

CHAPTER ONE

INTRODUCTION

1.1 General Background

Translation scholarship has a long history and tradition. It has been influenced by the literary, historical and philosophical background of the period (Richard, 2002). Any historical survey of the activity of translation should start from the view of both Cicero and Horace on translation. Scholars claim that translation is Roman invention. The written documents on translation show that it begins from the classical period. Jewish translation includes bilingual inscriptions from Assyria and Mesopotamia (3000 BC). In ancient Rome, translation was always done from Greek texts normally as a rhetorical or creative task.

Christian translation from Greek to Latin began in the second century AD with the Shepherd of Hermas and parts of Bible. Translation in the middle ages was religious (cited in Phyak 2008, p.2).

Translation is the process of transferring the text from one language to another language. It can be defined from two senses, narrow and broad differently. In the narrow sense, translation is the process of conveying message across linguistic and cultural barriers. It is just a technique of transferring information from one language to another language. In the broadest sense, a single language also involves the translation of non verbal world. It has such wider coverage that no discipline and areas remain untouched with translation.

Defining translation is often influenced and shaped by linguistic theories, philosophical tenets, literary conventions, type of texts, medium involved in translation, etc. There are numerous factors that make translation difficult to define.

However, there are numerous definitions of translation which are presented as follows:

Catford (1965, p.20) defines translation as “the replacement of textual materials in one language (SL) by equivalent textual material in another language (TL).”

Broadening the idea of Catford, Brislin (1976, p.1) defines “Translation is general term referring to the transfer of thoughts and ideas from one language (source) to another (target), whether the languages are in written or oral form; whether the languages have established orthographies or do not have such standardization; or whether one or both languages is based on signs, as with signs language of the deaf.”

Different from Brislin, only focusing on written text, Newmark (1981, p.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.”

Broader than the Newmark's Wills (1982, p.3) defines "translation is a transfer process which aims at the transformation of a written SL text into a optimally equivalent TL text, and which requires the syntactic, the semantic and analytical processing of the SL".

Likewise, Newmark (1988, p.5) defines translation as “rendering the meaning of a text into another language in a way that the author intends the text.”

Identical to Newmark's, Bell (1991, p.10) defines, translation “as the expression in another language or (target language) of what has been expressed in another source language preserving semantic and stylistic equivalences.”

Similar to Brislin, Crystal (1997, p.346) defines translation as “a neutral term used for all tasks where the meaning of expressions in one language (the source

language) is turned into the meaning of another (target language) whether the medium is written, spoken or signed.”

Somehow differently from above definitions, Bhattarai (2000, p.2), “translation is primarily an act of transforming message from one language to another or into some other dialect of the same, that distances by time or space.”

Different terminological variation such as replacement rendering interpretation etc is also used to define translation. All the definitions above show that translation is the interpreting of the meaning of one language i.e. source language and the production in another language i.e. target language of an equivalent text that communicates same/ approximate message. It is both linguistic and cultural activity.

The different scholars define the term translation in their own way, the main theme is to transfer the idea of a text in one language to another language. Translation is not only to transfer the idea or convey the message of source text but also it must be comprehensible to the target readers. So, the translation is not exactly the imitation only, the translator should be creative in some cases for readers’ good comprehension. Only the transformation of message from one language to another language is not enough to define the translation. To be a good translation, it equally requires the syntactic, semantic, stylistic and text pragmatic comprehension. Form, sense and meaning relation is crucial in translation. Different grammatical structures in the SL and TL may cause remarkable changes in the way the text may be mistranslated. In such cases translator needs either to add or omit information in the TT because of the difference of particular grammatical structures between SL and TL. Meaning is related with the word for word translation. Transformation of message is possible when we translate the SL words into approximate TL words. Some times, word for word translation may not convey the exact/original sense of the source text. Same word may have various meaning in different context. For a instance, all languages have fixed phrases or idioms which have specific

meaning to a particular culture. The words of such phrases give different meaning in isolation but a whole phrase has single meaning which does not match with word meaning. In such cases, instead of focusing on the lexical level equivalence, a translator has to search for idiomatic meaning or what sense is aimed to convey by the SL writer. So, in a good translation, equivalence of form, sense and meaning should be equally maintained.

To sum up, translation is not simply an act of imitation or substitution; it is also means of innovation, innovation in the receiver or target language. The goal of translation is to establish a relationship of equivalence between source text and target text, while taking account a number of constrains. Translation is considered one of the brain-forming tasks related to language activities. It does not seem to be only accomplished by more skill of language but also requires a difficult art and skill in safeguarding spirit and content of the language.

1.1.1 Importance of Translation

Translation is an activity of great importance in the modern world and it is subject of interest not only to linguists, professionals, amateur translators and language teachers but also electronic engineers and mathematicians. In fact almost all the linguistic enterprises are surviving with translation. Simply we can say translation is versatile means of communication in transferring knowledge, truth, culture and idea. Jumplet (1961, cited in Newmark, 1981, p.3) shows the importance of translation as “The twentieth century has been called the age of translation.” And thereby the present century is the age of translation and its importance is being greater day by day. In the past, it was used as transferring religious thoughts and beliefs. It has played crucial role to establish world literature. Today translation is also proper means for young languages to grow and flourish into full-fledged structure. It is technique to learn a foreign language and tool for business field.

Thus, translation of the texts either it is literary, scientific or cultural is equally important. Translation helps to introduce, different culture to the readers of various cultures. Learning and teaching of language in multicultural society is getting advantage with translation. Translation helps in writing of the world. It improves the writing skill of the writers who involve in translation. As it does not have religious, political and geographical boundary, translation is like stabilizer between two languages, mediation between two people, their culture and their civilization separated by time and space. It helps to develop the learner's intelligence and competence.

1.1.2 Translation as Process Vs Product

In the translation studies, the issue of translation as a process and product is major subject of study. In the past, translation was only regarded as the study of product but later translation process emerged and experts began to study and discuss the process of translation.

The position of the science of translation in modern linguistic designates the word translation under two terms; 'translating' (process) and 'translation' (product) which have wider coverage and made easier to study and understand science of translation (cited in Phyak 2009, p.9). As we define translation is the process of rendering meaning/message of source language text into target language text, it shows that the translation product depends upon its process. Form this; we can say that the science of translation has two facets. One is the study of process and the other is the study of the result i.e. product.

Process of translating generally involves various strategies for the understanding of the SL text to producing equivalent TL text. To decode the meaning of the source text, the translator must consciously and methodologically interpret and analyze all its features. This process requires thorough knowledge of the grammar, semantics, syntax, idioms and

collocations of the SL, as well as the culture of its speakers. It means process is invisible cognitive strategy.

Translation as product is visible finished from of the whole translation process. What we see as a final, fixed and a whole matter from process is product. Any translated text is taken as product and it leaves the room for evaluating the translated text i.e. whether translation is good or bad. In another way we can say, on the basis of product the process is evaluated.

To sum up, translation process is invisible cognitive strategy whereas product is visible finished item of the whole translating process. The translation product depends upon its process, in this sense, process is more important than product.

1.1.3 Techniques Used in Translation

To identify the techniques used in translation of the cultural term is very difficult in the sense that the translator gets different problems at linguistic and cultural level. The translator should not depend on any single procedure in order to be faithful to the SLT. So, to minimize the gaps in the translation of cultural words, the translator should use different techniques in different situations of SLT. Time and space for cultural gaps are the crucial problems in translation. Neubert (1983, as cited in Newmark, 1981, p.68) states, “One word of an SL text and a TL word in the translation rarely correspond semantically, and grammatically hardly ever.” Translator’s job is more challenging while bridging gaps so as to convey the original message of SL text.

There are many translation techniques for translating SLT into TLT. Translators may use their necessary techniques to bridge the gaps at the linguistic, pragmatic, and cultural level. Various scholars have suggested various techniques of translating cultural terms. Newmark (1988, p.81-91) has stated the following seventeen translation procedures:

- 1) Transference
- 2) Naturalization
- 3) Cultural equivalent
- 4) Functional equivalent
- 5) Descriptive equivalent
- 6) Synonymy
- 7) Through translation
- 8) Shifts or transpositions
- 9) Modulation
- 10) Recognized translation
- 11) Translation label
- 12) Compensation
- 13) Componential analysis
- 14) Reduction and expansion
- 15) Paraphrase
- 16) Couplet-triplet-quadruplets (CTQ) and
- 17) Notes, additions, glosses

Similarly, Ivir (1987, as cited in Adhikari, 2004, p.26) has suggested the following procedures focusing on the translation of cultural terms:

- 1) Borrowing
- 2) Defining
- 3) Literal translation
- 4) Substitution
- 5) Omission and
- 6) Addition

Likewise, Wills (1982, p.81-82) has also categorized translation procedures into two broad types:

1. Literal

- a. Loan translation
 - b. Word - for -word translation
 - c. Literal translation
2. Non-literal
 - a. Transposition
 - b. Modulation

In the same way, Pinchuk (1977, as cited in Adhikari, 2004, p. 25) has suggested the following seven translation procedure:

1. Transposition
2. Transliteration
3. Borrowing
4. Literal translation
5. Transcription
6. Modulation
7. Adaption

Vinay and Darbelnet (1970, as cited in Adhikari, 2004, p. 25) have suggested the following seven procedures:

1. Transliteration
2. Loan translation
3. Transposition
4. Modulation
5. Equivalence
6. Adaption and
7. Literal translation

In the similar way, Nida (1964, as cited in Adhikari, 2004, p.24) has roughly divided translation procedures into two categories:

1. Technical and

2. Organizational

Different scholars have presented various techniques used in translating process. Only some of the techniques can be found different from one's to another. Almost all the techniques identified by different scholars overlap in each other. They have given different names to the same technique. In term of their definitions, I have listed nine techniques in common which are as follows:

- i. Literal translation
- ii. Transference/borrowing
- iii. Substitution
- iv. Paraphrasing/ definition
- v. Deletion
- vi. Elaboration
- vii. Blending
- viii. Claque
- ix. Sense translation

Among various techniques some of the techniques which are found to be mostly adopted while translating the SL into TL are illustrated briefly below:

i) Literal Translation

Literal Translation is word for word translation. In this translation the SL grammatical constructions are converted to their nearest TL equivalents. It ranges from word to word level up to sentence to sentence. Bell (1991, p.70) "Literal translation is the replacement of source language syntactic structure by target language structure." So, literal translation is the easiest and simplest form of translation which searches close correspondence of meaning between SLT and TLT. It is the most widely used technique of cultural transference.

Examples

SL (Nepali)	TL (English)
mandir	temple
atma	soul
gahana	ornaments
surya	sun
chihan	grave
musa	mouse

In the above examples, Nepali words such as ‘mandir’ and ‘atma’ are translated as ‘temple’ and ‘soul’ respectively which are the equivalent terms in English.

This technique of translation helps the reader of the target language to understand the exact information which the writer of the source text intends to convey. Because of close corresponding nature of this technique it is the most widely used technique in translation.

ii) Borrowing/Transference

Transference is the technique in which original words though they are not from TL, are borrowed or transferred wholly or partly. This technique is used if there is not any equivalent term in TL. It is one of the widely used techniques for transmitting the cultural information from the SLT to TLT. Newmark (1988, p.82) defines “ normally names of people, places and countries, names of newspaper, names of institutions, companies, streets inventions, brand names etc are transferred. Cultural words are often transferred to give colour in translation.” It includes loan word or translation. In this procedure, the translator uses the SL word for his/her translated text. It is used only if the equivalent term is absent in the target language.

