

CHAPTER - ONE

INTRODUCTION

1.1 General Background

Language is the most powerful, convenient and permanent means of communication which is highly developed and frequently used.

Communication involves transmission of information from a sender to a receiver. In the process of communication, one perceives the clear picture of the whole world through the language. Every human being expresses his/her feelings, opinions, desires and emotions to others by using it. Therefore, language is common to all and only human beings and special gift for them.

Though language is a common matter of every human being from linguistic point of view, it is a complex phenomenon- no definition is adequate to define it exactly.

The word 'language' comes from 'lingua' which means 'longue' in Latin, 'lingua' was modified into 'langue' and then into 'language' in French. The English people modified it into 'Language' in the 13th century with its core meaning 'communication by using words'.

Language is a vehicle for human thoughts and a medium of mutual exchange of ideas and feelings. In accordance with Venkateswaran (1995, p.19), "Language is an extremely complex and versatile code that is used to communicate our thoughts, desires and experiences to other persons." Likewise, Oxford Advanced Learners' Dictionary (2000, p.721) defines language as "the system of communication in speech and writing that is used by people of a particular country." Thus, communication involves transmission of information from one

person to another. It is a means which helps to think, interpret, perceive and express about the real world. Most of the activities of the world are carried out through the language.

Generally, language is viewed as a voluntary vocal system of human communication. It is species specific. Wardhaugh (1972) views language as “a system of arbitrary vocal symbols used for human communication” (p.3). Similarly, Sapir (1921, p.8) states, “Language is a purely human and non instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols.” In the same way, Asher (1994) defines language as

the principal signaling system or instrument of communication used by humans for the transmission of information, ideas, etc. the central element of which is verbal but which contains as essential component substantial non verbal element, e.g. intonation, stress, punctuation, etc. (p. 5137)

Language, as a medium of communication, has two functions or purposes: specific and general. Language as a specific purpose is the functional orientation towards language. It is a purposeful programme designed according to the needs of the users on the basis of speech community. Functional language functions to meet the needs of almost all academic, technical, non-technical and official domains of a linguistic community. Technical terms are specialized lexical items of register, which are differentiated from the common day to day use of language by both semantic and grammatical criteria and taken as semantic universal and having less ambiguity.

Language as a general purpose is a programme, which aims to general language proficiency. Every field of knowledge has its own specialized and institutionalized terms. In other words, a set of specialized users who share a common pragmatic range wherever in the world they are and whatever the speech community belong to cultural terms fall in this category. They refer to the terms used in day to day life, in varied culture and speech communities.

Of all the languages, English is considered as the prestigious and glorious language of the world. One-sixth of the world population is covered by the English language speaking people. It is a West Germanic language and is the first language for most people in the United States, the United Kingdom, Canada, Australia, New Zealand, Ireland and the Anglophone Caribbean and it is also used extensively as a second language. English is the language of the mass media, print media, official instructions and education in many countries. It is a dominant international language in communication, science, business, entertainment, etc. In accordance with the above mentioned discussions, it can be easily believed that English is an international language in the sense that it helps in interlinking the people in other countries of the world (Pahuja, 1995, p.1). So, teaching English is very important in this century.

1.1.1 Language and Culture

By and large, language is believed to be the essential instrument of ethnic expression: a viaduct for the beliefs, customs, rituals and behaviours which constitute cultural identity. It is seen as the embodiment of human action. For most, language is inextricably linked to every essence of human being and of belonging to a specific cultural group.

"Culture is the way of life and its manifestation that are peculiar to a community that uses a particular language as its means of expression"

Newmark (1988, p.94). It is the full range of learned human behaviour patterns. Similarly, Richards et al. (1985, p.70) assert culture is "the total set of beliefs, attitudes, customs, behaviors, social habits, etc. of the members of a particular society." A particular culture is the way of life, especially general customs, beliefs, social habits, etc. of a particular group of people.

The cultural aspect of language is the language which is spoken in particular culture or speech community. Language is a common means of communication sharing knowledge with each other. And culture is the conscious creation of human rationality. Culture may proceed at three levels: learned patterns of behaviours, aspects of culture that act below conscious level and patterns of thought and perception which are also culturally determined.

Language is primarily a social phenomenon, which is naturally and intricately intertwined with culture. Language is embedded in culture so that the meaning of any linguistic item can be properly understood only with reference to the cultural context.

A person who is a member of a society or cultural group is influenced by the values, norms, traditions, etc of the same society. Such cultural representations also affect the language of the people. In accordance with culture, it is understood from the side of the same culture. For example, in the Hindu culture of Nepal *g ko puj garnu* carries special meaning in which *g i* (the cow) is taken as the representative of the goddess (Laxmi) but in Muslim culture the term *g ko puj garnu* does not carry such a special meaning.

1.1.2 Translation

Etymologically, 'translation' is an anglicized form of a Latin word in which 'trans' means 'across' and 'lactum' means 'to carry'. In other words, it is an art of 'carrying across the matter of one language into another language'. The

languages from and into which translation is done are called 'Source Language' (SL) and 'Target Language' (TL) respectively.

The discipline 'translation' is not a new one. It has a long history and tradition. It has been influenced by the literary, historical and philosophical background of the period. Any historical survey of the activity of translation should start from the views of both 'Cicero' and 'Horace' on translation. The term 'translation studies' was proposed by Andre Lefevere in 1978 to replace the terms such as 'translation theory' used in general translatology used in Canada, *translatologia* used in Spain.

Defining translation is a difficult endeavor. One and only definition of translation is quite impossible because translation has such a wider coverage that no discipline and areas remain untouched with it. The definition of translation also varies how it is defined depending upon the areas of discipline. Translation is a bridge of communication across different speech communities. Newmark (1981, p.3) says, "The twentieth century has been called the age of translation".

Translation is a kind of activity which inevitably involves at least two languages and two cultural traditions. Language and culture are seen as being closely related and both aspects must be considered for translation. It includes both interpretation of oral discourse and translation itself. To be more specific, translation refers to the process or activities of rendering the messages of one language into another and translation as the product or translated work.

Simply, translation is defined as "rendering the meaning of a text into another language in a way that the author intends to the text" Newmark (1988, p.5). Catford (1965, p.20) defines translation as "the replacement of textual material in one (SL) by equivalent textual material in another languages (TL)". Different

terminological variations such as paraphrase, substitution, replacement, interpretation, transfer, rendering, etc. are also used to define translation.

Brisline (1976, p.1)

Translation is the general term referring to transfer of thoughts and ideas from one language (source) to another language (target) whether the languages have established orthographic or do not have such standardization; or whether one or both language is based on signs, as with sign language of the deaf. (as cited in Bhattarai, 2000, p.2)

Bhattarai (2000) asserts:

Translating is primarily an act of transforming message from one language to another or into some other dialects of the same that are distanced by time or space; the activity interfaces variegated factors at least ten-each capable of influencing the other. (p.2)

Bell (1991, p.20) defines the phenomenon as “replacement of a representation of a text in one language by a representation of an equivalent text in a second language”. Translation is not only linguistic activity but also cultural activity. Cultural translation is a new area of interest in translation. But the belief is that translation is less linguistic and more or even exclusively, as cultural procedure. This view states that one doesn’t translate language but culture and in translation we transfer culture not language.

Though translation is 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 in safeguarding spirit and content of language.

Translation, as old practices, is a new linguistic activity. The systematic study of the linguistic process of translation emerged only after 1960s. Its credit goes to two pioneer linguists, Catford (1965) and Nida (1969), who suggested scientific linguistic procedures for actual translation and testing the accuracy and adequacy of that translation.

1.1.3 Importance of Translation

Translation is a human activity of great antiquity. Classical authors such as Cicero and Horace wrote of it, bilingual inscriptions survive dating from at least 3000 BC. The twenty first century is regarded as the century of international culture. Translation has exposed the international culture in the current century. So, it is also called the century of translation. Today, it has not only become the common interest of a country or a society but also has become the social need of an individual. The world has galloped with the wings of translation for promoting universal relationship and involvement in the present scenario.

The importance of translation has increased day by day. It is a versatile means of communication in transferring knowledge, truth, cultures, ideas and so on. 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 Bible, Germany could not know Vedas, Upanishad, Geeta, Buddha's Ohammapada, and Panini's Grammar. Apart from that it is also a proper means for young languages to grow and flourish into full-fledged ones as bi-directional and horizontal translation are already in practice. It is only a way to break linguistic barriers and bringing together what lies beyond time and space.

Its contribution to language education cannot be underestimated. It is a technique to learn foreign language and tool business field. So, almost all linguistic enterprises are surviving with translation. In fact, people are with translation. In the past grammar translation method used as a sole procedure of language teaching and learning but till now its importance is equally important. Apart from that, translation is useful in error analysis also. The knowledge of source language as well as target language and translation give clues about the natural and source of errors. So, it has great importance in developing language and literature.

1.1.4 Cultural Categories

Newmark (1988) defines culture as “the way of life and its manifestation that are peculiar to a community that uses a particular language as its means of expression.” (p.94). The concept of culture has been the concern of many different disciplines such as philosophy, sociology, anthropology, literature and cultural studies. There are two basic views of culture: the humanistic concept of culture and the anthropological concept of culture.

The humanistic concept of culture captures the cultural heritage as a model of refinement, an exclusive collection of community’s masterpieces in literature, fine arts, music, etc.

