CHAPTER ONE
INTRODUCTION

1.1   General Background

Human language originated while humans were actually enjoying themselves. It remains, however a speculation. We simply do not know how language originated. Yet when we uncover traces of human life on earth dating back half a millions years, we never find any direct evidence relating to the speech of our distant ancestors. But we do know that spoken language developed well before written language.

The word 'language' comes from 'Lingua' which meant 'tongue' in Latin. 'Lingua' was modified into 'Langue' and then into 'Langage' in French. The English people modified it into 'Language' in the 13th century with its core meaning 'communication by using words'.

Language is one of the most valuable possessions of human beings. It is the language because of which human beings communicate with each other and perform social activities; it is the language that has enabled people to share thoughts and feelings. The primary purpose of using a language is to communicate, so very often it is defined as 'a means of communication.

It is the language because of which human beings communicate with each other and perform social activities and has enabled people to share thoughts and feelings. So language is one of the most valuable possessions of human beings. It is a definite system of communication of a particular community. Language is a universal human phenomenon and it is a species-specific aptitude and behaviour of the human in general, it is the mental mechanism which allows every individual to internalize the concrete community specific signals for communicating abstract mental

concepts. There is no comprehensive definition of language. Definitions of language are not difficult to find. Let us look at some.

Aristotle as quoted in Verma and Krishnaswami (1989:16) defines "Speech is the representation of the experience of the mind' . Similarly Sapir (1921:8) defined it as "a purely human and non instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols. Similarly Whatmough defined "language is human, a verbal systematic symbolism, a means of transmitting information, a form of social behaviour with a high degree of convention.

According to Oxford Advanced Learners' Dictionary (2005:862). The system of communication in speech and writing that is used by people of a particular country. Similarly, Wardhaugh (1986) defines language is a system of arbitrary vocal symbols used for human communication. Likewise, Noam Chomsky (1957:13) defines language as 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. A. C. Gimson (1990) defines language as a system of conventional signals used for communication by a whole community.

Similarly in Block and Tragger's (1942:5) word language is a system of arbitrary, vocal symbols by means of which a social group co-operates. These definitions show the essential features of language.l Most of them have taken the view that langauges are systems of symbols designed for the purpose of communication.

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 of communication where we use symbols and communicate.

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

Language as a general purpose is a programme, which aims to general language proficiency. Every field of knowledge has its own specialized and institutionalized terms. In other words, a set of specialized users who share a common pragmatic range wherever in the world they are and whatever the speech community they 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.

1.1.1 Translation Studies

Translation came into existence with the history of language directly and indirectly. Communication in bilingual community requires interpretation: the ancestor of translation. Although translation took place continuously from centuries, Luther's Bible translation in 1522 laid the foundations of Modern German formally and king James' Bible (1611) played vital role in English language and literature. Later the ratio of translation has increased drastically due to literary, medical, technical and scientific discoveries and needs.

Andre Lefevere(1970:1) was responsible to propose the designation Translation Studies in 1978 (Basnett Mc Guire 1980 as quoted in Bhattarai 2000:1) to replace terms such as 'Translation Theory' used in general, 'Translatology' in Canada, Translatologia in Spain, etc. Later translation is defined as linguistic activity (Nida 1964, Catford 1987), literary endeavor (Savory 1957), philosophical and cultural (Stenier 1975, Toury 1987), and cultural and integrated activity (Snell-Hornby 1988:70). Now it is separate discipline in itself so it is struggling to strengthen the identity even in Nepal. Owing to young and recently changing discipline, it is not strong in itself.

Catford (1965: 4739) in Asher (1994) said "Translation is something done with languages, a process of substituting a text (written or spoken) in one language for a text in another". This represents the translation as a bilingual activity. As Catford (1965:20) "Translation is the replacement of textual materials in one language (SL) by equivalent textual material in another language (TL)." This clarifies it as the linguistic and multicultural activity.

The process of rendering a text in one language into another language to maintain the linguistic and pragmatic equivalence is translation. It is defined variously owing to purpose, medium employed, audience, philosophy, etc. So it is the dynamic and indefinite phenomenon of transferring the concepts of language.

Translation is the process in which primarily transferring or rendering the meaning of a text into another language, in different fields i.e. from source language to target language, i.e. culture, literature, linguistics and language teaching, science and technology, religions, history, political and business world, etc. How those other disciplines are

connected with translation studies is called scope of translation studies. Newmark (1988:7) states about the Translation Studies as "Translation is an activity that serves as a means of communication, a transmitter, of culture, a technique of language learning and a source of personal pleasure."

The scope of translation has been increasing in different fields for different purposes, as literary, academic, scientific and technological, religious. In ancient times religious books/scriptures were prohibited to translate. Such books were not translated because to translate God's language into human language was taken as sin and if one did so, he was burnt alive. But now the situation is completely different. Religious and all other types of texts are allowed to be translated.

Nowadays people are experiencing a growing need to be broadened the scope of translation studies for scientific translation, academic translation, application of machine, world events and news, etc. Almost all the linguistic fields are surviving with translation because translation is a procedure, which enriches the same field.

1.1.2 The Importance and Scope of Translation

Translation is a human activity of great antiquity. Classical authors such as Cicero and Horace wrote of it, and bilingual inscriptions survive dating from at least 3000 BC. In the twentieth century, with some 5, 000 languages, in the world, and ever-increasing international communication, translation is an extremely important activity.

Translation is something done with languages, a process of substituting a text in one language for a text in another. It is a unidirectional process starting from one language, the source language

(SL) and carrying over to a second, receptor language, or target language (TL). So a brief general definition of translation might be, the replacement of a text in one language (SL) by an equivalent text in another language (TL).

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 practising to employ the translation extensively as the most powerful and indispensable vehicle for disseminating knowledge and information. Highlighting the importance of translation Cangrat 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. Thus, we know the world through translations. Thus the greatest contribution of translation is to import to man the knowledge about a varied world of literature which consequently inculcates in him love for cultural contact, sense of beauty, fraternity, peace and harmony. Translation has primarily been a means of communication and an instrument of developing a world culture. Literacy exchange has promoted men's understanding of the diversity in languages, helped accelerating 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". Translation for the texts either it is literary or scientific equally important. It is not simply an act of imitation or substitution, it also means innovation, innovation in the receiver language. All this propels the ever increasing demand for more and more translations.

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 idea, thought, and knowledge. If they belong to different countries and speak different languages, translating process helps to share their knowledge and thoughts. We can get enjoy and vast treasures of knowledge by the literary work which is possible by translating them from one language to another. Without translating process, business may not be possible from one country to another. To spread the technological development and information, translation process plays the valuable role.

The scope of translation has been increasing in different fields for different purposes, such as literary, academic, scientific and technological. The scope of translation studies is very broad, we can not limit it. The translation studies is connected with other different disciplines is called the scope of translation.

Almost all the linguistics fields are surviving with translation. Although we cannot limit scope of translation studies, some major scopes of translation are world literature/knowledge, means of communication, diplomatic and business world, civiling cosmopolitanism, world events and news, application of mahine. According to Newmark (1988:7) 'translation is an activity that serves as a means of communication, transmitter of culture, a technique of language learning and a source of personal pleasure".

1.1.3 Language, Culture and Translation

According to Richards et al (1985:70), culture means "the total set of beliefs, attitudes, customs, behaviours, social habits, etc. of the members of particular society." A particular culture is the way of life,

especially general customs, beliefs, social habits, etc. of a particular group of people.

Translation is an act of rendering sense or meaning of a word, an expression, etc. from one language to another language. Duff as quoted in Bhattarai (2000:1) writes translation, "is 'crossing the border' from one language to another". Translation is the process of conveying message across linguistic and cultural barriers.

Language is primarily a social phenomenon, which is naturally and intricately interwined with culture. Language is embedded in culture such that the meaning of any linguistic item can be properly understood only with reference to the cultural context. The meaning aspect is important in translation, it follows that translation cannot be fully understood outside a cultural frame of reference.

A person who is a member of a society or cultural group, he/she is influenced from the values, norms, traditions, etc of the same society. Such cultural representations also affect the language of that people. Language is means of communication. According to the culture, it is understood from the side of the same culture, e.g. in the Hindu culture of Nepal, 'gāko pujā garnā' carries special meaning which 'gā' (the cow) is taken as the representative of the goddess 'Laxmi' but in the Muslim culture of Nepal, the term 'gāko pujā garnā' cannot carry such any special meaning.

Translation is a process or act of transformation between two 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. Highlighting the close relation of language and culture Casagrande (1954:338) writes

"In effect one does not translate languages, one translates cultures"(in Wagle 2004:7). From this we can say that translator transfers cultures not languages. In process of translation, language is not main aspect, it is only a medium but the major aspect is the culture, which is to be translated. In other words the overall concern in the process of translation is less as a linguistic and more as a cultural procedure. Translating is the most difficult and challenging job because if the two language cultures cannot correlate or give clear idea about the concerned cultural aspect it may be worthless.

1.1.4 Cultural Categories

Culture is defined as a general term for the symbolic and learned aspects of human society, although some animal behaviourists now assert that certain primates have at least the capacity for culture. Culture is a conscious creation of human rationality. Culture may proceed at three levels. learned patterns of behaviour, aspects of culture that act below conscious levels and patterns of thought and perception which are also culturally determined.

Nida (1988:94) defines culture as", the way of life and its manifestations that are peculiar to a community that use a particular language as its means of expression .

Newmark (1988:94) distinguishes 'cultural' from 'universal' and 'personal' language. He defines culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression." Cultural terms are bound to emotive language, connotations, sound effects and metaphors. These terms are usually context bound. And, when a speech community focuses its attention on a particular topic (this is usually called 'cultural focus), its

spawns a plethora of words to designate its special language or terminology. Culture is the concern of many disciplines, i.e. philosophy, sociology, anthropology, literature and cultural studies. The humanistic and the anthropological concept of culture have emerged.

'Cultural heritage' as a model of refinement, an exclusive collection of community's master pieces in literature, fine arts, music, etc. are humanistic concept of culture.

The anthropological concept of culture refers to the overall way of life of a community of a society, i.e. all these traditional, explicit and implicit designs for the behaviour of members of the culture. Culture in the anthropological sense of a group's dominant and learned sets of habits, as the totality of its non-biological inheritance, social norms and values. Way of life of community, system of government, religious beliefs and values, geographical region, social class, age, sex, professional activity is the general culture.

Translation is also a cultural activity. A good translator must not only be at least a bilingual but also bicultural. Translation as a cross-cultural transmission of skills, forms a bridge between two speech groups and is judged by the degree of gratification, acceptance among the audience of the target language. Adapting Nida, Newmark (1988:95) has made five fold classification:

1.   Ecology

Vegetation, animal, mountain, plains, flora and fauna topographical features, rivers, lakes, sea, seasons, rain, hills, etc.

2.   Material Culture/Artifacts

Food, cloths, houses/utensils, containers, transport, carrier, communication

3.   Social Culture

Work and leisure

4.   Social Organization, political and administrative

-        Social customs, activities, procedures, concepts,

-        Historical, religious facts and concept:

-        Artistic-sculpture, carving painting

-         Religious

5.   Gestures and habits

As cited in Bhattarai (2000) cultural terms can be classified into the following categories which constitute the contents in the given textbooks.

1. Ecology
2. Material culture (artifacts)
3. Mythological pattern
4. Social culture and organization
5. Conceptual terms

Each cultural term is categorized under these cultural categories.

1.1.5 Techniques /Procedures of Translation

Translation is the general term referring to the transfer of thoughts and ideas from one language to another language, whether the 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 signs, as with sign language of the deaf.

The term "Translation Studies" was firstly proposed by Andre Lefevere in 1978 to replace the terms as 'Translation Theory' used in

general 'Translatology' used in Canada; Translatologia' in Spain etc. Translation studies that James Holmes thought to be appropriate is to be understood as a collective and inclusive designation for all research activities taking the phenomena of translation as their basis of focus. The name 'Translation Studies' has now been adopted to study the production and description of translation. As a young discipline, it has constantly undergone may changes until recently.

While translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of language.

Different scholars have suggested various techniques of translating cultural terms. Newmark (1988: 103) states twelve translation procedures. Although he has stated twelve procedures no single procedure is absolutely helpful to produce a perfect translation without any gaps. The special procedures proposed by Newmark (1988:103) are as follows:

a. Transference/borrowing, b. Cultural equivalent, c. Neutralization, d. Literal translation, e. Label , f. Naturalization, g. Componential analysis, h. Deletion, i. Couplet, j. Accepted standard translation k. Paraphrase/definition l. Classifier

In the translation procedure, there are some most used techniques they are: literal translation, borrowing, substitution, definition, back translation, claque, deletion, addition, naturalization, blending, lexical creation.