Examples

SL (Nepali)	TL (English)
kathmandu	kathmandu

cautari	cautari
gorkhapatra	gorkhapatra
dharahara	dharahara
alkapurinagari	alkapurinagari
sindur	sindur

Nepali terms such as ‘cautari’, ‘sindur’ have no equivalent terms in English.

So, they are directly transferred while translating in English language.

Generally those terms which are not used in target language become difficult to translate. In such conditions the translator directly borrows the words, which is also called loan translation.

iii) Substitution

Source cultural elements are replaced by similar near equivalent or genetic words in the target language in substitution. Substitution consists in replacing the term in the ST with a different one in the TT. The words in the source text are substituted by the similar words in the target text. While translating the text, the different items of a language (linguistic items) can be translated as a same variety in other language which can or cannot give the flavor of the original text. Simply, source cultural terms are replaced by similar near equivalent or genetic words in the target language. This technique is used mainly for those concepts which overlap to each other having similar meaning.

Examples

SL (Nepali)	TL (English)
Juneli rat	full moon day
pap	sin
cholo	blouse
doko	basket
karuwa	jug

Here, the different terms such as ‘doko’, ‘tokari’, ‘kharpan’, from Nepali language can be translated as a single word ‘basket’ in English language. In simple language we can say, if it is difficult to get exact equivalent term, source language is substituted by the similar word in the target language. So, in substitution the target reader can or can not get the flavor of the original text.

iv) Paraphrasing

In this technique, SL terms are replaced by the short definition or paraphrasing. According to Newmark (1988, p.90) “Paraphrasing is an amplification explanation of the meaning of a segment of the text”. Normally if the term is replaced by definition for the SL term, the SL term is replaced by definition or description. Paraphrasing is an extended synonymy and inevitably an expansion and a diffusion of SL Terms. The Translator adopts this procedure when he is unable to find exact or near equivalent term in TL. It is a means of reducing unknown and unshared to the known and shared.

Examples

SL (Nepali)	TL (English)
prasad	edible things which are taken as gracious gift of the god
bhut	havoe (a dead body therrg)
sindur	red powder used on the forehead at the marriage occasion
janai	a sacred thread put by Hindu male

In the above examples, the words such as ‘prasad’ and ‘janai’ which are religious words in Nepali language are translated by providing short definitions. Equivalent terms for those words are not found in English language which is unknown for them. So, they need some explanation to make them clear for the target reader. Because of paraphrasing the target reader can get the flavor of original text which is unknown for them.

v) Addition/Elaboration

When some explanations in SLT are left unsaid, the translator intends to convey the supplementary message by appropriate elaboration which is known as addition or elaboration technique. Addition is a necessary procedure in the translation of the implicit elements of culture. It makes the receiver understand SL cultural terms. It makes implicit information explicit. In this technique, TL structures are expanded so as to clarify the meaning contained in a limited word in SL.

Examples

SL (Nepali)	TL (English)
doko	wicker basket
lyaita	commoda law
sukulgundo	fashionable man
ghaderi	plot of land

While translating the words such as 'doko, 'ghaderi' from Nepali to English language, simply the single term 'basket' and 'land' respectively are not sufficient to get the original flavor of the source text. Besides providing the single term, it needs some extra information to become more specific. So the translator adds some more information than in SLT which we call 'addition' in translation technique.

vi) Blending

Blending is a translation procedure in which part of a SL word is combined with a part of the TL text. In blending, we find the fusion of two words. In linguistics, it is a process found in the grammatical and lexical construction in which two elements do not normally co-occur according to the rule without a single unit. In translation, blending refers to those words which are coined through borrowing one constituent from the SL or Donor language and reproducing or translating the other constituent of the construction.

Examples

SL (English)	TL (Nepali)
waist coat	istkot
two kopeck	dui kopec
huckle berry	kren beri
powder milk	paudar dudh

In the above examples, we can notice the English terms like ‘waist coat’ and ‘powder milk’ are translated as ‘istkot’ and ‘paudar dudh’ respectively in Nepali language. Some part of the word is borrowed from the source language and other part is from target language. Here, we find neither completely borrowed nor completely translated. So, borrowing can be described as combination of two languages.

vii) Claque

A claque or loan translation is a phrase borrowed from another language and translated literally word for word. It refers to the creation of new words in receptor language (RL) on the model of donor language (DL). The unit of translation may be a morpheme, a word, a phrase or even a short sentence. In it, each unit of translation is translated into the equivalent unit in another language.

Examples

SL (Nepali)	TL (English)
purba janam	previous life
nadi ko tir	river bank
hariyo dubo	green land
kuwa ko bhyaguto	frog in pond
subh samachar	good news
arko juni	next life

Here, 'kuwa ko bhyaguto' and 'arko juni' in Nepali are translated as 'frog in pond' and 'next life' respectively in English. Normally phrases like 'frog in pond' and 'next life' are not used in English as usual. But to provide exact meaning of source text Nepali, the translator translates phrases as word for word which can be taken as creation in target language. This technique is used to translate unidiomatic expressions where words can be translated separately even within a phrase.

1.1.4 Gaps in Translation

Gap in translation refers to the vacuum that lies between source text (ST) and target text (TT). When there is no correspondence between SL items and TL items there occur gaps. Generally, in every translated text, there may be gap. It is simply absence of concept in target text which is present in source text.

Translation is a bicultural activity. It is an instrument to transmit culture and truth. A translator must not only be bilingual but also bicultural. It plays a role of a bridge for transferring thoughts and ideas between two languages.

Because of diversity in cultures, translating the cultural terms is very complex and sometimes impossible. To compensate such gaps, it needs further explanation and more translation practice for the translator. To be a good translator s/he should have perfect knowledge of both source language culture and target language culture. Gaps can be taken as inevitable and natural in all translation activities because of difference between two languages, cultures, contexts, etc. Thus, gaps are challenges for a translator and they create difficulty to maintain equivalence. There are various factors in language that affects the ground of translation where the translated text may not be true replica of the source text neither gives pleasure, or color of the source text as a whole.

Three main types of gaps are elaborated below;

- i) Linguistic gap,

- ii) Cultural gap, and
- iii) Extra linguistic gap

i) Linguistic Gap

Two different languages have different grammar, vocabulary, phonetic system and so on. In fact each language is unique in itself, no two languages are identical. So, differences between two languages are called linguistic gaps. We can observe linguistic gaps in different language which are given below;

) Graphological Level

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

SL: A to Z photo studio (English)

SL: ABC tent service (English)

SL: A – one noodle (English)

Translating A to Z, ABC and A – one is difficult. These can be translated as ‘ka – gya’, ‘ka, kha, ga,’ ‘ka – ek’, into Nepali.

) Phonological Level

Phoneme which is absent in one language but present in another language creates gap. For example,

SL: khasa bajar (Nepali)

SL: thakuri hotel (Nepali)

The example shows that translating /kh/ and /th/ is problematic into English because English does not have /kh/ and /th/ sounds.

) **Lexical/Word Level**

Some lexical items available in SL may not be available in TL. Nepali onomatopoeic words such as 'jhwamma', 'takka' and reduplicated words such as 'bhat-sat', 'baja-gaja' etc do not have equivalent terms in English.

These words may be problematic while translating in English so these can be omitted. If the words from SLT are omitted in TLT, exact information of SLT cannot be conveyed which creates gaps in translation.

) **Structural Level**

Difference in linguistic structures, grammar rules between the languages creates the gap. For example, Nepali has three voice systems but English has only two voice systems i.e. active and passive.

If the structure present in SLT is absent in TLT becomes problematic in translation. In such cases, the translator translates in available structure of TLT which may bring change in meaning.

ii) Cultural Gap

Culture is mirror of society and also a barrier between the two texts. Cultural and religious values are so attached with the language that it is a very difficult to deduce the meaning. Culture includes foods, habits, dress, festivals, and rituals. The ease or difficulty of translation depends on the degree of closeness of the culture. Cultural knowledge of various sub-cultures has long been recognized as indispensable for translation, as it is knowledge of application that linguistic units have in particular situation and socio-cultural context which makes translation possible in first place. Vermeer's (1978 cited in Wills 1982) concept of translation and Snell – Hornby's (1986) ideas about the 'interdisciplinary' of translation clearly shows this overall concern with viewing translation less as a linguistic and more or even exclusively, as a cultural procedure. Cultural gaps make translation impossible so that it needs

further explanation to make its readers easy to understand the concept. The words like 'tuppi', 'barakhi', 'tij' do not have exact terms in English. To compensate such gaps translator should have sufficient knowledge of the both SL and TL culture.

iii) 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, and the same attains in regards to the listener or reader, other verbal acts, and the time of the performance and their effects need to be considered too. When the background knowledge and real world knowledge differ then extra linguistic gaps occur. For example,

SL (Nepali):

ek mahina pachi Sita lai seto lugama dekhera malai naramailo lagyo.

TL (English):

I became sad when I saw Sita wearing white dress after one month.

In the above context, Sita wearing white dress indicates she lost her husband in Hindu culture but it may give different meaning in other cultures, so it creates extra linguistic gap.

Besides these gaps, philosophical gap, literary gap and psychological gap occur in translation.

1.1.5 Cultural Categories

Cultural language is the language which is spoken in a particular culture or speech community. Newmark (1988, p.94) defines culture as “the way of life and its manifestation that are peculiar to a community that uses a particular language as its means of expression.” Generally culture refers the way of life of community, system of government, religious beliefs and values, geographical

region, social class, age, sex, profession, capacity of the member of the society etc.

Newmark (1988, p.94) distinguishes 'cultural' from universal and personal language. Newmark (1988, p.95) has made five fold classifications:

- a) Ecology
- b) Material culture
- c) Social culture
- d) Social organization, Political and administrative procedure, concept
- e) Gesture and habits.

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

) Ecology

Geographical features such as plants, animals, hills, lakes, rivers, etc. refers to ecology.

) Man Made Culture

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

) Social Culture

Social customs, political activities, historical facts, rules and regulations, paintings, carvings come under social culture.

) Religious Culture

It refers to religious beliefs, name of gods, religious activities, myths etc.

) **Conceptual Terms**

Concept is a part of common system of language shared by members of speech community. It is concerned with those terms which are non- concrete or abstract terms whose concept can be given only by definition. Such conceptual terms are feelings, wishes, emotions etc.

1.1.6 The Translated Version of Muna Madan

Muna – Madan, the most famous Nepali Khandakabya a short epic story, composed in Jhyaure Chanda (folk rhyme) by the great Nepali poet Laxmi Prasad Devkota is considered to be one of the greatest achievement of Nepali literature. Written in common core Nepali, its popularity in Nepal remains unrivalled even now. Muna – Madan can be considered as a master piece of literary writing even by the standards of world’s literature.

The English translation of Muna Madan (translated by Michael Hutt) is an attempt to transpose the whole meaning of the original poem into English. The translator has based his translation on the eighteenth edition of the book published by Sajha Prakashan in 1986. The translator has tried to make it accessible to readers of English without deviating from the original content and tone of the poem. Few lines are found to be omitted because they are exercise in alliteration or rhyme which cannot be conveyed adequately in translation, and add little to the sense of the narrative when translated.

1.2 Review of Related Literature

Significant numbers of texts have been translated from English to Nepali and vice – versa. As for the techniques and gaps in translation, there are many researches, have so far completed. Translation has wider coverage and no disciplines remain untouched with it. I found some research reports which are related to this study, they are summarized as below:

Wagle (2004) carried out research on “A Study On Multiple Translation of Muna Madan from Cultural Perspective.” The objectives of his study were to find out and compare the techniques employed in translating cultural words in English version of Muna-Madan and to find out the frequency of the different techniques of translation of cultural words and examine the relation between them. Data were collected from the primary and secondary sources. All the cultural terms found in the translated version of Muna-Madan were selected using non-random judgmental sampling procedure. Observation was used as the tool for data collection. He has evaluated the four translated version of Muna – Madan comparing each other and with some source text Nepali. He has found out 18 techniques employed in translating cultural words. He has also examined the relation between different techniques. Among techniques literary translation and couplet – triplet – quadruplet were the most widely used techniques for translating religious and social cultural terms.