The anthropological concept of culture refers to the overall way of life of a community or a society, i.e. all those traditional explicit and the implicit designs for the behaviour of members of the culture. Culture in the anthropological sense of a group’s dominant and the learned sets of habits, as the totality of its (the group) non-biological inheritance, social norms and values, etc. General culture includes way of life of community, system of

government, religious belief and values, geographical region, social class, age, sex, professional activity of the member of society, etc.

The cultural aspect of the language is the language which is spoken in particular culture or speech community. Newmark (1998) distinguishes cultural language from universal language and personal language (p. 88).

Adapting Nida (1964), Newmark (1998, p.95) has made fivefold classification of cultural terms:

- a. Ecology
- b. Material culture(Artifacts)
- c. Social culture
- d. Organizations, customs, activities, procedures and concepts
- e. Gestures and habits

Generally, cultural terms can be categorized in five topics as follows:

1.1.4.1 Ecology

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

1.1.4.2 Material Culture

This cultural category includes the man made things which are used in particular culture. It includes foods, clothes, houses, and towns, transportation and communications, ornaments, utensils, etc.

1.1.4.3 Social Culture

It includes the words which are concerned with the social organization and relations 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. Social culture includes core work and leisure, political administrative and artistic organization customs, activities, social traditions, sculptures, paintings, carvings and monuments, social norms and values, historical facts, etc.

1.1.4.4 Religious Culture

The topic which the religious culture includes myths, religious beliefs, names of Gods, religious activities, etc. In accordance with Newmark (1988, p.102) in religious language the proselytizing activities are reflected in manifold translation. The language of the other world religious tends to be transferred when it becomes of TL interest, the commonest words being naturalized.

1.1.4.5 Conceptual Terms

Conceptual meaning is also called cognitive and sometimes denotative meaning. Concept is a part of common system of language shared by members of a speech community. Technical and non-technical terms are included in this definition. Conceptual terms can be specified as non-concrete or abstract terms whose concept can be given only by definition.

1.1.5 Techniques/Procedures of Translation

The name 'translation studies' has now been adopted to study the production and description of translation. It is a bilingual activity and the product of rendering or transferring the meaning or message of the language into another.

The process, rendering to the message may also be from one dialect, register to another dialect and register.

Translation is a very challenging job where a translator has to face different problems ranging from linguistic to cultural levels. Neubert (1983) as cited in Newmark (1988, p.68) states that one word of an SL text and a TL word in the translation rarely correspond semantically and grammatically. A translator's job is more challenging while bridging the gaps so as to convey the original message of SL text.

Various scholars have suggested different approaches of translating cultural terms. Some of the procedures are as follows:

a) Nida (1964, p.241) has roughly divided translation procedure into two categories:

- i) Technical and
- ii) Organizational

b) Newmark (1988, p.103) states twelve different translation procedures such as:

- i. Transference
- ii .Cultural equivalent
- iii. Neutralization
- iv. Literal Translation
- v. Label
- vi. Naturalization
- vii. Componential analysis
- viii. Deletion
- ix. Couplet

- x. Accepted standard translation
- xi. Paraphrase
- xii. Classifies

But the belief is that there is no single procedure which is absolutely helpful to produce a perfect translation without any gaps. Some of the procedures to translate cultural words are as follows:

1.1.5.1 Literal Translation

It is the commonest technique of cultural transference, which searches for close correspondence of meaning between source text and target text. “Literal translation ranges from one word to one word ...,through group to group...,collocation to collocation...,clause to clause...,sentence to sentence”(Newmark,1988 p.69). In accordance with Richards et al. (1995, p.299) a translation which approximates to a word for word representation of the original is known as literal translation. Similarly, Wills (1982, p.86) takes literal translation as “changing the SL surface structure syntactically and/or semantically according to TL needs.” In literal translation, if there is cultural overlap or in the context of cultural terms, there may be lexical gaps. Literal translation is the easiest and simplest form of translation, it occurs whenever word by word replacement is possible without breaking rules in the target language. Crystal (1987, p. 364) says, “the linguistic structure of the source text is followed, but is normalized according to the rules of the target language.” For example,

SL Terms (Nepali)	TL Terms (English)
kāḍ	thorns
gahan	ornaments
p p	sinful

1.1.5.2 Sense Translation

This technique is used when the exact SL equivalent term is not available in TL. In this, not the words but the meaning is translated. Here, the TL term gives only one sense for the SL term not the exact meaning. For example,

SL Term (Nepali)	TL Term (English)
kheta	field
putal	doll

1.1.5.3 Transference/Borrowing

It is one of the widely used techniques for transmitting the cultural information from the SLT into TLT. It is the process of transferring a SL word to a TL as a translation procedure. 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.

According to Newmark (1988, p. 82), normally names of people, places and countries, names of newspapers, names of institutions, companies, streets, inventions, brand names, etc. are transferred. It includes transliteration which relates to the conversion of different alphabets. In the process of translation, a translator transfers the words to show the respect for the SL culture. Cultural words are often transferred to give local color in translation. For example,

SL terms (Nepali)	TL terms (English)
dasain	Dashain
khukur	khukuri

1.1.5.4 Substitution

In some case, the translator replaces the cultural elements by similar words or near equivalent words or generic words/meanings in TL. This is not a good procedure of translation because in most of the cases it creates gaps between SL and TL. For example,

SL terms (Nepali)	TL terms (English)
th l	plate
sānskṛiti	culture

1.1.5.5 Paraphrasing/Definition

Generally, defining means reducing the unknown to the known and the unshared to the shared. In translation, SL terms are replaced by the short definition or paraphrasing. In other words, additional or clear information is provided for the SL term. Newmark (1988, p.90) argues, paraphrasing is “an amplification or explanation of the meaning of a segment of the text.” When the translator is unable to find accurate or near equivalent terms in TL, this procedure is adopted. And at times, when there is gap of information even after borrowing or literal translation, this technique is followed by the translator.

For example,

SL terms (Nepali)	TL terms (English)
agulṭo	burning stick
Pirk	wooden seat

1.1.5.6 Back Translation

Back translation is one of the ways of testing the quality of translation. Crystal (1987,p.348) introduces back translation, “one translates a text from language A into language B; a different translator then turns the B text back into A, and the resulting A text is compared with the original A text. If the texts are

virtually identical, it is strong evidence that the original translation was of high quality. For example,

SL terms (Nepali)	TL terms (English)
siment	cement
reḍ yo	radio
ṭeliphon	telephone

1.1.5.7 Claque

In this procedure, each unit of translation is translated into the equivalent unit in another language. The unit of translation for this procedure may be a morpheme or a word or even a short quotation (it is a kind of borrowing). For example,

SL (Nepali)	TL (English)
k lo dhuw	black smoke
jins jy cket	jeans jacket

1.1.5.8 Deletion

SL word or expression omitted in the TL text is called deletion. Generally, it occurs at syntactic level of translation but items omitted are mostly lexical expressions. When there is lack of appropriate cultural correspondent in TL, the translator has sometimes to level it out because the item to be translated is meaningless or simply not needed to convey the intended meaning in TL. In this technique, the translator omits lexical items, phrases and sometimes even the whole sentences. For example,

SL terms (Nepali)	TL terms (English)
ṭumleṭko p n	water —
phauj pos k	— dresses

1.1.5.9 Elaboration and Addition

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

SL terms (Nepali)	TL terms (English)
d ur	fire wood
bid	public holiday

1.1.5.10 Blending

It is a translation procedure, where part of a SL word is combined with a part of a TL word in the T L text For example,

SL terms (Nepali)	TL terms (English)
charchare ban	charchare woods
ty mke đãđ	tyamke hill

1.1.5.11 Mistranslation

In mistranslation, the translator makes an attempt but wrongs to translate the SL term into TL. It is adopted due to lack of negligence and lack of sufficient commanding in SL and TL culture, context and language, inappropriate terms selection, carelessness, etc. The main reasons to cause mistranslation are inappropriate use of dictionary and lack of cultural knowledge in language use. For example,

SL (Nepali)	TL (English)
rup khols	seti rivulet
khols	stream

1.1.6 Gaps in Translation

Generally if there is no correspondence between SL (Source Language) items and TL (Target Language) items there occurs a gap. It is simply absence of concepts. However, some cultural differences and gaps are the natural phenomena of all living languages but these differences are never so great.

Translation is an instrument to transmit culture and truth. It is also bicultural activity. A good translator must not only be a bilingual but also a bicultural. Crystal (1987, p.346) states, "Exact equivalence is of course impossible, no translator could provide a translation that was a perfect parallel to the source text, there is always some loss of information."

The success in translation depends on the successful gap bridging. Gaps occur if concept available in one language is not available in other language. In all translation activities, gaps are natural and inevitable because it is bicultural, bilingual and bi-contextual activity. If cultural distances between languages are great, there is great possibility of existence of gap. The problems in translation equivalence, i.e. gaps in translation are mainly of three types:

1.1.6.1 Linguistic gap

The gaps that occur because of differences between two languages are called linguistic gaps. Linguistic gaps are primary types of gap. No two languages are identical; every language is unique. Every language has its own structural pattern. We can observe linguistic gap in different levels of language. They are as follows:

(i) Phonological Level

English has 44 phonemes but Nepali has 35 phonemes. Translation of phoneme which is absent in one language but present in another language creates gaps.