1.1.6 Gaps 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 of translation should reflect the original flavor of the source text. Bell (1991) states the ST is transferred with "preserving semantic and stylistic equivalences." 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 Distances between languages are great, there is great possible of existence of gap. The problems in translation equivalence, i.e. gaps in translation are mainly three types:

a)   Linguistic gap: Every language, which is existed in the world, is unique; there are not any languages, which are identical. The gaps found because of difference between two languages are called linguistic gaps. Linguistic gaps are observed in different levels of language:

   i. Graphological level, e.g. 'A-1 noodles' 'niyam ek ko upaniyam ka, etc,

   ii. Phonological level; gaps because of the variance in the number of phonemes, etc, e.g. Nepali has 35 phonemes but English has 44,

iii. Lexical/Word level; unavailability of the lexical items in pair language, e.g. Nepali onomatopoeic and reduplicated words do not have equivalent terms in English, and

 iv. Structure level; there is difference in linguistic structures and the grammar rules between the languages create the gap, e.g. Nepali has three voice systems but English has only two, Nepali doesn't have article system but English has, etc.

b)   Cultural gap: Culture means the set of beliefs, attitudes, customs, social behavior, habits of the member of the particular society, it is obviously different from another society or cultural group and it creates gaps or losses of meaning in translation. It may have the belief and concept in one culture but another lacks which is called cultural gap, e.g. "sagun and s imundro hasn't exact terms in English. The degree of meaning loss in translation depends on the degree of similarity between the existed cultures. To compensate such gaps, translator should keep the sufficient knowledge of the both SL and TL cultures. And to translate the cultural word with explanation is another way to reduce the cultural gaps.

c)   Extra linguistic gap: The extralinguistic or pragmatic gaps can be observed beyond the linguistic order of language. Extralinguistic features or properties of one language are depending on the pragmatic background of the same language or culture, which are different from the real world knowledge. This is a gap between the source text and the target text readership, etc.e.g.

ST (Nepali)- s it ko batt nibhekole uniharu jhaskie

TT (English)- They frightened when the oil lamp is burned out at the auspicious moment.

The ST has different background meaning, which TT cannot include. Such state of expression within a language/culture creates gaps in translation.

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, cultures, 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 equivalent words, translingual lexical ambiguity, lack of lexical item in TL, lack of notes and definitions, mistranslation, addition, deletion, etc.

1.1.7 The Translated Textbook of Social Studies for Grade X

Although English Education formally started in Nepal in 1983 A.D., it was limited to the children of the Rana family. In 1982 A.D. His Majesty's Government decided to open English schools at national level. The National Education Committee laid down the policy, curricula and administration of such schools.

After the restoration of democracy in 1990, Curriculum Development Center (CDC) has designed and updated the school curriculum. CDC is an authorized institution in the country to design and develop textbooks and teacher's books. Janak Education Material Center (JEMC) has taken the responsibility of printing and distributing the textbooks and teaching materials. In this process 'Samajik Shiksha' of

Grade 10 was first published in 2057 B.S. It also published the English medium Social Studies of Grade 10. The authorized first translated version of that book for grade 10 is published in 2003. There isn't any translation studies course in our school curriculum but translated textbook are included under the school curriculum. From the last few years Nepali texts are being translated in large number into English and vice versa.

The Nepali version of "Social Studies" (Samajik Shiksha) for Grade 10 is written by Shreeram Prasad Upadhyay, Narayan Prasad Sharma and Christine Stone. Netra Bahadur Subedi translated the Nepali version of "Samajik Siksha" for grade 10 into English.

1.1.8 The Readership

On the basis of the variety of language used in the original, the translator should attempt to characterize the readership of the original and then of the translation, and to decide how much attention he has to pay to the TL readers. Other things to take care are the setting, naturalness of the text, ease of understanding, as well. The translator may try to assess the level of education, the class, age, sex of the readership if these are marked.

The average text for translation tends to be for an educated, middle class readership in an informal, not colloquial style. In the case of the readership of the translated text especially there are four types of readers: who know SL, Source Culture (SC) as well as TL and Target culture (TC), who have little knowledge about SL and SC and more about TL and TC; Who have more knowledge about SL and SC and little about TL and TC, and who have little or no knowledge about SL, SC and TL, TC, as well.

The reader of the ST and TT are similar in terms of knowledge level and age group because both are specified as the textbook for grade X. The aim of Nepali medium (SLT) Social Studies is to cater to the need of Nepali Medium Schools and English Medium (TLT) is for the English Medium schools. The English Medium text is not only to complete the academic level but also to gain knowledge about the related language culture. The readers of the TLT are those people who know about SL culture, i.e. Nepali and want to know about Nepali culture from this translated text.

1.2. Literature Review

A few numbers of researches have been conducted in translation in Department of English Language Education.

Bhattarai (1997), in his Ph.D. thesis entitled "In other worlds 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 bi-directional, horizontal translation.

Adhikari (2003) conducted a research to find out the techniques and linguistic problems while translating scientific terms. He collected 200 English scientific terms and their Nepali translations from Physics, Chemistry, Biology, Zoology and Astronomy of Grade Nine. He found that multiple affixations and compounding are mostly used in formation of scientific terms in both English and Nepali. The techniques used to translate are paraphrasing, transliteration, hybrid formation, loan creation and literal translation and the literal translation is the most widely used.

Singh (2003) carried out a research to find out the techniques and gaps in the translation of cultural terms of the English and Nepali version of Social Studies of grade – 8. He took 220 cultural terms and divided them into five categories. He found that borrowing, substitution, and paraphrasing are common, techniques some terms are nativised and coined and literal translation is most widely used technique. Omission, redundancy, lack of consistency, misprints are also seen there. In conclusion lack of cultural equivalent terms is responsible for difference.

Wagle (2004) conducted a research to evaluate techniques of translation of cultural words strengths and weaknesses of multiple translation of Muna Madan. In his anecdotal study he found the use of eighteen different techniques. Literal translation is most widely used. Every version has cultural loss and pragmatic meaning is emphasized. Contextual equivalence, footnotes are useful to transmit cultural messages. Although all lack the accurate meanings, Ananda's version is better. He concluded that it is possible to minimize cultural loss in translation by using effective and appropriate techniques.

Sharma (2004) carried out a research on linguistic analysis and translation evaluation of Social Studies of Grade – Ten. He studied the strategies employed by the translator to render the original text. He found that there is the increase and decrease in number of sentences in source and target text, in total the number is decreased by 2.22%. Lack of correspondence in negation and voice of the sentences in source and target text can be seen. Most noun classes are omitted and substituted and adverbs occupied the last. Mistranslation, correction of source text, structural and grammatical gaps are existed. Higher degree of omissions of concepts and loss of meaning are serious, which shows the lack of

bilingual and bicultural translator to maintain pragmatic equivalence and lack of an evaluation by a body of translation experts may cause it.

Chhetry (2005) carried out a research of anecdotal evaluation to find out the techniques and linguistic problems of EPH terms from Nepali to English. He stated the commonly used techniques to translate are literal, paraphrasing, transliteration, hybrid formation, loan shift and addition. Transliteration is most widely used to translate the terms of abbreviations, acronyms, animals, plants and birds and terms of miscellaneous field and literal translation to the terms of health, anatomy, disease, environmental and science, The transliteration got the highest rank in translating technique which shows the lack of actual equivalent terms. He found some mistranslations due to different linguistic problems during translation.

Karki (2006) carried out research n the techniques and gaps in translation of cultural terms of "Our Social Studies" grade VII. In this anecdotal evaluation he collected 240 words from ecology, material culture, religions 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 most widely used in translating ecological and social cultural word, literal translation and claque are the most widely used technique in material culture and deletion 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.

These all researches are conducted on translation and translation evaluation, some of them are related to scientific terms, some are literacy

and some are cultural terms. The present study will analysis the procedures and gaps in translation and suggest some implications for the textbook producers, and those who are associated to the translation activities.

1.3. Objectives of the Study

The objectives of this study are:

a.   to identify and classify the basic features of cultural term in terms of their related meaning features, which are used in Social Studies for Grade X.

b.   to pinpoint the techniques used in translating cultural terms in English version of Social Studies for Grade 10.

c.   to find out the frequency of the different techniques of translation of cultural terms and compare them.

d.   to observe the gaps in translation existed in Nepali textbook of Social Studies of Grade 10 into English.

e.   to enlist the pedagogical implications.

1.4 Significance of the study

The present study will provide some insight on the cultural aspect of translation. The outcomes of this study will be helpful as a reference material for the students of sociolinguistics, term planners, textbook writers, translators and classroom teachers. This study will be helpful for those who are directly or indirectly involved in translation and translation studies. The textbook producers are also can take advantages of it. The textbook producers are also can take advantages of it.

1.5 Definition of Terms

The following terms which are significant in the study are defined in this section.

1.5.1 Cultural Categories

The following cultural categoreis are defined in this section:

Culture

Newmark (1988) defined culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression". Similarly Richards et. al. (1985) defined it as "the way of life/the total set of beliefs, attitudes, customs, behaviours, social habits, of the members of the particular society". Objects, processes institutions, customs, ideas peculiar to one group of people or one speech community are included within a culture.

Ecology

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

Material Culture/Artifacts

Material culture is man made culture which are related to objects used in a particular culture. These things are famous within a culture. Material culture includes:.

a.   Food: most sensitive and important expression of national cultures.

b.   Clothes: generic items such as shirts, coats, etc.

c.   House and towns:

d.   Transport and communications

e.   Ornaments, utensils, etc.

Social culture and Organizations

The terms related to social culture carry both denotative and connotative meaning of translation. It includes those terms which are

concerning the social organization and relations between people and particular community. In different cultures and even in the same geographical region, there are different communities in terms of ethnicity, education, wealth, creed, sex, religion, tradition, culture, sub-culture which are different from one another. The topics which the social culture includes are work and leisure, political, administrative and artistic organizations, customs, activities, social traditions, sculptures, paintings, carvings and monuments, social norms and values, historical facts; etc.

Religious culture

In religious language the proselytizing activities are reflected in manifold translation. The language of the other world religions tends to be transferred when it becomes of TL interest, the commonest words being naturalized. It includes myths, religious beliefs, names of Gods, religious activities, etc.

Conceptual terms

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

1.1.4 Techniques of Translation of Cultural Terms

The following are the techniques of translation of cultural terms.

a. Literal Translation

This translation is SL oriented translation. In this translation the SL grammatical constructions are converted to their nearest TL equivalents

but the lexical words are again translated singly, out of context. Newmark (1988:46). Literal translation preserves linguistic meaning of source language text. It focuses on semantic content of SL but neglects pragmatic meaning. It is form-oriented translation and makes no sense in most of the cases specifically in translating idiomatic and phatic expressions. It is backward looking source language oriented e.g. Swarga $\rightarrow$ Paradise

b.   Transference

Transference (loan word, transcription) is the process of transferring a SL word to a 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 word then becomes a loan word. The names of all living and most dead people, geographical and topographical names, names of periodicals and newspapers, names of private companies and institutions, names of public or nationalized institutions, street names, addresses, are go normally transferred. The argument in favour of transference is that it shows respect for the SL country's culture. e.g. manak man $\rightarrow$ Manakamana

c.   Substitution

This is not a good procedure of translation because most of the cases it creates gaps between SLT and TLT. But in some cases the translator replaced the cultural elements by similar words or near equivalent word or generic word/meaning in TL. e.g. P j $\rightarrow$ Sacrifice

d.   Paraphrasing/Definition

This is an amplification or explanation of the meaning of a segment of the text. It is used in an anonymous text when it is poorly written, or

has important implications and omissions. In other words, additional or clear information is provided for the SL term. e.g. mel $\rightarrow$ Religious fair.

e.   Back 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. If there is higher degree of resemblance between two versions of the translated text than translation is called good. e.g. teliphon $\rightarrow$ telephone.

f.   Calque

It refers to the creation of new words in Receptor Langauge (RL) on the model of Donor Language (DL). In it each unit of translation is translated into the equivalent unit in another language. The morpheme, word, phrase or even a short sentence are the unit of translation but not idiomatic expression because it makes no sense. It follows the word order of the SLT. e.g. M nab adhik r $\rightarrow$ Human Rights

i.   Blending

In this process, words are coined through borrowing one constituent from the SL or Donor language (DL) and reproducing or translating the other constituent of the construction. In it we found the fusion of two words. In linguistics it is a process found in the grammatical and lexical constructions in which two elements which do not normally co-occur according to the rules of the language, come together within a single unit. Crystal (1978:44). e.g. Sati Pratha $\rightarrow$ Sati system.

h.   Couplets

The combination of two procedures (Borrowing + Literal) is call 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. e.g. guthi →Trusts.

i.   Naturalization

This procedure succeeds transference and adapts the SL world first to the normal pronunciation, then to the normal morphology of the TL. e.g. cin - China, rus - Russia.

j.   Addition

When some expression in SLT is left unsaid and the translator intends to convey the supplementary message by appropriate additions from the cultural content of the TL, we use addition as a technique of translation. e.g. bivinna shiwir → several different camps.

k.   Deletion

Although it is not taken as 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 a last resort to the translator. e.g. sr panch tribhuwan → King Tribhuvan

1.5.2 Transliteration

Transliteration is the representation of a word, sentence etc. of one alphabet in the closest corresponding letters of a different alphabet or language. Crystal (1987:384) mentioned that "transliteration is a process in which each character of the source language is converted into character of the target language.

