

CHAPTER ONE

INTRODUCTION

1. 1 General Background

Language is species specific and species uniform possession of human beings. It is the most advanced and powerful means of human communication. The vast knowledge in different fields of human activity is accumulated and stored by the use of language. It is the universal medium to express human thoughts, feelings, ideas and emotions. Most of the activities of the world are carried out through language such as, transmitting human civilization, literature, political and diplomatic activities and human achievements.

Language is not an end in itself, just as little as railway tracks, it is a way of connection between souls, a means of communication . . . language is the most complete, the richest, the best means of communication it bridges the physical chasm between individuals . . .".
(Jespersen, 1994, p. 4).

In the present age of globalization, the knowledge known, found, gained, discovered and verified needs to be accessible to every person living in any corner of the world. So, it is essential for an individual to get mastery over any language to survive in the society.

What is communicated through language is the message. Communicators are involved in translating all the time between or among languages. Thus, translating is primarily an act of transforming message from one language to another language. It is a means to make the communication possible.

1.1.1 Translation: An Introduction

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

According to Bhattarai (2000), translation begun with the human civilization (preface). It came into existence simultaneously with languages, as the best source to know other languages. As the world developed, simultaneously, many languages were existed. They created an incompensable gap between the speakers and speech communities. At this time, translation became the indispensable means to bridge the gaps between two languages. It became a tool to check and balance as well as to convey message.

Translation is an act of transforming message from one language to another language. In this respect, Catford (1965), defines translation as " the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)" (p.20). It is the interpretation of the meaning of a text in one language (the source text) and the production in another language, of an equivalent text (the target text).

Translation simply connotes the art of recomposing a work in another language without losing its flavor or of finding an analogous substitute. It is the way of producing target language, the closest natural equivalence of the source language message, firstly, with respect to meaning and secondly with respect to style. Brislin (1971) defines translation as "the general term referring to the transfer of thoughts and ideas from one language (source) to another language (target) whether the languages are in written form or oral form; whether the languages have established orthographic or do not have such standardization, or whether one or both languages are based on signs, as with sign language of the deaf" (as cited in Bhattarai, 2000, p. 2).

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

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

Translation has been categorized variously - it is an art for Savory (1957), it is a science for Nida (1969) and a combination of science, art, craft and skill for Newmark (1988). According to Newmark (ibid), translation is first a science, and then a skill, third an art and fourth a matter of taste (p. 6).

Translation is an important tool for transmission of knowledge across geographical and linguistic boundaries. It must take into account a number of constraints, including context, the rules of grammar of the two languages, their writing conventions and their idioms.

Translation is an indispensable means of communication for present day world. We are in the position of 'Translate or Die'. No translation means being behind to understand the world. Wilss (1982) concludes that now we are on the threshold of a planetary era in which local and regional conflicts will be suppressed and the dynamics of global adaptations and civilizing cosmopolitanism will begin to be the predominant driving force (p. 18) which will be accelerated through translation (Bhattarai 2000, p. 18).

1.1.2 Importance of Translation

Translation has been used extensively as the most powerful and indispensable vehicle for disseminating knowledge and information. It has a valuable use in the field of exchanging thoughts, opinions, feelings and ideas (as a means of communication) among the various speech communities. It is also an instrument to transmit culture, truth, religion and social tradition from one language to another language.

In the past, translation was used to spread religious thoughts, opinions, feelings, ideas worldwide with the help of translating scriptures but slowly and gradually it has been used in creative writing as well as in the exchange of amusing literature. Newmark (1988) states about the importance of translation as "(It) is an activity that serves as a means of communication, a transmitter of culture, a technique of language learning and a source of personal pleasure" (p. 7).

Translation is an obligatory hammer to break the linguistic, cultural, psychological and contextual barriers and to find out the base for universal brotherhood and friendship. It helps to establish unity among the people for peace and harmony. The world has galloped with the wings of translation for promoting universal relationship and involvement in the present scenario. It has helped to bring cohesion in this multilingual and multi-cultural society.

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

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

Translation helped to open the gate of the 'Vedas' and 'Upanishad' and the 'Gita' outside the charmed circle of the Brahmin in South Asia. The world got an ample opportunity to know about them. If the translation was not there, the world had to live without Buddha's 'Dhammapada', Panini's 'Grammar', Manu's 'Dharmashastra', 'Bharatha' or 'Anandverdan' to speak only of the great gallery of Indian glory.

As a means of communication, translation is used for multilingual notices, which have at least appeared increasingly conspicuously in public places; for instruction issued by exporting companies; for tourist publicity, where it is too often produced from the native into foreign language by natives as a matter of national pride: for official documents, such as treaties and contracts; for reports, papers, articles, correspondence, textbook to convey information, advice and recommendation for every branch of knowledge (Newmark, 1988, p. 7).

Translation, as a versatile tool of present day world, helps to understand world, culture, human society, nature and development of human society, development of science and technology. No discipline is untouched and unrelated to translation. The world of twenty first century is accelerated through translation. It has made the world a global home. People of different languages have got chance to test a great storage of knowledge, culture, myths, legends and history. So, we are confronting today having no second choice then

translation. Naturally, every young language/literature is compelled to choose the medium of translation for the fast enrichment of its treasure.

1.1.3 Translation and Culture

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

Translation and culture are closely related that the rendering of the information of any text becomes impossible without cultural translation. It is not only a linguistic activity but also a cultural one. That is, a translator does not only translate language but also the culture associated with the text.

Language is context bound and to understand the meaning of a text, contextual factor (i.e. culture) should be judged and observed in depth. Viewing the importance of culture in translation, it focuses that translation is less linguistic and more (or even exclusively) cultural procedure.

Translation of culture is a new area of interest in the field of translation studies. Cultural translation is a concept used in cultural studies to denote the process of transformation in a given culture. Being an emerging discipline in its own, it is so crucial that human life is impossible and worthless in absence of it. It has made familiar different cultures among the multi-linguals' which further have helped to establish peace and harmony, sense of closeness and beauty and fraternity among the people of different cultural backgrounds.

Although translation has been defined as linguistic activity, it is the culture that makes translation sometimes impossible. The difference between source

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

1.1.4 Translation Evaluation

The translation studies has proliferated beyond belief. It has grown as a full-fledged discipline with other areas such as techniques, criticism, and process. One of the most enduring problems in both translation theory and practice is the question of how to assess whether a translation is good or bad. This question is associated to the translation evaluation.

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

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

The main goal of translation is to describe the negative and positive features of a given translation, and to give the summative assessment of its worth. The assessors of translation quality are generally professional critics or translators, general audience (readers), practitioners, students and informants. According to Newmark (1988), a translation may be evaluated by various authorities:

- (a) The reviser employed by the firm or the translation company;
- (b) The head of the section or of the company (this may be described as 'quality control' if translation is sampled);
- (c) The client;
- (d) The professional critic of a translation or the teacher making one; and
- (e) Finally, by the readership of the public work (p. 185).

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

House (1994), has classified approaches to evaluating translation into three types: anecdotal approach, response based approach and text based approach (as cited in Asher, 1994, p. 4700). If translation is viewed as an artistic and creative activity depending to a large extent, upon non-quantifiable stylistic intuition and interpretive skills on the part of the translator, then the approach is anecdotal. It will be response-based approach if translation is viewed as a

powerful activity designed to produce a specific response in its readers. And finally, if translation is regarded as an attempt to construct functionally equivalent textual product, then the approach is the text based one.

Crystal (1997) presents three techniques in translation evaluation: back translation, knowledge testing and performance testing (p. 348). In back translation, one translates the text from language 'A' into language 'B', and the different translator then turns the 'B' text back into 'A'. If there is higher degree of resemblance between two versions of the translated texts, it is taken as good translation. In knowledge testing, the knowledge of the readers/speakers of the both source text and translated text is tested using same questionnaire about the content of the text. If the speakers of the translation could answer as accurately as many questions as the speakers of the original version, then it indicates that the translated text is conveying the same message as the original. The third technique is performance testing. This technique is a way of measuring the quality of translation by having performed a task using the translation. The speakers of both the source text and the target text are asked to carry out the actions based on the same content and the results are compared. If the readers of the translated text performed a task as good as performed by reader of the original text, then the translation is said to be good one.

Among the techniques and approaches discussed above, none of them is self-sufficient. Translation evaluation is effected by different variables such as, text distanced by time and place, their purpose and function. The translation is then a bundle of unpredictable aptitude, ability and experience. The reader is probably an indefinable reacting mass who refers rendering evaluation criteria 'elusive' and 'relative'. The validity of translation itself has often been questioned mainly because it lacks standard criteria for evaluation.

For Bhattarai (2000), if objectivity is difficult to justify and if standard criteria for evaluation are lacking, the field of translation seems always shaky and open ended. In this case, the human translator should know where and how to strike

balance. He should cultivate him the qualities of perfect translator, maintain equivalence, judge qualities of good translation intuitively as well as by other techniques (p. 65). The translator should have the knowledge of the content involved in language, cultures as well as should linguistically be competent.

1.1.5 Loss and Gain in Translation

Language is a vast ocean. It has its own distinct linguistics as well as sociolinguistic features. No two languages are same and alike. On the one hand, it has its own structural complexity and semantic restriction. On the other hand, it is totally bounded with culture. In this case, some loss and gain appears while rendering message from one language to another.

Loss is the cause of different gaps in translation and those gaps are the results of shadows of languages, time, taste, the personality of the translator and the manner of the transmission that fall between the source and target language. According to Rose (1981), the time and place of the text, the temperament and taste of the writer, the psycho history and environment, the volatile interaction with the translator's world and his audience are the x's, gaps, and absences. (as stated in Bhattarai, 2000, p. 57).

Because of some cultural differences, loss appear as a natural phenomenon of all living languages but these differences are never as great or insurmountable as to make comprehension and expression completely. Though languages in surface very infinitely, their deep, underlying capacity is universal and everything is translatable (Hornby, 1988, p. 41). However, comparatively the words of cultural milieu pose greater problems.

Language is the vehicle of thought and feelings. Meaning is shaped by where and how it lives and conversely their thought is also influenced accordingly. We see nature through the eyes of our language. Language determines thought and shapes reality. We cannot think without language or we think the way language dictates us to think. Different people do not perceive the picture of the

universe similarly unless their linguistic background is similar. It implies that different speakers view and perceive the nature of the world differently because their structure have presented the shape, size, color and speed of the objects and event differently. Some differences entail between two languages causing a gap and meaning loss. Therefore, translation is never complete and that a truly adequate translation is impossible. However, a translation is the best a reflection, a mirror image of the original.

Loss is inevitable and natural phenomenon in all translation activities. We find two languages, cultures, contexts always different to some extent. So, while translating, we are bridging the loss between two cultures and languages. The translator needs to know the procedures or strategies to compensate these gaps or loss. Ivir (1987) suggests the techniques of borrowing, defining the element of cultures, literal translation, substitution, lexical creation, omission and addition most of them circumlocution for solving such (problems) (p. 37). To solve the problems or to recover the meaning loss, sometimes unnatural maneuvers are applied and what remains is either distortion or mistranslation. It is because of this that critics always question a translator's fidelity, even accuse him rightly of treachery. So s/he should try to minimize the loss to extent possible by making the information explicit.

1.1.6 Proverb: An Introduction

The word "proverb" is derived from the Latin word 'proverbium'. A proverb is condensed but memorable saying embodying some important fact of experience that is taken as true by many people. It is an old and common saying. It is often repeated, especially, a sentence which briefly and forcibly expresses some practical truth, or the result of experience and observation.

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

alliteration, rhyme, assonance, rhythmic phrasing, balanced apposition and parallelism which govern the formation of such modern examples as 'garbage in, garbage out' and 'the family that plays together, stays together'.

A proverb is also defined as pithy saying which has gained credence through wider spread or frequent use. It also describes a basic rule of conduct may also be known as 'maxim', e.g. 'A friend in need is a friend in deed.' If a proverb is distinguished particularly by a good style it may be known as 'aphorism', e.g. 'Oxford for learning, London for wit, Hall for woman, York for tit.'

Proverbs in language are beautiful decoration like a well furnished room in a home. They are often known as the 'inner-conscience' of a language because they stand in the shadow of the superficial meaning of the words. Proverbs have been constantly accumulating over many centuries. They were not established all of a sudden but got evolved over centuries. Some proverbs were, in fact, created as codes to convey cryptic messages. Nonetheless, the meaning of the proverbs has always been interesting with a flavor of intellectual perception.

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

-) Alliteration (Forgive and forget);
-) Parallelism (Nothing ventured, nothing gained);
-) Rhyme (When the cat is away, the mice will play); and
-) Ellipsis (once bitter, twice shy).