Similarly, Bhandari (2007) has carried out a research work on “A Study of Techniques and Gaps of Translation of Cultural Terms: A Case of the Novel Bassain.” The main objectives of the study were to identify the Nepali cultural terms used in the novel and to find out the techniques used in translation and to point out the gaps. The data for the research were collected from the secondary sources only. Total 200 cultural terms were selected using purposive non-random sampling procedure. He has tried to find out five different categories of cultural terms. His study shows that eight different techniques are used in translating cultural terms. Among them literal translation is the most widely used technique i.e. 23.73% and definition is the least one i.e. 1.31%.

Likewise, Bhandari (2008) carried out a research on “Techniques and Gaps of Translation of Cultural Terms: A Case of Novel Rupmati.” The objectives of his study were to find out the techniques of translation and the frequency of different techniques of translated version of novel and to point out the gaps. The data for his research were collected from the secondary sources. Total 250 words were selected using non-random judgmental sampling procedure. Only

the observation was used as tool for data collection. The collected data were analyzed under three main headings which are- classification of cultural terms into five categories, techniques in translation of cultural terms and gaps in translation. He has found eight techniques used in translating cultural terms within five categories. He has concluded that literal translation is most widely used technique i.e. 24.43% and back translation is the least used technique i.e.2.11% to translate cultural terms.

Likewise, Chaudhary (2011) carried out his research on “Techniques in translation of cultural terms: A Case of Novel ‘Mother’.” The objectives of the research were to find out the techniques and their frequency employed in translating English cultural words into Nepali version of the novel ‘Mother’. The data were collected from the secondary sources only. Total 150 terms were selected using purposive non-random sampling procedure. The tool he used for data collection was observation. He has identified one hundred and fifty cultural terms and grouped them under five different categories. The collected data were analyzed under three main headings. They are classification of the cultural terms into five categories, techniques used in translation of cultural terms and technique-wise and category-wise comparison of statistical results. Ten different techniques were employed in translation such cultural terms. He examined that among the translated terms literal translation had the highest frequency i.e.23.33% and blending had the lowest i.e.1.33% to translate cultural terms.

Similarly, Tamang (2012) completed a research work on “Techniques in Translation of Cultural Terms: A Case of Novel SIDDHARTHA” The objectives of the research were to find out the techniques and their frequency employed in translating English cultural words into Nepali version of the novel ‘Siddhartha’ and to suggest some pedagogical implications. The data were collected from the secondary sources only. Total 150 terms were selected using purposive non-random sampling procedure. Observation was used for data collection from the translated version of the novel. The collected data were

analyzed under three main headings which are- classification of cultural terms into five categories, techniques used in translation of cultural terms and technique-wise and category-wise comparison of statistical results. He found out ten different techniques were employed in translating cultural terms. Among the translated terms literal translation (14.33) had the highest frequency and blending (0.67) had the lowest. Among different techniques literal, substitution, addition, claque, deletion and sense translation were the common in cultural categories. He also examined in few cases, lack of knowledge in proper selection, editing and proof reading were prevailing problems.

Although there are thirty-four researches carried out to find out the techniques and gaps in translating cultural terms, no research has been carried out to the similar to this study to my knowledge. This research work is different in the sense that in earlier researches only the list of the words and techniques used in translating process are found to be studied. In my research work, I have studied the techniques used in translating cultural terms descriptively in relation to context. In another word, I have clearly mentioned the context in which the word is used but it is not found in earlier researches. The present study will analyze the procedures and gap in translation and suggest some implications for the writers, translators, teachers and those who are associated with the translation.

1.3 Objectives of the Study

This study aimed to achieve the following objectives:

- a.To identify the Nepali cultural terms used in Muna – Madan and their equivalents in English translation,
- b.To find out the techniques employed in the translation of Nepali cultural terms into English version and point out the gaps in translation process and
- c.To suggest some pedagogical implications.

1.4 Significance of the Study

This study has provided some insights on cultural aspects of translation. It has been useful for the prospective researchers who want to undertake researches in translation. It has also been significant to English medium textbook writers who have to deal with Nepali culture and teachers who teach English or English in Nepal. Finally, all people who are directly or indirectly involved in translation has been benefited from the study.

CHAPTER TWO

METHODOLOGY

2.1 Sources of Data

The data were collected from the secondary sources only.

2.1.1 Secondary Sources of Data

The secondary sources of data for my study were both Nepali and English Versions of Muna – Madan. The Nepali version Muna – Madan was written by Laxmi Prasad Devkota There are four English Translated versions of Muna Madan. Among them my study was based on English version of Muna – Madan translated by Michael Hutt.

I consulted the theses: Bhandari (2007), Bhandari (2008), Chaudhary (2011), Tamang (2012), Wagle (2004); Books: Bell(1991), Bhattarai (2000), Catford (1965), Kumar (1996), Newmark (1981), Nida (1964); Oxford Advanced Learners Dictionary 8th edition (2007) and so on.

2.2 Sampling Procedure

Total 100 cultural terms were selected from the original Nepali version, along with their equivalent terms from the English translated version of Muna – Madan by Michael Hutt. All the cultural words /terms were selected by using purposive non – random sampling procedure. Different cultural terms were categorized in five cultural categorized according their meaning features. The number of the cultural terms under those categories were as ecology-25, material culture-10, religious culture-25, social organization-30 and conceptual-10.

2.3 Tools for Data Collection

I used observation as the tools for data collection. I read and re-read original and translated version time and again until I got required information.

2.4 Process of Data Collection

To collect the data, I followed the following procedures;

At first, I collected Nepali (original) and English (translated) version of Muna – Madan. Then, I went through the text and underlined the cultural terms in the Nepali version of Muna – Madan. After that, I repeatedly read the translated English version of Muna Madan to find out the equivalent forms of those cultural terms. I collected 100 cultural terms from Muna – Madan (using purposive non-random sampling procedure). I transliterated each equivalent SL Terms into Roman script. I identified the techniques employed and listed all the cultural words/terms under these different techniques and also calculated the frequencies of these techniques adopted in translation of those terms for each type and analyzed them. These terms were categorized into five different cultural categories as: ecology, man-made culture, religious culture, social culture and conceptual terms. I identified and collected gaps happened by different reasons in translation of Muna – Madan.

2.5 Limitations of the Study

The limitations of the study were as follows:

- a. The study was limited to cultural terms found in Muna – Madan written by Laxmi Prasad Devkota and translated by Michael Hutt.
- b. The study was limited to only 100 terms.
- c. The data for the study was collected from Muna – Manda only.
- d. The study was limited to the study of techniques and gaps found in the translation of cultural terms of Muna – Madan.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

This chapter deals with data obtained from original and translated versions i.e. English and Nepali versions of 'Muna – Madan' which is written by Laxmi Prasad Devkota and translated by Michael Hutt, which are published by Saja Prakashan, Pulchowk, Lalitpur. The collected data are analyzed and interpreted under the following heading.

3.1 Classification of the Cultural Terms into Five Categories

Translated pairs of selected cultural terms are presented in this section. This classification goes under five cultural categories viz. ecology, material culture, religious culture, social culture and organization and conceptual terms. Such cultural pair terms are presented in the section as follows:

3.1.1 Ecology

It refers to the physical environment of geographical features such as plants, animals, hills, seasons, lakes, rain, rivers, wind, forest etc and the relation of plants and living creatures to each other and with their environment also. Some of the cultural terms from Muna – Madan are presented below which fall under ecology.

Table No. 1

Ecological Terms and Their Translation

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	cakhewa	cakhewa pheri aucha udi bihan kunai din (p.1)	the goose	the goose will fly home in the morning (p.23)

2.	anar dana	anardana dataka lahar kholera hasa na (p.2)	pomegranate seeds	your teeth are like row of pomegranate seeds show me them now as you smile (p.24)
3.	dada	ti sabai khelun, ti sabai nacun, dada ra caurma (p.3)	the hills	they may play and dance on the hills and the fields (p.26)
4.	kuhiro	kuhiro damma, hiule tamma, tyo bisa phuleko (p.6)	mist	rocks, earth, rain and poisonous plants, full of mist and laden with snow (p.27)
5.	Sarad	wailido phul jhan huncha ramro saradko samipma (p.12)	autumn	a wilting flower's beauty grows when autumn is approaching (p.30)

Twenty – five terms were randomly selected under ecological terms while reading both English and Nepali versions of Muna – madan. The above table shows only five source language terms and their equivalent translation.

3.1.2 Material Culture

It refers to the things made or used by man especially historical or cultural interests included within this category. This category also includes foods, clothes, house and towns, transport and communication, ornaments and utensils, etc. Some of the material cultural terms from Muna – Madan are presented below:

Table No. 2

Terms of Material Culture and Their Translation

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	sag ra sisnu	sag ra sisnu khaeko bes anandi manale (p.2)	nettles and greens	better to eat only nettles and greens with happiness in your heart (p.25)
2.	sari	rangin dhunga, apsara sari buttama cudeko(p.6)	clothes	graven rocks of every colour, embroidered like faries clothes (p.28)
3.	batti	bhawanilai katera batti beyada raheki (p.12)	wick for a lamp	threading wicks for a lamp to Bhavani, oblivious for all(p.30)
4.	gamala	gamala mathi kewara jhulcha, gulaba boldacha (p.25)	pot	the kevara bends over its pot, the rose seem to speak (p.39)
5.	bhuwa	uthera dekhe bhedako bhuwa odheka candrama (p.16)	wool	then Madan rose up, saw the moon wrapped in wool (p.25)

The above table shows only five source language terms and their equivalent translation.

3.1.3 Religious Culture

It is related to mythological pattern or belief, deeply rooted custom/tradition or religion. It includes myths, religions, beliefs, names of Gods, religious

activities. Some religious cultural terms from Muna – Madan are presented below:

Table No. 3

Terms of Religious Culture and Their Translation

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	gumba	masane khamba lamaka gumba sir gol khaureka (p.6)	Temple	monks with heads round and shaven temples and cremation pillars (p.27)
2.	mala	khaureka sir bhoteka guru, ti mala phirai (p.7)	Rosaries	tibetan gurus with shaven heads fingered their rosaries slowly (p.28)
3.	gajur	dharara uthi saharmathi gajur bhireko (p.28)	Pinnacle	the dharhara raises its pinnacle over the city (p.41)
4.	dharma	manis ko asu manisle puchnu sabai ko dharma ho (p.19)	Duty	for one man to wipe another's tears: this is the duty of all (p.36)
5.	indra	timile hase ma hakna sakchu indrako asana (p.1)	Indra	to drive Indra from his throne, smile, my love (p.24)

Out of thirty the above table shows only five source language terms and their translation.

