced love never did well.

Technique: Sense translation.

Sense translation technique used to transfer meaning of the SLT has rendered the approximate sense of the text as it has matched the conceptual sense of the source text.

4. SL: fno ko bhãis nadhekhne, ar ko ko jumr dekhne.

TL: No one looks to his own fault.

Technique: Sense translation.

As different symbols and images are used in translation, the TL version has clearly rendered the approximate sense of the SL text and the translation is sufficient enough to transfer the meaning into the target language.

5. SL: indrako ag di swargako bay n.

TL: Teach your father to get children.

Technique: Cultural equivalence translation.

The SL proverb is culturally more specific and limited having cultural meaning associated with specific culture and custom. As SL proverb is concerned, 'Indra' is regarded as the king of the heaven and the description of heaven in front of him is worthless. This cultural sense, though not completely, has culturally been transferred in the TL in approximation.

6. SL: m patiko m m na b bu patiko k k .

TL: Short acquaintance brings repentance.

Technique: Sense translation.

Though the symbols and images are stated differently in the SL and TL, the translation procedure is able to transfer the sense of original to its translation approximately.

7. SL: bhoko bhanch d d w r kh u, agh ko bhanch d d p r kh u.

TL: A hungry man smells meat a far off.

Technique: Sense translation.

The TL rendering has captured the intended sense of the SL meaning and has maintained approximate equivalence in translation. The sense translation, in this regard, can be regarded as an appropriate technique for the transfer of meaning.

8. SL: rb dko bard nle pet bharidain.

TL: Bear words buy no barley.

Technique: Sense translation.

Though SL and TL version take different symbols and images to carry the meaning of the proverb, the TL version is able enough to carry the sense of the SL text. Thus, the intended sense of the SLT has been transferred to TLT approximately exactly.

9. SL: jah icch tyaha up ya.

TL: Where there is will there is way.

Technique: Equivalent replacement.

As a proverb of global nature, the meaning of SL proverb is equivalently transferred into the TL. In another word, the TL meaning is perfectly able to replace the source language meaning with perfect equivalence.

10. SL: nt dul h , gadh p rohit.

TL: Like god like worship.

Technique: Equivalent replacement.

Though the SL proverb is culturally more colored than the TL expression, the technique used is good enough to establish the equivalence of meaning between the SL and TL proverb. This shows that universal proverbs have global reference of their meaning and they can equivalently be translated into different languages.

11. SL: okhalm h t h Inel mushalko ke d□ar?

TL: These who handle them most suffer pains.

Technique: Sense translation.

The symbols and images used in the SL are clear and specific than the TL proverb; however the translation has rendered the approximate sense of the SL to the TL. Thus, sense translation is able to transfer the meaning into its translation.

12. SL: kahile k ji kahile p ji.

TL: All times are not alike.

Technique: Sense translation.

The terms ‘Kaji’ and ‘Paji’ used in the SL proverb has cultural meaning, the symbol and image of which is absent in the TL. However, the translation has

rendered the sense of the SL to the TL. Sense translation technique seems applicable and effective in this regard.

13. SL: k g kar dai garch, pin suk dai garch.

TL: Let dogs bark, the caravan goes on.

Technique: Sense translation.

‘Kag karaunu’ and ‘pina suknu’ have deeply rooted cultural meaning in the SL in which dog’s barking and caravan’s movement has different cultural taste.

However, the translation is able to translate the meaning of SL proverb into the TL. Thus, cultural equivalence translation is used here as an appropriate technique.

14. SL: jil na g th□

TL: There is neither rhyme nor reason of it.

Technique: Sense translation.

Although the term ‘jili’ and ‘ganthi’ are replaced with ‘rhyme’ and ‘reason’ in the TL, the rendering has carried the sense of the original proverb in the translation. Sense translation with different symbols and images can be replaced with some different symbols and images in the TL.

15. SL: cil i bhand kany th lo.

TL: The window is wider than the door.

Technique: Sense translation.

The TL rendering is able to render the sense of meaning associated with the expression approximately same and similar. Thus, it can be said that sense translation is good able to render the intention of the SL proverb into the TL.

16. SL: kap l pani m d□nu, bel pani khasnu.

TL: What is worse then ill luck?

Technique: Sense translation.

SL proverb is culturally more colored than the TL rendering; however, it has carried the sense of original proverb. The sense of original proverb has been transferred through sense translation technique in this context.

17. SL: kas r b t̃nu as rm .

TL: Delays are dangerous.

Technique: Sense translation.

The SL proverb is deeply rooted culturally which the TL rendering does not reflect. Further, the TL expression is somehow serious than the SL. The application of sense translation technique has transferred the meaning in approximation.

18. SL: kah j l s machad merai dh̃ād y .

TL: A priest does not go farther than the church.

Technique: Sense translation.

The application of sense translation technique has reflected the meaning in translation. However, both the expressions have their own cultural value which is different with each other.

19. SL: kahile p ni kahile gh m.

TL: Loss and gain are brothers to win.

Technique: Equivalent replacement.

As a global proverb, the translation replaces the SL proverb with equivalent target language meaning. Its wide range of coverage and universal concept of meaning makes the rendering more natural and intelligible, Here, the intended sense of SL proverb is equivalently replaced in the TL expression.

20. SL: k dhko bir lo juktile jhiknu.

TL: Who knows not to swim goes to the bottom.

Technique: Sense translation.

The TL rendering has trickily rendered the sense of original proverb in translation. As they are contextually different in using their symbols and images, the original sense of SL proverb is transferred to the TL approximately.

21. SL: k no gorul a s na purn e.

TL: A blind man can not be judge a color.

Technique: Sense translation.

The TL rendering has transferred the original sense of SL proverb in an approximation. Thus, sense translation is appropriate to render the approximate meaning in this context.

22. SL: k lo gae goro ch.

TL: When one door shuts another opens.

Technique: Equivalent replacement.

