

CHAPTER -ONE

INTRODUCTION

1.1 General Background

Language may be defined as an arbitrary system of vocal symbols by means of which human beings as members of social group, participate in a culture, interact and communicate ideas, thoughts, information, feelings, happiness and sorrows. Language is special gift for the human beings. It is the most highly developed and most frequently used means of communication as such involves transmission of information from a sender to a receiver. It is restricted only to human beings. It is transmitted genetically. It is god's unique and special gift to human. It is the distinguishing mark of the human race and it makes possible the existence of human society for ever.

The word 'language' comes from 'lingua' which means 'tongue' in Latin 'Lingua' was modified into 'langue' and then into 'language' in French. The English people modified it into 'language' in the 13th century with its core meaning 'communication by using words'. The origin of language is old as human civilization. It is a vehicle for human thoughts and a medium of mutual exchange of ideas and feelings. It is closely tied to human's feeling and activities.

Language is one of the most valuable possessions of human beings. Human beings use it for communication and performing social activities. It is the language that enables people sharing feelings, sorrows and communicating ideas, thoughts, etc. It is, therefore, defined as a means of communication. It is a universal human

phenomenon. There is no comprehensive definition of language. Several linguists and scholars have given different definitions of language. Let us look at some:

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." Language is a voluntary vocal system of human communication" (Sthapit, 2002). Richards et al. (1985: 196) defined as "the system of human communication which consists of the structured arrangement of sounds into larger units, e.g. morphemes, words, sentences and utterances. According to Oxford Advanced Learners' Dictionary (2005:862) Language is "The system of communication in speech and writing that is used by people of a particular country." Similarly, "language is a system of arbitrary, vocal symbols which permit all people in a given culture or other people who have learned the system of that culture, to communicate or to interest" (Finocchiaro, 1964: 8 cited in Brown 1994). Likewise, Chomsky (1957:13) defines language as the distinctively quality of human mind that is so far as we know unique to man. It is a set of sentences each finite length constructed out of a finite set of elements.

These definitions show the essential features of language. Most of them dwell on the view that languages are systems of symbols designed for the purpose of communication. It is one of the most common effective means of communications that only human being possesses. The primary purpose of using language is to communicate, so very often it is defined as a means of communication. It appears as a common matter of every human beings. It is, in fact, a complex phenomenon from linguistic point of view. It is language that helps us to think, interpret, perceive and express about the world. It is a dynamic, open

system that allows human to communicate their thoughts, ideas, emotion, experiences, etc. Beside it, it is used to convey messages and import factual information. It is a way of transmitting human civilization, history, thoughts, literature, and the whole of human achievement from generation to generation. 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. Language is a social phenomenon used in our society to express our ideas and feelings by means of which we establish the relation in our society. It is manifested through speech or writing. Speech is language, writing is only a means of communication where we use symbols to communicate. Language is a convenient and powerful means of communication.

As such, it has different communicative functions such as expressive, informative, co native, phatic, directive etc. Language as a medium of communication has two functions or purposes as specific and general. Language as a specific purpose, is the functional orientation towards itself. 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.

1.1.1 A Brief History of English in Nepal and its Role in the World

The history of the English language in Nepal goes back to the seventeenth century when King Pratap Malla ruled over Kathmandu. The inscription of Hanuman Dhoka clearly shows that Pratap Malla had a good command over fourteen different languages including English

but he made no significant effort from his side to spread his knowledge of English among his citizens. During the Rana regime in Nepal, Janga Bahadur Rana, the founder of Rana regime in Nepal, was the first person to establish school for the first time. He opened school in his own place at Dokha Chowk to impart the knowledge of English to the children of aristocrats of that period by hiring some Indian teachers. It was not open for the common people. In 1891, it was shifted to Rani Pokhari and opened to common people. The school is known as Bhanu Secondary School nowadays.

A number of schools and colleges were established after the end of Ranacracy in 1951. Consequently, the common people got opportunity to get English Education. Along with the modern education spreading in Nepal, English started to gradually grow up. Some radical changes took place in the education system of Nepal when the 'New Education System Plan' (NESP) 2028 B.S. was implemented. The importance of English is realized and taught as both compulsory or optional subject from primary to campus level education.

Thousands of languages are spoken around the world. Each language has its own domination on its certain regions. Among them English is the one which has dominated almost every part of the world. It has global domination. It has gained the status of international and link language. The role of English in maintaining communication with the outside world can easily be realized by observing a survey made by Crystal (1990). On the basis of his survey, English is used as an official or semi-official language in over 60 countries and has been in a high place in another 20 countries. It is the language of the various books, news papers, airports, air traffic control, international business, academic conference, science, technologies medicine, diplomacy,

sports, international competitions, pop music and advertising. Over two third of the scientists wrote in English of all the information in the world electronic retrieval system, 80 percent is stored in English. English radio programmes are received by 15 million people in 120 countries. Over 50 million children study English as an additional language at the primary level. Every year the British council helps a quarter of a million foreign students who learn English in various parts of the world. In the U.S.A. alone 3,37,000 foreign students were registered in 1993. Similarly, Broughton et al. (1998) argue, "of the 4000-5000 living languages, English by far the most widely used. Three hundred million native speakers of English are to be found in every continent, and equally distributed body of second language speakers who use English for their day to day needs total over 250 million." Like wise, Bhattarai (2004), in her NELTA Journal articles, writes "English has created its own empire in the world. The concept of globalization has played the role of an activator in extending this empire." it proves that the spread of English is enriching and inevitable. It appears to be spreading far and wide. It has become global network for providing world news.

It is the most dominant language in almost all areas, e.g. mass media, trade, airports, international diplomacy, science and technology, economic, education, medicine and so on. It is one of the five official languages of the UN. The modern civilization of the western world is being transmitted to the eastern world via. the English language. Politically English language has become the international language of protest and economic development.

Besides, it is a treasure of knowledge. A sound knowledge of English is the passport of social and economic achievement. It is through English that non-native speech communities have imported

foreign invention, ideas, culture and literature one who has a good command of English can easily survive in any part of the world. It is an easy access to a good job. Above all, it is the gate way to world knowledge.

1.1.2 Translation

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

It is an emerging discipline. It is very difficult to define it objectively. One and only definition in translation is quite impossible because it has wider coverage that no disciplines and areas remain untouched with translation. Catford (1965:20) defines translation as "The replacement of textual material in one language (SL) by equivalent textual material in another language (TL)." Similarly, Newmark (1988:7) defines translation as "a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language." Likewise, Bell (1991:20) defines the phenomenon "replacement of a representation of a text in one language by a representation of an equivalent in a second language. Translation is less linguistic and more or even exclusively: as a cultural procedure.

The above mentioned definitions emphasized on the linguistic aspect in translation. Translation is, so, primarily a linguistic activity which comprises the translation of the meaning of a text in one language

and the production of a new, equivalent text in another language. It is a biolinguistic activity. But translation is not only a linguistic activity it is also a cultural activity and something more. It is less linguistic and more, for even exclusively, cultural. In translation we transfer cultures not languages. Translation is both linguistic and multicultural activity and something more. It is bi-directional means of communication. Translation is also an instrument to transmit culture and truth. It is the process of rendering a text in one language into another language to maintain the linguistic and pragmatic equivalence.

Translation, in the past, was regarded as a means of communication. The systematic study of the linguistic process in translation emerged only after 1960s. Its credit goes to two pioneer linguists. Catford (1955) and Nida (1969) who suggested scientific linguistic procedures for actual translation and testing the accuracy and adequacy of that translation. Now it has its own theories and is established as an independent linguistic discipline, a separate subject in academic field. It has become a global subject of study, teaching, inquiry, research, practice and profession.

Translation is the dynamic and indefinite phenomenon of transferring the concept of language. Translation is a challenging job. The translator has to face different problems. The problem is more actual while translating the cultural terms as the remoteness of time and culture. Semantically and grammatically a translator's job is more challenging while bridging the gaps so as to convey the original message of SL text. To sum up, translation is both linguistic and cultural activities. The goal in translation is to establish a relationship of equivalence between the source text and target text, while taking into account a number of constraints.

1.1.3 Importance and Scope in Translation

Translation is something done with language, a process of substituting a text in one language for a text in another. In short it is the replacement of a text in one language (SL) by an equivalent text in another language (TL).

The twenty first century is regarded as the century of international culture. Translation has exposed the international culture in the current century. So, it is also called the century in translation. The world has galloped with the wings of translating for promoting universal relationship and involvement in the present scenario. The importance in translation in this century has been increased because of its multi-purpose utility. Translation has its valuable use in the field of exchanging the thoughts, opinions, feelings ideas as a means of communication among the various dialectal communities. It helps to open the gate of the vivid cultural identities. Besides, translation also helps to transcribe the new genres into the target language.

Twentieth century is called the age in translation. With the application of machine translation is at a great turning point of its history today. It has exposed the international culture in the current century. Translation employed extensively as most powerful vehicle for disseminating knowledge and information. It occupies an important position in the national and international literature. It has become a global subject of study, teaching, research, practice and profession.

Since the wake of 20th century, mainly after the Great Wars, translation has taken the shape of great information network and promoted communication, industry, language being its raw material and modern consumerism its unlimited market-menus, brochures, manuals, sharemarkets, etc.

Without translation, we would have no Greek epics, no Bible, Germany could have no Milton and Wordsworth. Foreign reader would remain ignorant of contemporary American, British, Australian Writers, etc. The world could not have Vedas, Upanishad, Gita, etc. Translation has included in men some greater values such as knowledge, truth and beauty. The greatest contribution in translation is regarded as "civilizing cosmopolitanism" (Wilss 1982:18). We can achieve vast treasures to knowledge from translation. To spread the technological development and information, translation process plays the valuable role. The great contribution in 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. It helps accelerating cultural context among the people of the world.

