

CHAPTER-ONE

INTRODUCTION

1.1 General Background

Language is the most widely used means of communication. It is a means through which information and ideas are exchanged among human beings. It is a voluntary vocal system of human communication. So, language is defined as the fundamental means of human communication to express thoughts and information. It is the 'species specific and species uniform' possession of man. It is also God's special gift to mankind. That is why, human being is the only possessor of language which makes him different from other animals. There are other means of communication but they are not as developed as language is. Only human language can be used as a perfect means of communication. Thus, language is a complete means of communication used by human.

In this context, Sapir (1978) says, "Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols" (p.8). For this we can assume that language is common to all and only to human beings. According to Richards et al. (1985), "Language is the system of human communication by means of a structured arrangement of sound to form a larger unit. E.g. morphemes, word and sentences" (p.153).

Similarly, for Wardhaugh (1986, p.3) "Language is a system of arbitrary vocal symbols used for human communication". According to Chomsky, "language is the innate capacity of native speakers to understand and form grammatical sentences" (as cited in Varshney (1977, p.3).

Chomsky, (1957) has defined language "as a distinctive quality of human mind that is so far we know unique to man. It is a set (finite or infinite) of sentences, each finite in length constructed out of a finite set of elements (p.13)". In the same way, Robins, (1964) mentions "languages are symbol systemsbased on pure or arbitrary convention.....infinitely extendable or modifiable according to the changing needs of the speakers (p.14)".

From the above definitions, we can conclude that language is a unique asset and a very complex social phenomenon. It is unique, creative, complex and modifiable. It is a versatile and the most commonly used tool that people used to fulfil their needs. Language helps us to think, perceive, interpret, and express about the world. It is the way of transmitting human civilization, history, thoughts, literature and the whole of human achievements.

There are more than thousand of languages around the world. Each language has its own domination on its certain regions. But English is such a language which is spoken almost everywhere. It has global domination because it is used in every field such as education, trade and commerce, law, sports, mass communication, international affairs etc in the international arena.

Language is different from one community to other. Primarily, translation means to transfer message from one speech community to another speech community. To translate is to change words or sentences into different languages. It is a transformation of thoughts or ideas from one language to another. It is a multidimensional activity. It should be meaningful and convey the spirit of original (SL) by maintaining a natural and easy form of expression. To transfer a message from one culture to another culture is an innovation in the receiver language. Translator simply transfers our ideas, thoughts, imagination through our language. So, translation is only way to break the

cultural, linguistic, contextual and psychological barrier between two communities.

1.1.1 Language and Culture

Language is primarily a social phenomenon. It is a common means of communication or sharing knowledge with each other. Through language people exchange their ideas, feelings, thoughts, beliefs, and so on. While expressing ideas, thoughts of any certain community may vary from other community due to their different culture in their societies. Language is embedded in culture so that the meaning of any linguistic item can be properly understood only with reference to the cultural context. The meaning aspect is important in translation. It follows that translation can not be fully understood outside a cultural frame of reference.

Culture is a way of life of a certain community or a particular group of people. Through culture they show their beliefs, social norms, values etc. Newmark (1988) defined culture as “the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression” (p. 94) . Similarly, Richards et al. (1985) define it as “the way of life, the total set of beliefs, attitudes, customs, behaviors, and social habits of the members of the particular society” (p.70).

Cultural language is the language which is spoken in particular culture or speech community, Language is generally believed to be the essential instruments of ethnic expression , a viaduct for the beliefs, customs, rituals and behaviors which constitutes cultural identity. Culture is the conscious creation of human rationality and it may proceed at three levels: learned patterns of behaviors, aspect of culture that act below conscious level and patterns of

thoughts and perception which are also culturally determined. A person who is a member of a society or cultural group, s/he is influenced from the values, norms, traditions of the same society. Such cultural representative also affects the language of that people.

Language is the mirror of culture of a particular society which reflects customs, values, norms, traditions, rituals and behaviors of the same society. Here, we can say that culture is the way of expression of language and language promotes the culture.

1.1.2 Relationship between Translation and Culture

Translation and culture are interrelated to each other. Translator translates any text on the basis of related culture. It means no translation is successful if the translator fails to translate the culture. A translator should not just translate the SL words ignoring the context, situation and the culture associated to while translation process.

Culture is the way of life and its manifestation is peculiar to one speech community. 'Language' is a means of communicating among/ between the people in communities. No languages are same or similar they are different at each other due to their different culture. The more the cultural distance between SL and TL creates problem in translation. According to Newmark (1988) the more specific a language becomes for natural phenomena the more it becomes embedded in cultural feature, and therefore creates translation problem (p.95) . This is why, a translator of cultural text has to bear in mind both the motivation the cultural specialist and the linguistic level of the readership.

A translator should keep in mind the fact translating a text means translating a text means translating SL culture. Culture itself is a vague and complicated phenomenon peculiar to particular speech community. It is so limited that no exact correspondence of one to the other is found in practice. This gap creates difficulties in translation which the translator should solve by implementing different techniques of translation while translating the text.

1.1.3 Translation

Defining translation is theoretically difficult. It is influenced and shaped by linguistic theory, philosophical tenets, literary convention, types of texts, medium involved in translation etc. The term 'translation studies' was proposed by Andree Le Fever (1978) to replace the terms such as 'translation theory' used general, 'translatology' used in Canada, translatologia used in Spain.

Newmark, (1981, p.3) says, "the twentieth century has been called the age of translation". Simply it is defined as "rendering the meaning of a text in to another language in a way that the author intends the text" (1988, p.5). According to Catford (1965, p.20) translation as "the replacement of textual material in one language (SL) by equivalent textual materials in another language (TL)". Similarly, according to Bell (1991, p.10) translation is the expression in another language (or target language) of what has been expressed in another (source language) preserving semantic and stylistic equivalences.

Similarly, Brislin defines (1976, p.1) Translation the general term is referred to the transfer of thoughts and ideas from one language (source) to another language (target) whether the languages are in written or oral form. Whether the languages has established orthographic or do not have such standardization, or whether one or both languages are based on signs, as with sign languages of the deaf (as cited in Bhattarai, 2000, p.2).

In the words of Bhattarai (2000, p.2), Translation is primarily an act of transforming message from one language to another or into some other dialects of the same, that are distances by time or space the activity interfaces variegated factors at least teen-each capable of influencing the other

To sum up, translation is both linguistic and cultural activity. The goal of translation is to establish a relationship of equivalence between the source text and target text, while taking into account a number of constraints. Though, translation is a simple transfer of context from one language to another. It is considered one of the brainstorming tasks related to language activities. It does not only seem to be accomplished by mere skill of language but also requires a difficult art and skill in safeguarding spirit and content of the language.