As a rule, the names of people, places etc. are not translated, they are transliterated, that is they are represented or spelt in the characters of another alphabet. According to Catord (1965:66) 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.

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

कम्प्युटर → क् + अ + म् + प् + य् + उ + ट् + अ + र् - /k mpju:t (r)/ → Computer

1.5.3 Componential Analysis

Componential analysis refers to an approach to the study of meaning which analyses a word into a set or meaning components or semantic features. Usually componential analysis is applied to a group of related words which may differ from one another only by one or two components. It is one way of formalizing or making absolutely precise, the sense relations that hold among lexemes. As the name implies, this involves the analysis of the sense of a lexeme into its component parts. An alternative term for componential analysis is lexical decomposition. Lyons (1995:108).

Componential Analysis (CA) in translation is not the same as componential analysis in Linguistics. In linguistics, it means analyzing or splitting up the various senses of a word into sense. Components which may or may not be universals; in translation, the basic process is to compare a SL word with a TL word which has a similar meaning, but is

not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components.

SL word is distinguished from a TL word in terms of composition, shape, size and function, cultural context and connotations, social class, period, emotional tone, generality and in the pragmatic effect of its sound composition. CAs in linguistics are often presented as tree diagrams (for single words), matrix diagrams or scalar diagrams. In translation, matrix diagrams are useful for SL lexical sets and scalar diagrams for SL lexical series, but most CAs can be presented as equations or performed mentally. Parallel tree diagrams are useful in showing up lexical gaps. Such common and distinguishing or diagnostic components are shown in equation diagram by using polar distinction '+' for presence of meaning '-' for absence of meaning and '±' for both or either presence or absence of meaning. For e.g.

bahin	Sister
+ female	+ female
+ younger	± younger
- elder	± elder

The use of a componential analysis in translating cultural words that the readership is unlikely to understand whether the CA is accompanied by an accepted translation, transference, functional equivalent, cultural equivalent and so on. They are depends on the particular text - type, on the requirements of the readership or the client and on the importance of the cultural word in the text. It is also used in identifying the contrast between words in the same or overlapping semantic features and in finding the relationships between generic words and the specific words.

CHAPTER TWO
METHODOLOGY

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

2.1 Sources of Data

The researcher collected the data only from the secondary source.

2.1.1 Primary Sources of Data

The primary sources of data is not used.

2.1.2 Secondary Source

The secondary sources of this study were the Nepali and English versions of Social Studies textbook of grade 10 published by CDC and JEMC. The researcher also consulted the materials available in the print and electronic media. Some of them were : Bhattarai (1997), Bhattarai (2000), Catford (1965), Crystal (1982), Newmark (1981), Newmark (1988), Wills (1982), Dictionaries: (OALD 7th ed), Nepali Sabdakosh (2061), previously carried out theseses, Yule (2003).

2.2 Sampling

The researcher used both Nepali and English versions of S m jik Siksh for grade ten.

2.3 Tools for Data Collection

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

2.4   Process of Data Collection

The stepwise procedures the researcher followed in carrying out this research are described in the following points:

a.   The researcher collected the Nepali and English versions of Social Studies textbooks for grade 10 produced and published by CDC and JEMC.

b.   The researcher went through the text and underlined the cultural words in the Nepali version textbook.

c.   He also read the English version textbook to find the equivalences of those cultural words.

d.   The researcher listed out the cultural words in his notebook, first in Nepali, then their transliteration and their English equivalences too.

e.   The researcher categorized those cultural terms into five different cultural categories as: Ecological, Material Culture, Mythological Pattern, Social Culture and Organizations and Conceptual terms. He listed 60 terms for each five categories.

f.   The researcher identified the techniques of translation and listed the cultural terms under different techniques. He also calculated the frequency of the different techniques of cultural words for each type and analyzed them.

g.   The researcher identified and collected the gaps in translation of Social Studies textbook which were found between the SLT and translated text. He collected about 70 examples of gaps and classified them differently in terms of the reason of existing the gaps.

h.   the researcher compared the technique-wise evaluation of the cultural terms briefly in statistical way.

2.5   Limitations of the Study

The study has the following limitations:

➢   the semantic aspect of the selected 'Social Studies' textbook,

➢   cultural features and linguistic features, the techniques and problems of translation of these terms,

➢   the data of the study are collected from the Social Studies' textbooks of grade -x (10) designed and published by CDC and JEMC.

CHAPTER THREE

PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

This chapter constitutes the data obtained from Nepali and English version of 'Social Studies' text book for grade Ten, which is designed and published by CDC and JEMC. The collected data are presented, analyzed and interpreted under the following headings:

3.1   Classification of Terms into Five Categories

Translated pair of selected cultural terms are presented in this section. This classification goes under five cultural categories, Ecology, Material Culture (artifacts), Mythological Pattern, Social Culture and Organization and Conceptual terms. Such pairs with gaps are marked in this section and compared and foundout the level of gap in the following pages.

i.   Ecological

It includes the geographical features such as plants, animals, hills, lakes, rivers, sea, forests, winds, plains etc. It shows the relation of plants and living creatures to each other and to their environment. Newmark (1988:96)

SL Terms	TL Terms
t kur	peaks
sumer	arctic
cy ngr	goat
jut	jute
abikas tg	rural area
kholso	gully
khetb ri	rice fields

See also Appendix : 1A

ii.   Material Culture (artifacts)

Man made culture which are related to objects used in a particular culture are included in it. It includes food, clothes, house and towns, transport and communication, ornaments and utensils. Newmark (1988:97)

SL Terms	TL Terms
dh r	waterspouts
watj wat	transport
rajmukut	crown
khukur	knife
gorug d	bullock cart
paidal m rga	mule track/trails
sal m rga	water ways

See also Appendix: 1B.

iii.   Mythological Pattern

It is related to mythology or belief, deeply rooted custom/tradition or religion. For e.g. yagya, rudri, bh kalpuj , etc. It includes myths, religious beliefs, names of Gods, religious activities. Newmark (1988:97)

SL Terms	TL Terms
yog vy s	meditation
dharma patn	wife
prabacan	talk programme
swarga	paradise
p j	sacrifice
risi	sages
rigved	rigved

See also Appendix - 1C

iv.   Social culture and organization

It includes those terms which are concerned to the social organization and relations between people and particular community. Work and leisure, political, administrative and artistic organizations, customs, activities, social traditions, sculptures, paintaings, carvings, monuments, social norms and values, historical facts are also included in this category. Newmark (1988:98)

SL Terms	TL Terms
n r	nari (woman)
k m	vocation and skill
p yan	helper (peon)
muluk ein	muluki ain
jhagad	quarrels
c db d	festivals

See also Appendix - 1D.

v.   Conceptual terms

It includes those terms which are non-concrete or whose concept can be given only by definition and which are common within the system of language shared by members of a speech community. Newmark (1988:102)

SL Terms	TL Terms
dh r	article
basanta r tu	spring season
nidan hunu	die
desnik l	expelled from the country
tallo j t	so-called lower caste
buddhi	intelligence and courage

See also Appendix 1E.

3.2 Techniques of translation of cultural words

The main procedures, which are used in this SLT and TLT are as follows:

* Literal translation
* Transference
* Paraphrasing/Definition
* Back translation
* Calques
* Blending
* Naturalisation
* Couplets
* Addition
* Deletion/Omission

Besides these procedures other procedures are also applied. Some artistic procedure for example: (क), (ख), (ग), (घ) .... are translated into (a) (b), (c), (d) ... in TL.

3.2.1 Techniques used in Translation of terms of Ecological Culture

Identification of the technique used in translation for the selected terms are presented here. Within this techniques, upto five terms are presented here and if the technique has more than five instances, those terms are placed in Appendices.

Procedure	SL Terms	TL Terms
i. Literal Translation : The technique which search for close correspondence of meaning between source text (ST) and target text (TT), Newmark (1988:68)	1. basob s	settlements
	2. dharma	religion
	3. himsikhar	mountain
	4. co r	yak
	5. jadibuti	herbs

See also Appendix : 2A.

	SL Terms	TL Terms
ii. Calque: Each unit of SL is translated into the equivalent unit in TL. The unit may be a morpheme, word, phrase or even sentence. Newmark (1988:104)	1. nagade b l	cash crops
	2. hinda mah s gar	indian ocean
	3. kad catt n	hard rock
	4. r striya nikunja	national park
	5. j wan star	life standard

See also Appendix : 2A.

Procedure	SL Terms	TL Terms
iii. Transference/Borrowing: SL terms are borrowed into TL through transliteration process. Newmark (1988:81)	1. my gm	magma
	2. khayar	khayar
	3. simal	simal
	4. tundr	tundra

See also Appendix : 2A.

	SL Terms	TL Terms
iv. Substitution : SL terms are replaced by similar or near equivalent or generic word or meaning in TL. Newmark (1988:88)	1. t kur	peaks
	2. jaou	barley
	3. abikasit g	rural area
	4. path r	plateau
	5. dh n	paddy

See also Appendix : 2A.

	SL Terms	TL Terms
v. Blending : the single term of SL is translated with the combination of two words. i.e. often a phrase. Newmark (1988:282)	1. Him laya parbat	himalaya mountain
	2. cure pah d	chure hill

See also Appendix : 2A.

vi. Paraphrasing/definition: SL terms are replaced by the definition. Newmark (1988:284)	SL Terms	TL Terms
	1. phant	terrace of fields

See also Appendix : 2A.

vii. Couplets : Use of two techniques for dealing with a single term of SL into TL. Newmark (1988:91)	SL Terms	TL Terms
	1. co r	chauri (Yak)
	2. bes	besi (valley)

See also Appendix : 2A.

viii. Back translation: TL takes back its terms that are borrowed by SL. Newmark (1988:73)	SL Terms	TL Terms
	1. jut	jute
	2. tundr	tundra
	3. l v	lava
	4. my gm	magma
	5. kaph	coffee

See also Appendix : 2A.

Table No. 1: Frequency of Techniques of Translation used in Ecological Culture

S.N.	Techniques	Frequency	Percent
1	Literal translation	29	48.4
2	Substitution	9	15
3	Calque	8	13.4
4	Transference/Borrowing	4	6.6
5	Back translation	4	6.6
6	Paraphrasing/Definition	2	3.4
7	Blending	2	3.4
8	Couplets	2	3.4
Total		60	100

Sixty terms are taken as the study data within ecology. There are eight different techniques found to have been employed in translated version of "Social Studies" for grade - X. Among the eight different techniques, literal translation is mostly used which has 48.4 percent and blending paraphrasing/definition and couplets are the least used techniques i.e. 3.4 percent for all three. Substitution is the second widely used technqiue in terms of descended order of frequency, the techniques of translating ecological culture can be graded as literal translation, substitution, calque, back translation, transference, blending, paraphrasing, and couplets.

3.2.2 Techniques Used in Translation of Terms of Material Culture (artifacts)

Techniques	SL Terms	TL Terms
i. Literal Translation : The technique same as in 3.2.1 (i)	dh r	water spouts
	gargahan	jewellery
	phohar	dirty
	r jm rga	highway
	kulo	irrigation canal

See also in Appendix -2B.

Techniques	SL Terms	TL Terms
ii. Calque: The technique same as in 3.2.1 (ii)	rajjum rga	ropeway
	jholunge pul	suspension bridge
	gorug d	bullock cart
	sark r karmac r	civil servants
	g d	car

See also in Appendix -2B.