3.1.4 Social Culture and Organization

Those terms which are related to the social culture and organization and relations between people and particular community are included in this category. Work and leisure, political, administrative and artistic organizations, customs, activities, social tradition, paintings, carvings, monuments, social norms and values and historical facts are included in this category. Some of the social culture and organization terms from Muna – Madan are presented as follows:

Table No. 4

Terms of Social Culture and Organization and Their Translation

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	jat	manisa thulo dilale huncha jata le hudaina (p.20)	caste	a man must be judge by the size of his heart not from his name or his caste (p.28)
2.	birako des	birako des, dharmako gadi, saktiko akura (p.29)	a land of heroes	a land of heroes, a thorn of righteousness where power springs forth (p.43)
3.	naini	gharma ai, maur lai, nainile muskai (p.13)	Naini	Naini came in and smiled at Muna as she painted her toes (p.31)

4.	sati	Junama huncha kalanka, hunna satiko manabhitra (p.14)	sati	though the moon is blemished, the sati's heart is pure (p.32)
5.	bhote	bhirko bhote, banaka jantu, gaiko ahar (p.2)	Tibetans	tibetans on the cliffs, wild beasts who eat cows (p.24)

The above table shows only five source language terms and their translation. Different techniques can be found in the process of translating the terms under social culture and organization which are presented later on.

3.1.5 Conceptual Terms

It is concerned with those terms which are non-concrete or whose concept can be given only by definition and which are common within the system of language shared by members of a speech community. Some of the conceptual terms from Muna – Madan are presented below:

Table No. 5

Conceptual Terms and Their Translation

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	dahine akha pharphar garcha	dahine akha pharphar garcha manama lagyo pir (p.17)	my right eye flutters	my right eye flutters, my mind fills with worry (p.35)
2.	lacchin ki batti	ti euti ama lacchinki batti nachada susara (p.2)	my one lamp of good auspice	I have only my mother, my only lamp of good auspice (p.25)

3.	ochyan bijhayo	tyo rata tyasai charlanga gayo ochyan bijhayo (p.16)	pillow was soaked with tears	as the sky cleared that night his pillow was soaked with tears (p.34)
4.	kaleja jaldacha	yo timro dasa dekhera ama kaleja jaldacha (p.34)	my heart is burning	my heart is burning to see you like this (p.49)
5.	dada ko jun	dadaki jun, antya ko din dukhama kureki (p.30)	low over the mountains the setting moon	low over the mountains the setting moon awaits in sorrow her final day (p.45)

The above table shows only five source language terms and their translation. The lists of all ten conceptual terms are presented later.

3.2 Techniques Used in Translation of Cultural Terms

Techniques of translation include those ways or procedures which are employed by the translator while rendering the SL texts into TL texts. Translated text is the product of the implication of different techniques. It is the translation process that determines the product. Variety of texts need variety of techniques as the one technique used in translating one sort of text may not be adequate to other sorts of texts. That is why the selection and application of appropriate technique depends mostly on the nature of the text and partially on the translator's knowledge in selecting them. In translating process, the translator has to face different challenges. When she/he finds an element in the source culture absent in the target culture lacks a given element, its language will normally lack its expression for it and in such situation the translator tries

to find an expression in the target culture that can convey to its receivers. The following techniques of translation are used:

1. Literal Translation
2. Transference / borrowing
3. Substitution
4. Paraphrasing/ definition
5. Deletion
6. Elaboration / addition
7. Blending
8. Claque
9. Sense translation

3.2.1 Technique Used in Translation of Terms in Ecological Culture

Identification of techniques used in translation for the selected terms are presented here. Within these techniques, all the twenty-five ecological cultural terms are presented in their respective categories. The techniques which were employed in the translation of ecological cultural terms are described in brief as follow:

3.2.1.1 Literal Translation

It is a procedure which looks for a close correspondence of meaning between SL and TL words and word groups. The terms in ecology translated through literal translation are presented below:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	cakhewa	cakhewa pheri auchu udi bihan kunai din (p.1)	the goose	the goose will fly home in the morning (p.23)
2.	anardana	anardana dataka lahar kholera hasa	pomegranate seeds	your teeth are like row of pomegranate

		na (p.2)		seeds show me them now as you smile(p.24)
3.	gai	bhira ko vote, banaka jantu, gai ko ahara (p.2)	cow	tibetans on the cliffs, wild beasts who eat cows (p.24)
4.	dada	ti sabai khelun, ti sabai nacun, dada ra caurma (p.3)	the hills	they may play and dance on the hills and the fields (p.26)
5.	kuhiro	kuhiro damma, hiule tamma, tyo bisa phuleko (p.6)	mist	rocks, earth, rain and poisonous plants, full of mist and laden with snow (p.27)
6.	hiu	kuhiro damma, hiule tamma, tyo bisa phuleko (p.6)	snow	rocks, earth, rain and poisonous plants, full of mist and laden with snow (p.27)
7.	baraph	simsime pani, batasa ciso baraph jhai duleko (p.6)	ice	the wandering wind as cold as ice (p.27)
8.	cauri	cauriko parda, buddhako murti sunama kudeko (p.6)	yak	golden buddha behind yak-hair curtains (p.28)
9.	siris phul	siris phul phuleko seto, rukha ka akura (p.6)	mimosa flowers	mimosa flowers blooming white, rows of budding trees. (p.28)

10.	himal	chandramalai khasala timi, himal uchala (p.14)	the mountains	pull down the moon, raise up the mountains (p.32)
11.	bhawara	bhwara jastai duluwa khasam ke kadar garnechan (p.13)	a bee	what honour toes that gadabout do you when he flits around like a bee (p.31)
12.	kag ra giddhaharu	kag ra giddhaharuko papi sikar banai (p.18)	vultures and crow	do not leave this sinner to the vultures and crow (p.36)
13.	koili	nid le chodeko koili bolche juneli ratama (p.25)	cuckoo	an un sleeping cuckoo calls out in the moonlit night (p.39)
14.	alubakhada	tyo alubakhada haseko hola basanta payeko (p.28)	the plum tree	the plum trees rejoice in the spring (p.42)
15.	haluwabed	gudama pharkes bariko euta haluwabed khai (p.32)	peach	then take a peach from the garden (p.47)

The SL term *chakhewa* is translated as ‘goose’ in English. When Muna gets more worried about Madan's leaving for Lhasa, Madan reminds her saying that *chakhewa* also comes home in the morning. *Chakhewa* is the bird whose pair is taken as the symbol of very much loving. So, he tries to remind her that he will come very soon and requests her to expect their sweet reunion. In this context, this term is used to express love and affection between them.

Here, the SL term *anardana* symbolizes the good quality of the teeth. The SL term ‘pomegranate seeds’ is not an adjective actually. To provide the exact information the translator has translated the text describing the quality of how the teeth look like. So, in this context the ‘pomegranate seeds’ does not refer to the fruit but the very good quality of the teeth.

The SL term *gai* literally means a milk giving animal which is worshipped in Hindu culture. The writer has also used this term in very general sense as a domestic animal, which can be hunted by wild animals. So, the English translation ‘cow’ is appropriately used here. No more information is needed to understand this context. So, it can be inferred that the message of the source text is transferred in target language appropriately.

The SL terms *dada* means the land which is raised from the ground, ‘hills’ in the English translation. Here, it does not mean necessarily the ‘hills’ but addresses to the own or local place.

The SL term *kuhiro*, *hiu* and *baraph* are translated as ‘mist’, ‘snow’ and ‘ice’ respectively. All these terms symbolize to the cold. Here, all these terms are used to describe the condition of the weather. In cold weather, it is very difficult to journey. So, in this context ‘mist’, ‘snow’ and ‘ice’ mean very cold and difficult.

The SL term *cauri* translated as ‘yak’ literally is a cow which lives in forest. Here, *cauri ko parda* refers to the curtain which is made from yak's hair. It is somehow confusing sentence in source text, but the message can be clearly understood when we read English translation.

The SL term *siris phul* is literally translated as ‘mimosa flower’ in English. Here, the term is used to describe to the very beautiful and quiet environment.

The SL term *himal* translated as ‘mountain’ in English. Mountains exist in every height from us. To climb up the mountains is taken as adventurous work.

Here, Muna is talking to rise up the mountain which symbolizes the impossible task. So, *himal* is used to describe impossible task in this context.

The SL term *bhawara* is a black flying insect which moves around seeking the beautiful flower. The term gives the same meaning in this context. But the English translation ‘bee’ has different meaning so the gap is existed here.

In this context *kag ra giddha haruko sikar* indicates to the carelessness. Mostly the crows and vultures eat the thrown animals' dead body. Here, if Madan is left in the jungle alone, his condition also becomes very pitiful and seems more chances of dying. If he dies nobody could see him.

The source term *koili* refers to the sweet speaking bird which is translated as ‘cuckoo’ literally. In this context, ‘koili’ indicates to Muna who is feeling loneliness and thinking many things so could not get asleep.

The source terms *alubhakhada* and *haluwabed* are translated as ‘plum’ and ‘peach’ respectively. Both of them refer to the fruit in home place of the hero Madan. Here the translator has translated the terms literally which is appropriate in this context.

3.2.1.2 Transference

In this procedure, SL terms are borrowed into the TL through translation. The term in ecology translated through transference is as follows:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	sindonkar	sindonkar mathi pahadi cucco ago jahi baldacha (p.15)	Singdonkar	above the Singdonkar peak burns like fire (p.33)
2.	tasilinga	tyo tasilinga phulako bari hawa ma jhuldacha (p.15)	Tasiling	flowers sway in the breeze in Tashiling gardens (p.33)

3.	lukyan	talau lukyan camkancha tala, akash tarphako (p.15)	Lukyang	Lukyang lake glitters down below, and in the sky (p.33)
4.	tudikhel	duboko bari tyo tudikhel rukhale ghereko (p.28)	Tundikhel	the Tundikhel is a tree – rimmed lawn (p.41)

The SL term *Sindonkar* and *Lukyan* are translated through transference refer to the name of place which are located in Tibet. *Tasilinga* is the garden. *Tudikhel* is the bigger ground in Nepal. All these terms are used here to describe the natural beauty and attraction towards them.

3.2.1.3 Elaboration

In this procedure, some words or items are added in the translated TL text. The terms in ecology translated through elaboration are presented below:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	pus	pusako phul jhai sukera gain asu nai barsanthyo (p.11)	as winter draws near	but she wilts like a flower as winter draws near (p.35)
2.	piapal	tyo sano ghar pipalnira, jhyalma muniya (p.11)	Piapal tree	The Piapal tree loud in the rising wind a little house near, a munia bird at its window (p.42)

SL term *pus* a month among twelve month is translated ‘as winter draw near’. Here, this term is used to refer to very pity condition. Just like in the pus all leaves fall down and trees seem as if they are not alive because of cold. Here Muna's condition is also tried to show not having happiness.

Generally *pipal* is a tree having many branches and leaves. Most of the birds made nest in ‘pipal tree’. This term is used here in general sense.

3.2.1.4 Substitution

The terms are substituted by similar or near equivalent or generic word meaning in TL. The terms in ecology translated through substitution are as follows:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	Cahur	ti sabai khelun, ti sabai nacun, dada ra cahurma (p.3)	fields	they may play and dance on the hills and the fields (p.26)
2.	Sarad	wailido phul jhan huncha ramro saradko samipma (p.12)	autumn	a wilting flower’s beauty grows when autumn is approaching (p.30)

Cahur is the SL term translated as ‘field’ in English is used as the ground which is naturally made. Here, *cahur* indicates to the natural beauty and love towards the land of own home place.

The SL term *sarad*, English translation ‘autumn’ is used to indicate one time or season in a year when the natural environment starts losing its beauty.

3.2.1.5 Blending

In this technique, part of SL word is combined with a part of TL word in the TL text. The term in ecology translated through blending are as follows:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	kichuko khola	kichuko khola, linkorko drisyaa, ambanko mahal	Kyichu river	the Kyichu river, the Linkor vista, the Amban’s palace

		(p.6)		(p.28)
2.	linkorko drisya	kichuko khola, linkorko drisya, ambanko mahal (p.6)	Linkor vista	The Kyichu river, the Linkor vista, the Amban's palace (p.28)

The SL terms *kichuko khola* and *linkorko drisya* are translated as the 'kichu river' and 'linkor vista' respectively. 'Kichu' is the name of river and 'linkor' is the name of place in Tibet.