Global proverbs have universal coverage of meaning and are translatable into many languages with their equivalence. The aforementioned example carries the same meaning both in SL and TL as the SL meaning is equivalently replaced into the TL. The meaning of the universal proverbs can equivalently be replaced into many languages as they are culturally less colored.

23. SL: k m s ci ph l kh n s ci ar l .

TL: Who earns most saves least.

Technique: Sense translation.

Being approximately similar to the symbols and images used in the SL proverb, the TL rendering has transferred the sense associated with the SL proverb and thus, the sense translation technique looks appropriate to transfer the message.

24. SL: khukur bhand kardal gne.

TL: Teach your father to get children

Technique: Sense translation.

‘Khukuri’ and ‘Karda’ have no direct relationship with ‘father’ and ‘children’. However, the sense of SL proverb is transferred to the TL in different symbols and images approximately exactly.

25. SL: gadh nuh er g bandain.

TL: Send a fool to France and will still come back a fool.

Technique: Cultural equivalence translation.

The SL proverb is deeply rooted culturally as it has cultural significance. It is taken as a symbol of comparison between a good and bad thing. Here, the original cultural flavor of the SL proverb is semi-equivalently rendered into the TL which is not bound to the target language culture completely. The cultural equivalence translation technique seems appropriate in rendering the meaning.

26. SL: gahiro nad ko gahirai bh w.

TL: Deep river moves with silent majesty.

Technique: Equivalent replacement translation.

Though the TL rendering does not satisfy its reader, the translation has carried the similar sense of SL proverb to a great extent. The translation is more SL oriented preserving the sense of original, however the meaning has been transferred.

27. SL: gor beceko sino jasto.

TL: Short acquaintance brings repentance.

Technique: Sense translation.

Although there is no proper relationship between the linguistic symbols and images of the meaning they carry, the TL rendering has captured the intended

sense of the SL. The application of sense translation technique has maintained the semi-equivalence of meaning in its TL transformation.

28. SL: grahm r h m nchem s h .

TL: A reach man knows not his friends.

Technique: Sense translation.

The SL proverb is culturally colored than the TL rendering; however it carries the sense of the original meaning. Sense translation technique has transferred the intended meaning of the original proverb to some similar sense.

29. SL: gharko m likl i kh d? ko ? t?op .

TL: Some have meat, but can not eat.

Technique: Sense translation.

However having different symbols and images in both the SL and TL expression, the translation technique used is sufficient enough to render the sense associated with the SL expression to its translation.

30. SL: gharai p d? lu banai p d? lu, sasur l gayo b rh h tko p d? lu.

TL: Go for wool and come home shorn.

Technique: Sense translation.

The translation technique has become able just to render the sense associated with the SL proverb. The approximate equivalence is maintained and the meaning is translated however having different symbols and images to each other.

31. SL: gh t her h d nilnu.

TL: Do not beat more than you can chew.

Technique: Equivalent replacement.

As a universal proverb, the translated version conveys the intended meaning of the source language. The equivalent meaning of SL proverb is replaced with equivalent TL proverb. However having different structure of expression; the sense of original is reflected in the TL rendering.

32. SL: s jhko gh m ast uch.

TL: Old vessel must leak.

Technique: Sense translation.

The TL rendering has transferred the approximate sense of SL expression and has maintained linguistic equivalence. The technique used seems appropriate in transfer of meaning to TL.

33. SL: ghoco tikh rnu, kur nikh rnu.

TL: First think and then speak.

Technique: Sense translation.

Although the TL rendering does not cover the complete approximate sense of the original proverb, the sense has been transferred to the required extent. Here, the sense translation technique finds appropriate.

34. SL: j nnel sr khnd nj nnel khurp ko b d.

TL: A great fortune in the hand of a fool is a great misfortune.

Technique: Sense translation.

However having different symbols and images in SL and TL expressions, the translation has carried the approximate sense of the original proverb. The SL expression is culturally colored and the symbols and images used have cultural significance in SL culture which is not rendered with cultural flavor. However, the technique seems appropriate.

35. SL: cei nabhani kukur pani audain.

TL: Welcome is the best cheer.

Technique: Sense translation.

The target language rendering has carried the sense associated with the SL expression and thus, sense translation technique seems appropriate.

36. SL: chaitm goru beci sirak kinnu.

TL: Don't sell your hen on a rainy day.

Technique: Sense translation.

The symbols and Images used have different taste in both the SL and TL expression; however, the sense of the original is transferred into the TL expression approximately exactly.

37. SL: chokt kh n gayek bud'h jholm duber mar .

TL: Go for wool and come home shorn.

Technique: Sense translation.

The TL rendering has covered the sense of original expression and seems appropriate to transfer the approximant meaning of the SL expression.

38. SL: corl caut ro s dhul ul .

TL: The true place for a just man is also a prison.

Technique: Sense translation.

Having different symbols and images both in SL and TL expression, the translation technique has become able to render the approximant meaning of the original expression to its translation.

39. SL: chucundr ko t uk m camel ko tel.

TL: Every new thing has a silver tail.

Technique: Sense translation.

The TL expression has carried the sense of the SL proverb approximately similar. The translation has covered the meaning of original in approximation using sense translation technique.

40. SL: chor kut buh r tars unu.

TL: Beat the dog before the line.

Technique: Equivalent replacement.

Although 'chhori' and 'buhari' have no linguistic/semantic relationship with 'dog' and 'lion' the TL rendering has carried the same equivalent meaning of the original. As global proverbs have universal reference and wider scope, equivalent replacement in TL is possible and meaningful.

41. SL: s u bhand by j py ro.

TL: He that loves the tree loves the branch.

Technique: Sense translation.

Having different symbols and images in both the SL and TL expression, the TL rendering has carried the approximant sense of original proverb and thus, sense translation technique sense to be approximant.

42. SL: jatan gare ratan hunch.

TL: Hold fast when you have it.

Technique: Sense translation.

Sense translation is good able to render the intention of the SL proverb into its translation, though not complete. Semi equivalence with approximant meaning in translation has been maintained.

43. SL: jat malkhu, utaitira d?halku.

TL: He dance well to whom fortune pipes.