1.1.4 Importance of Translation

The importance of translation has increased day by day all over the world. Today translation has not only become the common interest of a country or a society but also has become the social need of an individual. The whole world has galloped with the wings of translation for promoting universal relationship and involvement in the present scenario. It is a versatile means of

communication in transferring knowledge, truth, cultures, ideas and so on. The exchange of thoughts, opinions, feelings and ideas help to promote social behavior and tries to form a relation between them. In this way, translation has created ample of chances to interact between the two or more dialectal people and has made its dream of uniting human beings in one linguistic maxim come true.

In the past, it was used as transferring religious thoughts and beliefs. It has played a crucial role to establish world literature. Without translation we would have no religious books. For e.g. Vedas, Upanishad, Ohammapada, Panini's Grammar etc. But today translation is also a proper means for young languages to grow and flourish into full-fledged structure. It is a technique to learn a foreign language and tool for business field. So, all linguistic enterprises are surviving with translation. Nowadays, translation is also most useful in error analysis. Today it holds a wide scope in the exchange of knowledge of literature or with the view of exchanging classical writings. From this, the intellectual circle could easily achieve the literature or the scientific writings that has been possessed in the universal level through translation.

1.1.5 Techniques/ Procedure of Translation

To translate a text from one language to another language is a challenging job. Translation is a general term referring to transfer or thoughts and ideas from one language to another language whether the languages are in written or oral form. Different scholars have suggested different approaches of translating cultural terms. Some of the approaches are as follows:

A) Newmark, (1988, p.1.3) states twelve different translation procedures such as;

i) Transference

- ii) Cultural equivalent
- iii) Neutralization
- iv) Componential analysis
- v) Label
- vi) Naturalization
- vii) Deletion
- viii) Couplet
- ix) Accepted Standard translation
- x) Paraphrase
- xi) Classifies

B) Wills (1982, p.7) has also categorized translation procedure into two types:

- i) Literal and
- ii) Non literal

C) Vinay and Darbelnet (1970, p.13) cited in Adhikari (2004, p. 20) has proposed the following procedure:

- i) Transliteration
- ii) Loan translation
- iii) Transpositions
- iv) Modulation
- v) Equivalence
- vi) Adoption
- vii) Literal translation

D) Ivir (1987, p.38) has discussed the following procedures focusing mainly on the translation of cultural terms.

- i) Borrowing
- ii) Definitions
- iii) Literal translation
- iv) Substitution
- v) Omission
- vi) Addition

But it is difficult to get absolutely perfect technique in translation without any gaps in the target text (TT) with source text (ST). Among the above mentioned techniques the following techniques are found to be mostly adopted while translating the SL terms in to TL terms which are illustrated briefly below:

A. Literal Translation

Literal translation is word for word translation. In this translation the SL grammatical constructions are converted to their nearest TL equivalents. According to Richard et al. (1995, p. 299) a translator which approximates to a word for word representation of the original is known as literal translation. It ranges from word to word level up to sentence to sentence. Similarly according to Bell (1991, p.70) , “Literal translation is the replacement of source language syntactic structure by target language structure”. So, literal translation is the easiest and simplest form of translation, which searches for close correspondence of meaning between source text and tare text. e.g.

SL (Nepali)	TL(English)
/bhayabhit/	afraid
/gahana/	ornaments
/mrity /	death

B. Transference/Borrowing

In transference a word or phrase, which has been taken from one language (i.e. source language) and used in another language (i.e. target language) through the translation. It is one of the widely used techniques for transmitting the cultural information from the SLT into TLT. According to Newmark (1988, p.82) normally names of people, places and countries , name of newspapers , names of institutions, companies, streets, inventions, brand name etc. are transferred . It includes transliteration, which relates to the conversion of different alphabets. Cultural words are often transferred to give color in translation. e.g.

SL (Nepali)	TL (English)
whisky	whisky
khukuri	khukuri

C) Substitution

Source cultural elements are replaced by similar near equivalent or generic words in the target language. This is not a good procedure of translation because in most of the cases it creates gaps between SL and TL. e.g.

SL (Nepali)	TL (English)
raksi	drinks
th l	plate

D) Paraphrasing/Definition

In translation SL terms are replaced by the short definition or description. Newmark (1988) argues “Paraphrasing is an amplification or explanation of the meaning of segment of the text”(p.90). If the translator is unable to find accurate or near equivalent term in TL, this procedure will be adopted.

SL (Nepali)	TL (English)
khel unu	to make fool
cirnindr	long sleep
ring	a gold ornament wearing in finger

E Back Translation

Back translation is one of the ways of testing the quality of translation. Crystal (1987) introduces back translation as one translate a text from language A into language B, a different translator then turns the B text back into A and the resulting A text is compared with the original A text . If the texts are virtually identical, there is strong evidence that the original translation was of high quality (p.348). e.g.

SL (Nepali)	TL (English)
telephone	telephone
sy ndal	sandal
b r	bar

F) Addition

In this technique, the translator gives additional information from the cultural context available in the TL. When some expression in SLT is left unsaid and the translator intends to convey the supplementary message by appropriate addition from the cultural context of the TL. It makes the receiver understand SL cultural items. It makes implicit information explicit.

SL (Nepali)	TL (English)
bh i	younger brother
s my	settle down
sal i	burning match

G) Deletion

Omission of SL words or expression in the TL text is called deletion. Generally it occurs at syntactic level of translation. When there is lack of appropriate cultural correspondent in TL, the translator has to omit some expression. The translator omits lexical items, phrases, and sometimes even the whole sentences. e.g.

SL (Nepali)	TL (English)
b sari:	-----
ear byag	-----

H) Sense Translation

This technique is used when the exact SL equivalent term is not available in TL then meaning is translated in this technique. Here, the TL term gives only one sense for the SL term not the exact meaning. e.g.

SL (Nepali)	TL (English)
mugl n	India

I) Claque

Each morpheme or word is translated into the equivalent morpheme or word in another language. It is a kind of borrowing where SL terms are borrowed and transliterated which in turn are followed TL translation. e.g.

SL (Nepali)	TL (English)
k lonilo	turned blue

J) Blending

In this translation procedure, words are coined through borrowing one constituent from the SL or donor language is reproduced or translated into the other constituent of the construction .SL word is combined with a part of TL word of the TL text.

SL (Nepali)	TL (English)
pipal bot	pipal tree
chure pah d	chure hill

1.1.6 Transliteration

Simply transliteration is a way of translating from one orthography to another orthography. It is a process on which each SL letter or other graphological unit is replaced by TL letter, or other unit. Crystal (1987, p.384) mentioned that “transliteration is a process in which each character of the source language is converted into a character of the target language”. The process of setting up a transliteration system involves three steps:

- i) SL letters are replaced by SL phonological units; this is the normal literate process of converting from the written to the spoken medium.
- ii) The phonological units are translated into the TL phonological units.
- iii) The TL phonological units are converted into TL letters, or other graphological units (as cited in Phyak, 2005, p.27).

