

**THE TECHNIQUES AND GAPS IN TRANSLATION  
OF CULTURAL TERMS: A CASE OF THE NOVEL  
'THE GOOD EARTH'**

**A Thesis Submitted to the Department of English Education  
T.U., Kirtipur, Kathmandu  
In Partial Fulfilment for the Master's Degree in English  
Language Education  
(Specialization in English Education)**

**By  
Shanti Kumar Karki**

**Faculty of Education  
Tribhuvan University  
Kirtipur, Kathmandu, Nepal  
2008**

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**2008**

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## ABSTRACT

This thesis entitled " The Techniques and Gaps in Translation of Cultural Terms: A Case of the novel *The Good Earth*" is an attempt to find out the techniques and their frequency employed in translating cultural terms. The main purpose of this study is to observe and classify the gaps in the translation by using different techniques.

The data for the study were collected from the novel 'The Good Earth' and its Nepali translated version 'Kalyani Dharati'. In this research work two hundred and fifty cultural terms were identified and those terms were categorized into five categories. The researcher selected sixty terms with focus on translational gaps.

Findings of the study show that ten different techniques were found to have been employed in translating cultural words of the novel 'The Good Earth'. There were many instances of the use of non-corresponding meaning components, which lead gaps in translation. So the meaning gaps exist between SL terms and TL terms. Eight types/categories of gaps were found in this study.

This thesis consists of four chapters. Chapter one introduces the study in general background, literature review, objectives, significance of the study and definition of specific terms. Chapter two, i.e. methodology, includes on the sources of data, sampling, tools for data collection, process of data collection and limitations of the study. Chapter three presents an analysis and interpretation of the collected data. In this chapter, data are analyzed and interpreted through statistical and descriptive approach. Chapter four presents the findings of the study on the basis of the analysis and interpretation of data. On the basis of the findings some recommendations and pedagogical implications are drawn.

The references and appendices are the concluding parts of the thesis.



## LIST OF ABBREVIATIONS

App	-	Appendix
B S	-	Bikram Sambat
Bl	-	Blending
CA	-	Componential Analysis
CDC	-	Curriculum Development Centre
Con E	-	Contextual Equivalence
Cul E	-	Cultural Equivalence
DE	-	Descriptive Equivalence
Def	-	Definition
Del	-	Deletion
%	-	percentage
DL	-	Donor Language
EL	-	Elaboration - addition
FE	-	Functional Equivalence
LC	-	Lexical Creation
LT	-	Literal Translation
OALD	-	Oxford Advanced Learners' Dictionary
N	-	Naturalization
PB	-	Pocket Books
PBH	-	Pairabi Book House
RL	-	Receptor Language
S N	-	Serial Number
SC	-	Source Culture
SL	-	Source Language
SLT	-	Source Language Text
ST	-	Source Text
TC	-	Target Culture
TL	-	Target Language
TLT	-	Target Language Text
TT	-	Target Text
Trans	-	Translation

## TRANSLITERATION

The researcher used the following transliteration system  
(based on Turner's (1931). Nepali Alphabet and Diacritic Marks)

अ	a	क्	k	थ्	th
आ		ख्	kh	द्	d
इ	i	ग्	g	ध्	dh
ई		घ्	gh	न्	n
उ	u	ङ्		प्	p
ऊ		च्	c	फ्	ph
ए	e	छ्	ch	ब्	b
ऐ	ai	ज्	j	भ्	bh
ओ	o	भ्	jh	म्	m
औ	au	ञ्	ñ	य्	y
अँ	am, a	ट्		र्	r
अं	ã	ठ्	h	ल्	l
:		ड्		व्	w
		ढ्	h	श्	
		ण्		ष्	
		त्	t	स्	s
				ह्	h

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

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# CHAPTER ONE

## INTRODUCTION

### 1.1 General Background

By the term 'language', we mean the human language, which is specific to human species and is characterized by unique features. Language is the most highly developed and most frequently used means of communication which involves transmission of information from a sender to a receiver. So, language is one of the most valuable possessions of human beings. It is a definite system of communication of a particular community. In the process of communication one perceives the clear picture of the whole world through language. It is a means which helps us to think, interpret, perceive and express the real world. Most of the activities of the world are carried through language out, e.g. transmitting human civilization, thoughts, literature, political/diplomatic activities, human achievements, etc.

