CHAPTER - ONE

INTRODUCTION

1.1 General Background

The term "Language" is specific to the human species and is characterized by unique features. It is the most highly developed and most frequently used means of communication, as it involves transmission of information from a sender to a receiver. In the process of communication one perceives the clear picture of the whole world through the language. It is a means, which helps us to think, interpret, perceive and express about the real world. Most of the activities of the world are carried out through language. Human language is manifested through speech or writing. Sometimes there arises a hot discussion regarding whether speech or writing is language. Speech is language, writing is only a means where we use symbols and communicate. Language has two functions or purposes: specific and general. Language as a specific purpose is the functional orientation to world language. It is a purposeful programme designed according to the needs of the users on the basis of speech community. Functional language functions to meet the needs of almost all academic, technical, non-technical and official domains of a linguistic community. Technical terms are specialized lexical items or registers, which are differentiated from the common day to day use of language by both semantic and grammatical criteria and taken as semantic universal and having less ambiguity.

Language as general purpose is a programme, which aims to attain general language proficiency. Every field of knowledge has its own specialized and

institutionalized terms. In other words, a set of specialized users who share the speech community belong to cultural terms fall in this category. They refer to the terms used in day to day life, in varied culture and speech communities.

To presume to define language adequately would be folly. Linguists have been trying for centuries to define the term. A definition is really a condensed version of a theory, and a theory is simply or not so simply an extended definition. Yet second language teachers clearly need to know generally what sort of entity they are dealing with and how the particular language they are teaching fits into that entity. According to Sapir (1921) "Language is a purely human and instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols" (p.8)."Language is a system of arbitrary, vocal symbols which permit all people in a given culture to communicate or to interact." (Finocchiaro, 1964, as cited in Brown, 1994, p.4). In Wardhaugh's (1972) words, "Language is a system of arbitrary vocal symbols used for human communication" (as cited in Brown, 1994, p.4). In Chomsky's (1957, p.13) words, "The distinctive quality of human mind that is so far as we know unique to man. It is a set of sentences each finite in length constructed out of a finite set of elements."

1.1.1 Translation Studies

The discipline "Translation" is old but the 'translation studies' is a new one. The term translation is a bilingual activity, which has been taken as the process of translating the message or idea of one language into another one. The term has been extended to refer to the rendering of the message from one dialect, register or style to another dialect, register or style. Translation is a linguistic activity which comprises the transfer of the meaning of a text

in one language and the production of a new, equivalent text in another language. The text of the language to be translated is called source language text (SLT) and the text of the language in which it is translated is called target language text (TLT). Translation is not only a linguistic activity, it is also a cultural activity and something more. A good translator must not only be at least a bilingual but also a bicultural. Translation is a cross-cultural transmission between two speech groups and is judged by the degree of gratification/acceptance among the audience of the target language.

Translation in general, is an effort to express opinions, thoughts and feelings of language. This definition clearly focuses on the main aim of translation that is to express opinions, thoughts and feelings expressed in source language without loosing its originality in the target language.

"Translation is first a science and then a skill, third an art and fourth a matter of taste" (Newmark, 1998, p.6). According to Bell (1991), "Translation is the expression in target language of what has been expressed in the source language, preserving semantic and stylistic equivalences" (as cited in Phyak, 2005, p.3). Catford (1965, p.20) defines translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)". Brislin's (1976) definition of translation embraces a wide scope. To put it in his words:

> Translation is the general term referring to the transfer of thoughts and
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> ideas from one language (source) to another (target), whether the
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> languages are in written or oral form, whether the languages have

established orthographies or do not have such standardization, or whether one or both languages is based on sings, as with sign language of the deaf. (as cited in Bhattarai, 2007, p.2)

Translation has its own excitement, its own interest. A satisfactory translation is always possible, but a good translator is never satisfied with it. It can usually be improved. There is not such thing as a perfect, ideal or correct translation. A translator is always trying to extend his knowledge and improve his means of expression, he is always pursuing facts and words. He works on four levels: translation is first a science, which entails the knowledge and verification of the facts and the language that describes them-here, what is wrong, mistakes of truth, can be identified. Secondly, it is a skill, which calls for appropriate language and acceptable usage. Thirdly, an art, which distinguishes good from undistinguished writing and is the creative, the intuitive, sometimes the inspired, level of the translation. Lastly, a matter of taste, where argument cases, preferences are expressed and the variety of meritorious translation is the reflection of individual differences (Newmark, 1998, p.6).

Translation is both linguistic and cultural activity. The goal of translation is to establish a relationship of equivalence between the source text and target text, while taking into account a number of constraints. These constraints include context, the rules of grammar of the source language, its writing convention, its idioms and cultures. Translation is primarily a presentation and secondarily a text of its own.

1.1.2 The Importance and Scope of Translation

Translation is very important in language learning. Nowadays, people are experiencing a growing need for scientific translation, academic translation, machine translation everyday. The age of translation is practicing to employ the translation extensively as the most powerful and indispensable vehicle for disseminating knowledge and information. Highlighting the importance of translation, Butlar (1979) wrote, "English speaking world could have no Greek Epics, no Bible, Germany could have no Milton or Wordsworth, Soviet Union no Shakespeare" without translators (as cited in Bhattarai, 2007, p.11). Thus, we know the world through translation. The greatest contribution of translation is to impart to man the knowledge about a varied world of literature which consequently inculcates in him love for contact, sense of beauty, fraternity, peace and harmony. Translation has primarily been a means of communication and an instrument of developing a world culture. Literary exchange has promoted men's understanding of the diversity in language, helped celebrating cultural contacts among them and consequently led to the promotion of peace. Translation has inculcated in men some greater values such as knowledge, truth and beauty. The greatest contribution of Translation is regarded as civilizing cosmopolitanism. It is the age of translation for the text "Translate or die". It is not simply an act of imitation or substitution; it also means innovation, innovation in the receiver language.

The main purpose of translation is to create spiritual and devotional unity among the various dialectal societies and individual in both national and international level. Translation on national level weaves the various dialectal societies and people into one maxim to promote firm national unity, where

as in international level, translation helps to establish unity among the people for peace and harmony. Translation crosses and blurs the geographical boundaries as well as breaks the linguistic barrier and helps to find the base for universal brotherhood and friendship. Translation has its valuable use in the field of exchanging the thoughts, opinions, feelings and ideas as a means of communication among the various dialectal communities. The exchange of thoughts, opinions, feelings and ideas help to promote social behaviour and tries to form a relation between them. In this way, translation has created ample of chances to interact between the two or more dialectal people and has made its dream of uniting human beings in one linguistic maxim come true. There are adequate store of both new and old written materials almost in every languages of the world.

In the past, the scope of translation was very limited. It gave sense only to the translation of religious and philosophical text but now a days, it covers wide area. Different people may have different ideas, thoughts and knowledge. If they belong to different countries and speak different languages translating process helps to share their knowledge and thoughts. We can enjoy the vast treasures of knowledge by the literary world which is possible by translation process, business may not be possible from one country to another country. To spread the technological development and information, translation process plays the valuable role. The scope of translation studies is very broad in such a way that we can not limit it. Although we can not limit scope of translation studies, some major scopes are: literature, linguistics and language teaching, culture, religion and history, political and business world and science and technology, etc.

