

CHAPTER ONE

INTRODUCTION

1.1 General Background

Language is so far as we know, species specific to mankind, that is, language is peculiarly human attribute and thus only humans have and can have languages because only humans are genetically equipped so. It is the obvious fact that the possession of language makes a human being different from other animals. Human being has a unique place in the universe due to the possession of language.

By the term "language" we mean the "human language", which is specific to the human species and is characterized by unique features. Language is the most highly developed, convenient, powerful and most frequently used means of communication, as such involves transmission of ideas, messages, feelings, intentions, information, etc. from a sender to a receiver. We cannot think of any social, academic, and artistic activities going on without language. It is perhaps the most significant asset of human life.

According to Sapir (1921:8) "language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols."

Similarly, Chomsky (1957:13) has defined language as "a set (finite or infinite) of sentences, each finite in length and constructed out of a finite set of elements."

Language has been defined variously by various linguists and scholars. Language is that which helps us to think, perceive, interpret and express about the world. It is the way of transmitting human civilization, history, thoughts, literature and the whole of

human achievement. It is a means by which we can perform several things like communication, thinking, group solidarity, interlinguistic conflict, nation building, control, creation and so on.

Languages are different from community to community. Translation has been a prime means to transfer message from one speech community to another speech community. To translate is to change words or sentences into a different language. Translation is the transformation of thoughts or ideas from one language to another language. It is a multidimensional activity. It should be meaningful and convey the spirit of the original (SL) by maintaining a natural and easy form of expression. It is not simply an act of imitation, but a transfer of message from one culture to another culture, and an innovation in the receiver language. Translation is an emerging discipline. It is very difficult to define translation objectively. Some define translation as a linguistic activity some define it as a cultural activity, some as an art, some as a skill and craft, some as a means of communication and so on. This shows that translation is defined subjectively. Although it is defined variously, it is present in any linguistic activity. Where there is language there is translation. We simply translate our ideas, thoughts, imagination through our language. Translation is only way to break the cultural, linguistic, contextual and psychological barriers between two communities. Now, we have only choice that we translate or die. Multilingual nature of the world/community creates existence of translation as an obligatory phenomenon. In a layman's sense, translation means transfer of the message from one language to another language.

1.2 Cultural Categories

Culture means the way of life, especially general customs and beliefs of a particular group of people and cultural language is the language which is spoken in particular culture or speech community.

According to Richards, et al. (1985:70) culture means “the total set of beliefs, attitudes, customs, behavior, 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. The cultural language is the language which is spoken in particular culture or speech community. Newmark (1988:94) distinguishes cultural language from universal language and personal language. We can go with Nida’s (1964) classification of foreign cultural words. He has made fivefold classifications-

a) Ecology, (b) Material Culture (artifacts), (c) Social Culture (d) Organizations Customs, Activities, Concept, (e) Gesture and Habits.

In general cultural terms can be categorized in five topics as following:

a) Ecology

It refers to physical environment or geographical features or topographical features, eg. flora, fauna, winds, plains, hills, tundra, plateau, paddy field, etc. The feature present in one region may be absent in another. For example, 'the Naubise hill' has cultural values for Nepalese.

b) Material Culture (Artefacts)

The things that are made and used by men and famous within a culture are kept under this category, such as;

- a) Foods: g ndr k, dhido, etc
- b) Clothes: s ri, caub ndi, dh k top bakkh , doch , etc.
- c) House and towns: jhopad , durbr, g , etc.
- d) Transport: bagg , g d , gor g d , etc.

c) Social Culture and Organization

It includes the words, which are concerning the social organization and relations between people and particular community. The topics which the social culture includes are: work and leisure, political and administrative, religious and artistic organizations.

d) Religious Culture

It is related to mythology, religious beliefs, names of gods, religious activities, etc. eg. yagya, jan i, swarga, etc.

e) Conceptual Terms

Concept is a part of common system of language shared by members of speech community. Conceptual terms are generally defined as non concrete or abstract terms whose concept can be given only by definitions. eg. br lole b to k tnu, p n b rn , etc.

1.3 Definition of Translation

Man, the only homoloquens known in this planet, possesses a unique capacity to use (speak, read and write) more than one language. He is not only endowed to use different languages even at home, he can use different communication packages and systems. As a conscious being possessed with a vast treasure of knowledge accumulated through historical experience and stored in memory, he

can not simply remain ignorant of what lies beyond his space and time. Translation is the only key to this otherwise forbidden treasure-house. Man has ever felt an urge to break the barrier of ignorance by means of translation.

Generally, translation can be defined as the rendering of a text into another language. The term translation connotes the art of recomposing a work in another language without losing its original flavor or of finding an analogous substitute. Different terminological variations such as paraphrase, substitution, replacement, interpretation, transfer, rendering, etc. are also used to define translation.

According to Brislin (1967:1) "translation is the general term referring to the transfer of the thoughts and ideas from one language (SL) to another (TL) whether the languages are in written or oral form, whether they have established orthographies or not or whether one or both languages is based on signs as with sign language of the deaf."

Catford (1965:20) defines translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)."

Wills (1982:112) defines translation as "a procedure which leads from a written SLT to an optionally equivalent TLT and requires syntactic, semantic, stylistic and text pragmatic comprehension by the translator of the original text."

Newmark (1981:3) says "the twentieth century has been called the age of translation."

In the words of Bhattarai (2000:2) translating "is primarily an art of transforming message from one language to another or into some other dialects of the same language that are distanced by time or space: the activity interfaces variegated factors - at least ten - each capable of influencing the other it becomes obvious that they are the mouth pieces of the current theories of language, literature, philosophy, culture, business and politics."

To sum up, translation is defined variously depending upon the genre, the nature of the activity, the medium employed, the purpose, audience and the current theories of language, philosophy, etc. Though translation is a simple transfer of content from one language to another, it is considered one of the brainstorming tasks related to language activities. It does not only seem to be accomplished by mere skill of language, but also requires a difficult art and skill in safeguarding spirit and content of the language.

1.4 Techniques/ Procedures of Translation

As Newmark (1988:9) says, the term 'Translation Studies' was proposed for the first time by Andre Lefevere (1992) to replace terms such as 'Translation Theory' used in general 'Translatology' in Canada, 'Translatologia' in Spain, etc. The definition of "Translation Studies that James Holmes thought to be appropriate is to be as a collective and inclusive designation for all research activities taking the phenomena of translation as their basis of focus." (Holmes, 1987:13). Newmark (ibid) defines translation studies in wider and narrow sense. He states "in a narrow sense translation theory is concerned with the translation method appropriately used for a certain type of text, and it is therefore dependent on a functional theory of language." However, "in a wider sense, translation theory

is the body of knowledge that we have about translating, extending from general principles to guidelines, suggestions and hints." Crystal (1987:346) defines the term 'translation' "as the natural term used for all tasks where the meaning of expressions in one language (the 'source' language) is turned into the meaning of another (the 'target' language), whether the medium is spoken, written or signed." By this definition we can say the term translation is a bilingual activity, it is the product of rendering or transferring or translating the meaning or message in one language into another. The process of rendering the message meaning may also be from one dialect or register to another dialect or register. There are two languages involving in translation among them from which language we translate is source language (also source text) and the language into which language the message is being translated is the target language (also target text).

Various scholars have suggested various techniques of translating cultural terms. Newmark (1988:103) states 12 different translation procedures. But there is no single procedure which is absolutely helpful to produce a perfect translation without any gaps. Some of the procedures to translate cultural words are:

- a) Literal translation
- b) Borrowing/ Transference
- c) Neutralization (i.e. functional or descriptive equivalent)
- d) Label
- e) Naturalization
- f) Componential analysis
- g) Deletion

- h) Couplet
- i) Accepted standard translation
- j) Paraphrase, gloss, notes, etc.
- k) Classifier

In translation procedure, there are some most used techniques they are described in following paragraphs.

a) Literal Translation

It is word to word or group of words to group of words translation in which close correspondence is sought in terms of both lexis and grammar. In other words, word for word translation transfers SL grammar and word order, as well as the primary meanings of all the SL words, into the translation and it is normally effective only for brief simple neutral sentences. If the primary meaning differs, literal translation does not work. For example

SL - usle h w kh yo.

TL - He eats air.

Here 'eats air' look like corresponding to each other but in the context given, they are not semantic equivalents.

In cultural translation also, it is a common technique. However, it is effective only if there is linguistic and cultural proximity between the languages given. But where the extralinguistic and cultural realities of SL and TL differ this technique does not help in narrowing the gaps between the two. In literal translation, the translator can neither delete a word or a line nor add to them.

b) Borrowing

Borrowing is the process of transferring a SL word to a TL word as a translation procedure. It includes transliteration which relates to the conversion of different alphabets, eg. Nepal, Hindi, Chinese, etc. to English. According to Newmark (1988:82), "normally names of people, places and country, names of newspapers, names of institutions and companies, street names, inventions brand names, etc. are transferred." In the process of translation the translator transfers the word to show the respect for the SL culture. Cultural words are often transferred to give local colour in translation. For example, *curry*, *samosa*, *gumbaz*, *kot*, etc.

