CHAPTER – ONE
INTRODUCTION

1.1 General Background

By the term 'language' we mean the human language, which is specific to the human species and is characterized by unique features. It is primarily a means of communication through which we express our ideas, thoughts and feelings, so it is the greatest accomplishment of human civilization. It is the language because of which human being communicate with each other and perform social activities.

It is a highly developed and most frequently used means of communication. Communication process involves transmission of information from a sender to a receiver. As a medium of communication, language has mainly two functions or purpose: general and specific.

The specific purpose of language is used to fulfil the specific needs of particular groups of language users. Technical terms are specialized in a particular field and used by specialized users in that field. Language as a general purpose is used to fulfil the day to day communication and the users share the language of common pragmatic range wherever in the world they are and whatever the speech community they belong to. Non-technical term and cultural terms fall in this category. These terms are different from the technical terms, i.e. language for specific purpose from structural, semantic and functional criteria.

Language has been defined differently by several scholars. Richard et al. (1985) says "language is the system of human communication by means of a

structured arrangement of sound to form larger units e.g. Morpheme, words, sentences (p.31).Similarly Wardhaugh (1977) defines language as "a system of arbitrary vocal symbols used for human communication" (p.3).Sapir (1921) defined it as "language is purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols (p.8). Likewise, Chomsky (1957) has defined language as a distinctive quality of human mind that is so far we know unique to man. It is a set (finite or infinite) of sentences, each finite in length constructed out of a finite set of elements (p.13). In the same way, Robins (1964) mentions "languages are symbol systems… based on pure or arbitrary convention … infinitely extendable or modifiable according to the changing needs of the speakers" (p.14).

To sum up, language is unique, creative, complex and modifiable. It is a versatile and the most commonly used tool that people use to fulfil their needs. Language is that which helps us to think, perceive, interpret and express about the world. It is the way of transmitting human civilization, history, thoughts, literature and the whole of human achievements.Language is different from community to community. Translation has been a prime means to transfer massage from one speech community to another speech community. To translate is to change words or sentences into a different language. Translation is the transformation of thoughts or ideas from one language to another. It is a multidimensional activity. It should be meaningful and convey the spirit of the source language (SL) by maintaining a natural and easy form of expression. It is not simply an act of imitation, but a transfer of massage from one culture to another culture and an innovation in the receiver language. Translation is present in any linguistic activities. Where there is language, there is translation. We simply translate our ideas, thoughts, imagination through our language. Translation is only way to break the cultural, linguistic, contextual and psychological barrier between two communities.

1.1.1 Language and Culture

Language is a common means of communication or sharing knowledge with each other. Through language people exchange their ideas, feelings and so on. On the other hand, culture is a way of life especially customs and belief of a particular group of people. Through culture they show their beliefs, social norms, values, etc. Newmark (1988) defined culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression" (p.94). Similarly, Richards et al. (1985) define it as "the way of life/ the total set of beliefs, attitudes, customs, behaviors, and social habits of the members of the particular society" (p.70).

Cultural language is the language which is spoken in a particular culture or speech community. Language is generally believed to be the essential instrument of ethnic expression, a viaduct for the beliefs, customs, rituals and behaviors which constitutes cultural identity. Culture is the conscious creation of human rationality, culture may proceed at three levels: learned patterns of behaviors, aspects of culture that act below conscious level and patterns of thought and perception which are also culturally determined. A person who is a member of a society or cultural group, s/he is influenced from the values, norms, traditions of the same society. Such cultural representative also affects the languages of that people.

Language is primarily a social phenomenon, which is naturally and intricately intertwined with culture. Language is embedded in culture such that the meaning of any linguistic item can be properly understood only with reference to the cultural context. For example, in the Hindu culture of Nepal g i ko puj garnu carries special meaning which gai (the cow) is taken as the representative

of the goddess(Laxmi) but in Muslim culture the term g i ko puja g rnu does not carry such a special meaning.

1.1.2. Cultural Categories

As culture is a way of life in society, it consists of the prescribed ways of behaving or norms of conduct, beliefs, values, and skills. It also includes the institutions, values, religion, community, food, heritage and history.
The concept of culture has been the concern of many different disciplines such as philosophy, sociology, anthropology literature and cultural studies. There are two basic views of culture: the humanistic concept of culture and the anthropological concept of culture. The humanistic concept of culture captures the cultural heritage as a model of refinement, an exclusive collection of community's master pieces in literature, fine arts and music.

The anthropological concept of culture refers to the overall way of life of a community or society, i.e. all those traditional explicit and implicit designs for the behavior of its members of the culture, culture in the anthropological sense of a group's dominant and learned sets of habits as the totality of its (the group) non-biological in heritance, social norms and values etc. General culture includes way of life of community, system of government, religious belief and values, geographical religion, social class, age, sex, professional activity of the member of society.

The cultural language is the language which is spoken in a particular culture or speech community. Newmark (1988 p.88) distinguishes cultural language from universal language and personal language. This is the broad classification of cultural language. Adopting Nida, Newmark(1988p.95) has made fivefold classifications:

     a) Ecology

b) Material culture (Artifacts)

c) Social culture

d) Organizations, customs, activities, procedures and concepts.

e) Gestures and habits.

In general, cultural terms can be categorized under five topics as follows:

- **Ecology:** It refers to the relation of plants and living creatures to each other and to their environment. It includes such geographical features as plants, animals, hills, seasons, lakes, seas, forests, winds, rivers and ponds.

- **Materials Culture (Artifacts):** The things that are made by man and famous within a culture are kept under this category. It includes foods, clothes, houses and towns, transport and communications, ornaments and utensils.

- **Social Culture and Organization:** It includes the words which are concerned with the social organization and relations between people and particular community. In different cultures and even in the same geographical regions, there are different communities in terms of ethnicity, education, wealth, sex, religion, tradition, culture, sub-culture which are different from one another. The topics which the social culture includes work and leisure, political, administrative and artistic organizations customs, activities, social traditions, sculptures, paintings, carvings and monuments, social norms and values and historical facts.

- **Religious Culture**:   It involves myths, religious beliefs, names of gods, religious activities. According to Newmark (1988,p.102) in religious language the proselytizing activities are reflected in manifold translation. The language of the other world religions tends to be

transferred when it becomes of TL interest, the commonest words being naturalized.

ʃ **Conceptual terms**: - Concept is a part of common system by members of a speech community. According to Palmer conceptual terms can be specified as non- concrete or abstract terms whose concept can be given only by definition. Conceptual meaning is also called cognitive and sometimes 'denotative' meaning.

1.1.3 Relationship Between Translation and Culture

Translation and culture are so interrelated that no translation is successful if the translator fails to translate the culture. A translator should not just translate the SL words ignoring the context, situation and the culture associated to. In fact, often text is more cultural and less linguistic as a language is a part of particular culture.

Culture is the way of life and its manifestation is peculiar to one speech community. Language is a means of communicating among/between the people in communities. As no languages are same and similar, the two cultures are also different to each other. The more the cultural distance between SL and TL creates problems in translation. The more the cultural distance the more difficult the translation. According to Newmark (1988) the more specific a language becomes for natural phenomena, the more it becomes embedded in cultural feature, and therefore creates translation problem (p.95). This is why a translator of cultural text has to bear in mind both the Motivation the cultural specialist and the linguistic level of the readership.

Normally a translator can treat cultural term more freely than institutional terms. S/ he is not called to account for faculty decisions whether the translator

is translating imaginative literature or general works, cultural terms are rather difficult due to the cultural distance between the SL and the TL. The less the cultural gap the more natural is the translation.

Nobody can ignore that translating a text means translating SL culture. Culture itself is a vague and complicated phenomenon peculiar to particular speech community. It is so limited that no exact correspondence of one to the other is found in practice. This gap creates difficulties in translation which the translator should solve by implementing different techniques of translation while translating the text.

1.1.4 Translation

The discipline 'translation' is not a new one. It has a long history and tradition. It has been influenced by the literary, historical and philosophical background of the period. Any historical survey of the activity of translation should start from the views of both 'Cicero' and 'horace' on translation. The term 'translation studies' was proposed by André Le fever in 1978 to replace the terms such as 'translation theory' used in general 'translatology' used in Canada, translatologia used in Spain.

Translation is a kind of activity which inevitably involves at least two languages and two cultural traditions. Language and culture are seen as being closely related and both aspects must be considered for translation. It includes both interpretation of oral discourse and translation it self. To be more specific translation refers to the process or activities of rendering the messages of one language into another and translation as the product or translated work. Translation is defined in various ways. Defining translation from a single point of view is incomplete and inappropriate. The definition of translation also vary how it is defined depending upon the area of discipline.

Newmark (1981, p. 3) says, "the twentieth century has been called the age of translation" Simply translation is defined as "rendering the meaning of a text into another language in a way that the author intends the text" (ibid,1988, p.5).

According to Brislin (1976:1) "Translation is the general term referring to the transfer of thoughts and ideas from one language (source) to another language (target) whether the languages are in written or oral form. Whether the languages have established orthographic or do not have such standardization, or whether one or both languages is based on signs, as with sign language of the deaf" (as cited in Bhattarai, 2000, p.2)

Translation is a process or act of translation between two languages. Catford (1965) defines translation as "the replacement of textual material in one language (SL) by equivalent textual materials in another language (TL)"(p.20). Similarly, according to Bell (1991) (translation is the expression in another language (or target language) of what has been expressed in another, source language, preserving semantic and stylistic equivalences (p.10).

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

In the words of Bhattarai (2000), "Translation is primarily an act of transforming message from one language to another or into some other dialects of the same, that are distances by time or space the activity interfaces variegated factors at least ten-each capable of influencing the other"(p.2). Though translation is a simple transfer of context from one language to another, it is considered one of the brainstorming task related to language

activities. It does not only seem to be accomplished by mere skill of language but also requires a difficult art and skill in safeguarding spirit and content of the language.