Roman scripts are usually used for transliteration. The purpose of transliteration is to facilitate the reader to read the target language well. Transliteration gives us equivalent sound system of the source language. This can be transcribed by using phonetic symbols so as to present the exact sounds of the characters.

1.1.7 Gaps in Translation

Generally, if there is no correspondence between SL items and TL items there occur gaps. In translation, gaps are inevitable because of differences between two languages, cultures, contexts etc. Gaps are termed by different names such as lacunae, voids, slippages, absences etc. Gaps are problems for the translator as well as the reader. It creates difficulty to maintain translation equivalence.

Translation should reflect the original flavor of the source text. Catford (1965) defines translation as “The replacement of textual material in one language (source language) by equivalent textual material in another language (target language)” (p.20). Similarly Bell (1991) states the source text is transferred with” preserving semantic and stylistic equivalences while translating we are ‘bridging the gap’ between two cultures, languages etc. It is the instrument to transmit culture and truths. Culture creates the gaps in translation and cultural terms are very complex and almost impossible to bridge the gaps. To compensate the gaps, it needs further explanation and more translation practice for a translator and having perfect knowledge of both source text culture and target text culture.

Gaps are classified into various types by various scholars. Lexical, structural (linguistic), cultural, pragmatic or supralinguistic etc.

a) Linguistic Gap

Every language, which exists in the world, is unique. There are no two identical languages. The gaps found because of difference between two languages are called linguistic gaps Linguistic gaps are observed in different levels of language.

- i) Graphological level
- ii) Phonological level
- iii) Lexical level
- iv) Structural level

b) Cultural Gap

It is obvious that a set of beliefs, attitudes, customs, social behavior and habits of the member of the particular society is different from another society or cultural group which creates gaps or losses of meaning in translation. It may have the belief and concept in one cultural but another lacks which is called cultural gap. To compensate such gaps, translator should keep the sufficient knowledge of the both SL and TL cultures.

c) Extra Linguistic Gap

Translation is not only a linguistic activity. Many extra linguistic factors play a crucial role in translation. The intention of a speaker or writer, his knowledge, his ideas, expectations, interests and so on have to be taken into consideration. The extralinguistic or pragmatic gaps can be observed beyond the linguistic order of language.

1.1.8 Cultural Categories

Cultural language is the language which is spoken in a particular culture or speech community. Newmark (1988, p. 94) defined culture as “the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression”. Generally culture includes the way of life of community system of government, religious, beliefs and values, geographical region, social class, age, sex, profession, activity of the members of the society etc.

Newmark (1988, p.94) distinguishes 'cultural' from 'universal' and 'personal' language. According to him (1988, p.95) he has made five fold classifications.

a) ecology b) material culture c) social culture d) social organization, political and administrative procedure, concepts e) gesture and habits. In general cultural terms can be categorized in five topics as followings:

i) Ecology

It refers to the relation of the plants and living creatures to each other and to their environment. It includes such geographical features as plants, animals, hills, lakes, rivers, sea, forest, winds, plains etc.

ii) Man-Made Culture (Artifacts)

It refers to the things which are made by man and a famous within a culture. It includes foods, clothes, housing, transport and communication, ornaments, utensils etc.

iii) Social Culture and Organizations

It includes the words concerning with the social organization and relation between people and particular community. In different cultures and even in the same geographical regions, there are different communities in terms of ethnicity, education, wealth, sex, religion, tradition, culture, sub-culture which are different from one another.

iv) Religious Culture

Religious culture refers to myths, religious, beliefs, names of gods, religious activities etc.

Conceptual Terms

Concept is a part of common system of language shared by members of a speech community. According to Palmer (1999, p. 54) conceptual terms can be specified as non-concrete or abstract terms whose concept can be given only by definition.

1.1.9 An Overview of the Novel Phoolko Atanka (Terror of Flower)

‘Phoolko Atanka’ is a famous Nepali Novel written by Dr. Dhruva Chandra Gautam. He is innovative writer and versatile genius. He shows modern man helplessly groping in the dark, all his efforts of survival are futile and end hopelessly in his novel. Man is fighting a losing battle; he is left in the dark, helpless and alone. Phoolko Atanka, published in 1998 in Nepali, is a study of man (human being) who has destroyed himself, especially his heart. He is void of sensitivity to anything- mass production, mass consumption, mass destruction and mass starvation. Man has become the victim of a consumerist, material culture and he characterizes cowardice, cunningness, humility, intolerance, enmity, selfishness, aggressiveness, wickedness and meanness. These elements have driven him like an insensitive animal.

‘Phoolko Atanka’ was written by Dhruva Chandra Gautam in 1998 and translated by Philip H. Pierce in 2005. Publisher and distributor of Nepali

version is Sajha Prakashan , Pulchok, Lalitpur and the publisher and distributor of English version is Ratna Pustak Bhandar, Kathmandu, Nepal.

1.2 Review of the Related Literature

Significant numbers of texts have been translated from English to Nepali and vice-versa. There are many researches have been carried out in translation in the Department of English Education. But no study was carried out in the translated cultural terms found in Nepali Novel Phoolko Atanka and their techniques and gaps.

Bhattarai (1997) in his Ph.d. dissertation entitled “In Other Words Sense Versus Words as Unit of Literary Translation (with reference to Nepali-English poetic text) has made an attempt to present the historical background of translation process and product of translation traffic between Nepali-English language pair in particular. He has found the growing interest of people in bio-directional, horizontal translation. He also remarks that interest in and awareness towards literary translation is growing.

Sharma (2004) carried out a research entitled “A Linguistic Analysis of The Strategies Employed in the English Translation of a Textbook: A Case of Social Studies of Grade X. The objectives of the research were to find out the basic features of sentence structures used in the Social Studies for grade X, to analyze the process of translation of the texts in terms of: sentence structure, sentence types, negation, voice and tense and to examine the structural gaps in translation. He found that the difference between the language pair in question in terms of sentence structure and the numbers and types of sentence.

Chhetry (2005) carried out a research on ‘Study of Translation of Technical Terms: A Case of Textbook for Health Population and Environment, to find out

the techniques and linguistic problems of EPH terms from Nepali to English. He stated the commonly used techniques to translate are literal, paraphrasing, transliteration, hybrid formation, loan shift and addition. Transliteration is the most widely used to translate the terms of abbreviation, acronyms, animals, birds in terms of miscellaneous filled and literal translation to the terms of health, anatomy diseases, environmental and science. He found some mistranslation due to different linguistic problems during translation.

