

CHAPTER ONE

INTRODUCTION

1.1 General Background

Language, being the most advanced medium of communication functions in different fields of human activity marching along with the advancement of knowledge. Every human being possesses language and expresses his/her feelings, opinions, desires and emotions to others by using it. Though language is a common matter of every human being, from linguistic point of view, it is a complex phenomenon-no definition is adequate to define it exactly.

We can say that language is concerned with the human being and his distinctive sounds which are used for communication. It is the concrete act of speaking, writing or singing in a given situation the notion of parole or performance. A particular variety or level of speech/ writing may also be referred to as language (Crystal, 2003:255) .

In the present context, English as a well recognized international medium of communication has its dominance over almost all other languages. Besides, it is a treasure of knowledge. It is through English that non-English speech communities have imported foreign inventions, ideas culture, literature, etc. for example we imported Russian, Greek and French literature and philosophy through English.

The need and importance of the English language in Nepal can hardly be exaggerated. As an active member of international organization and more importantly, the global development brought about by

information and transport technology narrowed down the cultural and geographical distances among nations.

There would not be the existence of the literature in this world which is the sign of civilization if human beings did not have speech. In the process of civilization, there is the invention of writing and human beings started to save their literature in written form in the broad field of literature and creation of human values were flourished, which attracted the other native language speakers to translate those great art into their own languages. So many scholars cannot stop their hands without writing or transforming those great art into their native language to strengthen their literature. So the translation can be regarded as the consciousness of cultural revolution. So translation is a concrete form of human awareness. Conversion is a mental process which looks like artificial activity but it is a natural activity because translation is not only the translation of the language but also the transformation of thought and feelings. Translation can not be the glory of that national literature but can be the foundation of the history for national literature. Translation and language are integrated because the latter is only the medium to translate emotions, thoughts, feelings, culture, values, norms etc of one language to another.

The discipline Translation is old but the 'Translation studies' is a new one. The term translation is an 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. Between the two languages involved in translation, one is the source language from which we translate and the other is the target language into

which the message is being rendered. The source language is called source text (ST), and the target language is also called target text (TT).

Translation is "rendering the meaning of a text into another language in the way that the author intended the text" (Newmark, 1985:5). Two important points in this definition are text level rendering and the focus on the intention of the author. Like Newmark different Scholars of this discipline have tried to define translation in their own ways. For Catford (1965:1) "Translation is an operation performed on languages; a process of substituting a text in one languages for a text in another" Wills (1982:62) views translation as "a procedure which leads from a written source language text to an optimally equivalent target language text and emphasizes that it required the syntactic, semantic, stylistic and text pragmatic comprehension by the translator of the original text". He uses the term translation in contrast to interpretation so as to include written text only. Crystal (1987) shows a clear contrast with this and he writes "the term translation as the neutral term used for all task where the meanings of expressions in one language (the source language) is turned into the meaning of another (the target language) whether the medium is written, spoken or signed". But he recognizes the importance of distinction between translation and interpretation in specific professional contexts. Thus, in conclusion we can say that translation in general is the conversion of written source language text into the target language text.

Generally, there are two aspects of defining translation:

- a) Linguistic aspect and
- b) Cultural aspect.

We find two schools of thought on defining translation that is to say linguistic thought and cultural thought.

a . Linguistic Aspect

Translation is primarily defined as linguistic endeavour. From linguistic point of view, translation is a means that breaks linguistic barriers. We see translation emerged as a tool to communicate with people speaking different languages. For Catford (1996:20) translation is “the replacement of textual materials in one language (SL) by equivalent textual material in another language (TL)”.

b. Cultural Aspect

This school of thought goes beyond linguistic aspect. It believes the defining translation solely on the basis of linguistic aspect is not possible. If we define translation only as a linguistic aspect the world of translation remains untouched. For Niranjana “...it is a task that anthropologists themselves would define as intercultural translation, or the translating of one culture into terms intelligible to another (1995: 47). It shows that translation is transfer of one culture for people of other cultures. Her definition is similar to Snell-Hornby’s (1988:42) ideas that one does not translate language but cultures and in translation, we transfer culture not language.

The definitions of translation vary depending upon how its affiliation to certain discipline is subsumed. For example, translation is defined as a linguistic activity, as a literary endeavour as philosophical and cultural and also integrated activity (Bhattarai 2000:1). In Nida's view "a translator should be completely bilingual"(1964: 149) whereas

Snell-Hornby adds there one should qualify both as a bilingual and bicultural (1988: 42).

1.1.1 The Importance of Translation

The importance of translation has increased day by day. It has helped to bring cohesion in our multilingual and multicultural society. It has played a crucial role to establish world literature. It is also a proper means for young languages to grow and flourish into full-fledged ones as bi-directional, horizontal translation is already in practice. It is the only way to break the linguistic barriers, bringing together what lies beyond time and space. Moreover, its contribution to language education can not be underestimated-translation is a technique of learning foreign language, which allows an exercise of learner's intelligence to develop his competence. In the past grammar translation method was used as a sole procedure of language teaching and learning. Because it had disadvantages, translation was forbidden and seen as the derogatory technique in subsequent-direct method and audio-lingual method. With the advent of communicative approach a new interest in the use of translation in classroom has appeared. Regarding the failure of Grammar Translation method, Catford (1965:95) succinctly remarks "The chief defect of the now almost universally condemned grammar translation method was that it used bad grammar and bad translation. Translation is not a dangerous technique in itself provided its nature is understood." In error analysis the knowledge of source language and translation gives clues to nature and sources of errors.

1.1.2 The Scope of Translation Studies

Andre Lefevere for the first time proposed the designation "Translation studies" in 1978 (Bassnett 1980:1) to replace "Translation

Theory" used in general "translatology" in Canada, *translatologia* in Spain etc. Newmark (1988:9) and Holmes (1987:13) used it to mean a collective and inclusive designation for all research activities talking the phenomena of translation as their basis of focus. Newmarks further distinguishes between a narrow sense and a wider sense of translation studies. He writes, "translation theory is concerned with the translation method appropriately used for a certain type of text, and it is therefore dependent on a functional theory of language". He adds "in a wider sense translation theory is the body of knowledge that we have about translating, extending from general principle to guidelines suggestions and hints." Even earlier, Holmes (1978:21) presented a more comprehensive taxonomy of translation studies, first distinguishing between "pure" and "applied" then branching "pure" into "theoretical" and "descriptive and so on. Thus, within translation studies such subjects/areas as general translation studies, partial translation studies, product - oriented translation studies, process-oriented translation studies, translation criticism are being recognized.

Translation studies can provide a good deal of support in translation. Translators, especially practicing ones, confront with innumerable problems. In course of translation, they have to determine the meaning of the source text with careful considerations of author's intention, context, culture and many more, search for equivalence, make choice or adjustment by the help of his personal experience, in translation. Moreover, in these situations, general theories and methods of translation have proved to be vague and less helpful to overcome problems.

There has always been a growing need of language pair specific studies, which show how problems are pinned down, how gaps are bridged and what techniques work successfully in which areas.

1.1.3 Language, Culture and Translation

Culture is the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expressions (Newmark 1988: 94). A particular culture is the way of life especially general customs, beliefs, social habits, etc. of a particular group of people. Culture is one of the social aspects. It is a set of behaviour patterns which are reflected in the language of that community. Language has complex and intimate relationship with other phases of culture, e.g. mythology, rituals, religion and social institutions. Language and culture are so intimately related that an element can be integrated into a culture and the conceptual framework of the members of that culture only after the linguistic expression of that element has been interpreted into the language of that culture.