1.1.5. The Importance of Translation

The twenty first century is regarded as the century of international culture. Translation has exposed the international culture in the current century, so it is also called the century of the translation. Today translation has not only become the common interest of a country or a society but also has become the social need of an individual. The world has galloped with the wings of translation for promoting universal relationship and involvement in the present scenario.

The importance of translation has increased day by day. It is a versatile means of communication in transferring knowledge, truth, cultures, ideas and so on. In the past, it was used as transferring religious thoughts and beliefs. It has played a crucial role to establish world literature. Without translation we would have no Bible, Germany could not know Vedas, Upanishad, Geeta, Buddha's Ohammapada, and Panini's Grammar. Apart from that it is also a proper means for young languages to grow and flourish into full-fledged ones as bi-directional and horizontal translation are already in practice. It is only a way to break linguistic barriers and bringing together what lies beyond time and apace. Its contribution to language education can not be underestimated. It is a technique to learn foreign language and tool for business field. So almost all linguistic enterprises are surviving with translation. In fact, people are surviving with translation. In the past grammar translation method was used as a sole procedure of language teaching and learning but till now its importance is equally important. Apart from that, translation is useful in error analysis also. The knowledge of source language as well as target language and translation

give clues about the natural and source of errors. So it has great importance in developing language and literature.

1.1.6 Techniques / Procedure of Translation

The discipline translation is not free from problems in both theory and practice. The main problem is the evaluation of a translation as good or bad. For its evaluation different techniques and approaches are proposed by different scholars though it is very subjective and difficult task. Various scholars have suggested different approaches of translating cultural terms. Some of the procedures are as follows:

a) Nida (1964, p.40) has roughly divided translation procedure into two categories:

      i. Technical, and

      ii. Organizational

b) Newmark (1988,p.103) states twelve different translation procedures, such as:

      i. Transference

      ii. Cultural equivalent

      iii. Neutralization

      iv. Componential analysis

      v. Label

      vi. Naturalization

      vii. Componential analysis

      viii. Deletion

      ix. Couplet

      x. Accepted standard translation

      xi. Paraphrase

      xii Classifies

c) Wilss (1982) has also categorized translation procedure into two types:

    i. Literal, and

    ii. Non literal

d) For dealing with translation procedure, Vinary and Darbelnet (1970), as cited in Adhikari (2004), has proposed the following procedures:

    i. Transliteration

    ii. Loan translation

    iii. Transpositions

    iv. Modulation

    v. Equivalence

    vi. Adoption

    vii. Literal translation

e) Pinchuk (1977), as cited in Adhikari (2004), has suggested the following seven translation procedures:

    i. Transcription

    ii. Transliteration

    iii. Borrowing

    iv. Literal translation

    v. Transpositions

    vi. Modulation

    vii. Adoption

f) Ivir (1987:38) has discussed the following procedures focusing mainly on the translation of cultural terms:

    i. Borrowing

    ii. Definitions

    iii. Literal translation

    iv. Substitution

    v. Omission

    vi. Addition

But there is no single procedure absolutely helpful to produce a perfect translation without any gaps in TT (target text) with ST (source text). Among the above mentioned techniques, the following techniques are found to be mostly adopted while translating the SL terms into TL terms which are introduced and illustrated briefly below:

a. Literal Translation:

It is word for word translation. According to Richards et al. (1995), a translation which approximates to a word for word representation of the original is known as a literal translation (p.299). It ranges from word to word level up to sentence to sentence. Wilss (1982) takes literal translation as "changing the SL surface structure syntactically and/or semantically according to TL needs in a way" (p. 86). In this translation the SL grammatical construction are converted into their nearest TL equivalent but lexical words are again translated singly out of context. Similarly according to Bell (1991), "Literal translation is the replacement of source language syntactic structure by target language structure" (p.70). Therefore, literal translation is the easiest and simplest form of translation, it occurs whenever word by word replacement is possible without breaking rules in the target language. For example:

SL (Nepali)	TL (English)
kand	thorns
tus ro	frost
gahan	ornaments

(Source: The examples are from the original version and their corresponding words in the translated version of the novel 'Anido Pahadsangai').

b. Transference / Borrowing

It is one of the widely used techniques for transmitting the cultural information from the SLT into TLT. A word or phrase, which has been taken from one language i.e. source language and used in another language i.e. target language

through the translation. According to Newmark (1988,p.82), Normally names of people, places and countries, name of newspapers, names of institutions, companies, streets, inventions, brand name etc. are transferred. It includes transliteration, which relates to the conversion of different alphabets. In the process of translation the translator transfers the words to show the respect for the SL culture. Cultural words are often transferred to give local color in translation. For example:

SL (Nepali)	TL (English)
namaste	namaste
khukuri	khukuri
dasain	dasain

(Source: The examples are from the original version and their corresponding words in the translated version of the novel 'Anido Pahadsangai').

c. Substitution

In some case the translator replaces the cultural elements by similar words or near equivalent words or generic words/ meanings in TL. This is not a good procedure of translation because in most of the case it creates gaps between SL and TL. For example:

SL (Nepali)	TL (English)
th l	plate
sitan	snack

(Source: The examples are from the original version and their corresponding words in the translated version of the novel 'Anido Pahadsangai').

d. Paraphrasing / Definition

In translation SL terms are replaced by the short definition or paraphrasing in other words additional or clear information is provided for the SL term. Newmark (1988) argues "paraphrasing is an amplification or explanation of the

meaning of segment of the text (p.90). When the translator is unable to find accurate or near equivalent terms in TL, this procedure is adopted. And at times, when there is gap of information even after borrowing or literal translation, this technique is followed by the translator. For example:

SL (Nepali)	TL (English)
agulto	burning stick
phuli	a tiny gold ornament wearing in a nose

(Source: The examples are from the original version and their corresponding words in the translated version of the novel 'Anido Pahadsangai').

e. Back Translation

Back translation is one of the ways of testing the quality of translation Crystal (1987) introduces back translation as "one translate a text from language A into language B, a different translator then turns the B text back into A and the resulting A text is compared with the original A text. If the texts are virtually identical, there is strong evidence that the original translation was of high quality" (p. 348). For example:

SL (Nepali)	TL (English)
kaphi	coffee
telephone	telephone

f. Addition

In this technique, the translator gives additional information of the cultural terms of the SLT by suitable addition from the cultural context available in the TL. When some expression in SLT is left unsaid and the translator intends to convey the supplementary message by appropriate addition from the cultural context of the TL. We use addition as a technique of translation. It makes

receiver to understand SL cultural items or it makes implicit information explicit. For example:

SL (Nepali)	TL (English)
sayambhu	swayambhunath
gherau	gherau program

(Source: The examples are from the original version and their corresponding words in the translated version of the novel 'Anido Pahadsangai').

g. Deletion

If SL word or expression is omitted in the TL text is called deletion. Although it is not taken as procedure in the process of translation this technique is also used. When there is lack of appropriate cultural correspondent in TL, the translator has to level it out. Sometimes, it is so because, the item to be translated is meaningless or simply not needed to convey the intended meaning in TL. In this technique, the translator omits lexical items, phrases, and sometimes even the whole sentences. For example:

SL (Nepali)	TL (English)
ghaila	_
garlamma	_

(Source: The examples are from the original version and their corresponding words in the translated version of the novel 'Anido Pahadsangai').

h. Sense Translation

This technique is used when the exact SL equivalent term is not available in TL. In this not the words but the meaning is translated. Here the TL term gives only and sense for the SL term gives only one sender for the SL term not the exact meaning.

For example:

SL (Nepali)	TL (English)
caut ri	bench

i. Claque

In this procedure, each unit of translation is translated into the equivalent unit in another language TL. The unit of translation for this procedure may be a morpheme, a word, a phrase or even a short quotation (It is a kind of borrowing). For example:

SL (Nepali)	TL (English)
Naya sadak	new road
kalobazar	black market

(Source: The examples are from the original version and their corresponding words in the translated version of the novel 'Anido Pahadsangai').

j. Blending

Blending is a translation procedure in which part of a SL word is combined with a part of TL word in the TL text.

For example:

SL (Nepali)	TL (English)
Aryaghat	burning ghat
Pipal bot	pipal tree

(Source: The examples are from the original version and their corresponding words in the translated version of the novel 'Anido Pahadsangai').

1.1.7 Transliteration

Transliteration means writing words of letter using letters of a different alphabet of language it is the representation of words, sentence etc. of one alphabet in the closest corresponding letters of different alphabet of language. Catford (1988) mentioned that "In the process of actually transliterating a text,

the transliteration replaces each SL letter of graphological unit by a TL letter, or other unit, on the basic of a conventionally established set of rules"(P.66). The transliteration rules specify transliteration equivalents which differ from translation equivalent. Since SL graphological units are replaced by TL graphological units but they are not related on the basic substance. The process of setting up a transliteration system involves three steps (ibid).

> i) SL letters are replaced by SL phonological units; this is the normal literate process of converting from the written to the spoken medium.
> ii) The SL phonological units are translated into TL phonological unites
> iii) The TL phonological units are converted into TL letters, or other graphological units(as cited in Phyak, 2005, p.27).

Roman script, based on Turner (1931), is usually used for transliteration in Nepal. It includes all Nepali alphabets in Roman script with diacritic marks. Its purpose is to help the TL reader by giving equivalent sound system of the SL.

1.1.8 Gaps in Translation

Generally if there is no correspondent between SL and TL items there gaps are likely to occur. It is simply, absence of concept if concepts available in one language which is not available in another language. Gap may be in source language text or target language text. Gaps are also called lacunas, blank spaces, slippages, absences and voids. When a source language has a concept or meaning that the target language lacks, there exists a gap. Gaps are problems for the translator as well as the reader. Gaps create difficulty to maintain translation equivalence. Catford (1965) defines translation as "The replacement of textual materials in one language (source language) by equivalent textual material in another language (Target language)" (p.20). Through the process of translation, the product or   the translation should reflect the original flavors of the source text.