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

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

world they are and whatever the speech community they belong to. Non-technical terms 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 is a universal human phenomenon. It is the mental mechanism which allows every individual to internalize the concrete community specific signals for communicating abstract mental concepts. There is no single definition of language. Definitions of language are not difficult to find.

Aristotle as quoted in Verma and Krishnaswami (1989:16) defines “speech is the representation of the experience of the mind”. Similarly, Sapir (1921:8) defines it as “a purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols”.

According to Hornby (2004:721), language is the system of communication in speech writing that is used by people of a particular country. Similarly, Wardhaugh (1986) defines language as a system of arbitrary vocal symbols used for human communication. Likewise, Chomsky (1957:13) defines language as “the distinctive quality of human mind that is so far as we know unique to man. It is a set of sentences each finite in length constructed out of a finite set of elements”.

Human language is manifested through speech or writing. Speech is language and writing is only a means of communication where we use symbols and communicate. In the process of language use in spoken and written form the terms which are used in specific purpose, are also used in general purpose and vice versa or in other words these are overlapped in different contexts.



### **1.1.1 Translation Studies**

The term 'Translation Studies' was first proposed by Andre` Lefevere in 1978 (Gassnett McGuire 1980:1). Translation came into existence with the history of language directly and indirectly. Communication in bilingual community requires interpretation: the ancestor of translation. Although translation took place continuously from centuries, Luther's Bible translation in 1522 laid the foundation of Modern Grammar formally and King James' Bible (1611) played vital role in English language and literature. Later the ratio of translation has increased drastically due to literary, medical, technical and scientific discoveries and needs.

Andre` Lefevere proposed 'Translation Studies' to replace terms such as 'Translation theory' used in general, 'Translatology' in Canada, 'Translatologia' in Spain etc (Basnett MC Guire 1980 as quoted in Bhattarai 2000:1). Later translation was defined as linguistic activity (Nida 1964, Catford 1987), literary endeavor (Savory 1957), philosophical and cultural (Stenier 1975, Toury 1987), and cultural and integrated activity (Snell-Hornby 1988) (in Bhattarai 2000:1). So it is difficult to restrict translation within an all encompassing definition. Now it is separate discipline in itself so it is struggling to strengthen the identity even in Nepal. Owing to young and recently changing discipline, it is not strong in itself. By the 1990s, translation studies had established itself as a general discipline by means of which the broad and multifaceted ranges of translation phenomena are investigated. Now it has its own theories and is established as a separate subject in academic field.

Defining translation is theoretically difficult in the sense that it is often influenced and shaped by linguistic theory, philosophical

tenets, literary convention, types of texts, medium involved in translation etc. (Phyak 2005:2). Catford (1965:20) defines translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)". This clarifies translation as the linguistic and multicultural activity. Brislin (1976:1) also opines translation as a linguistic activity. He defines it as "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 orthographies or do not have such standardization; or whether one or both languages is based on signs, as with sign language of the deaf" (in Bhattarai 2000:2).

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

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

### **1.1.2 The Importance and Scope of Translation**

Translation is a human activity of great antiquity (Bhattarai 2000). Classical authors such as Cicero and Horace wrote of it, and bilingual inscriptions survive dating from at least 3000 BC. In the twentieth century, with some 5000 languages, in the world and ever-increasing international communication, translation is an extremely important activity.

According to Jumplet (1961) the twentieth century has been called the age of translation (in Newmark 1981:3). This century is the century of translation; its importance is being greater day by day.

According to Engle and Engle (1985:2 in Bhattarai 2000:13) this is the age for the text – “translate or die”. Translation of the texts, either it is literary or scientific, is equally important. Translation grows the texts' significance, introduces with the readers from various cultures, etc.

Translation is used in transferring knowledge, truth, cultures, ideas and so on. In the past, it was used as transferring religious thoughts and beliefs. Without translation we would have no Bible, Germany could have no Milton and Wordsworth. The world could not know Vedas, Upanishada, Geeta, Buddha's Dhammapada, and Panini's Grammar (Phyak 2005:10).