Language is primarily a social phenomenon which is naturally and intricately intertwined with culture. Language is embedded in culture such that the meaning of any linguistic items can be properly understood only with reference to the cultural context. The meaning aspect is important in translation, it follows that translation can be fully understood outside a cultural frame of reference. Translation is a process or act of transformation between languages. As stated above, there are not uniformity between two cultures within the same language, it is more difficult to correlate the cultures within the two languages which are involved in translation.

It is difficult to decide whether translation is a cultural activity but all scholars agree that culture is one of the major aspects of translation. Culture creates a gap between two words and makes a translator's job infinitely complex or even virtually impossible. The view that translation is impossible got momentum from the statements of cultural anthropologists. At the turn of nineteenth century the study of cultural anthropologists suggested that the linguistic barriers were inseparable and that language was entirely the product of culture. This view, however, has been turned down by ever increasing translation needs and translation practices. This shows that it must be possible to translate culture from one language to another but of course, with restraint, care, adjustment and even some loss, there lie two major problems in translating cultural language: definition of culture in precise terms and non- existence of cultural overlap between the source world and the target world. Broadly cultural language can be distinguished from universal language and personal language. Narrowly, in translation, it may be useful to see Nida's classification of foreign cultural words. He has made five-fold classification of cultural elements: social, material, religious, linguistic and esthetic. In case of English and Nepali very little cultural overlap exists and most cultural words defy literal translation as it distorts meaning. Ivir (1987:37) has suggested such techniques as borrowing, defining, lexical creation, addition etc. to translate unmatched elements of culture. So it is clear that translation studies helps to identify viable techniques of cultural translation.

1.1.4 Definitions of the Cultural Categories

Newmarks, (1998:95) classifies cultural categories in the following ways:

a. Ecology

Geographical features can be normally distinguished from other cultural terms in that they usually value-free politically and commercially. Nevertheless, their diffusion depends on the importance of their country of origin as well as their degree of specificity.

b. Material Culture

Food is for many the most sensitive and important expression of national culture; food terms are subject to the widest variety of translation procedures. Various settings: menus- straight, multilingual, glossed; cook books, food guides; tourist brochures; journalism increasingly contain foreign food terms. For English, other food terms are in a different category. Macaroni came over in 1600, spaghetti in 1880, ravioli and pizza are current; many other Italian and Greek terms may have to be explained.

Traditionally upper- class men's clothes are English and women's French (note slip, bra) but national costumes which are distinctive are not translated, e.g. sari, kimonos yukata, dirndl, jeans (which is an internationalism, and an American symbol like 'coke'), kaftan, jubbah.

Many language communities have a typical house which for general purposes remains untranslated palazzo (large house) ; hotel (large house); chalet, bungalow, hacienda, pandah, posada, pension'.

Transport is dominated by American and the car, a female pet in English, a bus, a motor, a crate, a sacred symbol in many countries of sacred private property. American English has 26 words for the word car.

c. Social Culture

Cultural words that denote leisure activities in Europe are the national games with their lexical sets: cricket, bull fighting, boule, petanque, hockey. To these must be added the largely English non- term games. Tennis, snooker, squash, badminton, fives, and a large member of card- games and their lexical sets being French in casinos.

d. Social Organization Political and Administrative

The political and social life of a country is reflected in its institutional terms. Where the title of a head of state (president, prime ministe, king) or the name of a parliament (assemblee nationale, camera dei deputati or senate) are transparent that is, made up of international or easily translated morphemes. They are through- translated (National assembly, Chamber of Deputies).

Names of ministries are usually literally translated, provided they are appropriately descriptive. Therefore, Treasury becomes Finance, ministry, home office, ministry of the Interior, attorney- genera, chief Justice, or the appropriate cultural equivalent defense ministry, ministry of National Defense.

In case of historical institutional terms, say, procureurgeneral le Grand Siecle, l' Ancien Regime, Siecle des Lumieres, Anschluss, Kultur Kampf, Intendant, Ispravnilie Zemstvo, obshchina, дума, the first principle is not to translate them whether the translation makes sense (is 'transparent) or not (is 'opaque') unless they have generally international.

International institutional terms usually have recognized translations which are in fact through- translations, and are now generally

known by their acronyms; thus WHO, OMS (Organisation mondiale de la sante) , WGO (weltgesundheits organisation) ; ILO, BIT (Bureau International du travail) , IAA (Internatioanles arbeitsamb).

In religious language, the proselytizing activities of christianity, particularly the catholic Church and the Baptists, are reflected in manifold translation (saint- Siege, Papstlicher stuhl).

The translation of artistic terms referring to movements, processes, and organizations generally depends on the putative knowledge of the readership. Names of buildings, museums, theatres, opera houses, are likely to be transferred as well as translated, since they form part of street plans and addresses.

e. Gestures and Habits

For gestures and habits' there is a distinction between description and function which can be made necessary in ambiguous cases. Thus, if people smile a little when someone dies, do a slow hand clap to express warm appreciation, spilt as a blessing, nod to dissent or shake their head to assent, kiss their finger tips to great or to praise, give a thumbs-up to signal ok, all of which occur in some cultures and not in others.

1.1.5 Translation Techniques of Cultural Terms

Translation is a way of establishing contacts between cultures. One might even claim that cultural contact is such presupposes translation and that the exchange of goods of materials and spiritual culture is not possible without translation. The reason for this is the fact that language and culture are inextricably interwoven and that the integration of an element into a culture cannot be said to have been achieved unless and until the linguistic expression of that element has been integrated into the language of that culture. Translating means translating culture, not languages (Ivir, 1987:36).

Since translation is a challenging job, translator faces different problems ranging from linguistic to cultural level. In order to breathe life as in the original (SL) text, translator has to ready on different procedures. The problem is more acute while translating the cultural terms as the remoteness of time and culture poses difficulty for the translator. Although, (Neubert 1983, as cited in Newmark, 1988:68) states that “one world of an SL text and a TL world in the translation rarely corresponding semantically, and grammatically,” translator’s job is more challenging while bridging the gaps so as to convey the original message of SL text.

Although various linguists and scholars have devised different procedures, theories and techniques of translation, not a single theory is complete to produce a perfect translation. Some kinds of gaps always persists there in this process. Gaps are inevitable where there is difference between the SL and TL at the linguistic, pragmatic and cultural levels.

And here, the translator's job is to bridge them using the available techniques.

Since there are many suggested procedures of translation, translators can bridge the gaps by using one or many procedures at once.