Nepali (SL)	English (TL)
dew li	Dewali
g r	Guru

c) Naturalization

This procedure succeeds transference and adopts the SL word first to the normal pronunciation, then to the normal morphology (word-forms) of the TL. eg. *musalmān* - Muslim, *chīn* - China, *rūs* - Russia, *beliyat* - Britain.

d) Substitution

When a source cultural element finds a similar or near equivalent in place of a full equivalent, the translator uses that corresponding expression as a translational equivalent; this procedure is termed as substitution. In other words, it is a procedure that is available to the translator in cases in which the two cultures display a partial overlap rather than a clear-cut presence vs absence of a particular element. Typically, in fact, a source cultural element

finds not an empty slot but something that is like it - though not quite like it - in the target language.

The advantage of this procedure is total linguistic and cultural transparency: the recipient has no difficulty in understanding such terms. The main drawback of this procedure is that it identifies concepts that are not identical eliminating the peculiarity of SL culture and treating SL culture concept as its own.

SL	TL
mr tu	Funeral ceremony
daur	shirt
top	cap
rot	bread

e) Paraphrasing/Definition

In translation, SL terms are replaced by the short definition or paraphrase within this procedure. In other words, "defining means reducing the unknown to the known and the unshared to the shared" (Ivir,1987:37). Newmark (1988:90) argues paraphrasing "is an amplification or explanation of the meaning of a segment of the text." Normally if the TLT has not the exact substitution for the SL term, the SL term is replaced by definition or description. The main drawback of definitional translation is its unwieldiness. It becomes difficult to contract the shape and size of definition which makes translation longer and sloppy. So, it is communicatively too heavy. For example

SL	TL
dashain	the greatest festival celebrated by Nepalese for 15 days.

as nt break the silence out

f) Back Translation

Back translation is also called "Intralingual Translation" i.e. rephrasing/splitting the complicated and ambiguous SL sentences into two or more simple sentences. In other words, it refers to the translation of one dialect into another dialect or from dialect into standard language or vice versa. Crystal (1987:348) defines back translation as "one translates a text from language A into language B; a different translator then turns the B text back into A, and the resulting A text is compared with the original A text. If the texts are virtually identical, it is strong evidence that the original translation was of high quality."

In this study back translation is taken as a procedure of translation because the Nepali text book 'Mero Desh' borrowed some cultural terms from English. So here back translation refers to take the English terms used in SLT back to TLT, i.e. English.

eg. stretcar, redio, telivisan, etc.

g) Calquing

In this procedure, SL compound words are translated into the equivalent TL compound words or TL compound words are used on the model of SL compound words. eg.

SL	TL
dunge dh r	- stone tap
barna by basth	- caste system

h) Deletion

If a SL word or expression is omitted in the TL text, it is called deletion. This is necessitated not by the nature of the cultural element to be translated but by the nature of the communicative situation in which such an element appears. A translator decides to delete some items not for faithfulness of translation but to make communication efficient.

eg. bhakt , kulpuj , kh ldo, betb s, etc.

i) Elaboration and Addition

In this technique of translation, some words are added in the TL text. This procedure is necessary procedure in the translation of the implicit elements of culture. It makes receiver understand SL cultural items. It makes implicit information explicit. eg. sam c r - news 'report', j t j t - race caste 'ethnicity'

j) Transliteration

It is a process on which each SL letter or other graphological unit is replaced by a TL letter or other unit. In other words, transliteration is the representation of a word, sentence, etc. in one alphabet in the closest corresponding letter of a different alphabet or language. In translation, SL graphological units are replaced by TL graphological units but these are not translation equivalents, since they are not selected on the basis of relationship to the same graphic substances. According to Catford (1965: 56) in principle, the process of setting up a translation system involved 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. Then SL phonological units are translated into TL phonological units.
- iii. Then TL phonological units are converted into TL letters, or other graphological units.

1.5 Gaps in Translation

When source language has a concept or meaning that the target language lacks there exists a gap or gaps refer to the loss of meaning resulting from the gaps between SLT and TLT. Generally, if there is no correspondence between SL items and TL items there occur gaps. It is simply, an absence of concepts. Gaps occur if concept available in one language is not available in another language. Gaps may be in source language text or target language text. Gaps are also called lacunas, blank spaces, slippages, absences and voids.

Gaps are natural and inevitable in all translation activities because of difference between two languages, cultures, contexts, etc. We find two languages, cultures, contexts, etc. always different to some extent. So, while translating we are "bridging the gaps" between two cultures, languages, etc. Thus, gaps are problems and they create difficulty to maintain translation equivalence. Gaps in translation are mainly of three types:

a) Linguistic Gaps

The gaps caused by differences between two languages are called linguistic gaps. Every language is unique; no two languages are identical. Every language has its own structural patterns. Linguistic gaps are observed in different levels of language

- i. Graphological level
- ii. Phonological level

iii. Lexical/word level

iv. Structural level

b) Cultural Gaps:

Culture includes foods, habits, dress, festivals, rituals, etc. Culture means the set of beliefs, attitudes, customs, social behavior, habits of the member of the particular society, eg. bratabandha, barakhi have not exact terms in English. The degree of meaning loss in translation depends on the degree of closeness (mutual) or similarity between the existed cultures. Cultural gaps make translation impossible so it needs further explanation to make its readers easy to understand the concept.

c) Extralinguistic Gaps

Translation is not only a linguistic activity. Many extralinguistic factors play a crucial role in translation. The intention of a speaker or writer, his knowledge, his ideas, expectations, interests and so on, have to be taken into consideration when translating the text. Pragmatic gaps occur when there lies problems of correspondence between context of SLT and TLT. When the background knowledge and real world knowledge differ then extralinguistic gaps occur.

eg.

ST - k lo bir lole b to k tekole ma ghar pharkie.

TL - Black cat crossed the way so I returned home.

There is no one and only objective technique or device to find out or measure the exact equivalence. In the translation, the gaps are

natural and inevitable because of differences between two languages, cultures, contexts, etc. Gaps existing in translation procedures are categorized differently, eg. gaps caused by lack of conceptual accuracy, lack of cultural equivalence, lack of lexical ambiguity, lack of lexical item in the target language, lack of notes or definitions, mistranslation, deletion and addition.

For the purpose of cultural exchange of literary texts, every country now is in need of horizontal translation.

Translation is a versatile means of communication in transferring knowledge, truth, cultures, and ideas and so on. In the past, it was used as transferring religious thoughts and beliefs. Nowadays people are surviving with translation. We are in the state of translate or die. From the last few years, Nepali texts are being translated into English in a large number. Most of them are for religious, literacy and academic purpose. Apart from this, very few evaluation studies have been carried out in terms of using techniques, existing gaps and effectiveness of translation in Nepal.

As a well recognized international medium of communication, English has its dominance over almost all other languages. It is a treasure house of knowledge, too. It is through English that non-English communities have important foreign inventions, ideas, culture, literature, modern technology from source communities. The global developments brought about by information technology and transports have narrowed down the linguistic, cultural and geographical distances among nations. It has further increased the need and importance of English in Nepal.

Realizing the importance of English, Rana Prime Minister Jung Bahadur Rana started a School in 1853 A.D. It was limited to

the children of ruling families only after that in 1982 A.D. His Majesty's Government of Nepal decided to open English medium schools at national and regional levels.

After the restoration of democracy, Curriculum Development Centre (CDC) changed and updated the curriculums of school levels. CDC is the authorized institution in the country to design and develop textbooks and teacher's guides to be used throughout Nepal. Likewise, Janak Education Material Centre (JEMC) takes the responsibility of printing and distributing the textbooks to all the public schools across the country. According to the process of changing and updating the textbooks, 'Mero Desh' of Grade 5 was first published in 2053 B.S. CDC and JEMC presented the policy to produce and distribute the English version of 'Mero Desh' to fulfill the need of private and English medium schools. The authorized translation version of that book for grade 5 was published in 2001 A.D. (2057B.S.)

The original book (Nepali Version) of 'My Country' for grade 5 is written by Bishowmbhar Ghimire and edited by Hari Shankar Manandhar. The book has been translated into English by Guna Raj Luitel and Komal Prasad Luitel from Nepali version 'Mero Desh' of Grade 5. Bhup Mani Niraula, Pramod Khumar Shah and Yadav Raj Lamsal were involved in subject matter and language editing.

The book 'My Country' for grade 5 is a collection of a number of topics and concepts from different fields as geography, society, social problem, economics, etc. There are a number of technical, non-technical and cultural terms. This proposed study is an attempt to identify and analyze the basic features of cultural terms used in 'My Country' for grade 5: the techniques/ procedures adopted in

translation and throw some light in exiting gaps in translation of cultural terms.