In the past, the scope in translation was very limited. It gave sense only to the translation of religious and philosophical text but now a days it covers wider scope. Although we can not limit scope in translation studies, some major scope in translation are world literature/knowledge, means of communication, diplomatic and business world, civilizing cosmopolitanism, world events and news, application of machine. According to Newmark (1988) "translation is an activity that serves as a means of communication transmitter of culture, technique of language learning and a source of personal pleasure." All this propels the ever increasing demand for more and more translations.

1.1.4 Language, Culture and Translation

Culture is, "the way of life and its manifestation that are peculiar to a community that uses a particular language as its means of expression (Newmark 1988:94 cited in Bhattarai 2001)". It is the full

range of learned human behaviour patterns. It is a deeprooted phenomenon in relation to human civilization.

As culture is a way of life in society, it also includes the institution, values, religion, community, food, heritage, history and so on.

Language is primarily a social phenomenon, which is naturally and intricately interlinked with culture. It is embedded in culture such a way 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 can not be fully understood outside a cultural frame of reference.

Translation is a process or act of transformation between two languages. There is no uniformity between two cultures within the same language, it is very difficult to correlate the cultures within the two languages which are in translation. Highlighting the close relation of language and culture Casegrande (1954:338) writes "In effect one does not translate language, one translates cultures" (in Wagle, 2004:7).

From this we can say that translator transfers cultures not language. In process in translation, language is not the 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 in translation is less as a linguistic and more as a cultural procedures. Translating is the most difficult and challenging job because if the two cultures cannot correlate or give clear idea about the concerned cultural aspect it may be worthless.

1.1.5 Cultural Implication on Translation

Translation is primarily a linguistic activity which comprises the transfer of the meaning of a text in one language and the production of a new equivalent text in another language. But translation is not only a linguistic activity it is also a cultural activity and something more. Translation is also an instrument to transmit culture and truth. Language is context bound and to understand meaning of a text, contextual factors, one of the factors is culture, should be judged and observed in depth. A good translator, thus, must not only be at least a bilingual but also bicultural. It is less linguistic and more, even exclusively as cultural procedure. In translation we transfer cultures not languages.'

Culture as the way of life and its manifestations that are peculiar to a community that uses a particular languages as its means of expression frequently where there is cultural focus, there is a translation problem due to the cultural 'gap' or distance between the source and target languages. Language does, however, contain all kinds of cultural deposits, in the grammar, form of address, as well as the lexis which are not taken account of in universals either in consciousness or translation cultural words are associated with a particular language and can not be literally translated.

The notion of culture is essential for considering the implications for translations and despite the difficulties in opinions as to whether the language is part of culture or not, the two notions appear to be inseparable. Discussing the problems of correspondence in translation, Nida confers equal importance to both linguistic and cultural differences between the SL and TL and concludes that "difference between cultures may cause more severe complications for the translator than do differences in language structure" (Nida 1964:130).

The cultural implications for translation are, thus, of significant importance as well as lexical concerns. Since translation is bilingual as well as bicultural endeavour, the translator has to undergo various difficulties not only at linguistic level but also at the extra linguistic level. The fundamental problems involved in translation arises from the basic fact that any two natural languages differ in the matter of lexicalization of the concepts i.e. a language (L1) may have a lexical item in its vocabulary for a particular concept, while another language (L2) may lack the lexical item in its vocabulary for the concept.

Translation is such an activity which inevitably involves two languages and two cultural traditions. Language and culture are seen as being closely related and both aspects must be considered for translation.

1.1.6 Techniques/Procedures in translation

Translation is a versatile means of communication in transferring knowledge, truth, cultures, ideas and so on. It is the process of the rendering of the meaning of a text into another language.

Crystal (1987:346) defines the term 'translation' "as a neutral, term used for all the tasks where the meaning of one 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 that the term translation is a bilingual activity, it is the product of rendering or transferring the meaning or message in one language into another. The process of rendering the message into another or meaning may also be from one dialect or register to another dialect or register. Specially two languages are involved in translation i.e. source language (SL) and target language (TL).

There are number of techniques or procedures of translating cultural terms. Various scholars have suggested various techniques of translating cultural terms. Newmark (1988:103) states 12 different translation procedures which are as follows:

Transference/borrowing

- a) Cultural equivalent
- b) Neutralization
- c) Literal Translation
- d) Label
- e) Naturalization
- f) Componential Analysis
- g) Deletion
- h) Couplet
- i) Paraphrase
- j) Classifier

There is no any single procedure which is absolutely helpful to produce perfect translation without any gap in TT in comparison to ST. In the translation procedures, these are mostly used techniques. They are describes in the following paragraphs:

a) Literal Translation

It is a translating technique (approach) in which the translator follows the syntax and semantics of the SLT very closely showing greater faithfulness towards it. It is the form based or the SL translation

approach in which SLT form dominates the TLT form. According to Vachon-Spilka, "literal translation is the easiest and simplest form in translation. It occurs whenever word-by-word replacement is possible without breaking the rules in the target language". Crystal (1997:346) argues a similar view as "The linguistic structure of the source text is followed, but is normalized according to the rules of the target language".

Translation is also SL oriented. In this translation the SL grammatical constructions are converted into their nearest TL equivalent but the lexical words are again translated singles, out of context (Newmark: 1998: 46) Literal translation preserves linguistic meaning of source language text. It focuses on semantic content of SL but neglect pragmatic meaning eg.

SL (Nepal)	TL (English)
y ty t	transportation

Literal translation is the basic procedure in translation from which translation begins. Normally, it is important for its transparency in TL and its faithfulness to SLT. In literal translation, the translator can neither omit a word or a line nor add to them.

b) Borrowing

Borrowing is the process of transferring an SL word to the TL. When TL can not translate a TL word/phrase, it usually takes possession of it. Borrowing is probably the most frequently adopted procedure for the translation of international terms such as units, elements, science and technology. Terms are borrowed from the SL and transliterated in the TL with or without any noticeable morphophonemic change. Once an

expression enters into the domain of TL, it starts being used in almost all context and collocations as in SL situation. It includes transliteration of SL word into TL script. eg.

SL (Nepali)	TL (English)
p thi	pathi

According to Newmark (1988:82), normally, names of people, places and country, names of news paper, names of institutions and companies, street names, inventions, brand names, etc. are transferred. In the process in translation the translator transfer the word to show the respect for the SL culture. Cultural words are often transferred to give local colour in translation.

c) **Blending**

This is loan blending. In this process words are coined through borrowing one constituent from the SL or donor language is reproduced or translated into the other constituent of the construction. A single word or phrase is translated with the combination of two or more than two techniques. eg.

SL (Nepali)	TL (English)
cure pah d	chure hill

d) **Calque**

Calque is a translation procedure in which each unit is translated into the equivalent unit in another language, i.e. TL. The morpheme, word, phrase or even a short sentences are the unit in translation but not idiomatic expression because it makes no sense. It follows the word

order of the SLT. eg.

SL (Nepali)	TL (English)
caran chetra	grazing grounds

e) Addition

It is a translation technique in which some words are added in the TL text or SL expressions are structurally expanded. In this technique, the translator gives additional information of the cultural terms of the SLT by suitable addition from the cultural context available in the TL. To make readers understand information easily or to make the text more informative or explicit some additions are made. This procedure is adopted when some expressions in SLT are left unsaid and the translator intends to convey the supplementary message by appropriate addition from the cultural context of the TL. eg.

SL (Nepali)	TL (English)
upatyak	kathmandu valley

f) Deletion

It refers to omission of SL lexical items, phrases and even sentences while reducing into TL. Generally, it occurs at syntactic level in translation but items omitted are mostly lexical expressions. A translator decides to delete some items not for faithfulness in translation but to make the communication effective. In some cases redundant and unnecessary items are omitted, eg.

SL (Nepali)	TL (English)
ear by g	bag

g) Back translation

Back translation is one of the ways of testing the quality in translation. Crystal (1987:348) introduces back translation as one translates a text from language 'A' into language 'B', a different translator then turns the 'B' text 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 is of high quality, eg.

SL (Nepali)	TL (English)
teliphon	telephone

h) Couplet

Couplet is the combination of two translation procedures (borrowing-literal) for the translation of one SL term. In Newmark's (1981:83) words, "it refers to the combination of two translation procedures for one unit as a couplet." The SL terms are borrowed and transliterated which in turn are followed TL translation in bracket. It is suggestive of the combination of procedures rather than single procedures to be adopted for optimum transmission of technical information e.g.

SL (Nepali)	TL (English)
gover	dung (gover)

i) Paraphrasing/Definition

This procedure is a form of explanatory equivalence. Target language explains the meaning of the source language term using different words in order to make it easier to understand. In paraphrasing, the semantic content which is realized in the source language in a single term is syntactically distributed in the TL. 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 exact substitution for the SLT term is replaced by definition or description.

Paraphrase is an extended synonym and inevitably an expansion and a diffusion of SL terms. It is sometimes unavoidable in translation. This procedure is adopted when the translator is unable to find accurate or near equivalent term in TL. eg.

SL (Nepali)	TL (English)
mel	religious fair

In short, defining means 'reducing the unknown to the known and the unshared to the shared (Ivir:1987,37).

j) Substitution

When two cultures display a partial overlap rather than a clear-cut presence or absence of a particular element of culture, this procedure is adopted. In other words, when a source cultural element finds a similar/approximate/near equivalent in place of a full equivalent, the translator takes advantage of that similarly and uses that corresponding expression as a translational equivalent; this procedure is termed as substitution. In this case the TL offers a natural expression for its own

cultural element that partly coincides with the source culture element. The main drawback of this procedure is that it may distort cultural flavour of foreign culture. eg.

SL (Nepali)	TL (English)
roti	bread

k) Sense Translation

This technique is used when the exact SL equivalent is not available in the TL. In it not the words but the meaning is translated. Here, the TL term gives only one sense for the SL term not the exact meaning. e.g.

SL (Nepali): logne sw sniko jhagad par lko go.

TL (English): The quarrel between husband and wife is temporary.