Ivir (1987:37) has introduced the following procedures while focusing on the translation of cultural terms

a. Borrowing or Importation

Borrowing, or importation of the source language expression is a frequently used procedure and this procedure is often combined with definition or substitution. It has the advantage that, once the expression enters the target language, it can be used freely in all the contexts and collections in which it is used in the source language. As for its effectiveness as a vehicle for the transmission of cultural information, the borrowed expression is neither better nor worse than the native language expression, the result depending on the user's familiarity with the extra linguistic reality: speakers of a language that has borrowed the word 'pub' (with some appropriate explanation) will know as much about this part of British culture as native English speakers in, say the Southern United States. However, borrowing may be restricted only to those expressions that are deeply integrated into target language, phonologically and morphologically.

b. Literal Translation

Literal translation is often regarded as the procedure for the filling of the cultural and lexical gaps in translation and, together with borrowing, is the commonest method of cultural transference and spread

of influence from one culture to another. The main value of this procedure is its faithfulness to the source language expression and its transparency in the target language. The best candidates for literal translation are those forms which referring to the potentially shared extra-linguistic reality, are due to differences in the lexical mapping of that reality and are linguistically expressed to in the source language in a way that is copied on the target language.

c. Definition

Defining the elements of culture that are to be transmitted is a procedure that relies on what members of the target culture know in an attempt to make them aware of what they do not know put differently, defining means reducing other unknown to that known and the unshared to shared: a culture may not have common law, but it will easily grasp it through a definition using concepts that it does possess. The main drawback of definitional translation is its unwieldiness, and for this reason it is mostly used as a complementary procedure, rather than on its own. Its main use is in combination with borrowing – the definition being given, in the body of the text or in a footnote, when the borrowed term is first introduced.

d. Substitution

Substitution is a procedure that is available to the translator in case in which the two cultures display a partial overlap rather than a clear-cut presence vs. absence of a particular element of culture. This is a second way in which cultural gaps are relative. Typically, in fact, a source cultural element finds not an empty slot but something that is like it-though not quite like it – in the target culture. The translator is then

tempted to exploit that similarity and use the corresponding target-language expression as a full equivalent- the ease with which they make the decision depending on the cultural closeness of the two elements.

e. Lexical Creation

Lexical creation in the target language is a possible procedure, though it is less frequently used than others. The reason is that it greatly taxes the translator's ingenuity on the one hand and the receiver's power of comprehension on the other. A newly coined word is at best semi-transparent: more transparent to be sure, than the borrowed foreign word, but less easily and fully understood than a word that has sprung up naturally in response to the communicative needs of the linguistic community of members of the native culture. Lexical creation takes a variety of forms formation. Lexical creation is attempted by the translator when the communicative situation rules out definition or literal translation, when borrowing is sociolinguistically discouraged, and communicative reasons.

f. Omission

Omission is necessitated not by the nature of the cultural elements to translated but by the nature of the communicative situation in which such an element appears. A translator decides to delete some items not for faithfulness of translation but to make communication efficient.

g. Addition

Addition of cultural information may turn out to be a necessary procedure in the translation of the implicit element of culture. The original sender, addressing an in-group of receivers with whom he shares

particular cultural knowledge leaves some things unsaid. The translator addresses an out group, which lacks that knowledge and requires explicit cultural information. Without it communication would be impossible or at best defective.

It follows from the above analysis that no uniform treatment of unmatched elements of culture in translation is possible which would be valid for all such elements and for all communicative situations. No blanket decision is possible for a particular text type or an individual text either. Finally, no unique solution exists for a given cultural element that could be utilized by the translator each time that it appears. Instead the translator chooses from among the possible procedures by considering to be translated and the nature of the communicative process in which it appears.

1.1.6 Gap in Translation

When source language has a concept or meaning that the target language lacks, there exists a gap. Gaps are problems for the translator as well as the reader. Gaps create difficulty to maintain translation equivalence. Catford (1965:27-28) defines translation as the replacement of textual material in one language (source language) by equivalent textual material in another language (target language). Through the process of translation the product or translation should reflect the original flavour of the source text. Bell, (1991:2) states that ST is transferred with “preserving semantic and stylistic equivalencies.” Translating is not only rendering the meaning of one language into another but also set equivalence between SL and TL.

Crystal (1987:346) states about translation “exact equivalence is of course impossible no translator could provide a translation that was a

perfect parallel to the source text, . . . there is always some loss of information.” In all translation activities gaps are natural and inevitable, because it is bicultural, bilingual and bi contextual activity. If cultural distance between languages are great, there is a great possibility of the existence of gaps. The problems in translation equivalence, ie. gaps in translation are mainly of three types:

-) linguistic gap
-) cultural gap
-) extra linguistic gaps.

There is no one and only objective technique or device to find out or measure the exact equivalence. In the translation, as we stated above, the gaps are natural and inevitable because of difference between two languages, culture, contexts, etc. In terms of the reason of existing gaps in translation procedures between the pair languages are categorized differently, e.g. gaps caused by lack of conceptual accuracy ,substitution of near equivalents words, Tran- lingual lexical ambiguity, lack of lexical item in TL, lack of notes and definitions, mistranslation, addition , deletion , etc.

When the target culture lacks given elements, its language will normally lack an expression for it, and it is the translator’s task to find an expression in the target language that will adequately convey the missing elements to speaker of the language. Generally, if there is no correspondence between SL items and TL items there occur gaps. It is, simply, absence of concepts. Gaps occur if concepts available in one language is not available in another. Gap may be in source language text

or target language text. Gaps are also called lacunes, blanks, spaces, slippages, absences and voids.

One distinction that is useful and necessary in discussing cultural gaps is between gaps which are due to difference in extralinguistic reality and those due to the different language specific linguistic (lexical) mapping of the same extra linguistic reality. Difference in extralinguistic reality naturally produces gaps when one culture lacks an elements which the other cultural has, while differences in the lexical mapping otherwise shared extralinguistic reality produce gaps because each language as a symbolic organization “ not only refers to experience largely acquired without its help but actually defines experience” for its speakers (Sapir, 1949:578), creating conceptual gaps for them when confronted with another language , which in response to the different communicative needs and thus also linguistic perceptions of its speakers focuses on different aspects of the same extralinguistic reality.

1.1.7 Transliteration

It is a process on which each SL letter or other graphological unit is replaced by a TL letter, or other unit. Crystal (1987:348) views transliteration as a process in which "each character of the source language is converted into a character of the target language.

In principle, the process of setting up a transliteration system involves three steps:

- i) SL letters are replaced by SL phonological units: this is the normal literate process of converting from the written to the spoken medium.
- ii) The SL phonological units are translated into TL phonological units.

iii) The TL phonological units are converted into TL letters, or other graphological units. (Catford, 1965:66).

For Example,

महादेव = म्+अ+ह्+आ+द्+ए+व् = m+a+h+a:+d+e+v=Mahadev.

There is often a problem in the process of transliteration, i.e. having insufficient symbols in the TL to compensate this problem some diacritics are added.

1.1.8 About the Novel under Study

The Novel 'Pallo Ghar ko Jhyal' has been written by Govinda Bahadur Malla "Gothale". This novel has translated by the Larry Hartsell with the title 'The window of the house opposite'. This is a classic story of the struggle between social obligation and sexual passion. Misri, a young Newari bride, is sitting into an arranged marriage to a kindly but weak bureaucrat. Against her own better judgement, she gradually becomes captivated by the handsome and disreputable man who comes to visit the house opposite her window each day.

Govinda Bahadur Malla 'Gothale' is one of the best known writer of modern Nepal and best known as play wright and short story writer. He also wrote two brilliant short novels, the first of which is 'Pallo Ghar ko Jhyal'.

Larry Hartsell who has completed his degree in English Literature from Harvard University and first arrived in Nepal as an American Peace Corps volunteer in the 1960s. Hartsell has translated

several Nepali novels into English, such as Shankar Koirala's 'Khairini Ghat' Taranath Sharma's 'Blackout' etc.

The researcher has chosen this novel for her research because it is very popular among Nepalese readers, written by very famous writer of modern Nepal which has been translated by Larry Hartsell, a well known translator and student of English Literature.

1.2 Review of Related Literature

Up to now different researches have been carried out in Translation .Some of them are as follows:

Bhattarai (1997) in his Ph.D. dissertation entitled "In other words Sense verses word as unit of Literary Translation (With reference to Nepali, English Poetic Texts) has made an attempt to define translation process and product of translation traffic between Nepali English language pair in particular. He has found growing interest of people in bi-directional and horizontal translation. There was translation of 50 contemporary Nepali poems into English and it also observed the processes, difficulties, techniques of equivalence and evaluation drawing on practical experiences .