1.6 Literature Review

Translation has been an age-long practice (Sanskrit to Nepali) in Nepal, but also no significant study has been carried out so far to find the techniques and gaps in translating especially in Nepali to English translation. Although there is heavy flow of English to Nepali Translation, there are a very few works from Nepali to English.

Bhatarai (1997), in his Ph.D. thesis entitled "In Other Words: Sense Versus Words as Unit of Literary Translation (with Special Reference to Nepali-English Poetic Texts)" has made an attempt to define translation process and product of translation traffic between Nepali-English language pair in particular. There was translation of 50 contemporary Nepali poems into English and it also observed the process, difficulties, techniques of equivalence and evaluation drawing on practical experience. He also identified the problems of equivalence in the context of Nepali-English literary text translation.

Adhikari (2003) carried out a study on "The Translation of Technical Terms: A Case of Textbook for Science." The data consisted of 200 English scientific terms, 50 terms each from physics, chemistry, biology and geology and astronomy and their Nepali translations. He attempted to find out the techniques and linguistic problems of translation of scientific terms from English into Nepali. He found six types of techniques for translation of scientific terms. He concluded the problem lies in translation when a TL text lacks an equivalent term that is present in the SL text.

Singh (2004) carried out a research entitled "Techniques and Gaps in the Translation of Cultural Terms: A Case Study of Translation of Our Social Studies Textbook for Grade 8." This thesis attempts to present a descriptive analysis and interpretation of translation of cultural and conceptual terms from Nepali into English, and the procedures adopted in translating those terms. Also an attempt has been made to observe gaps found in the process of translating. He collected 220 lexical terms and classified them in to 5 cultural categories: ecology, material culture/ artifacts, mythic pattern, social culture and conceptual terms.

Sharma (2004) carried out the research entitled "A Linguistic Analysis of the Strategies Employee in the English Translation of a Textbook: A Case of Social Studies for Grade X." According to his research, the fact is that the difference between the language pair question in terms of sentence, the use of non-corresponding components of the structure and the number and type of sentences.

Karki (2006) carried out the research entitled "The Techniques and Gaps in Translation of Cultural Terms: A Case of Social Studies Textbook for Grade VII". He collected 200 lexical terms and classified them into 6 cultural categories; Ecology, Material Culture/ Artifacts, Religious Culture, Social Culture, Gestures, Postures and Habit's, Concepts. He found that there are a number of gaps in translation of cultural terms due to the various reasons like lack of conceptual accuracy, lack of cultural equivalence, lack of lexical items, etc.

Although the research works mentioned above are related to translation and translation evaluation some are related to the translation of scientific terms, some are related to literary and some

are related to cultural terms. No research has been carried out to find out the techniques and gaps in translation of cultural terms of 'My Country' textbook for Grade-5. The present study will analyze the techniques and gaps in translation and suggest some implications for the textbook producers and those who are associated with the translation activities.

1.7 Objectives

The objectives of the present study were as follows:

- a) To identify the cultural terms used in 'My Country' for grade-5.
- b) To find out the techniques employed in translating cultural words in English version of 'My Country' for grade-5.
- c) To observe the gaps in the translation existed in Nepali textbook of 'Mero Desh' of grade-5 into English.
- d) To point out some pedagogical implications.

1.8 Significance of the Study

This study will provide some insight on cultural aspect of translation. This study will be fruitful to the teachers and students of sociolinguists, textbook writers, translators and classroom teachers. It will also be helpful for textbook producers and English medium writers who have to deal with Nepali culture.

CHAPTER TWO

METHODOLOGY

2.1 Sources of Data

The researcher collected data from secondary sources only in order to carry out this research.

2.1.1 Secondary Sources

The secondary sources of data were the Nepali and English versions of 'My Country' textbook for grade 5 designed and published by CDC and JEMC. Along with this, the researcher used the books, theses, articles, journals, etc. related to the research work in order to facilitate the study.

2.2 Sampling Procedures

The researcher selected the Nepali and English versions of 'My Country' textbook for grade 5 to collect the data. She collected 220 cultural terms randomly from each of the five categories. 40 terms each from three categories.... Ecology, Religious Culture, Social Culture and Organization and 50 terms each from two categories.... Material Culture and Conceptual Terms. Transliteration of each SL term in Roman script is given on the basis of Turner's Nepali Alphabet and Diacritic Marks.

2.3 Process of Data Collection

The processes of data collection were as follows:

- a) The researcher collected Nepali and English versions of 'My County' for grade 5, produced and published by CDC and JEMC.

- b) The researcher underlined the cultural words in the Nepali version textbook.
- c) She also read English version textbook to find equivalences of those cultural words.
- d) She listed the translated cultural terms with their transliteration. She used the methods of transliteration based on Turner (1993 as quoted in Phyak 2005:28) and their English equivalences.
- e) She listed 40 terms from three categories.... Ecology, Religious Culture, Social Culture and Organization and 50 terms from two categories.... Material Culture (Artifacts) and Conceptual Terms. These terms included proper names, units and measurements, reduplicates, acronyms, etc.

2.4 Limitations of the Study

- i) The study was limited to semantic aspect of the textbooks of 'My County' for grade 5.
- ii) The study was further limited to cultural and linguistic features, the techniques and problems of translation of these items.
- iii) The data of the study were collected from 'My Country' textbooks of grade-5 designed and published by CDC and JEMC.
- iv) The observation of cultural and structural gaps was only done.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

This chapter constitutes the data obtained from Nepali and English versions of 'My Country' textbooks for grade 5, designed and published by CDC and JEMC. Those data were analyzed and interpreted under the following headings:

3.1 Classification of Terms into Five Categories

In this section translated pair of selected cultural terms are presented. Some of the translation pairs have gaps in meaning which are marked (*) in this section.

i) Ecology

It contains geographical features as plants, animals, hills, seasons, lakes, rivers, etc.

SL Terms	TL Terms	Remarks
bastubh u	cattle	
cy ngr	sheep	*
p h d parbat	hilly areas	
lek l gh s	grass	*
bhir p kh	steep mountains	
jimbu gh s	spurge	

See also Appendix: 1. A

ii) Material Culture

It includes those objects which are made by man like, goods, clothes, housing, transport, communication, ornaments, utensils, etc.

SL Terms	TL Terms	Remarks
majher	sink	
narkat	mini bamboo	
sw stha cauk	health post	
dhu ge dh r	stone tap	
p t pauw	travelers' rest	*
r dip kh	clothes	*

See also Appendix: 1. B

iii) Religious Culture

It includes the terms which are used in religious belief, religious activity, myth, etc.

SL Terms	TL Terms	Remarks
lok	verse	
parampar gat	traditional	
kuldewat	linesgod (Kuldewata)	
s ligr m	a holy stone (Saligram)	
bhoj bhater	refreshment party	
kulkutumba	relatives	

See also Appendix: 1. C

iv) Social Culture and Organization

It includes the terms which are related to social activities, organizations, customs, social tradition, political, painting, carvings, social norms and values, etc.

SL Terms	TL Terms	Remarks
sil lekh	inscription	*
sānsad	parliament	
j t j t	race-caste, 'ethnicity'	*
mantr māndal	council of minister	
jhagad	quarrel	
atith satk r	hospitality	*

See also Appendix: 1. D

v) Conceptual Terms

It includes the terms which are non-concrete and their concepts can be clear by giving definitions.

SL Terms	TL Terms	Remarks
akhandat	integrity	
calancalt	running	
pracalan	custom	
mr tu	funeral ceremony	*
d i	brother	*
sampad	heritage	

See also Appendix: 1. E

3.2 Techniques/Procedures of Translation of Cultural Terms

Translation is a way of establishing contacts between cultures. While there is a presence or absence of particular elements in one and other culture, there exist gaps. Faced with the element of source culture which is absent in the target culture, the translator relies on different procedures that enable him to convey to members of the target culture, the content of that particular elements. When the target culture lacks a given element (object, concept, social institution, pattern of behavior, etc.), its language will normally lack an expression for it, and it is the translator's task to find an expression in the target language that will adequately convey the missing element to speakers of that language.

According to Ivir(1973:12), both translators and those writing about translation have recognized the existence of 'lacunes' or 'gaps'. Faced with differences in the extralinguistic reality of the two cultures or its lexical mapping, the translator tries to reconcile them by relying on the following procedures: borrowing, definition, literal translation, substitution, lexical creation, omission and addition.