Rijal (2006) in his thesis entitled “A Study of The Translated Cultural Terms in English Dailies: Techniques and Gaps. The main purpose of his study was to find out the techniques used in translating cultural terms. He studied the Nepali cultural terms in three English Dailies and found out the seven translation techniques used. Among these techniques literal translation was the most widely used techniques while translating Nepali cultural bound terms in to English.

Bhandari (2007) carried out a research on “A Study on Techniques and Gaps 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 used only secondary sources for data collection. Checklist was used to identify and categorized the techniques used in translating cultural terms. He found out those ten different techniques of translating. He further found that transference was very effective in translating deeply rooted cultural terms especially from religion and culture.

Osti (2008) carried out a research on ‘A Study of The Cultural Terms in The Translated Version of Anido Pahadsangai’’. The main purposes of her study were to identify and classify the cultural terms used in the novel, as to find out the techniques and the frequency of different techniques of translation. She

found out the literal translation was the most widely used technique of translation of cultural terms and blending was the least used technique. In terms of merit order of frequency, she has graded the techniques of translation of cultural words as literal translation (38.5%), substitution (15.0%), borrowing (14.5%), paraphrasing (14%), sense translation (7.0%), addition (14%) deletion (3.5%) and blending (1.5%).

Mahatara (2008) carried out a research on Techniques And Gaps in Translation of Cultural Terms: A Case of the Novel 'Kumari Shova'. The objectives of the study were to identify the Nepali cultural terms used in the novel 'Kumari Shova' and to find out the techniques employed in translating cultural terms into TL, to detect the gaps in the translation, to point out some pedagogical implications. He found out literal translation (29%) was the most frequently used technique and couplet (1%) was the least used technique . The frequency order of the techniques in translation of cultural words is literal translation (29%), substitution(16%), claque(12%), addition(11%), borrowing(9%), back translation(7%), definition(7%), blending(5%), deletion(3%), and couplet(1%).

All the research works above are related to translation and translation evaluation; some of them are related to cultural terms; some of them are related to scientific terms. None of the studies have been carried out to find the techniques and gaps found in the translation of the novel 'Phoolko Atanka'. The present study will analyze the procedures and gaps in translation and suggests some implications for the writers, translators and those who are associated with the translation activities.

1.3 Objectives of the Study

The objectives of the study are:

- a) to find out and classify the cultural terms used in the novel 'Phoolko Atanka'.
- b) to find out the techniques employed in translating cultural words in English version.
- c) to find out the frequency of different techniques of translation
- d) to point out the gaps in the translation process.
- e) to suggest some pedagogical implications.

1.4 Significance of the Study

This study will provide insights on cultural aspect of translation. The findings will be helpful for students, teachers, translators, translation evaluators, writers, researchers and others who are interested in the field of translation. It will be also be of great use for translating Nepali cultural bound terms into English and vice-versa.

CHAPTER - TWO

METHODOLOGY

2.1 Sources of Data

The data were collected from the secondary sources only.

2.1.1 Secondary Sources of Data

The researcher collected English and Nepali versions of the novel 'Phoolko Atanka' written by Dr. Dhurbachandra Gautam and translated by Philip H. Pierce. The researcher also studied and consulted the books, thesis, and articles. Journals related to research works with especial attention to translation and some of them were Bhattarai (2000), Catford (1965), Newmark (1988), Oxford English Dictionaries and Nepali Sabdakosh (2061).

2.2 Sampling Procedure

Two hundred cultural terms were listed from the original version along with their equivalent terms from the translated version of the novel. One hundred and fifty terms were selected from two hundred selected lists by using the non-random judgmental sampling procedure.

2.3 Tools for Data Collection

Checklist was used as a tool for data collection for this study. The researcher studied and restudied both the Nepali and English versions of the novel to get required information.

2.4 Process of Data Collection

The following procedures are employed to collect the data:

- a. The researcher collected Nepali (original) and English (translated) versions of the novel.
- b. She went through the text and underlined the cultural terms in the Nepali version of the novel.
- c. She repeatedly read the English version of the novel to find out the equivalent of those cultural terms.
- d. The researcher listed out 200 cultural terms in her notebook , first from Nepali version then their equivalent term from the English version of the novel.
- e. One hundred and fifty terms were selected by using non-random judgmental sampling procedure from the total number of two hundred cultural terms initially selected from the novel.
- f. She transliterated each equivalent SL terms into Roman script.
- g. Those terms were categorized into five different cultural categories as: Ecology, Man-made culture, Religious culture, Social culture, and Conceptual terms. She listed out 30 terms for each five category.
- h. The researcher identified the techniques employed and listed out the cultural terms under these different techniques. She also calculated the frequencies of these techniques adopted in translation of those terms for each type and analyzed them.
- i. The researcher identified and collected the gaps caused by different reasons in translation of the novel.

2.5 Limitations of the Study

The limitations of the study were as follows:

- i. The study was limited to cultural terms found in the novel 'Phoolko Atanka' only.
- ii. The study was limited to only 150 cultural terms.
- iii. The data for the study were collected from the novel 'Phoolko Atanka' written by Dr. Dhurbachandra Gautam and translated by Philip H. Pierce.
- iv. This study was limited to the study of techniques and gaps found in the translation of cultural terms of 'Phoolko Atanka'.

CHAPER-THREE

ANALYSIS AND INTERPRETATIONS

This chapter deals with the data obtained from Nepali and English versions of the novel 'Phoolko Atanka' which is written by Dhurba Chandra Gautam. The collected data are presented, analyzed and interpreted under the following headings:

3.1 Classification of Cultural Terms into Five Categories

The selected cultural term are presented in this section. This classification goes under five cultural categories ecology, man-made culture, social culture and organization, religious terms and conceptual terms. Among those translated pairs, some have gaps in meaning as found in the research work. Such pairs with gaps are marked and compared in the following pages:

i) Ecological

It includes the geographical features such as plants, hills, lakes, rivers, seas, forests, wind, plains etc. The cultural terms selected from the novel are shown as below which fall under ecology.

SL Terms	TL Terms
Pipal bot	Pipal tree
Khol	River
P t	Leaf
b ri	Vegetable Patch
Caur	Open ground
See also in Appendix: IA	

ii) Material Culture / Artifacts)

Those objects which are made by persons and used in a particular culture are included in it. It includes foods, clothes houses, towns, transports, communications, ornaments and utensils.

SL Terms	TL Terms
Sa: tu	Flour of Parched corn
Culo	Fireplace
N tini	Granddaughter
gundruk	Dried and fermented green vegetables
See also Appendix IB	

iii) Religious Culture

It includes myths, religious beliefs, name of gods and religious activities and deeply rooted custom/ tradition or religion.