Adhikari (2001) in his thesis "The Translation of Technical Terms: A Case of Textbook for Science" tried to find out the techniques involved in the translation of technical terms. He found that in both English and Nepali technical terms are borrowed from classical languages and several terms are not lexicalized in Nepali.

Singh (2003) in his thesis entitled "Techniques and Gaps in the Translation of Technical Terms: A Study of Translation of Our Social

Studies Text Book Grade 8” attempted to find out the techniques imposed in translating cultural bound terms. He found that the highest amount of borrowing takes place in the translation of cultural text especially related with mythological concepts, beliefs, ideas, etc. and the least amount or no borrowing takes place in the translation of conceptual terms.

Wagle (2004) in his thesis “A Study on Multiple Translation of Muna Madan from Cultural Perspective” attempted to analyze the four different version of translated pieces of Muna Madan. He found that eighteen different techniques were employed by the translators while translating the cultural words. He also came up with the conclusion that literal translation is the most widely used techniques in translating cultural related words.

Although the research works mentioned above are related to translation and translation evaluation. Some of them are related to scientific terms, some are literary and some are cultural terms. There is no doubt that all the researches more or less contribute to find out the techniques and gaps in translation. But no study has been done on comparison of translation techniques of the same cultural term. So, the current study aims to find out the variation in translation technique of cultural terms. The study is primarily concerned with the techniques and gaps in translation of Nepali cultural terms.

1.3 Objectives of the Study

The study had the following objectives

- a) To find out the Nepali cultural terms in the translated text.
- b) To find out the techniques employed in translating cultural terms into target language.

- c) To identify the semantic/cultural gap in translated texts.
- d) To suggest some pedagogical implication.

1.4 Significance of the Study

The interested candidate of translation who wants to undertake researches in translation can take benefit from this work. It will also be significant to English and English medium textbook writers who have to deal with Nepali culture and teacher who teach English in Nepal. And all the people who are directly or indirectly involved in translation will be benefited from the study.

CHAPTER TWO

METHODOLOGY

The following methodology has adopted to carry out this study:

2.1 Sources of Data

The researcher collected data from the following two sources.

2.1.1 Primary Sources

Twenty different respondents/translators were the primary sources of data. Most of the respondents were Master's degree students, teachers, newscasters and editors.

2.1.2 Secondary Sources

The original and English translated texts of "Pallo Ghar Ko Jhyal" were used as secondary sources of data for this study. Previously carried out researches related to translation, dictionaries, books and articles on translation were used as the secondary sources of data.

2.2. Sampling Procedure

The researcher applied judgemental sampling which is one of the useful non probabilities sampling design for which the researcher collected 100 translated cultural terms from selected Novel and gave them to the 20 respondents for their translation and compared the data.

2.3 Tools for Data Collection

For this study, observation was the main tool for data collection in addition to this the researcher also used questionnaire for the purpose of data collection.

2.4 Process of Data Collection

The following steps were taken during the process of data collection:

- a) The researcher collected the original and the translated texts of “Pallo Ghar Ko Jhyal”.
- b) The researcher collected 100 Nepali cultural terms those are found in the novel.
- c) The researcher transliterated the cultural terms in the source language.
- d) The researcher gave those cultural terms for translate to different respondents.
- e) And, the researcher collected the responses and analyzed them in terms of meaning, faithfulness to the original, transfer of message, etc. in the novel.
- f) The researcher classified cultural terms on the basis of the techniques employed by the translators.
- g) Then, the researcher analyzed the gaps created by mistranslation

2.5 Limitations of the Study

The study had the following limitations:

- a) This study was limited to cultural terms found in “Pallo Ghar Ko Jhyal.”
- b) This study was limited to translation techniques of the cultural terms used in the novel.
- c) The study was further limited to the cultural gap in translation.

CHAPTER THREE

PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

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.

3.1 Transliteration of Cultural Terms (Nepali to English) and their Equivalents in English.

The researcher collected 100 cultural terms from the novel "Pallo Ghar ko Jhyal". She transliterate all the 100 cultural terms into source language (Nepali) using Roman script. Then, the researcher collected all the equivalent cultural terms of SL from the TL. For example "cokho p ni" had been translated as 'fresh water'. Likewise, the term 'm iti' had been translated as parents 'house', 'k cho' as 'broom' etc. The cultural terms that were collected from the novel have been listed in appendix.

3.2 Translation of Cultural Terms by English Translator and Other Respondents

First of all the researcher collected 100 cultural terms from the source language (Nepali) and found out their equivalent cultural terms from the target language (English). Then she prepared questionnaires of 100 cultural terms and gave them to translate into TL to 20 different respondents. The researcher found variations in translation of cultural terms after analysing the data. The data show that there is no one to one equivalence among the respondents. Same cultural term has been translated using different 20 techniques by different translators. The data have been presented in the following ways:

Table No.1**Translation of Cultural Terms by English Translator and Other Respondents**

S.N.	SL terms	TL terms	Other respondents	No. of respondents
1	cokho pāni	fresh water	Pure water fresh water holy water sacred water	9 5 3 3
2	māiti	parents house	Parent's home mother's house Maternal house	10 5 5
3	Kūucho	broom	broom brush	19 1
4	gagri	water pot	water pot pitcher pot vassal	10 4 5 1
5	puja kothā	Puja room	worship room Puja room sacred place Praying room	10 3 4 3
6	bharyāng	Stair	Ladder stair	15 5

(See also appendix - II)

While comparing the data of cultural terms of translator and other respondents, there appeared variation in result. The same term was substituted by different terms by the different respondents. There was no exact translation; this is because of cultural distance/ gap between SLT

and TLT. In the above data, we can see some terms are matched with the translator and some are different. For example, translator used the term 'fresh water' for 'cokho p ni' but other respondents have used other terms such as 'pure water', 'fresh water', 'holy water', 'sacred water' by 9,5,3 and 3 persons respectively out of 20 persons. This data show that there is no one to one corresponding translation of cultural terms between the translator and others.

Likewise, the translator has translated the term m iti' as ' parents house' and out of 20 respondents 10 have used 'parents house', 5 have used mother's house and 5 have used maternal house. This data shows that there is near equivalence between translator and others.

The term 'k cho' has translated as 'broom' and 'brush'. This is perfect translation with reference to the translator because out of 20 respondents, 19 have used 'broom' which the translator has used and only one respondent has used brush to replace 'k cho'.

Similarly, the term 'g gri' is used as 'water pot' by the translator. Most of the responses matched with the translator. In other words, 10 respondents have used 'water pot', 4 have used 'pitcher', 5 have 'pot' and 1 'vessel' out of 20 respondents.

The translator has translated the term 'puj koth ' as 'puja room' but the data show that there is no near equivalence with the translator because most of the respondents or 10 have used 'worship room', only 3 have used 'puja room', sacred place and praying room by 4 and 3 respectively.

The detailed data of the cultural terms given by the novel translator and the equivalent cultural terms given by other respondents for the same

100 cultural terms have been presented in the above data and also listed in appendix-II.

3.3 Techniques of Translation of the Cultural Terms.

While translating the Nepali cultural terms into English, the researcher found that various techniques being adopted. At the Sometime, the translator also used more than one technique while translating a single terms to TL.