1.1.3 Techniques/Procedures of Translation

A technique of translation is what can be exactly applied in translation. It may be one or different approaches or methods. Whatever may be the case, techniques of translation are weapons to the translator to cut through the maze of translation problems. The name 'Translation Studies' has now been adopted to study the production and description of translation. As a young discipline, it has constantly undergone many changes until recently. Different scholars have suggested various techniques of translation. Newmark (1998, p.81) states twelve translation procedures. Although he has stated twelve procedures, no single procedure is absolutely helpful to produce perfect translation without any gaps. The procedures proposed by Newmark (1998, p.81) are as follows:

a. Literal Translation
b. Transference/Borrowing
c. Substitution
d. Paraphrasing/Definition
e. Back Translation
f. Claque
g. Blending
h. Couplet
i. Naturalization
j. Addition
k. Deletion

1.1.3.1 Literal Translation

It is a translation procedure, which searches for close correspondence of meaning between source text and target text. It ranges from word to word level and sentence to sentence. This translation is SL oriented translation. In

this translation, the SL grammatical constructions are converted into their nearest TL equivalents. Literal translation is the easiest and simplest form of translation, it occurs whenever word by word replacement is possible without breaking rules in the target language. For example,

SL (Nepali)	TL (English)
giddha	vulture
sury sta	sunset
hi d	winter
marubh m	desert

1.1.3.2 Transference/Borrowing

Transference is the process of transferring a SL word to TL text as a translation procedure. It includes transliteration which relates to the conversion of different alphabets, e.g. Russian, Greek, Chinese, etc into English. The words which do not have equivalent terms in TL are borrowed. For example,

SL (Nepali)	TL (English)
tren	train
dasai	dasain
deh t	dehat

1.1.3.3 Substitution

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

SL (Nepali)	TL (English)
p ja	sacrifice
ganj	vest
bhamar	bee

1.1.3.4 Paraphrasing/Definition

In short, defining means reducing the unknown to the known and the unshared to the shared. In translation, SL terms are replaced by the short definition or paraphrase. In other words, additional or clear information is provided for the SL term. When the translator is unable to find accurate or near equivalent term in TL, this procedure is adopted. For example,

SL (Nepali)	TL (English)
gy nghar	glowing school of wisdom
toripelne kol	koal to produce mustard oil

1.1.3.5 Back Translation

Back translation is one of the ways of testing the quality of translation. In this technique one translates a text from language 'A' into language 'B' then a different translator translates the 'B' text back into 'A' and the resulting 'A' text is compared with the original 'A' text. For example,

SL (Nepali)	TL (English)	SL (Nepali)
tel phon	telephone	tel phon
kaph	coffee	kaph

1.1.3.6 Claque

It refers to the creation of new words in receptor language (RL) on the model of donor language (DL). In this technique, each unit of translation is translated into the equivalent unit in another language. The morpheme,

word, phrase or even a short sentence is the unit of translation but not idiomatic expression, because it makes no sense. It follows the word order of the SLT. For example,

SL (Nepali)   TL (English)

jy do l s   living corpse

sam j sev   social service

1.1.3.7 Blending

In this process, words are coined through borrowing one constituent from the SL and reproducing or translating the other constituent of the construction. In this process, we can find the fusion of two words. For example,

SL (Nepali)   TL (English)

s ri pasal   sari shop

simal ko r kh   simal tree

1.1.3.8 Couplet

The combition of procedures (Borrowing+literal translation) is called couplet. It deals with a single problem. They are particularly common for cultural words, if transference is combined with a functional or a cultural equivalent. For example,

SL(Nepali)   TL (English)

g thi   trusts

1.1.3.9 Naturalization

This procedure succeeds transference and adapts the SL word first to the normal pronunciation, then to the normal morphology (word forms) of the TL. For example,

SL (Nepali)	TL (English)
c n	china
r s	russia

1.1.3.10 Addition

Addition is necessary procedure in the translation of the implicit elements of culture. It makes receiver understand SL cultural items. It makes implicit information explicit. For example,

SL (Nepali)	TL (English)
dubo	green grass
bivinna siwir	several different camps
dhi	threatening storm

1.1.3.11 Deletion

Although deletion is not taken as a procedure in the process of translation, this technique is also used.

Generally, it occurs at syntactic level of translation but items omitted are mostly lexical expressions. It creates gaps in translation and it is the last resort to the translator. For example,

SL (Nepali)	TL (English)
as nti	_____
sarn rrthi	_____
savar	_____

1.1.4 Gaps in Translation

Gaps in translation refer to the absence of any concept available in any sources, i.e. gap occurs when an item available in one language gets absent in another. It can be both on SL and TL. Gap in translation is common and natural as no two languages and the cultures are the same. Gaps occur if

concept available in one language is absent in another. Text is composed up of a language and culture within certain context.

It means a text is the combination of language, culture and the context. Gaps and the context in which the text is composed of. Gaps are the serious threats in translation as they lead to the untraslatability or may mislead the meaning. Catford (1965,pp.27-28) defines translation as the replacement of textual material is one language, (source language) by equivalent textual material in another language (target language). Through the process of translation, the product of translation should reflect the original flavour of the source text. Scholars have categorized the gaps which create difficulty in translation mainly into three types.

1.1.4.1 Linguistic Gap

The gaps, because of difference between two languages are called linguistic gaps. Linguistic gap is a primary type of gap. Every language is unique, no two languages are identical. Every language has its own structural patterns. We can observe linguistic gap in different levels of a language. These gaps remain as problems of translation. Linguistic gaps are observed in different levels of the language.

i. Graphological Level

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

ii. Phonogical Level

English has 44 phonemes but Nepali has 35 phonemes. Translation of phoneme which is absent in one language but present in another creates gap. We can see that translating /kh/ is difficult into English because English has no /kh/ phoneme. Such sound is allophone in English but phoneme in Nepali.

iii. Lexical/Word level

Lexical gaps create serious problems in translation. Some lexical items available in SL may not be available in TL. For example, Nepali anomotopoetic words like, thacakka and jhw mma do not have equivalent terms in English. Similarly, reduplicated words, such as p n s n , b j g j , etc. do not have equivalent terms in English.

iv. Structural level

There is difference in linguistic structures and the grammar rules between the languages, which create the gaps in translation. For example, Nepali has three voice systems but English has only two. Nepali does not have article system but English has.

1.1.4.2 Extra Linguistic gap

A text is both linguistic and extra linguistic. Pragmatics plays a crucial role in the formation of a text. The context is jotted down in linguistic signs and symbols while composing a text. This is why, pragmatics should also be translated while translating the semantics of the text. The writer, the setting and other non-linguistic factors are associated while composing a text. Pragmatic gap occurs when there lies problem of correspondence between context of SL and TL text. A text contains real world knowledge, text

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intended knowledge and contextual knowledge. Extra-linguistic gap occurs while the translator fails to transfer these types of knowledge in the target language.

1.1.4.3 Cultural Gap

Culture means the set of beliefs, attitudes, customs, social behaviour, habits of members of the particular society. It is obviously different from another society or cultural group and it creates gaps or loses meaning in translation. It may have the belief and concept in one culture but another lacks which is called cultural gap. In translation, one does not translate language but cultures and one transfers cultures not languages.

Culture is an inseparable part of language. Translation is more cultural and less linguistic activity. The degree of complexity in translation is determined by how close the two (SL and TL) cultures are. Cultural gaps exit if there is a vast difference between the SL and TL culture. Culture includes foods, habits, dress, festival, rituals etc. Cultural gaps make translation impossible. So, it needs further explanation to make its readers easy to understand the concept. For example: bratbandha, janti, t j etc. ʼjanai' can be explained as "a sacred thread put by Hindu male".

1.1.5 Cultural Categories

Newmark (1998, p.34) defined culture as "The way of life and its manifestation that is peculiar to a community that was a particular language as it's means of expansion." The concept of culture has been the concern of many different disciplines such as philosophy, sociology, anthropology, literature and cultural studies. There are two basic views of culture: the humanistic concept of culture and the anthropological concept of culture.

The humanistic concept of culture captures the cultural heritage as a model of refinement, an exclusive collection of community's masterpieces in literature, fine arts, music, etc. The anthropological concept of culture refers to overall way of life of a community or society, i.e. all those traditional explicit and implicit designs for the behaviour of members of the culture, culture in the anthropological sense of a group's dominant and learnt sets of habits, as the totality of its (the groups) non-biological inheritance, social norms and values, etc. Generally, culture includes way of life of community, system of government, religious belief and values, geo-graphical region, social class, age, sex, professional activity of the member of society, etc. Newmark, (1998, p.95) has made five fold classification a. Ecology   b. Material culture   c. Social culture   d. Organizations, customs, activities, procedures, concepts   e. Gestures and habits. In general, cultural terms can be categorized in five topics as follows:

1.1.5.1 Ecology

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

1.1.5.2 Material Culture

Material cultural category is also known as 'artifacts'. It includes the man made things/terms, which are used in a particular culture. It includes food, clothes, housing, transport and communications, ornaments and utensils, etc.