Technique: Sense translation.

As an approximant rendering, sense translation technique used in transferring meaning has reflected the sense of original to its rendering as well. But, the sense of SL expression is culturally bound in comparison to the TL expression.

44. SL: jati mukh uti kur .

TL: Many mouth and many tongues.

Technique: Literal translation.

The translation has carried linguistic meaning literally and thus, it has covered the total sense of original expression. However the meaning of SL expression has been rendered to the TL expression to some similar extent.

45. SL: jasko bhāis usko ban, jasko chor usko dhan.

TL: Better be a cock for a day, than a hen for year.

Technique: Cultural equivalence translation.

Both the SL and TL expressions have cultural color in their respective culture. Having different symbols and images of reflection, the translation has transferred the meaning with cultural taste/ flavor to the required extent.

46. SL: jast l tyastai

TL: Tit for tat.

Technique: Equivalence replacement.

As a global proverb, the translation replaces the SL proverb with equivalent target language meaning. Its wide range of coverage and universal concept of meaning has made rendering more natural and intelligible. As the given evidence is concerned, the meaning of the SL text is transferred into its TL version with conceptual equivalence. The translation is easy and more comprehensible as it is

culturally less color and linguistically semi-equivalent with the coverage of meaning.

47. SL: j t ph lnu gahadko jholm .

TL: never stoop so low to take up trust nothing at all.

Technique: Sense translation.

The TL rendering has carried an approximate equivalence of meaning with the SL expression and conveys the sense of original in translation to some required extent.

48. SL: j nne buh ril b to chod bhannu pardain.

TL: A good horse should be seldom spurred.

Technique: Cultural equivalence translation.

Both the SL and TL expressions have conveyed their own cultural message. The translation has tried to reflect the cultural meaning of SL expression into the TL as well however being expressed with different symbols and images.

49. SL: j g calyo ki kur bujhyo.

TL: A carpenter is known by his chips.

Technique: Sense translation.

The TL rendering has reflected the sense of original meaning with approximate equivalence to each other. Having used different symbols and image, both the expressions convey meaning with semi-equivalence to each other.

50. SL: jun gor ko si chain usko n m tikhe.

TL: A black man being called Mr. White.

Technique: Sense translation.

The 'bull' in original is compared with 'man' in translation which is symbolically different to each other. However, the use of sense translation technique is sufficient enough to render the message of the SL proverb to its TL rendering.

51. SL: jun jogi e pani k nai cireko.

TL: No garden is without weeds.

Technique: Sense translation.

The application of sense translation technique has rendered the approximate semi-equivalence meaning of SL proverb into the TL expression. But the expression is culturally more colorful and bound than the rendering and thus, the translation fails to transfer the cultural message.

52. SL: jo cor, uskai th lo swar.

TL: The pot calls the kettle black.

Technique: Sense translation.

Having used different symbols and images, the TL expression has captured the approximate equivalence meaning of original proverb in its translation.

53. SL: gl g jhupad , ded?h ghad bhadr .

TL: Lock the stable when the horse is stolen.

Technique: Sense translation.

The meaning of SL proverb is semi-equivalently rendered into the translation with the use of sense translation technique. The SL text has some sort of cultural flavor which has not been transferred in the TL version; however, the intended sense of it has been reflected to some intelligible way.

54. SL: ? t?uhur ko s h r daiba.

TL: Bad luck often brings good luck.

Technique: Sense translation.

The translation has become successful to render the sense of original proverb approximately exactly. The symbols used to denote the images are different to each other. However, the intended sense of original proverb is transferred in the TL version.

55. SL: tauw logne pudk sw sn .

TL: Short boughs, long vintage

Technique: Sense translation.

As the given evidence is concerned, sense translation technique has approximately rendered the intended meaning of SL proverb to the TL expression. It is seen that an attempt has been made just to transfer the meaning and nothing else.

56. SL: th?akkar nakh buddh udain.

TL: Failures are steeping stones to success.

Technique: Sense translation.

Having similar symbols and images both in the SL and TL versions; the translation has transferred the SL meaning to its TL expression approximately exactly. The term ‘thakkar lagnu’ and ‘steeping stone’ more likely match to each other and convey the sense of one to the other easily.

57. SL: bad gharko bad?ai c l .

TL: Great men have great idea.

Technique: Sense translation.

The translation establishes semi-equivalence of meaning to each other having somehow similar symbols and images both in SL and TL expressions. The application of sense translation technique seems appropriate in this context.

58. SL: d? d? ko gothm pith? ko s mal.

TL: Weak food best fits weak stomachs.

Technique: Sense translation.

Having used different symbols and images in the SL and TL versions, the use of sense translation technique seems appropriate to render approximately equivalent meaning in the translation.

59. SL: d?oko bokch sup r tokch.

TL: He that wins gold let him wear gold.

Technique: Sense translation.

The term ‘doko’ and ‘supari’ in SL and ‘gold’ in TL have no common sense of meaning to each other as they are different in symbols and images they carry. But, the translation has rendered the sense of original text approximately exactly and sense translation seems appropriate.

60. SL: dha g na ra g bhat bhug.

TL: All worse and no better, like Tom Northern wife

Technique: Sense translation.

The application of sense translation technique has transferred the approximate meaning of SL proverb to its TL rendering but not with perfect equivalence. The translation tries to clarify the meaning in TL culture.

61. SL: dhilo hos, chorai hos.

TL: Better late than never have.

Technique: Sense translation.

The SL proverb is culturally color than the TL proverb however; the sense of the original proverb has been transferred to the TL approximately similar without the cultural flavor of the original text.

62. SL: dhu g khojd deut milnu.

TL: Received and unexpected and beneficial gift.

Technique: Sense translation.

The term 'dhungo' and 'deuta' has cultural significance in the SL culture which has not been transferred into the target language exactly but the cultural sense of it has been rendered to some extent. As an instance of sense translation, the TL rendering has transferred the intention of SL proverb.