1.1.7 Transliteration

It is a process on which each SL letters or other graphological unit is replaced by a TL letter, or other unit. Crystal (1987:384) mentioned that "transliteration is a process in which each character of the source language is converted into a character of the target language."

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

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

1.1.8 Gaps in Translation

Gaps refer to the loss of meaning resulting from the gaps between SLT and TLT. It is simply, absence of concepts. Gaps occur if concept available in one language is not available in another language. Gaps are termed by different names such as lacunae, voids, slippages, absences etc. (Ivir, 1987:36). Gaps are problems for the translator as well as the reader. Gaps create difficulty to maintain translation equivalence.

Crystal (1987:346) says that "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." Some cultural differences and gaps are the natural phenomenon of all the living languages 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 famous Sapir-Whorf hypothesis of linguistic determinism and linguistic relativity justifies the inevitability of gaps and loss is in languages and meaning loss in translation.

Gaps are classified into various types lexical, structural (linguistic), cultural, pragmatic or supralinguistic etc.

- a) **Linguistic gap:** Every language, which is existed in the world, is

unique. There are not any language 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

Two languages are different in their graphological system. Graphemes available in one language may be absent in another language. For example,

'A one noodles' 'A toz photo studio, 'ABC tent service etc.

ii) Phonological level

English has 44 phonoemes but Nepali has 36 phonemes. Translation of a phoneme which is absent in one language but present another language creates Gap. e.g.

Kh s baj r – खासा बजार

Thakur thakur hotel

We can see that translating 'ख' /kh/and 'ठ' /th/ is different into English because English has no/kh/ and /th/ phonemes. These sounds are allophones in English but phonemes in Nepali.

iii) Lexical/word Level

It refers to the absence of a lexical item from a particular language that corresponds to a particular concept. Lexical gaps create serious problems in translation. Some lexical items available in SL may not be available in TL. For example, Nepali onomatopoeic words and reduplicated words do not have equivalent terms in English.

iv) Structural Level

The difference in linguistic structures and the grammar rules between the languages that create gaps. In the Nepali languages we find only three voice systems whereas English has only two voice systems. Similarly, Nepali does not have article system but English has; Nepali does not have auxiliaries but English has fixed numbers of auxiliaries.

v) Cultural gap

Cultural gaps means the set of beliefs, attitudes, customs, social behaviour, habits of the member of the particular society, it is obvious 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. 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.

Culture includes foods, habits, dress, festivals, rituals etc. The ease or difficulty of translation depends on the degree of closeness (mutual similarity) or the cultures in question. Cultural gaps make translation impossible so it needs further explanation to make its readers easy to understand.

vi) Extra linguistic gap

Translation is not exclusively a linguistic activity. Many extra linguistic factors play 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. Other verbal acts and the time of their performance and their effects needs to be considered, too. The

extra linguistic or pragmatic gaps can be observed beyond the linguistic order of language. Pragmatic gaps occur when there lies problem of correspondence between context of SLT and TLT. Extra linguistic gaps occur when the background knowledge and real world knowledge differ.

1.1.9 Cultural Categories

Culture is defined as a general term for the symbolic and learned aspects of human society, although some animal behaviours it now assert that certain primates have at least the capacity of culture. Newmark (1988:94) 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". Generally, culture includes the way of life of community, system of government, religious belief and values, geographical region, social class, age, sex, profession, activity of the members of the society, etc.

The cultural language is the language which is spoken in a particular culture or speech community. Newmark (1988:94) distinguishes 'cultural' from 'universal' and 'personal' language.

Adpting Newmark (1988:95) has made five fold classification: a) ecology b) material culture c) social culture d) Social organization, political and administrativ procedures, concepts e) Gesture and habits. In general cultural terms can be categorized in five topics as followings:

i) Ecology

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

ii) Man-made Culture (Artifacts)

It refers to the things which are made by man and famous within a culture. It includes foods, clothes, housing, transport and communication, ornaments, utensils, etc.

iii) Social Culture and Organizations

It includes the words concerning the social organization and relation between people and particular community. In different cultures and even in the same geographical regions, there are different communities in terms of ethnicity, education, wealth, sex, religion, tradition, culture, sub-culture which are different from one another. The topics that are included in social culture 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.

iv) Religious Culture

It refers to myths, religious beliefs, names of Gods, religious activities, etc. it includes the concept like swarga, narka, p p, dharma etc.

v) Conceptual Terms

Concept is a part of common system of language shared by members of a speech community. According to Palmer, conceptual terms can be specified as non-concrete or abstract terms whose concept can be given only by definition, eg. p ni b rnu.

1.1.10 An Overview of the Novel Kumari Shobha

Kumari Shobha, a famous Nepali novel, was written by a great

playwright Vijaya Malla. It was first published in 1982 by the Royal Nepal Academy. This novel was translated from Nepali into English by Philip H. Pierce in 2001.

Kumari Shobha is a fictional study of the love between a Living Goddess and educated youth who fails to be swayed by the belief that she is supposed to bring early death to her husband. It is a story of a struggle between belief and non-belief. It depicts the love between a young woman and a man. The former, who in her childhood served as Nepal's Living Goddess, believes, as social tradition expects of her, that if she marries, her husband will soon die, whereas her suitor believes that it is all mere superstition and presses hard to marry her, come what may. Kumari Shobha hesitates to marry because of the persistent belief. The conflicting thoughts in Kumari Shobha's mind has been presented with great skill in the novel.

1.2 Review of the Related Literature

A very few studies have been carried out on translation in the Department of English Education. The researcher had gone through the following materials for literature review.

Bhattarai (1997), in his Ph. D. thesis entitled "In Other Words Sense Versus Word as a Unit of Literary Translation (With special Reference to Nepali-English Poetic Texts)" has made an attempt to define translation process and product in translation of traffic between Nepali-English language pair in particular. He observed the processes, difficulties, techniques of equivalence drawing on practical experience. He found the problems of equivalence in the context of Nepali English literary text translation.

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

Singh (2004) conducted a research work entitled "The Techniques and Gaps in Translation of Cultural Terms: A Case Study of the Nepali and English Versions of Our Social Studies Text Book for Grade 8". He collected 220 cultural terms and classified them into five categories: ecology, material culture, religious culture, social culture and institution, conceptual terms. He came to conclusion that borrowing, substitution and paraphrasing are common techniques. He also found a number of gaps in translation of cultural terms due to the various reasons; e.g. lack of conceptual accuracy, lack of cultural equivalence, lack of lexical items, etc.

Sharma (2004) in his thesis entitled "A Linguistic Analysis of the Strategies Employee in the English Translation of a Text Book: A Case of Social Studies of Grade X". He studied the strategies employed by the translator to render the original text. He came up with the conclusions that both the source and target language texts use more simple sentences in comparison to compound and complex sentences. He also found that nouns were the most omitted words during the translation.

Wagle (2004) did a research entitled "A Study on Multiple Translation of Muna Madan from Cultural Perspective". He attempted to

analyze the four different versions of translated pieces of Muna Madan. He concluded that the eighteen different techniques were employed by the translator. He also examined the relation between different techniques. He found that literal translation was the most widely used technique.

Rijal (2006) carried out a research entitled "A Study of The Translated Cultural Terms in English Dailies in Nepal: Techniques and Gaps". He studied the Nepali cultural terms in the three English dailies and found out the seven different translation techniques that have been employed. Among these techniques literal translation was the most widely used in translating cultural bound terms into English.

Panthi (2007), carried out a research entitled "A Study on the Techniques and Gaps in Translation of cultural Terms: A Case of the novel Shirishko Phool". He has collected one hundred and fifty cultural terms and classified them under five categories. He studied the different techniques and gaps. He found eight different techniques to be employed in translating cultural terms. Out of total eight different techniques literal translation was the widely used technique. He also concluded the different gaps caused by substitution, lack of conceptual terms, addition etc.

All the research works mentioned above are related to translation and translation evaluation; some of them are related to cultural terms; some of them are related to scientific terms. None of the studies have been carried out to find the techniques and gaps found in the translation of the novel 'Kumari Shobha'. Therefore, the researcher has carried out this research.

1.3 Objectives of the Study

The objectives of the present study were as follows:

- a) To identify the Nepali cultural terms used in the novel 'Kumari Shobha' and to find out the techniques employed in translating these cultural terms into TL.
- b) To detect the gaps in the translation.
- c) To point out some pedagogical implications.

1.4 Significance of the Study

This study is expected to provide some insights on cultural aspects in translation. The findings of this study will be beneficial in translating Nepali cultural bound terms into English and vice-versa which will minimize the gaps and to be helpful for conveying the intended message to the target readers. Similarly, this study will be fruitful to the teachers and students of sociolinguistics, textbook writers, translators, and classroom teachers. It will also be of great use for those Nepali speakers, term planners, writers and journalists who use English in cross-cultural contexts.

CHAPTER - TWO

METHODOLOGY

The methodology followed in carrying out this study is described as below:

2.1 Sources of Data

The data were collected from the following sources.

2.1.1 Secondary Sources

The researcher collected the data only from the secondary sources.

The secondary sources of this study were the Nepali and English versions of the novel 'Kumari Shobha'. The researcher studied the books, articles, journals, dictionaries etc. related to translation. He also consulted the material available in the print and electronic media.

2.2 Sampling Procedure

Two hundred cultural terms were collected from original version along with their equivalent terms from the translated version of the novel. One hundred and fifty terms were selected by using the non-random judgmental sampling procedure from the total number.

2.3 Tools for Data Collection

For this study, only observation was used as a tool for data collection. The researcher studied both the Nepali and English versions of the novel in depth to get required information.