Translation is very important in language teaching. Nowadays people are experiencing a growing need for scientific translation, academic translation, and machine translation everyday. The age of translation is practicing to employ the translation extensively as the most powerful and indispensable vehicle for disseminating knowledge and information. Translation is one of the techniques of learning foreign language. The Grammar Translation Method was used widely in the past but now it is phased out by other methods as Direct Method and Audio-Lingual Method. But Catford (1965) argues the defect of Grammar Translation Method was that it used bad grammar and bad translation. Although translation is not a dangerous technique in itself, Singh (1990) writes about the importance of the translation “from linguistic point of view, translation is very effective way of, it enriches one's young language and literature...”(in Bhattarai 2000:14).

The scope of translation has been increasing in different fields or for different purposes, such as literary, academic, scientific and technical, etc. The scope of translation studies is very broad; we can not limit it. The ‘Translation Studies’ is connected with other different disciplines, is called the scope of translation.

In ancient times, holy books/scriptures were prohibited to translate. Such books were not translated because to translate God's language into human language was taken as a sin and if one did so, s/he was burnt alive. But now the situation is different. Bible, the holy book of Christians, is translated in almost all the languages of the world. Because of the translation of such holy books and literary books the writers' work came to know each other others' work also.

Almost all the linguistic fields are surviving with translation. Although we can not limit the scope of translation studies, some major scopes of translation are world literature/knowledge, means of communication, diplomatic and business world, civilizing cosmopolitanism, world events and news, application of machine. Newmark (1988:7) defines translation as "an activity that serves as a means of communication, transmitter of culture, a technique of language learning and a source of personal pleasure".

### **1.1.3 Cultural Categories**

Newmark (1988:94) defines culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression". The concept of culture has been the concern of many different disciplines such as philosophy, anthropology, literature and cultural studies. Similarly, Richards et al. (1985) defined it as the way of life/the total set of beliefs, attitudes, customs, behaviors, social habits of the members of the particular society.

The study of culture began during the 1970s and 80s. Stuart Hall and his colleagues gained an international reputation for the study of culture (Newmark, 1988). Neo-Marxist perspective that enjoyed extensive and highly critical debates with the new right movement emerged during the late 1970s. Cultural studies are now become as an

accepted part of language studies and it represents an academic discipline in its own right.

Culture is defined as a general term for the symbolic and learned aspects of human society, although some animal behaviors now assert that certain primates have at least the capacity for culture. 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 levels and patterns of thought and perception, which are also culturally determined. Two basic views of culture have emerged: the humanistic concept of culture and the anthropological concept of culture (Newmark, 1988).

The humanistic concept of culture captures the ‘cultural heritage’ as a model of refinement, an exclusive collection of community’s masterpieces in literature, fine arts, music, etc.

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 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 inheritance, social norms and values, etc.

The cultural language is the language which is spoken in particular culture or speech community. Newmark (1988:94) distinguishes cultural language from universal language and personal language. This is broad classification of cultural language. Adapting Nida, Newmark (1988:95) has made five fold classification: a) Ecology b) material culture/artifacts c) Social culture d) organizations, customs, activities, procedures, concepts e) Gestures and habits.

In general cultural terms can be categorized into five topics. They are described below:

### **a. Ecology**

It refers to the relation of plants and living creatures to each other and to their environment. The ecology includes such geographical features as plants, animals, hills, seasons, lakes, rivers, etc.

### **b. Material Culture/Artifacts**

The things that are made by man and famous within a culture are kept under this category. Material culture includes foods, clothes, houses/utensils, containers, transport, carrier, communication, etc.

### **c. Social Culture and Organizations**

It includes the words, which are concerned the social organization and relations between people and particular community. The topics which the social culture includes are work and leisure, political, administrative and artistic organizations, customs, activities, social traditions, sculptures, paintings, carvings and monuments, social norms and values, historical facts, etc.

### **d. Religious Culture**

It includes myths, religious beliefs, names of Gods, religious activities, etc.

### **e. Conceptual Terms**

Concept is a part of common system of language shared by members of a speech community. Conceptual terms can be specified as non-concrete or abstract terms whose concept can be given only by definition.

Each cultural term are categorized under these cultural categories.