63. SL: tan bud?ho bhae pani man bud?ho h dain.

TL: An old cat lap as much as young kitten.

Technique: Sense translation.

The TL equivalence has covered the approximate sense of the original text and sense translation seems to be appropriate to render the message.

64. SL: t k pare tiw ri natr got me.

TL: A man for all season.

Technique: Sense translation.

The SL proverb is culturally more color than its TL equivalence so that the cultural taste of the SL expression has not rendered. However, the translation has carried semi-equivalence of original meaning in approximation.

65. SL: tijm nal eko guny kahile l unu?

TL: Christmas comes but ones a year.

Technique: Cultural equivalence translation.

'Teej' and 'Christmas' has different cultural significance in their respective culture and cannot exactly be same in meaning. The TL rendering has tried to maintain cultural equivalence of meaning in translation with approximate translation of the sense of original.

66. SL: thy cca nabasnu, py cca nabolnu.

TL: Think before you speak.

Technique: Equivalent replacement.

As a global proverb, the SL expression has wider range of meaning. The TL rendering has covered the sense of original as having perfect equivalence of meaning to each other.

67. SL: das b j baj er udain.

TL: Accidents are outstanding efforts.

Technique: Sense translation.

The sense of TL proverb has approximately been rendered into the TL with semi-equivalence of meaning and the sense translation technique seems appropriate to render the message.

68. SL: dahiko goth? lo s dhu bir lo.

TL: Set a fox to watch the lamb.

Technique: Sense translation.

Though 'dahi' and 'biralo' have no relationship with 'fox' and 'lamb' both the expressions have semi-equivalence of meaning to each other. Thus, sense translation technique seems appropriate to render the message of SL text to its TL version.

69. SL: dekheko hoin lekhekai c hinch.

TL: What is looted can not be blotted.

Technique: Sense translation.

The target language expression has rendered the intended sense of the SL expression in approximation and thus, sense translation is appropriate in transferring the message of the original.

70. SL: dekhn ko d? l kh nako k l.

TL: Much smoke little fire.

Technique: Sense translation.

The symbols and images used to express meaning in SL proverb are not alike to TL expression but the TL rendering has carried the sense of original proverb. Thus, the translation is successful in transformation of the message.

71. SL: daibako dris??t?i bar bar.

TL: Rain does not fall on one roof alone.

Technique: Equivalent replacement.

The proverb of the global nature has universal coverage of meaning and is translatable into many languages with their equivalence. As the above mentioned instance is concerned, it carries the same meaning both in SL and TL with perfect equivalence.

72. SL: dh n kh ne muso, cot p une bhy guto.

TL: One slays, another pays.

Technique: Sense translation.

The concept associated with the source language proverb is translated into the target language with approximate equivalence of meaning. The translation carries the sense of the original in its rendering. The meaning of symbols and images associated with the SL proverb is reflected into the TL text approximately exactly.

73. SL: dhob ko kukur gharko na gh tko.

TL: A rolling stone gathers no moss.

Technique: Sense translation.

The 'dog of washer man' has no relationship with 'a rolling stone' linguistically; however, the TL rendering has maintained semi-equivalence to its SL expression

pragmatically. Sense translation technique is appropriate to transfer the meaning into its translation in this context.

74 SL: najikko tirtha hel .

TL: He who is near the church is often far from god.

Technique: Cultural equivalence translation.

Both the SL and TL expressions have their own cultural meaning and thus, maintain cultural equivalence to each other. Though 'tirtha' and 'church' denote different religious significance, they maintain approximate cultural equivalence to each other.

75 SL: namaccine pi ko saya jhadk .

TL: Empty vessels make much sound.

Technique: Sense translation.

Empty vessels and 'namachchine ping' have no linguistic equivalence of meaning; however, pragmatically they maintain approximate equivalence. Here, the application of sense translation technique matches only the conceptual equivalence of meaning to each other.

76. SL: n cn naj nne gan ted?ho.

TL: A bad carpenter quarrels with his tools.

Technique: Sense translation.

The intended sense of source language proverb is approximately rendered with semi-equivalence of meaning. A bad carpenter's quarreling with his tools matches to the sense of an incapable dancer accusing against the yard for the dance not to be performed so good.

77. SL: nep lko k n n daibai j nun.

TL: Much law, but little justice.

Technique: Sense translation.

Having used similar symbols and images both in SL and TL expressions the TL text has carried the intended sense of the original proverb semi-equivalently.

78. SL: pa pat ko j tr sidr ko by p r.

TL: To kills two birds with one stone.

Technique: Sense translation.

The source language proverb is culturally more colored than its TL rendering but the translation maintains semi-equivalence of meaning to each other having used the sense translation technique.

79. SL: pohor marin s su, ahile yo u.

TL: When the house is burnt down, you bring water.

Technique: Sense translation.

The meaning associated with the source language proverb is translated into the target language with approximate equivalence of meaning. Sense translation technique has approximately transferred the message somehow exactly.

80. SL: b darko pucchar lauro na hatiy r.

TL: So good as good for nothing.

Technique: Sense translation.

Monkey's tail has no significant function in fact. This sense of original proverb has been carried out by the term 'bringing of water after the house is brunt'. This shows that the application of sense translation technique is appropriate to render the approximate intended sense of original proverb.

81. SL: b rh bars r m yan padhyo, sit kask jo ?

TL: He goes through the forest and sees no firewood.

Technique: Sense translation.

The SL proverb is culturally more colorful than its TL rendering; however, the intended sense of original has approximately been rendered in translation maintaining semi-equivalence of meaning.

82. SL: bok ko mukhm kubhind?o.

TL: A great ship asks deep water.

Technique: Sense translation.

Having used different symbols and images, the TL text seems successful enough to render the intended meaning of the SL proverb approximately exactly.

83. SL: bhukne kukurle t?okdain.

TL: Barking dog seldom bite.

Technique: Equivalent replacement.

The proverbs having universal reference of meaning have wider range of coverage and translatable in many different languages. Here, the translation has maintained perfect equivalence and thus, the meaning of SL is translated into TL as exactly as possible.