Crystal (1987) states that "exact equivalence is of course impossible, no translator could provide a translation that a perfect parallel to the source text --- There is always some loss of information" (p. 346). In all translation activities gaps are natural and inevitable because it is bicultural, bilingual and bi contextual activity. If cultural distances between languages are great, there is great possibility of the existence of a gap. We are bridging the gap between two cultures and languages. The success in the translation depends on the successful gap bridging.

There are mainly three types of gaps in translation, they are:

i) Linguistic gap

ii) Cultural gap

iii) Extra linguistic gap

1.1.8.1 Cultural Gap

Translation is also an instrument to transmit culture and truths. Culture means the set of beliefs, attitudes, customs, social behavior and habits of the members of the particular society. It is an obviously different from another society or cultural group and it creates gaps or losses of meaning in translation. It may have the belief and concept in one culture but another lacks, which is called cultural gap.

Cultural gaps, on the other hand plays a vital role in creating gaps in translation.

> Frequently where there is cultural focus, there is translation problem due to cultural gaps or distance between the source and the target language. Language does however contain all kinds of cultural deposits. In the grammar, forms of address, as well as the lexis, which are not taken into account of in universals either in consciousness or translation? Further,

the more specific a language becomes embedded in cultural features and therefore creates translation problems. Most cultural words are easy to detect, since they are associated with particular language and can not be literally translated, but many cultural customs are described in ordinary language where literal translation distort the meaning that translation may include as appropriate descriptive functional equivalent cultural object may be referred to by a relatively free generic term or classifies plus the various addition in different cultures and we have to account for these additions which may appear in the course of the source language text (Newmark, 1988, pp.94-95).

Any way, translating a book from one language of one culture to another is growing day by day. For the purpose of a cultural exchange of literary texts, every country now is in need of horizontal translation. Nepali novels and stories have been translated into the English culture or language. The translator employs a number of techniques / procedures. There are a number of technical, non- technical and cultural terms. This study is an attempt to identify and analyze the basic features of cultural terms used in the novel 'Anido Pahadsangai' the techniques/ procedures adopted in translation and throws some light in the existing gaps of translation of cultural terms.

1.1.9 Anido Pahadsangai: An Introduction

Anido Pahadsangai is a famous Nepali novel written by Parijat. The word 'Parijat' is the Nepali word which signifies "Jasmine flower" in English. It is a pseudonym of Bishnu Kumari Waiba. She is well known novelist and the most outstanding woman writer in Nepal. She is renowned for her superb novel 'Blue Mimosa' which was awarded the 'Madan Puraskar' in 1965.

According to the translator of this novel, she raises her boisterous voice against exploitation, tyranny and the suppression of human beings. In this novel she pleads for women's struggle for liberation, the people's demands for multiparty democracy and relief from human suffering. Her writing depicts a bitter conflict, a class struggle and vividly sketch images of widespread inconsistencies and perversions existing in Nepalese society. She shows the miserable plight of the poor, exploited and downtrodden. Gori maya, Lal Bahadur, M.R, Suwani and Pradeep are the main characters in this Novel. This novel is based on the students movement and national referendum of 1979 in Nepal. It offers a remarkable insight into the social and political condition of Nepal.

The translated version of the novel 'Anido Pahadsangai' was first published in 2007 as 'Under the Sleepless Mountain'. The translator of this novel is Nara Pallav and its publisher and distributor is Pilgrim Books House,Varanasi, India.

1.2. Review of the Related Literature

Significant number of texts has been translated from English into Nepali and vice-versa. Only few researches have been carried out in translation in the Department of English Education.

Bhattarai(1997), in his PH.D dissertation entitled ' In Other Words: Sense Versus Words as Unit of Literary Translation (with reference to Nepali-English poetic text) has made an attempt to present the historical background of translational activities between English and Nepali language and to observe the translation process and product of translation traffic between Nepali-English language pair in particular. He has found the growing interest of people in bi-directional, horizontal translation. He also remarks that interest in and awareness towards literary translation is growing. Similarly, Adhikari (2003) carried out a research on "The Translation of Technical Terms: A Case of Text book for Science". He collected 200 English scientific terms, 50 terms from each subject as Physics, Chemistry, Biology, Zoology and Astronomy and their Nepali translation. He found the use of a number of techniques literal, hybrid information, paraphrasing, borrowing and loan creation, and remarked the literal translation is great. He found out that the problem lies in translation when a target language text lacks an equivalent term that is present in the source language text.

Sharma (2004) carried out a research entitled "A Linguistic Analysis of The Strategies Employed in the English Translation of a Textbook: A case of Social Studies of Grade X. The objectives of his research were to find out the basic feature of sentence structures used in the Social Studies for Grade X to analyze the process of translation of the text in terms of :sentence structures, sentence types, negation, voice and tense, and to examine the structural gaps in translation. He found the fact is that the difference between the language pair in

question in terms of sentence structure, the use of non-corresponding components of the structure and the numbers and types of sentences. Likewise, Singh (2004) carried out a research on "Techniques and Gaps in the Translation of Cultural Terms". He collected lexical terms from Nepali and English versions of our social studies for grade eight. He found that the highest amount of borrowing takes places in the translation of the cultural text especial related.

Wagle (2004) carried out a research on "Multiple Translation of Muna Madan from Cultural Perspective". He evaluated the four translated versions of Muna Madan each other and with source text Nepali. He found out the 18 techniques employed in translating cultural words. He also examined the relation between different techniques. Among these techniques, literal translation and couplet-triplet- quadruplet were the most widely used techniques for translating religiously and social cultural terms. In the same way, Chhetry (2005) carried out a research entitled 'A study on Translation of Technical Terms: A case of Textbook for Health Population and Environment, to find out the techniques and linguistic problems of EPH terms from Nepali to English. He stated the commonly used techniques to translate are literal, paraphrasing, transliteration, hybrid formation, loan shift and addition. Transliteration is most widely used to translate the terms of abbreviation, acronyms, animals, plants and birds in terms of miscellaneous filled and literal translation to the terms of health, anatomy, diseases, environmental and science. The transliteration got the highest rank in translating technique which shows the lack of actual equivalent terms. He found some mistranslation due to different linguistic problems during translation.

Karki (2006) has carried out a research entitled 'The Techniques and Gaps in Translation of Cultural Terms: A case of our Social Studies Textbook for Grade VII. He has tried to find out different categories of cultural terms and to

analyze the technique of translation. According to him, eleven different techniques are used in translating cultural term. Among them literal translation is the most widely used and deletion is the least widely used technique of translation of cultural words. He also found that there exist a number of gaps in translation of cultural terms due to various reasons: lack of lexical items, lack of conceptual accuracy, and lack of cultural equivalence similarly, Rijal (2006) in his thesis entitled "A study of The Translated Cultural Terms in English Dailies: Techniques and Gaps. The main purpose of his study was to find out the techniques used in translating cultural terms. He studied the Nepali cultural terms in the three English Dailies and found out the seven translation techniques used. Among these techniques literal translation was the most widely used techniques while translating Nepali cultural bound terms in to English.

Panthi (2007) carried out a research on 'A study on The Techniques and Gaps in Translation of Cultural Terms: A case of the novel 'Shirishko Phool'. The main purpose of this study was to find out the techniques involved in translating cultural terms used in this novel in to TL. He used only secondary sources for data collection. He found out that eight different techniques were found to be employed in translation. Literal translation is the most widely used techniques and definition is the least used techniques of translation of cultural terms. Likewise, Bhandari (2007) carried out a research on "A study on Techniques and Gaps Translation of Cultural Terms: A case of the novel 'Basain'. The main purpose of his study was to find out the techniques employed in translating cultural words. He used only secondary sources for data collection. Checklist was used to identify and categorized the techniques used in translating cultural terms. He found out those ten different techniques of translating. He further found that transference is very effective in translating deeply rooted cultural terms especially from religion and culture.

Acharya (2008) carried out a research on "Multiple Tanslation of 'Kartabya': A study from Cultural Perspective". The main purpose of his study was to find out the techniques employed in translating cultural words in multiple English version of the story 'Krtabya'. He used both primary and secondary sources for data collection. He fond out that fifteen different techniques of translation were employed in translating cultural words. Deletion was found most frequent technique and blending is least used technique in translating cultural terms. In the same way, Rimal (2008) carried out a research on "Analysis of Translational Shift and Strategies used in Translating Culture in the Drama 'Masan'. The main purpose of his study was to find out the strategies employed in the translation of culture specific terms. Observation was the base for his study to analysis data. He found out that eighteen different procedures were employed in translating cultural words of the drama 'Masan'.

These all researches are conducted on translation and translation evaluation. Some of them are related to scientific terms some are literary and some are cultural terms. No research has been conducted to find out the procedures and gaps in translating cultural terms of the novel 'Anido Pahadsangai'. The present study will analyze the procedure and gaps in translation and suggests some implications for the writer and those who are associated with the translation activities.

1.3. Objectives of the study:

The objectives of the study were:

    i.   To identify and classify the cultural terms used in the novel 'Anido Pahadsangai'.

    ii.   To find out the techniques employed in translating cultural words into English version.

    iii.   To find out the frequency of different techniques of translation.

    iv.   To find out the gaps in the translation.

    v.   To suggest some pedagogical implications

1.4. Significance of the Study:

The present study on the novel 'Anido Pahadsangai'(Under the Sleepless Mountain) will provide some insights on cultural aspects of translation. The findings of this study will be useful for students, teachers, translators, translation evaluators, sociolinguists, writers, researchers and others who are directly or indirectly involved in the field of translation. It will also be of great use for those Nepali speakers, writers and novelists who use English in cross cultural contexts. The findings will be useful in translating Nepali cultural bound terms into English and vice versa which will minimize the gaps and help for conveying the intended massage to the readers.