For example,

Kh s baj r	- khasa bazar
ṭhakur hoṭel	- thakuri hotel

We could see that ‘kh’/kh/ and ‘th’/ṭh/ is different into English because English has no /kh/ and /ṭh/ phonemes. These sounds are allophones in English but phonemes in Nepali.

(ii) Graphological Level

Two languages are different in their graphological system. Graphemes available in one language may be absent in another language. For example ‘A one noodles’, ‘A to Z photo studio’, etc.

(iii) Lexical /Word Level

Some lexical items available in SL may not be available in TL. Lexical gap creates serious problem in translation. For example, Nepali onomatopoeic words and reduplicated words do not have equivalent terms in English.

(iv) Structural Level

The difference in linguistic structures and the grammar rules between the languages create the gap. For example, Nepali has three voice system but English has only two, Nepali does not have article system but English has, etc.

(V) Functional Level

Function of language in the context of source language may not be available in the target language. Such absence creates functional gaps in translation. The gap occurs mainly in phatic communion which is used to initiate, continue and terminate conversation. For example: ‘ciy kh nubho?’ in the Nepali language, can be translated as ‘did you have tea?’ but it does not make sense. ‘How are you?’ ‘What are you doing?’ are equivalent translation for ‘ciy kh nubho’.

1.1.6.2 Cultural gap

Translation is an instrument to transmit culture and truth. Culture means the set of beliefs, attitudes, customs, social behaviour and habits of the members of the particular society; it is obviously different from another society or cultural group and it creates gaps or losses of meaning in translation. It may have the belief and concept in one culture but another lacks which is called cultural gaps. In this way in translation one does not translate language but cultures and one transfers culture not language.

Cultural gaps, on the other hand, play vital role in creating gaps in translation.

Frequently where there is cultural focus, there is translation problem due to cultural gaps or distance between the source and the target language.

Language does however contain all kinds of cultural deposits. In the grammar, forms of address, as well as the lexis, which are not taken into account of in universals either in consciousness or translation? Further, the more specific a language becomes embedded in cultural features and therefore creates translation problems. Most cultural words are easy to detect, since they are associated with particular language and can not be literally translated, but many cultural customs are described in ordinary language where literal translation distorts the meaning that translation may include as appropriate descriptive functional equivalent cultural object may be referred to by a relatively free generic term or classified plus the various additions in different cultures and we have to account

for these additions which may appear in the course of the source language text Newmark (1988, p.94-95).

Translating a book from one language of one culture to another language of another culture is growing day by day. For the purpose of a cultural exchange of literary texts, every country now is in need of horizontal translation. Nepali novels and stories have been translated into the English culture or language. The translator employs a number of techniques/procedures. There are a number of technical, non-technical and cultural terms. This study is an attempt to identify and analyze the basic features of cultural terms used in the anthology 'Stories of Conflict and War', the techniques/procedures adopted in translation and throws some light in the existing gaps of translation of cultural terms.

1.1.6.3 Extra-linguistic Gap

The extra-linguistic or pragmatic gaps can be observed beyond the linguistic order or language. Extra-linguistic features or properties of one language are depending on the pragmatic background of the same language or culture, which is different from the real world knowledge. This is the gap between the source text and the target text readership.

Translation is not exclusively a linguistic activity. Many extra linguistic factors play crucial role in translation. The intention of the speaker or writer, his knowledge, his idea, expectations, interests and so on, have to be taken into consideration, and the same obtains in regard to the listener or reader when the background knowledge and real world knowledge differ, then extra linguistic gaps occur. For example,

SL (Nepali) : K lo bir lole b ʒo k ʒekole ma ghara pharkie.

TL (English) : Black cat crossed the way so I returned home.

Translating the cultural term is very complex and also impossible because of the cultural gaps. To compensate the gaps, it needs further explanation and more translation practice for the translator and having perfect knowledge of both source language culture and target language culture.

1.1.7 Transliteration

Transliteration means writing words using letters of a different alphabet of language, it is the representation of words, sentence, etc. of one alphabet in the closest corresponding letters of different alphabet of language.

Catford(1988)mentioned “In the process of actually transliterating a text, the transliteration replaces each SL letter of graphological unit by a TL letter, or other unit, on the basis of a conventionally established set of rules”(p.66).The transliteration rules specify transliteration equivalents which differ from translation equivalent. Since, SL graphological units are replaced by TL graphological units, but they are not related on the basic substance. The process of setting up a transliteration system involves three steps (ibid).

- 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 SL phonological units are translated into 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 script, based on Turner (1931) is usually used for transliteration. It includes all Nepali alphabets in Roman script with diacritic marks .Its purpose is to help the TL reader by giving equivalent sound system of the SL

1.1.8 An Overview of the Anthology ‘Stories of Conflict and War’

The present study entitled 'Dwandwa Ra Yuddhaka Katha' is the collection of short stories that have been written by different famous writers, e.g. Ramesh

Vikal's 'A Pair of Innocent Eyes', Mohan Raj Sharma's 'A Ra and A mo', Parsahu Pradhan's 'Sitas', Dhruva Chandra Gautam's 'The Conclusion', etc. It is the first collection of its kind ever in Nepali literature which is collected by Dr. Govinda Raj Bhattarai, who is the professor of the Department of English Education, T.U. and Bishnubivu Ghimire, Assistant Professor of Patan Sanyukta Campus. This presents the horrors of the past decade which we survived and traumatic experience that we as a people underwent.

The present anthology represents the actual situation of Nepali people where Nepal fell in war particularly before 2063 B.S. It invites the destruction of nation in every moment as well as everywhere. The miserable conditions for Nepalese people are realistically reflected by the writers in this anthology. Most of the characters in the present anthology are individual people, whereas some are groups too – there are families, Maoists, security personnel and in a broad sense the whole nation stands there in an undefined state. Most of the characters come from the rural areas because most of the events took place there. In the urban settings, there are group characters and entities, in villages there are individuals and families.

Most of the characters are simple, common folk, innocent farmers, laborers, whereas some of them are elevated and of higher levels too. While compared, female characters have suffered mostly. They are victimized and tortured after the males were killed or disappeared from the village. The characters' physical sacrifice and mental trauma are dreadful results whose memories are still hunting us. The characters here are merely symbols. Each represents some class or type. In wider sense, they all are the Nepalese citizens struggling or silenced in turbulent times.

The Nepali version of the anthology 'Dwandwa Ra Yuddhaka Katha' was first published in 2063 B.S, whereas the translated version of anthology 'Stories of

Conflict and War' was published in 2007 A.D. The translator and the publisher of this anthology is Prof. Dr. Govinda Raj Bhattarai.

1.2 Review of the Related Literature

Significant number of texts has been translated from English to Nepali and vice versa. Only few researchers have been carried out on translation field in the department, no one has carried out research on this text.

Adhikari (2003) carried out a research on "The Translation of Technical Terms: A Case of Text book for Science." He collected 200 English scientific terms, 50 terms from each subject such as Physics, Chemistry, Biology, Zoology and Astronomy and their Nepali translation. He found the use of a number of techniques, literal, hybrid formation, paraphrasing, borrowing and loan creation, and remarked that the literal translation is great. He concluded the problem lies in translation when a TL text lacks an equivalent term that is present in the SL text .Similarly, Sharma (2004) carried out a research on "An Evaluation of Translated Textbook of Social Studies for Grade Ten." He collected sentence structures and concept of transfer of meaning from source text and target text. He found that there is a lack of correspondence in number and types of sentence between source text and target text. There exists a number of structural groups between Nepali and English.

Singh (2004) carried out a research on "Techniques and Gaps in the translation of cultural Terms." He collected lexical terms from Nepali and English versions of our social studies for grade eight. He found that the highest amount of borrowing takes place in the translation of the cultural texts. Likewise, Wagle (2004) carried out a research on "Multiple Translation of Muna Madan from cultural Perspective." He evaluated the four translated versions of Muna Madan. He found out the eighteen techniques employed in translating cultural

words. He also examined the relation between different techniques. Among these techniques, literal translation and couplet- triplet-quadruplet were the most widely used techniques for translating religious and social cultural terms.

Rijal (2006) carried out a research on “A study of the Translated Cultural Terms in English Dailies: Techniques and Gaps.” He listed the Nepali cultural terms in the three English dailies and found seven translation techniques. He concluded that the most widely used technique was literal translation while translating the Nepali culture-bound terms into English .In the same way, Karki (2006) carried out a research entitled “The Techniques and Gaps in Translation of Cultural Terms: A Case of our Social Studies Text Book for Grade VII”. He tried to find out different categories of cultural terms and to analyze the techniques of translation. According to him, eleven different techniques are used in translating cultural terms. Among them, literal translation is the most widely used and deletion is the least widely used technique of translation of cultural terms due to various reasons: lack of lexical items, lack of conceptual accuracy, lack of cultural equivalence.