84. SL: marne bel m hariyo k kro.

TL: Fools live poor to die rich.

Technique: Sense translation.

The TL proverbial expression is less bound culturally in comparison of the SL expression and the translation fails to convey the cultural meaning. The use of sense translation technique has maintained approximate equivalence of meaning in the TL rendering.

85. SL: r tbhar kar yo daksin? har yo.

TL: Much cry, little wool.

Technique: Sense translation.

Source language proverb is culturally bound to the SL culture which is not covered by the translation. But, the translation has maintained semi equivalence of meaning in approximation.

86. SL: r tbhar rughyo bud?hi ji dai.

TL: The more you try, the more he digs his heel in.

Technique: Sense translation.

As a local proverb, the sense of the original proverb is translated with semi-equivalence of meaning maintaining the sense of original proverb. Sense translation technique, in this regard, is appropriate to transfer the meaning of original.

87. SL: lagan pachiko poteko kek m?

TL: To water a dead stake.

Technique: Sense translation.

The SL proverb is culturally bound to the SL culture and the TL rendering has not captured the intended cultural sense. However, the intended pragmatic meaning of the SL expression is transferred in the translation maintaining semi-equivalence in approximation.

88. SL: lh s m sun cha, k n mero buccai.

TL: I have a gold coin, but it is in France.

Technique: Cultural equivalence translation.

The translation has transferred the cultural sense of the original proverb to some extent. Both the expressions are culturally bound in respective language and convey the sense of cultural meaning.

89. SL: bis?bin ko sarpa ra kh bin ko m nche ke k m?

TL: no jealousy no love.

Technique: Equivalent replacement.

As a proverb of universal nature, the TL rendering has transferred the complete equivalence of the sense of the SL expression. The TL version carries the same meaning as the SL version has.

90. SL: sabaile balekai go t pchan.

TL: All worship the rising sun.

Technique: Equivalent replacement.

Global proverb has universal reference of meaning and translatable into many languages. As the given instance is concerned, the TL version has conveyed the complete meaning of the SL proverb in equivalence.

91. SL: bhadaum kh ph teko gorule sādhai hariyo dekhch.

TL: Everything looks yellow to a jaundiced eye.

Technique: Sense translation.

The meaning of SL proverb is translated approximately exactly into its target language. The rendering can be said good as it is somehow faithful to the original meaning. But, the faithfulness has made no equivalence of complete meaning.

92. SL: s dh j wan ucca bic r.

TL: Simple living high thinking.

Technique: Equivalent replacement.

The SL proverb is equivalently replaced into the TL expression having complete equivalence of meaning as it is a proverb of global nature. The translation is good and maintains perfect equivalence of meaning.

93. SL: kagko bath nm bakullo.

TL: A figure among the cipher.

Technique: Equivalent replacement.

Global proverb has universal reference of meaning and translatable into many languages. As the given instance is concerned, the TL version has conveyed the complete meaning of the SL proverb in equivalence.

94. SL: hissa bud?hi icca d t.

TL: End in smoke.

Technique: Sense translation.

Though different symbols and images are used to carry meaning in both the SL and TL expressions, the translation is able to convey the intended sense of the original proverb in approximation.

95. SL: hune bir w ko cillo p t.

TL: Childhood shows the man as morning shows the day.

Technique: Equivalent replacement.

As a proverb of global nature, the translation has carried the intended meaning of the source language proverb with perfect equivalence of meaning.

96. SL: hune bel ma gor by ch.

TL: All winds bring rain.

Technique: Sense translation.

As a local proverb having limited scope and reference of meaning, the SL proverbial expression is translated into the TL with the sense of it. Sense translation technique is appropriate to render the meaning in this context.

97. SL: eut kuhieko lule s r th k k h ch.

TL: A black sheep infects the whole flock.

Technique: Sense translation.

Although the ‘rotten potato’ has no relationship with a ‘flock infected black sheep’ the TL rendering has carried out the intended sense of the SL proverb in approximation.

98. SL: ari glko gol m h t nah lnu.

TL: Don’t play with fire.

Technique: Equivalent replacement.

Global proverbs having universal reference of meaning have wider scope and coverage and thus, are translatable into many languages. As the given instance is concerned, the equivalent meaning of source language proverb has been transferred into the TL expression as well with complete equivalence.

99. SL: k g bhand koil ca kha.

TL: Fools build houses and wise men buy them.

Technique: Equivalent replacement.

As a proverb of universal nature, the TL rendering has transferred the complete equivalence of the sense of the SL expression. The TL version carries the same meaning as the SL version has.

100. SL: k m-kuro ek tir kumlo bok th?im tir.

TL: He is drinking at the Harrow, when he should be at the plough.

Technique: Sense translation.

The intended sense of the original proverbial expression is transferred into the TL with semi-equivalence transformation of meaning. The meaning is expressed in approximation and thus, the application of sense translation technique is successful enough to transfer the meaning of SL proverb into its TL expression.

3.2 About the Translators

The proverbs have been translated for the fulfillment of the researcher's academic need. The researcher has requested the translators to translate the proverbs and with the help of English-Nepali proverbial dictionary, she herself checked, cross-checked and verified the translation. The translators were from different parts of the country and were selected as per the accessibility of the researcher. A brief introduction to all the five translators has been given below:

Mr. Raj Kumar Baral is the Lecturer of English at culture department of English, Univercity Camups, T.U, Kirtipur. As a young, energetic and enthusiastic teacher of English he is teaching over there for more than a half decade. He is the official translator of the research based media organization, Forum of Development Journalistic, Kathmandu as well.

Mr. Subhas Chandra Rai has completed his master's degree both in English and English language education from T.U. and has been teaching English since a half decade. He is also the instructor of English language for the students of ESL/EFL learners.

Mr. Gopal Acharya has completed his master's degree in English language education and has been teaching the same subject for a half decade. He is the member secretary as well as official translator of Forum of Development Journalists. He also has translated different reports of different national and international non/government organizations.