SL Terms	TL Terms
S st nga pran m	Full-length Prostrations
L s	Corpse
braham c ri	Bachelor
prabhu	Lord
gh t	Ghat
See also Appendix IC	

iv) Social Culture and Organization

Those terms which are related with the social organization and relations between people and particular community work and leisure, political administration and artistic organizations, customs, activities, social traditions sculptures, paintings, carryings, monuments, social norms and values, historical facts are included in this category.

SL Terms	TL Terms
Bessyalaya	Bordello
aina:	Mirror
Sokpustika	Condolence book
Bahudal	Multi party system
Sukumb si	Landless and homeless people
See also ID	

v) Conceptual Terms

These terms are non-concrete or whose concept can be given only by definition and which are common with in the system of language shared by members of a speech community.

SL Terms	TL Terms
tithy	hospitality
uthalputhal	hurried and confused condition
P itokuoi	husband killer
maran	death
aichopaicho	lending and borrowing

3.2. Techniques in Translation Cultural Terms

Technique in translation includes those ways or procedures which are used by the translators in the process of translation. The main procedures are given below:

-) Literal translation
-) Substitution
-) Claque
-) Transference/Borrowing
-) Blending
-) Paraphrasing /Definition
-) Addition
-) Omission/Deletion
-) Sense translation

3.2.1. Techniques used in Translation of Terms in Ecological Culture

i) Literal Translation

It is the procedure which looks for a close correspondence of meaning between the SL term and TL term, which may range from word level to sentence level:

SL Terms	TL Terms
Khol	River
P t	Leaf
Brichya	Tree
Pah d	Mountain
Sayapatri	Marigold
Gh m	Sun
K atus	Chestnut
Kand	Thorn
S l	Sal
B t baran	Atmosphere

ii) Claque

Each unit of SL is translated in to the equivalent unit in TL is claque. The unit may be a morpheme, a word, a phrase or even a sentence.

SL Terms	TL Terms
hariyo caur	green field
eklo thau	isolated place
mirmire u jy lo	clear light
nadiko tir	river bank

iii) Addition

Some words are added in the TL test or SL expressions are explained.

SL Terms	TL Terms
buchko	Thicket of shrubs
b ri	Vegetable patch
dubo	Green grass
Kanadamul	Wild roots
Caur	Open grounds
karelo	Momordica charantia

iv) Substitution

SL terms are replaced by similar or near equivalent or generic word of meaning in TL (Newmark, 1988, p.88)

SL Terms	TL Terms
pah d	mountain
jañgal	forest
brichaya	tree
samundra	sea
ghoral	deer

v) Definition/paraphrasing

In definition, SL terms are replaced by short definition. Target language explains the meaning of the source language term using different words in order to make easier to understand.

SL Terms	TL Terms
korko	Large basket for baby
kares b ri	Ground attached to the house and yard
mudh	Log of dry wood

vi) Blending

In this procedure, the SL words are translated with the combination of two procedures: literal and borrowing

SL Term	TL Term
pipalbot	piplal tree

Table no 1

Frequency of Techniques in Translation of Ecological Cultural Terms

S.N.	Techniques	Frequency	%
1	Literal translation	10	33.33
2	Claque	5	16.66
3	Additional	6	20.00
4	Substation	5	10
5	Definition	3	10
6	Blending	1	3.33
	Total	30	100

Among 150 words, thirty were taken as study data within ecology. There were six different techniques found to have been employed in translated version of 'Phoolko Atanka'. Among these six different techniques, literal translation was mostly used (33.33%). Addition is second widely used technique claque and substitution had equal coverage (16.66%.) each

3.2.2 Technique used in Translation of Man-Made Cultural Terms

i) Literal Translation

premika	- lover
narka	- hell
dar	- respect
roti	- bread
jady h	- drunker
jhapad	- slap

ud ro	- loan
l t	- kick
patibrata	- wifely fidelity

ii) Claque

k muk keti	- passionate girls
------------	--------------------

iii) Addition

p ti	- rest house
khutruke	- piggy bank
l s	- dead body
dhiki	- wooden machine
kamandalu	- water pot
bhatti	- wine shop
grantha	- scared book
sukulgundo	- fashionable man
chund m	- quarter of paisa

iv) Substitution

bagali	- pocket
poi	- husband
dh la	- condom
jhupro	- hut

v) Borrowing

SL terms	TL terms
Khukuri	- khukuri
Kamputar	- computer

vi) Defining

SL terms	TL terms
ring	a tiny gold ornament wear in ear
masyaur	lumps of wetened pulse

vii) Blending

SL terms	TL terms
T m kot r	copper wire

viii) Back Translation

restur	restaurant
kot	coat

Table No 2

Frequency of Techniques in Translation of Cultural Terms

S.N.	Technique	Frequency	percent
1	Literal	9	30
2	Claque	1	3.3
3	Additional	9	30
4	Substitution	4	13.33
5	Borrowing	2	6.6
6	Defining	2	6.6
7	Blending	1	3.3
8	Back translation	2	6.6
	Total	30	100

Thirty terms were randomly selected within the man-made culture. Eight different techniques were employed in the process of translation. In total frequency, literal and addition were most widely used techniques (30%) ; substitution stands in the second position covering (13.33%). In terms of descending order of frequency, the techniques in translation in material cultural (artifacts) can be graded as literal translation, addition, substitution borrowing, defining, back translation, claque and blending.

3.2.3 Techniques Used in Translation of Social Culture

i) Literal Translation

SL Terms	TL Terms
susil	- dazzle
h kim	- boss
didi	- sister
bibah	- marriage
bessy laya	- bordello
n tini	- granddaughter
khabar	- message
mami	- mother

ii) Claque

SL Terms	TL Terms
Jetho choro	- eldest son

iii) Addition

SL Terms	TL Terms
Sokpustik	- condolence book
Thak li	- thakali girl

iv) Defining

SL Terms	TL Terms
t ma	young bamboo shoot
sukumb si	homeless and landless people
bahudal	multi party system
koti hom	a hundred thousand burnt offerings to go
ghusy ha	a person who accepts bribe

v) Substitution

SL Terms	TL Terms
cinh	sings
chur	razor
ain	mirror
phariy	sari
m likni	wife of a master
j tr	festival
git	national anthem

vi) Deletion

SL Terms	TL Terms
jutho	-

vii) Sense Translation

SL Terms	TL Terms
m yo	main person of a family
as r pandhara	busy time

viii) Back translation

SL Terms	TL Terms
bil	bill
fire brigade	fire brigade
kamp und	compound

ix) Borrowing

SL Terms

TL Terms

redio

radio

Table No. 3

Frequency of Techniques in Translation of Social Culture

S.N.	Techniques	Frequency	percent
1	Literal Translation	8	26.66
2	Claque	1	3.3
3	Addition	2	6.6
4	Defining	5	16.6
5	Substitution	7	23.3
6	Deletion	1	3.3
7	Sense Translation	2	6.6
8	Back Translation	3	10
9	Borrowing	1	3.3
	Total	1	3.3

Under the category of social culture thirty terms were taken as the study data. The translator has adopted nine different techniques in the process of translation. Out of them literal translation (26.66%) was found as the most widely used and claque, deletion borrowing had equal coverage i.e. (3.3%). They were the least used technique in this process.