2.4 Process of Data Collection

The stepwise process that the researcher followed for carrying out this research are described as follows:

- a. The researcher collected Nepali (original) and English (translated) versions of the novel.
- b. He went through the text and underlined the cultural terms in the Nepali version of the novel.
- c. He repeatedly read the English version of the novel to find out the equivalent of those cultural terms.
- d. The researcher listed out 200 cultural terms in his notebook, first from Nepali version then their equivalent from English version of the novel.
- e. One hundred and fifty terms were selected by using non-random judgmental sampling procedure from the total number of two hundred cultural terms.
- f. He transliterated each equivalent SL terms into Roman script.
- g. Those terms were categorized into five different cultural categories as: Ecology, Man-made culture, Religious culture, Social culture, and Conceptual terms. He listed out 30 terms for each five category.
- h. The researcher identified the techniques employed and listed out the cultural terms under these different techniques. He also calculated the frequencies of these techniques adopted in translation of those terms for each type and analyzed them.

- i. The researcher identified and collected the gaps caused by different reasons in translation of the novel.

2.5 Limitations of the Study

This study had the following limitations.

- a) This study was limited to the cultural words found in the novel 'Kumari Shobha'.
- b) This study was limited to only 150 cultural terms.
- c) This study was limited to translation techniques of the cultural terms and their gaps.
- d) The data for the study were collected from the novel 'Kumari Shobha' written by Vijaya Malla and translated by Philip H. Pierce.

CHAPTER – THREE

ANALYSIS AND INTERPRETATION

This chapter constitutes the data obtained from Nepali and English versions of the novel 'Kumari Shobha'. The collected data have been analyzed and interpreted to find out the techniques and gaps in translation from Nepali to English.

3.1 Classification of Terms into Five Categories

In this section translated pair of selected cultural terms are presented. The classification has been done under the five cultural categories viz. Ecology, Man-made cultural (artifacts) Religious patterns, Social culture, and Conceptual terms (adapted from Newmark 1988). Among those translated pairs, some have gaps in meaning as found in the research work. Such pairs with gaps are marked and compared in the following pages.

i) **Ecological**

SL terms	TL terms
bok	goat
seto b dal	white clouds
khet	fields
cucuro	peaks
sall	pin
See also Appendix: 1A	

ii) Material Culture (artifacts)

SL terms	TL terms
siment	cement
dh r	water spout
kanthah r	neckless
roti	bread
see also appendix: 1 B	

iii) Religious Culture

SL terms	TL terms
d n	gift
p p	sin
puj	worship
pras d	offering
jant	marriage procession
see also appendix: 1 C	

iv) Social Culture and Organization

SL terms	TL terms
sukum ri	virgin
subed r	subedar
n ri	woman
jhagad	argument
j tp t	caste
see also appendix: 1 D	

v) Conceptual Terms

SL terms	TL terms
m ita	paternal home
bidhuw	widow
n lis	suit
mastiska	brain
d ju	brother
nsu	tears
see also appendix: 1 E	

3.2 Techniques in translation of Cultural Terms

Technique means a particular way of doing something. Technique in translation includes those ways or procedures which are used by the translators in the process of translation. Translators can adopt different techniques at the same time to correspond the meaning between SL and TL.

3.2.1 Techniques Used in Translation of Terms in Ecological Culture

i) Literal Translation

It is the procedure which search for close correspondence of meaning between the SL term and TL term, which may range word level upto sentence level also.

SL terms	TL terms
cucuro	peaks

dhuñg	rocks
baga c	garden
sall	pinos
samundra	sea
j ñgal	wood
huri	tempest
guph	cave
b t baran	atmosphere
khet	fields

ii) Calque

In this procedure, each unit of SL is translated into the equivalent unit in TL. The unit may be a morpheme, a word, a phrase, or even a sentence.

SL terms	TL terms
pah di g uleharu	hill villagers
tantal pur gh m	scorching hot
nilo pah d	blue mountains
urlado b dhi	surging flood
khol ko tir	river bank
prithivi ko sundart	natural beauty

iii) Addition

It is a translation technique in which some words are added in the TL text or SL expressions are structurally expanded.

SL terms	TL terms
b ri	vegetable patch
khurs ni	chilli peepers
ca r	open grounds
cisoh w	fresh whiffs of air
b klai rukhharu	thick stand of trees
bhir lo	steep slope
hariy li	green fields

iv) Substitution

It is a procedure in which SL terms are replaced by similar or near equivalent or generic word or meaning in TL (Newmark,1988:88).

SL terms	TL terms
dhisko	small rise
jañgal	woods
bok	goat
khol	river
pah d	mountains

v) Definition/Paraphrasing

It is a translation technique in which SL terms are replaced by short definition/paraphrasing. Target language explains the meaning of the source language term using different words in order to make easier to understand.

SL terms	TL terms
k s	heaven

vi) Blending

In this procedure, the SL words are translated with the combination of two producers: literal and borrowing.

SL terms	TL terms
svayambhu ko cucuro	top of svayambhu

Table No. 1

Frequency of Techniques in Translation of Ecological Cultural Terms

S.N.	Techniques	Frequency	%
1.	Literal translation	10	33.33
2.	Calque	6	20
3.	Addition	7	23.33
4.	Substitution	5	16.66
5.	Definition	1	3.33
6.	Blending	1	3.33
	Total	30	100

Thirty terms are taken as study data within ecology. There are six different techniques found to have been employed in translated version of Kumari Shobha. Among these six different techniques, literal

translation is mostly used which has 33.33% that is followed by addition (20%) but blending and defining are the least used techniques. In terms of descending order of frequency the techniques of translating ecological culture can be graded as literal translation, addition, calque, substitution, defining and blending.

3.2.2 Techniques Used in Translation of Man-made Cultural Terms

i) Literal Translation

SL terms	TL terms
kanthah r	neckless
churi	knife
tar ju	balance
bh t	meal
g di	car
ghad	pitchers
ch n	roofs
sahar	town
roti	bread
bhañd	container

ii) Calque

SL terms	TL terms
muk bh s	silent language

iii) Addition

SL terms	TL terms
not	bank note
phohor	piles of rubbish
dh r	water spouts

iii) Deletion

SL terms	TL terms
b nd b j	band

iv) Blending

SL terms	TL terms
k th ko benc	wooden bench

v) Borrowing

SL terms	TL terms
bohot s	bohotas

vi) Back Translation

SL terms	TL terms
baggi	buggies
siment	cement
jel	jail
s ld	shield
kot	coat

vii) Substitution

SL terms	TL terms
topi	hat
sukul	mat
bhatti	distillery
galaic	carpet
kh sto	blanket
n ñglo	trays

viii) Definition

SL terms	TL terms
daur suruw 1	shirt and pants
p ti	rest house

Table No. 2

Frequency of Techniques in Translation of Man-made Cultural Terms

S.N.	Techniques	Frequency	%
1.	literal translation	10	33.33
2.	back translation	5	16.66
3.	addition	3	10
4.	deletion	1	3.33
5.	borrowing	1	3.33
6.	blending	1	3.33
7.	calque	1	3.33
8.	substitution	6	20
9.	definition	2	6.66
	Total	30	100

Thirty terms are randomly selected within the man-made culture (artifacts). In the process of translation of these terms nine different techniques are employed. In total frequency, literal translation is the most widely used technique (33.33%). Substitution stands in the second position which covers (20%) whereas back translation stands in the third position. In terms of descending order of frequency the techniques in translation in material culture (artifacts) can be graded as literal translation, substitution, back translation, addition, definition, deletion, borrowing, blending, and calque.

3.2.3 Techniques used in Translation of Religious Culture

i) Literal Translation

SL terms	TL terms
swasni	wife
mukut	crown
murd	corpse
janti	marriage procession
p p	sin
tm	soul
bali	sacrifice

ii) Calque

SL terms	TL terms
ishworiya sakti	divine force
jiudi devi	living goddess
dh rmik anusth n	religious rites

iii) Blending

SL terms	TL terms
bauddha bhikshu	buddhist monk
taleju mandir	taleju temple

iv) Borrowing

SL terms	TL terms
br hmin	brahmin
sar swati	saraswati
mantra	mantra
r n	ranas

v) Definition

SL terms	TL terms
dashain	dashain
nir h r	fasting
brahm c ri	bachelor

vi) Addition

SL terms	TL terms
sobh bhagawati	goddess shobha bhagawati
parameswor	all pervading lord
svayambhu	svayambhunath shrine

viii) Deletion

SL terms	TL terms
jhakku bhairav	bhairav
durg devi	durga

viii) Substitution

SL terms	TL terms
d n	gift
bhoj	banquet
iswor	divinity
purnim	full moon day
prasad	offering
puj aj	worship

Table No. 3

Frequency of Techniques in Translation of Religious Cultural Terms

S.N.	Techniques	Frequency	Percentage
1.	Literal translation	7	23.33
2.	Blending	2	6.66
3.	Deletion	2	6.66
4.	Addition	3	10
5.	Calque	3	10
6.	Borrowing	4	13.33
7.	Definition	3	10
8.	Substitution	6	20
	Total	30	100

There are altogether 30 religious terms taken for the study. In the process of translation of these terms eight different techniques were found to have been employed. Literal translation (23.33%) is the most widely used technique whereas the blending and deletion are the least used techniques. Similarly, Substitution (20%) is the second widely used technique. In terms of most to least of frequency, the technique in the translation of religious terms can be graded as literal translation, substitution, borrowing, deletion, addition, calque, definition, blending, and deletion.