Mr. Laxmi Gurung has completed his master's degree in English from T.U. and has been teaching English for ten years. He also has worked as the translator of the English language in some international organizations in Nepal as well.

Mr. Janak Das has completed master's degree both in English and English language education from T.U. and working as the teacher of English for 7 years. He is one of the enthusiastic teachers of English. He also has an experience of

working as the translator of English language in some non-government organizations in Nepal.

3.3 Frequency Analysis of the Proverbs

As the frequency of occurrence of the techniques used in translating the proverbs is concerned, we can find the following result:

Table No. 1

Frequency analysis of the techniques

S.N.	Techniques	Frequency	Percentage
1	Sense translation	72	72
2	Equivalence replacement	17	17
3	Cultural equivalence translation	8	8
4	Literal translation	3	3
	Total	100	100

So far as the data presented in the table above is concerned, sense translation is used as the most frequent technique (72%) of translating proverbs. Data show that target language equivalence replacement is the second frequent technique (17%) used in translation. Similarly, cultural equivalence in the target language is the third technique on the basis of frequency of occurrence of the technique used (8%). Literal translation seems the least used technique (3%) in translating the proverbs of Nepali into English. The information shows that only the four different techniques have been used in translating the proverbs and among them sense translation is the most frequent and literal translation-the least frequent one.

3.4 Frequency analysis on the basis of types of proverb

As all the proverbs studied so far are classified into two types, there is different frequency of occurrence of the techniques used. An attempt has been made to analyze the frequency of technique on the basis of the types of proverb.

Table No. 2

Frequency analysis of the techniques on the basis of types of proverb

Types	Translation Technique	Frequency	Percentage
Local proverb	Sense translation	72	86.74
	Cultural equivalence translation	8	9.63
	Literal translation	3	3.61
Global proverb	Equivalence replacement translation	17	100
Total	4	100	100

The data presented in the table above show that 83 percent of total studied proverbs are of local types. They are bound to Nepalese culture and language. Only 17 percent proverbs have global reference of meaning. As their frequency of occurrence in translation is concerned, 87.74 percent of total local proverbs are translated through sense translation technique. The translation technique-cultural equivalence translation has occurred 9.63 percent in its frequency. Literal translation seems the least effective and the least frequent technique of translating proverbs having 3.61 percent frequency of occurrence among total local proverbs. As the study is concerned, 17 percent of total study proverbs are of global type having universal reference of meaning.

3.5 Analysis of Techniques in terms of Types of Proverbs

Only the four types of translation techniques have been used in translating all the study proverbs. The following table shows the relationship between translation technique and the types of proverb studied so far:

Table No. 3

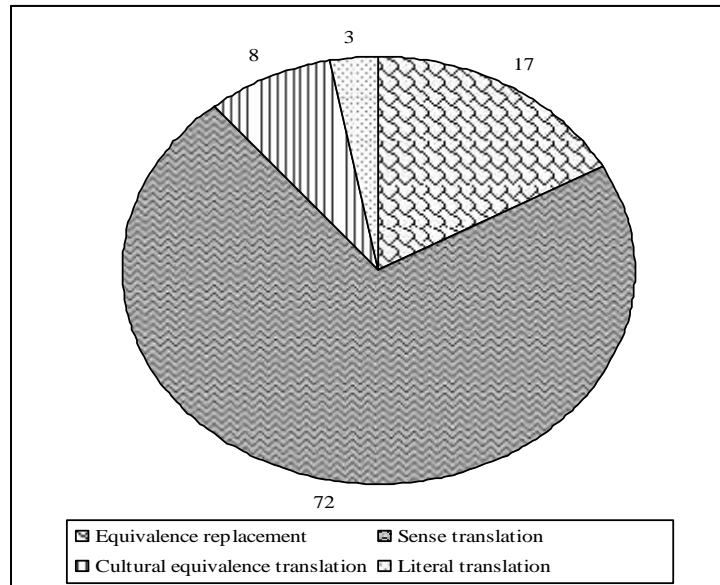
Analysis of Techniques in terms of Types of Proverbs

S.N.	Types	Technique	Percentage
1	Global	Equivalence replacement	17
2	Local	Sense translation	72
		Cultural equivalence translation	8
		Literal translation	3
3		Total	100

According to the table, only the equivalence replacement technique has been used to translate the global proverbs. Three other different techniques have been used in translating the local proverbs. The techniques used in translating local proverb are different from that of global proverbs and vice-versa. For the convenience of our study, this tabular information has been displaced on the following pie-chart:

Figure No. 1

Analysis of techniques in terms of types of proverbs



The pie-chart above shows that four different technique of translating proverbs have been used in translation. The 17 percent space of the pie has been occupied by the global proverbs having single (equivalence replacement) translation technique. Rest of 83 percent spaces has been covered by local proverbs having three different translation techniques; viz, Sense translation, Cultural equivalence translation, and Literal translation in different frequency of occurrences.

3.6 Technique-wise interpretation of proverbs

Technique-wise interpretation of the aforementioned anecdotal evaluation has been dealt with in this sub-heading. Mainly, it has included the interpretation of techniques used in translating proverbs along with their strengths and weakness in translating the meaning.

3.6.1 Sense translation

Sense translation is one of the best and effective techniques of translating proverbs. Any expression is the combination of both the linguistic and cultural meaning. A text is composed up of language within the cultural setting under

which the language belongs to. This is why; the text contains the cultural message along with its language. In fact, sense translation is the best one to translate this sort of texts. As the given instance is concerned, this technique has successfully rendered the intended sense of original expression in its translation as well (1, 3, 6, 11, 15, 20, 32, 42, 55, 69, 73, 87, 100). However, it cannot be said that it is always good, strong and successful enough to render the message. In some other cases, this technique renders only the linguistic meaning of the text ignoring the cultural flavor associated with it (2, 12, 17, 21, 34, 47, 61, 78, 84, 87). If this happened, TL readers would be far away from the original cultural taste of the meaning. In such cases, sense translation with annotation becomes compulsion to clarify the meaning of the expressions.