Various scholars have suggested the techniques which are used in translation differently. In this present source language textbook and translated textbooks, the researcher found several translation procedures adopted. The main procedures are as follows:

-) Literal Translation
-) Borrowing
-) Paraphrasing/Definition
-) Substitution

) Back Translation

) Blending

) Couplet

) Calquing

) Naturalization

) Addition

) Deletion

3.2.1 Techniques/Procedures Used in the Translation of Terms in Ecology

Techniques/Procedures	SL Terms	TL Terms
i) Literal Translation: It is regarded as the procedure for the filling of the cultural and lexical gaps in translation, and together with borrowing. It is the commonest method of cultural transference and spread of influence from one culture to another. eg.	bastubh u jh h w p n patjhar surt	cattle grove climate deciduous tobacco
See also Appendix 2.A.1		
ii) Calquing: In this technique or procedure SL compound words are translated into the equivalent TL compound words or TL compound words are used on the model of SL compound words. eg.	p h d parvat bhir p kh agl d d ghan jāngal hariy d d r str ya nikunja	hilly areas steep mountains high peaks thick forest greenery mountains national park
See also Appendix 2.A.2		
iii) Substitution:	makai	corn

In this process SL terms are translated by similar or near equivalent word in TL. eg.	cy ngr lek li ghās pa dhero sy ul dh n	sheep grass waterspout grass paddy
See also Appendix 2.A.3		
iv) Borrowing: In this technique or Procedure SL Terms are transferred in TL through transliteration process. eg.	cure s l siso	Chure Sal Sissou
v) Paraphrasing: In this technique SL Terms are replaced by long description or definitions. eg.	ph t jh rp t p kh parv t	terrace of fields unnecessary grass snow capped peaks
vi) Deletion: In this technique SL lexical items are ommitted in TL. eg.	kh ldo betb s maid n	...............

**Table No. 1 Frequency of Techniques in Translation of Ecology
(Total Number of SL Terms- 40)**

S.N.	Techniques	No. of Terms	Percentage
1.	Literal Translation	15	37.5
2.	Calquing	8	20
3.	Substitution	8	20
4.	Borrowing	3	7.5
5.	Paraphrasing	3	7.5
6.	Deletion	3	7.5

Total	40	100
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As the table no.1 displays, literal translation is the most widely and commonly used technique of translation and deletion, borrowing and paraphrasing are the least used techniques of translation in ecology.

3.2.2 Techniques/Procedures Used in the Translation of Terms in Material Culture:

Techniques/Procedures	SL Terms	TL Terms
1) Literal Translation Technique is same as in 3.2.1 (I) eg	r jm rga narkat phohar k ll bancaro	highway mini bamboo dirty forts axe
See also Appendix 2.B.1		
ii) Substitution Technique is same as in 3.2.1 (III) eg.	majher hasi y kod lo galai c kuto h to	sink sickle spade carpet shovel plough
See also Appendix 2.B.2		
iii) Borrowing Technique is same as in 3.2.1 (IV) eg.	bih r bakkhu doc gumb dhot kot	Vihar Bakkhu Docha Gumba Dhoti Kot

iv) Back Translation: In this technique, TL Terms are taken back from the SL Terms which are already borrowed in SL from TL. eg.	red yo strekar	Radio Strecher
v) Paraphrasing Technique is same as in 3.2.1 (V) eg.	ph ll dallo	iron blade of plough a huge mass
vi) Calquing Technique is same as in 3.2.1 (II) eg.	dhu ge dh r swastha cauk p t pauw daur surw l	stone tap health post travelers rest shirt pants
vii) Deletion Technique is same as in 3.2.1 (VI) eg.	od r daletho khamb n nglo ch l ko jutt	.........................
See also Appendix 2.B.7		
viii) Blending In this technique, the single term is translated with the combination of two techniques, i.e. borrowing and literal translation. eg.	n go khukur dh k top	bare Khukuri Dhaka cap
ix) Couplet In this technique, SL terms is translated with combination of two techniques, i.e. borrowing and literal translation. eg.	caut r a	chautara (platform for resting)
x) Addition	m ngriha	Mangriha 'building'

In this technique, some words or terms are added in the TL text. eg.		
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Table No. 2 Frequency of Techniques in Translation of Material Culture (SL Terms- 50)

S.N.	Techniques	No. of Terms	Percentage
1.	Substitution	15	30
2.	Literal Translation	10	20
3.	Deletion	7	14
4.	Borrowing	6	12
5.	Calquing	4	8
6.	Paraphrasing	2	4
7.	Back Translation	2	4
8.	Blending	2	4
9.	Couplet	1	2
10.	Addition	1	2
Total		50	100

As the table no.2 displays, substitution is the most widely and commonly used technique and addition, couplet, blending and back translation are the least used techniques of translation in material culture.

3.2.3 Techniques/ Procedures used in the Translation of Terms of Religious Culture

Techniques/Procedures	SL Terms	TL Terms
Literal Translation Technique is same as in 3.2.1 (I). eg.	parampar gat dharma pur n r tithiti r tiriw z c dparba	traditional religion myth identity rituals celebration
See also Appendix 2. C.1		
ii) Substitution Technique is same as in 3.2.1 (III) eg	lok sāsk r puj j f l pras d jh kr bard n	verse culture pray flowers witch doctor boon
See also Appendix: 2.C.2		
iii) Borrowing Technique is same as in 3.2.1 (IV). eg.	dew l caitya isl m all h g r	Dewali Chaitya Islam Allaha Guru
See also Appendix: 2.C. 3		
iv) Calquing Technique is same as in 3.2.1 (II) eg.	tik t l bhoj bhater barna by basth	vermilion mark refreshment party caste system
v) Couplet Technique is same as in	kuldewat s ligr m	linesgod (Kuldewata) a holy stone (Saligram)

3.2.1 (IX) eg.	bramh	creater (Bramha)
vi) Deletion Technique is same as in 3.2.1 (VI) eg.	bhakt kulpuj udhau 1 ubhau 1	...............
vii) Paraphrasing Technique is same as in 3.2.1 (V) eg.	mel hom	religious fair offering the raw rice mixed with ghee, till, barley, etc. Into the fire in the name of god for keeping peace.
viii) Naturalization In this technique SL Terms converts or naturalizes into normal TL terms eg.	musalm n boudha dharma	Muslim Buddhism

Table No. 3: Frequency of Techniques in Translation of Religious Culture (SL terms- 40)

S.N.	Techniques	No. of Terms	Percentage
1.	Literal Translation	11	27.5
2.	Substitution	8	20
3.	Borrowing	8	20
4.	Calquing	3	7.5
5.	Couplet	3	7.5
6.	Deletion	3	7.5
7.	Paraphrasing	2	5
8.	Neutralization	2	5
Total		40	100

As the table no.3 shows, literal translation is the most widely and commonly used technique and paraphrasing and naturalization are the least used techniques of translation in religious culture.

3.2.4 Techniques/ Procedures Used in the Translation of terms of Social Culture and Organization

Techniques/Procedures	SL Terms	TL Terms
I) Literal Translation Technique is same as in 3.2.1 (I). eg.	bib ha sāngr h laya ny yap lik k ryap lik jhagad kulat	wedding museum judiciary executive quarrel bad habit
(See also Appendix 2.D.1)		
II) Borrowing Technique is same as in 3.2.1 (IV). eg.	muluki ein il k kshudra vaisya gorkh li	Muluki Ain Illaka Sudra Vaishya Gorkhali
III) Calquing Technique is same as in 3.2.2 (II). eg.	mel parba sāngha sānth r striya sabh prat nidh sabh by p r sandh prasut griha mantr māndal	fair and festivals institution & organization national assembly house of representatives business treaty maternity hospital council of minsiters
IV) Addition Technique is same as in 3.2.2 (X). eg.	j t j t samb dd t sam c r	race-caste 'ethnicity' 'newspaper' reporter news 'report'

	abhilekh laya dhog	archeology 'building' 'commerce' and industries
V) Substitution Technique is same as in 3.2.1 (I) eg.	sil lekh atith satk r p thas l vikshu nirb chan	inscription hospitality school priest election
VI) Paraphrasing Technique is same as in 3.2.1 (V) eg.	bibhinna j tj t cahalpahal bratabahdha	four caste and thirty six creeds movement of people sacred thread ceremony (initiation of child into cast and investiture with the sacred thread)
VII) Couplet Technique is same as in 3.2.2 (IX). eg.	p sn guth	Pasni (rice feeding ceremony) Guthi (trust)
VIII) Naturalization Technique is same as in 3.2.3 (VIII) eg.	bel yat c n bh rat	Britain China India

Table No. 4: Frequency of Techniques in Translation of Social Culture and Organization (SL Terms - 40)

S.N.	Techniques	No. of Terms	Percentage
1.	Literal Translation	10	25
2.	Calquing	7	17.5
3.	Addition	5	12.5
4.	Borrowing	5	12.5
5.	Substitution	5	12.5

6.	Paraphrasing	3	7.5
7.	Naturalization	3	7.5
8.	Couplet	2	5
	Total	40	100

Table no.4 shows that literal translation is the most widely and commonly used technique and couplet is the least used technique of translation in social culture and organization.