Techniques	SL Terms	TL Terms
iii. Substitution : The technique same as in 3.2.1 (iv)	dharmas 1	inns
	m dhyam bh s	linguafranca
	cakrapath	ringroad
	bh togh to	passage
	doko	basket

See also in Appendix -2B.

iv. Back translation : The technique same as in 3.2.1 (viii)	teliphon	telephone
	rediyo	radio
	sa m l	saw mill
	siment	cement
	nudals	noodals

See also in Appendix -2B.

v. Transference : The technique same as in 3.2.1 (iii)	p th	pathi
	p l	pal
	karuw	karuwa

See also in Appendix -2B.

vi. Couplets : The technique same as in 3.2.1 (vii)	tar ju	taraju (scale)

See also in Appendix -2B.

vii. Blending : The technique same as in 3.2.1 (v)	gorkh darb r	gorkha palace

See also in Appendix -2B.

viii. Addition: In this some words or terms are added in the TL text. For example,	thul tath majoul udhyog	large and small scale industries
	sadak	metalled road
	nahar	irrigation cannel
	kulo	irrigation cannel

See also in Appendix 2B.

Table No. 2: Frequency of techniques used in translation of terms of Material Culture (artifacts)

S.N.	Techniques	Frequency	Percent
1	Literal translation	25	41.7
2	Calque	11	18.4
3	Back translation	7	11.7
4	Substitution	5	8.4
5	Addition	4	6.6
6	Transference	4	6.6
7	Couplets	3	5
8	Blending	1	1.7
Total		60	100

Sixty terms are randomly selected within the material culture (artifacts). Eight different techniques are used for translation. In total frequency, literal translation is the most widely used technique (41.7%) and blending is the least used technique (1.7%). In terms of descended order of frequency, the techniques of translation material culture can be graded as literal translation, calque, back translation, substitution, addition, transference, couplets and blending.

3.2.3 Techniques used in Translation of terms of Mythological Pattern

Techniques	SL Terms	TL Terms
i. Literal translation : The technique same as in 3.2.1 (i)	patn	wife
	bahubiw h	polygamy
	p rpacuke	divorce
	d ijo	dowry
	sr peca	crown

See also in Appendix - 2C.

ii.	Transference/Borrowing : The technique same as in 3.2.1 (iii)	swayambh	Swyambhu
		dip wal	Dipawali
		rigved	Rigved
		p rwat	Parwati
		mukt nath	Muktinath

See also in Appendix - 2C.

iii.	Substitution : The technique same as in 3.2.1 (iv)	sab	corpse
		yog vy s	meditation
		r s	sages
		tm	soul
See also in Appendix - 2C		brata	fasting
iv. Paraphrasing/definition		pras d	an offering to god
		purn m	full moon day

See also in Appendix - 2C.

v.	Blending : The technique same as in 3.2.1 (v)	f l ra avir	flowers and avir
		sat prath	sati system

See also in Appendix - 2C.

vi.	Couplets : The technique same as in 3.2.1 (vii)	jant	Janti (people to attend marriage)
		s l gr m	Saligram (a holystone)
		saraswat	Saraswati (the goddess of learning)
		kunda	Kundas (religious ponds)

See also in Appendix - 2C.

vii.	Naturalization: In this technique one naturalises the TL terms into SL terms. For eg,	buddhadharma	Buddhism
		sa dharma	Christianity
		hindudharma	Hindusm

See also in Appendix - 2C.

viii.	Addition : The technique same as in 3.2.2 (viii)	pasupat	Pashupathinath
		sindur	vermilion powder
		cit	funeral fire
		mel	religious fair
		jyotidh r	light and shinning

See also in Appendix - 2C.

| ix. | Back translation : The technique same as in 3.2.1 (viii) | i:d | eid, id |
| | | isukrist | Jesus Christ |

See also in Appendix - 2C.

| x. | Deletion: In this technique, SL word is omitted or deleted in the TL text. For example, | jibansail | life |
| | | thar | |

See also in Appendix-2C

Table No. 3: Frequency of Techniques used in Translation of Mythological Pattern

S.N.	Techniques	Frequency	Percent
1	Transference	17	28.3
2	Literal translation	12	20
3	Substitution	9	15
4	Addition	7	11.6
5	Couplets	4	6.5
6	Naturalisation	3	5
7	Paraphrasing	2	3.4
8	Blending	2	3.4
9	Back translation	2	3.4
10	Deletion	2	3.4
Total		60	100

There are 60 terms taken as the study data within mythological pattern. 10 different techniques are employed in the process of translation of these terms. Among these techniques transference is the mostly used (i.e. 28.3 %) and paraphrasing, blending, back translation and deletion are the least used techniques (i.e. 3.4%). In terms of descended order of frequency, the techniques of translating mythological pattern can be graded as transference, literal translation, substitution, addition, couplets, naturalization, paraphrasing, blending, back translation and deletion.

3.2.4 Techniques used in Translation of Terms of Social Culture and Organizations

Techniques	SL Terms	TL Terms
i. Literal translation : The technique same as in 3.2.1 (i)	r striya sabh	national assembly
	purb grah	prejudice
	bahubib ha	polygamy
	da jo	dowry
	sil lekh	inscriptions

See also in Appendix - 2D

ii. Calque : The technique same as in 3.2.1 (ii)	dh r	article
	miter	religious/ritual friendship
	nagad r n	cash loans
	eka sutra	single bond

See also in Appendix - 2D.

iii. Transference: The technique same as in 3.2.1 (iii)	verna	verna
	w rd	ward
	p sn	pasni
	vaisya	vaishya
	il k	ilaka

See also in Appendix - 2D.

iv. Substitution : The technique same as in 3.2.1 (iv)	r strapat	president
	saw r	visit
	m	madam

See also in Appendix - 2D.

v.	Addition : The technique same as in 3.2.2 (viii)	bivinna siwir	several different camps
		sudeni	traditional birth attendents
		vaidya	ayurvedic doctor

See also in Appendix - 2D.

vi.	Naturalisation : The technique same as in 3.2.3 (vii)	bh rat	India
		rus	Russia
		cin	China

See also in Appendix - 2D.

vii.	Couplets : The technique same as in 3.2.1 (vii)	guth	trusts (guthis)
		sram	ashram (hermitage)
		piyan	helper (peon)

See also in Appendix - 2D.

viii.	Paraphrasing/definition	s msad	member of parliament
		ndolan	peoples' movement

See also in Appendix - 2D.

Table No. 4: Frequency of techniques used in translation of social culture and organization

S.N.	Techniques	Frequency	Percent
1	Literal translation	25	41.7
2	Transference	8	13.4
3	Addition	6	10
4	Calque	6	10
5	Substitution	5	8.5
6	Naturalisation	4	6.5
7	Couplets	4	6.5
8	Paraphrasing	2	3.4
Total		60	100

Under this category 60 terms are taken as study data. Eight different techniques are used to translate these terms. Among the eight techniques literal translation is the most widely used technique (41.7 %). However transference is the second most used technique (13.4%) and paraphrasing is the least used technique (3.4%). In terms of most least order of total frequency, the eight techniques can be graded as literal translation, transference, addition, calque, substitution, naturalisation, couplets and paraphrasing.

3.2.5 Techniques used in Translation of Conceptual terms

Techniques	SL Terms	TL Terms
i. Literal translation : The technique same as in 3.2.1 (i)	sam j sew	social service
	adhik r	administrator
	samathar	fragile
	c lcalan	customs
	j tiya	rac al

See also in Appendix - 2E.

ii. Calque : The technique same as in 3.2.1 (iv)	s m jik bandhan	social bondage
	basanta ritu	spring season
	sam j sew	social service
	naisargik adhik r	fundamental right

See also in Appendix - 2E.

iii. Paraphrasing: The technique same as in 3.2.1 (vi)	s m jik tirask r	neglected by the society
	desnik l	expelled from the country
	bisw sko mat	vote of confidence

See also in Appendix - 2E.

iv. Substitution : The technique same as in 3.2.1 (iv)	r jk j	administration
	vrast c r	corruption
	matad t	electoral

See also in Appendix - 2E.

| v. Addition : The technique same as in 3.2.2 (viii) | sankraman | infectious and contagious |
| | buddhi | intelligence and courage |

See also in Appendix - 2E.

| vi. Couplets : The technique same as in 3.2.1 (vii) | mah kab | greatest poet (mahakabi) |
| | dikab | pioneer poet (Adikabi) |

See also in Appendix - 2E.

| vii. Deletion : The technique same as in 3.2.3 (x) | kuposan | |

See also in Appendix - 2E.

Table No. 5: Frequency of techniques used in translation of Conceptual terms

S.N.	Techniques	Frequency	Percent
1	Literal translation	31	51.6
2	Substitution	9	15
3	Paraphrasing	8	13.4
4	Calque	6	10
5	Addition	3	5
6	Couplets	2	3.4
7	Delection	1	1.6
	Total	60	100

There are sixty terms, which are taken as study data within conceptual terms. There are seven different techniques found to have

been employed in translated version of Social Studies for grade ten. Among the seven different techniques literal translation is the most widely used technique (51.6%) followed by substitution (15%). Deletion is the least used technique (1.6%). In terms of most to least order of frequency, the technique of translation of conceptual terms can be graded as literal translation, substitution, paraphrasing calque, addition, couplets and deletion respectively.

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

Categories / Techniques	Ecology		Material culture (artifacts)		Mythological pattern		Social culture and organization		Conceptual terms		Total	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1. Literal translation	29	48.4	25	41.7	12	20	25	41.7	31	51.6	122	40.6
2. Substitution	9	15	5	8.4	9	15	5	8.5	9	15	37	12.4
3. Transference	4	6.6	4	6.6	17	28.3	8	13.4			33	11
4. Calque	8	13.4	11	18.4			6	10	6	10	31	10.4
5. Addition			4	6.6	7	11.6	6	10	3	5	20	6.6
6. Paraphrasing	2	3.4			2	3.4	2	3.4	8	13.4	14	4.6
7. Back translation	4	6.6	7	11.7	2	3.4					13	4.3
8. Couplets	2	3.4	3	5	4	6.5	4	6.5	2	3.4	15	5
9. Naturalization					3	5	4	6.5			7	2.4
10. Blending	2	3.4	1	1.7	2	3.4					5	1.7
11. Deletion					2	3.4			1	1.6	3	1
Total	60	20	60	20	60	20	60	20	60	20	300	100

The above table shows that literal translation is frequently used technique (40.6%) in translation of cultural terms. In total eleven techniques are used in translating cultural terms. In general some techniques are frequently used as viable techniques. As we have seen literal translation, substitution, transference and calque have the high frequency. Literal translation is mostly used techniques to translate ecology, material culture (artifacts), social culture and organization and conceptual terms. To translate mythological pattern transference is frequently used. Deletion is the least used technique (i.e. 1%) to translate cultural term, which is only used within two categories. Only the three techniques literal translation, substitution and couplets get present in all categories.

3.3   Gaps in Translation

Two languages and two cultures are involved while translating. These two languages and cultures are not the same or similar in different socio-cultural activities. There is also lack of cultural equivalence between languages. Because of the cultural differences between languages, there exists gaps in translation.

The researcher identified the following types of gaps in the translation of the terms listed in 3.1. In this part the researcher has listed only those translation pairs in which he found gaps. There is no scientific and objective technique or device to findout or measure the exact equivalence. However the researcher has attempted to findout the gaps with his own insight, some monolingual and bilingual dictionaries of SL and TL.

The researcher has adopted the technique of 'Componential Analysis' as the main tool of evaluating the equivalence in the translated

pairs. But CA applied in translation evaluation is different from that applied in linguistics. (Newmark 1988:114).

The researcher found the following types of gaps in the translation:

3.3.1 Gaps Caused by Substitution

Some source language terms do not have exact target language equivalence in TL. In such case, the SL term is substituted by the near equivalent or peripheral term. Because of this process, there exists a gap between translational pair languages. Such gaps are presented in the following table:

1. asin p n (SLT)	Snowing (TLT)
+ frozen water	+ frozen water
+ round	- round
- flakes	+ flakes
+ hard	- hard
- limitation of altitude	+ limitation of altitude
+ white	+ white
+ more harmful to crops	+ less harmful to crops

Both the terms are different forms of water. The word 'snowing' is not equivalent for 'asin p n '. 'Snowing' refers to small soft white pieces of frozen water that fall from the sky in cold weather. So 'asin p n ' does not mean the same.

Suggested equivalent : hailstorm.

2. khetb r (SLT)	ricefields (TLT)
- irrigation	+irrigation
+ slopes	- slopes (+ landscape)
± hot	+ hot
	+ rice paddies

'Ricefields' refers to type of cultivation that needs irrigation i.e. to grow crops but 'khetbɑr has no cannel for irrigation.

Suggested equivalent : farm

3. kandamɑl (SLT)	roots (TLT)
± generic	+ generic
+ edible	± edible
+ bulb	- bulb
+ rounded	+ tissue like

TL lacks exact equivalent for SL word. Roots only cover partial meaning features of SL word.

Suggested equivalent: edible roots/wild roots and bulbs.