The techniques that were adopted by the translator from the Novel have been given below:

- a. Literal translation
- b. Substitution
- c. Transliteration
- d. Borrowing
- e. Addition
- f. Sense translation
- g. Definition
- h. Omission
- i. Blending

3.3.1 Literal Translation

Literal translation is often regarded as the procedure for the filling of the cultural and lexical gaps in translation. The main value of this procedure is its faithfulness to the source language expression and its transparency in the target language. The best candidates for literal translation are these terms which are due to differences in the lexical

mapping of that reality and are linguistically expressed in the source language in a way that is easily copied in the target language. Literal translation preserves linguistic meaning of source language text. It focuses on semantic content of SL but reflects pragmatic meaning. Literal translation is close and faithful translation. Literal translation is most widely used technique. Here, the translator used literal translation technique for 28 terms out of hundred cultural terms.

Table No. 2

Literal Translation Technique

SL Term		TL Term
1	M iti	parent's house
2	K cho	broom
3	Poi	husband
4	dewol	temple
5	Ghanti	The bell
6	S su	Mother-in-law
7	Culo	the hearth
8	D ijo	dowry
9	bidhawa	widow
10	N ti	grandson
11	banjin ni	nice
12	juwa	gambling
13	T s	card
14	Satranji	carpet
15	Apsar	angel
16	ghar hniya	good family

17	J tp t	caste
18	Jw i	Son- in-law
19	Cura	bangles
20	Bhoj	feast
21	t mrapatra	copper tray
22	Jhayal	window
23	Bh t	Rice
24	cuthunu	Washing her hands and rinsing her mouth
25	bhary ng	stair
26	Kul	Respectable family
27	Dhognu	Bow down
28	kaji saheb	the master

3.3.2 Transliteration

Transliteration is a complex process involving graphological translation with addition of phonology-graphology correlation at both end of the process i.e. in SL and TL. In transliteration, SL graphological units are replaced by TL graphological units, but these are not translation equivalents, since they are not selected on the basis of relationship to the same graphic substance. Transliteration is transcription of sound system in simple available written scripts of TL, not phonemes. It is the widely used technique while translating the SL proper nouns and loan words into TL. Out of hundred, 6 words have been used as transliterated.

Table No. 3

Transliteration technique

SL Term		TL Term
1	ciura	Chiura
2	sess yi visnu bhayw n	Sheshshayi Vishnu
3	astavakara jogi	Astabakra yogi
4	Tar i	Terai
5	tika	Tika
6	S ligram	Shaligram

3.3.3 Substitution

Substitution is a procedure that is available to a translator in cases in which the two cultures display a partial overlap rather than a clear cut presence vs. absence of a particular element of culture. The advantage of this choice is total linguistic and cultural transparency: the receiver has no difficulty understanding such terms and identifying the concepts for which they stand. The main drawback of this procedure is that it may distort cultural flavour of foreign culture. Sub. Technique makes the text easily comprehensible and convey the most general meaning. The translator tries to look for similar or corresponding equivalents. Out of 100, 26 words have been used by this technique.

Table No. 4**Substitution Technique**

Technique	SL Term	TL Term	
Substitution	1	g gri	water pot
	2	c mal pakhā lnu	cleaning uncooked rice
	3	kh sto	shawl
	4	Karuw	brass pitcher
	5	add	office
	6	colo	blouse
	7	bākas	chest
	8	ghayā mpā hā ru ra dā lā haru	large pots and baskets
	9	dhognu	greet
	10	bhāuju	sister-in-law
	11	jethāju	brother-in-law
	12	babo nabha yeko tuhoru	fatherless
	13	nisto bhāt	only rice
	14	nachune hunu	period had started
	15	dolai	blanket
	16	purohit b je	The Brahman priest
	17	dakshinā	coin
	18	pacanni	coin
	19	kutaim	the wrong time
	20	Chinā	astrological sign
	21	cā mal nifannu	cleaning the rice
	22	ek mohar	half a rupee
	23	diththa	department head
	24	kopara	the chimney pot
	25	bhola ganes	silent simpleton
	26	dhoghunu	bowdown

3.3.4 Sense Translation

Sense translation is useful when we cannot replace SL cultural terms with equivalent TL cultural terms. In this technique, we transfer

meaning/sense of cultural terms. Out of 100, 12 words have been translated by this technique.

Table No. 5

Sense Translation Technique

SL Term		TL Term
1	cokho p ni	Fresh water
2	dhungoko sil	Sacred stone
3	k ne parsi	Four days
4	n k k tinu	Cut off your nose
5	pindam pojagarnu	Ancestral offering
6.	chi chi garnu	Curse
7	achat	chosen grain
8	kanik	broken grain
9	Sih san	lion throne
10	Purba janma	past lives
11	bholi to mangal b r bhayo, unia bhaena	tomorrow will be Tuesday tomorrow is an inauspicious day
12	J d	rice bear

3.3.5 Borrowing

Borrowing is a frequently used procedure. This is also called importation. This procedure is often combined with definition or substitution. It has the advantage that, once the expression enters the target language, it can be used freely in all the contexts and collocations in which it is used in the source language. It is one of the widely used techniques for transmitting the cultural information from the SLT into TLT. It is the most faithful technique of translation as the chastity of SL

words is kept intact. Ten words out of 100 have been translated using this technique.

Table No. 6
Borrowing Technique

SL Term		TL Term
1	mah dev p rbatl	Mahadev and parvati
2	r dh kri hna	Radha Krishna
3	A m trik	Astamatrika
4	Taleju	Taleju
5.	bet l bhairav	Betal bhairav
6	Shr dha	shraddha
7	Karma	Karma
8	subb	Subba
9	sard r	Sardar
10	Dhoti	Dhoti

3.3.6 Blending

Blending, in the target language, is a possible procedure, though it is less frequently used than other procedures; the reason is that it greatly taxes the translator's ingenuity, on the one hand and the receiver's power of comprehension on the other. Blending is a translation technique in which part of SL word is combined with a part of TL word in the TL text. This technique is not so natural but comprehensible.

Table No. 7

lending Technique

SL Term		TL Term
1	puja koth	Puja Room
2	t ntrik puja	Tantric rites.

3.3.7 Addition Technique

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. Here, the translator gives additional information of the cultural terms of the SLT by suitable additions from the cultural content available in the TL.

Table No. 8

Addition Technique

SL Term		TL Term
1	pa hupati n th	Pashupati temple
2	kiriya kh nu	Take oath mentally
3	makal	Clay stove -pot

3.3.8 Definition

The elements of culture that are to be transmitted is a procedure that means reducing the unknown to the known and the unshared to the shared. It can quite accurately transmit the necessary cultural information. The main draw back of definitional translation is its unwieldiness. It is difficult to control the shape and size of definition. It makes translation longer and sloppy. So, it is communicatively too heavy. Defining means

reducing the unknown to known and the unshared to the shared. It transmits cultural message very efficiently and is faithful and comprehensible. Out of 100 words 10 have been used by this technique.

Table No. 9

Definition Technique

SL Term		TL Term
1	gang tulasi ligr m	Holy shaligram from the ganga
2	Bh gi	The traditional respectful bow
3	culho potnu	Applying a layer of clay to the hearth.
4	Poil	Run off with another man
5	Tam khu	Hookas pipe with tobacco
6	C kari	Offer your services to boss
7	nachhune cokhyaunu	the purification rites for the end of her period
8	p t g snu	The leaf plates have to be stitched together
9	sudd budd ganes	as simple as naive as ganesh.
10	gob rle liplap	fresh coat of cow-dung

3.3.9 Omission

This procedure is necessitated not by the nature of the cultural elements to be translated but by the nature of the communicative situation in which such an element appears. A translator decides to delete some items not for faithfulness of translation but to make communication efficient. When there is lack of appropriate cultural correspondent in TL, the translator has to leave it out. It is not bad if it reduces only marginal element of SL cultural expression. It is under translation, a less faithful

technique and after reduces cultural message although it is comprehensible to TL readers.