Language is related to different fields of knowledge where proverbs are powerful utterances, soul of expressions, of any ethnic or linguistic community. They give life to the statements. They are not only important but also essential

for lively communication and to increase its popularity. They are ubiquitous in time and place. Every culture and hence language has its own distinctive proverbs. They take specific shapes from the cultural environments in which they grow.

1.1.7 Types of Proverbs

Because of the differences of natural geography, environment, religious beliefs, habits and custom, fables and myth and culture and art, proverbs are found of different types in their nature. Being closely linked with the cultural tradition, some proverbs are untranslatable. However, we can translate some proverbs which have wider and universal concepts and theme. So, there are two types of proverbs:

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

SL (Nep): alpa gy n bhayākar.

TL (Eng.): A little knowledge is a dangerous thing.

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

SL (Nep): kāhi nabhaeko jātrā hād igāumā.

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

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

1.1.8 Techniques of Translating Proverbs

Proverbs are culturally more colored. Therefore, translating proverbs is problematic as translating culture is rather difficult. But, it does not mean that it is impossible to translate proverbs. Regarding cultural translation, Nida (1964) proposes two types of translation procedures.

(i) Technical Procedures

a) A thorough study of the source language text before making

attempts translate it;

b) Making judgments of the semantic and syntactic approximations

(pp. 241-245).

(ii) Organization Procedures

It is the ‘constant reevaluation of the attempt made, contrasting it with the existing available translations of the same text done by the other translators, and checking the text's communicative effectiveness by asking the target language readers to evaluate its accuracy and effectiveness and studying their reactions’ (ibid, 246-247)

The suitable rendering of meaning of a source language proverbs into its target language depends upon the selection and application of appropriate techniques. The more appropriate the techniques, the more meaningful the translation. Being based on Nida (1964), generally, the following techniques are used in translating the proverbial expressions:

(i) Equivalence Replacement

Global proverbs have a wide range of coverage and have the universal concepts. They are applicable to approximately the entire linguistic and cultural

scenario. Global proverbs are translatable as having their TL equivalence. A translator replaces the SL proverbs with equivalent TL proverbs while applying this procedure in translation. For example:

SL (Lim): -kehab kocoille nh nen.

TL (Eng.): - Barking dog seldom bites.

SL (New): - u mha khicā ny makhu.

TL (Eng.): - Barking dog seldom bites.

(ii) Sense Translation

Sense refers to the meaning or concept. A translator translates the sense of SL proverb into the TL when the SL proverb cannot be replaced with equivalent TL proverb. In most of the cases, the translation of proverbial expressions is the sense translation. It helps to transfer the SL meaning into the TL approximately exactly. It is one of the common techniques in translation as no languages, cultures, religions, customs and traditions are same, e.g.:

SL (Lim): - sek menl ke the c m

TL (Eng.): - Necessity has no law.

SL (New): - m ky gu lh te phasi

TL (Eng.): - Honey is not for Ass's mouth.

(iii) Cultural Equivalence in Target Language

Culture is a way of life and its manifestation peculiar to a community. Cultures differ according to language, ethnic group, place, community and people. Therefore, translating culture is a difficult job-but rather possible. Translator seeks the culturally equivalent or culturally semi-equivalent terminological sense while translating the deeply rooted cultural proverbs, e.g.:

SL (Nep): - dā ai yo kh ul -piul .

TL (Eng.): - They talk of Christmas so long that it comes.

(iv) Annotation

Some proverbs are so deeply rooted culturally that the translation without further explanation and supporting note cannot transfer the sense of source text to its target readers. Annotation is the technique which clarifies meaning of the particular proverb to its target language reader with explanations and elaborations. For example:

SL (Nep): - k no gorul i a na p rne.

TL (Eng.): - Neither no moon day nor full moon day for a blind ox.*

[* It is forbidden to plough field with oxen in the no moon day or full moon day in the Nepali society. The blind/one eyed oxen are not used to plough field. Thus, the proverb means - A blind cannot judge the color].

(v) Literal Translation

It is a widely used technique in translating local proverbs. But it cannot render the exact SL meaning of some idiomatic and proverbial expressions. Therefore, a good translator can provide explanatory footnote to avoid the mistranslation of the meaning, e.g.

SL (Nep): - kāhi nabhaeko j tr h Alig um .

TL (Eng.): - The religious process at Handigaun is the unique one.*

[*Handigaun is an old-traditional Newari village in Kathmandu valley. The people of that village always celebrate different feasts and festivals. So, the religious process of Handigaun is unique one. The proverb may mean-Dogs go to church for fashion's sake in the English language.]

SL (Nep): - ny ya nap e gorkh j nu

TL (Eng.): - Go to Gorkha for justice.*

[*Gorkha was a country ruled by jurisdictional king Ram Shah. He was so attorney that no injustice was at his country. The TL rendering may mean-Oxford for learning, London for wit, Hall for woman, York for tit.]

(vi) Lexical Creation

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

SL (Nep): - phy ur l ghãit , rasl th l.

TL (Eng.): - All men are not equal.

1.1.9 Problems of Translating Proverbs

Translating culture specific concepts in general seems to be one of the most challenging tasks to be performed by the translator. It is a potential problem of translation because proverbs are strongly bound to the environment, customs, culture, history of certain people and place. Therefore, it should be taken into consideration that each country usually has several ethnographic areas, and differences in proverbs. The translation of proverbs involves the regional differences. A proverb in a certain place would not be used, or would be phrased differently, in another place. We can translate something one way for France another for Canada and still another way for Spain.

The equivalent replacement of certain proverbs in particular language is determined by how difficult they are to translate. Sometimes people are not familiar with it and would not quite understand its translation. According to Nida (1964), the proverb 'A horse may stumble that has four legs' is known in 46 European languages within different frequencies (p. 40).

In some contexts, when the SL has a single term for a particular concept but the TL does not or vice-versa, we have to resort to paraphrase to express the same concept. Sometimes, we get lexical ambiguity while translating the text due to the variation in lexicalization of different concepts in certain semantic fields. This problem is evident in the case when, for a single term in the SL there is more than one term in the TL with similar but not identical sense, e.g.:

SL (Eng):-	TL (Nep)
Fusion	sam gam
	samyojan
	sammilan

These sorts of gaps in translation can be linguistic, cultural, psychological and/or philosophical. The main problems in translating proverbs are pinpointed as follow:

- i) Regional difference: We can translate something one way for France and another for Canada, one for English and another for Nepali, eg:

SL (Nep):- kâhi nabhaeko j tr h Alig um .

TL (Eng.): - Dogs go to church for fashion's sake.

- ii) Lack of TL equivalence: However having of lexical gap between languages, it is often possible to maintain equivalence or something close to the equivalence, e.g.:

SL (Nep):- âs lāgdo ket o jet hājū paryo.

TL (Eng.): - Marriage is the lottery.

- iii) Cultural gap: Languages have the common fundamental bases but the cultures do not have. Therefore, meaning can be translated from one language to another but not from one culture to another, e.g.:-

SL (Nep):- t jm nalag eko guni kahile l unu?

TL (Eng.): - Christmas comes but once a year.

- iv) Null equivalence: If certain concepts existed in certain language and/or culture lacks its semantic and cultural equivalence in another language, it is ever difficult to translate; eg:-

SL (Nep):- स 1 फाक उनु पार्दाइन, गुन्द्रुक पाक उनु पार्दाइन.

TL (Eng.):-

1.2 Review of the Related Literature

Though a great number of studies have been carried out on translation between English and Nepali texts, there is no research carried out on the cultural aspects of the proverbs. So, this is the first research on translation of proverbs in the Department.

Adhikari (2003) has conducted a research to find out the techniques and linguistic problems while translating scientific terms. He has collected 200 English scientific terms and their Nepali translation from Physics, Chemistry, Biology, Zoology and Astronomy of grade nine. He has found that multiple affixations and compounding are mostly used in English formation of scientific terms in both the English and the Nepali. The techniques used in translating have been found as paraphrasing, transliteration, hybrid formation, loan creation and literal translation. The literal translation has found as the most widely used one. Similarly, Singh (2004) has carried out a research to find out the techniques and gaps in translation of cultural terms. His investigation has showed that literal translation is one of the most widely used procedures in translating a text, whether technical or not. The study has also showed that due to the lack of cultural equivalence and lack of conceptual accuracy, there existed a number of gaps in translation of cultural terms. In the same way, Bhandari (2007) has carried out a research on 'A Study on Techniques and Gaps in Translation of Cultural Terms: A Case of the Novel 'Basain' and has found ten different techniques of translating culture. He further has found that transference is very effective in translating deeply rooted cultural terms especially from religion and culture. Likewise, Karki (2007) has conducted an

investigation to analyze a translation evaluation technique, back translation. Three different types of texts i.e. literary, cultural and scientific have been analyzed to find out its reliability. The English texts have translated into Nepali and back translated again into the English. It has aimed to compare the appropriacy in translation of the text linguistically with the transformation of meaning. Back translation has been found as a good technique to evaluate translation. Furthermore, Acharya (2008) has conducted a research entitled 'Multiple Translation of 'Kartabya': A Study from Cultural Perspective. The attempt of the researcher has to discover the effective techniques used in translating cultural terms. The study has aimed to evaluate the techniques along with their strengths and weaknesses. He has found fifteen different techniques in his study. However, he has found no observable pattern in the use of technique in multiple translations. The techniques having the highest frequencies of occurrence have found generally, more effective in rendering the message of source text in the target language. Likewise, Rimal (2008) has carried out a research entitled 'Analysis of Translation Shift and Strategies used in Translating Culture in the drama 'Masan'. It is an attempt to analyze transitional shift and strategies from cultural perspective. To accomplish the objectives of the study, the researcher has extracted the data from a Nepali translated version of the drama 'Masan' and its English version 'Cremation Ground.' He has found 18 different techniques employed in translating cultural words. He has conducted among the procedures; the best translation method seemed to be the one which allowed translator to utilize notes.

All these researches have been conducted to evaluate the work of translation. Though these studies have been carried out to analyze and evaluate the text from linguistic and cultural perspectives, no research is conducted in techniques of translating proverbs yet in the Department. This study is different from all these studies that it aims to analyze the techniques employed in translating the Proverbs of the Limbu, Newari and Bantawa (Rai) Languages

into the English language. So, this research will be the first in translating proverbs in the Department.

1.3 Objectives of the Study

The study had the following objectives:

- (i) to find out the techniques employed in translating the proverbs of the Limbu, Newari, and Bantawa (Rai) Languages into the English language.
- (ii) to find out the frequency of different techniques used in translating the proverbs.
- (iv) to suggest some pedagogical implications.

1.4 Significance of the Study

The translation of proverbs is significant in a sense that they are culturally more colored than other kinds of texts. Translating proverbs in fact refers to the transformation of the culture of one language into another language.

The study provides some rationale on the strategies of translation for the translators. It is significant for the prospective researchers, who want to undertake further researches in translation. The outcomes of the study are helpful for all the translators of the Limbu, the Newari and the Bantawa (Rai) Languages, who use English in cross-cultural contexts. It is mostly useful for those who are directly involved in the work of translation. The students of translation studies, language teachers, textbook writers, curriculum designers, journalists, Limbu, Newari and Bantawa(Rai) speakers of English and all other who are directly (or indirectly) involved in the practical work of translating will find the study significantly useful. The study is further helpful for the professional translators to make them aware of the consequences of mistranslation of the source text having proverbial expressions.

CHAPTER TWO

METHODOLOGY

The researcher adopted the following methodology to fulfil the present objectives of the study.

2.1 Sources of Data

The researcher made use of both the primary and the secondary sources of data as follows:

2.1.1 Primary Sources

The original data collected from the field as well as the translated (English) versions of the selected proverbs of the three different languages were used as the primary source of the data. For this, the researcher visited the respective communities and picked the raw data up. From the list of the raw data, the researcher selected 15-20 proverbs from each language and requested the twenty five translators of each language to translate them into the English language.

2.1.2 Secondary Sources

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

2.2 Sampling Procedure

First of all, the researcher visited the selected languages' communities and collected the oral proverbs from the field. The collected proverbs were studied to select the limited numbers for the research. The researcher's own subjective judgment was used as the bases of selection. Then, seventy five translators, twenty five from each language were requested to translate them into the English language. The translators were selected on the basis of the accessibility of the researcher.

2.3 Tools for Data Collection

Observation check list was used as the tool for collecting the required information. The researcher intensively studied both English and the versions of the selected languages before analyzing and interpreting the facts.