1.5 Definition of the Terms Used

1.5.1: Cultural Categories

➢ **Ecology:** It refers to geographical features, plants, animals, hills, lakes, rivers, etc.

➢ **Material culture (Artificats):** It includes foods, clothes, housing, transport and communications.

➢ **Religious Culture:** It refers to myths, religious beliefs, names of Gods, religious activities etc.

- ➢ **Social culture:** It includes a) work and leisure, b) social customs, procedures, activities, c) political activities, d) historical facts, concepts, e) sculptures, paintings, carvings etc.
- ➢ **Gestures, Postures Habits:** It refers to those gestures, postures and habits, which have special meaning to a particular speech community.
- ➢ **Concept:** Concept is a part of a common system of language shared by numbers of a speech community.

1.5.2 Techniques of Translation of Cultural Terms

- ➢ **i. Literal translation**: The techniques which search for close correspondence of meaning between source text (ST) and target text (TT).
- ➢ **Claque:** each unit of SL is translation into the equivalent unit in TL. The unit may be a morpheme, words phrase or even a sentence.
- ➢ **Transference/ borrowing:** SL terms are borrowed into TL through translation process.
- ➢ **Substitution:** SL terms are replaced by similar or replaced by similar or near equivalent or generic word or meaning in TL.
- ➢ **Paraphrasing/ Definition:** SL terms are replaced by the definition.
- ➢ **Blending:** The single terms of SL is translated with the combination of words i.e. after a phrase.
- ➢ **Addition:** In this technique, some words or terms are added in TL terms.
- ➢ **Sense translation**: when the exact SL equivalent term is absent in TL,sense translation is used. In this, not the word but the meaning is translated. It gives only the sense of the SL term.
- ➢ **Deletion:** In this technique, SL words are deleted in TL text.

CHAPTER –TWO
METHODOLOGY

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

2.1 Source of Data

2.1.1 Primary sources of Data

This study as it was a library research, the researcher did not use primary source of data.

2.1.2 Secondary Sources of Data

The study was fully based on written documents. The data of the study were taken from English and Nepali versions of novel 'Anido Pahadsangai' written by Parijat and translated into English by Nara Pallav as 'Under the Sleepless Mountain'.

The researcher also studied and consulted the books, theses, articles, dictionaries and journals which are related to the present research work. Some of them were Bhattarai (1997), Bhattarai (2000), Catford (1965), Crystal (1987), Newmark (1981), Newmark (1988), Wilss (1982).

2.2 Sampling Procedure

Three hundred cultural terms were selected from the original version along with their equivalent terms from the translated version. Out of them, 200 terms were selected using the judgmental sampling procedure.

2.3 Tools for Data Collection

For this study only a checklist was used to identify and categorize the techniques used in translation. The researcher read and reread both the Nepali and English versions of the novel to get required information.

2.4 Process of Data Collection

The researcher followed the following processes for data collection

i. The researcher collected Nepali (original) and English (translated) version of the novel.

ii. The researcher collected the cultural terms with their transliteration and their English equivalents too (she used the method of translation based on Turner's (1931) as cited in Phyak (2005:28).

iii. The researcher categorized those cultural terms into different five cultural categories as: Ecology, Man-made culture, Religious culture, and Social cultural and Conceptual terms. She listed 40 terms for each category.

iv. She identified the techniques of translation and listed the cultural terms under different techniques. She calculated the frequency ofthe different techniques of cultural terms for each type.

v. She identified and collected the gaps in translation which were found between the source language text and the translated text.

vi. She compared the technique-wise evaluation of the cultural terms briefly in statistical way.

2.5 Limitations of the Study

This study had the following limitations:

i. The study was limited to cultural terms found in the novel 'Anido Pahadsangai' only.

ii. The study was limited to only 200 cultural terms.

iii. The data for the study were collected from the novel 'Anido Pahadsangai' written by Parijat and translated into English by Nara Pallav.

iv. This study was limited to the study of techniques and gaps found in the translation of cultural terms of 'Anido Pahadsangai'.

CHAPTER – THREE
ANALYSIS AND INTERPRETATION

This chapter deals with the data obtained from Nepali and English version of the novel 'Anido Pahadsangi' which is written by Nara Pallav. The collected data are presented, analyzed and interpreted under the following headings:

3.1 Classification of Cultural Terms into Different Categories

The selected cultural terms are presented in this section. This classification goes under five cultural categories; ecology, man-made culture, social culture and organization, religious terms and conceptual terms. Such pairs with gaps are marked in this section and compared to find out the level of gaps in the following pages.

i. Ecology

It includes the geographical features such as plants, hills, lakes, rivers, sea, forests, wind, plains, etc. It shows the relation of plants and living creatures to each other and to their environment (Newmark, 1988:95). The cultural terms selected from the novel are shown as below which fall under ecology.

Table No 1: Ecological Terms

SL Terms	TL Terms
Gang	river
Jun	moon
Syaul	fodder
But buti	wood and foliage

B khr	goat
Pah d	mountain
Lake	top of the hill
Aiselu	yellow raspberry
k s	the sky

See also in Appendix: 1A

ii. Material Culture (Artifacts)

Those objects which are made by persons and used in a particular cultural are included in it. It includes foods, clothes, houses, towns, transports, and communications, ornaments and utensils.

Table No 2. Material Cultural (Artifacts)

sitan	snack
Phuli	a tiny gold ornament wearing in a nose
th l	plate
khukuri	khukuri
mundro	ring wearing in the ear
Ch pro	hut
bindi	local cigarette one wrapped in a leaf
surti	local cigarette
ausadhi	medicine
kamij	shirt

See also in Appendix: 1.B

iii. Social Cultural and Organization

It includes those terms which are concerned with the social organization and relations between people and particular community, work and leisure, political, administration and artistic organizations, customs, activities, social traditions, sculptures, paintings, carvings, monuments, social norms and values, historical facts are included in this category.

Table No 3: Social Cultural and Organization

bahudal	multy party system
nirdal	single party less party
juwari	sing song together
subed r	family of high standing
majdur	labours
phupu	aunt
camen ghar	restaurant
t mang	tamang
sukumb si	landless and homeless people
namaste	namaste

See also in Appendix :1C

iv) Religious Terms

It is related to mythology or belief, deeply rooted custom/ tradition or religion.

It includes myths, religious beliefs; name of Gods and religious activities.

Table No 4: Religious Terms

abir	red powder
mal mi	funeral procession
d gbatti	homage
ryagh t	burning ghat
janta	weeding party
biwaha	marriage
nw ran	name giving ceremony
kandh	rites
Cit	the place where the dead bodies had been burnt
Debat	superman

 See also in Appendix 1D

Vi. Conceptual Terms

It includes those terms which are non- concrete or whose concept can be given only by definition and which are common with in the system of language shared by members of a speech community.

Table No 5: Conceptual Terms

SL Terms	TL Terms
gutmutinu	wrapped
gudilkinu	lay down
agulto	burning stick
sant n	offspring
saino	status in the home
santulan	balance
su	tear
n v lak	infant
cahalpahal	movement of people

See also in Appendix 1.E

3.2 Techniques Used in Translation of Cultural Words

Techniques of translation include those ways or procedures, which are used in the process of translation by the translator. The main procedures are as follows:

- Literal translation
- Substitution
- Claque
- Transference/Borrowing
- Blending
- Paraphrasing/Definition
- Addition
- Omission/Deletion
- Sense translation

3.2.1 Techniques Used in Translation of Terms of Ecological Culture

The techniques which are used in translation for the selected terms are presented here. The details of the terms and techniques used have been mentioned in the appendix section.

Table No. 6: Techniques Used in Translation of Terms of Ecological Culture

Procedures	SL Terms	TL Terms
i. Literal translation:	gang	river
	Jun	moon
	syaul	fodder
	b khra	goat
	vir	cliff

See also in Appendix:2A

ii. Claque:	naya sadak	new road
	K lob dal	blackclouds

See also in Appendix : 2A

iii) Transference/ borrowing:	SL Terms	TL Terms
	terai	terai
	hansraj	hansraj
	simal	simal

iv. Substitution:	sukumal	cardamom
	sayapatri	marigold
	jureli	chirping nightingale
	ru	plum
	aiselu	yellow raspberry

See also in Appendix: 2A

v. Paraphrasing/ Definition:	gh mp ni	rain and sun together
	lake	top of the hill
	parsi	the day after tomarrow

See also in Appendix: 2A

vi. Blending:	Pipalbot	pipal tree

See also in Appendix: 2A

vii. Sense translation:	cil une	needle wood
	muglan	india

See also in Appendix: 2A

viii. Addition:	jhari	monsoon rain
	but buti	wood and foliage

See also in Appendix: 2A

Table No. 7: Frequency of Techniques of Translation Used in Ecological Culture

S.N.	Technique	Frequency	Percentage
1	Literal translation	21	52.5
2	Substitution	5	12.5
3	Borrowing	4	10
4	Paraphrasing	3	7.5
5	Sense translation	2	5
6	Addition	2	5
7	Blending	1	2.5
8	Claque	2	5
Total		40	100

Forty terms were taken as the study data within ecology. There are eight different techniques employed to translate these words. Among them literal translation technique is highly used which has 52.5% coverage, similarly blending is the least used which has only 2.5% coverage. Substitution is second widely used technique in terms of descended order of frequency, the technique of translating ecological culture can be graded as literal translation, substitution, borrowing, paraphrasing, sense translation, addition, claque and blending.