1.1.5.3 Social Culture

It includes the words, which are concerned with the social organization and relation between people and particular community. The topics, which the

social culture includes are core work and leisure, political, administrative and artistic organizations, customs, activities, social traditions, sculptures, paintings, carving and monuments, social norms and values, historical, religious facts, etc.

1.1.5.4 Religious Culture

It includes myth, religious beliefs, names of gods, religious activities, etc. It includes the concept like swarga, narka, pap, dharma, jatra, deuta, etc. According to Newmark (1988, p. 120) in religious language the proselytizing activities are reflected in many fold translation. The language of the other world religion tends to be transferred when it becomes a target language interest, the most common are being naturalized.

1.1.5.5 Conceptual Terms

Conceptual meaning is also called 'cognitive' and sometimes 'denotive' meaning. Concept is a part of common system of language shared by members of a speech community. Technical and non-technical terms are included in this definition.

1.1.6 Transliteration

As a procedure of translation, transliteration is a process of transferring source language word to the target language. It is word loaning procedure that the translator uses the same SL word in TL. In the process of actually transliterating a text, the transliterator replaces each SL letter or other graphological unit by a TL letter or other unit on the basis of a conventially established set of the rules. The transliteration rules specify transliteration equivalent which differ from translation equivalents. It is better to have one

to one correspondence with SL letters or other units but not compulsory to have the same graphic substance.

Transliteration is a tool useful in the situation in which translation fails to transfer the message. Terms related to specific culture, brand names, idiolects, national and financial words, etc. may not have equivalent terms in the target language. The gaps created by these problems are solved by transliterating them. As a process of borrowing SL word or word unit into TL to transfer the meaning of the text, it needs some stepwise procedures. The process of setting up a transliteration system involves the following steps: (Catford, 1965, p.56).

I.   SL letters are replaced by SL phonological units (converting from the written to the spoken medium).

II. Translating SL phonological units into TL phonological units (spoken to spoken).

III. TL phonological units are converted into TL graphological units (spoken to written).

For example, पहाड - /प्/ + /अ/ + /ह्/ + /आ/ + /ड्/ - /p/ +/a/ + /h/ + / / + /ḍ/ - pah ḍ.

Roman script, based on Turner (1951), is usually used for transliteration. It includes all Nepali alphabets in Roman script with diacritic marks. Its purpose is to help the TL reader by giving equivalent sound system of the SL.

1.1.7 An Overview of the Novel Palpasa Café

Palpasa Café, one of the most outstanding Nepali novels, penned by the greatest novelist and the winner of the Madan Puraskar, Narayan Wagle is

considered to be one of the greatest achievements in Nepali literature. This novel was published in 2005 A.D. and was translated by Bikash Sangraula in 2008 A.D. for the first time. Sangraula's translation was then further honed by Peter J. Karthak and Manjushree Thapa.

This novel is especially based on the main lady character (the heroin of the novel) named 'Palpasa'. The hero named 'Drishya' is an artist as well as journalist who is in love with 'Palpasa'. In this novel, real events are described. The events are real in the sense that the conflict between Maoists and the government has been described. In the same way, Narayanhiti Royal Palace massacare has been described briefly in this novel. The novel 'Palpasa Café' begins with happiness and ends with sorrowful situation. That is why, it can be said that this is a tragic novel because murder, kidnapping, shooting and bomb blasts, all these activities are found. At last, the heroin of the novel, 'Palpasa' dies in land mines when she is returning her home from her journey. In my opinion, the title of this novel has been derived by the name of 'Palpasa' on her immortal deeds.

1.2 Review of the Related Literature

Translation has had a long tradition of practice in Nepal. A significant number of texts have been translated from English to Nepali and vice-versa. Only few researches have been carried out regarding the evolution of the translated texts.

Bhattarai (1997) in his Ph.D. thesis entitled "In Other Words Sense Versus Word as a Unit of Literary Translation (with reference to Nepali English Poetic texts)" has made an attempt to define translation in general and to observe the translation process and product, traffic between Nepali. English

language pair in particular. He has found the growing interest of people in bidirectional horizontal translation.

Adhikari (2003) carried out a research to find out the Techniques and Linguistic Problems of Translation of Technical Terms Used in Science Textbook for Grade IX. He collected 200 English scientific terms, fifty terms each from physics, chemistry, biology, zoology and astronomy and their Nepali translation. He found the use of a number of techniques: literal translation, hybrid formation, paraphrasing, borrowing and loan creation and remarks that literal translation is great. He concluded that the problem lies in translation, when a target language text lacks equivalent terms that is presented in the source language text. Similarly, Singh (2004) carried out a research to find out the Techniques and Gaps in Translation of Cultural Terms. He collected 200 lexical terms from Nepali and English versions of Our Social Studies for Grade VIII and classified them into five categories: ecology, material culture, mythic pattern, social culture and institutional and conceptual terms. He found a number of techniques of translation, literal translation being the most widely adopted procedure or translation of the technical and non-technical terms. He found that there existed a number of gaps in translation in cultural terms due to various reasons: lack of conceptual accuracy, lack of cultural equivalence, lack of lexical items, etc.

Sharma (2004) carried out a research on "An Evaluation of Translated Textbook of Social Studies for Grade X. He collected sentence structure (sentence type, negation, voice and tenses) and concept of transfer of meaning from Source text and Target text. He found that there is a lack of correspondence in number and types of sentences between the ST and the

TT. There exists a number of structural gaps between Nepali and English. The translated text in question consists of a higher degree of omission of concepts and consequent loss of meaning. Likewise, Chhetry (2005) carried out a research entitled 'Translation of Technical Terms: A Case of Textbook for Health Population and Environment for Grade X'. He collected 200 Nepali terms related to health, population and environment and their translations. He analyzed the technical terms of morphological features, linguistic problem in translation, techniques, etc. He found six techniques used to translate environment, population and health (EPH) terms. He concluded that there is a possibility of literal translation, paraphrasing or other techniques in translating technical terms, but majority of the terms are translated. He also found that both Nepali and English languages are used as a source of technical terms in the field of EPH.

Karki (2006) carried out a research on the 'Techniques and Gaps in Translation of Cultural Terms of Our Social Studies Grade VII.' In his research, he collected 240 words from ecology, material culture, religious culture, social culture and conceptual terms and analyzed the techniques of translation. He found that eleven different techniques are used to translate the cultural words: literal translation is the most widely used in translating ecological and social cultural world. Literal translation and claque are the most widely used techniques in material culture and deletion is the least used technique in translation of cultural words. He found that there exist a number of gaps in translation of cultural terms due to various reasons: lack of conceptual accuracy, lack of cultural equivalence, lack of lexical items. In the same way, Thapa (2006) carried out a research entitled " Translation of Technical Terms: A Case of Textbook for Health, Population and

Environment Education for Grade VIII". He collected 150 Nepali terms used in EPH and their translations. He analyzed the technical terms in terms of morphological features, linguistic problems in translation. He found five techniques which were used to translate the Nepali textbook, i.e. literal translation, transliteration, hybrid formation, loan shift and paraphrasing. Mostly, two techniques are used in translation of EPH terms from Nepali to English, i.e. literal translation, and loan shift. He also found that only one technique, i.e. transliteration is used in the translation of terms of abbreviations and acronyms.

Adhikari (2007) carried out a research on the "Techniques and Gaps in Translation of Cultural Terms: A Case of Social Studies Textbook for Grade X". In his research, he collected 300 words from ecology, material culture, mythological pattern, social culture and organizations and conceptual terms and analyzed the techniques of translation. He found that eleven different techniques are used to translate the cultural terms, literal translation is the most widely used technique and deletion is the least used technique used in translation of cultural words. He also found eight categories of gaps in translation of cultural terms due to various reasons: gaps caused by substitution, lack of conceptual accuracy, lack of cultural equivalence, lack of notes or definitions, gaps cause by translingual lexical ambiguity, gaps caused by addition, deletion and mistranslation. Similarly, Panthi (2007) carried out a research entitled "A Study on Techniques and Gaps in Translation of Cultural Terms: A Case of the Novel Shirishko Phool". He found that eight techniques were used in translation of cultural words, among which literal translation was the most widely used technique and

second widely used technique was sense translation in ecology and man-made culture.