#### **1.1.4 Techniques/Procedures of Translation**

There are number of techniques or procedures of translating cultural terms. Various scholars have suggested various techniques/

procedures of translating cultural terms. Newmark (1988:103) mentions twelve translation procedures. Although he has mentioned twelve procedures no single procedure is absolutely helpful to produce a perfect translation without any gaps. The special procedures proposed by Newmark (1988:103) are as follows: a) Literal translation b) Substitution c) Cultural equivalent d) Naturalization e) Label f) Componential analysis g) Deletion h) Couplet i) Accepted standard translation j) Paraphrase/definition k) Transference/borrowing l) Classifier.

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

### **a) Literal Translation**

It is a translation procedure, which searches for close correspondence of meaning between source text and target text. It is SL oriented translation. In this translation the SL grammatical constructions are converted to their nearest TL equivalents but the lexical words are again translated singly, out of context, Newmark (1988:46). Literal translation ranges from word to word level upto sentence to sentence. Wilss (1982:86) takes literal translation as “changing the SL surface structure syntactically and/or semantically according to TL needs ...”. Literal translation preserves linguistic meaning of source language text. It is form-oriented translation and makes no sense in most of the cases specifically in translating idiomatic and phatic expressions. For example, SL (English): He bit tongue.

TL (Nepali): usle jibro okyo.

### **b) Transference/Borrowing**

Transference (loan word, transcription) is the process of transferring a SL word to a TL word as a translation procedure. It includes transliteration, which relates to the conversion of different

alphabets, e.g. Russian, Greek, Chinese, etc. into English. According to Newmark (1988: 82), normally names of people, places and countries, names of newspapers, names of institutions and companies, street names, inventions, brand names, etc. are transferred. In the process of translation the translator transfers the word to show the respect for the SL culture. For example,

SL (English): Opium

TL (Nepali): aphīm

### **c) Substitution**

When two cultures display a partial overlap rather than a clear cut presence or absence of a particular element of culture, this procedure is adopted. In other words, the translator replaces the cultural elements with similar words or near equivalent word or generic word/meaning. This is not a good procedure of translation because most of the cases it creates gaps between SLT and TLT. For example,

SL (English): Basket

TL (Nepali): oko

### **d) Paraphrasing/Definition**

In this procedure, SL terms are replaced by the short definition or paraphrase. This is an amplification or explanation of the meaning of a segment of the text. Normally, if the TLT has not the exact substitution for the source language term, the SL term is replaced by definition or description. For example,

SL (English): Pork balls

TL (Nepali): s gurk m suk kw p kw p kh ne all

### **e) Claque**

In this procedure, each unit of source language is translated into the equivalent unit in another language (i.e. TL). The unit of



translation for this procedure may be a morpheme, a word, a phrase or even a short sentence. It follows the word order of the SLT. For example,

SL (English): Earth God

TL (Nepali): pr thw m t

### **f) Blending**

In this process, words are coined through borrowing one constituent from the SL or donor language (DL) and reproducing or translating the other constituent of the construction. In it we find the fusion of two words. In linguistics it is a process found in the grammatical and lexical constructions in which two elements, which do not normally co-occur according to the rules of the language, come together within a single unit, Crystal (1997: 44). For example,

SL (English): Silver dollar

TL (Nepali): cā d k alar

### **g) Couplets**

The combination of two procedures (Borrowing + Literal) is called couplet. It deals with a single problem. They are particularly common for cultural words if transference is combined with a functional or a cultural equivalent.

### **h) Naturalization**

This procedure succeeds transference and adopts the SL word first to the normal pronunciation, then to the normal morphology of the TL. For example,

SL (English): China

TL (Nepali): c n

### **i) Deletion**

SL word or expression 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. Generally it occurs at syntactic level of translation but items omitted are mostly lexical expressions. It creates gaps in translation and it is a last resort to the translator.

### **1.1.5 Gaps in Translation**

Gaps refer to the loss of meaning resulting from the gaps between SLT and TLT. When source language has a concept or meaning that the target language lacks, there exists a gap. Gaps are problems for the translator as well as the readers. Gaps are termed by different names such as lacunas, voids, slippages, absences, etc.