3.2.2. Techniques Used in Translation of Terms of Material Culture (Artifacts)

Table No.8: Techniques Used in Translation of Terms of Material Culture (Artifacts)

Procedure	SL terms	TL terms
i. Literal translation	ausadhi	medicine
	ghar	house

	ochyan	bed
	kamij	shirt
	cur	bangle

See also in Appendix: 2 B

ii. Substitution	ch pro	hut
	sitan	snack
	n glo	tray
	bhoto	vest
	tuki	kerosene lamp

See also in Appendix: 2 B

iii. Borrowing	khukuri	khukuri
	lungi	lungi
	radiyo	radio
	gown	gown
	kaphi	coffee

See also in Appendix: 2 B

iv. Paraphrasing/ definition	gundruk	dried vegetables curry
	gudp k	nepalese molasses
	mundro	ring wearing in the ear

	caubandicoli	double breasted blouse
	phuli	a tiny gold ornament wearing in a nose

See also in Appendix: 2 B

v. Sense translation	phariya	torn sari

See also in Appendix: 2 B

vi. Addition	Paneri	water tap

See also in Appendix: 2 B

vii. Blending	kh ki pos k	khaki dress

See also in Appendix: 2 B

Table No. 9: Frequency of Techniques Used in the Translation of Terms of Material Culture.

S.N.	Technique	Frequency	Percent
1	Literal translation	13	32.5
2	Substitution	12	30
3	Borrowing	6	15
4	Paraphrasing	6	15
5	Sense translation	1	2.5
6	Addition	1	2.5
7	Blending	1	2.5
Total		40	100

Among 200 cultural terms, forty terms are material culture (artifacts). Seven different techniques are used for translation. In total frequency, literal translation is the most widely used technique (32.5%), substitution is second widely used technique. Borrowing and paraphrasing both have equal coverage that is 15% sense translation, addition and blending are employed equally that is 2.5%.

3.2.3. Techniques Used in Translation of Terms of Social Cultural and Organization.

Table No.10: **Techniques Used in Translation of Terms of Social Cultural and Organization**.

Procedure	SL Terms	TL Terms
1. Literal translation	n ti	grandson
	majdur	labours
	bahini	sister
	didi	sister
	dut b s	embassy

See also in Appendix: 2C

3. Substitution	v dgaule topi	black cap
	phupu	aunt
	camen ghar	restaurant
	mukheni	mistress

	masterni	student teacher

See also in Appendix: 2C

2. Borrowing	t mang	tamang
	gorkh li	gorkhali
	namaste	namaste
	kot parba	kot parba
	sahebni	sahebni

See also in Appendix: 2C

4.Paraphrasing	t toj ti	renowned for their bravery
	bahudal	multy party system
	gyapan	a letter of protest
	sukumb si	landless and homeless people
	limbuni	limbu girl

See also in Appendix: 2C

8. Sense translation	subed r	family if high standing
	jethobatho	old man

See also in Appendix: 2C

6. Addtion	gherau	gherau program

See also in Appendix: 2C

7.Deletion:		---
	sutkeri	

See also in Appendix: 2C

5. Claque	bhumigat	gone underground

See also in Appendix: 2C

Table No. 11: Frequency of Techniques Used in Translation of Terms of Social, Culture and Organization.

S.N.	Technique	Frequency	Percentage
1	Literal translation	10	25
2	Substitution	6	15
3	Borrowing	11	27.5
4	Paraphrasing	8	20
5	Sense translation	2	5
6	Addition	1	2.5
7	Deletion	1	2.5
8	Claque	1	2.5
Total		40	100

Forty terms were taken as the study data within social, cultural and organization. Different eight techniques are used. Among these technique, borrowing / transliteration is widely used technique (27.5%). The technique of translating social cultural and organization can be graded as borrowing, literal translation, substitution, paraphrasing, and sense translation. Addition, deletion, claque are employed equally that is 2.5%.

3.2.4. Techniques Used in Translation of Terms of Religious Culture

Table No.12: Techniques Used in Translation of Terms of Religious Culture

Procedure	SL Terms	TL Terms
1. Literal translation	mal mi	funeral procession
	d gbatti	homage
	biwaha	marriage
	kandh	rites
	murd	dead body

See also in Appendix: 2D

3. Substitution	debat	superman
	cyangh ri	forest
	jogi	sadhu

See also in Appendix: 2D

4. Borrowing	guru	guru
	deep wali	deepawali
	dasain	dasain
	s dhu	sadhu
	gh t	ghat

See also in Appendix: 2D

2. Paraphrasing / Definition	batti	lamp in the name of the departed soul
	caut ro	pipal-tree resting place
	dhognu	greeted in Nepalese way
	cit	the place where the dead bodies had been burnt
	nw ran	name giving ceremony

See also in Appendix: 2D

5. Sense translation	janta	weeding party
	abir	red powder
	l s	body

See also in Appendix: 2D

6. Blending	ryagh t	burning ghat

See also in Appendix: 2D

7. Addtion	swayambhu	swayambhu nath

See also in Appendix: 2D

8. Deletion	a sipurne	__

See also in Appendix: 2D

Table No. 13: Frequency of Techniques Used in Translation of Terms of Religious Culture.

S.N.	Technique	Frequency	Percentage
1	Literal translation	18	45
2	Substitution	3	7.5
3	Borrowing	6	15
4	Paraphrasing	7	17.5
5	Sense translation	3	7.5
6	Addition	1	2.5
7	Deletion	1	2.5
8	Blending	1	2.5
Total		40	100

There are 40 terms which are taken as study data within religious culture. There are eight different technique found to have been employed to translate these religious terms. Among them literal translation is the most widely used technique (45%). In terms of most to least order of frequency of the technique is paraphrasing, borrowing, substitution and sense. Addition, deletion and claque are least used techniques.

3.2.5. Techniques Used in Translation of Terms of Conceptual Terms.

Table No.14: **Techniques used in Translation of Terms of Conceptual Terms**

Procedure	SL Terms	TL Terms
1. Literal translation	gutmutinu	wrapped
	gudilkinu	lay down

	sant n	offspring
	santulan	balance
	su	tear

See also in Appendix: 2. E

3. Substitution	subb	zamindar
	jadauri	second hand
	dhokro	bags

	cora l	index finger

See also in Appendix: 2.E

2. Borrowing	thuli	thuli
	sainl	sainla

See also in Appendix: 2. E

4. Paraphrasing/ Definition	patkar	a leaf in the wind
	cahalpahal	movement of people
	agulto	burning stick
	s ino	status in the home

See also in Appendix: 2. E

5. Sense translation	ojhel	vanished
	bhaltangbhultung	children
	mit	very good friend
	alacchini	witless
	n v lak	infant

See also in Appendix: 2. E

6. Addtion	pok pantur	bags and boxes
	almalalmal	hustle and bustle
	taruni	young women

See also in Appendix: 2. E

7. Deletion	garlamma	----
	cakamanna	---
	jhamakka	---
	ghail	----
	vuklukkai	----

See also in Appendix: 2. E

8. Claque	kalobazar	black market

See also in Appendix: 2. E

Table No. 15: Frequency of Techniques Used in Translation of Terms of Conceptual Terms.

S.N.	Technique	Frequency	Percentage
1	Literal translation	15	37.5
2	Substitution	4	10
3	Borrowing	2	5
4	Paraphrasing	4	10
5	Sense translation	6	15
6	Addition	3	7.5
7	Deletion	5	12.5
8	Claque	1	2.5
Total		40	100

Among 40 terms taken as conceptual terms, different eight techniques are used. Literal translation is widely used technique and claque is the least used technique. In terms of the least order of total frequency, the eight techniques can be graded as literal translation, sense translation, deletion, substitution, paraphrasing, addition, borrowing and claque.

Table No. 16: Technique – wise and Category – wise Comparison of statistical Results

Categories / Techniques	Ecology		Material culture (artifacts)		Social Culture and Organization		Religious terms		Conceptual terms		Total	
	F	P	F	P	F	P	F	P	F	P	F	P
1. Literal translation	21	52.5	13	32.5	10	25	18	45	15	37.5	77	38.5
2.Substitutin	5	12.5	12	30	6	15	3	7.5	4	10	30	15
3. Borrowing	4	10	6	15	11	27.5	6	15	2	5	29	14.5
4. Paraphrasing	3	7.5	6	15	8	20	7	17.5	4	10	28	14
5. Sense translation	2	5	1	2.5	2	5	3	7.5	6	15	14	7
6. Addition	2	5	1	2.5	1	2.5	1	2.5	3	7.5	8	4
7. Deletion	-	-	-	-	1	2.5	1	2.5	5	12.5	7	3.5
8. Blending	1	2.5	1	2.5	-	-	1	2.5	-	-	3	1.5
9.Claque	2	5	-	-	1	2.5	-	-	1	2.5	4	2
Total	40	100	40	100	40	100	40	100	40	100	200	100

Note: F=   Frequency,   p= Percentage

According to the above presented table nine different techniques are employed in translating cultural terms from five categories. Out of nine techniques literal translation (38.5%) is the most frequently used one. substitution has deserved the second position whereas blending had the least position. In total hierarchical order of techniques is graded as literal translation, substitution, borrowing, paraphrasing/ defining, sense translation, addition, deletion, claque and blending. As we have seen literal translation, substitution, transference and paraphrasing has high frequency; they are used in all categories.

3.3 Gaps in Translation

At least two languages and two cultures are involved in the translation process. These two languages and cultures are not the same or similar in different social cultural activities. There is also lack of cultural equivalence between languages. Because of the cultural differences, of languages, there exist gaps in translation.

In this part, the research has listed only those translation pairs in which she found gaps. There is no scientific and objective technique or device to find out or measure the exact equivalence. However the researcher has attempted to find out the gaps with his own insight and using some monolingual and bilingual dictionaries of SL and TL. The researcher found the following types of gaps in the translation of the novel 'Anido Pahadsangai'.

3.3.1 Gaps Caused by Substitution

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

Table No.17: Gaps Caused by Substitution

1. phupu (SLT)	aunt (TLT)
- cover terms	+ cover term
+ related to father	± related to father

Phupu is only father's (elder or younger) sister but in TLT aunt is sister or sister in – law of one's father or mother. So 'aunt' is a cover terms. It is better to translate phupu as 'father's (elder or younger) sister.