2.4 Process of Data Collection

The researcher adopted the step-wise methodological procedure to collect the required data. For this, the researcher visited Limbu, Bantawa (Rai) and Newari community in Panchthar, Ilam and Kathmandu districts respectively. She picked the oral proverbs up there and selected purposively fifteen to twenty from each language for the study. Twenty five translators from each language were selected as per the accessibility to translate the given proverbs. She, then, collected both the original and the translated versions and made a brief survey of them. In the second step, the researcher transliterated each proverb and noted down the equivalent English proverbs under each transliteration. The techniques used in translation were discovered at the same time along with their frequency of occurrences. After their analysis, the researcher evaluated the translation of proverbs from cultural perspectives. Technique-wise and holistic evaluation were made after interpreting anecdotally and evaluating the data as detailed as possible.

2.5 Limitations of the Study

The present study had the following limitations:

- (i) The study was limited to the selected Limbu, Newari, and Bantawa (Rai) proverbs and their English equivalent translations.
- (ii) It was also limited to fifteen to twenty proverbs from each of these three languages.
- (iii) The study was limited only to seventy five translators.
- (iv) The translators were both professionals and non-professionals.
- (v) The study was also limited to the techniques used in translating the selected proverbs only.
- (vi) The analysis was limited to the meaning with cultural aspect of the proverbs only.

CHAPTER THREE

ANALYSIS AND INTERPRETATION OF DATA

Chapter three of this thesis deals with the analysis and interpretation of the data. It includes the transliteration of the proverbs, their target language equivalence and the techniques used in translating them along with a brief anecdotal evaluation. To make the study systematic and intelligible, the proverbs of three languages, viz. Limbu, Bantawa (Rai) and Newari have been analyzed and interpreted separately. The frequency of different techniques has been discovered to find out the effective techniques employed in translating the proverbs. Technique-wise analysis is done on the basis of the frequency of occurrences of different techniques so that it has made the analysis effective towards the result. The technique-wise interpretation of anecdotal evaluation has gone thoroughly to the strengths and weaknesses of the techniques employed. A brief introduction of the translators of each language's proverbs has been given to prove the validity, transparency and the accountability of the study. Finally, all the three separate analyses have been analyzed in combination to discover findings of the study along with the relationship between culture and the translation techniques.

3.1 Transliteration, Technique Identification and Anecdotal Evaluation of the Proverbs

This sub-chapter deals with the transliteration of the proverbs of selected languages as well as their equivalent translation into the English language. It further shows the techniques employed in translating the proverbs along with their short anecdotal evaluation. The proverbs of three different languages have been analyzed separately with three different sub-headings. The equivalent Nepali translation has been given just to avoid the danger of getting confusion or to secure the text from the mistranslation of meaning. It further helps the reader/speaker of different languages to understand the analyzed text clearly.

Thus, it is just an optional and has no significance regarding the analysis of the data. The frequency of different techniques provides the ideas of how effective the technique is to transfer the SL meaning and the culture into the TL.

3.1.1 Transliteration, Technique Identification and Anecdotal Evaluation of Limbu Proverbs

SL (Lim) :- cu ghi n khiks sid mu

[ML (Nep) :- dudh dine ga ko l t sahanu]

TL (Eng) :- Bees that have honey in the mouth have sting in their tails
(ST)

This is a local proverb having more cultural sense. Therefore, only the sense of the original proverb is translated into the target language. ‘cu ghi n’ (Chireto) is a herb mostly used by Limbu people as domestic medicine to cure the fever and malaria. However, it is as bitter as medicine. Its bitter taste has no cultural relationship with the ‘Bees’ honey at mouth and stings in their tail’. So, they are culturally distinct and specific. But, the translation has become able to preserve the sense of the original in its rendering. Therefore, the sense translation technique has rendered the linguistic meaning but not the culture associated with it. It is because of the cultural gap between the languages.

SL (Lim) :- k ttaw le mik tep-tep

[ML (Nep) :- unyuko p tle kh chekdaina]

TL (Eng) :- A fog cannot be dispelled by fan. (CET)

The source language proverb is deeply rooted culturally as it has cultural significance in the Limbu language. ‘Kattawale’ (fern) is mostly used in the cultural ceremonies, feasts and festivals. It is taken as a symbol of curtain between the god and men, but a transparent one. Thus, the literal meaning of SL proverb ‘to block the eyes with the fern’ cannot be transferred culturally in its target language. Furthermore, the original cultural flavor of the SL proverb is not translated into its TL version. However, the rendering conveys the semi-

equivalent sense of meaning which is not bound to the target language culture completely. In fact, 'to block the eyes with the leaf of fern' is as equal as to 'dispel the fog with the fan' pragmatically. But 'the fern' and 'the eyes' and 'the fog' and 'the fan' are specific to their respective (Source language and the target language) culture.

SL (Lim) :- kumb yo yo, kuss tho tho

[ML (Nep) :- khukur bhand kardal gne]

TL (Eng) :- Teach your father to get the child. (ST)

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

SL (Lim) :- y mbak menjokn n pm re n hen the cokm

[ML (Nep) :- dekh sik garikh rise mar j]

TL (Eng) :- Jealous head is soon broken. (ST)

The rendering can be said good as it is somehow faithful to the original meaning. But, this faithfulness has made no equivalence of complete meaning. The SL proverb has expressed its half meaning positively and half negatively whereas in the target language, it only takes the negative aspect into account. This is due to the culture. English is more pragmatic and less linguistic than the Limbu language.

SL (Lim) :- sek menl ke the c m

[ML (Nep) :- bhok le bhancha d [] Al w r ⊃ kh

agh k le bhancha d [] Al p r kh]

TL (Eng) :- Necessity has no law. (ER)

As a universal proverb, the translated version conveys the intended meaning of the source language. The equivalent meaning of SL proverb is replaced with equivalent TL proverb as having less cultural color. The structure of expression is different as per the language (as it is culture specific). However, the sense of original is reflected due to the application of equivalent replacement technique.

SL (Lim) :- tathikle m nghu waille mi

[ML (Nep) :- garne bhane hanum n pagari guthne dhedu]

TL (Eng) :- One slays the other pays. (ST)

Sense translation only translates the sense of the original text into its target language version. It is the approximate translation and thus, cannot render the original meaning exactly. So far as the given evidence is concerned, the sense associated with the source text is approximately rendered into the target language. But the SL text is culturally more colored in comparison to what is rendered in the TL text. In comparing it with the Nepali language, 'Hanuman' is regarded as one of the well developed, brilliant, powerful and successful apes. It is believed that he was the chief of the army of the king of Ayodhya, Ram in the Hindu Philosophy (as according to the epic Ramayana). He is synonymous to the 'completion of any work'. On the other hand, 'Dhedu' is a general ape. In this context, it is seen that, the sense of the Nepali language proverb is rendered into the TL but not with the original cultural flavor.

SL (Lim) :- suyem t h nen

[ML (Nep) :- mauk ucha parkhadaina]

TL (Eng) :- Time and tide wait no man. (ER)

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

less colored and linguistically semi- equivalent with wider coverage of meaning.

SL (Lim) :- Si k ppob po l m s ktu
man k ppoba po p n phetl ndu

[ML (Nep) :- mānche budho bhae nihū khojcha
goru budho bhae bhir khojcha]

TL (Eng) :- Those whom the god wants to destroy, they first made mad. (CET)

Sense translation only translates the concept of the source text. As a local proverb, the rendering only carries the approximate meaning of the given proverb. The SL proverb is culturally specific and limited having more cultural meaning and being limited to the specific custom and tradition. Thus, only the sense of the SL text is translated into the target language.

SL (Lim) :- p buttin w h pma pit mebo nen

[ML (Nep) :- gadh dhoyer g hudaina]

TL (Eng) :- Cut off a dog's tail and he will be a dog still. (ST)

Different symbols and images are used to express the approximately same sense in both the source and target language versions in the given evidence. The source text is deeply rooted culturally as 'Pit' (cow) is the symbol of patience and gentle where as the 'Pangbuttin' (donkey) is of fool. This cultural image is not rendered in the TL, however, the sense of meaning is reflected. Neither a fool (donkey) nor a wise (cow) can be interchanged by just washing it up. But the symbols and their images are culturally more colored than the 'dog's tail' in the target language rendering.

SL (Lim) :- midhakpu mendhukke mi meditnen

[ML (Nep) :- nat hos agulto pani baldaina]

TL (Eng) :- The Scot will not fight till he sees his own blood. (ST)

The use of sense translation (as a translation technique) to render the meaning of SL proverb into its TL version matches only the conceptual equivalence of meaning. Though the symbols and images are stated differently in the SL and the TL, the translation procedure is able to reflect the sense of original into its translation. The firing of the wood after poking of it is bound to SL culture only. Similar is the case of ‘Scot’, ‘fight’ and ‘the blood’. These two utterances match no cultural but linguistic equivalence.

SL (Lim) :- w ge nob gar we inna nob

[ML (Nep)] :- phu bhalo ta jagat bhalo]

TL (Eng) :- Good mind good find/one good turn deserves another. (ER)

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

SL (Lim) :- kend re dho sikkim pado

[ML (Nep)] :- r s kh ph buddi kh arko]

TL (Eng) :- Anger and haste hinder good counsel. (ST)

Though there is no proper relationship between the linguistic symbols and the images of meaning they carry, the target language rendering has captured the intended sense of the source language. The application of sense translation (as a translation technique) has maintained the semi-equivalence of meaning in its TL rendering. Men make mistakes due to his anger from which wise and talent men take advantages. This message is partially conveyed in one or another way in the TL rendering as well.

SL (Lim) :- kehab kocoille nh nen

[ML (Nep)] :-bhukne kukurle pr ya tokdaina]

TL (Eng) :- Barking dog seldom bites. (ER)

Universal proverbs have global reference of their meaning and they can equivalently be translated into different languages. The translation above is good enough to establish the equivalence of meaning between the SL proverb and the TL proverb. The target language meaning is perfectly able to replace the source language meaning with perfect equivalence.

SL (Lim) :- kocho s m h hinj s m n th

[ML (Nep) :- rach n chal e mukham chit]

TL (Eng) :- The more you stir it the worse it stinks. (ST)

‘The worse stinks of something after stirring it’ has no cultural relationship with ‘the biting of dog’ and ‘the teasing of the child’ as a whole. But, the sense of meaning associated with both of the SL and the TL expressions are approximately same and similar. Thus, sense translation is good able to render the intention of the SL proverb into the TL proverb, though not perfect. The ‘teasing of children for the older’ is regarded as equal as to the ‘biting of a street dog’ in the SL culture. This culture-specific message is not carried out by the translation. However, it has captured the intended sense of the SL.

SL (Lim) :- sepm in kusik takthu d mebo nen

[ML (Nep) :- sapan m khole kh yeko by jh d bhokai]

TL (Eng) :- Golden dreams make man awake hungry. (ST)

Though the term 'golden dreams' is used to replace the term ‘Kusik’ (having porridge), the target language version has carried the sense of original as a whole. The SL term - 'Kusik' (having porridge) is culturally deeply rooted as it indicates the poverty, famine and drought of the traditional Limbu society which cannot be replaced with 'golden dreams' culturally. However, the TL version has somehow carried the intended sense of the SL text. Thus, it has maintained the semi-equivalence of the meaning culturally.

SL (Lim) :- s myo khohse phakta lu pekm

[ML (Nep) :- dharma kam una phakt lu j nu]

TL (Eng) :- Go to Phaktanlung for pilligrims. (LT)

Literal translation, an ultimate hammer to break the translation difficulties, cannot properly reflect the image of source text into its rendering. However, it cannot completely be neglected. Here, the TL rendering fails to satisfy its readers. The translation is more SL oriented and thus, preserves the sense of the SL in its rendering as well. As a whole, it cannot convey the meaning of the original into its translation because, 'Phaktanlung' is a symbol of the pride of Limbuwan. It is one of a holy place at Taplejung district. Limbu people worship Mt. Kumbhakarna as a symbol of their family deity. The cave 'Parungphuku' and 'Marungphuku' are believed as the originated places of the Limbu language and its Shrijangha script. Therefore, the translation fails to convey these cultural messages to the target language readers.

3.1.1.1 About the Translators of the Limbu Language

These Limbu proverbs have been translated just to fulfil the researcher's academic purpose. The translators have been requested to translate the proverbs of the Limbu language first into the medium language (Nepali) and then into the target language (English). The translators are from the different parts of the eastern Nepal. The basis of selecting them has the accessibility of the researcher that the Limbu natives who are available in Kathmandu valley are included in the study. A brief introduction of all the translators has been given in appendix 3-(a). The names are ordered alphabetically for the facilitation of the study.