4. bhɑrpɑkhɑ (SLT)	terrace (TLT)
- street	+ street
- flat areas	+ flat areas
+ steep hill	± steep hill
- farm	+ farm

In Nepali 'bhɑrpɑkhɑ' refers to the steep hill which is very difficult to climb. But in English 'terrace' refers to a series of flat areas of ground that are cut into the side of a hill like steps so that crops can be grown there. So 'terrace' does not cover the meaning of 'bhɑrpɑkhɑ'.

Suggested equivalent: precipitous place/steep slope.

5. pɑdhero (SLT)	waterspout (TLT)
+ fixed	- fixed
- movable	+ movable

Both terms are sources of water but conceptually they are different. SL term ' padhero' refers to the continuous source of drinking water, storage of water inside the four stone wall which is made naturally. TL term 'waterspout' is a column of water that is pulled up from the sea during a strom by a rapid spinning colmn of air.

Suggested equivalent: watering place (definition)

6. dh n (SLT)	paddy (TLT)
+landscape	+landscape
+ irrigation	+ irrigation
+ unhusked rice	+ field
- inclusive	
+ grain	- grain

The meaning of SLT refers to a short narrow yellow or brown grain grown on wet land in hot areas as food. But the meaning of TLT is different from it. It means a field in which rice is grown. Features for the both terms cannot correlate each other in total number. So TL term cannot meet meaning having in SL term.

Suggested equivalent: rice

7. r s (SLT)	saint (TLT)
+ wise	+ wise
+ patient	+ patient
+ Hindu	+ Christian
+ religious	+ religious
± lived	± lived

r s (SLT) and saint (TLT) are the culture specific and religion specific terms. Substitution of terms can not give SL meaning. Such terms required either borrowing or definition.

8. bhajan (SLT)	hymns (TLT)
+ song	+ song
+ Hindus	- Hindus'
Context : ..... Shiva ko bhajan g udai	Context : ... singing hymns of Lord Shiva's ....

The word 'bhajan' in SL is of Hindu religion specific but 'hymns' is song sung by Christians for praising god. So either borrowing or definition is suggested.

9. sw balamb (SLT)	independent (TLT)
+ free	± free
+ confident	+ confident
+ able	+ able
	+ income
- inclusive	+ inclusive

TL lacks exact equivalent for SL word. 'Independent' covers SL word meaning features only partially. It can be country, organization, person or politician.

Suggested equivalent: 'self - reliant'. But in proper context, 'Independent' as it is used in the textbook conveys the SL meaning.

10. dharmas 1 (SLT)	rest house (TLT)
+ religious	- religious
+ house	+ hut
± country	+ country
- inclusive	+ inclusive
± pay	+ pay

TLT only captures the peripheral meaning pragmatically. There may be wide gap between he two (i.e. TL society and SL society).

Suggested equivalent: house for pilgrims.

11. khetb r (SLT)	ricefield (TLT)
+ inclusive	- inclusive
± irrigation	+ irrigation
± paddy field	+ paddy field

TL lacks exact equivalent for SL word. 'khetb r' refers to the field where we plant rice, maize, wheat, barley, millet, etc. But TL term only refers to the paddy field.

Suggested equivalent: farm.

12. abikasit g u (SLT)	rural area (TLT)
+ undeveloped	± undeveloped
Context : ... upatyak b hira raheko abikasit g	Context: ... outlying rural area outside valley.

Here, the SL term 'abikasit g ' have equivalent TL term in English. But substitution of the term by 'rural area' gives ambiguous meaning.

Suggested equivalent: undeveloped village.

13. sr pec (SLT)	crown (TLT)
+ king	± king, queen
+ head covering	+ head covering
+ symbol of unity and uniformity	± symbol of unity and uniformity
- prize and award	+ prize and award

The SL word 'sr pec' is only for king and symbol of unity and uniformity. But TL word 'crown' is for either king, queen or one can get as a prize or award. Because of lack of cultural equivalence and substitution of word there exists a gap.

Suggested equivalent: King's crown

14. gal ic (SLT)	carpet (TLT)
+ floor covering	+ floor covering
+ wool	± wool
- jute	± jute
- synthetic	± synthetic

In SL 'gal ic ' has some specific meaning a hand woven material by using cotton thread and wool of sheep for covering the floor. The TL term carries more general meaning than SL term. However they are somehow similar.

Suggested equivalent : woolen carpet/woolen cushion.

15. b togh to (SLT)	passage (TLT)
+ way	+ way
+ narrow	+ narrow
+ open	+ walls on both sides
+ availability of natural source of water	- availability of natural source of water

Substitution of TL term for SL term, in some cases, may appear corresponding the meaning but most of the cases it lacks contextual meaning. So substitution of term cannot provide perfect meaning for these examples.

Suggested equivalent : (b togh to) way or path with natural water flow or transportation

16. jast (SLT)	mica (TLT)
+ chemical element	+ maineral
+ flat	+ flat
+ make a roof	+ make electrical equipment
- layers	+ layers
+ inclusive	- inclusive
+ bluish-white metal	+ clear

The SL word 'jast ' is a chemical element with a bluish- white metal that is mixed with copper to produce brass and often used to cover other metals to prevent them from rusting and often used to make a roof

or shelter. But the TL word 'mica' is a clear mineral that splits easily into thin flat layers and is used to make electrical equipment. So 'mica' cannot provide perfect meaning of SL term 'jast '.

Suggested equivalent : zinc

17. vrast c r (SLT)	corruption (TLT)
+ illigal act	+ illegal act
+ dishonest behaviour	+ dishonest behaviour
+ misuse of authority	+ misuse of authority
+ bribe	+ bribe
- moral	- moral
+ generic	- generic

TL lacks exact equivalent for SL word. Corruption covers SL word features only partially. But in proper context. 'corruption' as it is used in the textbook conveys the SL meaning.

18. sy ul (SLT)	foliage (TLT)
+ green leaves with twigs	- green leaves with twigs
+ cut leaves	+ fallen leaves
+ inclusive	- inclusive
+ dry	+ dry

The TL term is specific in meaning in comparison with SL term. The term meets peripheral or near equivalent meaning. Explanatory or defining procedure could have rendered more approximate equivalent.

Suggested equivalent: (sy ul) small cut top branch of a tree with its green leaves.

3.3.2 Lack of Conceptual Accuracy

The values, beliefs, concepts, customs, etc of one community or society may not be same in the other community or society. Due to

different language specific lexical mapping of the same extra linguistic reality and due to lack of proper selection of semantic elements, various TL terms fail to convey accurate concept intended by the SL text. When one translate such texts with in those language communities, there exists gap. These gaps are called gaps caused by conceptual accuracy. For example.

1. ap nga tuhur (SLT)	blind and disabled (TLT)
+ bodiless	+ bodiless
+ eyes	+ eyes
+ parents	+ parents
+ generic	- generic

The SL word 'ap nga tuhur ' refers to the person who is physically/mentally handicapped and who has no parents. But the TL term 'blind and disabled' refers to the person who has no eyes and who is physically/mentally handicapped. So it covers the meaning feature of SL term only partially.

Suggested equivalent: disabled and orphan.

2. besy brit (SLT)	Prostitution (TLT)
+ illigal act	+ illigal act
+ sex for money	+ sex for money
- respect in society	- respect in society
+ male	- male
	+ child
+ generic	- generic

The SL word has the general meaning and both men and women are involved in such activity. But TL word has the specific meaning and only women are involved but sometimes child prostitution can also found. So, these two terms are not the equivalent terms. So TL term fails

to convey the accurate concept intended by the SL text. But in this proper context 'Prostitution' as it is used in the textbook coveys the SL meaning.

3. samathar (SLT)	fragile (TLT)
+ landscape	- landscape
+ level	- level
$\pm$ weak	

The TL word 'fragile' refers to the composition of object thing. The TL counterpart lacks almost all features of SL word. It does not capture even the peripheral meaning of SL term.

Suggested equivalent: level, plain, evenland.

4. bh i (SLT)	brother (TLT)
+ male	+ male
+ younger	$\pm$ younger
- elder	$\pm$ elder
- generic	+ generic

Between these two SL and TL terms, some of the meaning features are the same but some of them are different, which are important one. Conceptually both terms have same meaning in general but in Nepali there are two terms, 'd ju' and 'bh i' for elder and younger brother respectively. But there is only one word for the both concept in TL, i.e. brother in general.

Suggested equivalent : younger brother.

5. bahin (SLT)	sister (TLT)
+ female	+ female
+ younger	$\pm$ younger
- elder	$\pm$ elder

The TL term 'sister 'includes 'younger sister' and 'elder 'sister' for TL term 'bahin ' and did ' respectively. So translation of 'sister' for 'bahin ' can't give SL meaning in TL clearly.

Suggested equivalent: younger sister.

6. caut r (SLT)	resthouse (TLT)
+ resting place	+ resting place
+ platform	- platform
- house	+ house
+ to sit on	+ to live in
- roof	+ roof
- enclosure	+ enclosed with walls
+ square under the tree	- erected at such places

Most of the features are different from one another of the seven features only two meaning features are common. That means TL term does not capture even the primary meaning of the SLT.

Suggested equivalent : platform, resting place, built of stone, brick of wood for sitting on, erected usually under a tree or at a crossroads.

7. annad n (SLT)	fodder (TLT)
+ inclusive	- inclusive
+ foodgrain	+ dried food
+ animal	+ horse and farm animal

SL is compound word where 'anna' refers to food and 'd n ' refers to grains as well as fodder. So the word 'anna' is redundant. The translator has reasonably corrected it by replacing it with exact equivalent TL term. So in its context 'fodder' is the nearest equivalent.

8. rot (SLT)	bread (TLT)
+ countable	+ uncountable
+ flour , water	+ flour, water and yeast
± dry	+ dry
+ baked	+ baked

For SL speakers these two terms are interchangeable but same is not the case with TL speakers. Although the recipients of the TLT are the native speakers of SL, they should be familiar with semantic difference between these two. Because of native language interference, SL speakers take both interchangeably. Bread is cultural substitution for 'roti' although it does not bridge the semantic gap.

9. m nirv cn (SLT)	election (TLT)
+ specific	- specific
- restriction on sex, caste, profession, age	± restriction
+ choosing a person	+ choosing a person
+ nation wide	

The SL term is specific in which all citizens who are 18 or above have the voting rights. Election rafers to an occasion on which people officially choose a political representative or government by voting. It refers to varieties /level, professional, institutional organization etc. where number of participants is fixed by the law of the organization concerned.

Suggested equivalent : general / public election.

10. samrakshyan sambardhan (SLT)	protection (TLT)
Context: ... b lb l k ko samrakshyan ra sambardhan garne jimb b bu m ko nai ho.	Context: ... the protection of children is the responsibility of parents.

TLT corresponds more nearly to 'Samrakshyan'. These two SL terms have partial similarity only. Actually they convey different meanings in the above context.

Suggested equivalent : Protection and rearing.

11. vams wal (SLT)	chronicles (TLT)
+ written record of ancestors	+ written record of events order
+ order	+ order

The SL term 'bams wal ' refers to the history of the decendant of families, ancestors where as the TL term 'Chronicles' refers to a written record of events in the order in which they happened. So, the TLT fails to convey the meaning of SLT.

Suggested translation : history of the decendant of families, ancestors/genealogy.

12. bidheyak (SLT)	bill (TLT)
+ specific	- specific + general
+ generic	- generic
+ written	+ written
+ discussion	+ discussion

The TLT only covers the partial meaning feature of SLT. So translation of 'bill' for 'bideyak' can't give SL meaning in TL clearly.

Suggested equivalent: parliamentary bill.

3.3.3 Gaps Caused by Lack of Cultural Equivalence

Some elements of culture in SL lack exact equivalent in TL. If the TL doesn't have the same or similar term for the SL term, the translator replaces the word by another word or transliterates the word. Different countries , communities or societies have their own specific culture. So,

when we find cultural differences between societies and when we translate such texts there exists gaps in translation. For example:

1. d ijo (SLT)	dowry (TLT)
+ given to bridge by parents	+ either given to wife by husband or to husband by wife's family
+ family	+ family
+ money, property, jewellery	+ money, property

The SLT 'd ijo' means property (money, Jewellary) that is given to bride by her parents or family especially in marriage ceremony. But the TLT 'dowry' refers to money and or property that a wife or her family must pay to her husband when they get married or vice-versa can also be found in some societies. The SLT 'd ijo' is cultural specific. So the meaning feature of TLT only express the meaning feature of SLT partially. So borrowing and definition is suggested.

2. sil lekh (SLT)	inscription (TLT)
+ historical	- historical
+ written record on stone	+ written in the front of a book, stone and metal
+ Specific	- specific

All the meaning features of SLT and TLT are different. The TLT 'inscription' refers to words written in the front of a book or cut in stone or metal but the SLT 'sil lekh' refers to words written or cut only in stone about historical events or facts. So the meaning feature of TLT is unable to express the meaning feature of SLT.