Bhandari (2007) carried out a research entitled "A Study on Techniques and Gaps of Translation of Cultural Terms: A Case of the Novel Basai". He evaluated both versions of the novel and collected 200 cultural terms. He categorized cultural terms into five categories. He found that literal translation was the most widely used technique in translating ecology, conceptual terms, social culture, material culture and religious culture. He also found that there was a number of gaps in translation of cultural terms due to the various reasons: lack of conceptual accuracy, lack of cultural equivalence, lack of lexical items, etc. Likewise, Dahal (2008) carried out research to find out the Techniques and Gaps in Translation of Cultural Terms: In Case of the Nepali and English Versions of the Textbook "My Country Grade V". She collected 220 cultural terms randomly from each of the five categories. She found that eleven techniques were used in the translation of cultural terms, then literal translation was the most widely used technique. She also found that there were six categories of gaps in translation of cultural terms due to various reasons: gaps caused by substitution, gaps caused by deletion, gaps caused by addition, lack of notes or definition, lack of conceptual accuracy, gaps caused by mistranslation.

Pandey (2008) carried out a research entitled "The Techniques of Bridging Cultural Gaps in Translation: A Case of Dwandwa Ra Yuddhaka Katha". She collected 200 nepali cultural terms   used in the selected novel and their translation. She categorized the cultural terms into five categories. She found that eleven different techniques are used to translate the cultural terms,

literal translation is the most widely used technique and mistranslation is the least used technique of cultural terms. She also found gaps of thirty eight pairs due to negligence and laziness in proper word selection, editing and proof reading and exact equivalent term.

All the research works mentioned above are related to translation and translation evaluation. Some of them are related to scientific terms, some are literal and some are cultural terms. A very few researches have been carried out to find out the procedures and gaps in translating cultural terms of the novel. The present study analyzes the procedures and gaps in translation of the novel.

1.3 Objectives of the Study

The objectives of the present study were as follows:

1. To find out the techniques used in translated cultural terms in the novel 'Palpasa Café,'

2. To find out the frequency of the different techniques of translation of cultural terms,

3. To find out the gaps in translation of the novel Palpasa Café and

4. To suggest some pedagogical implications.

1.4 Significance of the Study

The present study is significant as it throws light on the cultural aspect of translated terms related to the novel Palpasa Café. The findings of the study will be helpful for the prospective researchers who want to undertake researches in translation. It will also be significant to English and English medium text-book writers who have to deal with Nepali culture and teachers

who teach English in Nepal. It will also be of great use for those Nepali speakers, writers and novelist, who use English in cross cultural context. All the   people who are directly or indirectly involved in translation will be benefited from the study.

CHAPTER-TWO

METHODOLOGY

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

2.1 Sources of data

The researcher collected the data only from the secondary sources.

2.1.1 Secondary Sources

In this research, the researcher collected the data only from the secondary sources. The secondary sources of this study were both Nepali and English versions of the novel 'Palpasa Café' written by Narayan Wagle and translated by Bikash Sangraula. The researcher also consulted the materials available in the print and electronic media. Some of them were: Catford (1965), Crystal (1987), Kumar (1996), Bhattarai (1997), Newmark (1998), Bhattarai (2000), Phyak (2005), Subhechchu (2006), dictionaries (Oxford advanced learners dictionary, Ratna's Nepali-English-Nepali dictionary) and previously carried out theses, etc.

2.2 Sampling Procedure

The researcher collected both Nepali and English versions of the novel Palpasa Café written by Narayan Wagle and translated by Bikash Sangraula in 2008. The researcher collected 250 cultural terms from the original version along with their equivalent terms from the translated version of the novel. Out of them, 200 terms were selected by using the non-random judgmental sampling procedure.

2.3 Tools for Data Collection

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

2.4 Process of Data Collection

First of all, the researcher collected Nepali and English versions of the novel Palpasa Café. Then, the researcher followed the following steps:

i.   The researcher went through the text and underlined the cultural terms in the Nepali version of the novel.

ii. He also read the English version of the novel to find out the equivalences of those cultural terms.

iii. The researcher collected 250 Nepali cultural terms from the novel.

iv. The researcher selected 200 cultural terms from the list by using non-random judgmental sampling procedure.

v.   The researcher transliterated each equivalent SL terms into Roman Script.

vi. The researcher categorized those cultural terms into different five cultural categories as: Ecology, Material Culture, Social Culture, Religious Culture and Conceptual Terms. He listed 40 terms for each category.

vii. The researcher identified the techniques of translation and listed cultural terms under different techniques. He also calculated the frequencies of the different techniques used in translation of cultural words for each type and analyzed them.

viii.   The researcher identified and collected the gaps in translation which were found between the SLT and translated text. He collected some examples of gaps.

2.5 Limitations of the Study

The study had the following limitations.

1. The area of the study as the title suggests was limited to only the translation of cultural terms of the selected novel.

2. The study was limited to only 200 cultural terms.

3. The study was further limited to only analysis of techniques and gaps used for the cultural terms in the novel.

4. The study was limited to frequency of different techniques of translation of cultural terms in the novel.

CHAPTER-THREE

ANALYSIS AND INTERPRETATION

In this chapter, the data collected from the novel are presented, analyzed and interpreted to find out techniques and gaps of translation from Nepali to English of the novel 'Palpasa Café'.

3.1 Techniques in Translation of Cultural Terms

Technique means a particular way of doing something, especially one in which we have to learn special skills. Techniques of translation includes those ways or procedures which are used by the translator while translating the texts. The translator used different techniques differently or two or three procedures at the same time to correspond the meaning between SL and TL.

3.1.1 Techniques Used in Translation of Terms in Ecology

The eight techniques were found in the translation of ecological terms which are as follows:

3.1.1.1 Literal Translation

It is the technique/procedure, which searches for close correspondence of meaning between the SL term and TL term. For example,

SL Terms	TL Terms
hi d	winter
s ry sta	sunset
kholso	stream
pahiro	landslide
ṣung bh	orchid
prakr t	nature

See (Appendix: 2:A(1))

3.1.1.2 Substitution

In this process, SL terms are translated by similar or near equivalent word in TL. For example,

SL Terms	TL Terms
dḥukur	pigeon
bhamr	bee
k d	burrs
vanp kh	forests
s g	green vegetable

3.1.1.3 Claque

In this technique, SL compound words are translated into equivalent compound words. For example,

SL Terms	TL Terms
ciy b ri	tea garden
apraw si car	migrating bird
toriko bot	mustard plant
k lo b dal	black cloud

3.1.1.4 Transference

In this procedure, SL terms are transferred in TL through transliteration process. For example,

SL Terms	TL Terms
s l	sal
dh ncul him l	dhanchuli himal
k phal	kafal
deh t	dehat

3.1.1.5 Blending

In this technique, the single term is translated with the combination of two techniques (borrowing and literal translation). For example,

SL Terms	TL Terms
l nt n himsrinkhal	langtan range
simal ko r kh	simal tree

3.1.1.6 Back Translation

In this technique, TL terms are taken back from the SL terms which are already borrowed in SL from TL. For example,

SL Terms	TL Terms
kaph	coffee
y k	yak

3.1.1.7 Addition

In this technique, some words or terms are added in TL text. For example,

SL Terms   TL Terms

d bo   green grass

~dhi   threatening storm

3.1.1.8 Paraphrasing

In this technique, SL terms are replaced by long description or definition.
For example,

SL Terms   TL Term

r khp t   leaves of tree

Table No. 1

Frequency of Techniques in Translation of Ecology

S.N.	Techniques	Frequency	Percentage
1	Literal translation	20	50
2	Substitution	5	12.5
3	Claque	4	10
4	Transference	4	10
5	Blending	2	5
6	Back translation	2	5
7	Addition	2	5
8	Paraphrasing	1	2.5
	Total	40	100

There were 40 terms, which were taken as study data within ecology. There were eight different techniques found to have been employed in translated version of the novel Palpasa Café. Among these eight different techniques, literal translation (50 %) was mostly used, that was followed by substitution (12.5%). The least used technique is paraphrasing i.e. (2.5%).

3.1.2 Techniques Used in Translation of Material Cultural Terms

There are seven techniques, which were used to translate the material cultural terms.