3.1.1.2 Analysis of the Frequency of Different Techniques

The table below shows the frequency of different techniques used in translating Limbu proverbs into the English language.

Table No. 1: Frequency of Different Techniques

Techniques	Frequency	Percentage
ST	10	62.50
ER	4	25.00
CET	1	6.25
LT	1	6.25
A	-	-
LC	-	-
Total	16	100.00%

The table above shows that the translators have used four different translation techniques in translating Limbu proverbs into English. Among the six techniques discussed so far, sense translation is found to have been used as the most frequent translation technique. In fact, the translation of any proverbial expression is the sense translation. It is a common technique as nothing can be translated exactly the same due to the differences of cultures, customs, and traditions and religions between and among the languages. It is in fact, due to the cultural differences between the languages. The equivalent replacement translation has occupied the second position in its frequency of occurrences. As global proverbs have the global coverage of meaning, they are translated with their equivalent terminological sense. However, it is not always possible because of the linguistic and cultural differences among the languages. The cultural equivalence translation which is neither faithful to the original nor honest to the translation is a semi-equivalent technique. It is rarely used in translating proverbs due to the cultural differences between the languages. It is used to translate deeply rooted cultural terms which are rather possible because of the lack of cultural equivalence. Literal translation is very much faithful to

the original so that the text would not be intelligible to the target readers. The techniques like annotation and lexical creation are not found to have been used in translating these proverbs. This analysis shows that sense translation and the equivalent replacement translation are the two common translation techniques used in translating Limbu proverbs into the English language.

3.1.1.3 Analysis of Technique-wise Result

The translation techniques having the highest frequency of occurrences are found effective enough to render the message of the source text, in general. This shows that the highest the frequency of occurrences of certain translation technique the more it is effective to transfer the SL message to its target readers. So far as the analyzed data is concerned, sense translation is found the most frequent technique of translating Limbu proverbs into the English language. The equivalent replacement translation has occupied the second position in its frequency which in turn, indicates the second effective one. Likewise, the cultural equivalence translation and the literal translation are the third and the fourth in their respective frequencies.

3.1.1.4 Technique-wise Interpretation of Anecdotal Evaluation

The anecdotal evaluation above has been interpreted below along with the strengths and weaknesses of each four techniques employed in translating Limbu proverbs into the English language.

(1) Sense Translation

The translator translates the sense not the words in translating the proverbial expressions. No languages, cultures, customs, traditions, norms and values are same and so is the translation. Therefore, sense translation helps to transfer the SL message with approximate equivalence to the TL. Though not so faithful (8, 14) to the original, it is one of the best techniques to render the message of the source text (1, 3, 6, 8, 9, 10). It is the most frequent and common technique as well.

(1) Equivalence Replacement

The SL proverbs are translated into the target language with equivalence in meaning, if the proverbs are the global ones. Their wide range of coverage and the universal concepts create both the terminological and the sensual equivalence (4, 7, 11, 13). But, it is not always possible due to the linguistic and cultural gaps between the languages.

(3) Cultural Equivalence in Translation

Culture is peculiar to certain communities. It differs according to people, place, language, ethnic group and so on. Therefore, maintaining cultural equivalence is a very difficult enterprise in translation. Despite of this sort of cultural gaps, it is possible in certain contexts (5). But it maintains only the semi-equivalence culturally.

(4) Literal Translation

Although having the least significance, literal translation is one of the common techniques used in translating the local proverbs. It helps to render the exact source language meaning being more faithful to the original text (16). But, it cannot satisfy the TL readers. In fact, the TL readers are dominated, although the translation is made for them. It neither reflects the exact meaning nor is adequate enough to render the message. Therefore, the translator neither can completely ignore nor can openly use this technique in translation.

3.1.1.5 Statistical Description of the Data

So far as the facts analyzed above are concerned, they deserve the following technique-wise result:

Table No. 2: Technique-wise Result of Limbu Proverb

Techniques	Percentage	Frequencies
ST	62.50	10
ER	25.00	4
CET	6.25	1
LT	6.25	1
Total	100.00	16

The data presented at the table above shows that sense translation is one of the most common techniques employed in translating Limbu proverbs into the English language. Only the 25 percent of the Limbu proverbs have equivalently matched with the English proverbs. Cultural equivalent translation and literal translation are found the least significant techniques of rendering. The presentation shows that the more frequent the technique is, the more it is effective and meaningful to transfer the message.

3.1.2 Transliteration, Technique Identification and Anecdotal Evaluation of Bantawa (Rai) Proverbs

This sub-heading shows the transliteration of the Bantawa (Rai) proverbs, their English translation and the techniques of translation used along with their frequency of occurrences. The presented data has been followed by a brief anecdotal evaluation which has helped the researcher to find out the relationship between culture and the translation to some extent. Thus, the anecdotal evaluation has done from the cultural perspective.

SL (Ban) :- s cenkhoko c atm d bit asintun

[ML (Nep)] :- ac n ko p r khukur le j ndaina]

TL (Eng) :- Only the wearer knows where the shoe pinches. (ST)

The SL proverb is culturally more colored than its TL rendering. However, the sense of the original proverb is translated. The ‘Sacenkho’ is a piece of wood used as an anvil to chop specially the meat. ‘Dabi’ (Khukuri), a Nepali weapon,

is mostly used to chop meat on an anvil. Thus, the sense of the SL proverb reads linguistically as ‘how the Khukuri knows the pain of the anvil’ which is linguistically transmitted into the TL. But, the TL version lacks the original cultural flavor of the SL proverb.

SL (Ban) :- minm yuo lemm yu ghusukd c m

[ML (Nep) :- manko lad□d□u ghusāga kh nu]

TL (Eng) :- To build castle in the air. (ST)

‘Lemmayu’ (Laddu) is a type of sweet made up of butter, sugar and flour. It is tasty and delicious and also is offered to the god as holy ‘Prasad’. To have Lemmayu with ghee means as making a good hypothesis that cannot be fulfilled. In this sense, the TL rendering has successfully transferred the sense of the original cultural flavor of the ST. It is due to the culture associated with the language which is typical to certain groups, places, people or communities.

SL (Ban) :- mi bhukm hupm s o dum enm khokp o

[ML (Nep) :- āgo tāpnu mud□hāko kurā sunnu bud□hāko]

TL (Eng) :- Old is gold. (ER).

In case of having less cultural color, the proverb can equivalently be replaced in the TL. This type of proverb has a wide range of use and global reference of meaning. Thus, it is equivalently replaced and is found almost in all the languages. Some addition or deletion in translation is common. Therefore, the sense of the SL proverb is equivalently replaced with the TL terminology. It is translated into the TL with the equivalence both terminologically as well as linguistically.

SL (Ban) :- aktet l m hwatet k m

[ML (Nep) :- ek pantha du k m]

TL (Eng) :- To kill two birds with one stone. (ST)

Most of the proverbial expressions are sense translated as they are bound to the specific culture. Here, the SL proverb has no terminological equivalence with

the TL version and vice-versa. However, the TL rendering carries the sense of the original proverb as a whole.

SL (Ban) :- kh d takh t a kone a chukd huy s

[ML (Nep) :- k Ā jālās machali merai d hād hiy]

TL (Eng) :- A priest does not go farther than the church. (ST)

The SL proverb is culturally so specific that fishing with the help of a home-made basket called ‘Huyangsa’ (d hād hiy) is just limited to the SL culture. Rai people, esp. in the winter season, use to fish both for entertainment as well as for the fulfilment of their daily needs. The ‘Huyangsa’ is used to trap fishes so that the fishes cannot escape from being hunted. Although this cultural message is uncaptured, the TL version has approximately rendered the sense of the SL proverb. The symbols and images have represented approximately the same meaning although they are stated differently.

SL (Ban) :- kh m nkha d m nio ditch m

[ML (Nep) :- k no gor l a śī na purn e]

TL (Eng) :- A blind man cannot be the judge of colors. (ST)

The SL proverb is deeply rooted culturally that it is just limited to the Nepali culture and nowhere else. Nepali people do not plough the field in the full moon day or in the no moon day with the oxen. But, the one eyed ox is never used to plough the field and so has no value of the very day. The sense of cultural meaning of the SL text is replaced with the terminology having equivalence. However, the translation lacks the original cultural flavor of the SLT into its rendering. This is due to the cultural gap between the languages.

SL (Ban) :- d hiw nd nk cupp k le

[ML (Nep) :- khukur bhand karda l gne]

TL (Eng) :- Teach your father to get children. (ST)

A Knife cannot be as sharpen as Khukuri to cut and chop the wood and something like that. Similarly, the offspring cannot be the teacher to teach their

father to get children. In this context, the message of the SL proverb is approximately rendered into the target language. Translators have used the sense translation technique to transfer the meaning contained in it which can be successful in rendering into the TL. The ease in rendering is also due to the SL proverb having no specific and limited cultural color.

SL (Ban) :- lesumlo dio di alesimin lo din di

[ML (Nep) :- j nnel r khan d a naj nnel khurpako b A d]

TL (Eng) :- A great fortune in the hands of a fool is a great misfortune.
(ST)

The Sandal-wood has the greatest religious significance in the SL culture as it is one of the best Chandan-wood to offer to the god. But, this is so only to them who can recognize. If not, people can use it as the haft of Sikkle and some such other weapons. Despite of this cultural message, the sense of the SLT has approximately been rendered into the TL while translating the proverb above. However, the TL readers cannot get the opportunity to enjoy the original source language cultural flavor.

SL (Ban) :- s c si khārāo khokmā awādā chumt asuwā

[ML (Nep) :- cokt ā khāna gayekī bud hī jholmā d ubī marī]

TL (Eng) :- go for wool and come home shorn. (ST)

The translators have used the sense translation technique to render the message contained in the SL text into the TL version. As having meat is one of a good achievement for the poor villagers in the source language culture it is approximately as equal as to getting the wool in the Himalayas and such other cold places in the TL. In fact, the different symbols have carried approximately the similar sense of message.

SL (Ban) :- Cakt a o t da camel o aw

[ML (Nep) :- chucundrāko t āukāmā camelīko tel]

TL (Eng) :- Every new thing has a silver tail. (ST)

‘Chaktāng’ (Mole) is a type of rat which smells badly. The Jasmine oil is regarded as one of the most scented hair-oil. How unsuitable is to put the Jasmine oil on the Mole's head, the same is to get the new thing having the quality of the previous old one. This sense of the original proverb is rendered into the TL as well. But the TL rendering lacks the cultural taste of the SL proverb as a whole.

SL (Ban) :- kuy o y k kha m n pem

[ML (Nep) :- t to pλAl lu nilnu na okalnu]

TL (Eng) :- Between two fires. (ST)

A piece of hot yam in the thorax is neither to vomit out nor to deep in. The sense of the SL proverb is ‘being on dilemma to escape from the difficulty’ which is linguistically rendered into the TL approximately exactly. As most of the proverbs are sense translated, the translation is also appropriate enough to render the message. However, the SLT is culturally rooted in comparison to the TLT.

SL (Ban) :- ompiw mpo pito l m

[ML (Nep) :-dudh dine g ko l t sahanu]

TL (Eng) :- Bees that have honey in the mouth have stings in their tails. (ST)

There is no cultural relationship between ‘the kick of a cow that gives milk’ and ‘the Bee's honey at mouth and stings at their tail’. However, the images and the symbols distinctly represent the same and /or similar meaning both in the source and in the translation. The cow is regarded as a symbol of goddess in the SL culture and respected as mother. This cultural message can never be replaced with the honey of the bee. Therefore, the translators have rendered the linguistic meaning of the SL proverb into the TL ignoring the culture associated with it.

SL (Ban) :- awinino wim y bom khepi d hon

[ML (Nep)] :- namaccine pi gko saya jhad k]

TL (Eng) :- Empty vessels make much sound. (ST)

In respect to the SL culture, swing indicates mostly the period of Dashain and Tihar, the two greatest festivals of Nepalese. The linguistic message of the SL proverb is replaced with approximately equivalent terminology in the TL in the above instance. However, the TL version does not represent the original cultural flavor of the SL meaning. The message is transferred but not the cultural taste associated with it.

SL (Ban) :- hel w o miri taomm n kakm

[ML (Nep)] :- b Alarko pucchar lauro na hatiy r]

TL (Eng) :- So good as good for nothing. (ST)

The SL proverb is a habituated readymade chunk of speech having culturally limited to the SL culture. The symbols and images are effective enough to indicate the message of the text. The translators have transferred the sense of the original proverb into its rendering with optimum approximation. However, it lacks the original cultural flavor of the SL culture.