The famous Sapir-Whorf hypothesis of ‘Linguistic Relativity and Linguistic Determinism’ also justifies that gaps in SL and TL and loss of meaning in translation are inevitable. Whorf argues that the speakers of different languages view and perceive the world differently because their linguistic structures have presented the shape, size, color and speed of objects and events differently (in Bhattarai 2000:57).

Crystal (1997:346) states about translation “exact equivalence is of course impossible: no translator could provide a translation that is a perfect parallel to the source text..., there is always some loss of information”. In all translation activities gaps are natural and inevitable because it is bicultural, bilingual and bi-contextual activity. If cultural distances between languages are great, there is the greatest possibility for the existence of gap. The problems in translation equivalence, i.e. gaps in translation are mainly of three types:

#### **a. Linguistic Gap**

Every language is unique; there are no two languages which are identical. The gaps found because of difference between two languages are called linguistic gaps. Linguistic gaps are observed in different levels of language:

- i) Graphological level: For example, A-1 noodles, niyam ek ko upaniyam ka, etc.
- ii) Phonological level: Gaps because of the variance in the number of phonemes, e.g. Nepali has 35 phonemes but English has 44.
- iii) Lexical/word level: Unavailability of the lexical items in source language, e.g. Nepali onomatopoeic and reduplicated words do not have equivalent terms in English.
- iv) Structural level: There is difference in linguistic structures and the grammar rules between the languages create the gap, e.g. Nepali has three voice systems but English has only two, Nepali doesn't have article system but English has, etc.

## **b. Cultural Gap**

As stated in 1.1.3 culture means a set of beliefs, attitudes, customs, social behavior, habits of the member of the particular society, it is obviously different from another society or cultural group and it creates gaps or losses of meaning in translation. There may have a belief and concept in one culture but another lacks which is called a cultural gap. The degree of meaning loss in translation depends on the degree of similarity between the existed cultures. To compensate such gaps, translator should keep the sufficient knowledge of the both SL and TL cultures to translate the cultural word with the cultural gaps.

## **c. Extra Linguistic Gap**

The extra linguistic or pragmatic gaps can be observed beyond the linguistic order of language. Extra linguistic features or properties of one language depend on the pragmatic background of the same language or culture, which are different from the real world knowledge. This is a gap between the source text and the target text readership, etc. For example,

ST (English): They frightened when the oil lamp is burned but at the auspicious moment.

TT (Nepali): sa t ko batt n bhokole un haru jhask e.

The ST has different background meaning, which TT can't include such state of expression within a language/culture creates gaps in translation.

There is no one and only objective technique or device to find out or measure the exact equivalence. In the translation, as we started above the gaps are natural and inevitable because of difference between two languages, cultures, contexts gaps in terms of the reason of existing gaps in translation procedures between the pair languages are categorized differently, e.g. gaps caused by lack of conceptual accuracy, substitution of near equivalent words, translingual lexical ambiguity, lack of lexical item in TL, lack of notes and definitions, mistranslation, addition, deletion, etc.

### **1.1.6 Nepali Translated Text of the Novel 'The Good Earth'**

Every country now is in need of horizontal translation to foster cultural exchange, to broaden knowledge, to share information, etc. Importance of the translation can be seen in language teaching learning activities. Bhattarai (1999:13-15) raised the issue "for resituating translation in our curriculum". Translated textbooks are included under the school curriculum. From the last few years English texts are being translated in large number into Nepali and vice versa. Most of them are for religious, literary and academic purpose. Apart from this, very few evaluation studies have been carried out focusing on the translation techniques, existing gaps and effectiveness of translation in Nepal.

Nobel Prize winner Pearl S. Buck traces the whole cycle of life: its terrors, its passions, its ambitions and rewards in the novel 'The Good Earth'. This enriched classics edition of Pearl S. Buck's 'The Good

Earth' is introduced and edited by Peter Conn, Professor of English and chair of the graduate group in American Civilization at the University of Pennsylvania. 'The Good Earth' was published by Pocket Books and the press was Washington Square Press (Buck 1931).

From the day of its publication in 1931, 'The Good Earth' has been one of the most popular novels of the twentieth century. Several million copies of the book have been sold in more than sixty countries, including the United States. The book won the Pulitzer Prize and the William Dean Howells medal for fiction. Over twenty million people around the world saw the film version of the novel, released in 1937. The influence of 'The Good Earth' has perhaps proven even more remarkable than its popularity. For at least thirty years, well into the 1960s, Pearl Buck's novel played a greater role in shaping western attitudes toward China than any other book. In the novel for the first time, American and European readers encountered Chinese characters who thought and behaved like ordinary, believable human beings rather than cartoon 'Orientals' (ibid).