3.2.5 Techniques/Procedures Used in the Translation of Terms of Conceptual Terms

Techniques/Procedures	SL Terms	TL Terms
I) Literal Translation Technique is same as in 3.2.1 (I) eg	mat dhik r akhandat bhrast c r pracalan sampad bhuic lo	voting rights integrity illegal acts custom heritage earthquake
See also Appendix- 2 E.1		
II) Substitution Technique is same as in 3.2.1. (III) eg	bar liera hidnu mr tu lokkaly nkari kuprath	loitor around funeral ceremony benevolence evil practice
See also Appendix - 2. E.2		
III) Calquing Technique is same as in 3.2.1. (II) eg.	pracalit einniyam ucchrinkhal k rya anucit k rya b lig mat dhik r sam j sew	existing law bad manner mischievous deeds adult franchise social service

IV) Addition Technique is same as in 3.2.4 (IV) eg.	tallo j t buddh madhya bh g	'so called' lower class intelligence and 'courage' middle 'hilly' region
V) Paraphrasing Technique is same as in 3.2.1 (V) eg.	as nti m m ghar de nik l	break the silence out maternal uncle's house expelled from the country
VI) Deletion Technique is same as in 3.2.1 (VI) eg.	s dar pran m jhutr jhutr net	...............
See also Appendix 2.E.6		

**Table No. 5 Frequency of Techniques in the Translation of
Conceptual Terms (SL Terms 50)**

S.N.	Techniques	No. of Terms	Percentage
1.	Literal Translation	21	42
2.	Substitution	10	20
3.	Deletion	8	16
4.	Calquing	5	10
5.	Paraphrasing	3	6
6.	Addition	3	6
Total		50	100

Table no.5 shows that literal translation is the most commonly used technique followed by substitution and addition and paraphrasing are the least used techniques in translation of conceptual terms.

3.2.6 The Overall Analysis of the Techniques Used in Translation of Culture Terms

In this section all the procedures used in the translation of cultural terms found in the English version of 'My Country' are presented together.

Table No. 6: Summary of the Techniques used in the Translation of Cultural Terms of all Categories.

Total No. of Terms 220

S.N	Techniques/ procedures	Ecology		Material culture		Religious culture		Social culture and	
		No. of term	%	No. of term	%	No. of term	%	No. of term	%
1.	Literal translation	15	37.5	10	20	11	27.5	10	22.5
2.	Borrowing	3	7.5	6	12	8	20	5	12.5
3.	Calquing	8	20	4	8	3	7.5	7	17.5
4.	Substitution	8	20	15	30	8	20	4	10
5.	Paraphrasing	3	7.5	2	4	2	5	3	7.5
6.	Back translation	-	-	2	4	-	-	-	-
7.	Addition	-	-	1	2	-	-	6	15
8.	Couplet	-	-	1	2	3	7.5	2	5
9.	Blending	-	-	2	4	-	-	-	-
10.	Naturalization	-	-	-	-	2	5	3	7.5
11.	Deletion	3	7.5	7	14	3	7.5	-	-
	Total	40		50		40		40	

- a. The above table shows that Literal translation is the most frequently adopted technique in all categories (ecology, religious culture, social culture and organization and conceptual terms) except material culture.
- b. Substitution is the most frequently adopted technique in a category i.e. material culture.
- c. Substitution and calquing are more frequently adopted techniques. These techniques are also used in all categories.
- d. Blending and back translation are the least frequently used techniques. These techniques are used only in one category i.e. material cultural.
- e. At least six techniques are used in each category and five techniques get present in all categories which are literal translation, borrowing, calquing, substitution and paraphrasing.

3.3 Gaps in Translation

Two languages and two cultures are involved in the process of translating i.e. source language (SL) or target language (TL) and source culture (SC) or target culture (TC). When source language has a concept or meaning that the target language lacks there exists a gap. Gaps refer to the loss of meaning. Generally, if there is no correspondence between SL items and TL items there occur gaps. It is simply, an absence of concepts. Gaps occur if concept available in one language is not available in another language.

During the present research, the researcher identified the following types of gaps in the translation of the terms listed in 3.1.

In this part the researcher listed only those translation pairs in which she found gaps. There is no scientific and objective technique or device to find out or measure the exact equivalence. However, the researcher attempted to find out the gaps with her own insight, and with the help of some monolingual and bilingual dictionaries of SL and TL. 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 below:

Pair I SL term- mr tu

 TL term- funeral ceremony

Here, the term 'funeral ceremony' in TL cannot represent what 'mr tu' exactly means in the source text. 'Funeral ceremony' is the ceremony for burying or burning the body of a dead person whereas 'mr tu' is death or demise.

Pair II SL term - kuprath

 TL term - evil practice

Here, the term 'evil practice' in TL cannot totally represent the meaning of 'kuprath' in the source text. 'Evil practice' is the regular activity which is very unpleasant or harmful whereas 'kuprath' means bad custom.

Pair III SL term - m dak pad rtha

TL term - wine

Use of 'wine' for ' m dak pad rtha' is not the intended equivalent here. The concept of 'wine' is not the cultural identity of the source language society though it functions as a drink. Here lies the difference between the traditional culture and modern culture. It would be more appropriate if the translator has used the term 'drugs'.

Pair IV SL term - badm s

TL term - drunkard

The term 'drunkard' does not carry the intended meaning to the target readers. 'Drunkard' in general is a person who drinks large amounts of alcohol very frequently and is unable to give up the habit but 'badm s' is a person who has bad manner or immoral.

Pair V SL term - lek li gh s

TL term - grass

The equivalent TL term 'grass' for 'lek li gh s' is not all correct as it refers to in the source culture. 'Lek li gh s' represent the grass found in higher region of a mountain. It does not equate with the TL readers or writers actually mean by the term 'grass'.

Pair VI SL term - makai

TL term - corn

Here, the term 'corn' used in TL cannot represent what 'makai' exactly means in the source text. 'Corn', in general, is the collective form of seeds of any of various grain plants, chiefly wheat, maize, etc. but not 'maize' definitely.

Pair VII SL term - khukur

TL term - knife

Here, 'khukuri' has greater importance than a 'knife' in the source context. Culturally, 'knife' could not represent itself as identity marker to any nationality and hence it could not be the weapon of Nepalese bravery and courage for which Nepal is well known to the world even today. It is a unique object of the SL culture.

Pair VIII SL term - far y

TL term - skirt

The translated term here is very absurd because married women of the source culture do not wear 'skirt'. 'Far y ' is lexically, the cloth fastened to the hip covering parts up to the ankle (sari) whereas 'skirt' is totally different cloth.

Pair IX SL term - r dip kh

TL term - clothes

Here, the term 'clothes' is totally failed to carry out the intended message for the SL term 'r dip kh ', to its readers. 'Clothes' is the things such as dresses and trousers that people were to cover, protect or decorate the human body whereas 'r dip kh ' is totally different. It is made of raw wool from sheep and is not use to cover human body.

Pair X SL term - pandhero

TL term - waterspout

Use of 'waterspout' for 'pandhero' is not the intended equivalent here. The concept of 'waterspout' is not the cultural identity of the source language society though both terms are sources of water. SL term 'pandhero' refers to the continuous source

of drinking water or watering place whereas 'waterspout' is a column of water that is pulled up from the sea during a storm by a rapid spinning column of air.

Pair XI SL term - dh n

TL term - paddy

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

Pair XII SL term - jh rfuk

TL term - hymns

Here, the term 'hymns' is totally failed to carry out the intended message for the SL terms 'jh rfuk', to its readers. 'Hymns' is song sung by Christians for praising god whereas 'jh rfuk' is totally different. It is recitation of charms.

Pair XIII SL term - sr pec

TL Term - crown

Although this pair shares some common features 'crown' is unable to carry out the same meaning as 'sr pec' holds in the source culture. 'Crown' is the head covering material for either king, queen or one can get a prize or award and 'sr pec' is also the head covering material but only for king and symbol of unity and uniformity.

Pair XIV SL term - bhrast c r

TL term - illegal act

Here, the term 'illegal act' used in TL cannot represent what 'bhrast c r' exactly means in the source text. 'Illegal act', in general,

is the act which is against the law. It is a cover term but 'bhrast c r' is specific, it is bribe and generic.

Pair XV SL term - lāngado

TL term - disable

Use of 'disable' for 'lāngado' is not the intended equivalent here. 'Disable' means lacking one or more of the physical or mental abilities that most people have whereas 'lāngado' means lame.

Pair XVI SL term - d i

TL term - brother

Conceptually both terms have same meaning in general but in Nepali (SL) there are two terms, 'd i' 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.

Pair XVII SL term - rot

TL term - bread

For SL speaker these two terms are interchangeable but some 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 'rot' although it does not bridge the semantic gap.