SL (Ban) :- bhū s kh r o h hond m nto m o k ci

[ML (Nep)] :- bhat bhū ga de ko lath li ga c l]

TL (Eng) :- Knaves alone reign in the kingdom of fools. (ST)

Although the symbols and the images are stated differently the TL text provides the sense of the original SL text in its translation as well. Language is specific to certain culture in which the cultural message is limited and the equivalence of which is very difficult to match in. However, it is possible to transfer what message it contains. Therefore, the sense translation technique has effectively transferred the message of the SL text despite of the culture associated with it.

SL (Ban) :- k ci ci de khamm o di k m ?

[ML (Nep) :- lagan pachiko poteko ke k m?]

TL (Eng) :- To water a dead stake. (ST)

The SL proverb is deeply rooted culturally that it is just specific to the SL culture. The bridegroom for the first time, puts the 'Khamma' (Pote), a long straight bar of jewelry or a kind of necklace around the neck of the bride during the matrimonial ceremony. This is regarded as the symbol of marriage as well as a symbol of prosperity and good luck. So, it has its significance during the marriage ceremony and nowhere else. The translators have not rendered these cultural messages while translating the text. However, the sense of the original proverb has been rendered linguistically to the TL. That is, 'to water a dead stake' is as equal as to 'the 'Pote' after the marriage ceremony'. But, it ignores the cultural color that SL text contained.

SL (Ban) :- tij d m nw to gune demkh w tm ?

[ML (Nep) :- t jm nalag eko gunjΔAkahile l unu?]

TL (Eng) :- Christmas comes but once a year. (CET)

The SL proverb is so deeply rooted culturally that its TL equivalence also cannot respect the original cultural color of the SLT. The translators have tried to match the proverb with its equivalence in the TL culturally. However, the translation cannot read as suitable, accurate and faithful as to the original one. The translators have culturally translated the term 'Teej' with the term 'Christmas' in which the 'Christmas' can never capture the cultural taste, color and significance of the 'Teej'. Anyway, the TL readers can enjoy the text in their own culture although the translation is not faithful to the original.

SL (Ban) :- buy de s cinma h kyid janta

[ML (Nep) :- aghipachi anta caitam janta]

TL (Eng) :- Always in the lane when you should be in the field. (ST)

Nepali people do not marry in the month of Chaitra. It is culturally prohibited month for getting marriage. So, the SL proverb reads as ‘it is odd to get marriage in Chaitra’ ignoring all the eleven months. This cultural message has not been rendered in the translation although it has transferred the sense of the original proverb. The message is conveyed linguistically ignoring the cultural taste in translation. Therefore, only the sense of the SL (original) proverb has been translated in the instance above.

3.1.2.1 About the Translators of Bantawa (Rai) Proverbs

The translators have been requested to translate the proverbs of the Bantawa (Rai) language into the English language just to fulfill the researcher's academic need. The translators for this study are all from the eastern Nepal. They are available in Kathmandu and are accessible to the researcher. A brief introduction of all the translators of the Bantawa (Rai) language is given in appendix-3 (b).

3.1.2.2 Analysis of the Frequency of Different Techniques

The frequency of occurrences of different techniques employed in translating the proverbs of the Bantawa (Rai) language into English has been shown in the following table.

Table No. 3: The Frequency of Different Techniques Used in Translating Bantawa (Rai) Proverbs

Techniques	Frequencies	Percentage
ST	16	88.88
ER	1	5.56
CET	1	5.56
LT	-	-
A	-	-
LC	-	-
Total	18	100%

According to the data presented on the table above, the translators have been found of using only the three techniques. As same as in the previous fact, the translators have used the same translation technique with the highest frequency to render the message of Bantawa (Rai) proverbs into the English language. The application of the sense translation technique with such highest frequency indicates that the proverbs (i.e. the SL proverbs) are deeply rooted culturally and they are difficult to translate into the target language. The translator only translates the sense of the proverbial expression, not the words and anything else, while translating the culturally bound text.

The equivalent replacement in the TL and the TL cultural equivalence are the two more techniques employed in translation. Both of them have approximately the six percent coverage. They are the least ones because they are used only when their TL equivalence is available. As two languages are not same and similar culturally, it is rather hard to establish the cultural or the textual equivalence in the TL. The translators have not been found of using rest of the three techniques of proverb translation while dealing with the Bantawa (Rai) proverbs.

3.1.2.3 Analysis of Technique-wise Result

The application of translation technique indicates how well the text is translated. This is due to the cultural limitation of the language. The culture associated with it is one of the inseparable parts of any languages. Any utterances in any languages contain the message which is more cultural and less linguistic due to its setting. While translating this sort of texts the selection and application of the proper techniques play vital role in translation.

Sense translation which is found of having been used with the highest frequency of occurrence is one of the common and appropriate techniques to translate the message contained in the proverbs of the Bantawa (Rai) language into the English language. The techniques having the highest frequency of occurrences are found more effective to render the message than the techniques

having the lowest frequency. Translators translate only the meaning of the SL expression not the SL expression itself as a whole. Thus, the sense translation is one of the best and effective techniques to render the message of culturally bound and more colored expressions.

The equivalent replacement of the SL expression into the TL is possible only when the two languages are both linguistically and culturally similar and alike. It is very difficult to maintain the TL equivalence of the SL expression due to the cultural gap between the languages but it does not mean that it is impossible. The global proverbs which have the universal reference of meaning can be translated with their equivalence in the TL as well.

The two cultures are not similar, however, cultural equivalence in the target language is possible. In some limited instances, the SL expressions are replaced with the TL expressions which are culturally similar. The TL readers get intelligibility of the SL cultural text by replacing with the TL cultural expressions. The SL cultural text is replaced with the TL cultural text so that the TL readers can easily cope it up with.

3.1.2.4 Technique-wise Interpretation of the Anecdotal Evaluation

This sub-heading deals with the technique-wise interpretation of the aforementioned anecdotal evaluation, esp. of the techniques employed in translating the proverbs of the Bantawa (Rai) language into the English language along with their strengths and weaknesses.

(i) Sense Translation

Any expression is the combination of both the linguistic and cultural meaning. A text is composed up of language within the cultural setting under which the language belonged to. Therefore, the text contains the cultural message along with its language. While translating this sort of culturally bound texts, the sense translation is one of the best and effective techniques to render the message of the SL into the TL esp. of the text having proverbial expression (1, 2, 4, 5, 6, 7,

8, 10). But, it only transfers the linguistic meaning ignoring the culture associated with it (1, 5, 6, 8, 13,16). It takes the TL readers away from the original cultural flavor of the text.

(ii) Cultural Equivalence Translation

Maintaining the cultural equivalence in the TL in translating any text is a rather difficult enterprise. Culture is peculiar to certain group of people, places, communities and their tradition which is hardly able to find in another such culture. Thus, maintaining cultural equivalence in the TL means only maintaining the semi-equivalence culturally (17). The readers of the TL can get the message of the source culture in their own culture but at the same time, they are made prohibited to taste the original flavor of the text. The application of this technique has made the impossibility possible which is one of the greatest achievements in the field of translation practice. However, it is far from the original cultural flavor of the text.

(iii) Equivalence Replacement in the TL

The proverbs which have the universal reference of meaning have equivalence in most of the standard languages of the world. In such a situation, the SL proverb is replaced with the equivalent TL proverb (3). This technique is useful to translate only those concepts which have global references and coverage. This sort of text is culturally not so colored. The application of this technique has made the translation more easy, effective and meaningful. However, it is not so easy to get the equivalent terminology to replace the source text with the same sense.

3.1.2.5 Statistical Description of the Data

The following paragraphs have dealt with the technique-wise result of the translation of the proverbs of Bantawa (Rai) language into the English. The table below has shown the effectiveness of the translation techniques to render

the message as it is believed and proved through the evidences that the frequent techniques become effective able to transfer the message.

Table No. 4: The Technique-wise Result of the Proverbs of Bantawa (Rai)
Language in Translation

Techniques	Percentage	Frequency
ST	88.88	16
ER	5.56	1
CET	5.56	1
Total	100.00%	18

According to the data displayed on the table above, the translators have used only the three techniques while translating the proverbial expressions of Bantawa (Rai) language into the English language. Among them, the sense translation which has the highest frequency of occurrences is one of the effective techniques of rendering the SL message into the TL. The more frequent the technique is the more it becomes effective to render the message. Proverbs are the more colored expressions culturally. Therefore, only the sense contained in the expressions is translated. The sense translation technique is effective enough to do so. Only six percent instances of the equivalent replacement in the TL and the TL cultural equivalence have been observed. Their frequency of occurrences indicates that they are the least significant techniques, often not avoided. They are applicable only in the specific cases when the sense translation technique fails or becomes unable to appropriately render the message of the SL expression.

3.1.3 Transliteration, Technique Identification and the Anecdotal Evaluation of Newari Proverbs

This sub-heading deals with the transliteration of Newari proverbs, their equivalent English translation and the techniques employed in translating them. The anecdotal evaluation has followed the analysis to find out the cultural gap between the SL and the TL culture. It further has analyzed the strengths and

weaknesses of the translation provided. Furthermore, this sub-heading has included a brief introduction of the translators of Newari proverbs, the analysis of the frequency of occurrence of different proverbs, their technique-wise interpretation and result along with the statistical description of the analyzed data.

SL (New) :- m ky gu lh te phasi

[ML (Nep) :- b Alarko h tm nariwal]

TL (Eng) :- Honey is not for the ass's mouth. (ST)

The SL proverb is deeply rooted culturally that the ‘Phasi’ (coconut) is the best fruit to be offered for god as well as regarded as the best fruit to use in the holy ceremony. Therefore, the sense of the proverb indicates that the coconut has no value for a monkey. Similarly, honey is nothing for an Ass. Neither it has any value nor is it given to an Ass. In this context, the application of sense translation technique has transferred the meaning. But, the original flavor of the SL text has not been enjoyed by the TL readers due to the lack of the cultural color of the SL text. Thus, the translation has just maintained the semi-equivalence in TL.

SL (New) :- lh s y lΔApy Ay-py Ay thana

[ML (Nep) :- lh s m sun cha k n mero buccai]

TL (Eng) :- I have a good cloak but it is in France. (ST)

Lhasa is a north-eastern part of China famous for gold mining. It was previously also known as the place for employment. People esp. from Nepal used to go to work at mine and used to earn money for their daily livelihood. But, it was too far due to the lack of transportation facility. The SL proverb compares the distance with necessity as same as the TL version. However, the TL proverb imagines a well developed place and a good cloth from there. The application of sense translation technique has transferred the message contained in the SL expression to the TL clearly. Although, the culture in

which the SL text is composed of is ignored. This is due to the cultural differences between the languages.

SL (New) :- de swayah□ bhes□

[ML (Nep)] :- de anus rko bhes]

TL (Eng) :- While in Rome, do as the Romans do. (CET)

‘Bhesh’ (dress) is regarded as the identity of any nationalities. It is believed that the dress introduces the nation and vice-versa. The SL proverb means ‘to fit in every situation’. Though the symbol and image associated with the SL text is different from the TL text, the intended sense of both the expressions are similar. The SL expression has culturally been equivalently replaced in the target language. The readers of the TL text can enjoy their own culture with the sense of original.

SL (New) :- thah□ bhiA sa s r bhiA

[ML (Nep)] :- ph bhalo ta jagat bhalo]

TL (Eng) :- Good mind good find. (ST)

The translators have used the sense translation technique to render the message of the SL proverb into the TL version. The SL expression is a habituated readymade chunk of speech which indicates the sense of 'be good to have well'. This sense of the original meaning has been found of being transferred into the TL. Thus, sense translation technique can be said a good means to carry the SL message into the TL in such a situation.

SL (New) :- indray nhyone swargay gu bay n

[ML (Nep)] :- indrako agād□i swargako bayān]

TL (Eng) :- Teach your father to get children. (CET)

‘Indra’ is believed as the king of the heaven as well as the god of all the other gods in the SL culture. Thus, the description of the heaven in front of the King of the heaven deserves no value at all. Thus, the SL proverb is deeply rooted culturally. ‘To teach one's father to get the children’ is regarded as similar as to

describe the heaven in front of the king of the heaven in the western culture. But, the TL expression does not contain the original cultural flavor. Thus, only the sense of the original text has been transferred. The SL cultural message has been replaced with the TL culture in this instance.