Pearl S. Buck restored humanity to her Chinese subjects. The main characters in the novel are the farmer 'Wang Lung' and his wife 'O-Lan' who share the experiences, the desires, and the fears of men and women in any rural community. While they are convincingly Chinese, there is nothing mysterious or exotic about them. In addition, 'The Good Earth' provides a valuable record of life in the Chinese countryside in the early years of this century.

The translated version of the novel 'The Good Earth' was first published in 2044 B.S. as 'Kalyani Dharati'. The translator of this novel is Tikaram Sharma and the publisher and distributor of the novel is Pairabi Book House, Putalisadak, Kathmandu.

In the process of translating the text of the novel, the translator employs number of techniques/processes. There are a number of technical, non-technical and cultural terms. The study is an attempt to identify and analyze the basic feature of cultural terms used in the novel 'The Good Earth', the techniques/procedures adopted in translation and throws some light in existing gaps in translating cultural terms.

## **1.2 Literature Review**

Significant number of texts has been translated from English to Nepali and vice versa. Only few researches have been carried out in translation in the Department of English Education, Tribhuvan University, Kirtipur, Kathmandu.

Bhattarai (1997) in his Ph.D. dissertation entitled '*In Other Words: Senses Versus Words as a Unit of Literary Translation/with Reference to Nepali English Poetic Texts*' has made an attempt to define translation in general, and to observe the translation process and product of translation traffic between the Nepali and 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.

Adhikari (2003) carried out a study on '*The Translation of Technical Terms: A Case of Textbook for Science*'. He collected 200 English scientific terms, 50 terms each from physics, chemistry, biology, and geology and astronomy and their Nepali translation. He found six types of techniques for translation of scientific terms. He concluded the problem lies in translation when a target language text lacks an equivalent term that is present in the source language texts.

Singh (2004) carried out a research to find out '*The Techniques and Gaps in Translation of Cultural Terms*'. He collected 220 lexical terms from Nepali and English versions of our social studies for

grade eight and classified them into five categories: ecology, material culture/artifacts, mythic pattern, social culture and institution, and conceptual terms. He found a number of techniques of translation, literal translation being the most widely adopted procedure of translation of the technical and non-technical terms. He found that there exist a number of gaps in translation of cultural terms due to various reasons: lack of conceptual accuracy, lack of cultural equivalence, lack of lexical items, etc.

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 for Grade ten*'. He studied the strategies employed by the translator to render the original text. He found that there is the increase and decrease in number of sentences in source and target text, in total the number is decreased by 2.22%. Lack of correspondence in negation and voice of the sentences in source and target text can be seen. Most noun classes are omitted and substituted and adverbs occupied the last. Mistranslation, correction of source text, structural and grammatical gaps are existed. Higher degree of omissions of concepts and loss of meaning are serious, which shows the lack of bilingual and bicultural translator to maintain pragmatic equivalence and lack of an evaluation by a body of translation experts may cause it.

Wagle (2004) carried out a research on '*Multiple Translation of Muna Madan from Cultural Perspective*'. He evaluated the four translated versions of Muna Madan comparing with each other and with Nepali source text. He employed 18 techniques employed in translating cultural words. He also examined the relation between different techniques. He concluded the most widely used techniques are literal translation and couplet triplet, quadruplet techniques for translating religious and social cultural terms.

Chhetry (2005) carried out a research entitled '*Translation of Technical Terms: A Case of Textbook for Health, Population and Environment Education for Grade Ten*'. He collected 200 Nepali terms related to health, population and environment, and their translations. He analyzed the technical terms in terms of morphological features, linguistic problems in translation techniques, etc. He found six techniques used to translate environment, population and health (EPH) terms. He concluded that there is possibility of literal translation; paraphrasing or other techniques in translating technical terms, but majority of the terms are transliterated. He also found that both the Nepali and English languages are used as a source of technical terms in the field of EPH.