Pair XVIII SL term - atith satk r

TL term - hospitality

Both the terms have conceptually same meaning in general but lexically or semantically they are different. 'Atith satk r' the SL word have great importance than the TL word 'hospitality'.

Pair XIX SL term - cy ngr

TL term - sheep

Here, the TL term 'sheep' is totally failed to carry out the intended message for the SL term 'cy ngr ' to its readers. 'Sheep' is a farm animal, with thick especially whitish-coloured hair, that eats grass, kept on farms for its meat whereas 'cy ngr ' is totally different 'cy ngr ' is a kind of mountain goat.

Pair XX SL term - k th

TL term - furniture

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

Pair XXI SL term - galai c

TL term - carpet

In SL Nepali, 'galai c ', has some specified meaning; it is a woven material by using cotton thread and wool of sheep for covering the floor. The TL term 'carpet' carries more general meaning than SL term. However, they are somehow similar. The features contain both SL and TL terms do not share the equivalent meaning.

Pair XXII SL term - daur surw l

TL term - shirt pants

The translation of Nepalese costume 'daur surw l' as 'shirt and pants', show the manipulation and domestication of the source culture. As these are the national dress of males of SL culture, they can be rarely translated as such. Clothes as cultural terms may be sufficiently explained for target language general readers if the generic word can simply replace it.

Pair XXIII SL term - sy ul

TL term - grass

Although this pair shares some common features 'grass' is unable to carry out the same meaning as 'sy ul' holds in the source culture. 'Sy ul' means cut branches from tree whereas 'grass' is shrub.

Pair XXIV SL term - dh rmik sthal

TL term - holy place

Here, the term 'holy place' used in TL cannot represent what 'dh rmik sthal' exactly means in the source text. 'Holy place', in general is pure or sacred place whereas 'dh rmik sthal' is religious place.

Pair XXV SL term - r mr r

TL term - smoothly

The translated term here is very absurd because 'smoothly' has different meaning than 'r mr r'. The TL term 'smoothly' means without problems or confident way whereas 'r mr r' means well; prettily; in good or proper manner.

Pair XXVI SL term - nirb can

TL term - election

The SL term 'nirb can' is specific to political in which all citizens after securing right to franchise can participate. 'Election' refers to parties/level, professional organization, institutional organization, etc. where number of participants is fixed by the law of the organization concerned.

3.3.2 Gaps Caused by Lack of Conceptual Accuracy

All communities and societies have their own particular values, concepts, customs, etc. but another language community lacks those exact beliefs, concepts, etc. so, there exists gap when one translates the text within those language communities, i.e. SL and TL. Such gaps are called gaps caused by lack of conceptual accuracy.

Pair I SL term - dal n

 TL term - passage

SL term 'dal n' and TL term 'passage' is semantically and conceptually different because 'dal n' is a hall; inner courtyard whereas 'passage' is a long narrow area with walls on either side that connects one room or place with another (corridor).

Pair II SL term - f l pras d

 TL term - flowers

Use of 'flowers' for 'f l pras d' is not the intended equivalent here. The SL term 'f l pras d' means flower and food offered to an idol but 'flower' is the coloured part of a plant from which the seed or fruit develops.

Pair III SL term - dalletho

 TL term - plough

Culturally and conceptually both SL term 'dalletho' and TL term 'plough' are different though some features are same, semantically 'dalletho' is a wooden tool for breaking lumps of earth whereas 'plough' is a large piece of farming equipment with one or several curved blades pulled by a tractor or by animals.

Pair IV SL term - p t pauw

TL term - travelers rest

Both are resting place but also conceptually they are different. 'P t pauw' means a public house for lodging and boarding pilgrims whereas 'travellers rest' means a rest house for travelers.

Pair V SL term - g gro

TL term - pot

The TL term 'pot' does not carry the intended meaning to the target readers. 'Pot' in general is deep round usually made of glass, clay, or plastic used for storing food whereas 'g gro' is a pitcher; water-vessel.

Pair VI SL term - s l lekh

TL term - inscription

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 's l 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.

3.3.3 Gaps Caused by Lack of Notes and Definition

Translation is often influenced and shaped by linguistic theory, philosophical tenants, literary convention, types of texts,

medium involved in translation. Translation is a cultural activity. So a good translator must not only be at least bilingual but also bicultural. "One does not translate language but cultures and in translation we transfer cultures not language", Snell Hornby (1987).

Two language cultures (SL culture and TL culture) which are involved in translation process may or may not be similar. If the SL culture is different than TL culture, borrowed terms create 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 definitions or notes for compensate the gaps. For example:

1) dew li (SLT)	Dewali (TLT)
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Suggested equivalent: Dewali (worshipping the God by the same cast)

2) sāngr h laya (SLT)	Museum (TLT)
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Suggested Equivalent: Museum (a building in which objects of artistic, cultural, historcical or scientific interest are kept and shown to the public)

3) s l (SLT)	Sal (TLT)
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Suggested Equivalent: A kind of tree (sal)

4) g r (SLT)	Guru (TLT)
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Suggested Equivalent: Respectable person (teacher)

5) gorkh 1 (SLT)	Gorkhali (TLT)
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Suggested Equivalent: Brave Nepalese people

6) kot (SLT)	Kot (TLT)
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Suggested Equivalent: Military storehouse

7) bakkhu (SLT)	Bakkhu (TLT)
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Suggested Equivalent: Outer loose garment made from a homespun wollen blanket

8) doc (SLT)	Docha (TLT)
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Suggested Equivalent: Thick wollen stocking

9) dhot (SLT)	Dhoti (TLT)
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Suggested Equivalent: Length of cloth wrapped around the body; sari

3.3.4 Gaps Caused by Addition

In the process of translation, translator adds some terms or concepts which create gap in translated text.

S.N.	ST	TT
1.	nahar	'irrigation' cannel
2.	mel	'religious' fair
3.	samb dd t	'newspaper' reporter
4.	j tj t	race-cast 'ethnicity'
5.	buddh	Intelligence and 'courage'

6.	s m c r	news 'report'
7.	abhilekh la	archeology 'building'
8.	tallo j t	'so called ' lower class
9.	bis l darb r	famous 'royal' palace
10.	m ngriha	Mangriha 'building'
11.	dhog	'commerce' and industries
12.	madhya bh g	Middle 'hilly' region

3.3.5 Gaps Caused by Deletion

S.N.	ST	Suggested Equivalent
1.	r stra bh s	national language
2.	bh paribesth t	landlocked
3.	n l p n	Nalapani (battle field)
4.	maid n	plain
5.	pakh	blanket
6.	betb s	stick bamboo
7.	od r	cave/den
8.	khamb	pillar
9.	tokar	basket
10.	c l ko jutt	leather shoes

11.	bhakt	devotion
12.	kulpuj	family worship
13.	s dar pran m	bowing with respect
14.	jhutr jhutr	tattered
15.	n glo	winnowing tray (made from bamboo bands)
16.	kh ldo	pit/ditch
17.	net	leader
18.	matpetik	Ballot box
19.	bhot	Vote/ballot
20.	p d	doorway
21.	math	monastery

3.3.6 Gaps Caused by Bad or Mis-translation

S.N.	SLT	TLT	Suggested equivalent
1.	dakshin passim	southern	south west
2..	ghã s	woods	grass
3.	r dip kh	clothes	home-spun coarse wollen blanket
4.	m ch k l gi yo des prasiddha cha	fish is popular food for Bengalis	this country is famous for fish
5.	n r	walls	well

Table No. 7 Frequency of Different Kinds of Gaps in Translation

S.N	Causes of Gaps	Frequency	Percent
1.	Gaps caused by substitution	26	32.5
2..	Gaps caused by lack of conceptual accuracy	6	7.5
3.	Gaps caused by lack of notes and definition	9	11.25
4.	Gaps caused by addition	13	16.25
5.	Gaps caused by deletion	21	26.25
6.	Gaps caused by bad or mis-translation	5	6.25
Total		80	100

In the process of research work the researcher found instances of gaps in translation of cultural terms of 'My Country' textbook for grade five. The researcher found six different types of gaps (gaps caused by substitution, lack of conceptual accuracy, lack of notes and definition, gaps caused by addition, gaps caused by deletion and gaps caused by mistranslation). Among them gaps caused by substitution is the most frequent one (32.5%), gaps caused by deletion is more frequent (26.25%) and gaps caused by mistranslation is the least frequent (6.25%).