3.1.2.1 Literal Translation

The terms translated through literal translation in material cultural are as follows:

SL Terms	TL Terms
band k	gun
s r ni	pillow
b sur	flute
kh r	rice pudding
c r	bangle

See (Appendix: 2:B (1))

3.1.2.2 Transference

It is the procedure where SL terms are borrowed into TL thought translation process. The terms translated through transference in material culture are as follows:

SL Terms	TL Terms
n r yanhit	narayanhiti
c ur	chiura
doko	doko
ac r	achar
m dal	madal

3.1.2.3 Substitution

The translator replaces the cultural elements by similar word or near equivalent word or generic word in TL. The terms translated through substitution in material culture are as follows:

SL Terms	TL Terms
ganj	vest
p rot	bread
dhot	sari
s rak	blanket
galbandi	scarf
khuk ri	knife

3.1.2.4 Claque

The terms translated through claque in material culture are as follows:

SL Terms	TL Terms
citrapustak	art book
resmi kurt	silk shirt
jholunge p l	suspension bridge
ṭam tar sup	tomato sup
bidhutiya dhar p	land mines

3.1.2.5 Back Translation

The terms translated through back translation in material culture are as follows:

SL Terms	TL Terms
mob il	mobile
sig r	cigar
ṭren	train
emb s	ambush
rediyo	radio

3.1.2.6 Deletion

The terms that are deleted in material culture are as follows:

SL Terms	TL Terms
jins paint	jeans———
s var	_____

3.1.2.7 Paraphrasing

In this procedure, SL terms are replaced by the definition. The term translated through paraphrasing in material cultural is as follows:

SL Term   TL term

tori pelne kol   koal to produce mustard oil

Table No. 2

Frequency of Techniques in Translation of Material Culture

S.N.	Techniques	Frequency	Percentage
1	Literal Translation	11	27.5
2	Transference	10	25
3	Substitution	6	15
4	Claque	5	12.5
5	Back translation	5	12.5
6	Deletion	2	5
7	Paraphrasing	1	2.5
	Total	40	100

Under the category material culture, 40 terms were taken as study data. In the process of translation of these terms, seven different techniques are employed. In total frequency, literal translation (27.5%) was the most widely used technique and transference (25%) was second widely used technique. Paraphrasing (2.5%) was the least used technique.

3.1.3 Techniques used in translation of terms in social culture

Nine techniques were used to translate social cultural terms, which are as follows:

3.1.3.1 Literal Translation

The words which are translated through literal translation are as follows:

SL Terms	TL Terms
patrak r	journalist
bihe	marriage
n t n	grand daughter
Paryaṭak	tourist
phauj	soldier
b dḥ	husband

See (Appendix: 2: C (1))

3.1.3.2 Transference

The words which do not have equvalent terms in TL are brrowed. The terms translated through transference in social culture are as follows:

SL Terms	TL Terms
m tin	mitini
sinhadarb r	singhadurbar
haj r m	hajur aama

karphy	curfew
l hure	lahure
m t b	miit ba

3.1.3.3 Substitution

The following are words which are translated by using substitution technique in social culture are as follows:

SL Terms	TL Terms
samv dd t	journalist
ṭolb si	neighbor hood
jamghat	party
śubhk mn	all the best

3.1.3.4 Claque

The terms which are translated through claque in social culture are as follows:

SL Terms	TL Terms
ḍuṅg v l	boatman
jan ndolan	people's movement

3.1.3.5 Back Translation

The terms which are translated from back translation in social culture are as follows:

SL Terms	TL Terms
myuj am	museum
ky nṭ n	canteen

3.1.3.6 Addition

The terms translated through addition in social culture are as follows:

SL Terms	TL Terms
gy lar	art gallery
jarnel	army general

3.1.3.7 Deletion

The terms translated through deletion technique in social culture are as follows:

SL Terms	TL Terms
ṡaraṇ rthi	——————
pah ḍ y tr	—————— trek

3.1.3.8 Blending

The terms which is translated through blending technique in social culture is as follows:

SL Term   TL Term

s ri pasal   sari shop

3.1.3.9 Naturalization

In this technique, SL terms are converted or naturalized into normal TL terms. For example,

SL Term   TL Term

gow   goa

Table No. 3

Frequency of Techniques in Translation of Social Culture

S.N.	Techniques	Frequency	Percentage
1	Literal translation	20	50
2	Transference	6	15
3	Substitution	4	10
4	Claque	2	5
5	Back translation	2	5
6	Addition	2	5
7	Deletion	2	5
8	Blending	1	2.5
9	Naturalization	1	2.5
	Total	40	100

Forty terms were selected within the social culture. Nine techniques were adopted to translate these terms. In total occurrence of the techniques, literal translation (50%) is the most widely used technique. Naturalization and blending (2.5% for each) are the least used techniques under this category.

3.1.4 Techniques Used in Translation of Religious Terms

There are seven techniques, which are used to translate the religious terms. They are as follows:

3.1.4.1 Literal Translation

The terms translated through literal translation in religious culture are as follows:

SL Terms	TL Terms
mand r	temple
panditj	priest
cit	funeral fire
bard n	boon
tm	soul
p p	sin
abhis p	curse

See (Appendix: 2:D (1))

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3.1.4.2 Transference

The terms translated through transference technique in religious culture are as follows:

SL Terms	TL Terms
m nsarovar	mansarobar
ryagh ṭ	aryaghat
sind r	sindur
t h r	tihar
hol	holi

See (Appendix: 2:D (II))

3.1.4.3 Substitution

The terms translated through substitution technique in religious culture are as follows:

SL Terms	TL Terms
t thi	day
p rnim	fullmoon

3.1.4.4 Back Translation

The terms translated through back translation in religious culture are as follows:

SL Terms	TL Terms
carc	church
kr smas	christmas

3.1.4.5 Claque

The term translated through claque in religious culture is as follows:

SL Term	TL Terms
ak l mr ty	untimely death

3.1.4.6 Blending

The term translated through blending in religious culture is as follows:

SL Term	TL Terms
ph l ra ab r	flowers and avir

3.1.4.7 Paraphrasing

The term translated through paraphrasing in religious culture is as follows:

SL Term	TL Terms
gy nghar	glowing school of wisdom

Table No. 4

Frequency of Techniques in Translation of Religious Culture

S.N	Techniques	Frequency	Percentage
1	Literal translation	20	50
2	Transference	13	32.5
3	Substitution	2	5
4	Back translation	2	5
5	Claque	1	2.5
6	Blending	1	2.5
7	Paraphrasing	1	2.5
	Total	40	100

There are altogether 40 religious terms taken from the study. In the process of translation of these terms, seven techniques are employed. Literal translation (50%) is the most widely used technique among them. Claque, blending and paraphrasing are the least used techniques i.e. (2.5%) for each type.

3.1.5 Techniques Used in Translation of Conceptual Terms

Seven techniques were used to translate conceptual terms which are as follows:

3.1.5.1 Literal Translation

The terms which are translated through literal translation in conceptual culture are as follows:

SL Terms   TL Terms
sacc i   fact
bh dant   encounter
tan v   tersion
haty hins   violence
su   tears
by k l   miserable
See (Appendix: 2:E (1))

3.1.5.2 Paraphrasing

The terms which are translated through paraphrasing in conceptual culture are as follows:

SL Terms   TL Terms
sampark bih n   loosing contact
mancor   thief of heart
khancuw   eating like a pig
j tived   discrimination on the basis of race
jany dha   people's war
See (Appendix: 2:E (II))

3.1.5.3 Substitution

The terms which are translated through substitution in conceptual culture are as follows:

SL Terms	TL Terms
bharam	fiction
rahanshan	life style
c lcalan	custom
r t riv j	culture
ṭaḍk ro	attentively

3.1.5.4 Deletion

The terms which are translated through deletion in conceptual culture are as follows:

SL Terms	TL Terms
pustak ko s ino	——— the book
as nti	———————

3.1.5.5 Claque

The terms which are translated through claque in conceptual culture are as follows:

SL Terms	TL Terms
jy do l s	living corpse
sam j sev	social service

3.1.5.6 Transference

The term which is translated through transference in conceptual culture is as follows:

SL Term   TL Term
namask r   namaskar

3.1.5.7 Blending

The term which is translated through transference in conceptual culture is as follows:

SL Term   TL Term
malla k l   mall period

Table No. 5

Frequency of Techniques in Translation of Conceptual Terms

S.N.	Techniques	Frequency	Percentage
1	Literal translation	22	55
2	Paraphrasing	7	17.5
3	Substitution	5	12.5
4	Deletion	2	5
5	Clauqe	2	5
6	Transference	1	2.5
7	Blending	1	2.5
	Total	40	100

Forty terms are taken as the study data within the category conceptual terms. Altogether seven techniques are used in this category. Out of them literal translation (55%) was the most widely used technique and blending (2.5%) and transference (2.5%) were the least used techniques.