Table No.18: Gaps Caused by Substitution

2. b biyo (SLT)	bush (TLT)
+ specific	- specific
- cover terms	+ cover terms
+ use for thatching making ropes and brooms	± Use for thatching making ropes and brooms

Here the SL terms b biyo is specific in meaning but the TL terms bush is found general in meaning. Therefore, the TL terms give only peripheral or near equivalent meaning but not the exact one. For this, defining procedure would be more appropriate.

Table No.19: Gaps Caused by Substitution

3. ojhel (SLT)	vanished (TLT)
± disappear	+ disappear

Although this pair shares some common features, 'vanished' is unable to carryout the same meaning as 'ojhel' holds in the source culture, vanished means to disappear suddenly or in a way that we can not explain. But ojhel in Nepali means only shade not totally disappear.

Table No.20: Gaps Caused by Substitution

4. v dg ule topi (SLT)	black cap (TLT)
+ specific	- specific
+ black	+ black
+ national dress of Nepal	- national dress of Nepal

Although both are black in colour, v dg ule topi is a typical dress in Nepali culture but black cap is a common in the world. So, it should be borrowed or transliterated, so suggested equivalent is ' v dg ule topi'

Table No.21: Gaps Caused by Substitution

5. bahini (SLT)	sister (TLT)
+ female	+ female
+ younger	± younger
- elder	± elder

The TL terms 'sister' includes 'younger sister and elder sister for TL terms bahini and didi respectively. So translation of sister for bahini can not give SL meaning in TL clearly.

Table No.22: Gaps Caused by Substitution

6. jethob tho (SLT)	old man (TLT)
+ specific	- specific
+ male	+ male
± old	+ old
+ first born	± first born

The TL term is specific and SL term is general. All the old men may not be first born. In some case this translation may be correct but conceptually they are different, so it creates a gap, such terms required borrowing with definition.

Table No.23: Gaps Caused by Substitution

7. mit (SLT)	very good friend (TLT)
+ friendly relationship	+ friendly relationship
+ religious	± religious
+ formal relationship	± formal relation
+ lifelong	± lifelong
+ specific	- specific

Only some features are same between SLT and TLT but these features are the dominant ones. The SL term 'mit' has its own cultural value and specific sense. Only some people have such relationship. But TL terms 'very good friend' is general all the people have such relationship so SL meaning feature is unable to convey the meaning feature to SL. So it is better to borrow the terms with definition.

Suggested Translation: friendship formed by a particular ceremony.

3.3.2 Gaps Caused by Lack of Notes or Definitions

Translation is often influenced and shaped by linguistic theory philosophical tenets, literary convention, types of texts, medium involved in translation. translation is a cultural activity. So a good translator must not only be a bilingual but s/he should be bicultural.

Two language cultures (SL culture and TL culture) which are involved in translation process may not be similar. If the SL culture is different than TL culture borrowed terms create the gaps. For the TL readers who have no knowledge of source culture borrowing is meaningless. In the present TLT, although the readers are native speakers of SL, several borrowed terms need definition or notes for compensate the gaps. for example:

1. khukuri (SLT)	khukuri (TLT)

Suggested translation: khukuri (a famous Nepalese sharp curved knife that was used as a weapon during battle in Nepal)

2.suruwal (SLT)	suruwal (TLT)

Suggest translation: suruwal (customary Nepali trousers, usually worn under daura.

3. s l (SLT)	sal (TLT)

Suggested translation: An evergreen tree of the shorea Robusta Gareth genus, which is suitable for making furniture.

4. simal (SLT)	simal (TLT)

Suggested translation: silk cotton tree, which has red flowers and produces fluffy cotton in seed cases.

5. ter i (SLT)	terai (TLT)

Suggested translation: Terai (the swampy low land of Nepal) running parallel east to west at the extreme south of the country).

6. hansr j (SLT)	hansraj (TLT)

Suggested translation: (a pale blue purple gentian which produces pale blue flowers).

7. kotparba (SLT)	kotparba (TLT)

Suggested translation: Kotparba (a historical event during which a large number of courtiers were massacred in the courtyard of the Royalpalace in Nepal).

8. namaste (SLT)	namaste (TLT)

Suggested translation: Namaste (a way of greeting somebody in which the hands are placed as in prayer).

9. bhauju (SLT)	bhauju (TLT)

Suggested translation: elder brother's wife

10.panc yat (SLT)	panchayat (TLT)

Suggested translation: panc yat (a party less system introduced by king Mahendra on 16 December 1962 after declaring a state of emergency in the Nepal).

11.pradh n panca (SLT)	Pradhan pancha (TLT)

Suggested translation: The head of the village panchayat.

12. gorkh li (SLT)	gorkhali (TLT)

Suggested translation: gorkh li (word used to name Nepalese people as brave Gorkhas)

13. ji (SLT)	ji (TLT)

Suggested translation: ji (an honorific suffix added after the name of the person to show respect)

14. dashain (SLT)	dashain (TLT)

Suggested translation: dashain (a great festival of Hindu people) which is celebrated 15 days.

15. tik (SLT)	tika (TLT)

Suggested translation: tik (a soft wet mixture of red and yellow powder and water put on the forehead after worshipping God).

16. deep wali (SLT)	deepawali (TLT)

Suggested translation: deepawali (also known as Tihar in Nepal) festival of lights, celebrated for five days in October or November.

17. gh t (SLT)	ghat (TLT)

Suggested translation: a cremation place by the river.

18. sainl (SLT)	sainla (TLT)

Suggested translation: the third eldest son in the family.

19. guru (SLT)	guru (TLT)

Suggested translation: guru (a person who gives very good suggestion to his students and has a very good reputation in the society).

20. s dhu (SLT)	sadhu (TLT)

Suggested translation: an ascetic person who takes sanyas feeling a strong detachment from life and intense thirst for God.

21. pipal (SLT)	pipal (TLT)

Suggested translation: the pipal (a kind of holy fig – tree – Hindu people believe it as the god and worship)

22. swayambhu (SLT)	swayambhu nath (TLT)

Suggested translation: swayambhu nath (the oldest magnificient Buddhist stupa located at the west of kathmandu.

3.3.3 Gaps Caused by Translingual Lexical Ambiguity

Lexical ambiguity arises due to the alternative meaning of an individual lexical item. When a word can have several meanings or two or more words can sound the same but have different meanings creates a gap in translation. In translation lexical ambiguity means the ambiguity due to variation in lexicalization of different concepts in case of single source language words. For the same SL

term, the translator uses more than one terms in the TL with similar meaning but not identical senses. It causes gap in translation.

Varieties in SL

	SLT	**TLT**
1.	k ki m iju s ni ma thuli ma phupu	aunt
2.	sanskriti C lacalan	Customs
3.	padhero dh ro	Water tap
4.	biw ha subhabiw ha bihe	marriage
5.	bahini didi	sister

6. changr

    b khra ──────────────────────────────→ Goat

7. himsikhar
    him l
                                    ─────→ mountain
    parbat
    pahad
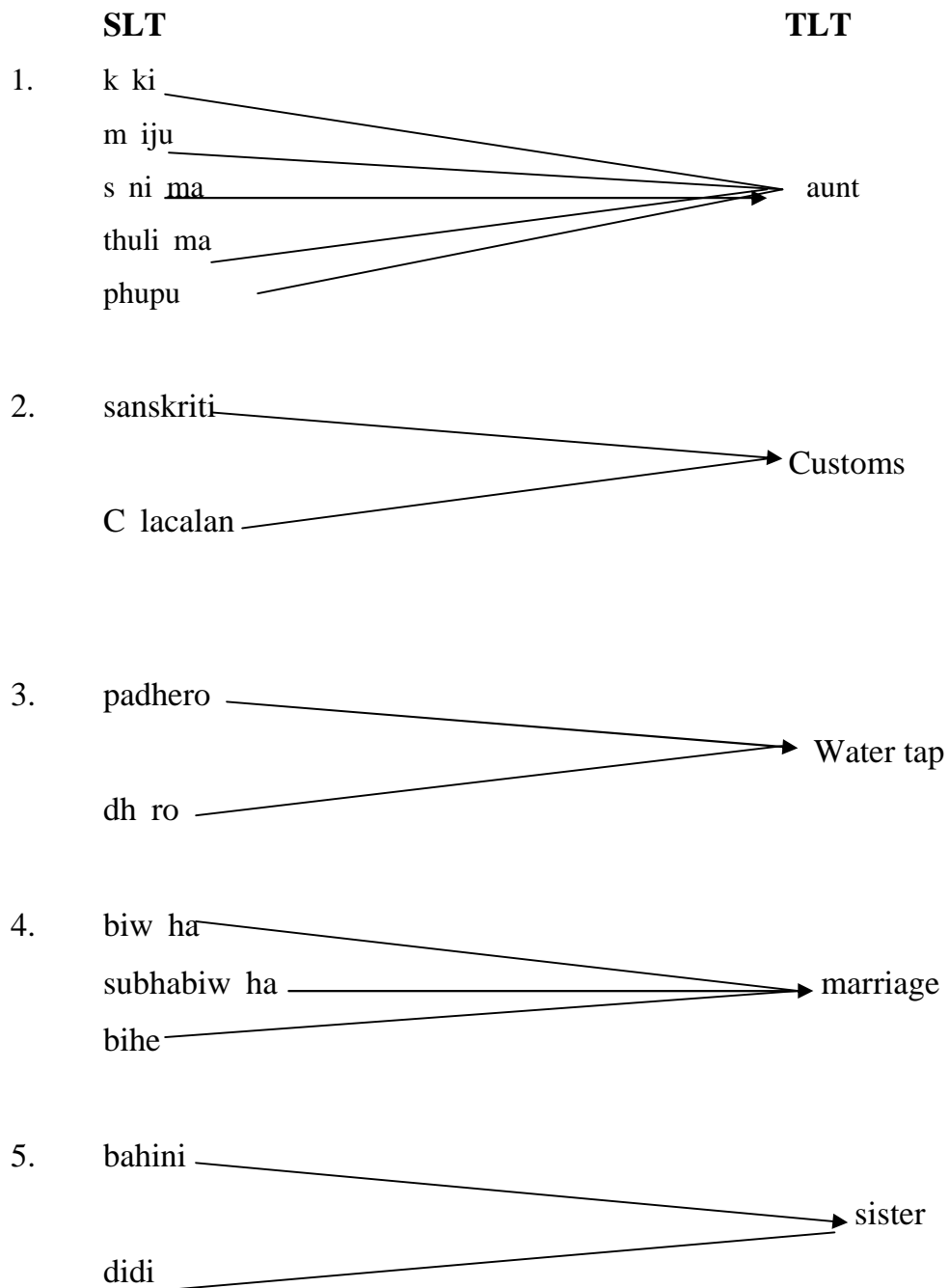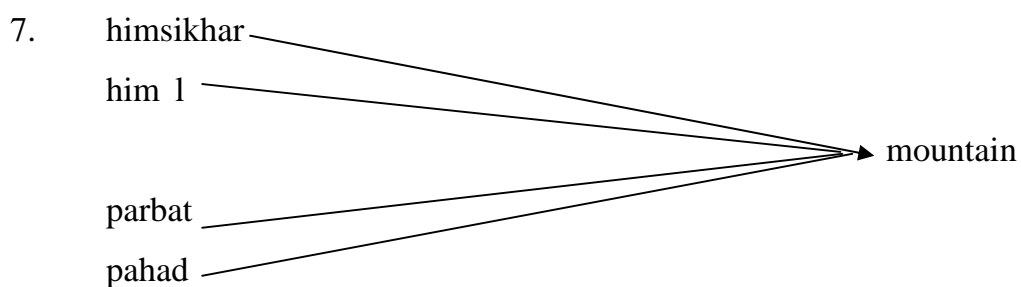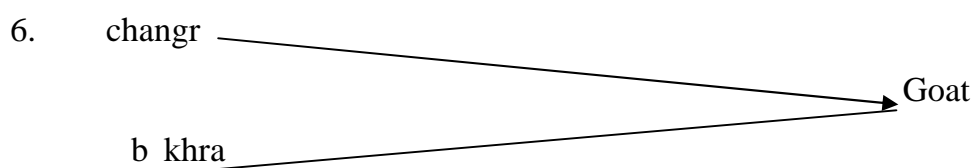
3.3.4 Gaps Caused by Addition