3.2.4 Techniques Used in Translation of Terms in Social Culture

i) Literal Translation

SL terms	TL terms
sukumari	virgin
bath n	flocks
bahini	sister
jhagad	quarrel
sam c r	message
bib ha	marriage
d ju	brother
m	mother

ii) Calque

SL terms	TL terms
pr cin ritiriw j	ancient customs
pai tokai	husband killer
rath y tr	chariot festival

iv) Addition

SL terms	TL terms
indraj tr	indrajatra festival
gunl	gumla festival

v) Deletion

SL terms	TL terms
r j mah r j	king

vi) Blending

SL terms	TL terms
r to tik	red tika
kum ri ghar	kumari house
mah k li nirtya	mahakali dance

vii) Borrowing

SL terms	TL terms
ganeshsth n	ganesthan
k sthamandap	kasthamandap
b is dh r	bais dhara

viii) Back Translation

SL terms	TL terms
iskul	school
neurologist	neurologist

viii) Couplet

SL terms	TL terms
panjr	panjra (the giving of the five gifts)
samyak	samyak (the lavish feast in honour of the buddha)

ix) Definition

SL terms	TL terms
janai	scared thread

x) Substitution

SL terms	TL terms
hotel	restaurant
j tr	festival
cin	signs
bhoj	banquet
dabali	platform

Table No. 4**Frequency of Techniques in Translation of Social Culture Terms**

S.N.	Techniques	Frequency	Percentage
1.	Literal translation	8	26.66
2.	Back translation	2	6.66
3.	Calque	3	10.00
4.	Addition	2	6.66
5.	Deletion	1	3.33
6.	Blending	3	10
7.	Borrowing	3	10
8.	Couplet	2	6.66
9.	Definition	1	3.33
10.	Substitution	5	16.66
	Total	30	100

Under the category of social culture, 30 terms are taken as study data. The translator has adopted ten different techniques in the process in translation. In total occurrences of the technique, literal translation (26.66%) is the most widely used technique. However, borrowing (16.66%) is the second most widely used technique. Definition and deletion (3.33%) are the least used procedures under this category. In terms of descending order of frequency the techniques in translation can be graded as literal translation, substitution, calque, blending, borrowing, back translation, addition, couplet, defining and deletion.

3.2.5 Techniques Used in Translation of Conceptual Terms

i) Literal Translation

SL terms	TL terms
nsu	tears
phanta	relatives
adhik r	right
itih s	history
calan	regimen
tirask r	hate
mastiska	brain
biddhaw n	scholar
kutniti	diplomacy

ii) Borrowing

SL terms	TL terms
vaitarani	vaitarni

k lr tri	kalratri
gubh ju	gubhaju
k ji	kaji
subb	subba

iii) Calque

SL terms	TL terms
battis lakshan le yukta	thirty two signs
akshara satya	literal truth
boksi bidhay	witch craft
k ji s heb	kaji sahib
sans rik moha	worldly illusion

iv) Addition

SL terms	TL terms
gund	half-wit thug

v) Back Translation

SL terms	TL terms
sivil marig	civil marriage
preskripson	prescription
tr fik kontrol	traffic control

vi) Definition

SL terms	TL terms
r j p t	kingdom
mirt	death
k spat l	heaven and hell
sadayantra	plot

vii) Deletion

SL terms	TL terms
subb s heb	subba

ix) Substitution

SL terms	TL terms
gr hak	guests
jy mi	helper

Table No. 5**Frequency of Techniques in Translation of Conceptual Terms**

S.N.	Techniques	Frequency	Percentage
1.	Literal translation	9	30
2.	Borrowing	5	16.66
3.	Calque	5	16.66
4.	Addition	1	3.33
5.	Deletion	1	3.33
6.	Back translation	3	10
7.	Definition	4	13.33
8.	Substitution	2	6.66
	Total	30	100

There were thirty terms taken as study data within conceptual terms. Eight different techniques were found to have been employed in the translated version of the novel 'Kumari Bhubha'. Among these eight different techniques, literal translation is the most widely used technique (30%) followed by borrowing and calque. Addition and deletion were the least used procedures. In terms of most to least order of frequency, the technique in translation of conceptual terms can be graded as literal translation, calque, borrowing, definition, back translation, substitution, addition and deletion.

Table No. 6

Technique-wise and category-wise comparison of statistical Results

S.N.	Techniques	Ecology		Material culture (artifacts)		Religious culture		Social culture		Conceptual terms		Total	
		frequency	percentage	frequency	percentage	frequency	percentage	frequency	percentage	frequency	percentage	frequency	%
1.	Literal	10	33.33	10	33.33	7	23.33	8	26.66	9	30	44	29
2.	Addition	7	23.33	3	10	3	10	2	6.66	1	3.33	16	11
3.	Deletion	-	-	1	3.33	2	6.66	1	3.33	1	3.33	5	3
4.	Borrowing	-	-	1	3.33	4	13.33	3	10	5	16.66	13	9
5.	Back translation	-	-	5	16.66	-	-	2	6.66	3	10	10	7
6.	Blending	1	3.33	1	3.33	2	6.66	3	10	-	-	7	5
7.	Calque	6	20	1	3.33	3	10	3	10	5	16.66	18	12
8.	couplets	-	-	-	-	-	-	2	6.66	-	-	2	1
9.	substitution	5	16.66	6	20	6	20	5	16.66	2	6.66	24	16
10.	Definition	1	3.33	2	6.66	3	10	1	3.33	4	13.33	11	7
	Total	30	100	30	100	30	100	30	100	30	100	150	100

The table presented above shows that ten different techniques were employed in translating these cultural terms found in the novel Kumari Shobha. Some techniques were frequently used as viable

techniques. As we have seen literal translation, substitution, calque and addition have high frequency whereas borrowing, definition, blending, back translation, etc. have low frequency. Addition, borrowing, back translation calque have low frequency. However, couplet has the least frequency. Techniques such as literal translation addition, calque, substitution, definition are found to have been employed in all categories. Literal translation (29%) is the most frequently used technique whereas the couplet (1%) is the least used technique in translating cultural terms. Literal translation stands in first position with 29%, substitution stands in second position with 16% but couplet in the least position with 1%.

3.3 Gaps in Translation

Gaps simply means absence of concept of SLT into TLT. Gaps occur if concept available in one language is not available in another language. Gaps are termed variously as lacunae, blank spaces, slippages, absences and voids, etc.

Gaps are natural and inevitable in all translation activities because of difference between two languages, cultures, context, etc. The gaps between source and target languages is usually caused due to the shadows of language, time, taste, the personality of the translator and the manner of transmission.

The researcher identified the following types of gaps in the translation of the cultural terms mentioned in the previous chapter. In this part the researcher has listed only those translational pairs in which he found gaps in the translated version of the novel Kumari Shobha. They are presented below:

3.4 Gaps Caused by Substitution

In translation process two languages and two cultures are involved. Those two languages and the cultures are not the same in different socio-cultural activities. Some source language terms do not have exact target language equivalence in TL. In such condition the translator substitutes the SL term by approximate/near equivalent TL term. This procedure is termed as substitution. Because of this process, there exists a gap between translational pair languages. The main drawback in this procedure is that it identifies concepts that are not identical, eliminating the peculiarity of SL culture. Instances of gaps caused by substitution are presented below:

Pair-1

SL term - जत्र

TL term- festival

In Nepali, the SL term जत्र has some specific meaning; a festival which is celebrated in the temple by worshipping god or goddess. But the TL term 'festival' means a series of performances of music, plays, films etc. usually organized in same place once a year. The features contain both SL and TL terms which do not share the equivalent meaning. Therefore, it would be better to borrow the term with definition.

Suggested equivalent: celebration of festivity after the worship of god and goddesses; religious procession

Pair -2

SL term - cin

TL term- signs

Conceptually, both terms have similar meaning in general. The SL term is more specific than TL 'signs'. The SL terms 'cin' refers to a description of what is going to happen to somebody in the future, based on the position of the stars and the planets when the person was born. But the TL term 'signs' means a fact or event that shows that some things exists, is happening or may happen in the future. The TL term 'signs' covers the meaning features of SL term partially. Therefore, the term 'horoscope' would be better to be used for the target language.

Pair - 3

SL term - sukul

TL term - mat

'Sukul', in SL means a thing used for sitting made by weaving the thick rope of rice stalks. Another translated term 'mat' in TL means a small piece of thick carpet or strong material that is used to cover part of a floor. Here, the TL term can not maintain equivalent meaning of the SL term, i.e. 'sukul'. It creates gap.

Pair- 4

SL term - n ñlo

TL term - trays

While translating the SL term 'n ñlo' into the TL term 'trays', the reader of the TL will be confused because the TL term 'trays' fails to give the exact meaning of the SL term 'n ñlo'. The SL term 'n ñlo' refers

to a round shape object with raised edge made from bamboo silver used for removing impurities or cleaning grains. The TL term 'trays' signifies a flat piece of wood, metal or plastic with raised edges, used for carrying or holding things, especially food. Therefore, it can not provide the near equivalent meaning of SL.

Pair - 5

SL term - kh sto

TL term - blanket

Both the terms are clothes but they are different. The TL term 'blanket' doesn't carry the intended meaning to the target readers. 'Blanket' in general is a large cover, often made of wool, used especially on beds to keep people warm, But the SL term 'kh sto' is a piece of fabric, usually rectangular and often folded, worn over the shoulders or head or wrapped round a baby. So, 'blanket' can not provide perfect meaning of SL term 'kh sto'.

Suggested equivalent: a shawl, a cotton wrapper

Pair - 6

SL term - topi

TL term - h t

Both SL and TL terms are similar to some extent but we can find some differences between them. The SL term 'topi' means a soft head covering usually, with a peak worn for protection and enhancement. It is also the national dress in Nepalese culture. But the TL term 'hat' means a covering made to fit the head often with a brim. The TL 'h t' can not meet the meaning of SL term 'topi'.

Suggested equivalent: cap

Pair - 7

SL term - d n

TL term - gift

The SL term d n refers to a thing or object that is offered with the purpose of getting liberation from sin or misdeed. But the TL term 'gift' refers to a thing or object that is given to somebody especially on an auspicious occasion for sharing good wishes. Therefore, their conceptual sense is different.

Suggested equivalent: a religious gift; charity/donation

Pair - 8

SL term - bhatti

TL term - distillery

Both the terms do not share the equivalent meaning. They share only some common features. The SL term 'bhatti' in Nepalese culture denotes the shop for selling alcoholic liquor. But the TL term distillery means a place where strong alcoholic drink is made by the process of distilling. Meaning features for both terms can not correlate each other completely.