The above table shows that ten different techniques were used in translating cultural terms. Out of them, literal translation (46.5%) was the most frequently used. Naturalization (0.5%) was the least used technique. Nine techniques were used in social culture. Eight techniques were used in ecology. Seven techniques were used for the rest of these two (ecology and social culture) categories. In short, social culture has employed nine techniques and ecology has employed eight techniques, whereas material culture, religious culture and conceptual terms have seven techniques.

3.2 Gaps in Translation

In translation process two languages and two cultures are involved. Those two languages and cultures are not the same or similar in different socio-cultural activities. Some source language terms do not have exact target language equivalence in TL. There is lack of cultural equivalence between the languages, which are involved in translation. Because of this, there exists a gap between translational pair language. Some of the gaps found in translated version of the novel PALPASA CAFÉ are presented below.

Pair I   SL term   -   bhamr

                    TL term   -   bee

Here, the term 'bee' in TL can not represent what 'bhamr ' exactly means in the source text. 'Bee' is an insect but small in shape and size whereas 'bhamr ' is also an insect but bigger than 'bee'. 'Bee' produces honey but 'bharam ' does not produce honey.

Pair II   SL term   -   dhuk r

                    TL term   -   pigeon

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Here, the term 'pigeon' in TL can not exactly represent the meaning of 'dhuk r' in the source text. Both of the terms are related to birds. Piegon is a kind of domestic bird where as 'dhuk r' is found in jungle.

Pair III   SL term   -   k d

                      TL term   -   burrs

The term 'burrs' in TL can not exactly represent the meaning of 'k d ' in the source text. 'Burrs' can have similar meaning of 'k d ' but not the same. Burrs are smaller in size than 'k d '.

Pair IV   SL term   -   vanp kh

                      TL term   -   forests

Here, the term 'forests' in TL can not totally represent the meaning of 'vanp kh ' in the source text. 'Forests represent whole meaning, whereas vanp kh is only a part of forest.

Pair V   SL term   -   p rot

                      TL term   -   bread

Here, the term 'bread' used in TL can not represent what 'p rot ' exactly means in the source text. 'Bread' in general, is made up of pure wheat flour where as 'p rot ' is made up of mixture of flour, oil, egg, etc.

Pair VI   SL term   -   khuk ri

                      TL term   -   knife

Here, 'Khuk ri' has greater importance than a 'knife' in the source context. Culturally, 'knife' can not represent itself as identity marker to any nationality and it could not be the weapon of Nepalese bravery and courage

for which Nepal is well known to the world even today. It is unique object of the SL culture.

Pair VII   SL term   -   s rak

                      TL term   -   blanket

Here, the term 'blanket' is unable to carry out the intended message for the SL term 's rak' to its reader. Blanket is the thing which is made up with the help of machine, where as s rak is man-made thing.

Pair VIII   SL term   -   d bo

                      TL term   -   green grass

The term 'd bo' and 'green grass' are different in some features, whereas they share some common feature such as both of them are grass. The SL term 'd bo' is small in size but green grass may be small or big in size.

Pair IX   SL term   -   jamghat

                      TL term   -   party

Here, the term 'party' used in TL can not represent what 'jamghat' exactly means in the source text. Party means a social occasion at a person's home in which people eat, drink, talk, dance and enjoy themselves whereas 'jamghat' refers to 'meeting' or gathering of people for particular purpose.

Pair X   SL Term   -   purnim

                      TL Term   -   fulmoon

Although, this pair shares some common features, 'fulmoon' is unable to carry full meaning as 'purnim ' hold in the source culture. Fulmoon gives surface meaning of the term 'purnim '.

Pait XI SL term - jins p nt

  TL term - jeans

In the above mentioned pair, both the terms are similar in concept but not the same and do not give the equivalent meaning. The SL term 'jins p nt' is specific but the TL term 'jeans' is general. 'Jeans' may be jeans jacket, jeans half pant, etc.

Pair XII SL term - c lcalan

  TL term - custom

Here, the term 'custom' is not the exact equivalent term for the SL term 'c lcalan'. The TL term custom does not give the conceptual meaning of the SL term 'c lcalan'. The term 'c lcalan' refers to a situation in which something is happening or a lot of things is being done. But TL term custom does not meet the meaning of SL term.

Pair XIII SL term - r tir v j

  TL term - culture

Here, the SL term ' r tir v j' and the TL term culture are related to society or community. But the meaning of both terms is different from one another. SL term ' r tir v j' which means custom refers to an accepted way of behaving or of doing things in society or a community. But TL term 'culture' refers to belief, art, way of life and social organization of a particular country or group.

Pair XIV SL term - rahansahan

  TL term - life style

In this pair, the term 'rahansahan' is translated into lifestyle which does not give the conceptual meaning. The term, 'life style' refers to the way in which a person or a group of people lives and works. But SL term 'rahansahan' does not meet the meaning of TL term.

Pair XV   SL term   -   khols

TL term   -   stream

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

Pair XVI   SL term   -   pah ḍ yatra

TL term   -   trek

The TL term is general in meaning in comparison to SL term. The term 'pah ḍ yatra' does not cover all kinds of 'trek'. Being SL term specific, TL term can not five the exact meaning of SL. By using 'trek', the reader of TL may get confusion because these two terms are only near equivalent not exact.

Pair XVII   SL term   -   t th

TL term   -   day

The term 't th ' and 'day' are similar in meaning but not the same in use. The SL term t th is used for religious purpose whereas 'day' is used for general purpose.

Pair XVIII   SL term   -   ṭolb si

              TL term   -   neighborhood

This pair shares some common features. The term, neighborhood is unable to carry the same meaning as 'tolb si'. Neighborhood refers to the relationship among the people who take birth and grow up together in the same place whereas 'ṭolb si' does not mean the relationship among the people who take birth and grow up together, they only live together.

Pair XIX   SL term   -   ganj

              TL term   -   vest

The term 'vest' could not carry the intended massage for the term 'ganj' to its reader, though both of them are used for the same purpose. The term 'ganj' refers to a piece of underwear worn under shirt or vest whereas the term vest is a piece of wear worn next to 'ganj'.

Pair XX   SL term   -   dhot

              TL term   -   s ri

Although this pair shares some common features, i.e. both are used for the same purpose but the term 'dhot' is unable to carry out the same meaning as 's ri' holds in the source cultures. 'Dhot' is a kind of dress which is used by the adult male where as sari is also a kind of dress used by the adult female.

Pair XXI   SL term   -   pustak ko s ino

              TL term   -   the book

The TL term 'the book' is not the equivalent term for the SL term 'pustak ko s ino'. The TL term 'the book' is general term which does not give exact meaning of SL term. So, the TL term may be defined to fulfill the meaning of SL term.

Pair XXII   SL term   -   gy lar

                 TL term   -   art gallery

In the above mentioned pair, both the terms are similar in concept but not the same and do not give the equivalent meaning. The SL term 'gy lar ' is general term which can have various types but the TL term 'art gallery' can be only one type of SL term gy lar .

CHAPTER- FOUR

FINDINGS AND RECOMMENDATIONS

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

4.1 Findings

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

1. In translating cultural terms, ten different techniques are found to have been employed in translated novel 'PALPASA CAFÉ' .They are literal translation, transference, substitution, claque, back translation, paraphrasing, deletion, blending, addition and naturalization.

   a) Eight translation techniques are used in ecology where deletion and naturalization are absent.

   b) Nine translation techniques are used in social culture whereas paraphrasing is absent.

   c) Seven translation techniques are used in all categories except ecology and social culture where back translation, deletion, blending, addition and naturalization are absent.