Panthi (2007) carried out a research on ‘A Study on The Techniques and Gaps in Translation of Cultural Terms: A Case of the Novel Shirishko Phool’. The main purpose of this study was to find out the techniques involved in translating cultural terms used in this novel into TL. He used only secondary sources for data collection. He found out that eight different techniques were found to be employed in translation. Literal translation is the most widely used techniques and definition is the least used technique of translation of cultural terms. Similarly, Bhandari (2007) carried out a research on “A Study on Techniques and Gaps in Translation of cultural Terms: A Case of the Novel ‘Basain’”. The main purpose of his study was to find out the techniques employed in translating cultural words. He used only secondary

sources for data collection. Checklist was used to identify and categorize the techniques used in translating cultural terms. He found out ten different techniques of translation. He further found that transference is very effective in translating deeply rooted cultural terms especially from religion and culture.

Acharya (2008) carried out a research on “Multiple Translation of ‘Kartabya’: A study from Cultural Perspective”. The main purpose of his study was to find out the techniques employed in translating cultural words in multiple English version of the story ‘Kartabya’. He used both primary and secondary sources for data collection. He found out that fifteen different techniques of translation were employed in translating cultural words. Deletion was found most frequent technique and blending was least used technique in translating cultural terms. Likewise, Rimal (2008) carried out a research on “Analysis of Translational Shift and Strategies used in Translating Culture in the Drama ‘Masan’”. The main purpose of his study was to find out the strategies employed in the translation of culture specific terms. Observation was the base for his study to analyze data. He found out that eighteen different procedures were employed in translating cultural words of the drama ‘Masan’.

These all researches were conducted on translation and translation evaluation. Some of them are related to scientific terms, some are literary and some are cultural terms. No research has been conducted to find out the techniques and gaps in translating cultural terms of stories of the anthology 'Dwanda Ra Yuddhaka Katha'. The present study will analyze the procedure and gaps in translation and suggest some implications for the book producer and those who are associated to the translation activities.

1.3 Objectives of the Study

The present study had the following objectives:

- a. to identify and categorize the Nepali cultural terms used in the anthology ‘Stories of Conflict and War’.
- b. to find out the techniques employed in the translation of cultural terms.
- c. to find out cultural gaps in translation.
- d. to suggest some pedagogical implications.

1.4 Significance of the Study

The present study will provide some insights on the cultural aspect of translation. The findings will be helpful in translating Nepali cultural bound terms into English and vice versa which will minimize the gaps and help for conveying the intended message to the readers. Similarly, the study will be significant for students, teachers, translators, translation evaluators, sociolinguists, book writers, researchers and others who are directly or indirectly involved in the field of translation. It will also be of great use for the Nepali speakers, writers who use English in cross cultural context.

CHAPTER- TWO

METHODOLOGY

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

2.1 Sources of Data

In this research, the researcher collected the data only from secondary sources. The secondary sources of the present study were the Nepali and English versions of the anthology of conflict and war. The researcher also consulted the materials available in the print and electronic media. The researcher consulted and studied the books, theses, articles, journals, dictionaries, etc which are related to research work. Some of them were Catford (1965), Newmark (1981), Newmark (1988), Dictionaries (OALD 7th Ed), Nepali Sabdakosh (2061), Bhattarai (2000).

2.2 Sampling Procedure

The researcher collected all cultural terms from original version with their equivalent terms from the translated version. Out of them, 200 terms were selected by using judgemental non-random sampling procedure.

2.3 Tools for Data Collection

For this study, only observation was used as a tool for data collection. The researcher read and reread the original and translated versions of the anthology 'Stories of Conflict and War' to get required information.

2.4 Procedure of Data Collection

The stepwise procedure that the researcher followed in carrying out this research is described in the following points:

- a. The researcher collected the original (Nepali) and translated (English) versions of the anthology 'Stories of Conflict and War' for the study.
- b. She went through the text and underlined the cultural terms in the Nepali version.
- c. She also read the English version of the anthology to find out the equivalences of those cultural terms.
- d. The researcher collected all cultural terms from the anthology.
- e. The researcher selected 200 cultural terms from the list by using judgemental non-random sampling procedure.
- f. The researcher listed down each cultural word with their equivalent forms.
- g. The researcher categorized those cultural terms under five categories such as: Ecology, Man-made Culture, Religious Culture, Social Culture and Conceptual Terms.
- h. The researcher identified the techniques of translation and listed the cultural terms under different techniques.
- i. The researcher identified and collected the gaps in translation which were found between source language text (SLT) and target language text (TLT).

2.5 Limitations of the Study

The study was limited in the following ways:

- a. The present study was limited to 25 short stories.
- b. The study was limited only to cultural words found in the anthology 'Stories of Conflict and War'.
- c. The study was limited to only 200 cultural terms.
- d. The data for the study were collected from the anthology of conflict and war, collected by Dr. Govinda Raj Bhattarai and Bishnubivu Ghimire, and translated by Dr. Govinda Raj Bhattarai.
- e. The study was limited to translation techniques of the cultural terms and their gaps.

CHAPTER -THREE

ANALYSIS AND INTERPRETATION OF DATA

In this chapter, the data obtained from Nepali and English versions of the anthology entitled ‘Stories of Conflict and War’ which are collected by Dr. Govinda Raj Bhattarai and Bishnubivu Ghimire and translated by Dr. Govinda Raj Bhattarai. These data are, analyzed and interpreted in the following sub-headings systematically.

3.1 Classification of Terms into Five Categories

Translated pair of selected cultural terms are presented in this section. The classification goes under five categories: Ecology, Man-made Culture (artifacts), Social Culture, Religious Culture and Conceptual terms. Among those translational pairs, some of them have gaps in meaning which is found by the researcher. Such pairs with gaps are marked under this section and compared in the following pages.

i) Ecology

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

SL Terms	TL Terms
bok	Goat
rāgo	Buffalo
putal	Doll
khet	Field
l l gurās	Rhododendron

ii) Man-made Cultural Terms

It includes those objects which are made by persons, used in a particular culture. It includes foods, clothes, houses and towns, transportation and communication, ornaments, utensils, etc.

SL Terms	TL Terms
jhupro	Hut
c mal	Rice
phul	Top
tilaharī	Tilahari
l th	Batons

iii) Social Culture

It includes those terms which are concerned with the social organization and relation between people and particular community, works and leisure, political, administrative and artistic organization, customs, activities, social traditions, sculptures, paintings, carvings and monuments, social norms and values, historical facts, etc.

SL Terms	TL Terms
s huharu	Merchants
gy l	Wage
n ted r	Kin
bub	Father
p rt ko jhand	party flag

iv) Religious Culture

The terms that are used in religious activities, myths, names of Gods, religious belief, etc are placed under this category.

SL Terms	TL Terms
p p	Sinful
tm	Soul
hindu	Hindu
īd	Eid
cih n	cremation ground

v) Conceptual Terms

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

SL Terms	TL Terms
tanner	Young
ojhel	Vanished
kalkal	the rippling sound
karfyu	Curfew
ṭaṭṭ	Sharp

3.2 Techniques in Translation of Cultural Terms

Technique means a particular way of doing something, especially one in which we have to learn special skills. Translated text is the product of the implication of different techniques. It is the translation process that determines the product –variety of texts need variety of techniques as the one technique used in translating a sort of text may not be adequate to other sorts of texts. That's why the selection and application of appropriate technique depends mostly on the nature of the text and partly on the translator's knowledge in selecting them.

3.2.1 Techniques Used in Translation of Terms in Ecology

i) Literal Translation

Literal translation searches for close correspondence of meaning between the SL term and TL term.

SL Terms	TL Terms
sarpa	Snake
b ccho	Calf
surt	Tobacco
g bastu	Cattle
mul	Radish

See (Appendix: 2: A (i))

ii) Sense Translation

It is the procedure that is used when the exact SL equivalent term is absent in TL. In this technique, not the word but the meaning is translated. It gives only the sense of SL term.

SL Terms	TL Terms
banp kh	Woods
putal	Doll
khet	Field
cokṭ	Piece
d ur	Firewood

See (Appendix 2: A (ii))

iii) Borrowing

It is the procedure where SL terms are borrowed into TL through translation process:

SL Terms	TL Terms
ḍāḍ p kh	Dadapakha
piplecaut r	Piplechautari
cul ḍāḍ	Chulidada

See (Appendix: 2 A (iii))

iv) Addition

In this procedure, some words or terms are added in the TL text.

SL Term	TL Term
ãdh ber	threatening storm

V) Substitution

The translator replaces the cultural elements by similar word or near equivalent words or generic words/meanings in TL.

SL Terms	TL Terms
p kh pakher	Hillside
nad n l	streams and rivulets
dh n	Paddy

vi) Blending

It is a translation procedure in which part of a SL word is combined with a part of TL word in the TL text.

SL Terms	TL Terms
l nkur ko rukh	lankuri tree
sãhñle chãg	sangle precipice
jamun ko rukh	jamuna tree
sirãn ga	sirani village
ty mke dãḍ	tyamke hill

vii) Paraphrasing/Definition

In this procedure, SL terms are replaced by the definition.

SL Terms	TL Terms
p kh parvat	snow capped peaks
agultḥ	burning stick

viii) **Claque**

Each morpheme or word is translated into the equivalent morpheme or word in another language. It is a kind of borrowing. For example:

SL Term	TL Term
jađibuđ	medicinal herbs

ix) **Mistranslation**

Translating terms do not give the meaning clearly due to the translator's negligence while translating. Sometimes the translated terms give the opposite meaning. It creates confusion to the target text reader.