Suggested equivalent: liquor shop, bar

Pair - 9

SL - pah d

TL - mountain

Between these two SL and TL terms, some of the component of meaning are similar but to some extent they are different. In Nepali the SL term 'pah d' means an area of land that is higher than the land around it but not as high as mountain. But the SL term 'mountain' means very high hill often with rocks near the top. The TL term 'mountain' does not give the exact equivalent meaning of 'pah d'. Therefore, it is better to replace with 'hill'.

Pair -10

SL term - khola

TL term - river

Both the SL and TL terms are similar in meaning but we may find some of the differences between them. The SL term 'khola' means a flowing body of water specially a small river whereas the TL term 'river' means a natural flow of water that continues in a long line across land to the sea/ocean. Therefore, they are not perfectly equivalent.

Suggested equivalent: hill stream; rivulet

Pair - 11

SL term - galaic

TL term - carpet

The SL term 'galac ' has some specific meaning, a hand woven material by using cotton thread and wool of sheep that is used for covering the floor. The TL term 'carpet' carries more general meaning than TL. However they are somehow similar, both the term do not share the equivalent meaning.

Suggested equivalent: wollen carpet/wollen cushion

Pair-12

SL term- bhoj

TL term- banquet

Conceptually both terms have similar meaning in general but in Nepali culture 'bhoj' refers to a large or special meal specially for a lot of people and to celebrate something but the TL term 'banquet' means an elaborate feast for many people followed by speeches. Thus the meaning

of TL term is unable to express the meaning of SL term. So 'bhoj' does not cover the meaning of banquet.

Suggested equivalent: feast

Pair - 13

SL term - jy mi

TL term - helper

The equivalent TL term 'helper' for SL term 'jy mi' does not correlate its meaning. The TL term 'helper' means a person who helps somebody to do something. But the SL term 'jy mi' refers to a person who earns money especially, a person who works for wages. Here, the reader of translated text may be in confusion and can not get clear meaning of the terms.

Suggested equivalent: labourer/wage earner

Pair-14

SL term- gr h k

TL term- guests

The TL term lacks exact equivalent for SL term. In Nepalese culture, the term 'gr hak' refers to a person who buys goods or services from a shop or business. But the TL term 'guests' signify a person invited to visit to another's house or have a meal etc. So 'guests' does not cover the meaning of 'gr h k'. Substitution of the term by 'guests' gives ambiguous meaning.

Suggested equivalent: customer

Pair - 15

SL term - iswor

TL term - divinity

Both the terms represent the concept of God. The word 'divinity' is not equivalent for 'iswor'. In Hindu religion 'iswor' refers to a superhuman being or spirit who is worshipped and believed to have created the universe and as having power over nature and human fortunes. But the meaning of TLT is different from it. The TL term 'divinity' means the quality of being a god or like God. In place of divinity, the translator should use 'God' in TL term.

3.5 Gaps Caused by Lack of Notes or Definitions

Translation is often influenced and shaped by linguistic theory, philosophical literacy 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. According to Snell-Hornby (1986). "One does not translate languages but cultures and in translation we transfer cultures not languages."

In the process in translation cultures of the two languages (SL culture and TL culture) may or may not be similar. The terms borrowed from source language create gaps if there is wide difference in the culture between SL and TL. For the TL readers who have no knowledge of SL and SC borrowing is not fruitful, although the readers are native speakers of SL. Several borrowed terms need definition or notes for comprehension. For example:

Pair - 1

SL term - br hmac ri

TL term - bachelor

Most of the meaning features are different from one another. The TL term 'bachelor' can not meet the equivalent meaning of SL term 'brahmacari' because it simply means a person who has never been married whereas the SL term 'br hm cari' in Hindu religion refers a person who keeps away from sexual intercourse studying veda, the most Hindu scriptures in a ashram. Therefore both the terms are not perfect to give exact meaning. To compensate this gap the translator should provide appropriate explanation.

Pair - 2

SL term- r jp t

TL term - kingdom

Although SLT and TLT have some common features, the SL term 'r jp t' means all the affairs related to the conduct of any government or state whereas the TLT 'kingdom' refers to a country ruled by a king or queen. Here, the TL term 'kingdom' lacks exact equivalent for SL word.

Pair - 3

SL term - k s

TL term - heaven

Here, the TL term 'heaven' is totally failed to carryout the intended message for the SL term 'k s'. The TL term 'heaven' means the place believed to be the home of God where good people go when they die but the SL term 'k s' means the region of the atmosphere and outer space including sun, stars, moon, seen from the earth. So, the

translation of 'heaven' for 'k s' is not appropriate and it can't meet the equivalent meaning.

Suggested equivalent: sky

Pair - 4

SL Term- nir h r

TL Term- fasting

Although SL and TL have common features, the SL term 'nir h r' refers to the state of not having any food or fruits in the religious festival by the Hindu people. But according to the TL term 'fasting' refers to having little or no food either religious purpose or health. There is no single word in TL for the SL term 'nir h r'. So, it is better to translate the term with paraphrasing to correspond the SL meaning.

Pari - 5

SL term - d r suruw l

TL term - shirt and pant

Both the SL and TL terms refer to dress. Here, the SL term 'da r suruw l' is the typical dress and identity of Nepalese culture whereas 'shirt and pant' is the common dress in the world. The TL term 'shirt and pant' does not carry the essential meaning of the SL term 'd r suruw l'. So it is better to borrow the SL term with definition.

Suggested equivalent: a kind of shirt and trousers worn by the Nepalese.

Pair- 6

SL term - p ti

TL term-rest house

Most of the meaning features of SLT and TLT are different. The SLT 'pati' refers to a temporary house specially built for the rest of the pedestrians but the SLT 'rest house' refers to a place where old or sick people are cared for. So the meaning of TLT is unable to express the meaning of SLT.

Suggested equivalent: resting place built on the way under the big trees like Peepal for Banyan, etc.

3.6 Gaps Caused by Lack of Conceptual Accuracy

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

Pair - 1

SL term - d ju

TL term - brother

Some of the meaning features of this pair are similar but some of them are different. In Nepali, there are two different terms 'd ju' and 'bh i' for elder and younger brother respectively. But there is only one term i.e. 'brother' in TL for both concepts. Therefore, it creates a gap.

Suggested equivalent: elder brother

Pair -2

SL Term- bahini

TL Term - sister

Some of the meaning aspects of the two SL and TL terms are similar but to some extent they are different. In Nepali two terms 'didi' and 'bahini' are used for elder and younger sister respectively. But there is only one word for both concept in TL i.e. sister. Therefore, the TL term 'sister' is unable to provide exact meaning of the SL term.

Suggested equivalent: younger sister

Pair -3

SL Term - sukumari

TL term - virgin

The TL term 'virgin' and the SL term 'sukumari' are conceptually similar but they are slightly different. The SL term 'sukumari' means the young beautiful girl whereas the TL term 'virgin' refers to the person who has never had sex. The TL term 'virgin' can not provide exact equivalent meaning in such case there is problem to get clear idea for the target reader.

Pair - 4

SL term - roti

TL term - bread

Both these SL and TL terms are interchangeable. But the TL term 'bread' does not carry the exact meaning of 'roti'. Bread is cultural substitution for 'roti' it does not bridge the semantic gap.

Pair -5

SL term - bali

TL term - sacrifice

According to Hindu religion, the SL term 'bali' refers to the killing of animals or birds to offer god or goddess on religious occasion. The TL term 'sacrifice' has broader sense i.e. devoting or offering something to somebody. The TL term 'sacrifice' does not provide the perfect equivalent meaning of the SL term 'bali'.

Pair - 6

SL term - dhung

TL term - rocks

Between these two SL and TL terms, some of the meaning features are similar but some of them are different. Conceptually, both terms have same meaning in general but in Nepali the SL term 'dhunga' indicates a hard solid mineral substance that is found in the ground whereas the TL term 'rocks' refers to the hard solid material that forms part of the surface of the earth. TL lacks exact equivalent for SL word. There should be used 'stone'.

Pair - 7

SL term - bh ñd

TL term - container

The TL term 'container' and the SL term 'bh ñd' are totally different terms. The TL term 'container' refers to a box or bottle, etc in which something can be stored or transported. But the SL term 'bh ñd' refers to pots required for cooking food and serving it. So the TL term creates problem to the reader of the target text.

Suggested equivalent: cooking utensil; pot

Pair - 8

SL term - ghad

TL term - pitcher

Both the SL term 'ghad' and TL term 'pitchers' share some of common meaning but to some extent they are different. The SL term 'ghad' refers to a large vessel or pot for holding water whereas the TL term 'pitchers' denote a large, usually earthenware jug with a lip and a handle for holding liquid.

Suggested equivalent: a water vessel

Pair - 9

SL term - bh t

TL term - meal

The SL term 'bh t' is specific in meaning in comparison to TL term 'meal'. The SL term 'bh t' means the food that is made from cooking rice in the water. But the TL term 'meal' is general which refers the food eaten in one occasion.

Though they appear having similar in meaning they are different. So TLT term fails to convey the meaning conveyed by SLT and exist gap. Therefore, in its context 'cooked rice' is the nearest equivalent term for SL term 'bh t'.