Suggested equivalent: Rock inscription/words written or cut only in stone about historical events or facts.

3. khukur (SLT)	knife (TLT)
+ weapon	+ weapon
+ instrument	+ instrument
+ handle + concave	+ handle - concave
+ curved blade	+ curved blade
+ nationality specific	+ generic + culture neutral

Although SLT and TLT have some common features, 'khukur' is highly / distinctly cultural and gives national identification. It's a unique object of Nepal. Such culture specificity - bearing terms should not be replaced by culturally neutral terms. Some of the English monolingual dictionaries have already got entry as 'Kukri'.

Suggested equivalent : Transfer/Borrowing.

4. brata (SLT)	fasting (TLT)
+ religious	+ religious
- eating	+ to eat little or no food

In Hindu religious culture people do not eat anything for rigorous worshipping of the god. But according to the TL term 'fasting' people eat little or no food either religious purpose or health. There is no single word in TL for the SL term 'brata'. So it is better to translate the term with paraphrasing to correspond the SL meaning as 'fasting with eating nothing".

5. miter (SLT)	ritual friendship (TLT)
+ friendly relationship	+ friendly relationship
+ intimate	+ intimate
+ formal relationship	- formal relationship
+ lifelong	+ lifelong
- generic	+ generic

Only some features are different between SLT and TLT but these features are the dominant one. The SL term 'miter ' has its own cultural value and specific. Only some people have such relationship. But TL term 'ritual friendship' is general. All the people have such relationship. So TL meaning feature is unable to convey the meaning feature of SL. So it is better to borrow the term with definition.

Suggested equivalent: miter (friendship formed by a particular ceremony).

6. p sn (SLT)	pasni (TLT)

Although the translator borrows the word in TL as 'Pasni' it fails to convey the SL meaning because if the TL reader has no concept of SL word pasni he/she can not understand what the word actually mean. So it is better to use definition as well.

Suggested equivalent: Pasni (ceremony of feeding a child its first solid food)

3.3.4 Gaps Caused by Lack of Notes or Definitions

Translation is often influenced and shaped by linguistic theory, philosophical tenets, literary convention, types of texts, medium involved in translation. Translation is a cultural activity. So a good translator must not only be at least a bilingual but also bicultural. "One does not translate languages but cultures and in translation we transfer cultures not languages." Snell - Hornby (1986).

Two language cultures (SL culture and TL culture) which are invovled in translation process may or may not be similar. If the SL culture is different than TL culture, borrowed terms create the gaps. For the TL readers who have no knowledge of SL and SC, borrowing is

meaningless. In the present TLT, although the readers are native speakers of SL, several borrowed terms need definition or notes for compensate the gaps. For example.

1. saran rth (SLT)	refugee (TLT)
+ forced to leave country /home	+ forced to leave country/home
+ war for political, religious or social reasons	+ war for political, religious or social reasons
± person	+ person

      Suggested translation: refugee (a person who has been forced to leave their country or home because there is a war or for political, religious or social reasons.

2. ek das (SLT)	Akadasi (TLT)

      Suggested equivalent: Akadasi (the eleventh day in a lunar fortnight)

3. isukrist (SLT)	Jesus Christ (TLT)

      Suggested equivalent : Jesus Christ (the man that Christians believe the son of God and on whose teachings the Christian religion is based.)

4. cy ngr (SLT)	goat (TLT)
+ goat	+ goat
+ mountain region	+ elsewhere
+ long hair (fur)	± long hair

      Suggested translation : A kind of goat generally found in the mountain areas with long fur on the whole body.

5. p sn (SLT)	Pasni (TLT)

Suggested translation : Pasni (ceremony of feeding a child its first solid food)

6. mah dev (SLT)	Mahadev (TLT)

Suggested equivalent : Mahadev (the third God in the Hindu Trinity. God of destroy, usually shown with three eyes, the greatest God among the gods).

7. p rbat (SLT)	Parbati (TLT)

Suggested equivalent: Parbati (a Hindu Goddess, Mahadevi, Wife of God Mahadev, daughter of Himalaya Mountain).

8. saraswat (SLT)	Saraswati (TLT)

Suggested equivalent: Saraswati (the Goddess of Speech and Learning).

9. n mlo (SLT)	rope (TLT)

Suggested translation: Namlo (a head strap for carrying a large basket at the back).

10. karuw (SLT)	Karuwa (TLT)

Suggested translation: Karuwa (narrow-necked wide-bodied brass waterpot with a spout)

11. sangrah laya (SLT)	museum (TLT)

Suggested translation: Museum (a building in which objects of artistic, cultural, historical or scientific interest are kept and shown to the public).

12. kholso (SLT)	gully (TLT)

Suggested translation: gully (a small, narrow channel usually formed by a stream or by rain/a deep and narrow valley with steep sides.)

13. jad but (SLT)	Herbs (TLT)

Suggested equivalent : herbs (a plant whose leaves, flowers or seeds are used to flavour food, in medicines or for their pleasant small/ a substance used as a medicine or used in a medicine)

14. cour (SLT)	Chouri (TLT)

Suggested translation: Yak (an animal of the cow family, with the long horns and long hair, that lives in mountain region/central Asia).

15. doko (SLT)	basket (TLT)

Suggested translation: doko (a container for holding or carrying things on the back with small hole that are made of thin strips of bamboo that bends and twists easily).

16. d (SLT)	eid, id (TLT)

Suggested translation: eid, id (one of the two main muslim festivals, either 'Eid ul- Fitr' at the end of Ramadan, or Eid ul - Adha' which celebrates the end of the pilgrimage to Mecca and Abraham's sacrifice of a sheep).

17. pras d (SLT)	Prasad (TLT)

Suggested translation: Prasad (food offered to an idol).

18. sindur (SLT)	Vermilion (TLT)

Suggested translation: Vermilion (applied by married women to the hair - parting).

19. l v (SLT)	Lava (TLT)

Suggested translation: Lava (hot liquid rock that comes out of a volcano).

20. my gm (SLT)	Magma (TLT)

Suggested translation: Magama (very hot liquid rock found below the earth's surface).

21. tundr (SLT)	Tundra (TLT)

Suggested translation: tudra (the large flat Arctic regions of northern Europe, Asia, and North America where no trees grow and where the soil below the surface of the ground is always frozen).

22. simal (SLT)	Simal (TLT)

Suggested translation: Simal (a type of large cotton tree having large thorns on its bark).

3.3.5 Gaps caused by Translingual Lexical Ambiguity

Ambiguity which arises due solely to the alternative meanings of an individual lexical item is referred to as lexical ambiguity. When a word can have several meanings or two or more words can sound the same but have different meanings creates a gap in translation.

Translingual lexical ambiguity means the ambiguity due to variation in lexicalization of different concepts in case of single source language word. For the same SL term the translator uses more than one term in the TL with similar meaning but not identical senses. It causes gap in translation.

a.   Varieties in TT

1.   dh n

*   rice: Short narrow white or brown grain grown on wet land in hot countries as food.

* Paddy : a field in which rice is grown.

The SL term 'dh n' means, rice - plant, unhusked rice which is almost equivalent with rice. So for the replace in translation of the SL term, 'rice' is the better one.

2. r striya sabh
* Upper house : One of the parts of a parliament in countries which have a parliament that is divided into two parts.
* National Assembly : the group of people who are elected as a government with limited independence from the parliament that includes the power to make certain laws.

Both of the translated terms are within the process of literal translation but they are different in form. Both the terms 'Upper House' and 'National assembly' are accepted. But it is better to use 'National Assembly' which is very much related to the SL term.

3. pratinidhi sabh
* Lower house: the larger group of people who make laws in a country, usually consisting of elected representatives.
* House of representatives: the largest part of the parliament whose members are elected by the people of the country.

The meaning which has in SL term 'pratinidhi sabh ' goes near equivalent with the TL term 'house of representatives'.

4. m
* Mother: a female parent of a child
* Madam : used when speaking or writing to a women in a formal or business situation/a girl or young women who expects other people to do what she wants.

The SL term ' m ' goes near equivalence with TL term 'mother'.

b. Varieties in SL

SLT	TLT
1. padhero dh ro	waterspouts
2. watj wat y t y t	transport
3. nahar kulo	irrigation cannel
4. patn dharmapatn	wife
5. r jmukut sripec	crown
6. biw ha subhabiw ha	marriage
7. sanskrit c lalcan	customs
8. sanrakshyan sambardhan	protection

Because of the cultural differences between languages, it is really difficult to findout the equivalent term of each cultural words in another language. There are several words in SL to express the same meaning and same is the case with TL also. So context should be focused by the translator while translating such terms.

3.3.6 Gaps Caused by Addition

While translating, addition of some terms or concepts create gap in translated text. For example.

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S.N.	ST	TT
1	sadak	*metalled* road
2	nahar	*irrigation* cannel
3	kulo	*irrigation* cannel
4	sibaj	*Lord* Shivaji
5	mel	*religious* fair
6	sindur	*vermilion* powder
7	pashupat	Pashupati*nath*
8	bid	*Public* holiday
9	samb dd t	*Newspaper* reporter
10	bivinna siw r	*Several* different camps
11	j tj t	Race-cast, *ethnicity*
12	sankraman	infectious and *contagious*
13	buddh	intelligence and *courage*
14	nep lko janaghanatwa	*Population* density of Nepal
15	kandamul	edible root *varieties*
16	... pah d kshetrab ta tarai tarfa hune bas i sar l ...	... migration from hill to the Terai in Nepal and from *Bhutan to Nepal* can be ....
17	tapa k	*Sincerely* yours
18	jyotidh r	Light and *shining*

3.3.7 Gaps Caused by Deletion

S.N.	ST	Suggested translation
1	subhabiw ha	*auspicious* marriage
2	kuposan	*malnutrition*
3	hariy dhars haru	green *stripes*
4	koil ra phalam kshetra ko pary ptat	adequate *area of* coal and iron
5	mah bh rat lek	Mahabharat *region*
6	dherai samayasama jamera rahane	usually frozen *for a long time*
7	j bansail	life*style*
8	jebr , jir f, gaid	zebra, giraffe, *rhinoceros...*
9	n m, thar	Name and *Surname*
10	bibhinna t lim h sil garek	*attending several trainings*
11	yojan ko chanout garnu	*select a plan*
12	bik s kshetraharuko janasankhy ko tathy nka	*Statistics of population in development region*
13	skel eak se m = 48 ki mi	*Scale: 1 cm = 48 km.*
14	.... sik go	*.... Cicago*
15	swarg rohan : 2058 s l jeth 19 gate mousuphko swarg rohan bhayo	*Death: died on 19th Jestha 2058* B.S.
16	3 agast 1914.	*3* Aug. 1914.

Translation is highly a cultural activity. So some degree of omission of concepts can be found. Because of the differences between the cultures, addition and omission of concepts may be possible. Although, omission of concepts and meaning of the ST is a serious mistake in translation, it is somehow enevitable. But while translating common SL word like 'kuposo' into TL and which has the equivalent word 'malautrition' in TL should not be deleted. So complete deletion of such terms can not provide the meaning to the readers.

3.3.8 Gaps Caused by Bad or Mistranslation

SL	TL	Suggested equivalent
seto	red	white
100%	3	100%
cranko abh b	little grazing	lack of grazing
him layaharu	mountant	mountains
jameko	down	frozen
w spa	water	vapour
caran kshetr	grassland	grazing area
sw sthyapac rko r mro byabasth chhaina	limited infrastructure	no good facilities of healthpost
Sampurna bhubh gko 49%	40% of the total land	49% of the total land
dudh der	Dairy farm	Dairy
p r n	panama	Parana
paryatakk nimti dok n kholiyo	scope for tourist were opened	Shop for tourists were opened
ukhu	sugar	sugarcane
sic i ra kh nep n 6.1%	irrigation and drinking water 5.1	irrigation and drinking water 6.1%
uddhograkh n 4.8%	industries and mining 48%	industries and mining 4.8%
k thm ndu caitra 27 gate	Kathmandu, 7 chaitra	Kathmandu 27, Chaitra
garg pancam	George I	George V
mitra r stra	Allied power	Friendly country
paryatan	touring	tourism

3.4   Frequency of Different Kinds of Gaps in Translation

S.N.	Types (Causes) of Gaps	Frquency	Percent
1	Gaps caued by substitution	18	14.5
2	Gaps caused by lack of conceptual accurancy	12	9.7
3	Gaps caused by lack of cultural equivalence	6	4.8
4	Gaps caused by lack of notes/definitions	22	17.8
5	Gaps caused by translingual lexical ambiguity	12	9.7
6	Gaps caused by additon	18	14.5
7	Gaps caused by deletion	17	13.7
8	Gaps caused by mis-translation	19	15.3
	Total	124	100

In the process of research work the researcher found 124 instances of gaps in translation of cultural terms of Social Studies textbook for grade ten. The researcher found eight different types (causes) of gaps (gaps caused by substitution, lack of conceptual accurancy, lack of cultural equivalence, lack of notes/definitions, translingual lexical ambiguity, addition, deletion and mistranslation). Among them gaps caused by lack of notes/definitions is the most frequent one (17.8%), gaps casued by mis-translation is more frequent (15.3%) and gaps caused by lack of cultural equivalence is the least frequent (4.8%).