SL Terms	TL Terms
Rup khols	seti rivulet
khols	Stream

3.2.2 **Techniques Used in Translation of Man-made Cultural Terms**

i) **Literal Translation**

The words which are translated by using literal translation technique are as follows:

SL Terms	TL Terms
jhupro	Hut
đuk	Lamp
kasauđ	Pot
gahan	Ornament

See (Appendix: 2 B (i))

ii) Sense Translation

It is the procedure where only meaning is translated.

SL Terms	TL Terms
khurp	Sickle
k th	Furniture
paṭṭ	Cloth
peṭe bhoṭa	chest guard

See (Appendix:2 B (ii))

iii) Borrowing

The words which do not have equivalent terms in TL are borrowed.

SL Terms	TL Terms
khukur	Khukuri
riṅ	Ring
tilahar	Tilahari
bam	Bomb

See (Appendix 2: B (iii))

iv) Addition

In this procedure, the translator gives additional information of the cultural terms of the SLT by suitable addition from the cultural context available in the TL text.

SL Terms	TL Terms
sal ī	burning match

v) Deletion

In this technique, the translator omits lexical items, phrases and sometimes even the whole sentences.

SL Terms	TL Terms
ṭumleṭko p n	water—

vi) Substitution

The followings are the words which are translated using substitution technique:

SL Terms	TL Terms
th l	Plate
ḍoko	Basket
ḍ lo	Basket

vii) Paraphrasing/definition

It is the procedure where additional or clear information is provided for the SL terms.

SL Terms	TL Terms
jholp n	some gruel
peṭebhoṭo	chest guards
pirk	wooden seat
siloṭ	slab of stone

vii) Back Translation

It is the procedure in which one translates a text from language A into language B; a different translator then turns the B text back into A, and the resulting A text is compared with the original A text.

SL Terms	TL Terms
siment	Cement
red yo	Radio
ṭeliphon	Telephone
kampyuṭar	Computer

viii) Claque

The term which is translated into its equivalent term is given below:

SL Term	TL Term
ghy mpaghait	earthenware pots

ix) Mistranslation

The translated term does not give the clear meaning due to the translator's negligence, carelessness, etc. while translating.

SL Term	TL Term
ausadh	Alcohol

3.2.3 Techniques Used in Translation of Terms in Social Culture

i) Literal Translation

The technique which searches for close correspondence of meaning between source text (ST) and target text (TT) Newmark (1988,P.68).

SL Terms	TL Terms
bain	Sister
p hun	Guest
besse	Prostitute
jy l	Wage

See (Appendix 2: C (i))

ii) Sense Translation

Sense translation is a translation technique that is use when the exact equivalent term is absent in TL.

SL Terms	TL Terms
mahang	sky-high prices
bhatt	Inn
m y lu jođ	love bird
janan	Mother

See (Appendix: C (ii))

iii) Borrowing

It is the procedure where the names of all living and most dead people names of private companies and institutions, names of public or nationalized institutions, are normally borrowed.

SL Terms	TL Terms
yun pharm	Uniform
inspektar	Inspector
d	Dai
ređkras	Redcross

iv) Addition

In this procedure, the translator adds some terms in the TL text.

SL Terms	TL Terms
kudristi	evil eyes
bid	public holiday

v) Deletion

In this procedure, the translator omits some SL terms in the TL text.

SL Terms	TL Terms
phausi posh k	—dresses
bad bad	big —

VI) Substitution

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

SL Term	TL Term
ghumnu	Visit

vi) Paraphrasing

In this procedure, SL terms are replaced by the definition Newmark (1988, P. 284).

SL Terms	TL Terms
m ita	parents' house
sasur l	in-laws house
nw r n	give a name
hinsrak	bestial creature

vii) Back Translation

In this procedure, TL terms are taken back from SLT which are already borrowed in SL from TL.

SL Term	TL Term
ky mp	Camp

viii) Blending

The single term of SL is translated with the combination of two words, i.e. often a phrase Newmark (1988, P. 282)

SL Terms	TL Terms
p r̥ ko jhand	party flag
k nt pur dainik	kantipur daily

ix) Claque

Each unit of SL is translated into the equivalent unit in TL. The unit may be a morpheme, word, phrase or even a sentence Newmark (1988, P. 104).

SL Terms	TL Terms
ardha-kis n	semi- farmer
mitho cumban	sweet kiss
suraks karm	security personal

See (Appendix: 2 C (x))

3.2.4 Techniques Used in Translation of Religious Terms

I) Literal Translation

In this procedure, the translator gives those terms that hold intercourse between the SL term and TL term.

SL Terms	TL Terms
P p	Sinful
murd	Corpse
apar dh	Criminals
tm	Soul

See (Appendix 2: D (i))

ii) Sense Translation

Here, the TL gives only sense for the SL term but not the exact meaning.

SL Terms	TL Terms
okhat	Cure
puk r	Cry

iii) Borrowing

Normally names of people, places and companies, streets, inventions, brand names, etc. are transferred Newmark (1988, P. 82).

SL Terms	TL Terms
raṇacanḍī	Ranachandi
mah bh rat	Mahabharat
muslim	Muslim
hindu	Hindu

See (Appendix 2: D (iii))

iv) Addition

Some words are added in the TLT in this process.

SL Terms	TL Terms
d gbatt	crematory torch
abh g harū	unfortunate people

v) Deletion

It is the procedure where the translator deletes some expressions in the TL text.

SL Term	TL Term
phul mālā	— garland

vi) Substitution

In this procedure, the translator substitutes the SL terms by similar TL terms or near equivalent TL terms.

SL Terms	TL Terms
sāsk r	Rites
sāskrit	Culture

vii) Paraphrasing

In this procedure, the translator replaces the SL terms by the description of definition.

SL Terms	TL Terms
iswaratwa	the idea of god
puspagucch	a bunch of flowers
cih n	cremation ground

3.2.5 Techniques Used in Translation of Conceptual Terms

i) Literal Translation

In this procedure, the translator gives the terms which have close correspondence in meaning between the SL term and TL term.

SL Terms	TL Terms
tanner	Young
ṭ ṭh	Sharp
sam nat	Equality
jw l mukh	Volcano

ii) Sense Translation

It is the procedure where the translator translates only the sense of the SL term in the TL text.

SL Terms	TL Terms
ojhel	Vanished
l patt	Disappear
rtan d	anguished cry
k lr tr	dreadful night

iii) Borrowing

SL term are borrowed into TL through transliteration process Newmark (1988, p. 81).

SL Terms	TL Terms
try p	Trap
bi anest	be honest
karfyu	Curfew

iv) Addition

In this procedure, the translator elaborates the meaning of the SL term or adds some information of cultural aspect of the SL.

SL Term	TL Term
oltekolte	tossing and turning

v) Deletion

It is the technique where SL word is omitted in the TL text.

SL Terms	TL Terms
cakamanna	—
hw pl kkai	—

vi) Paraphrasing

It is the procedure where the translator substitutes the SL term by the paraphrase or definition.

SL Terms	TL Terms
rakt mya	smearred with blood
aniscitk lin	indefinite period of time
k lo dhuw	a cloud of black smoke
kalkal	the rippling sound

vii) Blending

Blending is a translation procedure in which part of a SL word is joined with a part of TL word in the TL text.

SL Term	TL Term
asrugy s	Teargas

viii) Claque

Claque is a translation procedure where SL terms are translated into the equivalent TL terms.

SL Terms	TL Terms
jyudol s	living corpse
ãsuk dh ra	tear drops
ak l mrytu	untimely death

ix) Mistranslation

Here, the translator translates the terms but the terms don't give the meaning clearly. The translator did it due to his carelessness while translating.

SL Terms	TL Terms
agy t	Unspeakable
kamjor	Poor

3.3 Gaps in Translation

Two languages and cultures are involved in the process of translation. Those two languages and cultures are not the same or similar in difficult socio-cultural activities. There is also lack of cultural equivalence between languages. Due to these cases, there exists a gap between translational pair language. During the present research, the researcher found the following gaps while translating which are presented below:

Pair- 1

SL term: patt

TL term: cloth

Here, the TL term 'cloth' has general meaning in comparison of SL term 'patt'. Cloth is the thing such as dress and trouser that people wear to cover protect or decorate the human body having various colors. Whereas patt is different. It is mostly in white color, used to save the wound.

Pair- 2

SL term: top

TL term: helmet

The TL term 'helmet' failed to carryout the intended meaning of the SL term 'top' although they share only one feature, i.e. both of them are used on head. The term top could be made of various things such as clothes, wools etc. but that is not true in the case of helmet. The term top is used for warmness whereas helmet is used to protect the head while riding the bicycle.

Pair- 3

SL term: Kaṭṭu

TL term: short

Here, the equivalent term 'short' for SL term 'kaṭṭu' is not correct at all where TL readers get confused while getting the message. Kaṭṭu is a kind of cloth used to protect body which is shorter than shirt or half pant. So, it would be better if the translator translates the term kaṭṭu into half pant instead of short.

Pair-4

SL term: pirk

TL term: wooden seat

The term 'pirk' and 'wooden seat' are different in some feature whereas they share some common feature such as both of them are used to sit. The SL term pirk can be made of various things such as hay, wood etc. but wooden seat is usually made of wood and it can be bench also. In another side, only one person can sit in pirk at once whereas more than five people can sit in wooden seat i.e. bench at once.