SL (New) :- agac mālāh □ degacā luyah □ wala

[ML (Nep)] :- d hu ga khojda dewat milyo]

TL (Eng) :- Receiving an unexpected and beneficial gift. (ST)

Stilling the bricks is one of the occupations of the Newari people at Kathmandu valley. So, the SL proverb is found to be created within the same periphery. In the proverb, someone searches for the 'Agacha' (Brick's Still) but finds a 'Degacha' (beautiful temple). The application of sense translation technique has rendered this message into the TL but it has failed to transfer the original cultural message associated with it.

SL (New) :- py kha lhui masah □ mhesiyā d □ ab m thanmawon

[ML (Nep)] :- n cna naj nneko A gan ted □ ho]

TL (Eng) :- A bad carpenter quarrels with his tools. (ST)

Incapable people deny showing or expressing their incapacibilities but claim something other that causes the fault. This sense of the SL proverb has transferred into the TL, however, the symbols and images have been raised differently. An unskilled dancer, who complains against the stage, is as equal as a bad carpenter who quarrels with his tools.

SL (New) :- dhyaw dhalki mah dewanma swāgah mikh kani

[ML (Nep)] :- dhan bhanepachi mah debko pani t n netra]

TL (Eng) :- Money is dear to evryone. (ST)

'Mahadeva' is regarded as the god of all the gods in the SL culture. The linguistic meaning of the SL proverb claims that even the 'Mahadeva' (god) also becomes greedy in case of the wealth/ riches. The sense of the SL proverb is translated into the target language linguistically but the original cultural

flavor which is associated with the original text has not rendered. This is due to the specificity of culture in the language. The cultural concept available in the SL text is absent in the TL text. However, the TL rendering has become able to capture the intended sense of the SL proverb.

SL (New) :- lhah□ huslu pwāh□ phuslu

[ML (Nep)] :- alchi tighro sw de jibro]

TL (Eng) :- A long tongue is a sign of a short hand. (ST)

The people who are lazy want to have good food. But, they never work hard to harvest it up. The translators have rendered this sense of the original proverb somehow differently into the target language. It is translated with the sense of ‘talkative people work lesser’. However, the application of sense translation technique has not misinterpreted the meaning.

SL (New) :- ay makhames ghyo dhah□kah□

[ML (Nep)] :- ālu khāi ped□āko dhāk]

TL (Eng) :- Bragging highly having bull beef. (ST)

‘Ghyo’ (ghee) has cultural significance in Newari society. It is used in different feasts and festivals as well as in different religious and cultural ceremonies. To take ghee with meal is also a sign of the richer whereas, potato is a common vegetable. In this context, boasting of having ghee after having ‘Aya’ (potato) is as similar as bragging highly after having the bull beef. It is because, the bull beef is regarded as the cheapest one in the western culture. The sense of the meaning is translated but not the culture associated with it. Newari people worship the cow as goddess. They even do not plough field with the bull. This cultural dignity of the SL text has been ignored in the translation.

SL (New) :- dh mhesyā dhaya he cwani

y mhesyā dhaya he cwani

[ML (Nep)] :- k ga kar udai garcha pin suk dai garcha]

TL (Eng) :- Let dogs bark, the caravan goes on. (ST)

Every actions and movements have their own pace. One cannot disturb the other. This sense of the original proverb is rendered into the TL version by the application of sense translation technique. However, the symbols and images have stood to represent the particular senses are different. The given SL proverb is bound to the SL culture as a local proverb. But this cultural message is not contained in the linguistic representation of the TL text.

SL (New) :- jy mha wās din cwāgu hiti nā hāh□

majy mha was h y cwāgu hiti nā dhyu

[ML (Nep) :- hunel jāhitahiA nahunel kah Ana kah A

TL (Eng) :- Fortune to one is mother and another is step mother. (ST)

Sense translation either translates just the sense of the original or creates situation to which the sense is matched. Here, the sense of the rhythmic verse of the original is transferred into the TL version. But, the SL proverb is less culturally bound than that of the TL expression.

SL (New) :- U mha khicaAny makhu

[ML (Nep) :-bhukne kukurle t□okd□aina]

TL (Eng) :- A barking dog seldom bites. (ER)

Universal proverbs have global reference and their equivalence is found approximately in all the standard languages in practice. Action is louder and powerful than the speech. This message of SLT has equivalently been transferred into the TLT. It is easy as the SL text is less colored culturally.

SL (New) :- miA mha khic lh ps jaka twah□s Agyāh□

[ML (Nep) :- agult□ale h neko kukur bijul camkad tarsancha]

TL (Eng) :- The burnt child dreads the fire. (ST)

Although the symbols and the images vary in the SL and the TL, the intended sense contained by the symbols and their images are similar in both the versions. It can help us to express that the sense translation technique has successfully rendered the sense of the original proverb. The SL proverb is a

local one and thus, is limited to the SL culture. There is a tradition of ‘beating the street-dog with the firewood’ to make it frighten while chasing. This cultural flavor cannot be found in the TL version.

SL (New) :- sikamiyā swāhāne bhwāt□hah□

[ML (Nep)] :- loh rko gharm hāsiy ko dukha]

TL (Eng) :- All cobblers go bare foot. (ST)

‘Sikamiya’ (carpenter) has the ‘Swahane’ (ladder) broken at his own house but he makes many such ladders for others. This literal meaning of the SL proverb has translated into the TL literally as the Cobblers go bare foot. The SL proverb is not culturally so bound that the meaning associated with it is easily transferred into the TL.

SL (New) :- chā dāyat□he dāyat□he ya ji khyatheAkhyaytheAy ya

[ML (Nep)] :- tā kut□e jasto gar, ma roe jasto garchu]

TL (Eng) :- Who cannot beat his horse, beats the saddle. (ST)

The translators have used the sense translation technique to render the message contained in the SL proverb into the TL. The SL proverb acts of pretending something whose sense has been reflected in the TL form as well. The SL proverb is not so deeply rooted culturally that it made ease in transformation of message.

SL (New) :- dhyew mar bauciyā gway naymāh□

[ML (Nep)] :- jasko paisā chaina usailāi mit□ho mit□ho]

TL (Eng) :- Beggars cannot be choosers. (ST)

The SL proverb is bound and limited to the SL culture as the ‘Gway’, a special kind of nut, has the cultural significance in the SLT. The ‘Gway’ which is expensive than the other kinds of nut is used by middle or high-class people esp. to greet and respect the guest. The SL text reads as ‘the one having no money wants to have the ‘Gway’ which senses as similar as ‘the choice of the

beggar'. In this circumstance, the linguistic sense of the SL proverb is rendered into the TL but it lacks the cultural flavor of the original.

3.1.3.1 About the Translators of Newari Proverbs

The researcher has requested twenty five Newari native speakers who are available in Kathmandu valley and are accessible to her. The purpose of the translation has just to fulfill the researcher's academic need. A brief introduction of all the translators of the Proverbs of the Newari language has been given in appendix-3 (c).

3.1.3.2 Analysis of the Frequency of Different Techniques

The frequency of different techniques used in translating Newari proverbs have been shown in the following table.

Table No. 5: The Frequency of Different Techniques of Translating Newari Proverbs.

Techniques	Frequencies	Percentage
ST	14	82.35
ER	1	5.88
CET	2	11.17
LT	-	-
A	-	-
LC	-	-
Total	17	100.00%

According to the facts displayed on the table above, the translators have used only the three techniques. Among them, most of the proverbs are sense translated. Proverbs in any languages are deeply rooted culturally. Therefore, it is very difficult to translate the cultural sense of it into the target language. Due to this fact, most of the proverbs are sense translated. According to the data displayed on the table above, only 11.17 percent of the Newari proverbs have

been found culturally equivalent into the target language. The table shows that only about six percent of them have matched the target language equivalence.

Newari, as a vernacular language has more cultural color than rest of other vernacular languages in Nepal. Thus, it is very difficult to translate the sense of original in its rendering. Sense translation technique which is found to be used with high frequency is applicable to render the SL message of Newari proverbs to the TL readers. The table above shows that the translators have not used rest of the three techniques.

3.1.3.3 Analysis of Technique-wise Result

So far as the analyzed data above is concerned, sense translation is found to have been used as translation technique with the highest frequency. The highest degree of frequency of its occurrence indicates that it is one of the most common techniques of translating Newari proverbs into the English language. The highest the degree of frequency of occurrences the more it is effective to render the message. It is very difficult to find out the exact equivalent sense of any proverbs in any languages. Thus, only a few of them have matched the equivalent replacement. Language is specific due to the culture associated with it. The text which is culturally more colored creates difficulties in translation. However, it is translatable. It has been found that about one-eight (1/8) of the SL proverbs are translated with cultural equivalence in the target language.

3.1.3.4 Technique-wise Interpretation of the Anecdotal Evaluation

The techniques of translating the Newari proverbs into the English language are interpreted along with their strengths and weaknesses in the following sub-headings.

(i) Sense Translation

The proverbial expressions are more cultural and less linguistics. Therefore, translating any proverb is the transference of cultural message from one culture to the other. Culture has its own typical characteristics which makes the translation rather difficult. No two cultures are same and alike. Thus, the message of one culture is very difficult to transfer into the other. However, it is possible. Sense translation is a technique which helps the translator to transfer the sense of the proverbial expressions. Most of the translation of proverbial expression is sense translation. It is the most frequent and common technique (1, 2, 4, 6, 7, 9, 10, 11, 12) but it cannot render the exact cultural sense to the target language readers (15, 17).

(ii) Cultural Equivalence in Translation

Establishing cultural equivalence in translation refers to the maintenance of the semi-equivalence culturally. The SL cultural text is translated assimilating the meaning into the TL culture. Therefore, the readers of translated text cannot enjoy the taste of original (3, 5) but can enjoy it in their own cultures. The sense of the cultural message is transferred ignoring the original culture flavor.

(iii) Equivalent Replacement

The exact meaning of the SL proverb is transferred into the TL only when it maintains the equivalence in TL as well (13). Mainly the proverbs which have global coverage of meaning maintain the equivalence in TL. They are culturally less colored and found almost in most of the standard languages of the world. It is one of the best techniques but least applicable due to the lack of TL equivalence.

3.1.3.5 Statistical Description of the Data

The technique-wise result of the Newari proverbs is presented in the following table to show their effectiveness in transferring the SL message.

Table No. 6: Techniques-wise Result of Newari Proverbs

Techniques	Percentage	Frequency
ST	82.35	14
CET	11.77	2
ER	5.88	1
Total	100.00%	17

The data presented at the table above shows that the translators have used only the three techniques while translating Newari proverbs into the English language. Among them, all of them have mostly used the sense translation technique. Only a few instances have been found of the cultural equivalence in translation and very limited instances of equivalent replacement in target language have observed. This indicates that the sense translation is one of the common and effective techniques of translating the Newari proverbs.

3.2 Holistic Analysis of the Frequency of Different Techniques of Translation

This sub-heading deals with the frequency of occurrences of the different techniques that are employed while translating the proverbs of the Limbu, the Bantawa (Rai) and the Newari languages into the English language.

Table No. 7: Holistic Frequency of Different Techniques

Techniques	Frequencies				Percentage
	Limbu	Rai	Newari	Total	
ST	10	16	14	40	78.43
ER	4	1	1	6	11.77
CET	1	1	2	4	7.84
LT	1	-	-	1	1.96
Total	16	18	17	51	100%

According to the data displayed on the table above, the translators have used only the four techniques to translate the proverbs of the three different

languages. Sixteen, seventeen and eighteen proverbs have respectively been selected from the Limbu, the Newari and the Bantawa (Rai) languages for this study. The translators have been found of using the sense translation technique with the highest (78.43%) frequency. As the proverbs are deeply rooted culturally, the translator becomes only able to transfer the sense contained in it. The equivalent replacement of the SL proverb with the TL proverb is the other technique used by the translators with the second highest (11.77%) frequency of occurrences. This shows that it is the second effective technique of rendering the message of any proverbial expression. The cultural equivalence in the target language is seen as the third effective technique (7.84 %) of translation. Literal translation which is used only when all the other techniques discussed so far fail to render the message. It is one of the least significant techniques as it has only about 2 percent frequency of occurrences.

3.3 Holistic Analysis of Technique-wise Result

The proper selection and application of translation techniques depends upon how competent the translator. The translator who is familiar with the translation techniques and is competent to apply them becomes able to transfer the message more clearly. The selection and application of proper translation techniques determines how well the text is translated. There find a great differences between the application of 'A' technique instead of 'B' in rendering the message of some culturally bounded text. Thus, the translator's knowledge of translation techniques determines the quality of translation and conversely, the quality of text in rendering the message accurately shows the capacity of the translator to render it out.