Table No. 10

Omission Technique

SL Term		TL Term
1	das b rha ropani	Ropanis
2	ek k n dui k n maidan	Spread gossip
3	mukhiya s heb	Saheb

Table No. 11

Statistical Figure of Techniques of Translation of Cultural Terms 37

S.N.	Techniques	No. of terms	Percentage
1.	Literal translation	28	28%
2.	Substitution	26	26%
3.	Sense translation	12	12%
4.	Definition	10	10%
5.	Borrowing	10	10%
6.	Transliteration	6	6%
7.	Addition	3	3%
8.	Omission	3	3%
9.	Blending	2	2%
Total		100	

According to the table mentioned above, literal translation technique was extensively used while translating Nepali cultural terms into English. Out of total 100 terms, 28 (28%) were literally translated while 26 (26%) were translated using substitution, 12 (12%) were translated using sense translation while 10 (10%) were translated using each definition and borrowing technique. Similarly, 6 (6%) were transliterated while 3 (3%)

were translated using each addition and omission and 2 (2%) were blended into TL in this novel.

3.4 Gaps in Translation

During the present research, the researcher identified the following gaps while translating the cultural terms into English. Since there is no scientific or objective procedure or device to measure the exact equivalent of the TL and SL terms, the researcher has attempted to find out the gaps with the help of her own insight and other available related resources.

3.4.1 Gaps in the Translated Cultural Term in the Novel

Pair I. SL term - cokho p ni

TL term - fresh water

Here, the term 'Fresh water' used in TL cannot represent what 'Cokho p ni' exactly means in the SL text. 'Fresh water' means containing no salt in water but Cokho p ni means pure water. So there exist gap.

Pair II. SL term - karuwa

TL term - brass pitcher

Although this pair shares some common feature, pitcher is unable to carry out the same meaning as 'karuwa' holds in the source culture. 'Karuwa' is a Nepalese 'water pot' whereas 'pitcher' is a large clay container with a small opening and one or two handles used especially in the past for holding liquid.

Pair III. SL term - khasto

TL term - shawl.

The TL term 'shawl' does not carry the true meaning because 'khasto' is like a blanket; a cotton wrapper whereas shawl is a large piece of cloth worn by a woman around the shoulders or head.

Pair IV. SL term - dhognu

TL term - greet

Here, the term 'dhognu' and 'greet' both are used as salutation but TL term 'greet' does not carry the actual meaning of dhogunu. Greet means to say hello or to welcome somebody but the SL term dhognu means to move our head or the top half of your body forwards and down wards as a sign of respect or to say hello or good bye.

Pair V. SL term - j d

TL term - rice beer

Use of 'rice beer' for 'j d' is not the intended equivalent here. The concept of beer is not the cultural identity of the source language society though it functions as a drink. 'Beer' is an alcoholic drink made from MALT and flavoured with Hops. It would be more appropriate if the translator has defined 'j d' as 'spirituous liquor made from fermented rice': so that it would be easier for the target readers to understand the source culture.

Pair VI. SL term - kopar

TL term - the chamber pot.

In the SL culture, 'kopar' is not exactly the 'chamber pot'. It is a 'bed pan' which is used at night for urinating. The 'chamber pot' is a round

container that people in the past had in the bed room and used for urinating in at night.

Pair VII. SL term - jeth ju

TL term - brother - in - law.

The equivalent TL term 'brother - in - law' for ' jeth ju' does not exactly refer to in the source culture. ' jeth ju' represents the husband's elder brother in the source culture but the TL term 'brother - in - law' may represent different relationship. It may mean the brother of your husband or wife; your sister's husband,; the husband of your husbands or wife's sister.

Pair VIII. SL term - purba Janma

TL term - past lives

Here, the term "past lives' is totally failed to carry out the intended message for the SL term 'purba Janma' to its readers. 'Past lives' is the life which is gone by in time whereas "purba janma' is totally different. Purba Janma means former birth.

Pair IX. SL term - cinh

TL term - astrological signs

Here, Although this pair shares common feature, astrological sign is unable to carry out the same meaning as cinh holds in the source culture. Cinh has a great significance for the Hindu people. It is a horoscope or a chart of birth. Astrological signs is not a perfect equivalent for cinh .

Pair X. SL term - n k k tinu

TL term - cut off your nose.

The word 'cut off your nose' which is selected to equate with 'n k katinu' is not at all the proper word that conveys the proper meaning in respect to source culture. Cut off your nose is not intended meaning for SL term n k k tinu. N k k tinu is a shameful act.

Pair XI. SL term - dakshina

TL term - coin

The term 'coin' while replacing 'dakshin ' of the source culture doesnot help to reveal Nepali culture. 'Coin' is money made of metal. 'Dakshina' is an honorarium or the offering for the priest.

Pair XII. SL term - achat

TL term - chosen grain

Here, the term 'chosen grain' is totally failed to carry out the intended message for the SL term 'achat '. It means seeds of food, plants such as wheat, rice etc where as a 'achat ' means 'unbroken rice' for worshipping.

Pair XIII. SL term - k ne parasi

TL term - four days

Here, the term 'four days' used in TL cannot represent what 'k ne parasi' exactly means in the source text. Here is loss of meaning k ne parasi means the fifth day from this day.

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

On the basis of the presentation, analysis and interpretation of data, the following findings have been made:-

1. Nine translation techniques are used while translating Nepali cultural terms in the novel 'Palo Ghar Ko Jhyal'. They are literal, transliteration, substitution sense translation, borrowing, addition, omission, definition and blending.
2. Among the above techniques, literal translation is the most widely used technique while translating the Nepali culture-bound terms into English.
3. Out of 100 terms collected for this study, 28 terms i.e. 28% are translated literally, 26 (26%) are through substitution, 12 (12%) are sense translation, 10 (10%) terms are borrowed. Likewise, 10 (10%) terms are translated using definition technique, 6 (6%) are through transliteration, 3 (3%), 3 (3%) terms are translated through addition and omission and 2 terms (2%) are through blending.
4. Of the nine techniques applied by the translator, literal translation technique is the best technique as the translator has translated the SL concept into TL effectively through it.
5. Substitution technique is also widely used in the novel. This technique is good to look for 'similar' or corresponding equivalents.

6. Wider gaps have been found when the translator substituted the SL cultural terms. It is mainly due to the translator's lack of knowledge of TL culture and cultural differences.
7. While translating the SL cultural forms into TL, short descriptions of the terms is very useful and effective. So that the chances of gaps may be decreased.
8. There is not consistency on translation of the same word, so it creates gap in translation. In some cases, there is variation in translation of SLT in TLT. eg. Dhognu - i) bow down ii) greet.
9. There is omission of SL concepts and meaning in TL, which also create the gap in translation eg. das b rha rop ni- ropanis. .
10. There are many instances of mistranslation as the translators have replaced the SL cultural terms by near equivalent terms of TL culture for example, Cokho P ni has been substituted by fresh water, dhogne by greet, J d by rice beer, etc. by this, the translator not only fails to convey the actual message to the TL readers but also a good deal of distortion takes place in the translation process.
11. During the translation process, use of translator's own insight have been felt in some cases. For this he has used blending technique. e.g. Puja Koth - Puja Room etc.
12. While comparing the data of the translator's and the other respondents, the result is very different. The use of translation process is different between them. This may be due to the lack of knowledge of the SLT to the translator or lack of knowledge of the

TLT to the native speakers of the SL. So there is no exact translation among them.