3.7 Gaps Caused by Deletion

S.N.	SLT	Suggested equivalents
1.	b nd b j	a musical instrument i.e. drum which is played in the religious ceremonies
2.	durg dev	celestial nymph; goddess female diety

3.	jhakk bhairav	a form of god shiva; a terrible appearance
4.	r j mah r j	a great king, an emperor
5.	subb s heb	a title for a respectable person

3.8 Gaps Caused by Addition

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

S.N.	ST	TT
1.	svayambhu	svayambhynath shrine
2.	cisoh w	fresh whiffs of air
3.	gunl	gumla festival
4.	khurs ni	chilli peepers
5.	gund	half-wit thug
6.	hariy li	green fields
7.	parameshor	all pervading lord
8.	shobh bhagawati	goddess shobh bhagawati
9.	phohor	piles of rubbnish
10.	bhir lo	steep slope

3.9 Gaps Caused by Bad or Mistranslation

S.N.	ST	TL	Suggested equivalent
1.	ghod cadhiharu	horsesoldiers	horseriders
2.	khet	fields	field
3.	pr cin ritiriw j	ancient customs	ancient custom
4.	g di	car	vehicle
5.	k s	heaven	sky
6.	deut	goddess	god
7.	mandir	monastry	temple

Table No. 7

3.10 Frequency of Different Kinds of Gaps in Translation

S.N.	Types (causes) of gaps	Frequency	%
1.	Gaps Caused by Substitution	15	28.84
2.	Gaps Caused by lack of notes or definition	6	11.53
3.	Gaps Caused by lack of Conceptual Accuracy	9	17.30
4.	Gaps Caused by Addition	10	19.23
5.	Gaps Caused by Deletion	5	9.61
6.	Gaps Caused by bad- or Mistranslation	7	13.46
	Total	52	100.0

In the process of research work, fifty two instances of gaps were found in translation of cultural terms of the novel Kumari Shobha. Six different types (causes) of gaps caused by substitution, lack of notes or definition, lack of conceptual accuracy, addition, deletion, and mistranslation were found. Among them gaps caused by substitution is the most frequent one (28.84%), gaps caused by addition is more frequent (19.23%), and gaps caused by deletion is the least frequent (9.61%).

CHAPTER - FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

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

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

1. One hundred and fifty cultural terms were identified from the novel *Kumari Shobha* and those terms have been grouped into five categories in terms of their related meaning features. They are ecology, man-made culture (artifacts), religious culture, social culture and organizations, and conceptual terms.
2. In translation of these cultural words ten different techniques such as literal translation, addition, deletion, back translation, borrowing definition, calque, blending, couplet and substitution, were found to have been employed in translating the novel '*Kumari Shobha*'.
3. Literal translation (29%) was the most frequently used technique and couplet (1%) was the least used technique. The frequency order of the techniques in translation of cultural words is literal translation (29%), substitution (16%), calque (12%), addition (11%), borrowing (9%), back translation (7%), definition (7%), blending (5%), deletion (3%), and couplet (1%).

4. In ecological category, six different techniques have been employed. They are presented in hierarchal order as literal translation (33.33%), addition (23.33%), calque (20%), substitution (16.66%), blending (3.33%), and definition (3.33%).
5. In translating the cultural terms under man-made category, nine different translation techniques were employed. They are graded as literal translation (33.33%), substitution (20%), back translation (16.66%), addition (10%), definition (6.66%), deletion (3.33%), borrowing (3.33%), blending (3.33%), and calque (3.33%).
6. Eight different techniques were used in translating the terms under religious culture, such as literal translation (23.33%), substitution (20%), borrowing (13.33%), addition (10%), calque (10%), definition (10%), deletion (6.66%), and blending (6.66%).
7. Altogether ten different techniques were employed in the translation of cultural terms under social culture and organization. They are graded as literal translation (30%), borrowing (16.66%), calque (16.66%), definition (13.33%), back translation (10%), substitution (6.66%), addition (3.33%), deletion (3.33%).
8. Only eight different techniques have been used in translating the cultural words within conceptual terms. They are graded as literal translation (26.66%), substitution (16.66%), borrowing (10%), blending (10%), calque (10%), addition (6.66%), back translation (6.66%), couplet (6.66%), deletion (3.33%), and definition (3.33%).

9. The techniques such as literal translation, addition, calque, substitution and definition were present at all categories. But translation technique couplet was absent in all the categories except social cultural category.
10. Many instances of substitution were found in this translated version of novel 'Kumari Shobha'. Most of the pairs have gaps in semantic level because they are unable to provide exact meaning of SL.
11. There can be found wide gaps in several instances of addition and omission.

4.2 Recommendations and Pedagogical Implications

On the basis of the findings, some recommendations and pedagogical implications are presented in the following ways:

1. Typical cultural terms should be borrowed without replacement of the generic or neutral terms for maintaining its original flavour. For example, dashain
2. In transferring words from mythological pattern and conceptual terms short note or definition should be given to make its religious and pragmatic meaning clear.
3. Addition and deletion of some concepts and meaning is allowed in translation but the translator should not forget to compensate gap between ST and TT. For this one should consult Thesaurus.
4. A translator should use literal translation unless it distorts meaning or is very unnatural.
5. The translator should not use whatever the word available in the dictionary. He should select the exact equivalent word.

REFERENCES

- Adhikari, B.R. 2004. *Technical and Cultural Translation*. Kathmandu: Kshitiz Prakashan.
- Adhikari, B.R.2003. *The Translation of Technical Terms: A Case of Textbook for Science*. An Unpublished M. Ed. Thesis, Kathmandu: T.U.
- Bell, R. T. 1991. *Translation and Translating: Theory and Practice*. London: Longman.
- Bhattarai, G.R. 1997. *In Other Words Sense Versus Words as a Unit of Literary Translation (with special reference to Nepali-English poetic text)*. An Unpublished Ph.D. Thesis. Hyderabad: University of Hyderabad.
- Bhattarai, A. 2001. *Writing a Research Proposal*. Journal of NELTA Vol.6 No. 1.
- Bhattarai, G.R. 2000. *An Introduction to Translation Studies*. Kathmandu: Ratna Pustak Bhandar.
- Broughton, et al. 1978. *Teaching English as a Foreign Language*. London: Routledge.
- Catford, J.C. 1965. *A Linguistic Theory in translation*. Oxford: OUP.
- Chomsky, Noam. 1964. *Current Issue in Linguistics Theory*. The Hague: Moutan.
- Crystal, D. 1987. *The Cambridge Encyclopedia of Language*. Cambridge: Cambridge University Press.

- Crystal, D. 1991. *What is Linguistics?* London: Edward Arnold Ltd.
- Crystal, D. 2002. *A Dictionary of Linguistics and Phonetics*: Holyhead Blackwell Publishing.
- Duff, Alan. 1987. *Translation*. Oxford: ELBS.
- Ivir, V. 1987. *Procedures and Strategies for the Translation of Culture*. In Gideon Toury (ed.).
- Kumar, R. 1996. *Research Methodology*. London Sage Publications.
- Newmark, P.A. 1981. *Approaches to Translation*. Oxford: Pergamon Press.
- Newmark, P.A. 1988. *A Textbook in Translation*. New York: Prentice Hall.
- Nida, E . A. 1964. *Toward a Science of Translating*. Leiden: E.J. Brill.
- Nunan, D. 1992. *Research Methods in Language Learning*. Cambridge. CUP.
- Panthi, B. R. 2007. *A Study on the Techniques and Gaps in Translation of Cultural Terms: A Case of the Novel SHIRISH KO PHOOL*. An Unpublished M. Ed. Thesis, Kathmandu, T.U.
- Phyak, P.B. 2005. *Translation Theory*. Kathmandu: Sunlight Publication.
- Richards, J. et al. 1983. *Language and Communication*. New York: Longman.
- Richards, Jack et al. 1985. *Longman Dictionary of Applied Linguistics*. London: Longman.
- Rijal, I.N. 2006. *A Study on the Translated Cultural Terms in English*

- Dailies in Nepal: Techniques and Gaps.* An Unpublished M.Ed. Thesis, Kathmandu: T.U.
- Sharma, B.K. 2004. *A Linguistic Analysis of the Strategies Employed in the English Translation of a Textbook: A Case of Social Studies for Grade X.* An Unpublished M. Ed. Thesis, Kathmandu: T.U.
- Singh, G.B. 2004. *Techniques and Gaps in the Translation of Cultural Terms: A Study in Translation of Our Social Studies Textbook Grade 8.* An Unpublished M.Ed. Thesis, Kathmandu: T.U.
- Toury, Gideon. (ed.) 1987. *Translation Across Cultures*, New Delhi: Bhari Publications.
- Turner, R. P. 1931. *A Comparative and Etymological Dictionary of the Nepali Language* .London: Kegan, Paul.
- Wagle, N. 2004. *A Study on Multiple Translation of Muna Madan from Cultural Perspective.* An Unpublished M.Ed. Thesis, Kathmandu: T.U.
- Wardhaugh,R. 1988. *Introduction to Sociolinguistics.* New York: Basil Blackwell.
- Wilss, W. 1982. *The Science in translation: Problems and Methods.* Tübingen: Gunter Nar Verlag.
- Sapir, 1921. *Language.* New York: Harcourt, Brace & World.
- Sthapit, S.K. 2000. Teaching Language for Communication, in *Journal of NELTA*, 5:1-17 Kathmandu: NELTA.
- Chomsky, N. 1957. *Syntactic Structures.* The Hague:Moutan.

Hornby, A.S. (ed.) 2005. *Oxford Advanced Learners' Dictionary* (5th edition): OUP

Crystal, D. 1990. *English Language* Harmonds Worth London.

Crystal, D. 1978. *A Dictionary of Linguistics and Phonetics*: Blackwell Publishers.

DICTIONARIES

A Practical Dictionary of Modern Nepali, Ratna Sagar 1993.

Brihad Nepali Shabdakosh, Narendra Mani A. Dixit. Sajha Prakashan III
ed. 2050.

Gautam's up-to-date Nepali-English Dictionary. Gautam Prakashan.

Nepali Shabda Sagar, Basant Kumar Sharma, Nepal 2057.

Oxford Advanced Learner's Dictionary of Current English –IV Edition.