The analysis and the interpretation of data above has shown that the techniques having the highest frequency of occurrences are more effective to render the sense of the original into its translation in comparison to the techniques having the lowest frequency of occurrences. The sense translation technique which is used with the highest frequency is one of the most effective techniques of

translating the proverbs. A text contains both the language and the culture in which it is very difficult to render the cultural aspect of the language in the translation. Therefore, most of the translation of proverbs is sense translation. It is one of the common, frequent and most effective technique in rendering the message.

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

The concepts which are culturally equivalent in the target language have occupied the third position in its frequency of occurrence, the fourth being the literal translation.

3.4 Holistic Interpretation of Anecdotal Evaluation in Terms of the Translation Techniques

This sub-heading undergoes along with the interpretation of the anecdotal evaluation in terms of the strengths and weaknesses of the techniques employed in translating the proverbs from the Limbu, the Newari and the Bantawa (Rai) languages into the English language as a whole.

(i) Sense Translation

Translating any proverbial expression contains the transformation of culture. Culture is peculiar and specific to certain groups of people, places and the community and thus, the translation of culture is very difficult. Due to the cultural limitation of language, most of the cultural texts are sense translated. In fact, the translator translates only the sense of the text, not the words of the text as a whole. It is one of the common, frequent and the effective technique of rendering the message of any culturally bound text. However, it fails to provide the original cultural taste of the expression to the TL readers. Translating just

the sense of the expression means keeping the TL readers away from the original taste of the text. Therefore, it is neither faithful to the original not beautiful to the translation. However, among all the other technique it is only the best, most frequent, common and the effective one.

(ii) Equivalent Replacement in the TL

Maintaining the TL equivalence is one of the other best techniques of translating proverbs. The global proverbs which have wider coverage and the universal reference of meaning may have their equivalence in most of the standard languages of the world. The SL expression has been replaced with the TL expression which contains the equivalence of meaning. The TL readers may get the opportunity to enjoy the original taste of the cultural sense even in the translation as well. It further helps to avoid the ambiguity created due to the cultural gap between the languages. However, it is not so easy to get the TL equivalence in all the cases. It is effective but not so frequent and common technique due to the lack of equivalence in the TL.

(iii) Cultural Equivalence in the TL

The two languages are different to each other mainly due to the culture associated with them. It is the main element of any language as almost all the languages are formulated in the cultural setting. Culture is peculiar to certain group, place, community and people. Thus, it is specific to the language. Maintaining the cultural equivalence in the target language refers to maintaining only the semi-equivalence because no two cultures are same and alike. Translators assimilate the SL culture to the TL while maintaining TL cultural equivalence. It provides the TL readers the cultural taste in their own culture. However, it ignores the SL culture. The TL readers are kept away from getting the original flavor of the SL culture, though, they enjoy the text in their own culture.

(iv) Literal Translation

Although being faithful to the SL spirit and the culture, the literal translation is one of the least significant techniques of translating the proverbs. Proverbial expressions mostly contain the indirect meaning, literal translation of which cannot render the sense contained in it or sometimes may mistranslate as well. It is source language oriented translation and thus, ignores the TL readers. As far as possible, it is advisable not to use this technique in rendering the culturally color utterances. However, it is one of the best and the ultimate techniques of translation in case all the other techniques become fail to render in. Literal translation with supporting note can convey the exact and the original message with the original cultural taste to the TL readers. It is best to use in case of the rendering of the deeply rooted cultural expressions.

3.5 Holistic Statistical Description of the Data

The following table shows the technique-wise result of the proverbs which furthermore indicates the effectiveness of the techniques in transferring the SL message.

Table No. 8: Technique-wise Result of the Proverbs

Techniques	Percentage	Frequencies
ST	78.43	40
ER	11.77	6
CET	7.84	4
LT	1.96	1
Total	100.00%	51

The table above has shown how effective the translation techniques are in rendering the SL message along with the frequency of occurrence of the translation techniques. It has been shown that the translators have used the four different techniques with different frequencies. So far as their anecdotal evaluation is concerned, the techniques having the highest frequency of occurrences are more effective to render the message in comparison to the techniques having the lowest frequencies. It has clearly been shown on the

table that the sense translation which has the highest frequency of occurrence is one of the effective techniques of translating the mother tongue proverbs into the English language.

Equivalent replacement in the target language has occupied the second position in terms of its frequency. Thus, it can be said that the ER is the second effective technique of translating proverbs. Among the techniques employed in translating proverbs, the cultural equivalence in the TL is the another effective technique after the equivalence replacement. Literal translation which is the least significant techniques employed so far has the lowest frequency of occurrences. As a whole, the more frequent technique is more effective to render the message of the SLT proverb. It is more common as well.

3.6 The Relationship between Culture and the Translation Techniques

The cultural flavor associated with the source language text determines what technique is suitable to render the message in the TL. Any text is made up both of language and culture. Language is translatable but it is not so easy in case of culture. The culture associated with the SL text creates difficulties while translating. Thus, the translator has to select proper technique so that the rendering can provide as accurate sense as possible.

There found no observable pattern in the use of translation techniques. The range of the application of translation technique has fluctuated in terms of their frequency. However, the translators are in the common point to clam that the sense translation is one of the most common techniques used in translating culturally bound proverbs. While analyzing all the three sets of proverbs as a whole, the merit order of the frequencies of the occurrence of the proverb in terms of their technique have been found as:

- i. Sense translation;
- ii. Equivalence replacement translation;
- iii. Cultural equivalence translation; and

iv. Literal translation.

Culture plays the significant role to preserve the SL cultural meaning in its translation as well. Cultural boundary of language, which is one of the distinct characteristics, does not allow the translator to translate the exact culture. Therefore, translator compensates this gap by acculturating the text into the TL culture. It does not convey the exact and accurate cultural message, however, it makes the TL readers to understand the rendering with their cultural flavored.

Most of the culturally bound proverbs are sense translated. According to the analysis of the data above, literal translation is the second important technique as it provides the original cultural flavor to the TL readers. The other techniques like cultural equivalence translation, annotation and lexical creation are least significant. Equivalent replacement in the target language is another best technique which is applicable only in case of the global proverbs. The more culturally specific the proverb is, the more it is sense translated. The more it is difficult to translate, the more it is used the literal translation technique to compensate the gap of meaning.

The translation of the proverbs is typically an instance of the cultural translation. Translating the culture, in general, is rather difficult due to the lack of culturally equivalent sense and the circumstances no matter in what language it has composed up of. No translations are good and bad in themselves. Despite all other things, a translation should convey the message of the original as accurately and comprehensibly as possible.

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

The findings of the study are listed below:

1. Only the four different techniques of translation have been employed by the translators while translating the proverbs of the Limbu, Newari and Bantawa (Rai) languages into the English language.
 - A. On the basis of the priority order, the techniques used in translating the proverbs have been found as sense translation, equivalent replacement in the target language, cultural equivalence translation and the literal translation.
 - i. Sense translation is found the most frequent and the most common technique of translating the proverbs. It is very difficult to transfer the original cultural flavor of the ST into its rendering due to the lack of the equivalent replacement. Thus, translators only translate the sense of the source language proverbs into the target language.
 - ii. Equivalent replacement in the target language is the second common and the effective technique of translating the proverbs which have the global reference of meaning and the wider coverage. It is found that the translators replace the SL terminology with the equivalent TL sense. It becomes comprehensible only when the cultural meaning is not centered in the source text.

- iii. Cultural equivalence translation is one of the third effective techniques in terms of the frequency of occurrences in translating the proverbs. It is found faithful to the target language culture. The cultural equivalence of the proverbs in translation is good only when the pragmatic meaning is focused. This technique cannot render the original cultural flavor of the text to its TL readers.
 - iv. Although being the least significant technique of translating the proverbs, literal translation is also an important one. It has been found that, this technique is applied only when the rest of all other techniques fail to render the message. It has also been found that it is too much source language oriented and, thus, ignores the TL readers.
- B. It has also been found that the quality of translation is determined by the selection and the application of the proper translation techniques. It also depends upon how competent and familiar the translators are with the SL culture and the message to render into the TL.
- C. It has been found that the selection of the proper technique is influenced by the cultural color of the proverbs as well as the position of them in the text.
2. The frequency of occurrences of the four techniques employed in translation has been found as follows:
- a. Sense translation - 87.43% (40/51)
 - b. Equivalent replacement in the target language - 11.77% (6/51)
 - c. Cultural equivalence translation - 7.84% (4/51)
 - d. Literal translation - 1.96% (1/51)

- A. It has been found that the techniques of translation having the highest frequencies of occurrence are more effective, common and successful in rendering the message of the SL proverbs into the TL proverbs in comparison to the techniques having the lowest frequencies of occurrence.
- B. It has been found that the translators have employed the same three techniques (Sense Translation, Equivalent Replacement in Target Language and Cultural Equivalence Translation) in translating the proverbs of even the different three languages except the translators of Limbu who further have added the literal translation one. However, there finds the degree of the fluctuation of the frequency of occurrence as a whole.

4.2 Recommendations

I have recommended the following implications of the study which help to better the further researches as well as help to strengthen the very study. These recommendations are applicable to all the stakeholders of the translation studies as well.

1. The translator should be very much aware of selecting and using the appropriate translation techniques before translating the text because it determines the quality of translation.
 - A. Variety of techniques can be used in the translation of proverbs. But it is suggested to use the techniques in combination (to each other) rather than in isolation as no techniques alone can render the appropriate TL result.
 - i. The sense translation techniques of translating the proverbs is suggested to use in translation as

almost all the cultural translations are the transformation of the sense of the SL and not of the words or terminologies.

- ii. It is advisable to use the translation techniques with explanatory footnote to preserve the taste of the original in translation as well. It can further help the translators to transfer the original cultural flavor of the text in a great deal in the TL.

B. Cultural gaps exist in the translation of any proverbial expressions as they are deeply rooted culturally. However, the degree of loss varies from languages to languages. Cultural gaps can be minimized if the translator becomes able to select and employ the effective and appropriate technique of translation. It is advisable to keep in mind the strengths and the weaknesses of each technique before translating any text.

C. Culture is the central key of the expression no matter what language it belongs to. Thus, the translator has to try hard to convey the cultural message of the SL text as far as possible in the TL.

- 2. The frequency of occurrences cannot only be the tool to assess translation techniques in terms of their effectiveness. Therefore, the quality of translation is advisable to judge in terms of how much it is effective and successful in rendering the SL message into the TL.

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APPENDICES

APPENDIX-1 (a)

Dear Informants,

This questionnaire has been prepared to draw information for the research work entitled 'Techniques of Translating Proverbs from Cultural Perspectives'. In this set of questionnaire my aim is to collect information about the Native Language Proverbs and Techniques of Translating the Native Language Proverbs into the English Language Proverbs.

I eagerly wait for your cooperation.

Sincerely Yours
Sunita Yonghang
M.Ed.Second Year
T.U.

QUESTIONNAIRE FOR THE NATIVE SPEAKERS OF THE LIMBU

Name:

Address:

Age:

Sex:

Mother tongue:

Second Language:

Target Language:

Academic qualification:

Occupation:

Email:

**Please Translate the Following Limbu Proverbs into the Nepali Language
First and then into the English Language Later on.**

१. SL(Lim): लुङ्घिङ्डीन खिःक्साङ् सिदा?मु ।
ML(Nep):.....
TL(Eng):.....
२. SL(Lim): कुम्बा यो यो, कुस्सा थो थो ।
ML(Nep):.....
TL(Eng):.....
३. SL(Lim):याम्बक् मेन्जोःक्मना नाप्पिरे नाहेन् थे चोःक्मा ?
ML(Nep):.....
TL(Eng):.....
४. SL(Lim):सेत् मेन्लाःक्के थे चाःमा ?
ML(Nep):.....
TL(Eng):.....
५. SL(Lim):कात्ताक्वाले मिक् तेप् तेप् ।
ML(Nep):.....
TL(Eng):.....
६. SL(Lim):तत्थिक्ले माङ्धु वइल्ले मिङ् ।
ML(Nep):.....
TL(Eng):.....
७. SL(Lim):सुयेम् ता आहाङ्नेन् ।
ML(Nep):.....
TL(Eng):.....
८. SL(Lim):सिङ्कापोवा पोङ्डाङ् लाम् साक्तु? मना काप्पोवा पोङ्डाङ् पाःन्
फेत्लाःन्दु? ।
ML(Nep):.....
TL(Eng):.....
९. SL(Lim):पाङ्वत्तिन् वाहप्पा? आङ् पित् मेबोङ्नेन् ।
ML(Nep):.....
TL(Eng):.....