2. Literal translation is the most widely used technique of translation of cultural terms and naturalization is the least used technique. In terms of descending order, cultural terms can be graded as literal translation (46.5%), transference (17%), substitution (11%), claque (7%), back translation (5.5%), paraphrasing (5%), deletion (3%). blending (2.5%), addition (2%) and naturalization (o.5%).

a) The second widely used technique is transference in material culture (25%) and religious culture (32.5%).

b) Naturalization is the least used technique in translating only social cultural terms.

c) Literal translation, claque, transference and substitution are used in all five categories.

d) In ecology, eight techniques are used except deletion and naturalization. They are presented in hierarchichal order as literal translation (50%), substitution (12.5%), claque (10%), transference (10%), blending (5%), back translation (5%), addition (5%) and paraphrasing (2.5%).

e) In translating material cultural terms, literal translation (27.5%), transference (25%), substitution (15%), claque (12.5%), back translation (12.5%), deletion (5%) and paraphrasing (2.5%) are the seven techniques arranged in descending order of frequency.

f) In social culture, nine techniques are presented. They are literal translation (50%), transference (15%), substitution (10%), claque, back translation, addition and deletion (5% for each), blending and naturalization (2.5%for each).

g) In religious culture, seven techniques are used where literal translation (50%) has the highest and claque, blending and paraphrasing have the least frequency (i.e. 2.5% for each).

h) In conceptual terms, seven techniques are used. They are graded as literal translation (55%), paraphrasing (17.5%), substitution (12.5%), deletion and claque (5% for each), transference and

blending (2.5% for each). Three techniques i.e. back translation, addition and naturalization are totally absent.

3. The gaps exist between the SL terms and TL terms. There are four categories of gaps (gaps caused by substitution, addition and deletion) which are exist in the translated version of the novel.

   a) There are many cultural terms, which are translated by using substitution technique. Among the substituted terms, some of the pairs have gaps in semantic level. e.g, 'jamghat' - party.

   b) If the SL cultural word is translated into TL without any notes, there exists a gap. The reader who does not have the knowledge of source language culture can not get any idea from such translated work. e.g, s 1 - s 1.

4.2 Recommendations

On the basis of the findings listed above, the researcher recommends the following points for pedagogical implications:

1. Translation is a bilingual activity. So, it needs bilingual and bicultural experts to get good translation.

2. The translator can apply any techniques in translating cultural terms depending upon contexts and the nature of words.

3. A translator should give priority to literal translation unless it distorts meaning or is very unnatural.

4. In transferring words from religious culture and material culture a short note or definition should be added to make its meaning clear.

5. Conceptual terms should be translated with notes or short definitions to make their pragmatic meaning clear.

6. Addition and deletion of some concepts and meaning are allowed in translation, but the translator's job should compensate the gap between SLT and TLT. For this, he can consult standard bilingual and monolingual dictionaries, but he should not use near equivalent terms.

7. If there is availability of exact equivalent terms in TL, the translator should not substitute them by near equivalent terms or generic words. If it is necessary to substitute the term, he should check its context and appropriateness.

8. The translator should not use what ever the word is available in the dictionary. He should select the word consulting the thesaurus.

9. Translators should keep in mind that some cultural differences and gaps are the natural phenomena of all living languages but these differences are never so great as to make comprehension and expression completely impossible.

10. Translingual lexical ambiguity violates the essence of translation. So, the translator should be careful about varieties in SLT and TLT because this inconsistency creates confusion on the part of the TL text readers.

11. The translator should give sincere attention towards SL context and its culture while searching an appropriate term in the TL.

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APPENDICES

APPENDIX: 1

CULTURAL CATEGORIES

1.A. Ecological Terms

SL Terms	TL Terms
ciy b r	tea garden
hi d	winter
pah ḍ	hills
apraw si car	migrating bird
himp t	snow
bhu kathar	pineapple
s ry sta	sunset
bhamr	bee
l ṅṭ n himsriṅkhal	langtan range
c l	eagle
g ddha	culture
tor ko boṭ	mustard plant
dḥuk r	pigeon
saptaraṅgi indreni	rainbow
l ligur s	rhododendron
k phal	kafal
pahiro	landslide

k ḍ	burrs
vanp kh	forests
simal ko r kh	simal tree
kshit j	horizon
s g	green vegetable
huss	mist
gauthal	swallow
ṡung bh	orchid
dh	threatening strom
d bo	green grass
k lo b dal	black cloud
r khp t	leaves of tree
h w p n	climate
prakr ti	nature
kaph	coffee
jh ḍi	bushes
s l	sal
deh t	dehat
kholso	gully
mar bh mi	desert
y k	yak
dh nculi him l	dhanchuli himal

1.B. Material Culture

SL Terms	TL Terms
barand	veranda
band k	gun
mob li	mobile
bam	bomb
bidhutiya dhar p	land mines
ṭam tar s p	tomato soup
sig r	cigar
ṭren	train
m dal	madal
kurci	chair
jins p int	jeans
s r ni	pillow
ganj	vest
sal	showl
p roṭi	breat
jholuṅge p l	suspension bridge
s var	……….
resmi kurt	silk shirt
agarbat	incense
dhot	sari

bhadgaule topi	bhadgaule topi
acar	achar
doko	doko
laltin	kerosense lamp
embas	ambush
sirak	blanket
tori pelne kol	koal to produce mustard oil
basuri	flute
sanduk	chest
khir	ricepudding
cawmin	chowmein
salai	maches
ciura	chiura
cura	bangle
pote	pote
galband	scarf
khukuri	knife
rediyo	radio
citrapustak	art book
narayanhiti	narayan hiti

1. C. Social Culture

SL Terms	TL Terms
patrak r	journalist
citrak r	painter
pustak lay	library
gy lar	art gallery
m ob d	moaists
jarnel	army general
m t n	mitini
gow	goa
paṭm rkha	idiot
bihe	marriage
ṡubhak mn	all the best
ṡarṇ rth	——————
myuj yam	museum
nimantran	invitation
sinhadarb r	singha durbar
haj r m	hajur aama
n t n	grand daughter
pady tr	trekking
jamghaṭ	party
ṭolb si	neighbourhood

karphy	cufew
paryaṭak	tourist
jan ndolan	peoles movement
n t got	relatives
ṣṭam tra	friends
phauj	soldier
bhariy	porter
l h re	lahure
v t varanv d	environmentalist
b dḥ	husband
behul	bridge
m t b	miit ba
bidhw	widow
ḍuṅg v l	boatman
adhyaksh	chairman
khal s	conductor
s ri pasal	sari shop
samv ndd t	journalist
ky nṭ n	canteen
pah ḍ y tr	treck

1. D. Religious Terms

SL Terms	TL Terms
carc	church
kr smas	christmas
m nsarovar	mansarovar
mand r	temple
devt	god
bhajan	hymns
panḍitj	priest
brat	fasting
ryagh ṭ	aryaghat
śayy	dead bed
puj koṭḥ	puja kotha
ndray tr	ineayatra
swarga	heaven
budḥ nilkantḥa	budhanilkantha
daśai	dsahain
sind r	sindur
ak lmr ty	untimely death
ty g	sacrifice
apar dh	crime
puj	worship

swar	god
abhiśāp	curse
pāp	sin
bhāgya	luck
ātm	soul
tihār	tihar
dipāwalī	dipawali
purnimā	full moon
dharma	religion
bardān	boon
gyān	knowledge
paśupati	pashupati
phūl ra abīr	flowers and avir
citā	funeral fire
jantī	janti
muktināth	muktinath
śok dhūn	sorrowful dirges
gyān ghar	glowing shool of wisdom
holī	holi
tāth	day