APPENDICES

APPENDIX: I

CULTURAL CATEGORIES

1.A. Ecological Terms

SL Terms	TL Terms
cucuro	peaks
dhuñg	rocks
baga c	garden
sall	pin
samundra	sea
j ñgal	wood
huri	tempest
guph	cave
b t baran	atmosphere
khet	fields
pah di g uleharu	hill villagers
tantal pur gh m	scorching hot
nilo pah d	blue mountains
urlado bh dhi	surging flood
khol ko tir	river bank
prithivi ko sundart	natural beauty
b ri	vegetable patch
khurs ni	chilli peppers
caur	open grounds
cisoh w	fresh whiffs of air
b klai rukhharu	thick stand of trees

bhir lo	steep slope
hariy li	green fields
dhisko	small rise
jañgal	woods
bok	goat
khola	river
pah d	mountains
k s	heaven
svayambhu ko cucuro	top of svayambhu

1.B. Man-made Cultural Terms (Artifacts)

SL Terms	TL Terms
kanthah r	neckless
churi	knife
tar ju	balance
bh t	meal
kalk r kh n	workshop
ghad	pitchers
ch n	roofs
sahar	town
roti	bread
bhañd	containers
muk bh s	silent language
not	bank note
phohor	piles of rubbish
dh r	water spouts
b nd b j	band
k th ko bench	wooden bench

bohot s	bohotas
baggi	buggies
siment	cement
jel	jail
s ld	shield
kot	coat
topi	hat
sukul	mat
bhatti	distillery
galic	carpet
kh sto	blanket
n ñglo	trays
daur suruw l	shirt and pants
p ti	rest house

I.C. Religious Term

SL Terms	TL Terms
swasni	wife
mukut	crown
murd	corpse
janti	marriage procession
p p	sin
tm	soul
bali	sacrifice
ishworiya sakti	divine force
jiudi devi	living goddess
dh rmik anusth n	religious rites
bauddha bhikshu	buddhist monk

taleju mandir	taleju temple
Brahmin	brahmin
saraswati	saraswati
mantra	mantra
r n	ranas
dashain	dashain
nir h r	fasting
braham c ri	bachelor
sobh bhagawati	goddess shobha bhagawati
parameswor	all pervading lord
svayambhu	svayambhunath shrine
jhakku bhairav	bhairav
durg devi	durga
d n	gift
bhoj	banquet
iswor	divinity
puernim	full moon day
Prasad	offering
puj j	worship

I.D. Social Cultural Terms

SL Terms	TL Terms
sukumari	virgin
bath n	flocks
bahini	sister
jhagad	quarrel
sam c r	message

bib ha	marriage
d ju	brother
m	mother
pr cin ritirw j	ancient customs
pai tokai	husband killer
rath y tr	chariot festival
indraj tr	indrajatra festival
gunl	gumla festival
r j mah r j	king
r to tik	red tika
kum ri ghar	kumari house
mah k li nirtya	mahakali dance
ganeshth n	ganesthan
k sthamandap	kasthamandap
b is dh r	bais dhara
iskul	school
neurologist	neurologist
panjr	panjra (the giving of the five gifts)
samyak	samyak (the lavish feast in honour of the buddha)
janai	scared thread
hotel	restaurant
j tr	festival
cinh	signs
ijjat	diginity
jyami	helper

I.E Conceptual Terms

SL Terms	TL Terms
nsu	tears
phanta	relatives
adhik r	right
itih s	history
calan	regimen
tirask r	hate
mastiska	brain
biddhawan	scholar
kutniti	diplomacy
vaitarani	vaitarni
k lr tri	kalratri
gubh ju	gubhaju
k ji	kaji
subb	subba
battis lakshan le yukta	thirty two signs
akshara satya	literal truth
boksi bidhay	witch craft
k ji s heb	kaji sahib
sans rik moha	worldly illusion
gund	half-wit thug
sivil marig	civil marriage
preskripson	prescription
tr fik kontrol	traffic control
r jp t	kingdom
mirt	death

k spat l	heaven and hell
sadayantra	plot
subb s heb	subba
jr hak	guest
dabali	platform

APPENDIX -II

LIST OF PROCEDUREWISE DIVISION IN TRANSLATION

II.A Ecological Terms

Techniques	SL Terms	TL Terms
i) Literal Translation		
	cucuro	peaks
	dhuñg	rocks
	baga c	garden
	sall	pinos
	samundra	sea
	j ñgal	wood
	huri	tempest
	guph	cave
	b t baran	atmosphere
	khet	fields
ii) Calque		
	pah di g uleharu	hill villagers
	tantal pur gh m	scorching hot
	nilo pah d	blue mountains
	urlado bh dhi	surging flood
	khol ko tir	river bank
	prithivi ko sundart	natural beauty
iii) Addition		
	b ri	vegetable patch
	khurs ni	chilli peepers
	caur	open grounds
	cisoh w	fresh whiffs of air
	b klai rukhharu	thick stand of trees

	bhir lo	steep slope
	hariy li	green fields
iv) Substitution		
	dhisko	small rise
	jañgal	woods
	bok	goat
	khola	river
	pah d	mountains
vi) Definition		
	k s	heaven
vii) Blending		
	svayambhu ko cucuro	top of svayambhu

II. B Man-Made Cultural Terms (Artifacts)

Techniques	SL Terms	TL Terms
i) Literal Translation		
	kanthah r	neckless
	churi	knife
	tar ju	balance
	bh t	meal
	kalk r kh n	workshop
	ghad	pitchers
	ch n	roofs
	sahar	town
	roti	bread
	bhañd	containers

ii) Calque		
	muk bh s	silent language
iii) Addition		
	not	bank note
	phohor	piles of rubbish
	dh r	water spouts
iv) Deletion		
	b nd b j	band
v) Blending		
	k th ko bench	wooden bench
vi) Borrowing		
	bohot s	bohotas
vii) B		
	baggi	buggies
	siment	cement
	jel	jail
	s ld	shield
	kot	coat
viii) Substution		
	topi	hat
	sukul	mat
	bhatti	distillery
	galic	carpet

	kh sto	blanket
	n ñglo	trays
ix)		
	daur suruw l	shirt and pants
	p ti	rest house

II.C Religious Terms

Techniques	SL Terms	TL Terms
i) Literal Translation		
	swasni	wife
	mukut	crown
	murd	corpse
	janti	marriage procession
	p p	sin
	tm	soul
	bali	sacrifice
ii) Calque		
	ishworiya sakti	divine force
	jiudi devi	living goddess
	dh rmik anusth n	religious rites
iii) Blending		
	bauddha bhikshu	uddhist monk
	taleju mandir	taleju temple
iv) Borrowing		
	brahmin	rahmin

	saraswati	saraswati
	mantra	mantra
	r n	ranas
v) Definition		
	dashain	dashain
	nir h r	fasting
	braham c ri	bachelor
vi) Addition		
	sobh bhagawati	goddess shobha bhagawati
	parameswor	all pervading lord
	svayambhu	svayambhunath shrine
vii) Deletion		
	jhakku bhairav	bhairav
	durg devi	durga
viii) Substitution		
	d n	gift
	bhoj	banquet
	iswor	divinity
	purnim	full moon day
	Prasad	offering
	puj j	worship

II. D. Social Cultural Terms

Techniques	SL Terms	TL Terms
------------	----------	----------

i) Literal Translation		
	sukumari	virgin
	bath n	flocks
	bahini	sister
	jhagad	quarrel
	sam c r	message
	bib ha	marriage
	d ju	brother
	m	mother
ii) Calque		
	pr cin ritiriw j	ancient customs
	pai tokai	husband killer
	rath y tr	chariot festival
iii) Addition		
	indra j tr	indrajatra festival
	gunl	gumla festival
iv) Deletion		
	r j mah r j	king
v) Blending		
	r to tik	red tika
	kum ri ghar	kumari house
	mah k li nirtya	mahakali dance
vi) Borrowing		
	ganeshth n	ganesthan
	k sthamandap	kasthamandap

	b is dh r	bais dhara
vii) Back translation		
	iskul	school
	neurologist	neurologist
viii) Couplet		
	panjr	panjra (the giving of the five gifts)
	samyak	samyak (the lavish feast in honour of the buddha)
ix) Definition		
	janai	scared thread
x) Substitution		
	hotel	restaurant
	j tr	festival
	cinh	signs
	ijjat	dignity
	dabali	platform

II. E Conceptual Terms

Techniques	SL Terms	TL Terms
i) Literal Translation		
	nsu	tears
	phanta	relatives

	adhik r	right
	itih s	history
	calan	regimen
	tirask r	hate
	mastiska	brain
	kutniti	diplomacy
	biddhawan	scholar
ii) Borrowing		
	vaitarani	vaitarni
	k lr tri	kalratri
	gubh ju	gubhaju
	k ji	kaji
	subb	subba
iii) Calque		
	battis lakshan le yukta	thirty two signs
	akshara satya	literal truth
	boksi bidhay	witch craft
	k ji s heb	kaji sahib
	sans rik moha	worldly illusion
iv) Addition		

	gund	half-wit thug
v) Back Translation		
	sivil marig	civil marriage
	preskripson	prescription
	tr fik kontrol	traffic control
vi) Definition		
	r jp t	kingdom
	mirt	death
	k spat l	heaven and hell
	sadayantra	plot
vii) Deletion		
	subb s heb	subba
viii) Substitution		
	jr hak	guest
	jy mi	helper

ROMAN TRANSLATION OF DEVANAGIRI SCRIPT

(Based on Turners, 1931). Nepali Alphabet and Diacritic Marks)

अ	a	क	k	द	d
आ	ā	ख	kh	ध	dh
इ	i	ग	g	न	n
ई	ī	घ	gh	प	p
उ	u	ङ	ṅ	फ	ph
ऊ	ū	च	c	ब	b
ए	e	छ	ch	भ	bh
ऐ	ai	ज	j	म	m
ओ	o	झ	jh	य	y
औ	au/ou	ञ	ñ	र	r
अं	aṅ, am	ट	ṭ	ल	l
अँ	ā	ठ	ṭh	व	w/v
अः	a	ड	ḍ	श	ś
ः	ḥ	ढ	ḍh	ष	ṣ
~	-	ण	ṇ	स	s
		त	t	ह	h
		थ	th		

Note: The traditional letters क्ष, त्र and ज्ञ are treated as conjunct letter, e.g. क्ष = ks, ksh, kch; त्र = tr, and ज्ञ = gn gy.