13. The gaps in translation have also been occurred due to the notion of positionality, lack of equivalent words in the target culture and language, cultural remoteness or difference between traditional and modern/scientific cultures.

Findings of this study show that there are nine techniques in translation of cultural terms of the novel "Pallo Ghar Ko Jhyal". Among those techniques literal translation is the most frequent one. There are plenty of instances of use of non-corresponding meaning components which lead gaps in translation. The main cause of this is lack of seriousness of translator and nature of the translation pair language. Besides, this in most of the cases the translated text succeeds to provide SL meaning.

4.2 Recommendation

This study bears the following implications to translators, translation studies researcher, and all those who are concerned with translation of culture:-

1. Terms carrying cultural peculiarity should be transferred; and students should be encouraged to the same. It is worth mentioning here that the culture - bound terms of any language should not be replaced by any near - equivalent words.
2. A translator should give priority to literal translation unless it distorts meaning or is very unnatural.

3. Mere substitution of SL cultural terms by different TL terms distorts the essence of translation. It is better to use for the exact equivalent terms rather than 'close' terms.
4. The translator should not translate the SL terms that is culturally laden until and unless they are prevalent in the TL. The translator should not form the hierarchies of cultures, as no culture is superior or inferior to each other.
5. Translating cultural terms is, of course, not an easy task to be carried out. So the translator should make a proper study of the source culture and ensure the significance of the every cultural identity before proceeding to the task of translation.
6. The translator should select the appropriate TL terms that give equivalent meaning to the SL cultural terms, otherwise seek for the lexical meaning or transliterate it. If all these techniques are not possible, the translator should provide explanation but not attempt translating such terms as it manipulates the meaning of the source text.
7. The translation process should be focused not merely on language transfer but also, most importantly, on cultural transposition. For this process, one needs to be both bilingual and bicultural, if not indeed multicultural.

This research work studies techniques and gaps in translation of the novel 'Pallo Ghar ko Jhyal'. To provide the perfect translation, the translator should have theoretical knowledge of translation and language and culture of involved language.

The translators may be creator of a new text but they should be based on ST in the case of text translation. They can create new text, add some new concepts, meaning, substitute the SL concepts but they must keep attention that there should not be any gap between ST and TT.

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Appendix I

S.N.	SL Terms	TL Terms
1.	cokho p ni	Fresh water
2.	M iti	Parents house
3.	K cho	Broom
4.	Gagri	Water pot
5.	puja kotha	Puja room
6.	bhary ng	Stair
7.	poi	husband
8.	Jhayal	window
9.	Bh uju	sister in - law
10.	c mal pakh lnu	cleaning uncooked rice.
11.	ciura	chiura
12.	Kh sto	shawl.
13.	Karuw	brass pitcher
14.	Dewol	temple
15.	Ghanti	the bell
16.	S su	mother-in-law
17.	Dhognu	Bow down
18.	Add	office
19.	Colo	blouse
20.	B kas	chest
21.	Kut im	the wrong time
22.	Kopar	the chamber pot
23.	Culo	the hearth
24.	Kul	respectable family
25.	mac dev p rhati	mahadeve and parvati
26.	sess yi visnu bhagw n	shesh-shayi vishnu
27.	r dh krishna	radha krishna
28.	astam trik	astamatrika
29.	Taleju	Taleju

30.	bet l bhairav	Betal Bhairav
31.	dhungako sil	sacred stone
32.	s ligr m	shaligram
33.	pasupati n th	pashupati temple
34.	astavakara jogi	astabakra yogi
35.	gang tulasi s ligr m	holy shaligrams from the ganga
36.	ghay mp h ru ra d l haru	large pots of baskets
37.	makal	Clay stove pot
38.	kiriya kh nu	Take oath mentally
39.	k ji s heb	the master
40.	shr ddha	shraddha
41.	Bh gi	the traditional respectful bow
42.	dharma	dharma
43.	sih san	Lion throne
44.	dhognu	greet
45.	D ijo	dowry
46.	culho potnu	applying a layer of clay
47.	Poila	run off with another man
48.	J d	rice beer
49.	bidhaw	widow
50.	Jeth ju	brother-in-law
51.	b bu nabhayeko tuhuro	fatherless
52.	purba janma	past lives
53.	Kama	karma
54.	nisto bh t	only rice
55.	N ti	grandson
56.	tam khu	hookals pie with tabacoo
57.	bh nji n ni	niece
58.	Juw	gambling
59.	T s	card
60.	Cakari	offer your services to your boss
61.	Subb	subba

62.	Sard r	sardar
63.	Gh t	ghat by the river
64.	satranji	carpet
65.	Dithth	department head
66.	nachune hunu	period had started
67.	mukhiya s hed	saheb
68.	nachhune cokhyaunu	the purification rites for the of her period
69.	p t g snu	the leaf plates have to be stitched together
70.	Dol i	blanket
71.	Apsar	angel
72.	ghar niya	good family
73.	suddbudd ganes	as simple and naive as ganesh.
74.	Cinh	astrological signs.
75.	j tp	caste
76.	Cuthnu	washing her hand and rinsing her mouth.
77.	c mal nifannu	cleaning the rice.
78.	bhol ganes	silent simdeton
79.	bholi ta mangal bar bhaya, unai bhaena	tomorrow will be Tuesday's tomorrow is an inauspicious day.
80.	Jw i	son-in law
81.	Cur	bangles
82.	ek mohar	half a rupee
83.	k ne parasi	four days
84.	das b rha ropani	ropanis
85.	Achat	chosen grains.
86.	Kanik	broken grains.
87.	n k k tinu	cut of your nose
88.	Tar i	Terai
89.	en k n dui k n maidan	spread gossip
90.	Bhoj	feast
91.	gobarle lipt p	fresh coat of cow dung.
92.	purohit baje	the brahman priest.

93.	t mra patra	copper tray
94.	pindam puja garnu	ancestral suffering
95.	tika	tika
96.	dakchin	coin
97.	pacanni	coin
98.	Dhoti	dhoti
99.	T ntrik puja	tantric rites
100.	chi chi garnu	curse

APPENDIX II

S.N.	SL Terms	TL Terms	Other respondents	No. of respondents
1.	cokho p ni	Fresh water	Pure water	9
			fresh water	5
			holy water	3
			sacred water	3
2.	M iti	Parents house	Parent's home	10
			mother's house	5
			Materal house	5
3.	K cho	Broom	broom	19
			brush	1
4.	Gagri	Water pot	water pot	10
			pitcher	4
			pot	5

			vassal	1
5.	puja kotha	Puja room	Worship room	10
			Puja room	3
			sacred place	4
			Praying room	3
6.	bhary ng	Stair	Ladder	15
			Stair	5
7.	poi	husband	husband	20
8.	Jhayal	window	window	20
9.	Bh uju	sister in - law	sister in law	18
			big brothers	2
10.	c mal pakh lnu	cleaning uncooked rice.	clean rice with water	
			clean uncooked rice	17
			washing rice grain	1
				2
11.	ciura	chiura	chiura	2
			bitten rice	16
			flat rice	2
12.	kh sto	shawl.	shawl	20
13.	karuw	brass pitcher	typical Nepali mag	10
			karuwa	9
			jar	1
14.	dewol	temple	temple	9

			wall	5
			wooden beam	2
			stupa	2
			rest house	1
			alter	1
15.	ghanti	the bell	the bell	20
16.	s su	mother-in-law	mother in law	18
			husband's mother	2
17.	dhognu	bow down	bow down	15
			greet	5
18.	add	office	office	12
			court	8
19.	colo	blouse	blouse	20
20.	b kas	chest	box	20
21.	kut im	the wrong time	wrong time	10
			odd time	1
			bad time	9
22.	kopar	the chamber pot	Nepali dust bin for the purpose of meaning excretion	
			traditional toilet pan	8
			commode	10