Pair-5

SL term: putal

TL term: doll

The TL term is general in meaning in comparison to TL with SL term, i.e. 'putal' does not cover all kinds of doll. It means doll may be of various type such as: bir lo, muso, kukur, putal, khar yo, etc. Being the SL term specifies TL term can't give the exact meaning of SL. Using the term 'doll', instead of 'putal', the reader of the TL may understand other kinds of doll because these two terms are only near equivalent not exact.

Pair-6

SL term: khet

TL term: field

The equivalent TL term 'field' for 'khet' is not at all correct as it refers to the source culture. Khet represents the area of the land either enclosed by the means of fences or ledges or left open usually attached with the house or nearby house. It does not equate with the western readers or writers actually mean by the term field.

Pair- 7

SL term: ढ़ लो

TL term: basket

In the above mentioned pair, both the terms are similar in concept but not the same and don't give the equivalent meaning. The SL term ढ़ लो is usually made of bamboo whereas basket is usually made of plastic, though, they are used to hold things.

Pair- 8

SL term: Bhatt

TL term: inn

The word 'inn' which is selected to equate with 'bhatt' is not at all the proper word that conveys the proper meaning in respect to source culture. Inn is a tavern or a public house where as bhatt is a small business usually carried out in a make-shift hut or in a static caravan and other facilities like lodging and fooding are rare in them, as it is found in source culture.

Pair-9

SL term: makai

TL terms: corn

Use of TL term 'corn' for SL term 'makai' is not equivalent here where corn cannot represent what makai exactly means in the source text. Corn, in general

is the collective form of seeds of any of various grain plants, wheat, oats, rye, maize, etc. but not 'maize' definitely.

Pair - 10

SL term: bh uju

TL term: sister-in-law

In Nepalese culture, sister-in-law is not equivalent term for bh uju. Here, bh uju means wife of elder brother, the TL term sister-in law is also used for the wife of younger brother, i.e. buh ri in source culture. So, these two terms failed to give exact equivalent meaning.

Pair -11

SL term: khukur

TL term: knife

The SL term 'khukur ' has greater significance in comparison to TL term 'knife' in the source culture. Culturally, khukur could represent itself as identity marker to any nationality and it could be the weapon of Nepalese bravery and courage for which Nepal is well known to the world today where as knife could not. Since the word already got entry in English monolingual dictionaries, there is no need to substitute this term in TL.

Pair -12

SL term: mkhor

TL term: jug

Although this pair shares some common features, i.e. both are used for the same purpose, jug is unable to carry out the same meaning as mkhor holds in the source culture. Jug is usually made of plastic with a handle where as mkhor is a metallistic vessel without handle.

Pair -13

SL term: th l

TL term: plate

Use of TL term 'plate' in place of SL term 'th l' is another example of manipulating source culture. Although both the terms are used to hold different kinds of foods, th l is mostly made of steels in which food is served for family members but plate is usually made of plastics.

Pair- 14

SL term: ढ़rak

TL term: van

Although the SL term and TL term share common features i.e. both of them are vehicles, again they are different. The term ढ़rak is so big in comparison to van where ढ़rak is used to carry various types of goods whereas van is used only to carry people.

Pair- 15

SL term: odhan

TL term: blanket

The term 'blanket' could not carryout the intended message for the term 'odhan ' to its reader, though both of them are used for the same purpose. Odhan is a general term, which can be of various types such as sal, barko, etc. and can also be used whenever and wherever but blanket is such a thing which is used at sleeping time.

Pair-16

SL term : ojhel

TL term : vsnished

The TL term 'vanished' is unable to carryout the same meaning as 'ojhel' holds in the source culture. Vanished means to disappear suddenly or in a way that we can not explain whereas ojhel in Nepali means only shade not totally

disappear. Therefore, the word vanished is different from ojhel according to Nepali culture.

Pair-17

SL term: chor

TL term: children

In this pair, both the terms are human beings, again the TL term 'children' failed to carry out the intended meaning of the SL term 'chor'. The term children are those, who are given birth by various spouses. But the term chor is also a child given birth by own self, and grown by playing in own's lap. And, next is that children may be boys and girls but chor is only a girl. So, for bridging its gap, daughter should be used in the place of children by the translator.

Pair-18

SL term: d ju

TL term: brother

Some of the meaning features are same between these SL and TL terms whereas some of them are different, which are important ones. Generally, both the terms have same meaning but in the Nepalese context, there are two terms d ju and bh i for elder and younger brother respectively. But there is only one word for both concepts in TL, i.e. brother in general.

Pair-19

SL term: lubakhaḍ

TL term: green peach

The TL term is general in meaning in comparison to SL term. The word lubakhaḍ does not cover all kinds of green peach. Being the SL term specifies TL term can't give the exact meaning of SL. By using green peach,

the reader of the TL may understand other kinds of peach in place of lubakhaḍ because these two terms are only near equivalent not exact.

Pair-20

SL term: bain

TL term: sister

Both the terms i.e. SL and TL are only partially same. The conceptual meanings of both the terms are same in general. But in Nepali culture there are two terms didi and bain for elder and younger sister respectively. But there is only one word for both concepts in TL, i.e. sister.

Pair-21

SL term: chor cel

TL term: girls

The TL term 'girls' failed to carry out the exact meaning of the SL term 'chor cel'. The term chor cel is used only for their own daughters and kin's daughter but that is not true in the case of girls. Girls may be of kin's or not. And, people can't marry with their own and kin's daughter whereas they can marry happily with girls.

Pair-22

SL term: ṭumleṭko p n

TL term: water

In this pair, the term 'ṭumleṭko p n' is translated into water. The TL term 'water' does not give the conceptual meaning of the SL term 'ṭumleṭko p n'. The term 'ṭumleṭko p n' refers to a kind of ale drunken by the drunken. But the TL term does not meet the meaning of SL term.

Pair-23

SL term: bh i

TL term: brother

Between these two terms SL and TL, meaning features are partially same but not totally which is the most important one. Conceptually, both the terms have same meaning in general but in Nepalese culture, there are two terms *d ju* and *bh i* for elder and younger brother respectively. But there is only one word for both concepts in TL, i.e. brother in general.

Pair-24

SL term: *āsuko dh r*

TL term: tear drops

Both the terms are not equal in nature. The SL term '*āsuko dh r*' is general in meaning in comparison of TL term 'tear drops'. In the term *āsuko dh r*, *āsu* is blown continuously whereas in tear drops, tear is blown gradually one after another.

Pair: 25

SL term: *d yo*

TL term: lamp

The SL term '*diyo*' is usually made of metal, soil, etc. but 'lamp' is made of glass, mirror, etc. Although, they share some common features, *d yo* is used for religious purpose, i.e. we light *d yo* at the time of worshipping whereas lamp is used only to get light.

Pair- 26

SL term: *kamjor*

TL term: poor

The TL term 'poor' is not the equivalent term for the SL term '*kamjor*'. The TL term 'poor' refers to the person who does not have enough money or property for living. But the SL term '*kamjor*' refers to the person who is physically and mentally weak to do something. S/he may have a lot of money.

So, the TL term creates problem to the reader of the target text. Instead of the term poor, the translator should use weakness in TL term.

Pair- 27

SL term: अज्ञान

TL term: unspeakable

The TL term 'unspeakable' is not equivalent term for the SL term 'अज्ञान'. They are totally different with each other. The term 'अज्ञान' is not identified or not known whereas unspeakable is that which cannot speak but s/he knows many such as: to work in kitchen, to read books, to wash clothes etc. but s/he can't speak. So, it would be better to keep the word unknown in the place of unspeakable.

Pair- 28

SL term: देवस्थान

TL term: temple

Here, the TL term 'temple' indicates the building used for worshipping of a god or goddess, especially in Hindu religion. In Nepalese culture people worship idols or images. The SL term 'देवस्थान' refers to any holy place that is used for worshipping. There may or may not be a separate building and idol in it. Therefore, both the terms are not perfect to give exact meaning.

Pair- 29

SL term: आसुध

TL term: alcohol

The equivalent TL term 'alcohol' for 'आसुध' is not correct as it refers in the SL culture. The SL term आसुध goes with things or medicine, tonic, personal hygienic substance, etc. But the TL term alcohol is used as a specific term only

for strong alcoholic drink. This substitution in translation does not capture the SL meaning in TL. For bridging its gap, medicine should be used.

Pair- 30

SL term: dh n

TL term: paddy

The meaning of the term 'dh n' refers to a short narrow yellow or brown grain grown on wet land in hot areas as food. But the meaning of TL 'paddy' is different from it. It means a field where rice is grown. So, TL term cannot meet meaning having in SL term.

Pair- 31

SL term: k th

TL term: furniture

Here, the translated term is very vague because furniture means objects that can be moved such as tables, chairs and beds that are put into a house or an office to make it suitable for living or working in whereas k th means wood or firewood.

Pair- 32

SL term: puk r

TL term: cry

Both the terms SL and TL are different in meaning. 'Puk r' is the word which is used for religious purpose whereas 'cry' is used for different purposes, for example, to show pain or sadness or sorrows. So, to bridge the gap, the writer should use the term pray instead of puk r.

Pair-33

SL term: khols

TL term: stream

Though both the terms are the sources of water, they are different. Here, 'stream' is a small narrow river in which water is blown forever whereas 'khols' is available only in rainy season in which water is not blown regularly, i.e. only in rainy season.