3.6.2 Equivalence Replacement

As the proverbs studied so far are concerned, some of them have universal reference of meaning. These types of proverbs have equivalence in most of the standard languages of the world. Thus, all the global proverbs are replaced with equivalent TL meaning. This technique is very useful to translate any concepts having global references of meaning. As these are culture-free, the meaning of original is rendered in translation with complete equivalence (10, 19, 22, 31, 40, 46, 66, 71, 83, 98, 99). The application of this technique makes translation more easy, effective and meaningful. What is difficult is that it is not ever easy to get complete equivalence of the SL text in TL rendering.

3.6.3 Cultural Equivalence Translation

Culture is peculiar to certain group of people, places, communities and their tradition which is hardly able to find in another such culture. Thus, maintaining cultural equivalence in the TL in translating any text is a rather difficult enterprise. In another word, maintaining cultural equivalence in the TL means maintaining only semi-equivalence culturally (45, 48, 65, 74, 88,). In doing so, the readers of the TL get the message in their own culture but at the same time they become far

away from the taste of the original culture (5, 13) in translation. In fact, the application of this technique makes impossible possible which can be regarded as one of the greatest achievement in translation practice. But, it keeps its TL readers far from the taste of original culture.

3.6.4 Literal Translation

Literal translation is one of the common techniques used to translate the local proverb. Though it is the least significant technique used in translation, it is an ultimate hammer to break the ice in translation. The source text is exactly rendered into the target text being more faithful to the original text in rendering. It cannot satisfy its reader by transferring all the required meaning of the source text. It neither reflects the exact meaning nor is adequate enough to render the message (2, 44). However, it is an important technique used in the case in which all the other techniques fail to transfer the meaning of any text in TL.

3.7 Analytical Description of Technique-wise Result

The selection and application of appropriate translation technique has significant value in rendering the message. It partly depends on the situation and mainly on the skill and knowledge of the researcher. That is, the proper selection and application of translation techniques depends upon how competent the translator. The translator who is familiar with the translation techniques and is competent to apply them becomes able to transfer the message more clearly. The selection and application of proper translation techniques determines how well the text is translated. We find a great differences between the applications of 'A' technique instead of 'B' in rendering the message of some culturally bounded text. Thus, the translator's knowledge of translation techniques determines the quality of translation and conversely, the quality of text in rendering the message accurately shows the capacity of the translator to render it out.

The analysis and the interpretation of data above has shown that the techniques having the highest frequency of occurrences are able to render the sense of the original into its translation in comparison to the techniques having the lowest frequency of occurrences. The sense translation technique which is used with the highest frequency is one of the best techniques of translating the proverbs. A text contains both the language and the culture in which it is very difficult to render the cultural aspect of the language in the translation. Therefore, most of the translation of proverbs is sense translation. It is one of the common, frequent and most effective techniques in rendering the message.

The equivalent replacement which is the second on the basis of its frequency of occurrences has been found used in case of having the equivalence to replace in the TL. The concepts which have global reference of meaning with broad coverage have found equivalent in many different languages and are replicable to each other.

The concepts which are culturally equivalent in the target language have occupied the third position in its frequency of occurrence, the fourth being the literal translation. Literal translation, though cannot render the exact meaning of SLT, cannot be ignored to use while translating the text.

3.8 Translation Techniques and Transfer of Meaning

The techniques of translation have direct relationship with the transfer of meaning.

It is the skill and knowledge of the researcher that play crucial role in selecting and using the appropriate technique of translating any text. That is, the transfer of meaning is determined by what technique is applied to translate the text. The translation cannot carry the actual and intended meaning if the selection and application of proper technique is lacking. Thus, transfer of meaning is determined by the selection and application of proper translation technique in general.

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

The findings and recommendations of the study have been given in two separate sub-headings as below:

4.1 Findings

The major findings of the study have been listed in points.

- a. Only the four techniques of translation have been found of being employed by the translators while translating the Nepali proverbs into the English language. The techniques along with their frequency of occurrences have been found as below:
 - Sense translation-72%
 - Equivalence replacement translation-17%
 - Cultural equivalence translation-8%
 - Literal Translation-3%
- b. Only the equivalence replacement technique has been found of using in translating the global proverbs. Local proverbs have been translated using other three- sense translation, cultural equivalence translation, and literal translation techniques.
- c. Equivalent replacement is used mostly while translating the proverbs which have the global reference of meaning and the wider coverage. It is found that the translators replace the SL terminology with the equivalent TL sense. It becomes comprehensible and intelligible only when the cultural meaning is not centered in the source text.
- d. Sense translation is found the most frequent and the most common techniques of translating the local proverbs. It is very difficult to transfer

the original cultural flavor of the ST into its rendering due to the lack of the equivalence. Thus, translators only translate the sense of the source language proverbs into the target language. Cultural equivalence translation is found faithful to the target language culture. The cultural equivalence of the proverbs in translation is good only when the pragmatic meaning is focused. This technique cannot render the original cultural flavor of the text to its TL readers. Literal translation is an important technique applied only when the rest of all other techniques fail to render the message. It has also been found that it is too much source language oriented and, thus, ignores the TL readers.

- e. It has been found that the techniques of translation having the highest frequencies of occurrence are more common to use in rendering the message of the SL proverbs into the TL in comparison to the techniques having the lowest frequencies of occurrence.

4.2 Recommendations

On the basis of the major findings of the study, following suggestions have been recommended:

- a. Any of the proverbial expressions have indirect meaning rather than the literal and linguistic meaning. Thus, the translator should be very much aware of selecting and using the appropriate translation techniques before translating the text as it determines the quality of translation.
- b. As the local proverbs are concerned, variety of techniques can be used in the translation. But it is suggested to use the techniques in combination rather than in isolation as no techniques alone can render the appropriate TL result. Global proverbs have universal reference of meaning and have equivalence terminologies in almost all the standard languages in the world. Thus, it is better to search for equivalence of meaning as far as possible.