3.2.4 Techniques Used in Translation of Religious Culture

i) Literal Translation

SL Terms	TL Terms
pust	generation
jagge	obligatory fire
dulah	bridegroom
dulahi	bridge
pindap ni	ancestral offering
tm	soul
sanskrit	custom
brat	fasting
narka	hell
patni	wife
kiriy	vow
shreepech	crown

ii) Paraphrasing

SL Terms	TL Terms
mas ngh t	place for burning the dead bodies.
d gbatti	lamp in the name of the departed soul
abir	red powder used to throw at the Holi festival
Cit	the place where the dead bodies are kept
s st nga pran m	full length prostrations

iii) Borrowing

SL Terms	TL Terms
sarswati	sarswati

gh t	ghat
tika	tika
deep wali	deepawali
hindu	hindu
guru	guru

iv) Sense Translation

SL Terms	TL Terms
murda	corpse
mal mi	funeral procession

v) Substitution

SL Terms	TL Terms
p p	sin
purnim	full moon day
prasad	offering
m i	goddess

vi) Deletion

SL Terms	TL Terms
adharmi	-

Table No. 4

Frequency of Techniques in Translation of Religious Terms

S.N.	Techniques	Frequency	Percentage
1	Literal Translation	12	40
2	Paraphrasing	5	16.66
3	Borrowing	6	20
4	Sense translation	2	6.6
5	Substitution	4	13.3
6	Deletion	1	3.3
	Total	30	100

There were altogether 30 religious terms taken for this study. Six different techniques were used in the process of translation. Among them literal translation (40%) was the most widely used technique whereas the deletion was the least used technique. Similarly, borrowing (20%) was the second widely technique. In terms of most to least frequency techniques in the translation of religious terms can be graded as literal translation, borrowing, paraphrasing, substitution, sense translation and deletion.

3.2.5. Techniques Used in Translation of Conceptual Terms

i) Literal Translation

SL Terms

TL Terms

atithya

hospitality

nivritibhran

pension

thakthak unu

regretted

nas	intoxication
su	tear
bhavisyab ni	prediction
j tr	festival
dim g	brain
krosit	angry
harit t	bankrupt
tam s	histrionics

ii. Paraphrasing/Definition

SL Terms	TL Terms
d nbir	munificent man
uthalputhal	hurried and confused condition
Kup tra	unworthy recipient
Buchko	thicket of shrubs

iii. Addition

SL Terms	TL Terms
aghulto	burning stick
taneri	young man

iv. Back Translation

SL Terms	TL Terms
Preskripson	prescription
Tr fik kontrol	traffic control

Embulence	ambulance
k ji	kaji
rit yar	retire
telivizan	televison

v. Deletion

SL Terms	TL Terms
hath	
anakant r	

vi. Claque

SL Terms	TL Terms
poi tokuoi	nusband killer
k lobaz r	black market
boksi bidhy	witch craft

vii. Borrowing

SL Terms	TL Terms
g rd	guard

Table No. 5

Frequency of Techniques in Translation of Conceptual Terms

S.N.	Techniques	Frequency	Percent
1	Literal Translation	12	40
2	Paraphrasing	4	13.3
3	Addition	2	6.6
4.	Back translation	6	20
5	Deletion	2	6.6
6.	Claque	3	10
7.	Borrowing	1	3.3
	Total	30	100

Thirty terms were taken as study data within conceptual terms. Seven different techniques were employed in this term. Among them literal translation was the most widely used technique (40%). Similarly, back translation was in the second position (20%). In terms of most to the least order of frequency, of techniques in translation of conceptual terms is graded as literal, back translation, paraphrasing, claque, addition deletion and borrowing.

Table No. 6**Technique-wise and Category-wise Comparison of Statistical Results**

S.N.	Techniques	Ecology		Material culture man-made (artifacts)		Social culture		Religious Culture		Conceptual culture		Total	
		Freq	%	Freq	%	Freq	%	Freq	%	Freq	%	Freq	%
1	Literal	10	33.33	8	26.66	8	26.66	12	40	12	40	50	33.3
2	Substitution	5	16.66	4	13.33	7	23.3	4	3.3	-	-	20	13.3
3	Addition	6	20	10	33.33	2	6.6	-	-	2	6.6	20	13.3
4	Deletion	-	-	-	-	1	3.3	1	3.3	2	10	4	26.6
5	Borrowing	-	-	2	6.61	1	3.3	6	20	1	3.3	10	6.6
6	Back translation	-	-	2	6.6	3	10	-	-	6	20	11	7.3
7	Blending	1	3.33	1	3.3	-	-	-	-	-	-	2	1.3
8	Claque	5	16.66	1	3.3	1	3.3	-	-	3	10	10	6.6
9	Sense Translation Couplets	-	-	-	-	2	6.6	2	6.6	-	-	4	2.6
10	Definition	3	10	2	6.6	5	16.6	5	16.66	4	13.3	19	12.6
	Total	30	100	30	100	30	100	30	100	30	100	150	100

The above table shows that ten different techniques were employed in translating five different cultural terms found in the novel 'Phoolko Atanka'. Among the ten different techniques, used literal translation was the most frequently used and substitution and additions are in the second position whereas blending was in the last position. In total, hierarchical order of technique was graded as literal translation, addition substitution, paraphrasing,

back translation, borrowing, claque, deletion sense translation and blending. In this study, literal translation addition, substitution and paraphrasing have high frequency.

3.3 Gaps in Translation

Simply, gaps mean absence of concept of SLT in to TLT. Two languages and two cultures are involved in translation process. Those two languages and cultures are not the same or similar in different socio-cultural activities. Some source language terms do not have exact target language equivalence in TL. There is also lack of cultural equivalence between languages. Because of the cultural differences of language there exist gaps in translation.

In this part of the study, the researcher has listed only those translation pairs in which she found gaps in the novel 'Phoolko Atanka'. There is no scientific and objective technique or device to find out or measure the exact equivalence. Some of the gaps found in translated version of the novel 'Phoolko Atanka' is presented below:

3.4 Gaps Caused by Addition

The translator gives additional information from the cultural context available in the TL. When some expressions in SLT is left or unsaid and the translator intends to convey the supplementary message by appropriate addition from the cultural context of the TL there exists a gap between translational pair languages.

Pair – 1

SL Term - b ri

TL Term – vegetable patch

In Nepali, the SL term b ri means common fields which is used for the production grains or crops. But the TL term b ri means a patch of land where only vegetables are grown for daily use. Here, both SL term and TL term do not share the equivalent meaning.