CHAPTER FOUR

FINDINGS, RECOMMENDATIONS AND IMPLICATIONS

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

4.1 Findings

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

1. Two hundred twenty cultural terms are identified and those terms are categorized into five categories in terms of their related meaning features. They are ecology, material culture, religious culture, social culture and organizations and conceptual terms.
2. Different techniques are found to have been employed in translating cultural words in 'My Country' textbooks designed and published by CDC and JEMC. They are literal translation, borrowing, substitution, paraphrasing/definition, back translation, calquing, couplets, naturalization, blending, addition and deletion.
3. Literal translation is the most widely used technique of translating cultural words and back translation and blending are the least used techniques. In terms of merit order of frequency, the techniques of translation of cultural words can be graded as literal translation (30.45%), substitution (20.45%), calquing (12.27%), borrowing (10%), deletion (9.55%) paraphrasing (5.91%), addition(4.55%), couplet

(2.73%), naturalization (2.27%), back translation (0.91%), blending (0.91%).

4. Literal translation is the most widely adopted technique of translating cultural terms in all categories except material culture.
5. Substitution is the most frequently adopted technique in a category i.e. material culture.
6. The highest amount of borrowing takes place in translating religious culture and no borrowing takes place in translating conceptual terms.
7. The highest amount of substitution takes place in the translation of religious culture, conceptual terms, ecology, etc. because of substitution, there are many examples of gap in meaning in TL which is unable to provide exact meaning of SL.
8. Calquing is another widely used technique in translating cultural terms. Almost all examples of cultural terms that are translated through the technique of calquing give clear meaning in SL culture. There is no any gap by translating this technique so it is successful to provide SL meaning in TL.
9. There are 5 examples of naturalized terms within religious culture 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.
10. Blending and back translation are the least used techniques in the present translated text which is only in material culture.

11. Paraphrasing, deletion and addition are less frequently used techniques of translation of cultural terms in the present translated text.
12. The meaning gaps exist between the SL terms and TL terms. There are six categories of gaps (gaps caused by substitution, gaps caused by deletion, gaps caused by addition, lack of notes or definition, lack of conceptual accuracy, gaps caused by mistranslation) exist.
13. There are many cultural terms which are translated by using substitution technique. Among the substituted terms, most of the pairs have gaps in semantic level. eg. roti- bread.
14. There are many examples of addition and deletion of SL concept and meaning in TL, which also create the wide gap in translation pair. eg. mel - religious fair.
15. If the SL cultural word is translated into TL without any notes and definitions, there exists a gap. The reader who does not have knowledge of source language culture cannot get any idea from such translation work. So, this is the great mistake of a translator. eg. s l - Sal.
- 16 The translator is unable to create the semantic equivalence in some instances between SL and TL concepts because every language has its own beliefs and concepts. eg. g gro - pot
17. There are some instances of bad or mistranslation, which are completely or partially failed to provide SL meaning in TL. eg. n r - walls.

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 a bilingual activity so it needs bilingual and bicultural experts to get good translation.
- b. The translator can apply any techniques in translating cultural terms depending upon contexts and the nature of words.
- c. In transferring words from religious culture, material culture (doc , bakkh etc.) short note or definition should be added to make its meaning clear.
- d. Addition and deletion of some concepts and meaning is allowed in translation but the translator's job should compensate the gap between ST and TT. For this he/she can consult standard bilingual and monolingual dictionaries but he should not use near equivalent word.
- e. The translator should not mistranslate the ST concepts and words. He/she should go through the text thoroughly before starting the translation.
- f. Translators should keep in mind that some cultural differences and gaps are the natural phenomena of all living languages but these differences are never so great as to make comprehension and expression completely impossible.
- g. Wills (1982: 26) mentioned that two important factors for effective translation of any time are (i) the translator's personal traits and qualification, and (ii) linguistic and textual elements.

- h. There is a saying 'practice makes a man perfect' so fittingly apply to a translator. There is no way other than practice to perfect a translator.
- i. Terms carrying cultural peculiarity should be borrowed. In the name of speaking and learning English, culturally unique terms should not be replaced by generic or neutral terms. For eg. 'khukur '- knife.
- j. There are some cases of misprints which create confusion or teacher may teach wrong information/facts to the students. The books should be corrected on time. For eg. ' n r' - Walls
- k. Both the SLT and TLT have been designed to fulfill the needs of the students who belong to the same grade so that the translation should have formal and semantic equivalence as far as possible.

APPENDICES

Appendix 1

Cultural Categories

1. A. Ecology

SLT (Source Language Text)	TLT (Target Language Text)
jh rp t	weeds
bastubh u	cattle
jhy	grove
cy ngr	sheep
p h d parvat	hilly areas
bhir p kh	steep mountains
cure	Chure
h w p n	climate
le	mosses
k i	lichens
j mbu gh s	spurge
jh d	bushes
agl d d	high peaks

th l th l p h d	high hill
ghan jāngal	thick forest
lek li gh s	grass
makai	corn
k th	furniture
ma d n	.....
m l srot	main source
hariy d d	greenery mountains
p kh parvat	snow capped peaks
p tpati gar	leaves
ph t	terrace of fields
brikshy ropan	planting trees, afforestation
pa dhero	waterspout
r striya nikonja	national park
surt	tobacco
s l	Sal
siso	Sissou
patjhar	deciduous
sy ul	grass

dh n	paddy
r khbir w	vegetation
b r бага c	garden
kh ldo	.....
jh rp t	unnecessary grass
betb s	.....
phoharmail	waste, garbage
gh s	woods

1. B. Material Culture

SLT (Source Language Text)	TLT (Target Language Text)
rediyο	Radio
majher	sink
narkat	mini bamboo
n go khukur	bare Khukuri
dhu ge dh r	stone tap
sw stha cauk	health post
p t pauw	travelers' rest
hasi y	sickle

kod lo	spade
ph l	iron blade of plough
r dip kh	clothes
strekar	Stretcher
bih r	Vihar
gumb	Gumba
kot	Kot
khukur	knife
far y	skirt
sr pec	crown
g gro	pot
bakkhu	Bakkhu
doc	Docha
dhot	Dhoti
p d	.....
od r	.....
dallo	a huge mass
caut r	chautara (a platform for resting)

phohar	dirty
r jmkut	crown
r jm rga	highway
nahar	'irrigation' cannel
kill	forts
dh k top	Dhaka cap
galai c	carpet
sram	shelter home
bancaro	axe
kuto	shovel
h to	plough
dalletho	.....
khamb	.....
dal n	passage
n glo	.....
c l ko jutt	.....
l g pad rtha	drug
m dak pad rtha	wine
rot	bread

daur surw l	shirt pants
m ngriha	Mangriha 'building'
p kh	blanket
math	.....
r	walls

1. C. Religious Culture

SLT (Source Language Text)	TLT (Target Language Text)
parampar gat	traditional
lok	verse
sāsk r	culture
r tithiti	identity
puj j	pray
f l pras d	flowers
t ka t l	vermilion mark
r tiriw z	rituals
c dparba	celebration
dew l	Dewali

hindu	Hindu
kuldewat	linesgod (Kuldewata)
kulkutumba	relatives
santamahanta	saints
dharma	religion
tapasy	penance
s ligr m	a holy stone (Saligram)
caitya	chaitya
hom	offering the raw rice mixed with ghee, till, barley etc into the fire in the name of god for keeping peace
bhoj bhater	refreshment party
jh kr	witch doctor
purnim	full moon
bard n	boon
dh rm ksthal	holy place
barna by basth	caste system
purohit	priest
pur n	myth

musalm n	Muslim
isl m	Islam
bhagaw n	Bhagawan
all h	Allaha
khud	Khudaha
gur	Guru
bramh	creator (Bramha)
bhakt	.....
kulpuj	.....
udhau l ubhau l	.....
mel	religious fair
boudha dharma	Buddhism
gy n	knowledge

1. D. Social Culture and Organization

SLT (Source Language Text)	TLT (Target Language Text)
bib ha	wedding
atith satk r	hospitality

mel parba	fair festivals
sil lekh	inscription
sāngr h laya	museum
ny yap lik	judiciary
k ryap lik	executive
sānsad	parliament
jhagad	querrels
muluk ein	Muluki Ain
mantr māndal	council of ministers
bis l	common
bratabanda	sacred thread ceremony '(initiation of child into cast and investiture with the sacred thread cast & investiture with the sacred thread)
sāngha sānsth	institutions, organizations
r striya sabh	national assembly
pratin dh sabh	house of representative
by p r sāndh	business treaty
dyog	'commerce' and industries
bh rat	India

j t j t	race-caste, 'ethnicity'
samb dd t	'newspaper' reporter
p sn	Pasni (rice feeding ceremony)
biv nna j tj t	four castes and thirty-six creeds
prasut griha	maternity hospital
puja radhan	worshipping
b dh ik	legislative
il k	Illaka
kshudra	Shudra
vaisya	Vaishya
guth	Guthi (trusts)
gorkh l	Gorkhali
sam c r	news 'report'
bel yat	Britain
c n	China
cahalpahal	movement of people
p thas l	school
v kshu	priest
kulat	bad habit

nirb can	election
abhilekh laya	archeology 'building'