3.2.1.6 Frequency of Techniques of Translation Used in Ecological Culture

The frequency and percentage of different techniques which were used in translating ecological terms are presented in the following table.

Table No. 6

Frequency of Techniques Used in Ecological Culture

S.N.	Techniques	Frequency	Percentage
1.	Literal Translation	15	60
2.	Transference	4	16
3.	Elaboration	2	8
4.	Substitution	2	8
5.	Blending	2	8
	Total	25	100

Twenty-five terms were selected as study data within ecology. There were five different techniques found to have been employed in the translated version of Muna – Madan. Among them five different techniques, literal translation was mostly used which were 60% of the total and elaboration, substitution and blending were the least used techniques which have only 8% of the total. Transference was the second widely used technique which has 16%. In terms of

high to low order of frequency, the techniques of translation of conceptual terms could be graded as literal translation, transference, elaboration, substitution, and blending.

3.2.2 Techniques Used in Translation of Terms in Material Culture

In the process of translating the terms under material culture, six different techniques were used by the translator. These techniques in translation of material cultural terms are mentioned as follows:

3.2.2.1 Literal Translation

The terms which were translated through literal translation under material culture are as follows:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	sag ra sisnu	sag ra sisnu khaeko bes anandi manale (p.2)	nettles and greens	better to eat only nettles and greens with happiness in your heart (p.25)
2.	bhuwa	uthera dekhe bhedako bhuwa odheka candrama (p.16)	Wool	then Madan rose up, saw the moon wrapped in wool (p.25)

Here, the SL term *sag ra sisnu* translated as ‘nettles and greens’ refer to the food which has very low cost. Generally, it indicates to the poverty in this context.

The SL term *bhuwa* translated as ‘wool’ refers to the cloud here. Literally the meaning of wool is not cloud but in this context moon wrapped in the wool means moon existed in the middle of the clouds.

3.2.2.2 Elaboration

The terms which were translated through elaboration technique under material culture are as follows:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	batti	bhawanilai katera batti beyada raheki (p.12)	wicks for a lamp	threading wicks for a lamp to Bhavani, oblivious for all (p.30)
2.	kasturi bas	kasturi bas, sunako ras, bato ta ukalo (p.15)	musk deer	this is the land of musk deer, a land heaped high with gold. (p.33)

The SL term *batti* is translated as ‘wicks for a lamp’ in English. This means a hand made thread made from cotton and which is taken as sacred for god.

The SL term *kasturi bas* is translated as ‘musk deer’ in English. A musk deer has such smell which can be spread up to far away and anybody know that the ‘musk deer’ is coming. Here, Madan is also dreaming to earn more money doing very hard work and become a rich person. Rich person becomes famous and honored by all. In this sense, here *kasturi-bas* is used to indicate popularity of the person because of wealth.

3.2.2.3 Substitution

The terms which are translated through substitution technique under material culture are as follows:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	sari	rangin dhunga, apsara sari buttama cudeko	clothes	graven rocks of every colour, embroidered

		(p.6)		like faries clothes, (p.28)
2.	gamala	gamala mathi kewara jhulcha, gulaba boldacha (p.25)	Pot	the kevara bends over its pot, the rose seem to speak (p.39)
3.	kausi	candrama lai candrama herchin kausi ra akasma (p.25)	the roof	one moon looks at another one on the roof, on in the sky (p.39)

The SL term *sari* translated as ‘clothes’ is used here to describe about the beautiful decoration in Tibet which Madan had dreamed before.

The SL term *gamala* translated as ‘pot’ is a kind of pot made from soil. Generally, it is used to plant flowers. Here, it is used the same sense.

The SL term *kausi* translated as ‘roof’ means the top and outer part of the house which is open. Every thing in the sky can be seen from the roof. Generally nobody goes on the roof at night so it symbolize to loneliness. But it is used here in general sense.

3.2.2.4 Blending

The terms which were translated through blending technique under material culture are as follows:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	ambanko mahal	kichuko khola, linkorko drisyaa, ambanko mahal (p.6)	Amban’s palace	the kyichu river, the linkor vista, the Amban’s palace (p.28)

The SL term *ambanko mahal* is translated as ‘Amban’s mahal’ in English. It is the name of the palace located in Tibet which is beautifully decorated.

3.2.2.5 Deletion

The terms which are deleted under material culture are as follows:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	bala	yo hat lai sunako bala khadilo suhau (p.3)	Deleted	I will adorn your arms with solid gold (p.26)

The SL term *bala* is deleted in English translation. It is a type of ornament made from gold. *Bala* generally worn by rich ladies in their hands. This term here is used to symbolize richness or having more money.

3.2.2.6 Transference

The terms which are translated through transference technique under material culture are as follows:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	cunsukyan	cunsukyan bhanne sadak ramro, cujikyan bagaica (p.15)	changsurkyang	pleasant the street of changsurkgang, lovely the chujikyang garden (p.33)

The SL term *cunsukyan* translated as ‘Changsurkyang’ is the name of the street. It is the way to go to Tibet which seemed very pleasant.

3.2.2.7 Frequency of techniques of Translation Used in Material Culture (Artifacts)

The frequency and percentage of different techniques which were used in translating the terms of material culture are presented in the following table:

Table No. 7

Frequency of Techniques in Translation of Material Culture

S.N.	Techniques	Frequency	Percentage
1.	Literal translation	2	20
2.	Elaboration	2	20
3.	Blending	1	10
4.	Substitution	3	30
5.	Deletion	1	10
6.	Transference	1	10
	Total	10	100

Ten terms were selected within the material culture. In the process of translation of these terms, six different techniques were employed. Out of six different techniques substitution was the most widely used technique i.e. 30% and deletion was the least used technique i.e. 10% in total frequency. In terms of descended order of frequency the technique of translation of material culture could be graded as substitution literal translation, elaboration, transference, blending and deletion.

3.2.3 Techniques Used in Translation of Terms in Religious Culture

In the process of translating the terms under religious culture, seven different techniques were used by the translator. Those techniques which were employed under the religious culture in Muna – Madan are described in brief as follows:

3.2.3.1 Literal Translation

The terms which were translated through literal translation under religious culture are as follows:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	swarga	prithivi mathi swargama pheri he pyari bhetaula (p.3)	heaven	beyond this world, my love we will meet again in heaven. (p.26)
2.	apsara	rangin dhunga, apsara sari buttama cudeko (p.6)	fairies	graven rocks of every colour, embroidered like fairies clothes (p.28)
3.	phodanmarpo	sunale chaeko gulab ghar phodanmarpoko (p.15)	phodanmarpo	hangs the rose-red phodangmarpo with its golden roof (p.33)
4.	bajra	daibako bajra orhlera ae ma mathi pardacha (p.17)	bolt	if this bolt should come thundering down, it will fall upon my graying hair (p.35)
5.	ekmuthi kharani	akhir charcha hawale pheri ekmuthi kharani (p.37)	a handful of ash	in the end the wind scatters them a handful of ash, (p.52)

6.	baikuntha bhawan	asuko khola nuhai janchau baikuntha bhawan (p.37)	mansion of heaven	on our way to the mansion of heaven we bathe in rivers of tears (p.53)
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The SL term *swarga* translated as ‘heaven’ in English, taken as the place of god. In Hindu religion it is believe to be gone in ‘heaven’ after death, if the person has done good works. In this sense the term is used here.

The SL term *apsara* translated as ‘fairies’ are beautiful girls in heaven. In this context *apsara* is used to describe the beautiful decoration and luxurious life in Tibet.

The SL term *phodanmarpho*, translated as ‘Phodangomarpho’ is the name of palace in Tibet. In ‘Phodangmarpho’ beautiful scenery can be seen such as lakes, mountains, gardens and so on.

The SL terms *bajra* is translated as ‘bolt’ in English. Bad dream is taken as the symbol of bad events in reality. Here, when Muna gets afraid about her dream, mother-in-law reminds her old person's turn is first to die, so nothing happens to other. In this context, *bajra* is used to indicate the death.

The SL term *ekmuthi kharani* is translated as ‘a handful of ash’ literally. When Madan returns home after earning more money, he found that his wife and mother both were dead. Then he becomes very sad. In that context, his sister reminds him that man has nothing except his health. Even the body does not belong to because that is also burnt and mixes once more with the soil. So, *ekmuthi kharani* means nothing belonging to man, here.

The SL term *baikuntha bhawan* is translated as ‘mansion of heaven’ in English. Here, this tern is used to mean the place of god where the man's soul goes after death according to Hindu religion.

3.2.3.2 Elaboration

The terms which were translated through elaboration under religious culture are as follows:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	sir gol khaureka	masane khamba lamaka gumba sir gol khaureka (p.6)	monks with heads round and shaven	monks with heads round and shaven temples and cremation pillars. (p.27)

When Madan reached to Tibet, he found everything different from his culture, which was unknown and new for him. He saw all the monks had shaven their heads. *Sir gol khaureka* refers to the monks with shaven head here.

3.2.3.3 Substitution

The terms which were translated through substitution under religious culture are as follows:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	gumba	masane khamba lamaka gumba sir gol khaureka (p.6)	temple	monks with heads round and shaven temples and cremation pillars (p.27)
2.	mala	khaureka sir bhoteka guru, ti mala phirai (p.7)	rosaries	tibetan gurus with shaven heads fingered their rosaries slowly (p.28)
3.	gajur	dharara uthi saharmathi gajur bhireko (p.28)	pinnacle	the dharhara raises its pinnacle over the city (p.41)
4.	halahal	manis bhitra jhan hunchha kalo	poison	blacker still is the poison that wells up from the

		manama halahal (p.33)		heart of man (p.48)
5.	karma	karmamai puja iswara bhancha yo laxmi Prasad (p.40)	deeds	our deeds are our worship of God, so says Laxmi Prasad. (p.56)
6.	dharma	manis ko asu manisle puchnu sabai ko dharma ho (p.19)	duty	for one man to wipe another's tears: this is the duty of all (p.36)

The SL term *gumba* is translated as 'temple' in English. In Tibet, there was majority of Buddhists and they used to go *gumba* to worship the lord Buddha. Here, *gumba* specify to the worshipping place of Buddhists.

The SL term *mala*, translated as 'rosaries,' is generally an object worn in neck or laid down to the god. Madan saw almost all Tibetan gurus fingering their rosaries slowly. This is also a process in Buddhism. So, *mala* indicates the same thing which the monks finger slowly almost all the time.

The SL term *gajur* is translated as 'pinnacle' in English. Having a specific pick in any building or temple is known as 'pinnacle'. Here, the famous building Dharahara in Kathmandu has also the pinnacle which can be seen from very far as well. In this context, this pinnacle is used to refer the same thing.

The SL term *halahal* is translated as 'poison' in English. Here somebody gave the letter having the message of death of Madan. Because of that message Muna dies. In this context, this poison indicates to the bad thought.

The SL term *karma* is translated as 'deeds' in English. Here, the writer gives emphasis to do good works rather than worshipping to the god only. So, 'deeds' indicates to doing generous act.

The SL terms *dharma* is translated as ‘duty’ in English. The term *dharma* is used by Madan when the other friends decide to leave him alone in jungle in a pitiful condition. He tries to remind the duty of man is to help in trouble. In this context, this duty indicates to what makes the man different or sense of having humanity.