Pair- 34

SL term: jhar

TL term: shower

The TL term 'shower' is unable to give exact meaning of SL term 'jhar'. Shower is a piece of equipment producing a spray of water that you stand under to wash yourself: the small room or part of a room i.e. bathroom contains a shower. But jhar means blowing water from the sky regularly in the rainy season. Therefore these terms are different

Pair- 35

SL term: ढ़amphu

TL term: drum

The terms 'ढ़amphu' and 'drum' are totally different in meaning. The SL term 'ढ़amphu' is used for religious purpose whereas drum is especially used to hold water, rice, etc.

Pair- 36

SL term: kh m

TL term: pillars

Although both of them have same function, they are different. The SL term 'kh m' can be of woods as well as cemented, but the TL term 'pillars' must be of cemented. So, pillar is not equivalent term of kh m .

Pair- 37

SL term:ghar

TL term: office

Both the terms are living place of people but conceptually they are different. The SL term 'ghar' refers to our own house and it is permanent living place of people. But the TL term 'office' is government's property or private property where we live for fixed time according to the rule and regulation. So, there is difference between the meanings of the two terms. Therefore, home would be the equivalent term in TL.

Pair-38

SL term: rāgo

TL term: buffalo

This pair, although, shares some common features buffalo' is unable to carry the same meaning as 'rāgo' holds in the source culture. Buffalo is a kind of female animal which can give birth but rāgo is a kind of male animal. So, the word buffalo is different from rāgo according to Nepali culture.

CHAPTER - FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

The study presents the following findings:

1. The cultural terms in the anthology 'Stories of Conflict and War' have been divided 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. In translating cultural terms eleven different techniques are found to be employed to bridge the gaps in translated anthology 'Stories of Conflict and War'. They are: literal translation, sense translation, borrowing, substitution, paraphrasing, back translation, claque, deletion elaboration and addition, blending and mistranslation.
3. Nine different translation techniques are used to bridge the gaps in ecological culture where deletion and back translation are absent.
4. In translating man-made cultural terms, literal translation, sense translation, borrowing, addition, deletion, substitution, paraphrasing, back translation, claque and mistranslation are the ten techniques which are used while translating to bridge the gaps.
5. In social cultural terms, ten techniques are present where only one technique is absent i.e. mistranslation.
6. Religious term is the category that uses the least number of techniques i.e. only seven techniques: literal translation, sense translation, borrowing, addition, deletion, substitution and paraphrasing.

7. Conceptual term is the category that uses nine techniques. They are: literal translation, sense translation, borrowing, addition, deletion, paraphrasing, blending, claque and mistranslation.
8. Literal translation is the most widely used technique in translating all categorical terms.
9. The translator is unable to create the semantic equivalence in some instances between SL and TL because they have different concept in different languages. Some terms existed only within a culture and concept. So, to translate such terms, the gaps are inevitable.
10. Out of 200 cultural terms, five terms are translated using the technique of mistranslation. Mistranslation has created the gaps between SL and TL contextual meaning due to I) absence of SL linguistically equivalent term into TL ii) absence of cultural similarity between SL and TL using context. Thus, the linguistic as well as extra linguistic gaps have created problem in the translation product
11. In few cases, perhaps due to negligence and laziness in proper word selection, editing and proof reading are prevailing problems, e.g. Khols -stream, Rup khols -Seti rivulet, etc.
12. There is no consistency in translation of the same word. So, it also creates the gaps in translation, e.g. dh n- rice, paddy.
13. If the SL cultural words are transferred in TL without any notes and definitions, there exist gaps. The reader who does not have knowledge of source language, he cannot get any idea from such translation work. This is the great mistake of translator which is most frequent gap in the English version of the anthology 'Dwandwa Ra Yuddhaka Katha'.

4.2 Recommendations

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

1. Translation is a bilingual activity. So, it needs bilingual and bicultural experts to get good translation.
2. The translator should use the translation technique(s) in translating cultural words depending upon the contexts and nature of terms.
3. In transferring terms from religious culture, short note or definition should be added to make the meaning clear.
4. Translating cultural terms is, of course, not an easy task to be carried out. So, the translator should make a proper study of the source culture and ensure the significance of the every cultural identity before proceeding to the task of translation.
5. If there is availability of exact equivalent term in TL, the translator should not substitute the term, s/he should check its context and appropriateness.
6. A translator should give priority to literal translation unless it distorts meaning or is very unnatural.
7. Conceptual terms should be translated with notes of short definitions to make clear their pragmatic meanings.
8. The translator should select the TL terms that give equivalent meaning to the SL cultural terms, otherwise seek for the lexical meaning or transliterate it. If all these techniques are not possible, he should provide explanation but not attempt translating such terms as it manipulates the meaning of the source text.

9. Addition and deletion of some concepts and meaning is allowed in translation but the translator's job should be to compensate the gap between SL and TL. For this, he can consult standard bilingual dictionary.
10. Translingual lexical ambiguity violates the essence of translation. So, the translator should use only one exact TL term. He should also care on varieties in SL and TL because this inconsistency creates confusion on the part of the TL text readers.
11. While translating SL text into TL text, the translator should select appropriate term. Proper editing by serious proofreading would support to bridge the gaps between two language texts.

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APPENDIX - I
CULTURAL CATEGORIES

1. A Ecological Terms

SL Terms	TL Terms
sarpa	snake
b ccho	calf
surt	tobacco
g bastu	cattle
sy l	jackal
mul	radish
paiyu	cherry
l l gurās	rhododendron
bās	bamboo
b dhi	flood
jh di	bush
him l	mountain
dhart	earth
k gat	lemon
bok	goat
banp kh	woods
putal	doll
khet	field
cokṭ	piece
d ur	firewood
khas	meatygoat
lubakhaḍ	green peach
padher	tap

rāgo	buffalo
dād p kh	dadapakha
piplecautār	piplechautari
cul dād	chulidada
l nkur	lankuri
ph gu khol	phagukhola
sisne khol	sisnekhola
dabdabe	dabdabe
dhiber	threatening storm
p kh pakher	hillside
nadi n l	streams and rivulets
dh n	paddy
l nkur ko rukh	lankuri tree
sāñle chāg	sangle precipice
jamun ko rukh	jamuna tree
sir ni gāu	sirane village
ty mke dād	tyamke hill
charchare ban	charchare woods
p kh parbat	snowcapped peaks
agulṭo	burning stick
jadi buṭī	medicinal herbs
rup khols	seti rivulet
khols	Stream
Pahiro	Landslide
Caur	lawl

1. B Man-made Cultural Terms (Artifacts)

SL Terms	TL Terms
jhupro	hut
ṭuk	lamp
kasauḍ	pot
gahan	ornament
banduk	rifles
tarb r	sword
kaṭero	shed
phariy	sari
khukur	knife
khurp	sickle
patt	cloth
peṭebhoṭo	chest guard
odhn	blanket
d yo	lamp
mchor	jug
ṭop	helmet
kam j	shirt
kaṭṭu	short
khukur	khukuri
riṅ	ring
tilahar	tilahari
bam	bomb

pestol	pistol
hel kapṭar	helicopter
bid	bidi
p n pur	pani puri
sal	burning match
ṭumleṭko p n	water—
th l	plate
ḍoko	basket
ḍ lo	basket
jhol p n	some gruel
pirk	wooden seat
silot	slab of stone
simentṭ	cement
redīyo	radio
ṭeliphon	telephone
kampyuṭar	computer
ghy mp ghaiṭ	earthen ware pots
ausadh	alcohol

1. C Social Cultural Terms

SL Terms	TL Terms
bain	sister
p hun	guest
besse	prostitute
gy l	wage
hasili	jolly
sahid	martyr
bh uju	sister-in-law
srimat	wife
chor	children
bub	father
chor cel	girls
pat	husband
tankak r	terrorists
julus	demonstration
mahang	sky-high price
m y lu jođ	love bird
janan	mother
ghar	office
yun pharm	uniform
inspektar	inspector
d	dai
ređkras	red cross
dam	damai
rolp	rolpa

sundh r	sundhara
dill	delhi
hoṭel	hotel
kudrist	evil eyes
bid	public holiday
phauj pos k	— dresses
bad bad	big—
ghumnu	visit
m ita	parents' house
sasur l	in-laws house
nw r n	give a name
hinsrak	beastial creature
bhis	visa
ky mp	camp
pikn k	picnic
p rṭiko jhand	party flag
k ntipur dainik	kantipur daily
ardha-kis n	semi-farmer
mitho-cumban	sweet-kiss
Suraks karm	security personal
sasastra prahar	armed police
bijul ghar	electricity office
pratham biswa yuddha	first world war
m tr bhum	motherland
dwitiya biswa yuddha	second world war

1. D Religious Terms

SL Terms	TL Terms
p p	sinful
murd	corpse
apar dh	criminals
balid n	sacrifice
tm	soul
puja	worship
deut th n	temple
r ksas	monster
ghaṇṭa	bell
sriṣṭ	creation
bh gya	fortune
okhat	cure
puk r	cry
ḍamphu	drum
raṇacand	ranachandi
mah bh rat	mahabharat
muslim	muslim
hindu	hindu
dasain	dashain
tih r	tihar
hol	holi
d	eid

all h	allah
buddha	buddha
namaste	namaskar
pasupati	pashupati
d gbatt	crematory torch
abh giharū	unfortunate people
phulm l	—garland
sāsk r	rites
sāskrit	culture
iswaratwa	the idea of god
puspagucch	a bunch of flowers
cih n	cremation ground