१०. SL(Lim):मिधण्णु मेन्धुक्के मि मेदित्तेन् ।
 ML(Nep):.....
 TL(Eng):.....
११. SL(Lim): आवाङ्गे नो:बा गर वे? इन्नाङ् नो:बा ।
 ML(Nep):.....
 TL(Eng):.....
१२. SL(Lim): केन्दारे आधोङ् सिक्किन् पदोङ् ।
 ML(Nep):.....
 TL(Eng):.....
१३. SL(Lim): केह:वा कोचो?इल्ले आन्हा?नेन् ।
 ML(Nep):.....
 TL(Eng):.....
१४. SL(Lim): कोचो? सा:त्मा आहा?, हिन्जा सा:त्मा? नाधा ।
 ML(Nep):.....
 TL(Eng):.....
१५. SL(Lim):सेप्पाङ्डीन् कुसिक्, थाकथुङ्दाङ् मेवोङ्नेन ।
 ML(Nep):.....
 TL(Eng):.....
१६. SL(Lim): साम्यो खो:से फक्ताङ्गुङ् पेक्का ।
 ML(Nep):.....
 TL(Eng):.....

APPENDIX–1 (b)

Dear Informants,

This questionnaire has been prepared to draw information for the research work entitled 'Techniques of Translating Proverbs from Cultural Perspectives'. In this set of questionnaire my aim is to collect information about the Native Language Proverbs and Techniques of Translating the Native Language Proverbs into the English Language Proverbs.

I eagerly wait for your cooperation.

Sincerely Yours
Sunita Yonghang
M.Ed.Second Year
T.U.

QUESTIONNAIRE FOR THE NATIVE SPEAKERS OF THE BANTAWA (RAI) LANGUAGE:

Name:

Address:

Age:

Sex:

Mother tongue:

Second Language:

Academic qualification:

Occupation:

Email:

Please Translate the Following Bantawa (Rai) Language's Proverbs into the Nepali Language First and then into the English Language.

१. SL(Ban): साचेन्खोक्ओ चाअत्मा दाबित्आ असिन्तुन ।
ML(Nep):.....
TL(Eng):.....
२. SL (Ban): मिन्मायुओ लेम्मायु घिउसुकदा चामा ।
ML(Nep):.....
TL(Eng):.....
३. SL(Ban): मि भुक्मा हुप्मासडओ , दुम एन्मा खोक्पाओ ।
ML(Nep):.....
TL(Eng):.....
४. SL(Ban): अक्तेत्डा लाम, ह्वातेत कामा ।
ML(Nep):.....
TL(Eng):.....
५. SL(Ban): खादा तखात डा अडकोके अडछुकदा हुयाइसा ।
ML(Nep):.....
TL(Eng):.....
६. SL(Ban): खा मान्खाडदामा निओ दिच्छाइ माआड ।
ML(Nep):.....
TL(Eng):.....
७. SL(Ban): द्विवाडदाडका चुप्पाड काले ।
ML(Nep):.....
TL(Eng):.....
८. SL(Ban): लेसुम्लो दिओ दि, अलेसिमिन्लो दिना दि ।
ML(Nep):.....
TL(Eng):.....
९. SL(Ban): सा चासि खाराओ खोक्मा अवादा छुम्तासुवा ।
ML(Nep):.....
TL(Eng):.....

१०. SL(Ban): चक्टाडओ टाडदा चमेलिओ आअ्वा ।
 ML(Nep):.....
 TL(Eng):.....
११. SL(Ban): कुयाडओ याक खडमाना पेमा ।
 ML(Nep):.....
 TL(Eng):.....
१२. SL(Ban): ओम्पिवा मपओ पित्ओ लाड आडमा ।
 ML(Nep):.....
 TL(Eng):.....
१३. SL(Ban): अविनिन्ओ विमायड बोम खेपि धोन ।
 ML(Nep):.....
 TL(Eng):.....
१४. SL(Ban): हेलावाओ मिरि तोम्माना क्कमा ।
 ML(Nep):.....
 TL(Eng):.....
१५. SL(Ban): भुडसाखाराओ हाडहोन्दा मान्तोडमाडओ काचि ।
 ML(Nep):.....
 TL(Eng):.....
१६. SL(Ban): काचि चिआदेड खाम्माओ दि कामा ?
 ML(Nep):.....
 TL(Eng):.....
१७. SL(Ban): तिजादा मान्वात्ओ गुने देम्खा वात्मा ?
 ML(Nep):.....
 TL(Eng):.....
१८. SL(Ban): बुयादेडसा चिन्मा, हाक्थिदा जन्त ।
 ML(Nep):.....
 TL(Eng):.....

APPENDIX–1 (c)

Dear Informants,

This questionnaire has been prepared to draw information for the research work entitled 'Techniques of Translating Proverbs from Cultural Perspectives'. In this set of questionnaire my aim is to collect information about the Native Language Proverbs and Techniques of Translating the Native Language Proverbs into the English Language Proverbs.

I eagerly wait for your cooperation.

Sincerely Yours
Sunita Yonghang
M.Ed. Second Year
T.U.

QUESTIONNAIRE FOR THE NATIVE SPEAKERS OF THE NEWARI LANGUAGE:

Name:

Address:

Age:

Sex:

Mother tongue:

Second Language:

Academic qualification:

Occupation:

Email:

**Please Translate the Following Newari Proverbs into the Nepali Language
First and then into the English Language Later on.**

१. SL(New): माकयागु ल्हाते फसि ।
ML(Nep):.....
TL(Eng):.....
२. SL(New): ल्हासाय् लुँ प्याँय् प्याँय् थन न्ह्यपं खालि ।
ML(Nep):.....
TL(Eng):.....
३. SL(New): देश स्वया: भेष ।
ML(Nep):.....
TL(Eng):.....
४. SL(New): थ: भिंसा संसार भिं ।
ML(Nep):.....
TL(Eng):.....
५. SL(New): इन्द्रया न्ह्योने स्वर्गयागु बयान ।
ML(Nep):.....
TL(Eng):.....
६. SL(New): अगचा माला: देगचा लुया: वल ।
ML(Nep):.....
TL(Eng):.....
७. SL(New): प्याखं ल्हुई मस: म्हेसिया डबू माथंमवों ।
ML(Nep):.....
TL(Eng):.....
८. SL(New): ध्यवा धालकि महादेवनं स्वंग: मिखा कनि ।
ML(Nep):.....
TL(Eng):.....
९. SL(New): ल्हा: हुस्लु प्वा: फुस्लु ।
ML(Nep):.....
TL(Eng):.....

१०. SL(New): उया मखमेसी घ्यो धःकाः ।
ML(Nep):.....
TL(Eng):.....
११. SL(New): धाम्सेसां धया हे च्वनि याम्सेस्यां याना हे च्वनि ।
ML(Nep):.....
TL(Eng):.....
१२. SL(New): ज्यूम्ह वंसा दिना च्वंगु हिति नं हाः
मज्यूम्ह वंसा हायाच्वंगु हिति नाँ च्यू ।
ML(Nep):.....
TL(Eng):.....
१३. SL(New): उईम्ह खिचा न्याई मखु ।
ML(Nep):.....
TL(Eng):.....
१४. SL(New): मिंपूम्ह खिचा ल्हाप्सा जक त्वःसां ग्याः ।
ML(Nep):.....
TL(Eng):.....
१५. SL(New): सिकमिया स्वाहाने भ्वाथः ।
ML(Nep):.....
TL(Eng):.....
१६. SL(New): छं दायथे दायथेया जि ख्य्थे ख्यय्थेयाय् ।
ML(Nep):.....
TL(Eng):.....
१७. SL(New): ध्येवा मरु बाउचिया ग्वय् नय्माः ।
ML(Nep):.....
TL(Eng):.....

APPENDIX-3 (a)

The Translators of the Limbu Proverbs

- i. Anita Tambahampe (M.Ed. English - Thesis), Sapla-2, Terhathum.
- ii. Bhogendra Lingden (M.A. English), Topgachhi-6, Jhapa.
- iii. Bidhya Lawati (M.A. English - Thesis), Chulachuli-3, Ilam.
- iv. Binita Kandangwa (M.B.S. - Thesis), Chattedhunga - 5, Terhathum.
- v. Bishnu Chongbang (M.A.), Tankhuwa-6, Dhankuta.
- vi. Dal Bahadur Angbung (M.A. Sociology), Simle-1, Terhathum.
- vii. Dambar Bahadur Tumbapo (M.A. English -Thesis), Chulachuli-1, Ilam.
- viii. Dilu Thegim (M.A. Demography-Thesis), Danda Bazar - 8, Dhankuta.
- ix. Fulmaya Nembang (M.A.-Thesis), Pauwa Sartap-5, Panchthar.
- x. Jasita Samba (M.A. English-Thesis), Dhaijan-7, Jhapa.
- xi. Kshitiz Loringden (M.Ed. English - Thesis), Jitpur - 5, Ilam
- xii. Lok Singak (M.Ed. English -Thesis), Kurule-5, Dhankuta.
- xiii. Narendra Tumbapo (M.B.S.-II), Panchthar.
- xiv. Padam Yonghang (M.A. English- II), Nagi-7, Panchthar.
- xv. Prakash Tamling (M.A. English -Thesis), Yangnam, Panchthar.

- xvi. Pramila Chemjong (M.Ed. English-Thesis), Maunaboudhuk-2, Dhankuta.
- xvii. Raj Angdembe (M.A. Sociology -II), Shivaganja - 4, Jhapa.
- xviii. Rupman Talang (M.A. Economics -Thesis), Samba-7, Taplejung.
- xix. Santosh Serma (M.Ed. English -Thesis), Manjabung-1, Panchthar.
- xx. Som Bahadur Chemjong (MBS), Itahari-10, Sunsari.
- xxi. Star Limbu (M.A. Economics -Thesis), Tellok-7, Taplejung.
- xxii. Tika Devi Jabegu (M.A. Sociology -Thesis), Yangnam-6, Panthar.
- xxiii. Tulsi Kumar Kandangwa (M.A. Economics -Thesis), Dharampur-2, Jhapa.
- xxiv. Yugmani Subenhang (M.Ed.), Khejenim-5, Taplejung.

APPENDIX-3 (b)

The Translators of the Bantawa (Rai) Proverbs

- i. Ambar Rai (M.A. English-II), Jhapa.
- ii. Anjalee Rai (M.A. English), Gyantok, Sikkim.
- iii. Arjun Rai (M.A. English-II).
- iv. Ashok Rai (MBS-Thesis)
- v. Bala Bdr. Rai (M.Ed. English -Thesis), Jubu-7, Solukhumbu.
- vi. Bhagyawati Rai (M.A. Sociology- Thesis).
- vii. Birbal Rai (M.Ed. English -Thesis), Baneshwor, Kathmandu.
- viii. Bishnu Kumar Rai (M.A. English), Khotang.
- ix. Bishwa Sing Rai (M.A. English), Sankhuwasabha.
- x. Dhurba Rai (M.Ed. English -II), Maimajhuwa-3, Ilam.
- xi. Ganesh Yamphu (M.Ed. English - Thesis), Udayapur.
- xii. Jamuna Rai (M.Ed. Nepali -II), Udayapur.
- xiii. Man Bahadur Rai (M.Ed. English), Dhaunkuta.
- xiv. Muna Bantawa (M.A.-Thesis), Mangalbare, ILam.
- xv. Pesal Rai (M.A. English), Dhankuta.
- xvi. Pesal Kumar Rai (M.Ed. English -II), Jhaketel -8, Okhaldhunga.
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- xxi. Shir Chandra Rai (M.Ed. English- Thesis), Hansposa, Sunsari.
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- xxiii. Subas Rai (MBS), Khotang.
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APPENDIX-3 (c)

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- v. Dipendra Joshi (M.A. English - II), Khudunabari-3, Jhapa.
- vi. Hari Narayan Shrestha (M.Ed. English -Thesis), Chhopark-7, Gorkha.
- vii. Jujubhai Manandhar (MBBS), Ilam -2, Ilam.
- viii. Lalit Shrestha (M.A. Nepal Bhasha), Gaththaghar-15, Bhaktapur.
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- x. Mahesh Kumar Shakya (M.Sc.-II), Duwakot, Bhaktapur.
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- xiii. Punam Shakya (MBS), Duhabi-3, Sunsari.
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- xx. Sunita Manandhar (M.Ed. English -Thesis), Kirtipur 5, Kathmandu.
- xxi. Surya Man Pradhan (M.A. English -II), Tahu - 8, Palpa.
- xxii. Tara Kumari Shrestha (M.Ed. English -Thesis), Rudrapur-6, Rupandehi.
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APPENDIX-4

List of Transliteration System

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

Source: Turner, 1993.