3.2.3.4 Transference

The terms which were translated through transference technique under religious culture are as follows:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	dale Lama	sunako chana, darbar ajan tyo dale lamako (p.6)	Dalai Lama	the Dalai Lama’s vast golden-roofed palace (p.28)
2.	bhawani	bhawanilai katera batti beyada raheki (p.12)	Bhawani	threading wicks for a lamp to bhawani oblivious to all (p.30)
3.	lakshmi	ciniya pau, lakshmiko jasto, kamal ma khuleko (p.13)	Lakshmi	little Chinese feet, like Lakshmi’s resting on a lotus. (p.31)
4.	indra	timile hase ma hakna sakchu indrako asana (p.1)	Indra	to drive Indra from his throne, smile, my love (p.24)
5.	potala	maidan nira potalamani Lasa nai muskayo (p.6)	Potala	at the potala’s foot, on the valley’s edge Lhasa itself was smiling. (p.27)
6.	carak, susruta	madan bhanchan, carak padha, susruta paltau (p.39)	Charak, sushruta	read charaka, turn the pages of sushutra (p.54)

The SL term *dale lama* indicates to the majority of rich people in Tibet. Nepalese people used to go to earn money in Tibet of that time where the lamas were rich having vast golden roofed palace.

The SL terms *bawani*, *lakshmi* and *indra* are the name of gods according to Hindu religion. 'Potala' is the name of palace in Tibet. *Carak and Susruta* are the holy books in Hindu religion.

3.2.3.5 Blending

The terms which are translated through blending technique under religious culture are as follows:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	bhoteka guru	khaureko sir bhoteka guru ti mala phirai (p.7)	Tibetan gurus	Tibetan gurus with shaven heads fingered their rosaries slowly (p.28)
2.	he pasupati he guhyeswari	he pasupati! he guhyeswari pyarako gathama (p.27)	oh Pashupati! oh Guhyeswari	oh Pashupati! oh Gjuhyeswari may my love's body (p.41)
3.	gangako jal	phukau tana, gangako jal deu na ghutko (p.39)	Gangaes water	loosen my clothes, give me Gangaes water (p.55)
4.	ghyanghune ghanta	ghyanghune ghanta gumbama bajyo, badal jhummiyo (p.16)	Ghyaan gung bell	Ghyaang gung rang the monastery bell. The clouds all gathered together (p.34)

The SL term *bhote ka guru* is translated as 'Tibetan's gurus'. Tibetans have the system of making guru and respect them very much. Such gurus stay in *gumba* and almost all the time they finger the rosaries slowly. This term is used here in general sense.

The SL term *he pasupati, he guhewsari* is translated as ‘Oh Pashupati, Oh Guheshwari’ in English. Pashupati is taken as the greater god in Hindu religion. If somebody is in trouble and wants to get relief from that normally s/he calls Pasupati. So, in the same sense this term is used here.

The SL term *gangako jal* is translated as ‘Ganges water’ in English. Madan, here asks to bring the ‘Ganges water’ when he feels he is no more getting alive. According to Hindu religion, there is a process of feeding water called *jal* when the person is dying. In similar sense, this term is used here.

The SL term *ghynglhune ghanta* is translated as ‘Ghyangung bell’ in English. When Madan was in Tibet, he remembers his home, mother and wife. He feels as if he reached there and saw ill mother and crying his wife. Again he returns back from his thought and see the clouds gathered together. Suddenly, he hears the sound of ringing a bell. It means he got fear about happening bad events at home. In this context this ‘ghyang ghung bell’ symbolizes to condition of frightening.

3.2.3.6 Sense Translation

This is the technique which is used when the exact SL equivalent term is not available in TL. Here meaning is translated not through the exact meaning but through the sense. The terms in ecology translated through sense translation are as follows:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	nagkanya	banaka kada, ukala thada kasori laijau, he nagkanya! pahada naau! (p.2)	holy nymph	oh holy nymph, do not come to the mountains (p.25)
2.	masane khamba	masane khamba lamaka gumba sirgol khaureka (p.6)	cremation pillars	monks with heads round and shaven, temples and cremation pillars (p.27)

The SL term *nagkanya* is translated as ‘holy nymph’ in English. Here, Madan calls his wife as ‘holy nymph’ requesting her not to suffer the hard journey. This term here indicates to the love of a man towards his wife.

The SL term *masane khamba* is translated as ‘cremation pillars’ in English. There is difference in funeral system between Hindu and Buddhist religion. In Buddhist religion, they burry down the dead body and make a large pillar above the grave. When Madan went to Tibet, he saw many *gumbas* and such pillars. He finds somehow different from his imagination. Here, this term is also used in very general sense.

3.2.3.7 Frequency of Techniques of Translation Used in Religious Culture and Organization

Seven different techniques which were used in the translation of terms of social culture and organization, their frequency and percentage are presented in the following table:

Table No. 8

Frequency of Techniques in Translation of Religious Culture

S.N.	Techniques	Frequency	Percentage
1.	Literal Translation	6	24
2.	Elaboration	1	4
3.	Substitution	6	24
4.	Transference	6	24
5.	Blending	4	16
6.	Sense translation	2	8
	Total	25	100

For the translation of these twenty-five religious cultural terms six different techniques were employed. Among these six different techniques literal, substitution and transference were the most widely used techniques i.e. 24% and elaboration was the least used technique i.e. 4%. In terms of descended

order of frequency, the techniques to translating the terms of religious culture could be graded as literal translation, transference, substitution, blending, sense translation and elaboration.

3.2.4 Techniques Used in Translation of Terms in Social Culture and Organization

In the process of translating terms of social culture and organization six different techniques were used by the translator. Those techniques which were employed in translation of social cultural terms in Muna – Madan are described in brief here:

3.2.4.1 Literal Translation

The terms which were translated through literal translation in social culture and organization are as follows:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	pacasbaji	yo mero mutu pacasbaji dhadkancha palama (p.1)	fifty times	my heart pounds fifty times every second (p.23)
2.	jat	manisa thulo dilale huncha jata le hudaina (p.20)	caste	a man must be judge by the size of his heart not from his name or his caste (p.38)
3.	birako des	birako des, dharmako gadi, saktiko akura (p.29)	a land of heroes	a land of heroes, a thorn of righteousness where power springs forth

The SL term *pacasbaji* is translated as ‘fifty times’ in English. When Madan talks to go to Tibet, Muna requests not to go and says that her hear pounds fifty times every second. Pounding the heart very fast symbolizes to frightening. So, in this context this term refers to worrying very much.

The SL term *jat* is translated as ‘caste’ literally in English. When Madan was left alone in the jungle, one Tibetan comes and helps him. At that time, Madan touches his feet and says caste is not upper or lower but the man should be judged according to his work or size of the heart. So, this term here refers to the group specific name which is provided form tradition.

The SL term *birako des* is translated as ‘a land of heroes’. Madan returns back to the home from Tibet but falls sick on the way. He was left alone but a man helps him. When he remembers to the home place he talks many of the good things located in Nepal. He also taken Nepal as a land of adventurous which is the love and honor towards own mother land. So, this term here is used to refer adventurous characteristics of Nepalese.

3.2.4.2 Elaboration

The terms which were translated through elaboration technique in social culture and organization are as follows:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	sawari hawas	sawari hawas bhannai ta paryo mukh thuni mutuko (p.4)	be on your way if you will	be on your way if you will, bring darkness to this house and this house (p.26)
2.	hudanina mangal	yo haija hamle kurhera base hudaina mangal (p.19)	we would surely be tempting fate	if we paused to attend you sickness we would surely be tempting fate (p.36)

The SL term *sawari hawas* is translated as ‘be on your way if you will’. Madan's stubborn to go to Tibet could not stop from Muna's request. At last, she decides to let him go and very politely she says *sawari hawas*. This term here means to go in every formal language and shows unwillingness as well.

The SL term *hudaina mangal* is translated as ‘we would surely be tempting fate’ in English. When Madan falls sick on the way he requests his friends to take him with them. But they were not ready and said that they will also be on problem if they waited him. So, in this context the term indicates to very harmful condition.

3.2.4.3 Transference

The terms which were translated through transference technique under social culture and organization are as follows:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	lhasa	ma bisai din basula lhasa, batama bisai din (p.1)	Lhasa	Just twenty days will I spend in Lhasa and twenty days on the road (p.23)
2.	yutok syampa	yutok syampa, tyo pul ramro, tyo lhasa jthalmala (p.6)	Yutok syampa	the bridge of Yutok syampa, lovely in lustrous Lhasa (p.28)
3.	naini	gharma ai, maur lai, nainile muskai (p.13)	the naini	Naini came in and smiled at Muna as she painted her toes (p.31)
4.	sati	Junama huncha kalanka, hunna satiko manabhitra (p.14)	sati	though the moon is blemished, the sati’s heart is pure (p.32)
5.	kos	mero cha ghar ek kos para, timi ta mardaina (p.20)	kos	I have one house just on kos away, you are not going to die (p.37)
6.	ksetri	ksetriko choro yo pau chuncha, ghinle chudaina (p.20)	Kshetri	this son of a kshetri touches your feet but he touches them not with contempt (p.38)

7.	dharahara	dharahara uthi saharamathi gajur vireko (p.28)	Dharahara	the dhrahara raises its pinnacle over the city (p.41)
8.	ranipokhari	akaslai chati ma rakhne tyo ranipokhari (p.28)	Ranipokhari	Ranipokhari holds the sky in her breast (p.42)
9.	kantipuri	tyo kantipuri kevarakes ujjala sundari (p.28)	Kantipur	in kantipur the dark- haired bright beauties (p.42)

The SL term *Lhasa* is the name of place. In earlier time Nepalese were used to go there to earn money. *Yutok syampa* is the name of bridge in Tibet. *Naini* is the name of character, who tries to divert Muna's mind towards other boy in the village. Later, *Naini* herself changed the way of thinking and became good lady.

The SL term *sati* is transferred in English translation without making any change. Here, when Naini tries to divert Muna's mind towards another boy, Muna deny her saying and scolds her saying that though the moon is blemished, the 'sati' heart is pure. So, from this context we can infer the meaning of *sati* is the married lady who is fully devoted on her husband.

The SL term *kos* is the measurement of the distance used in Nepalese culture. The old man decides to take Madan to his home. So, the old man informs him that his home is just a 'kos' away so he was not going to die.

The SL term *kshetri* refers to a caste in Nepalese society. When Madan gets help from a Tibetan, he respects him and says even if he is from *kshetri* family, he wasn't to respect to the Tibetan touching his feet. Generally, in Nepalese society, *kshetri* is taken as upper caste and Tibetan (bhote) as lower. So, here 'kshetri' indicates to the caste.

The SL terms *dharahara* is the name of a famous building made by Bhimsen Thapa. Here ‘Dharahara’ raises its pinnacle over the city's specifying to the respect in the high level towards it.

The SL term *ranipokhari* is a great pond located in Kathmandu. Here, ‘Ranipokhari’ holds the sky in her breast describes the generosity of own motherland. ‘Kantipuri’ is the alternative name of Kathmandu.

3.2.4.4 Substitution

The terms which were translated through substitution technique under social culture and organization are as follows:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	pala	yo mero muto pacasbaji dhadkancha palama (p.1)	every second	my heart pounds every fifty times everysecond (p.23)
2.	bhote	bhirko bhote, banaka jantu, gaiko ahar (p.2)	tibetans	tibetans on the cliffs, wild beasts who eat cows (p.24)
3.	pati	unako euta pati ra dharako ichcha puryau (p.2)	resthouse	her wish I shall grant for a rest house and spout (p.26)
4.	dhara	unako euta pati ra dharako ichcha puryau (p.2)	spout	her wish I shall grant for a rest house (p.26)
5.	mityari	mityari lai madan base gharako birsi hal (p.15)	friends	he settled with friends and forgot his home (p.34)
6.	baidhya	baidhya le ai unako nadi ghorii samayo (p.39)	doctor	the doctor came to pounder his pulse (p.54)

The SL term *pala* is translated as ‘every second’ in English. Muna tells her husband not to go leaving her alone. If he leaves for Lhasa, it would be very difficult to pass even a second. So, here the term *pala* is used to refer the smallest unit of time.