CHAPTER FOUR

FINDINGS, RECOMMENDATION AND IMPLICATIONS

This chapter deals with the findings, recommendations and pedagogical implications of the study.

4.1   Findings

On the basis of the presentation, analysis and interpretation of the data, the following findings have been summed up:

1.   Three hundred cultural terms are identified and those terms are categorized into five categories in terms of their related meaning features. They are ecology, material culture (artifacts), mythological pattern, social culture and organizations and conceptual terms. The terms are available in appendix 1.

2.   In translating cultural terms, eleven different techniques (literal translation, calque, substitution, transference, paraphrasing, back translation, addition, couplets, blending, naturalization and deletion) are found to have been employed in translating cultural words in 'Social Studies' textbooks designed and published by CDC and JEMC. The terms are available in appendix 2.

3.   Literal translation is the most widely used technique of translation of cultural words and deletion is the least used technique. In terms of merit order of frequency, the techniques of translation of cultural words can be graded as literal translation (40.6%) substitution (12.4%), transference (11%) calque (10.4%), addition (6.6%), couplets (5%) paraphrasing (4.6%), back translation (4.3%), naturalization (2.4%), blending (1.7%) and deletion (1%).

4.   Literal translation is the most widely used technique in translating ecology, material culture (artifacts), social culture and organization

and conceptual terms and transference is the most widely used technique in translating mythological pattern.

5. The highest amount of transference takes place in translating mythological pattern, and no transference takes place in the translation of conceptual terms.

6. Substitution is the second widely used technique in translation of cultural terms. Substitution is not taken as better technique if there is availability of lexical items in TL. Because of substitution, there are many instances of gap in meaning in TL which is unable to provide exact meaning of SL.

7. Calque is another widely used technique in translating cultural terms. Almost all instances of cultural terms that are translated through the technique calque, clear in meaning of SL culture. So this technique is successful to provide SL meaning in TL.

8. Transference is another technique used in translating cultural terms. It keeps SL meaning and SL word intact and can be used if cultural meaning is contextually conveyed or if TL world can be expected to be familiar with SL terms.

9. There are 7 instances of naturalized terms within mythological pattern and social culture and organization. These terms are naturalized according to the pronunciation of the same language which are existed in one language and borrowed into another language.

10. Out of total, 4.3 percent cultural terms are used in the present translated text by using the translation technique back translation. Only ecology, material culture (artifacts) and mythological pattern include such terms.

11. Addition is another technique which provides extra meaning, is unable to provide exact SL meaning in some cases. For eg. ...

pah d kshetrab ta tar itarfa hune bas i sar l ... →... migration from hill to the Terai in Nepal and from Bhutan to Nepal can be ...

12. There are some cases of deletion of the concepts and meaning in translating cultural terms. It is the least used technique, i.e. 1%.

13. The meaning gaps exist between the SL terms and TL terms. There are eight category of gaps (gaps caused by substitution, lack of conceptual accuracy, lack of cultural equivalence, lack of notes or definitions, gaps caused by translingual lexical ambiguity, gaps caused by addition, gaps caused by deletion and gaps caused by mistranslation) exist.

14. The translator is unable to create the semantic equivalence in some instances between SL and TL concepts because every language has their own beliefs and concepts.

15. Many instances of substitution can be found. Among the substituted terms, most of the pair have gaps in semantic level.

16. Some terms are existed only within a culture. In such cases cultural terms do not have equivalent lexical items in translation pair language. In translation of such terms the gap is inevitable.

17. There are great instances of addition and omission of SL concepts and meaning in TL, which also create the wide gap in translation pair. eg. Sadak → metalled road.

18 There is no consistency in translation of the same word. So it also creates the gaps in translation. eg. dh n → rice, paddy

19. There are some instances of bad or mistranslation, which are completely or partially failed to provide SL meaning in TL. eg, seto → red.

4.2   Recommendations and Pedagogical Implications

On the basis of the findings, some recommendations and pedagogical implications have been made and shown. They are as follows:

a.   Translation is bilingual activity so it needs bilingual and bicultural expert to get good translation.

b.   A translator should be aware that a wide range of techniques can be applied in translating cultural words depending upon contexts and the nature of words.

c.   The translator should choose the translation technique(s) in translating cultural words depending upon the contexts and nature of words for which it may single technique, two, three or more for the same lexical item.

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

e.   In transferring words from mythological pattern and conceptual terms, short note or definition should be added to make clear its religious and pragmatic meaning.

f.   There should not be any cases of omission of the SL terms which have the equivalent terms in TL. Even if the TL lacks the ST concepts the translator should transliterate the term. For e.g. 'kuposan' which has the equivalent term in TL is deleted.

g.   The translator should not use whatever the word available in the dictionarry. He should select the word looking it in the thesaurus to get the correct words.

h.   Addition of concepts and meaning in translation violates the norms and principles of translation. The translator should not add any concepts subjectively. For e.g. '... pah d kshetrab ta tarai tarfa

hune bas i sar i ...' ... migration from hill to the Terai in Nepal and from Bhutan to Nepal...

i. Substitution of ST concepts by different TT concepts violate the essence of translation. ST concepts should not be substituted by different TT concepts if there is equivalent term in the TL. For e.g. the SL word 'jast ' has the equivalent word 'Zinc'. So it should not be substituted by 'mica'.

j. The translator should not mistranslate the ST concepts and words. He/she should go through the text thoroughly before starting the translation. For e.g. 100% is mistranslated into 3 percent which does not give the concept.

k. If there are cases of errors in the content of the ST, the translator should correct the ST by appropriate translation in the TT.

l. Terms carrying cultural peculiarity should be transferred, students should be encouraged to do the same. In the name of speaking and learning English, culturally unique terms should not be replaced by generic or neutral terms. For e.g. 'khukur ' which is distinctly cultural and gives national identification, should not be translated as 'knife' which is culturally neutral term.

Translation is an emerging discipline which is natural activity in social interaction. No one can ignore the influence of his mother tongue whatever the second language he is learning and whatever he is, he can't avoid translation. Therefore, translation should be included in language learning and teaching programme.

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APPENDICES

Appendix 1

Cultural Categories

1.A. Ecology

cour	chauri (Yak)
khol	rivers
chahar	falls
khahare	rivulets
dhisk	bunds
tus ro	frost
himodh	moraine
bas	bamboo
kholso	gully
patkar	grassbed
hariy l	greenery
bh rp kh	slopes and terraces
khetb r	ricefields
botbuty n	various plants
caran kshetra	grazing grounds
asin p n	snowing
kandam l	roots
jad but	herbs
basob s	settlements
briksharopan	planting trees (afforestation)
sthal pr n	terrestrial creatures
ucca samasthal	plateaus
my gm	magma
him l	mountain
n l	stream
phat	terrace of field
kodo	millet
jou	barley
t kur	peaks
anna	food crops
n ngo d do	barehill

nagadeb l	cash crops
khaccar	mule
cy ngr	goat
padhero	water spouts
abikasit ga	rural area
b yumandal	atmosphere
hindamah s gar	Indian ocean
sumer	Arctic
him laya parbat	Himalaya mountain
kada catt n	hard rock
baga c	orchard
marubh m	desert
r striya nikunja	National park
sun kh n	Gold mine
parbat sren	mountaineering
path r	plateau
dh n	paddy
jut	jute
surt	tobacco
khayar	khayar
simal	simal
cure pah d	chure hill
patjhar	deciduous
banyajantu rakshya	wildlife reserve
tundr	Tundra
khan j	mineral
jadibut	medicinal herbs
sy ul	foliage
kaph	coffee
bens	Besi (valley)

1.B Material Culture (Artifacts)

gargahan	jewellery
dh r	waterspouts
watj wat	transport
patra patrik	publication
annad n	fodder
rajjum rga	ropeway
rel y t y t	railway service
jal m rga	water ways
karuw	karuwa
dok	doka (basket)
b togh to	roads and highways
rot	bread
khukur	Khukuri (knife)
dharmas l	inns
y t y t	transportation
jholunge pul	suspension bridge
kulo	irrigation cannel
phohar	dirty
haw maid n	airport
gorug d	bullock cart
tag	tonga
paidal m rga	mule track /trails
teliphon	telephone
red yo	radio
calcitra	cinema
sa m l	saw mill
m dhyam bh s	linguafranca
r jmukut	crown
l gupadartha	drug
r jm rga	highway
nahar	irrigation cannel

gharelu uddhyog	cottage industry
sthal m rga	road ways
hasiy	sickle
siment	cement
nudals	noodles
m t k bhad	clay pots
p th	pathi
p l	pal
tar ju	Taraju (scale)
jins	kind
kalk rkh n	factories
galaic	carpet
sark r karmac r	civil servants
sadak	metalled read
b togh to	passage
sanc r	communication
c n k rkh n	sugar mill
gorkh darb r	Gorkha palace
hawai m rga	airways
g d	car
doko	basket
p n padhero	water pails
caut r	chautaras
daha	pools
baskolathi	bamboo bars
ch n	roof
bor	sacks
k rpet	carpets
y t y t	transport

1.C.   Mythological Pattern

pasupat	Pashupatinath
swyambh	Swayambhu
budh nilkantha	Budhanilakantha
buddadharma	Buddhism
yog vy s	meditation
patn	wife
dharmapatn	wife
subhabib ha	marriage
prabacan	talk programme
sindur	vermillion powder
d p wal	Dipawali
f l ra abir	flowers and avir
bahubib ha	polygamy
b lbib ha	child marriage
p rp cuke	divorce
sab	cropse
cit	funeral fire
d ijo	dowry
satiprath	sati system
d sprath	salvery
br mhan	brahmins
panc nga	Calendar
jant	Janti (people to attend marriage)
bad gurujy	badagurujuyu
hindu dharm walamb	Hindu religion
r t ra parampar	usage and tradition
sr pec	crown
r s	sages
purbaj	forefathers
rigbed	Rigved
n t kutumba	relatives

tm	soul
jyot dh r	Light and shinning
puspa gucch	bunches of flowers
ek ds	Akadasi
p rwat	Parwati
dibangat	died
swor	god
bh gwat g t	Bhagawat Gita
mah bh rat	Mahabharat
mukt n th	Muktinath
sanskrit ra rahansan	Customs and traditions
mokshya pr pt	salvation
san tan	traditional
bhajan	hymns
dharma	religion
sr ddha	shrada
jamar	Jamara
los r	Lhosar
d	Eid, Id
su khrist	Jesus Christ
s l gr m	Saligram (a holystone)
pras d	an offering to god
kunda	religious ponds (kundas)
swarga	paradise
purnim	full moon day
brata	fasting
saraswat	(Saraswati) the goddess of learning
s dharma	Christianity
hol	Holi
mel	religous fair

1.D   Social Culture and Organization

vid ik	legislative
s l lekh	inscriptions
sangha sansth	institutions, organizations
sangrah laya	museum
sabh m kh	speaker
upasabh mukh	deputy speaker
ny ep lik	judiciary
k ryap lik	executive
verna	verna
il k	Ilaka
w rd	ward
pratinidh sabh	House of representative
dh r	article
sudra	shudra
vaisya	vaishya
p sn	pasni
vaidhya	Ayurvedic doctor
s msad	member of parliament
miteri	religious/ritual friends
r striya sabh	National Assembly
guth	trusts (guthis)
sram	Ashram (hermitage)
padena	exofficio
pramukh	mayor
jhagad	quarrels
suden	Traditional Birth Attendents
piyan	helper (peon)
rus	Russia
c n	China
j tj t	race-caste, ethnicity
ekalsutra	single bond

kir y kh nu	swore an oath
darsa r j	-
bid	public holiday
saw r	visit
sr pac mah r jdhir j	His majesty the king
samb dd t	newspaper reporter
m	madam
byabasth pik	legislature
karyap lik	executive
bel yat	Great Britain
bathan	herd
muluk ein	Muluki Ain
d ijo	dowry
bahubibaha	polygamy
cel bet becbikhan	woman trafficking
darsa r jya	ideal state
purb grah	prejudice
griha sacib	Secretary at the Home Ministry
baib hik	matrimonial
n r	Nari (woman)
mantr mandal	council of ministers
unnat tar k	scientific way
k m	vocation and skill
nagad r n	cash loans
gorkh l	Gorkhali
b l diwas	Children's day
suden	Traditional Birth Attendants
loksew yog	Public service commission
samyukta r stra sangh	United Nations Organization