1. E. Conceptual terms

SLT (Source Language Text)	TLT (Target Language Text)
mat dhik r	voting rights
akhandat	integrity
bhrast c r	illegal acts
sambardhan	protection
calancalt	running
pracalan	custom
gl g	fire
kulonahar	irrigation
rogby dh	diseases
s dar pran m	.....
d i	brother
sāmpad	heritage
bh ic lo	earthquake

bar liera hidnu	loitor around
mr tu	funeral ceremony
daib ya prakop	catastrophe, calamity
lokkaly nk r	benevolence
pracalit einniyam	existing law
ucchr nkhal k rya	bad manner
anucit k rya	mischievous deeds
badm s	drunkard
jh rfuk	hymns
lāngado	disable
r mrar	smoothly
madhya bh g	middle 'hilly' region
net	.....
matpetik	.....
bhot	.....
coridakait	illegal acts/ activities
f l pras d	flowers
as nt	break the silence out
jhutr jhutr	.....

itih s	history
kal	art
savyat	civilization
nidhan hunu	die
b lig mat dhik r	adult franchise
sam j sew	social service
kuprath	evil practice
m m ghar	maternal uncle's house
de nik l	expelled from the country
tallo j t	'so called' lower caste
buddh	intelligence and 'courage'
j tived rāngaved	discrimination on the basis of race and colour
niyam ulānghan	break out the rules
becbikhan	selling
birgat	martyrdom
bh paribesth t	.....
n l p n	.....
r stra bh s	.....

Appendix - 2

Techniques of Translation of Cultural Terms

2. A. Ecology

Techniques	SL Terms	TL Terms
1) Literal Translation	bastubh u jhy phoharmail h w p n le k i j mbu gh s jh d p tpati gar brikshy ropan surt patjhar r khbir w jh rp t gh s	cattle grove garbage, waste climate mosses lichens spurge bushes leaves planting trees, afforestation tobacco deciduous vegetation weeds woods
2) Calquing	p h d parvat bhir p kh	hilly areas steep mountains

	agl d d th l th l p h d ghan jāngal m l srot r str ya nikunja hariy d d	high peaks high hills thick forest main source national park greenery mountains
3) Substitution	k th pa dhero sy ul cy gr dh n b r baga c lek l gh s makai	furniture waterspouts grass sheep paddy garden grass corn
4) Borrowing	cure s l siso	Chure Sal Sissou
5) Paraphrasing	ph t jh rp t p kh parvat	terrace of fields unnecessary grasses snow capped peaks
6) Deletion	kh ldo betb s

	maid n
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2. B. Material Culture

Techniques	SL Terms	TL Terms
1) Literal Translation	narkat r dip kh phohar r jmukut r jm rga kill sram bancaro l g pad rtha	mini bamboo clothes dirty crown highway forts shelter home axe drug
2) Substitution	khukur m dak pad rtha rot p kh n r dal n majher hasi y kod lo	knife wine bread blanket walls passage sink sickle spade

	galai c far y sr pec kuto h to g gro	carpet skirt crown shovel plough pot
3) Borrowing	bih r gumb kot bakkhu doc dhot	Vihar Gumba Kot Bakkhu Docha Dhoti
4) Back Translation	rediyu strecar	Radio Stretcher
5) Paraphrasing	ph l dallo	iron blade of plough a huge mass
6) Calquing	dhu ge dh r sw stha cauk p t pauw daur surw l	stone tap health post travelers' rest shirt pants
7) Deletion	od r dalletho	..........

	khamb n glo c l ko jutt p d math	.........................
8) Blending	n go khukur dh k top	bare Khukuri Dhaka cap
9) Couplet	caut r	chautara (a platform for resting)
10) Addition	m ngriha nahar	Mangriha 'building' 'irrigation' canal

2. C. Religious Culture

Techniques	SL Terms	TL Terms
1) Literal Translation	parampar gat r tithiti r tiriw z c dparba santamahanta dharma tapasy purnim	traditional identity rituals celebration saints religion penance full moon

	dh rmiksthal pur n gy n	holy place myth knowledge
2) Substitution	lok sāsk r puj j f l pras d kulkutumba jh kr bard n purohit	verse culture pray flowers relatives witch doctor boon priest
3) Borrowing	dew l hindu caitya isl m bhagaw n all ha khud gur	Dewali Hindu Chaitya Islam Bhagawan Allaha Khudaha Guru
4) Calquing	t k t l bhoj bhater barna by basth	vermilion mark refreshment party caste system

5) Couplet	kuldewat s ligr m bramh	linesgod (Kuldewata) a holy stone (Saligram) creator (Bramha)
6) Paraphrasing	mel hom	religious fair offering the raw rice mixed with ghee, till, barley, etc. into the fire in the name of god for keeping peace.
7) Naturalization	musalm n boudha dharma	Muslim Buddhism
8) Deletion	bhakt kulpuj udhau l ubhau l	...............

2. D. Social Culture and Institution/Organization

Techniques	SL Terms	TL Terms
1) Literal Translation	bib ha sāngr h laya ny yap lik k ryap lik sānsad	wedding museum judiciary executive parliament

	<p>jhagad</p> <p>bis l</p> <p>puj radhan</p> <p>b d ik</p> <p>kulat</p>	<p>quarrel</p> <p>common</p> <p>worshipping</p> <p>legislative</p> <p>bad habit</p>
2) Borrowing	<p>muluk ein</p> <p>il k</p> <p>kshudra</p> <p>vaisya</p> <p>gorkh l</p>	<p>Muluki Ain</p> <p>Illaka</p> <p>Sudra</p> <p>Vaishya</p> <p>Gorkhali</p>
3) Calquing	<p>mel parba</p> <p>mantr māndal</p> <p>sāngha sānsth</p> <p>r striya sabh</p> <p>prat nidh shabh</p> <p>by p r sāndh</p> <p>prasut griha</p>	<p>fair, festivals</p> <p>council of ministers</p> <p>institutions, organizations</p> <p>national assembly</p> <p>house of representatives</p> <p>business treaty</p> <p>maternity hospital</p>
4) Addition	<p>j tj t</p> <p>samb dd t</p> <p>sam c r</p> <p>abhilekh laya</p> <p>dhog</p>	<p>race-caste 'ethnicity'</p> <p>'newspaper' reporter</p> <p>news 'report'</p> <p>archaeology 'building'</p> <p>'commerce' and industries</p>

5) Substitution	sil lekh atith satk r p thas l vikshu nirb chan	inscription hospitality school priest election
6) Paraphrasing	bibhinn j tj t cahalpahal bratabandha	four castes and thirty six creeds movement of people sacred thread ceremony (initiation of child into cast and investiture with the sacred thread cast & investiture with the sacred thread)
7) Couplet	p sn guth	Pasni (rice feeding ceremony) Guthi (trust)
8) Naturalization	bel yat c n bh r t	Britain China India

2. E. Conceptual Terms

Techniques	SL Terms	TL Terms
1) Literal Translation	mat dhik r akhandat	voting rights integrity

	<p>bhrast c r</p> <p>sambardhan</p> <p>calancalt</p> <p>pracalan</p> <p>gl g</p> <p>kulonahar</p> <p>rogby dh</p> <p>d i</p> <p>sāmpad</p> <p>bh ic lo</p> <p>daib ya prakop</p> <p>coridakait</p> <p>itih s</p> <p>kal</p> <p>savyat</p> <p>niyam lānghan</p> <p>becbikhan</p> <p>birgat</p> <p>nidhan hunu</p>	<p>illegal acts</p> <p>protection</p> <p>running</p> <p>custom</p> <p>fire</p> <p>irrigation</p> <p>diseases</p> <p>brother</p> <p>heritage</p> <p>earthquake</p> <p>catastrophe, calamity</p> <p>illegal acts/ activities</p> <p>history</p> <p>art</p> <p>civilization</p> <p>break out the rules</p> <p>selling</p> <p>martyrdom</p> <p>die</p>
2) Substitution	<p>badm s</p> <p>bar liera hidn</p> <p>jh rfuk</p>	<p>drunkard</p> <p>loiter around</p> <p>hymns</p>

	lāngado r mrar f l pras d mr tu lokkaly nk r kuprath j tived, rāngaved	disable smoothly flowers funeral ceremony benevolence evil practice discrimination on the basis of race and colour
3) Calquing	pracalit einniyam ucchr nkhal k rya anucit k rya b lig mat dhik r sam j sew	existing law bad manner mischievous deeds adult franchise social service
4) Addition	madhya bh g tallo j t buddh	middle 'hilly' region 'so called' lower class intelligence and 'courage'
5) Paraphrasing	as nt m m ghar de nik l	break the silence out maternal uncle's house expelled from the country
6) Deletion	s dar pran m jhutra jhutr net

	matpetik
	bhot
	bh paribesth t
	n l p n
	r stra bh s

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