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

Table No.24: Gaps Caused by Addition

S.N.	SL	TL
1	pok pantur	bags and boxes
2	almalalmal	hustle and bustle
3	gherau	gherau program
4	Swayambhu	swayambhu nath
5	paneri	water tap
6	jhari	monsoon rain
7	taruni	young women
8	but buti	wood and foliage

3.3.5 Gaps Caused by Deletion

Table No.25: Gaps Caused by Deletion

S.N.	ST	Suggested translation
1	sutkeri	maternity
2	vuklukkai	in a way of falling or dying suddenly
3	ghail	earthen pot
4	cakamanna	quietness
5	jhamakka	towards darkening nightfall
6	garlamma	in a way of falling down completely

3.3.6 Gaps Caused by Bad or Mistranslation

Table No.26: Gaps Caused by Bad or Mistranslation

S.N	SL	TL	Suggested equivalent
1	ru	plum	peach
2	subb	zamindar	rank beneath a section officer
3	alacchini	witless	bad sign
4	dhokro	bags	bags made of jute
5	n ni	child	affectionate terms for a child
6	kattu	suruwal	half pants/ shorts
7	l s	body	dead body
8	phariya	torn sari	sari
9	nanglo	tray	winnowing tray
10	cil une	needle wood	a kind of tree which is found hilly region
11	khurp	sickles	large pruning knife

Table No. 27: Frequency of Different Kinds of Gaps in Translation

S.N	Types (causes) of Gaps	Frequency	Percentage
1	Gaps caused by lack of note or definition	22	36.06
2	Gaps caused by substitution	7	11.47
3	Gaps caused by mistranslation	11	18.03
4	Gaps caused by addition	8	13.11
5	Gas caused by deletion	6	9.83
6	Gaps caused by translingual lexical ambiguity	7	11.47
	Total	61	100

In the process of research work the researcher found 61instances of gaps in translation of cultural terms of the novel "Anido Pahadsangai". She found six different causes of gaps. Among them, gaps caused by lack of note or definition is the most frequent one (36.06%) but gaps caused by deletion is least frequent. (9.83%).

CHAPTER- FOUR
FINDINGS, RECOMMENDATIONS AND
PEDAGOGICAL IMPLICATIONS

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

4.1 Findings

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

1. Two hundred terms were identified and those terms were categorized into five categories in terms of their related meaning features. They are, ecology, material culture (artifacts) religious pattern, social culture and organization and conceptual terms, these terms are available in appendix-1

2. In translating cultural terms, nine different techniques were found to have been employed in the novel 'Anido Pahadsangai'. The terms are also listed in appendix-2.

3. Literal translation is the most widely used technique of translation of cultural terms and blending was the least used technique. In terms of order of frequency, the techniques of translation of cultural words can be graded as, literal translation(38.5%), substitution (15.0%), borrowing (14.5%), paraphrasing or definition (14%), sense translation (7.0%), addition (4%) deletion (3.5%) , claque (2.0%) and blending (1.5%).

4. Literal translation was the most widely used techniques in ecology, material culture (artifacts), religious pattern and conceptual terms, where as borrowing was most widely used in social cultural and organization.

5. Substitution is the second widely used techniques. It has covered (15.0%) in overall.

6. The third widely used technique was borrowing which was most widely used in translating social culture and organization. It has covered (14.5%).

7. Literal translation, substitution, borrowing and paraphrasing or definition have high frequency and they are present in all five categories.

8. Paraphrasing was another widely used technique which was used in translating religious terms.

9. Sense translation is another technique used in translating cultural terms which is present in all five categories.

10. Addition was another technique, which is present in all five categories has covered (4.0%) in overall.

11. There were some cases of deletion of concepts and meaning in translation of cultural terms. This is present in social culture and organization, religious culture and conceptual term.

12. Out of total 2% instances of the terms were translated by using the techniques claque. Those cultural terms that were translated through the technique claque, give the clear meanings of SL culture.

13. Out of total, 15% instances of the terms are translated by using the technique of blending which is the least used technique.

14. The meaning gaps existed between the SL terms and TL terms. There are six categories of gaps. They are gaps caused by lack of note or definition, gaps caused by addition, gaps caused by deletion, gaps caused by translingual lexical ambiguity, gaps caused by substitution and gaps caused by mistranslation. Among them gaps caused by lack of note or definition is most frequent one.

15. Some terms existed only within culture. If such words are transferred in TL without any notes and definitions there exist gaps.
16. There were many cultural terms which substituted near equivalent of generic word in translation among the substituted terms; most of the pairs had gaps in semantic level.
17. There were great instances of addition and omission of SL concept and meaning in TL which also created wide gap in translation pair.
18. There was not consistency in translation of the same word, it also created gaps in translation of the same word and created gaps in translation.
19. There were some instances of bad or mistranslation, which were completely or practically failed to provide SL meaning in TL.

4.2 Recommendations and Pedagogical Implications

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

1. Translator should be aware that a wide range of techniques can be applied in translating cultural words depending upon context and the nature of words.
2. A Translation is bilingual and bicultural activity. So it needs bilingual and bicultural experts to get good translation.
3. In transferring words, which are limited to only source culture, short note on definition should be added to make the meaning clear.
4. If there is availability of exact equivalent word in TL, the translator should not substitute by near equivalent of generic word. If it is necessary to substitute the words he should check its context and appropriateness.

5. In translating the conceptual terms and religious, short notes or definition should be added to make clear its religious and pragmatic meaning.

6. The translator should not use whatever the words are available in the dictionary. He should select the word looking it in the thesaurus too to get the correct words.

7. Addition and omission / deletion of some concepts and meaning is allowed in translation but the translator's job should compensate the gap between SL and TT for this we can consult standard bilingual dictionary but we should not use near equivalent words.

8. Translingual lexical ambiguity violets the essence of translation so he should use only one exact translation for a SL terms and should create no varieties in ST and TT.

9. The translator should avoid bad or mistranslation as well errors of ST.

10. The translator should keep the concept in mind that the readers to the translated text are those who know something about SL culture.

11. The translator should give sincere attention towards SL context and culture while translating SL into TL to select appropriate term. Proper editing would support to bridge the gaps between two language texts.

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.