				2
23.	culo	the hearth	the hearth traditional stove oven kitchen	1 6 12 1
24.	kul	respectable family	respectable family guardian gene ancestor rich family	8 1 10 1
25.	mac dev p rhati	mahadeve and parvati	mahadeve and parvati	20
26.	sess yi visnu bhagwan	shesh-shayi visnu	shes-shayi vishnu bhagawan god visnu	20 11
27.	r dh krishna	radha krishna	radha krishna	20
28.	astam trik	astamatrika	astamatrika	20
29.	taleju	Taleju	taleju goddess	18 2
30.	bet l bhairav	Betal Bhairav	betal bhairav lord shive	16 4
31.	dhungako sil	sacred stone	sacred stone holy stone religious stone	8 5 1

			dhungako sila	2
			fossil	2
			written slate	1
			ancient artifact	1
32.	s ligr m	shaligram	shaligram	16
			religious stone	2
			holy stone	2
33.	pasupati n th	pashupati temple	Pashupatinath	16
			lord shiva	2
			lord of animal	1
			holy temple	1
34.	astavakara jogi	astabakra yogi	astavakaro jogi	10
			saint astavakra	8
			monk	2
35.	gang tulasi s ligr m	holy shaligrams from the ganga	holy ganga tulsi and saligram	20
36.	ghay mp h ru ra d l haru	large pots of baskets	large pots a baskets store utensil pots	15 5
37.	makal	clay stove pot	stove pot	6
			oven for heat	10
			makal	1
			fire pot	3

38.	kiriya kh nu	take oath mentally	swear oath promise	10 6 4
39.	k ji s heb	the master	master shaheb chief sir great person	10 1 3 4 2
40.	shr ddha	shraddha	shraddha respect pray of the ancestor religious ritual	11 4 1 4
41.	bh gi	the traditional respectful bow	traditional bow	20
42.	dharma	dharma	dharma religion	8 12
43.	sih san	lion throne	throne lion throne a special chair of king	15 4 1
44.	dhognu	greet	pay respect by bowing down head on feet to greeting	13

				7
45.	d ijo	dowry	dowry	20
46.	culho potnu	applying a layer of clay	smear oven with clay and dung clean the kitchen oven	9 11
47.	poila	run off with another man	elope run of with another man take next husband re marriage	15 2 2 1
48.	j d	rice beer	beer local alcohol home made liquor wine	8 4 4 4
49.	bidhaw	widow	widow simple women without husband	19 1
50	jeth ju	brother-in-law	brother in-law husband's elder brother brother	13 5 2
51	b bu nabhayeko tuhuro	fatherless	orphan	15

			fatherless	2
			a child without father	3
52.	purba janma	past lives	past lives	2
			previous life	12
			incarnation	6
53.	kama	karma	karma	3
			fate luck	7
			work/duty	10
54.	nisto bh t	only rice	only rice	10
			dry rice	6
			plan rice	4
55.	n ti	grandson	grand son	20
56.	tam khu	hookals pie with tabacoo	tobacco	13
			smoking pipe	5
			Hookka	2
57.	bh nji n ni	niece	niece	10
			sister daughter	7
			maternal daughter	3
58.	juw	gambling	gambling	19
			dice	1
59.	t s	card	cards	20
60.	cakari	offer your	flattering	8

		services to your boss	slaving kneeling for begging buttering	3 2 7
61.	subb	subba	subba non-gazetted officer	11 9
62.	sard r	sardar	commander chief sardar	6 6 8
63.	bh t	rice	rice	20
64.	satranji	carpet	carpet spectrum gambling	13 6 1
65.	dithth	department head	chief worker official diththa	7 4 5 4
66.	nachune hunu	period had started	menstruation period	13 7
67.	mukhiya s hed	saheb	major/sir saheb leader	6 11 3
68.	nachhune cokhyaunu	the purification rites for the of	refresh of means	10

		her period	to be pure after menstruation	10
69.	p t g snu	the leaf plates have to be stitched together	preparing leaf plate making pot out of leaf	14 6
70.	dol i	blanket	blanket quilt	18 2
71.	apsar	angel	nymph ferry angel beautiful lady	5 7 6 2
72.	ghar niya	good family	prestigious good family rich civilized	4 11 3 2
73.	suddbudd ganes	as simple and naive as ganes.	sudd budd ganes lord ganes wise	15 4 1
74.	cinh	astrological signs.	birth calendar fortune paper horoscope astrological sign	12 2 4 2

75.	j tp	caste	caste	20
76.	cuthnu	washing her hand and rinsing her mouth.	wash hand and mouth after eating clean the mouth	11 9
77.	c mal nifannu	cleaning the rice.	cleaning the rice to fan the rice winning rice	11 2 7
78.	bhol ganes	silent simdeton	bhola ganes lord ganesh simple ganesh	13 4 3
79.	bholi ta mangal bar bhaya, unai bhaena	tomorrow will be Tuesday's tomorrow is an inauspicious day.	tomorrow is Tuesday so don't come tomorrow is Tuesday it is better not to come bad day	10 7 3
80.	jw i	son-in law	son-in-law brother in law	18 2
81.	cur	bangles	Bangle bracelet	17 3
82.	ek mohar	half a rupee	fifty paisa half a rupee	17 3
83.	k ne parasi	four days	four days later three days after	12

			tomorrow	8
84.	das b rha ropani	ropanis	acar of land	5
			das barha ropani	15
85.	achat	chosen grains.	unbroken rice	10
			choosen rice	6
			holy rice	4
86.	kanik	broken grains.	broken rice	15
			tiny piece of rice	5
87.	n k k tinu	cut of your nose	prestige down	11
			to loose character	6
			cut off your nose	3
88.	tar i	Terai	Terai	20
89.	en k n dui k n maidan	spread gossip	everywhere	4
			making public	10
			fire on the bush	4
			popular	1
			known	1
90.	bhoj	feast	party	17
			feast	3
191.	gobarle lipt p	fresh coat of cow dung.	clean with cow dung	12
			scrubbing with dung	8
92.	purohit baje	the brahman priest.	priest	15
			Brahmin	3

			Guru	2
93.	t mra patra	copper tray	felicitation letter	2
			copper tray	5
			copper plate	13
94.	pindam puja garnu	ancestral suffering	worship on the rice pudding	14
			ancestor offering	3
			offer worship on food to late ancestor	3
95.	tika	tika	Tika	20
96.	dakchin	coin	gift of pray	8
			proceed	3
			present	4
			dakchina	5
97.	pacanni	coin	five paisa	15
			few amount of money	2
			pachanni	3
98.	dhoti	dhoti	dhoti sari	20
99.	t ntrik puja	tantric rites	shamans ritual	5
			magical pray	3
			traditional pray performed by saint	4

			tautrk puja	8
100.	chi chi garnu	curse	curse	3
			fie	2
			hates	10
			dislike	5