The SL term *bhote*, translated as ‘Tibetans’ is one specified caste. When Madan decides to go Lhasa, Muna reminds him the obstacles on the way. At the same time she indicates to the Tibetans on the cliffs. Those Tibetans, here mean the strangers who may neglect when help is needed.

The SL terms *pati* and *dhara* are translated as ‘rest house’ and ‘spout’ respectively. Madan expresses his feelings of fulfilling mother's wishes. From her wishes, Madan's mother can be taken as very kind and generous character. Her character indicates to all the poor-ageing people who are interested to do social works in opposition to the rich dominating people. Here, *pati* and *dhara* specify to the basic needs of the human.

The SL term *mityari* is translated as ‘friends’ in English. If someone does *mityari* with another means they became very closer and ready to help in any sort of difficulty. Here, Madan settled with friends even forgetting own home. The term *mityari* is used in general sense as friend here.

The SL term *baidhya* is translated as ‘doctor’ in English. Doctor is to cure up and take care of ill people. Here, this term is used in general sense.

3.2.4.5 Reduction

The terms which were translated through reduction technique under social culture and organization are as follows:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	he mera prana	nachadi janos he mera prana! akeli	my life	do not go, my life, do not leave me alone

		malai (p.1)		(p.23)
2.	he meri muna	he meri muna nabhana tyaso junama phuleki (p.1)	my muna	do not say such things, my Muna you who blossom in the moonlight (p.23)
3.	he bhai	gulablai dekhera ramro he bhai nachunu (p.12)	Brother	you see the rose beautiful, But brother do not touch it! (p.31)
4.	he naini bhauju	khamos khai dayale bhanchin, he naini bhauju (p.13)	sister Naini	do you think I am like the others, sister naini (p.32)
5.	iswara iswar ta	iswara iswar ta matra mero banako sathi chas (p.19)	oh lord	oh lord, only my companion here (p.37)
6.	he sathibhai	nachada mera he sathibhai banama malai (p.18)	Brothers	desert me not in this forest, my brothers (p.36)

The SL term *he mera prana* is translated as ‘my life’. Own life is the most important and dearest for all people. Muna addresses to her husband as ‘my life’. This term is used here to specify how a lady loves her husband.

The SL term *he meri Muna* is translated as ‘My Muna’. Madan addresses his wife as ‘My Muna’ which also specifies a man's love towards his wife.

The SL term *he naini bhauju* is translated as ‘sister Nani’ in English. When Naini tries to divert Muna's mind, she says do you think I am like others, sister Naini. Here, this term is used to very general sense addressing to Naini.

The SL term *sathibhai* is translated as ‘brothers’ in English. Madan's friends decide to leave alone in the forest to sick Madan. He requests them not to

desert him in that forest but they do not help him. Here, the SL term refers to the follows in general sense.

3.2.4.6 Claque

The terms which were translated using claque under social culture and organization are as follows:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	he mera rama he mera krishna	he mera rama! He mera krishna! Jangal pahad (p.2)	my Ram my Krishna	my Rama, my Krishna there are jungles and mountains (p.24)
2.	tin bis hiud	tin bis hiud khaeki ama tuhuri napara (p.2)	sixty winters	do not desert, do not make her an orphan, she has sixty winters (p.25)

The SL term *he mera ram, he mera krisna* is translated as ‘my Ram, my Kirshna’ in English. When Madan was in trouble in jungle he calls as my Ram, my Krishna. Generally, people in trouble remember and call to the name of god. Here also this term is used in similar case.

The SL term *tin bis hiud* is translated as ‘sixty winter’ in English. Madan reminds Muna as mother becoming very cold and not to leave alone. Here, the SL terms specify to the ageing people or very old people who needs good care and enough help.

3.2.4.7 Sense Translation

The terms which were translated through sense translation under social culture and organization are as follows:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	jahan	gharama meri jahan euti batti jhai baleki (p.21)	Wife	at home I’ve a wife who shines like a lamp (p.37)

The SL term *jahan* is translated as ‘wife’ in English. Generally *jahan* means a whole family. Here, Madan says *jahan* with *bhote* and describes her beauty as if she is shining like a lamp. In this context *jahan* is used to specify only one person i.e. his wife.

3.2.4.8 Frequency of Techniques of Translation Used in Social Culture and Organization

Seven different techniques which were used in the translation of terms of social culture and organization, their frequency and percentage are presented in the following table:

Table No. 9
Frequency of Techniques in Translation of Social Culture and Organization

S.N.	Techniques	Frequency	Percentage
1.	Literal	3	10
2.	Elaboration	3	10
3.	Transference	9	30
4.	Substitution	6	20
5.	Reduction	6	20
6.	Claque	2	6.67
7.	Sense translation	1	3.33
	Total	30	100

For the translation of these thirty social cultural and organization terms, seven different techniques were employed. Among these seven different techniques transference was the most widely used technique i.e. 30% and sense translation was the least used technique i.e. 3.33. In terms of descended order of frequency, the technique of translating the terms of social culture and organization could be graded as transference 30%, substitution 20%, reduction 20%, literal 10% elaboration 10%, claque 6.67% and sense translation 3.33%.

3.2.5 Techniques Used in Translation of Terms in Conceptual Culture

In the process of translating conceptual terms, the translator used four different techniques. Those techniques which were employed in translation of conceptual terms in Muna – Madan are described in brief below:

3.2.5.1 Literal Translation

The terms in conceptual category translated through literal translation are presented below:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	dahine akha pharphar garcha	dahine akha pharphar garcha manama lagyo pir (p.17)	my right eye flutters	my right eye flutters, my mind fills with worry (p.35)
2.	baliyo	cauri ko dudh pilaikana baliyo banayo (p.20)	strong	then he gave milk from his yak cow and made him strong again (p.38)
3.	tuhuro	nachada ama, pharka na pharka, tuhuro maryo ni (p.34)	orphan	do not go, come back, or this orphan will die (p.49)

The SL term *dahine akha pharphar garcha* is translated as ‘my right eye flutters’. One day Muna saw a dream having bad signal. On the same day her right eye also flutters. In Nepalese culture, there is the concept that if right eye flutters, some bad even may occur. Here, the SL term also means some signal of happening bad event.

The SL term *baliyo* is translated as ‘strong’ in English. The *bhote* took Madan to his home, cured him, gave milk of yak, and made strong again. Here, the term strong means healthy again.

The SL term *tuhuro* is translated as ‘orphan’ in English. When Madan arrives to his home, mother was no more living. He starts crying and lamenting he also says he becomes orphan if she passes away. In this sense *tuhuro* means not having parents.

3.2.5.2 Elaboration

The terms in conceptual category translated through elaboration technique are presented below:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	lacchin ki batti	ti euti ama lacchinki batti nachada susara (p.2)	my one lamp of good auspice	I have only my mother, my only lamp of good auspice (p.25)
2.	ochyan bijhayo	tyo rata tyasai charlanga gayo ochyan bijhayo (p.16)	pillow was soaked with tears	as the sky cleared that night his pillow was soaked with tears (p.34)
3.	kaleja jaldacha	yo timro dasa dekhera ama kaleja jaldacha (p.34)	my heart is burning	my heart is burning to see you like this (p.49)
4.	dada ko jun	dadaki jun, antya ko din dukhama kureki (p.30)	low over the mountains the setting moon	low over the mountains the setting moon awaits in sorrow her final day (p.45)

The SL term *lacchin ki batti* is translated as my ‘one lamp of good auspice’. When Muna talks to go with him, Madan rejects and request her not to leave his mother alone who is the lamp of good auspice. So, this term here specify to the respect and belief towards mother.

The SL term *ochyan bijhyo* is translated as ‘pillow was soaked with tears’ in English. When Madan was in Lhasa he remembered his house, mother and wife. He dives into his imagination and found his sick mother and crying wife. That night he could not get asleep and pillow was soaked with tears. In Nepalese context, this type of condition is called *ochyan bijhaunu*. So, the similar sense can be found in this context as well.

The SL term *kaleja jaldacha* in translated as ‘my heart is burning’ in English. When Madan found his mother dead, he was soaked with sorrow and feels as if his heart is burning. In this context, *kaleja jalnu* means very painful condition which is impossible to bear.

The SL term *dadaki jun* is translated as ‘low over the mountain the setting moon’. Here, Madan's mother is described as *dadaki jun* which means having no more expectation. As nobody can take the guarantee of time for setting moon, condition was also similar. So this term means having no lover expectation.

3.2.5.3 Transference

The terms in conceptual category translated through transference technique are presented below:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	om manipadme	om manipadme! om mani padme bhanera hideka (p.7)	om mani padme	om mani padme they chant as they walk (p.28)

The SL term *om mani padme* is transferred in English translation without any change. This is like 'mantra' chanted by Tibetan's gurus.

3.2.5.4 Substitution

The terms in conceptual category translated through substitution are presented below:

S.N.	SL Terms	Sentences	TL Terms	Sentences
1.	sital	siriri siri sital hawa, suntala phuleko (p.25)	cool	a cool breeze whispered and orange trees bloomed (p.38)

The SL term *sital* is translated as ‘cool’ in English. Cool indicates to the peacefulness as well. If something is cool, it has the quality to make cool others as well. This term here is used to describe the beauty and peacefulness of natural environment.

3.2.5.5 Frequency of Techniques of Translation Used in Conceptual Culture

The frequency and percentage of the techniques which were used in translating conceptual terms are presented in the following table

Table No. 10

Frequency of Techniques in Translation of Social Culture and Organization

Sn.	Techniques	Frequency	Percentage
1.	Literal Translation	4	40
2.	Elaboration	4	40
3.	Transference	1	10
4.	Substitution	1	10
	Total	10	100

There were four different techniques found to have been employed in the translation of these ten conceptual terms. Among the four different techniques literal translation and elaboration were the most widely used techniques i.e. 40% followed by transference and substitution i.e. 10%. In term of high to low order of frequency, the techniques of translation of conceptual terms could be graded as literal translation, elaboration, substitution and transference.

3.2.6.3 Technique-wise and Category-wise Comparison of Statistical Results

The overall analysis of the technique-wise and category-wise comparison of statistical results which were employed in translation of cultural terms used in Muna-Madan.

Table No. 11

Technique-wise and Category-wise Comparison

S.N.	Categories Techniques	Ecology		Material culture (Artifacts)		Religious Culture		Social Culture and Organization		Conceptual Terms		Total	
		Frequency	%	Frequency	%	Frequency	%	Frequency	%	Frequency	%	Frequency	%
1.	Literal Translation	15	60	2	20	6	24	3	10	4	40	30	30
2.	Transference	4	16	1	10	6	24	9	30	1	10	21	21
3.	Elaboration	2	8	2	20	1	4	3	10	4	40	12	12
4.	Substitution	2	8	3	30	6	24	6	20	1	10	18	18
5.	Reduction	-	-	-	-	-	-	6	20	-	-	6	6
6.	Blending	2	8	1	10	4	16	-	-	-	-	7	7
7.	Claque	-	-	-	-	-	-	2	6.67	-	-	2	2
8.	Deletion	-	-	1	10	-	-	-	-	-	-	1	1
9.	Sense translation	-	-	-	-	2	8	1	3.33	-	-	3	3
10.	Total	25	100	10	100	25	100	30	100	100	100	100	100

The above table shows that nine different techniques were employed in translating one hundred cultural terms which I had selected for my study found in Muna-Madan. Among those nine different techniques, literal translation was the most frequently used technique i.e. 30% in translation of cultural terms and deletion was the least used technique i.e. 1% to translate cultural terms which is only used in one category. In general, some techniques are frequently used as viable techniques. As we have seen literal translation, transference, substitution and elaboration had the high frequencies and in reverse blending, reduction, sense translation, claque and deletion had the low frequencies. Only literal translation, transference, elaboration and substitution get present in all categories. In total hierarchical order techniques were graded as: literal translation, transference, substitution, elaboration, blending, reduction, sense translation, claque and deletion.