APPENDIX: 1
CULTURAL CATEGORIES

1. A. Ecological Terms

SL Terms	TL Terms
gang	river
jun	moon
syaul	fodder
s l	saal
simal	simal
l thi	bamboo stick
but buti	wood and foliage
b khra	goat
galchedo	alley
lake	top of the hill
vir	cliff
pah d	hill
d nd	hill
gan	verandah
Kausi	balcony
terai	terai
jhari	monsoon rain
gh mp ni	rain and sun together
tus ro	frost
sikuw	porch
kand	Thorns

bern	plants
nayasadak	new road
Pipalbot	pipal tree
galli	gutter
hansraj	hansraj
sajh	dusk
jhismise	dawn
aiselu	yellow raspberry
cil une	needle wood
babiyo	bush
laligur s	rhododendron
k s	the sky
k lob dal	
blackclouds	
jureli	chirping nightingale
ru	plum
sukumel	cardamom
sayapatri	marigold
muglan	india

1. B. Man made cultural terms (artifacts)

sitan	snack
phuli	a tiny gold ornament wearing

	in a nose
th l	plate
khukuri	Khukuri
mundro	ring wearing in the ear
ch pro	Hut
bindi	local cigarettee one wrapped in a leaf
surti	local cigarette
ausadhi	medicine
kamij	shirt
ghar	house
ochyan	bed
paneri	water tap
radiyo	radio
glo	bolt
cur	bangle
khopi	bed room
gud pk	nepalese molasses
gahan	ornaments
bhoto	vest
kattu	suruwal
suruwal	suruwal
lungi	lungi

caubandicoli	double breasted blouse
n glo	tray
ctai	mat
sulpha	smoking pipe
khurpa	Sickles
kaphi	coffee
khat	bed
topi	cap
gundruk	dried vegetables curry
kh ki pos k	khaki dress
phariya	torn sari
gown	gown
tuki	kerosene lamp
cithi	letter
ciy	tea
d l	lentils
ciur	beaten rise

1. C. Social culture and organization

ji	ji
kot parba	kot parba
gherau	gherau program
bahudal	multy party system
nirdal	single partyless party
juwari	sing song together
subed r	family of high standing
majdur	labours
phupu	aunt
camen ghar	restaurant
t mang	tamang
sukumb si	landless and homeless people
namaste	namaste
limbuni	limbu girl
sahebni	sahebni
sutkeri	
bahini	sister
didi	sister
bhauju	bhauju
s huni	the lady shopkeeper

panc yat	panchayat
pradh n panca	prandhan pancha
v dgaule topi	black cap
n ti	grandson
jatho b tho	old man
raj kumar	prince
gorkh li	gorkhali
t toj ti	renowned for their bravery
dut b s	embassy
gyapan	A letter of protest
bhumigat	gone underground
mukheni	Mistress
buh ri	daughter- in- law
masterni	student teacher
agen	fire pit
koseli	gifts
magar	magar
cisoj ti	a cowoardly people
sansk r	convention
k mi	kami

1. D. Religious term

dasain	dasain
tika	tika
dip wali	deepawali
guthi	religious festivals
gh t	ghat
swayambhu	swayambhu nath
caut ro	pipal-tree resting place
abir	red powder
mal mi	funeral procession
d gbatti	homage
ryagh t	burning ghat
janta	weeding party
biwaha	marriage
nwaran	name giving ceremony
kandh	rites
cit	the place where the dead bodies had been burnt
debat	superman
batti	lamp in the name of the departed soul
murd	dead body
jemr j	cruel
dhognu	greeted in Nepalese way

cyangh ri	forest
purnim	full moon
a sipurne	
kiriya halnu	swear
narka	hell
sanskriti	custom
k jkiriya	cremation ritual
a si	new moon
p pi	sinner
l s	body
tm	departed sour
j tbh t	rites
jogi	sadhu
s dhu	sadhu
guru	guru
hansa	evil spirit
tam kodiyo	a bronze kerosene lamp
anbhaunu	a bride going to her home after the weeding ceremony
dharmab bu	adoptive father

1. E. conceptual terms

SL Terms	TL Terms
gutmutinu	wrapped
gudilkinu	lay down
agulto	burning stick
sant n	offspring
saino	status in the home
santulan	balance
su	tear
navalak	infant
cahalpahal	movement of people
buddijibi	intellectual
Batlagaunu	talking behind
vuklukkai	
ojhel	vanished
jadauri	second hand
bhaltangbhultung	children
thuli	thuli
sainl	sainla
subba	zamindar
bãjhi	barren

almalalmal	hustle and bustle
alacchini	witless
kalobazar	black market
mit	very good friend
ghaila	---------
khunkhar	notorious
poila	elope
cakamanna	-------
dhokro	bags
bidhaw	widow
uttaulo	brazen
patkar	a leaf in the wind
pok pantur	bags and boxes
jhamakka	
pyaccai	straight forwardly
n ni	child
taruni	young women
m p ki	vary strict
garlamma	----------
cakamanna	still
cora l	index finger

APPENDIX 2

LIST OF PROCEDUREWISE DIVISION OF TRANSLATION

2. A. Ecological Terms

Procedure	SL Terms	TL Terms
1. Literal Translation	gang	river
	jun	moon
	syaul	fodder
	b khra	goat
	galchedo	alley
	vir	cliff
	pah d	hill
	d nd	hill
	gan	verandah
	kausi	balcony
	tus ro	frost
	sikuw	porch
	kand	thorns
	bern	plants
	sajh	dusk
	jhismise	dawn
	babiyo	bush

	laligur s	rhododendron
	galli	gutter
	l thi	bamboo stick
	k s	the sky
2.Substitution	sukumel	cardamom
	sayapatri	marigold
	jureli	chirping nightingale
	ru	plum
	aiselu	yellow raspberry
3. Borrowing	hansraj	hansraj
	terai	terai
	simal	simal
	s l	saal
4. Paraphrasing/ Definition	gh mp ni	rain and sun together
	lake	top of the hill
	parsi	the day after tomarrow
5. Claque	nayasadak	new road
	k lob dal	blackclouds
6. Sense translation	cil une	needle wood
	muglan	india
7. Addition	jhari	monsoon rain
	but buti	wood and foliage

8. Blending	pipalbot	pipal tree

2. B. Man made cultural terms (artifacts)

Procedure	SL terms	TL terms
1. Literal translation	ausadhi	medicine
	ghar	house
	ochyan	bed
	kamij	shirt
	cur	bangle
	glo	bolt
	gahan	ornaments
	ctai	Mat
	khurpa	Sickles
	cithi	Letter
	ciy	Tea
	d l	Lentils
	ciur	beaten rise
2. Borrowing	khukuri	khukuri
	lungi	lungi
	radiyo	Radio
	gown	gown

	kaphi	coffee
	suruwal	suruwal
3. Substitution	ch pro	hut
	sitan	snack
	n glo	tray
	bhoto	vest
	tuki	kerosene lamp
	sulpha	smoking pipe
	khat	bed
	topi	cap
	thal	Plate
	khopi	bed room
	kattu	suruwal
	surti	local cigarette
4. Paraphrasing/ definition	gundruk	dried vegetables curry
	gud pk	nepalese molasses
	mundro	ring wearing in the ear
	caubandicoli	double breasted blouse
	phuli	a tiny gold ornament wearing in a nose
	bindi	local cigarette one wrapped in a leaf

5. Sense translation	phariya	torn sari
6. Addition	paneri	water tap
7. Blending	kh ki pos k	khaki dress

2. C. Social culture and organization

Procedure	SL Terms	TL Terms
1. Literal translation	n ti	grandson
	majdur	labours
	bahini	sister
	didi	sister
	dut b s	embassy
	juwari	sing song together
	raj kumar	Prince
	agen	fire pit
	sansk r	convention
	buh ri	daughter- in- law
2. Borrowing	t mang	tamang
	gorkh li	gorkhali
	namaste	namaste
	kot parba	kot parba
	sahebni	sahebni
	bhauju	bhauju

	panc yat	panchayat
	pradh n panca	prandhan pancha
	magar	magar
	k mi	kami
	Ji	ji
3. Substitution	v dgaule topi	black cap
	phupu	aunt
	camen ghar	restaurant
	mukheni	mistress
	masterni	student teacher
	koseli	gifts
4.Paraphrasing	t toj ti	renowned for their bravery
	bahudal	multy party system
	gyapan	a letter of protest
	sukumb si	landless and homeless people
	limbuni	limbu girl
	cisoj ti	a cowoardly people
	nirdal	single partyless party
	s huni	the lady shopkeeper

5. Claque	bhumigat	gone underground
6. Addtion	gherau	gherau program
7.Deletion	sutkeri	---
8. Sense translation	subeder	family of high standing
	jethobatho	old man

2. D. Religious term

Procedure	SL Terms	TL Terms
1. Literal translation	mal mi	funeral procession
	d gbatti	homage
	biwaha	marriage
	kandh	rites
	murd	dead body
	purnim	full moon
	narka	hell
	kiriya halnu	Swear
	a si	new moon
	p pi	sinner
	tm	departed sour
	jemr j	cruel
	j tbh t	rites

	hansa	evil spirit
	dharmab bu	adoptive father
	guthi	a religious festivals
	kajkiriya	cremation ritual
	Sanskriti	custom
2. Paraphrang / Definition	batti	lamp in the name of the departed soul
	caut ro	pipal-tree resting place
	dhognu	greeted in Nepalese way
	cit	the place where the dead bodies had been burnt
	nwaran	name giving ceremony
	tam kodiyo	a bronze kerosene lamp
	anbhaunu	a bride going to her home after the weeding ceremony
3. Substitution	debat	superman
	cyangh ri	forest
	jogi	sadhu
4. Borrowing	guru	guru
	deep wali	deepawali
	dasain	dasain
	s dhu	sadhu
	ghat	ghat

	tika	tika
5. Sense translation	janta	weeding party
	abir	red powder
	l s	body
6. Blending	ryagh t	burning ghat
7. Addtion	swayambhu	swayambhu nath
8. Deletion	a sipurne	__

2. E. Conceptual terms

Procedure	SL Terms	TL Terms
1. Literal translation	gutmutinu	wrapped
	gudilkinu	lay down
	sant n	offspring
	santulan	balance
	su	tear
	buddijibi	intellectual
	batlagaunu	talking behind
	bãjhi	barren
	khunkhar	notorious
	poila	elope
	m p ki	vary strict
	uttaulo	brazen

	bidhaw	widow
	pyaccai	straight forwardly
	cakamanna	still
2. Borrowing	thuli	thuli
	sainl	sainla
3. Substitution	subba	zamindar
	jadauri	second hand
	dhokro	bags
	cora l	index finger
4. Paraphrasing/ Definition	patkar	a leaf in the wind
	cahalpahal	movement of people
	agulto	burning stick
	saino	status in the home
5. Sense translation	ojhel	vanished
	bhaltangbhultung	children
	mit	very good friend
	alacchini	witless
	navalak	infant
	n ni	child
6. Addition	pok pantur	bags and boxes

	almalalmal	hustle and bustle
	taruni	young women
7. Deletion	garlamma	----
	cakamanna	---
	jhamakka	---
	ghaila	----
	vuklukkai	----
8. Claque	kalobazar	black market