1.E. Conceptual Terms

SL Terms	TL Terms
sacc i	fact
bharam	fictin
bh gyam n	luck
tan vgrast	tense
samparkbih n	loosing contact
loktantra	democracy
bhiḍant	encounter
prabh vit	impressed
tan b	tension
pustak ko s ino	the book
mancor	thief of heart
malla k l	malla period
rahanshan	life style
r tir v j	culture
c lcalan	custom
jaw n	young
khancuw	eating like a pig
nakhar	insisting
tanner	young
haty hins	violence

janyuddha	people's war
śoṣak s mant	the exploiters
r jyast	the power of the stage
tmasamarpan	surrender
su	tears
haty r	murderer
jung	moustache
khibha	eyebrows
j tived	discrimination on the basis of race
by k l	misetable
ṭaḍk ro	attentively
ch y	shadow
jy do l s	living corpase
hares kh n	worry
namask r	namaskar
as nt	……
kal	art
sam j sev	social service
b rgat	martyrdom
saṅkat k l	time of emergency

APPENDIX- 2

2.A. Ecology

Techniques	SL terms	TL Terms
I. Literal Translation		
	hi d	winter
	pah ḍ	hills
	himp t	snow
	bhu kathar	pineapple
	s ry sta	sunset
	c l	eagle
	g ddha	vulture
	khols	stream
	l ligur is	rhododenmdron
	pah ro	landslide
	kshit j	horizon
	huss	mist
	gauthal	swallow
	ṡung bh	orchid
	h w p ni	climate
	prakr t	nature
	jh di	bushes
	kholso	gully

	marubh m	desert
	saptaraṅgi indren	rainbow
II. Substituition		
	bhamr	bee
	dḥuk r	pigeon
	k id	burrs
	vanp kh	forest
	s g	green vegetable
III. Claque		
	ciy b r	tea garden
	apraw si car	migrating bird
	toriko bot	mustard plant
	k lo b dal	black cloud
IV. Transference		
	s l	sal
	dh nchul him l	dhanchuli himal
	k phal	kafal
	deh t	dehat
V. Blending		
	l ṅṭ ṅ h mṡriṅkhal	lantan range
	simalko r kh	simal tree
VI. Back Translation		

	kaph	coffee
	y k	yak
VII. Addition		
	dubo	green grass
	ḁdhi	threatening strom
VIII. Paraphrasing		
	r khp t	leaves of tree

2. B. Material Culture

Techniques	SL Terms	TL Terms
I. Literal Translation		
	band k	gun
	bam	bomb
	kurchi	chair
	s r ni	pillow
	agarvat	incense
	l lṭ n	kerosene lams
	b sur	flute
	sand k	chest
	kh r	rice pudding
	sal i	matches
	c r	bangle

II. Transference		
	nārāyanhiṭ	narayanhiti
	pote	pote
	ciūrā	chiura
	cāumīn	chowmein
	doko	doko
	acār	achar
	bhadgāule ṭopi	bhadgaule topi
	sāl	shawl
	mādal	madal
	barandā	veranda
III. Substitution		
	ganji	vest
	pāroṭi	bread
	dhoti	sari
	sirak	blanket
	galbandi	scarf
	khukuri	knife
IV. Claque		
	citrapustak	art book
	resmī kurtā	silk shirt
	jholunge pūl	suspension bridge

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	ṭam tar s p	tomato soup
	bidh tiya dhar p	land mines
V. Back Translation		
	mob il	mobile
	sig r	cigar
	ṭren	train
	embus	ambush
	rediyo	radio
VI. Deletion		
	jins p inṭ	jeans
	s var	
VII. Paraphrasing		
	tori pelne kol	koal to produce mustard oil

2.C. Social Culture

Techniques	SL Terms	TL Terms
I. Literal Translation		
	patrak r	journalist
	citrak r	painter
	pustak laya	library
	paṭm rkha	idiot

	bihe	marriage
	nimantr n	invitation
	n tin	grand daughter
	pady tr	trecking
	paryaṭak	tourist
	n t got	relatives
	ṣṭam tra	friends
	phauj	solider
	bhariy	porter
	v t varaṇv d	environemtalist
	b dh	husband
	behul	bride
	bidhw	widow
	adhyasksh	chairman
	khal s	conductor
II. Transference		
	m tin	mitini
	sinhadarb r	singha durbar
	haj r m	hajur aama
	karphy	curfew
	l hure	lahure
	m t b	miit ba

III. Substitution		
	samv dd t	journalist
	ṭolb si	neighbor hood
	jamghat	party
	ṡ bhk mn	all the best
IV. Claque		
	ḍuṅg v l	boatman
	jan ndolan	people's movement
V. back Translation		
	my j yam	museaum
	ky nṭ n	canteen
VI. Addition		
	gy lar	art gallery
	jarnel	army general
VII. Deletion		
	ṡarṇ rth	————————
	pah ḍ y tr	treck
VIII. Blending		
	s ri pasal	sari shop
IX. Naturalization		
	gow	goa

2. D. Religious Terms

Techniques	SL Terms	TL Terms
I. Literal Translation		
	mand r	temple
	devt	god
	bhajan	hymns
	panditj	priest
	ṡok dh n	sorrowful dirges
	cit	funeral fire
	gy n	knowledge
	bard n	boon
	dharma	religion
	tm	soul
	bh gya	luck
	p p	sin
	abhiṡ p	curse
	swar	god
	puj	worship
	appar dh	crime
	ty g	sacrifice
	swarga	heaven
	ṡayy	deadbed

	brat	fasting
II. Transference		
	m nsarovar	mansarovar
	rya gh t	arya ghat
	puj koth	puja kotha
	ndray tr	indrajatra
	budḥ n lkantḥa	budhanilkantha
	das i	dashain
	sind r	sindur
	tih r	tihar
	dip wal	diapwali`
	paṡupat	pashupati
	jant	janti
	mukt n th	muktinath
	hol	holi
III. Substitution:		
	t th	day
	purnim	fullmoon
IV. Back Translation		
	curc	church
	kr smas	christmas
V. Claque		

	ak l mr ty	untimely death
VI. Blending		
	ph l ra ab r	flowers and avir
VII. Paraphrasing		
	gy nghar	glowing shool of wisdom

2. E. Conceptual Terms

Techniques	SL Terms	TL Terms
I. Literal Translation		
	sacc i	fact
	bh gyam n	lucky
	tan vgrast	tense
	loktantra	democracy
	bhiḍant	encounter
	prabh vit	impressed
	tan v	tension
	jaw n	young
	nakhar	insisting
	haty hins	violence
	sosak s mant	the exploiters
	tmasamarpan	surrender

	āsu	tears
	hatyā	murder
	juṅgā	moustache
	khibhā	eyebrows
	by ā kūl	miserable
	ch yā	shadow
	hareś khānī	worry
	birgati	martyrdom
	tanner	young
	bhraṣṭ ācār	illegal acts
II. Paraphrasing		
	sampark b h n	losing contact
	mancor	thief of heart
	khanc w	eating like a pig
	janyuddha	people's war
	r jyasat	the power of the state
	śankat k l	time of emergency
	j t ved	discrimination on the basis of race
III. Substitution		
	bhram	fiction
	rahansahan	life style
	c lcalan	custom

	r t r v j	culture
	ţaɖk ro	attentively
IV. Deletion		
	pustak ko s ino	the book
	as nt	————————
V. Claque		
	jy do l s	living corpse
	sam j sev	social service
VI. Transference		
	namask r	namaskar
VIII. Blending		
	malla k l	mall period

APPENDIX - 3

PHONETIC SYMBOLS USED IN THE STUDY

Based on Turner's (1931) Nepali Alphabet and Diacritic marks.

अ	a	क्	k	द्	d
आ		ख्	kh	ध्	dh
इ	i	ग	g	न्	n
ई		घ्	gh	प्	p
उ	u	ङ्		छ्	ph
ऊ		च्	c	ब्	b
ए	e	छ्	ch	भ्	bh
ऐ	ai	ज्	j	म्	m
ओ	o	झ्	jh	य्	y
औ	au	ञ्	ñ	र्	r
अँ	am,an	ट्	ṭ	ल्	l
अं	ã	ठ	ṭh	व्	w/v
:	ḥ	ड्	ḍ	श्	
		ढ	ḍh	क्ष्	
		ण्	ṇ	स्	s
		त्	t	ह्	h
		थ्	th		

(Note: The traditional letters क्ष, त्र and ज्ञ are translated as conjunction letter, eg. क्ष = ks, ksh, kch ज्ञ =gy, gn, त्र =tr)