3.3 Gaps in Translation

Gaps in translation refer to the absence of any concept available in any source. That is, gap occurs when an item or concept available in one language gets absent in another language. Simply, gaps mean absence of concept of SL into TL. Two languages and two cultures are involved in translation process. Those two languages and two cultures are not same or similar in different socio-cultural activities. Some source language terms do not have exact target language equivalence in TL. There is also lack of cultural equivalence between languages. Because of the cultural differences of language there exist gaps in translation. Gap in translation is common and natural as no two languages and culture are same.

In this study, the researcher has selected only those translation pairs in which she found gaps in Muna -Madan. There are no scientific and objective techniques or device to find or measure the exact equivalence. Some of the gaps found in translated version of Muna- Madan are presented below:

3.3.1 Gaps Caused by Literal Translation

Literal translation is word for word translation in which the SL terms and grammatical constructions are converted to their nearest TL equivalents. The same word may have different meanings in different context; again the same word may give one meaning when used with some other words and another meaning in isolation. So, sometimes sense may differ between SL text and TL text because of literal translation which we call gaps caused by literal translation. Such gaps are presented below:

SL Term: *kalo sarpa*

Sentence: *tyo kalo sarpa banai mutu kasori uthayo* (p.33)

TL Term: black snake

Sentence: how could the lord have made a heart into an evil 'black snake' (p.48)

Here, the TL term *kalo sarpa* symbolizes to a very cruel character. While translating in English language, its literal meaning is provided as 'black snake'. But the reader may not be able to understand the symbolic meaning of 'black snake'. When the target text cannot provide the original sense, there exists gap.

3.3.2 Gaps Caused by Substitution

It is a procedure that the translator replaces the cultural elements in cases in which the two cultures display a partial overlap rather than a clear cut presence vs. absence of particular elements. There is no exact target language equivalence in same source language terms. In some circumstance, the SL term is substituted by the near equivalent or peripheral terms. So, there exists a gap between two languages. Such gaps are presented below:

i. TL Term: *sari*

Sentence: *rangin dhunga, apsara sari buttama cudeko* (p.6)

TL Term: clothes

Sentence: graven rocks of every color embroider like fairies' 'clothes'
(p.28)

In Nepali, the SL term *sari* means a particular dress which the married women wear. But the TL term 'clothes' mean not any specified dress. Here, the TL term cannot maintain equivalent meaning of SL term i.e. *sari*. So it creates gap.

ii.SL Term: *gumba*

Sentence: *masane khamba lamaka gumba sir gol khaureka* (p.6)

TL Term: temple

Sentence: monks with heads round and shaven, 'temples' and cremation pillar (p.27)

In Nepali, the SL term *gumba* means the place where the Buddhists worship to Lord Buddha. But the TL term 'temple' means the place where the god is worshipped by the person of any religion. Here, the TL term cannot maintain equivalent meaning of SL term i.e. *gumba*. So it creates gap.

iii.SL term: *gamala*

Sentence: *gamala mathi kevara pulcha gulab boldacha* (p.25)

TL Terms: pot

Sentence: the kevara bends over its 'pot', the roses (p.39)

In Nepali the SL term *gamala* means a particular pot where the small plants are planted. But the English term 'pot' refers to any utensil which does not specify to a particular one. So the target reader cannot get the original sense of the SL text which creates gap here.

iv.SL Term: *bhawara*

Sentence: *bhawara jastai duluwa khasam ke kadar garnechan* (p.13)

TL Term: a bee

Sentence: what honor does that a gadabout does you when he flits around like a 'bee' (p.31)

In Nepali the SL term *bhawara* is a black flying insect larger than a bee which moves seeking the beautiful flower. But the TL term 'bee' means a flying insect which makes honey. Above mentioned SLT and TLT are different. So the meaning of TLT is unable to; express the meaning of SLT.

3.3.3 Gaps Caused by Elaboration

This procedure is adopted when some expression is left unsaid. This technique is used in order to make the clear information for the reader of TL. When some expression in SLT is left unsaid and translator intends to convey the supplementary message by appropriate addition from the cultural context of the TL there exists gap between translated pair language.

i.SL Term: *pus*

Sentence: *pus ko phul jhai sukera gain asu nai barsanthyo* (p.11)

TL Term: as winter draws near

Sentence: but she wilts like a flower 'as winter draws near' (p.29)

In Nepali, the SL term *pus* is a month among twelve months which symbolizes to very cold weather. In English translated version 'as winter draws near' also conveys the similar meaning but the reader cannot get the original flavor of the source text so it creates gap here

ii.SL Term: *dada ki jun*

Sentence: *dada ki jun, antyako din dukha ma kureki* (p.31)

TLTerm: low over the mountains, the setting moon

Sentence: 'low over the mountains', the setting moon awaits in sorrow her final day (p.45)

In Nepali, the SL term *dada ki jun* symbolizes to very old people who is waiting for death. This phrase is used for human being only. But 'low over the mountains', the setting moon cannot express the exact meaning of the source

text. The TL term cannot maintain equivalent meaning of SL term i.e. *dadaki jun*. So it shows a gap between source language and target language.

iii. SL Term: *kaleja jaldacha*

Sentence: *yo timro dasa dekhera ama kaleja jaldacha* (p.34)

TL Term: heart is burning

Sentence: my 'heart is burning' to see you like this (p.49)

The SL term *kaleja jalnu* refers to very painful condition in Nepali language. 'Heart is burning' also gives the same meaning literally but it does not express the meaning in full range. The reader understands the literal meaning but could not feel the original expression. So, here exists the gap.

3.3.4 Gaps Caused by Deletion

In this technique of translation, the word is generally deleted if the information of the text can be transferred without the presence of particular word. This procedure is used if the equivalent term in TLT is absent.

i. SL Term: *bala*

Sentence: *yo hat lai sunko bala khadilo suhau* (p.3)

TL Term: (Deleted).....

Sentence: I will adorn your arms with solid gold (p.26)

Bala, the term in SL text means a sort of ornament worn in hands by ladies. It has its own value in Nepali culture. But in the translated text the term *bala* is deleted. It conveys the meaning that any ornament made by solid gold but the specific meaning is omitted. The readers cannot get the original flavor of the text. So, it shows a gap between source language and target language.

3.3.5 Gaps Caused by Sense Translation

This procedure is used when the exact SL equivalent term is not available in TL. In Sense translation, the translator translates only the sense of the word to transfer meaning but not word.

i.SL Term: *nani*

Sentence: *sabaiko bato yahi ho nani amir-phakirko* (p.13)

TL Terms: little one

Sentence: This is everybody's road 'little one' the road of rich and poor (p.31)

The SL term *nani* refers to the junior person who is dearest one. If somebody is called as *nani*, s/he must be very closer and loved by the speaker. But TL term 'little one' refers to the person who is small or junior in age. It has not any specific meaning for the readers, so it creates gap.

3.3.6 Frequency of Different Kinds of Gaps in Translation

Table No. 12

Technique-wise Comparison of Gaps in Translation Process

S.N.	Techniques	Frequency	Percentage
1.	Literal	1	10
2.	Substitution	4	40
3.	Elaboration	3	30
4.	Deletion	1	10
5.	Sense Translation	1	10
	Total	10	100

The table exhibits ten instances of gaps in translation of the cultural terms of Muna Madan. One gap was found caused by literal translation. Four instances (40%) of substitution, three instances (30%) of elaboration, one-one (10%) instances of gaps caused by the deletion and sense translation were found. Among them the most frequent gaps were caused by substitution i.e. 40% and deletion had the least frequency i.e.10%.

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

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

4.1 Findings

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

- i. Nine different techniques were found to have been employed in translating cultural terms such as literal, transference/borrowing, blending, addition, deletion, claque, substitution, reduction and sense translation.
- ii. Among the translated terms literal translation (30%) had the highest frequency and deletion (1%) had the lowest. The frequency of other techniques was as: literal translation (30%), transference (21%), elaboration (12%), reduction (8%), blending (7%), claque (2%), deletion (1%), and sense translation (3%) respectively.
- iii. In translating the cultural terms under ecology five different techniques were employed and were graded as literal translation (60%), transference (16%), elaboration(8%), substitution (8%), and blending (8%).
- iv. In material culture (man-made) category, six different techniques were used namely, substitution (30%), literal translation (20%), elaboration (20%), blending (10%), deletion (10%), and transference (10%).
- v. There were altogether six different techniques employed under religious culture and graded as literal translation (24%), substitution (24%), transference (24%), blending (16%), sense translation (8%) and elaboration (4%).
- vi. Seven different techniques were used in translating the terms under social culture and organization namely transference (30%), substitution (20%),

- reduction (20%), literal translation (10%), elaboration (10%), claque (6.67%) and sense translation (3.33%).
- vii. In translating; the cultural terms under conceptual terms four different techniques were employed and were graded as literal translation (40%), elaboration (40%), transference (10%) and substitution.
 - viii. The techniques such as literal translation, substitution, elaboration, and transference were found in all categories.
 - ix. The gaps existed in translation process through the use of different techniques are as substitution (40%) literal (10%), substitution (10%) and deletion (10%)
 - x. In some cases the terms are transferred without any notes and definition. In the TL text, there exist gaps. The readers who have no knowledge of SL cannot get idea from such translation.
 - xi. Many instances of substitution are found in this translated version of Muna Madan. Most of the pairs had gaps in semantic level as they cannot provide exact meaning of SL. Very few instance of deletion were found.
 - xii. The translator has done very good exercise to make the translated version as similar as the original version. So, no more gaps were found.

4.2 Recommendations

On the basis of findings, some recommendations and pedagogical implications are presented below:

- i. If the cultural terms are categorized into different cultural categories, it would be easier to perceive the new cultural terms for target readers. For an instance *ochyan bijhayo* is categorized under conceptual term, the target readers easily know that ‘the pillow was soaked’ has some symbolic meaning in Nepali culture. So to introduce the cultural terms, it is necessary to categorize.

- ii. Deletion is not the proper translation. If the SL term is deleted, the main/original theme can not be conveyed. So, deletion should be avoided as much as possible.
- iii. Literal translation is the effective technique to translate ecological and material cultural terms. So, as a foreign language teacher s/he can use this technique to introduce his/ her students with foreign culture.
- iv. Footnotes and definitions should be provided instead of doing transference or substitution only,
- v. While translating religious terms, sense translation is the best techniques to translate the conceptual terms. Literal translation con not convey the original sense of the source cultural terms.

This present study studies the techniques and their frequency and gaps in translation of Muna-Madan. Translation itself is a difficult task and it needs the sound knowledge about languages. To provide the perfect translation, the translator should have theoretical knowledge of translation and languages and culture involved languages.

Translation is an emerging discipline which is natural activity in social interaction. No one can ignore the influence of his/her mother tongue whatever the second language s/he is learning and whoever s/he is, s/he cannot avoid translation. Therefore, translation should be emphasized in language learning and teaching program.

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