- c. As no techniques are perfect enough to transfer the exact and complete meaning of the SL expression, it is advisable to use the translation techniques with explanatory footnote to preserve the taste of the originality in translation as well. It can further help the translators to transfer the original cultural flavor of the text in a great deal in the TL.
- d. The sense translation techniques of translating the proverbs is suggested to use in translation as almost all the cultural translations are the transformation of the sense of the SL and not of the words or terminologies.
- e. Cultural gaps exist in the translation of any proverbial expressions as they are deeply rooted culturally. However, the degree of loss varies languages to languages. Cultural gaps can be minimized if the translator becomes able to select and employ the effective and appropriate technique of translation. It is advisable to keep in mind the strengths and the weaknesses of each technique before selecting the technique as well as translating any text.
- f. As any of proverbial expression is concerned, culture is the central key of the expression, no matter what language it belongs to. Thus, the translator has to try hard to convey the cultural message of the SL proverb as far as possible in the TL.
- g. The frequency of occurrences cannot only be the tool to assess translation techniques in terms of their effectiveness. Therefore, the quality of translation is advisable to judge in terms of how much it is successful in transferring the SL meaning into the TL.

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Appendix-I: List of Transliteration System

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

Source: Turner, 1993.

Appendix - 2: List of Nepali Proverbs

1. agultāo pani natāhos baldain.
2. aghi pachi anta, caitm janta.
3. m ko dudh cusd nabhai b buko gh d cusne.
4. fno ko bhāis nadhekhne, ar ko ko jumr dekhne.
5. indrako ag di swargako bay n.
6. m patiko m m na b bu patiko k k .
7. bhoko bhanch d d w r kh u, agh ko bhanch d d p r kh u.
8. rb dko bard nle pet bharidain.
9. jah icch tyaha up ya.
10. nt dul h , gadh p rohit.
11. okhalm h t h lnel mushalko ke dāar?
12. kahile k ji kahile p ji.
13. k g kar dai garch, pin suk dai garch.
14. jil na g thā
15. cil i bhand kany th lo.
16. kap l pani m dānu, bel pani khasnu.
17. kas r b ātānu as rm .
18. kah j l s machad merai dhāād y .
19. kahile p ni kahile gh m.
20. k dhko bir lo juktile jhiknu.
21. k no gorul ā s na purnāe.
22. k lo gae goro ch.
23. k m s ci ph l kh n s ci ar l .
24. khukur bhand karda l gne.
25. gadh nuh er g bandain.
26. gahiro nad ko gahirai bh w.
27. gor beceko s ino jasto.

28. grahm r h m nchem s h .
29. gharko m likl i kh d? ko ? t?op .
30. gharai p d? lu banai p d? lu, sasur l gayo b rh h tko p d? lu.
31. gh t her h d nilnu.
32. s jhko gh m ast uch.
33. ghoco tikh rnu, kur nikh rnu.
34. j nnel sr khnd nj nnel khurp ko b d.
35. cei nabhani kukur pani audain.
36. chaitm goru beci sirak kinnu.
37. chokt kh n gayek bud?h jholm duber mar .
38. corl caut ro s dhul ul .
39. chucundr ko t uk m camel ko tel.
40. chor kut buh r tars unu.
41. s u bhand by j py ro.
42. jatan gare ratan hunch.
43. jat malkhu, utaitira d?halku.
44. jati mukh uti kur .
45. jasko bhāis usko ban, jasko chor usko dhan.
46. jast l tyastai
47. j t ph lnu gahadko jholm .
48. j nne buh ril b to chod bhannu pardain.
49. j g calyo ki kur bujhyo.
50. jun gor ko si chain usko n m tikhe.
51. jun jogi e pani k nai cireko.
52. jo cor, uskai th lo swar.
53. gl g jhupad , ded?h ghad bhadr .
54. ? t?uhur ko s h r daiba.
55. tauw logne pudk sw sn .
56. th?akkar nakh buddh udain.

57. bad gharko bad?ai c l .
58. d? d? ko gothm pith? ko s mal.
59. d?oko bokch sup r tokch.
60. dha g na ra g bhat bhū g.
61. dhilo hos, chorai hos.
62. dhu g khojd deut milnu.
63. tan bud?ho bhae pani man bud?ho h dain.
64. t k pare tiw ri natr got me.
65. tijm nal eko guny kahile l unu?
66. thy cca nabasnu, py cca nabolnu.
67. das b j baj er udain.
68. dahiko goth? lo s dhu bir lo.
69. dekheko hoin lekhekai c hinch.
70. dekhn ko d? l kh nako k l.
71. daibako dris??t?i bar bar.
72. dh n kh ne muso, cot p une bhy guto.
73. dhob ko kukur gharko na gh tko.
- 74 najikko tirtha hel .
- 75 namaccine pi ko saya jhadk .
76. n cn naj nne gan ted?ho.
77. nep lko k n n daibai j nun.
78. pa pat ko j tr sidr ko by p r.
79. pohor marin s su, ahile yo u.
80. b darko pucchar lauro na hatiy r.
81. b rh bars r m yan padhyo, sit kask jo ?
82. bok ko mukhm kubhind?o.
83. bhukne kukurle t?okdain.
84. marne bel m hariyo k kro.
85. r tbhar kar yo daksin? har yo.

86. r tbhar rughyo bud?hi ji dai.
87. lagan pachiko poteko kek m?
88. lh s m sun cha, k n mero buccai.
89. bis?bin ko sarpa ra kh bin ko m nche ke k m?
90. sabaile balekai go t pchan.
91. bhadaum kh ph teko gorule sādhai hariyo dekhch.
92. s dh j wan ucca bic r.
93. kagko bath nm bakullo.
94. hissa bud?hi icca d t.
95. hune bir w ko cillo p t.
96. hune bel ma gor by ch.
97. eut kuhieko lule s r th k k h ch.
98. ari glko gol m h t nah lnu.
99. k g bhand koil ca kha.
100. k m-kuro ek tir kumlo bok th?im tir.