1. E Conceptual Terms

SL Terms	TL Terms
tanner	young
ṭ ṭh	sharp
sam nat	equality
jw l mukh	volcano
ojhel	vanished
l patt	disappear
rtan d	anguished cry
k l r tr	dreadful night
ākh ko t ro	bull eye
baliko boko	vicious injustice

h t mukh jorna	hand to mouth
krur kathor	cold blooded
khabard r	beware
goko bhungro	heat of fire
try p	trap
bi anest	be honest
olte kolte	tossing and turning
cakamanna	—
hw pl kkai	—
rakt mya	smeared with blood
aniscitk l n	indefinite period of time
k lo dhuw	a cloud of black smoke
kalkal	the rippling sound
asrugy s	tear gas
gyudo l s	living corpse
āsuko dh r	tear drops
ak l mrityu	untimely death
agy t	unspeakable
kamjor	poor

APPENDIX - II

LIST OF PROCEDUREWISE DIVISION OF TRANSLATION

2. A Ecological Terms

Techniques	SL Terms	TL Terms
i. Literal Translation		
	Sarpa	snake
	b ccho	calf
	surt	tobacco
	g bastu	cattle
	sy l	jackal
	mul	radish
	paiyu	cherry
	l l gurās	rhododendron
	bās	bamboo
	b dh	flood
	jh d	bush
	him l	mountain
	dhart	earth
	k gat	Lemon
	Pahiro	Landslide
	Caur	lawl
ii. Sense Translation		
	bok	goat
	banp kh	woods

	putal	doll
	khet	field
	cokṭ	piece
	d ur	firewood
	khas	meatygoat
	lubakhaḍ	green peach
	Padher	tap
	Rāgo	buffalo
iii. Borrowing		
	ḍāḍ p kh	dadapakha
	piplecaut r	piplechautari
	culiḍāḍ	Chulidada
	l nkur	lankuri
	ph gu khol	phagukhola
	sisne khol	sisnekhola
	dabdabe	dabdabe
iv. Addition		
	dh ber	threatening storm
v. Substitution		
	p kh pakher	hillside
	nadi n l	streams and rivulets
	dh n	paddy
vi. Blending		
	l nkur ko rukh	lankuri tree

	sāñle chāg	sangle precipice
	jamun ko rukh	jamuna tree
	sir ni gāu	sirane village
	ṭy mke dād	tyamke hill
	charchare ban	charchare woods
vii. Paraphrasing		
	p kh parbat	Snowcapped peaks
	agulṭo	burning stick
viii. Claque		
	jaḍi buṭ	medicinal herbs
ix. Mistranslation		
	rup khols	seti rivulet
	khols	stream

2. B Man-made Cultural Terms (Artifacts)

Techniques	SL Terms	TL Terms
i. Literal Translation		
	jhupro	hut
	ṭuk	lamp
	kasauḍ	pot
	gahan	ornament
	banduk	rifles
	tarb r	sword

	kaṭero	shed
	phariy	sari
ii. Sense Translation		
	khukuri	knife
	khurp	sickle
	paṭṭ	cloth
	peṭebhoṭo	chest guard
	odhn	blanket
	d yo	lamp
	mkehr	jug
	ṭop	helmet
	kamij	shirt
	kaṭṭu	short
iii. Borrowing		
	khukur	khukuri
	riṅ	ring
	tilahar	tilahari
	bam	bomb
	pestol	pistol
	hel kapṭar	helicopter
	bid	bidi
	p n pur	pani puri
iv. Addition		
	sal	burning match
v. Deletion		
	ṭumleṭko p n	water—

vi. Substitution		
	th l	plate
	çoko	basket
	ç lo	basket
vii. Paraphrasing		
	jhol p n	some gruel
	pirk	wooden seat
	siloç	slab of stone
viii. Back Translation		
	siment	cement
	red yo	radio
	teliphon	telephone
	kampyuçar	computer
ix. Claque		
	ghy mp ghait	earthen ware pots
x. Mistranslation		
	ausadh	alcohol

2. C Social Cultural Terms

Techniques	SL Terms	TL Terms
i. Literal Translation		
	bain	sister
	p hun	guest
	besse	prostitute

	jyālā	wage
	hasili	jolly
	sahid	martyr
	bh uju	sister-in-law
	srimat	wife
	chor	children
	bub	father
	chor cel	girls
	pat	husband
	atankak r	terrorists
	julus	demonstration
ii. Sense Translation		
	mahang	sky-high price
	m y lu jođ	love bird
	janan	mother
	ghar	office
iii. Borrowing		
	yun pharm	uniform
	inspekṭar	inspector
	d	dai
	red kras	red cross
	dam	damai
	rolp	rolpa
	sundh r	sundhara

	dill	delhi
	hoṭel	hotel
iv. Addition		
	kudriṣṭ	evil eyes
	bid	public holiday
v. Deletion		
	phauj pos k	—dresses
	bad bad	big—
vi. Substitution		
	ghumnu	visit
vii. Paraphrasing		
	m ita	parents' house
	sasur l	in-laws house
	nw r n	give a name
	hinsrak	bestial creature
viii. Back Translation		
	bhis	visa
	ky mp	camp
	piknik	picnic
ix. Blending		
	p rṭ ko jhandṭ	party flag
	k nt pur dainik	kantipur daily
x. Claque		
	ardha-kis n	semi-farmer

	mitho-cumban	sweet-kiss
	suraks karm	security personal
	sasastra prahar	armed police
	bijul ghar	electricity office
	pratham biswa yuddha	first world war
	m tr bhum	motherland
	dwitiya biswa yuddha	second world war

2. D Religious Terms

Techniques	SL Terms	TL Terms
i. Literal Translation		
	p p	sinful
	murda	corpse
	apar dh	criminals
	bal d n	sacrifice
	tm	soul
	puj	worship
	deut th n	temple
	r ksas	monster
	ghanta	bell
	sristi	creation
	bh gya	fortune
ii. Sense Translation		
	okhat	cure

	puk r	cry
	ḍamphu	drum
iii. Borrowing		
	rañacandḥ	ranachandi
	mah bh rat	mahabharat
	muslim	muslim
	hindu	hindu
	dasain	dashain
	tih r	tihar
	hol	holi
	d	eid
	all h	allah
	Buddha	buddha
	namaste	namaskar
	pasupat	pashupati
iv. Addition		
	d gbatt	crematory torch
	abh giharū	unfortunate people
v. Deletion		
	phul m l	—garland
vi. Substitution		
	sāsk r	rites
	sāskrit	culture
vii. Paraphrasing		
	iswaratwa	the idea of god
	puspagucch	a bunch of flowers
	cih n	cremation ground

2. E Conceptual Terms

Techniques	SL Terms	TL Terms
i. Literal Translation		
	tanner	young
	ṭ ṭḥ	sharp
	sam nat	equality
	jw l mukh	volcano
ii. Sense Translation		
	ojhel	vanished
	l patt	disappear
	rtan d	anguished cry
	k l r tr	dreadful night
	ākh ko t ro	bull eye
	baliko boko	vicious injustice
	h t mukh jorna	hand to mouth
	krur kathor	cold blooded
	khabard r	beware
	goko bhungro	heat of fire
iii. Borrowing		
	ṭry p	trap
	bi aneṣṭ	be honest
iv. Addition		
	olṭe kolṭe	tossing and turning

v. Deletion		
	cakamanna	—
	hw pl kkai	—
vi. Paraphrasing		
	rakt mya	smearred with blood
	aniscitk l n	indefinite period of time
	k lo dhuw	a cloud of black smoke
	kalkal	the rippling sound
vii. Blending		
	asrugy s	tear gas
viii. Claque		
	gyudo l s	living corpse
	ãsuko dh r	tear drops
	ak l mrytyu	untimely death
ix. Mistranslition		
	agy t	unspeakable
	kamjor	poor

APPENDIX - III

Roman Transliteration of Devanagari Script Based on Turner's (1931). Nepali Alphabet and Diacritic Marks.

Phonetic Symbols used in the Thesis:

a	अ		k	क	क
	आ	।	kh	ख	ख
i	इ	ि	g	ग	ग
	ई	ी	gh	घ	घ
u	उ	ु	g	ङ	
	ऊ	ू	c	च	च
r̥	ऋ	ॠ	ch	छ	
e	ए	े	j	ज	ज
ai	ऐ	ै		ञ	ञ
o	ओ	ो	ṭ	ट	
au	औ	ौ	ṭh	ठ	
–	॰		ḍ	ड	
ṇ	ण	ण	ḍh	ढ	
t	त	त	bh	भ	भ
th	थ	थ	m	म	म
d	द		y	य	
dh	ध	ध	r	र	र
n	न	न	l	ल	ल
p	प	प	w	व	व
ph	फ	फ	ś	श	श
b	ब	ब	ṣ	ष	ष
			s	स	स
			h	ह	

Note: The traditional letters क्ष, त्र and ज्ञ are treated as conjunct letters

e.g.	क्ष	=	ks, ksh, kch
	त्र	=	tr
	ज्ञ	=	gy