Suggested Equivalent

b ri – dry field

Pair – 2

SL Term – dubo

TL Term – green grass

In Nepali ‘dubo’ means a special plant which is used for worshipping god or it has religious value but in TL term ‘green grass’ which means a common green grass or plant. So, it shows a gap between source language and target language.

Suggested Translation

dubo – type of grass, especially used for worshipping to Ganesh, scared grass

Pair – 3

SL Term – dhiki

TL Term – wooden machine

‘dhiki’ in SL means a thing used for making rice. But translated term ‘wooden machine’ means a machine which is made of wood. Here, the TL term can not maintain equivalent meaning of the SL term i.e. ‘dhiki’. It creates gap.

Suggested Translation –wooden machine with a pole and a pestle which is used for husking rice.

Pair – 4

SL Term – buchko

TL Term – thicket of shrubs

In the source language ‘buchko’ refers to the thicket of shrubs but in TL language it is a dwarf tree or small mound. So, there is no word to word equivalent term and the reader finds a gap between the source language and target language.

Suggested Equivalent

Thicket of shrubs

3.5. Gaps Caused by Substitution

There are no exact target language equivalence in some source language terms. In such circumstance, the SL term is substituted by the near equivalent or peripheral terms. So, there exists a gap between two languages. Such gaps are presented below:

SL Term – m likni

TL Term – wife of a master

In Nepali, the SL term ‘m likni’ means women possessor or owner of house or factories. But in TL term means wife of a master or boss. Here the TL term can not maintain equivalent meaning of the SL term, i.e. ‘m likni. It creates gap.

Suggested translation – women possessor or owner

Pair – 2

SL Term – Cin

TL Term – Signs

Conceptually, both terms have similar meaning in general. The SL term is more specific than TL signs. The SL terms 'cin' refers to a description of what is going to happen to somebody in the future based on the position of the stars and the planets when the person was born. But the TL term 'signs' means a fact or event that shows that something exists, is happening or may happen in the future. The TL term 'signs' covers the meaning features of SL term partially. Therefore, the term 'horoscope' would be better to be used for the target language.

Suggested Translation – Horoscope

Pair – 3

SL Term – j tr

TL Term – Festival

Both terms refer to special occasion. But there is a vast difference between SL term and TL terms. In SL term, j tr means especial occasion which is celebrated by different community differently at different occasions. But TL term festival refers to common festival of any country which is celebrated by the whole country. Suggested translation; a special occasion which is celebrated by certain community.

SL Term – git

TL Term – national anthem

Most of the meaning features of SLT and TLT are different. The SLT git refers to any song but the TLT national anthem refers a specific song which reflects, the spirit of the nation. So, the meaning of TLT is unable to express the meaning of SLT.

Suggested translation – Common song

3.6. Gaps Caused by Sense Translation

SL Term - asar Pandhra

TL Term - busy time

Conceptually, both terms refer to time. But SL term as 'asar Pandhra' is the typical word which refers to of Ashar and busy time for plantation. But TL term busy time does not carry the essential meaning of the SL term. So, it is better to borrow the SL term with definition.

Pair – 2

SL term	TL term
abir	red powder

Here 'abir' refers to a thing which has great value from religious aspect in SL term 'abir' is used to worship the God and goddess in Nepali. But TL term 'red powder' refers powder in red colour. It has no any specific meaning for reader.

Suggested Equivalent

Thing which has great value to worship the god.

Pair – 3

SL Term – ring

TL Term – Ornament wearing in finger.

Both SL and TL term refer to a object. Here 'ring' in SL term refers to an ornament which is used in ear but in TL term an ornament which is used in finger. Here, there is no different word for different objects.

Pair – 4

SL term – 'bramh ch ri' and TL term 'bachelor' are different terms. Here SL term refers to the 'unmarried boy' who passes his whole life without marriage. But TL term 'bachelor' refers to the boy who is unmarried still now. So that between these two terms there is a gap.

Pair – 5

SL term – udh ro

TL term – loan

The TL term ‘loan’ and udh ro’ are conceptually similar but they are different to some extent. Here SL term udh ro refers to buying something without paying money at the moment. But loan means taking money for sometime in certain interest.

Suggested translation - Credit

3.7 Gaps Caused by Bad or Mistranslation

S.N.	ST	TL	Suggested equ.
1.	Mugl n	India	Foreign Country
2.	matar	Bus	Vehicle
3.	bhagwan	Goddess	God
4.	dharti	Prithvi	Earth
5.	Khet	Fields	Field
6.	m likni	Wife of servant	Boss
7.	S sot	Truth	Universal truth

3.8 Gaps Caused by Deletion

S.N.	SLT	Suggested equ.
1.	Jutho	Leaving of a meal
2.	adharmi	Irreligious person
3.	hath	Stubbornness
4.	ankant r	Secret Place

3.9 Frequency of Different Kinds of Gaps in Translation

Table No.7

S.N	Types of gaps	Frequency	%
1.	Gaps caused by Addition	4	16.6
2.	Gaps caused by substitution	4	16.6
3.	Gaps caused by sense translation	5	20.8
4.	Gaps caused by Bad or Mistranslation	7	29.1
5	Gaps caused by Deletion	4	16.6
	Total	24	100.0

In the process of finding gaps in the research work, twenty four instances of gaps were found in translation of the cultural terms of the novel 'Phoolko Atanka'. Five different types of gaps were found caused by substitution addition, sense translation, deletion and mistranslation. Among them gaps caused by mistranslation were the most frequent ones (29.1%), gaps caused by sense translation (20.8) and others (16.6%) respectively.

CHAPTER - FOUR

FINDINGS AND RECOMMENDATIONS

This chapter deals with the findings and recommendations of the study.

4.1 Findings

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

1. One hundred and fifty cultural terms were identified from the novel 'Phoolko Atanka' and those terms have been grouped into five categories in terms of their related meaning features. They are ecology man-made culture (artifacts). Religious culture, social culture and organizations, and conceptual terms.
2. Ten different techniques were found to have been employed in translating cultural terms such as literal translation, substitution, addition, deletion, borrowing, back translation, blending, claque sense translation and definition.
3. Among the translated terms literal translation (33.3%) was the most frequently used technique and blending (1.3%) the least used technique. The frequency of cultural words are in decreasing order as : literal translation (33%), substitution (13.3%), addition(13.3%), definition (12.6%), back translation (7.3%), borrowing (6.6%) claque (6.6%), deletion (2.6%), sense translation (2.6%) and blending (1.3%) respectively
4. In ecology category, six different techniques were employed. viz literal translation (33.33%) addition (20%), substitution (16.66%), claque (16.66%), definition (10%), and blending (3.33%).
5. In translating the cultural terms under man-made category, eight different techniques were employed and graded as addition (33.33%), literal (26.66%), substitution (13.33%), borrowing (6.6%) back

translation (6.6%), definition (6.6%) blending (3.3%) and claque (3.3%) in descending order respectively.