1..E.   Conceptual Terms

bh m sudh r	land reform
sampad	heritage
s dar pran m	
naisargik adhik r	fundamental right
sankatk l	time of emergency
bh i	brother
dh r	article
basanta ritu	spring season
b lig mat dhik r	adult franchise
des nik l	expelled from the country
sam j sew	social service
deh nta	died
talloj t	so-called lower caste
s m jik bandhan	social bondage
mah kah	greatest poet (Mahakabi)
dikab	Pioneer poet (Adikabi)
dehaty g	die
guptacar	spy
buddh	intelligence and courge
upadh r	clause
s dh ran j wan y pan	Live normal life
sw balamb	independent
ap nga tuhur	blind and disabled
n rak ya j wan	bitter life
besy laya	prostitution
dal	trafficker
s m jik tirask r	rejected by the society
ansu	tear
adhik r	administrator
n garik adhik r	citizen right
samathar	fragile
pr kritik prakop	natural calamities (disasters)

kir y khanu	Swore an oath
darsa r j	
bad gurujy	Badagurujuyu
n b lak	infantile
r jk j	administration
nas lupad rtha	drugs
pratap r j	
c lcalan	customs
b rras	poem on bravery
sanrakshyan	protection
sambardhan	protection
punarsth pan	advent
besy birt	illegal acts/activities
bhrastac r	corruption
sam nt	equality
kuposhan	
bams wal	chronicles
san kraman	infectious and contagious
l lanp lan	nursing and upbringing
s manta	feudal lords
istamitra	friends
n t kutumba	relatives
j t ya	racial
saran rth	refugee
an th laya	orphanages
karmukta	exempt from tax
bidheyak	bill
matd t	electoral

Appendix - 2

Procedures of Translation

2. A   Ecology

Procedures	SL Terms	TL Terms
1. Literal Translation	dhisk	bunds
	tus ro	frost
	himodh	moraine
	bas	bamboo
	kholso	gully
	hariy li	greenery
	khetb ri	ricefields
	botbuty n	various plants
	jadibuti	herbs
	basobas	settlements
	sthal pr ni	terrestrial creatives
	ucca samasthali	plateaus
	him l	mountain
	n l	stream
	t kur	peaks
	jo	barley
	kodo	millet
	anna	food crops
	khaccar	mule
	b yumandal	atmosphere
	sumeru	arctic
	baga c	orchard
	mar bhumi	desert
	sun kh ni	gold mine
	path r	plateau
	surti	tobacco
	patjhar	deciduous
	khanij	mineral
	sy ul	foliage

2. Calque	n ngo d do	bare hill
	nagadebal	cash crops
	hindamah s gar	Indian ocean
	kada catt n	hard rock
	banyajantu rakshya	wildlife reserve
	jadibut	medicinal herbs
	r striya nikunja	national park
	j wan star	life standard
3. Transference/ Borrowing	jut	jute
	l v	lava
	my gm	magma
	tundr	tundra
4. Substitution	asin p n	snowing
	kandamul	roots
	bhirp khu	slopes and terraces
	cy ngr	goat
	padhero	water spouts
	asbikas t g	rural area
	parbatsretni	mountaineering
	dh n	paddy
	jast	mica
5. Blending	him laya parbat	Himalayan mountain
	chure pah d	Chure hill

6. Paraphrasing/ Definition	phat	terrace of fields
	brikshy ropan	planting trees (afforestation)
7. Couplets	co r	Chaunri (yak)
	bens	besi (valley)
8. Back translation	khayar	khayar
	simal	simal
	kaph	coffee
	tundr	tundra

2.B   Material Cultural

Procedures	SL Terms	TL Terms
1. Literal Translation	r jm rga	highway
	calcitra	cinema
	phohar	dirty
	y t y t	transportation
	dh r	waterspouts
	watj wat	transport
	patra patrik	publication
	gargahan	jewellery
	annad n	fodder
	jal m rga	waterways
	haw i maid n	airport
	y t y t	transportation
	khukur	knife
	rot	bread
	b togh to	roads and highway
	m t k bh d	clay pots
	kalk rkh n	factories
	sanc r	communication
	cin k rkh n	sugar mill
	haw m rga	airways
	p n padhero	water pails
	hasiy	sickle
	sthal m rga	roadways
	sark r karmac r	civil servents
	paidal m rga	mule track/trails
2. Calque	gharelu udhog	cottage industry
	l gupad rtha	drug
	r jmukut	crown
	gorug d	bullock cart
	jholunge pul	suspension bridge

	rajjum rga	ropeway
	jins	kind
	g d	car
	jel parn	imprisoned
	basko lath	bamboo bars
	bor	sacks
3. Substitution	doko	basket
	dharmas l	inns
	m dhyam bh s	linguafranca
	cakrapath	ring road
	b togh to	passage
4. Back translation	k rpet	carpet
	siment	ciment
	nudals	noodles
	sam l	saw mill
	red yo	radio
	tel phon	telephone
	gl dar	glider
5. Transference	karuw	karuwa
	chout r	chautaras
	p l	pal
	p thi	pathi
6. Couplets	tar ju	Taraju (scale)
	khukur	Khukuri (Knife)
	dok	doka (basket)
7. Blending	Gorkh darw r	Gorkha Palace
8. Addition	thul tath majoul udhyog	Large and small scale industries
	sadak	metalled road
	nahar	irrigation cannel
	kulo	irrigation cannel

2.C   Mythological Pattern

Techniques	SL Terms	TL Terms
1. Literal Translation	patn	wife
	prabacan	talk programme
	bahubiw h	polygamy
	b lbiw h	child marriage
	p rp cuke	divorce
	d ijo	dowry
	sripec	crown
	puspa guchh	bunches of flowers
	sanskrit	customs
	san tan	traditional
	dharma	religion
	swarga	paradise
2. Transference/ borrowing	swyambh	swyambhu
	budh nilkantha	Budhanilakantha
	dip wal	Dipawali
	br mhan	Brahmins
	bad gurujy	Badagurjuyu
	r gved	Rigved
	ek das	Akadasi
	p rwat	Parwati
	bh gawat g t	Bhagawat Gita
	mah bh rat	Mahabharat
	mukt n th	Muktinath
	serp ra bhote	Sherpas and Bhutiyas
	b hun kshetr	Brahmins and Chhetries
	sr ddha	Shrada
	jamar	Jamara
	los r	Lhosar
	hol	Holi
3. Substitution	sab	corpse
	yog vy s	meditation

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	r s	saint
	tm	soul
	swor	god
	mokshya pr pt	salvation
	bhajan	hymns
	puj	sacrifice
	brata	fasting
4. Paraphrasing/ definition	pras d	an offering to god
	purn m	full moon day
5. Blending	f l ra avir	flowers and avir
	sat prath	sati system
6. Couplets	jant	janti (people to attend marriage)
	s l gr m	saligram (a holystone)
	kunda	kundas (religious ponds)
	saraswat	Saraswati (the goddess of learning)
7. Naturalization	buddhadharma	Buddhism
	hindudharma	Hindusm
	s dharma	Christianity
8. Addition	Pashupat	Pashupatinath
	sindur	vermilion powder
	cit	funeral fire
	jyot dh r	light and shinning
	him laya ki chor	daughter of Himalaya
	mel	religious fair
	sibaj	Lord Shivaji
9. Back translation	i:d	eid, id
	isukrist	Jesus Christ
10. Deletion	dharma patn	wife
	subhabiw ha	marriage

2.D. Social Culture and Organizations

Procedures	SL Terms	TL Terms
1. Literal translation	r striya sabh	National Assembly
	lok sew yog	Public service commission
	b l diwas	Children's Day
	antar striya ny y laya	International court of Justice
	biswa sw stha sangathan	World Health Organization
	mantri mandal	Council of ministers
	baib hik	Matrimonial
	purb grah	prejudice
	bahubib ha	Polygamy
	d ijo	dowry
	bath n	herd
	k ryap lik	executive
	byabasth pik	legislature
	vidh ik	legistative
	sil lekh	inscriptions
	sangha sansth	institutions, organizations
	sangr h laya	museum
	sabh mukh	speaker
	upasabh mukh	deputy speaker
	ny ep lik	judiciary
	prathinidhi sabh	house of representative
	r striya sabh	upper house
	padena	exofficio
	pramukh	mayor
	jhagad	quarrels
2. Calque	dh r	Article
	miter	ritual friends
	ekaisutra	single bond
	nagadr n	cash loans
	darsa r jya	ideal state
	cel bet becbikhan	woman trafficking

3. Transference/ Borrowing	muluk ein	Muluki Ain
	gorkh l	Gorkhali
	verna	Verna
	il k	Ilaka
	w rd	Ward
	sudra	Shudra
	vaisya	Vaishya
	p sn	Pasni
4. Substitution	Unnat tar k	Scientific way
	m	madam
	saw r	visit
5. Addition	bid	public holiday
	samb dd t	Newspaper reporter
	bivinna siwir	Several different camps
	suden	Traditional Birth Attendents
	vaidya	Ayurvedic doctor
	j tj t	Race-cast, ethnicity
6. Naturalisation	rus	Russia
	bh rat	India
	c n	China
	bel yat	Great Britain
7. Couplets	guthi	trusts (guthis)
	sram	ashram (hermitage)
	piyan	helper (peon)
	n r	Nari (women)
8. Paraphrasing/ Definition	s msad	member of parliament
	grihasacib	Secretary at the Home ministry

2.E. Conceptual Terms

Procedures	SL Terms	TL Terms
1. Literal Translation	sampad	heritage
	d ju	brother
	dh r	article

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	sam j sew	social service
	upadh r	clause
	s dh ran j wan y pan	Live normal life
	ap nga tuhur	blind and disabled
	n rakiya jiwan	bitter life
	besy laya	prostitution
	adhik r	administrator
	n garik adhik r	Citizen rights
	samthar	fragile
	pr kritik prakop	Natural disaster/calamities
	kir y kh nu	swore an oath
	n v lak	infantile
	c lcalan	customs
	sanrakshyan	protection
	sambardhan	protection
	punarsth pan	rehabilitation
	sam nt	equality
	vams wal	chronicles
	s manta	feudal lords
	istamitra	friends
	j tiya	racial
	saran rth	refugee
	bidheyak	bill
	byabasth pik	legislature
	sam nup tik pratinidhitwa	proportional representation
	ekal sankraman ya mat	single transferable vote
	jhagadiy	convict
	b di pratib d	applicant and opponent
2. Calque	s m jik bandhan	social bondage
	na sargik adhik r	fundamental right
	basanta r tu	spring season
	bh m sudh r	land reform

	b lik mat dhik r	adult franchise
	sam j sew	social service
3. Paraphrasing/ Definition	s m jik tirask r	rejected by the society
	desnik l	expelled from the country
	sankatk l	time of emergency
	bisw skomat	vote of confidence
	l lan p lan	nursing and upbringing
	j tived rangaved	discrimination on the basis of race and colour
	vesy brit	illegal acts/activities
	b r ras	poem on bravery
4. Substitution	r jk j	administration
	vrast c r	corruption
	an th lay	orphanages
	matad t	electoral
	dehaty g	die
	guptacar	spy
	sw balamb	independent
	dal l	trafficker
	nsu	tear
5. Addition	sankraman	infectious and contagious
	tallo j t	so-called lower caste
	buddhi	intelligence and courage
6. Couplets	mah kab	greatest poet (Mahakabi)
	dikab	Pioneer poet (Adikabi)
7. Delation	kuposan	

Appendix 3
Artistic Procedure

1.	से.मि.	c.m.
2.	वि.सं.	B.S.
3.	वर्ग मि.मि.	Sq. Km
4.	^{0}से	^{0}C
5.	मि.मि.	mm
6.	मि.	m
7.	कि.मि.	km
8.	गाँऊ	VDC
9.	ना.प्र.न.	C.C. No.
10.	गा.वि.स.	VDC
11.	न.पा.	Municipality
12.	मा..न्या.	Hon Judge
13.	वि.स.	B.S.
14.	क, ख, ग, घ ..	a, b, c, d...
15.	१(ग), २(ग)	1(c), 2(c)
16.	डलर	$
17.	पु.म, प, म प, सु प	E M W MW FW
18.	सन्	AD
19.	इ.स.	AD
20.	म.वि.वि.	MBB
21.	युनिसेफ	UNICEF
22.	साफ	SAF
23.	साफ्टा	SAFTA