6. Nine different techniques were used in translating the terms under social culture, viz literal translation (26.66%) , substitution (23.3%), definition (16.6%), back translation (10%) , addition (6.6%), sense translation (6.6%), borrowing (3.3%) deletion (3.3%) and claque (3.3%) respectively.
7. Altogether six different techniques were employed in the translation of religious culture and organization. They are graded as literal translation (40%) borrowing (20%) definition (16.66%) sense translation (6.6%) substitution (3.3%) and deletion (3.3%) respectively.
8. There were altogether seven different techniques employed under conceptual cultural terms graded as literal translation (40%) back translation (20%), definition (13.3%), deletion (10%), addition (6.67%) and borrowing (3.3%) respectively.
9. The techniques such as literal translation, definition, addition were found at all the categories.
10. Many instances of substitution were found in this translated version of novel 'phoolko Atanka'. Most of the pairs had gaps in semantic level as they failed to provide exact meaning of SL.
11. Some terms are found only within certain culture e.g. Teej, Gaijatra. If such words are transferred in TL without any notes and definition there exists gaps.
12. There was not consistency in translation of the some word, so it created gaps in the process of translation.

4.2 Recommendations

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

1. To translate the text is not a easy task, it is a bilingual activity. So it needs bilingual and bicultural experts to get good translation.
2. A translator should be aware that a wide range of techniques can be applied in translating cultural words depending on context and the nature of words.
3. If there is availability of exact equivalent word in TL, the translator should not substitute it by near equivalent term of generic nature.
4. A translator should use literal translation without distorting meaning.
5. The translator should not use whatever word available in the dictionary. He/ she should select the exact equivalent word.
6. While translating the text from one language to another the translator should take care of the reader .In other words, the translator should not forget to compensate gaps between ST and TT.

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APPENDIX – I

Cultural Categories

I.A. Ecological Terms

katero	-	small shed
pipalbot	-	papai tree
sinthetic bagaych	-	artificial garden
khol	-	river
p t	-	leaf
brichya	-	tree
mudho	-	log lof dry wood
kampound	-	compound
eklo th u	-	isolated place
katus	-	chestnut
buchko	-	thicket of shrubs
b ri	-	vegetable patch
c ur	-	open grounds
pah d	-	mountain
gh ma	-	Sun
sayapatri	-	Marigold
muglan	-	India
shung bh	-	orchid
dubo	-	green grass
kand	-	thorns
mirmire	-	dawn
samundra	-	sea

harioyao Caur	-	green field
kares b ri	-	ground attached to the house and yard.
karelo	-	Monordica Charntia (bitter vegetable)
kandamul	-	Wild roots
korko	-	large basket for baby
s l	-	sal
b t baran	-	atmosphere

I. B. Man Made Cultural Terms

puchar	-	tail
premik	-	lover
raksi	-	liquor
narka	-	hell
khukuri	-	Khukuri
ring	-	a tiny gold ornament wear in ear
dar	-	respect
l ta	-	kick
k muk k ti	-	passionate girl
prabhu	-	lord
roti	-	bread
P ti	-	rest house
khutruke	-	piggy bank
chund m	-	quarter of paisa
l sa	-	dead body
kharch lu	-	
jddyah	-	drunker

sukul gundo	-	fashionable man
harit t	-	bankrupt
grantha	-	scared book
jh pad	-	slap
r stur	-	restaurant
udh ro	-	loan
poi	-	husband
bagali	-	pocket
dhiki	-	wooden machine
dh la	-	condom
maseura	-	lumps of wettened pulse
kamandalu	-	water pot
bhatti	-	wine shop/Cheap tavern

I.C. Social Culture Terms

s tu	-	flour of parched cornor barley
annad t	-	supporter
bil	-	bill
uj d	-	bare
kharchalu	-	money spender
susila	-	dazzle
h kim	-	boss
hw rlanga	-	in a way of letting loose
bib ha	-	marriage ceremony
gundruk	-	dried and fermented green vegetables
keido	-	young fruit of a pumpkin

t m	-	young bamboo shoot
sukumb si	-	landless and homeless people
tharuni	-	tharu girl
didi	-	sister
cinh	-	signs
r j	-	king
culo	-	fireplace
jetho choro	-	eldest son
n tini	-	granddaughter
bahudal	-	multy party system
chur	-	razor
m likni	-	wife of a master
ein	-	mirror
sokpustik	-	condolence book
bessy laya	-	bordello
buddhijivi	-	intellectuals
phariy	-	sari
kotihom	-	a hundred thousand burnt offerings to god
ghusy h	-	person who accepts bribe

I.D. Religious Term

s st ga pran m	-	full-length prostrations
pust	-	generation
yamar j	-	god of death
dul h	-	bridegroom
dulahli	-	bride

jagge	-	oblatory fire
patibrat	-	wifely fidelity
granth	-	Scared book
pindap ni	-	ancestral offering
l s	-	corpse
tm	-	soul
prasad	-	offering
braham ch ri	-	bachelor
tapasy lin	-	submerged in austerities
s sot	-	Universal
prabhu	-	lord
cit	-	the place where the dead bedies had been burnt
gh t	-	Ghat
pu rnim	-	full moon day
brat	-	fasting
saraswati	-	sarswati
kiriya	-	vow
narka	-	hell
d n	-	gift
puj	-	worship
bhagawan	-	superman
ch d	-	festival
patni	-	wife
m i	-	goddess
mas n	-	place for burning the dead body

holi	-	the Hindu spring festival
abir	-	red powder used to throw at the Holi festival

I.F. Conceptual Terms

thithya	-	hospitality
manoranjan	-	enjoyment
agulto	-	burning stick
kalpan	-	imagination
hath	-	
mastiska	-	brain
poitokuai	-	husband killer
k ji	-	kaji
buchko	-	thicket of shrubs
krosit	-	angry
d nbir	-	munificent
bhatbhataunu	-	to be restless
kup tra	-	unworthy recipient
jadyaha	-	drunker
prescription	-	prescription
maran	-	death
kampaund	-	compound
nivritibharan	-	pension
harit t	-	bankrupt
uthalputhal	-	hurried and confused condition
sauts laya	-	latrine
thakthak unu	-	regretted

abaudhik	-	witless
nas	-	intoxication
j tr	-	festival
su	-	tear
sinthetic bagaicha	-	artificial garden
fire bridge	-	fire bridge
ichop icho	-	lending and borrowing
ambulance	-	ambulance
t m s	-	historionics
riti yar	-	retire
ecosystem	-	ecosystem
bh bisy v ni	-	prediction