Karki (2006) carried out a research in '*The Techniques and Gaps in Translation of Cultural Terms of our Social Studies Grade VII*'. In this anecdotal evaluation, he collected 240 words from ecology, material culture, religion culture, social culture and conceptual terms and analyzed the techniques of translation. He found that eleven different techniques are used to translate the cultural words, literal translation is most widely used in translating ecological and social cultural words, literal translation and claque are the most widely used techniques in material culture and deletion least used technique in translation of cultural words. He found that there exist a number of gaps in translation of cultural terms due to various reasons: lack of conceptual accuracy, lack of cultural equivalence, lack of lexical items, etc.

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 is conducted to find out the procedures and gaps in translating cultural terms of the novel 'The Good Earth'. The present study will analyze the procedures and



gaps in translation and suggests some implications for the book producers and those who are associated to the translation activities.

### **1.3 Objectives of the Study**

The objectives of the present study are:

- a) To identify and classify the cultural terms used in the novel ‘The Good Earth’ and its translated version ‘Kalyani Dharati’ in terms of their types.
- b) To find out the techniques and their frequency employed in translating cultural terms in Nepali version of the novel ‘The Good Earth’ and compare them.
- c) To observe and classify the gaps in the translation by using different techniques existed in the English version of the novel ‘The Good Earth’ into Nepali.
- d) To suggest some pedagogical implications.

### **1.4 Significance of the Study**

The present study will provide some insight on cultural aspect of translation. The findings of this study will be helpful for the teachers and students, book writers, translators, etc. It will also be helpful for book producers and Nepali medium book writers who have to deal with English culture. Hopefully this study will be helpful for those who are directly or indirectly involved in translation and translation studies.

### **1.5 Definition of Specific Terms**

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

- ❖ **Transliteration:** It is a process on which each SL letter or other graphological unit is replaced by a TL letter or other unit. According to Catford (1965:66), in principle, the process of setting up a transliteration system involves three steps:

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

For example,

<u>SL letters</u>	<u>SL phonological units</u>	<u>TL phonological units</u>	<u>TL graphological units</u>
कम्प्युटर	क्+अ+म्+प्+य्+उ+ट्+अ+र	/K mpju:t (r)/	Computer

- ❖ **SL:** SL stands for source language. The language from which the text is translated is the source language. In this context, English is the source language.
- ❖ **TL:** TL stands for target language. The language into which the source language materials are translated is called target language.
- ❖ **SLT:** SLT stands for source language text. The text which can be found in source language is called source language text.
- ❖ **TLT:** TLT stands for target language text. The text which can be found in target language is called target language text.
- ❖ **Culture:** Culture means the way of life/the total set of beliefs, attitudes, customs, behaviours, social habits, of the members of the particular society, (Richards et al. 1985)
- ❖ **Ecology:** It refers to the relation of plants and living creatures to each other and to their environment.
- ❖ **Material culture:** It refers to the things that are made by a man and famous within a culture.
- ❖ **Religious culture:** It refers to myths, religious beliefs, names of Gods, religious activities, etc.

- ❖ **Social culture:** It includes those terms which are concerning the social organization and relations between people and particular community.
- ❖ **Concept:** Concept is a part of common system of language shared by members of a speech community.
- ❖ **Literal translation:** The technique which search for close correspondence of meaning between source text and target text.
- ❖ **Transference/Borrowing:** A source language word or phrase which is transferring in target language through transliteration as a translation procedure is called transference.
- ❖ **Substitution:** This is a technique in which source cultural elements are replaced by similar/near equivalent or generic word in target language.
- ❖ **Paraphrasing/Definition:** In this technique, source language words are replaced by definition or description.
- ❖ **Claque:** In this procedure, each unit of translation is translated into the equivalent unit in another language.
- ❖ **Naturalization:** In this technique, TL terms are converted or naturalized in normal SL spelling and pronunciation and vice-versa.
- ❖ **Deletion:** In this process of translation, SL word or expression is omitted in the TL text.
- ❖ **Addition:** In this technique, some word(s) or meaning(s) are added in the TL text or SL expressions are structurally expanded.
- ❖ **Blending:** In this technique, a single word or phrase is translated with the combination of two or more than two techniques.
- ❖ **Componential analysis:** Componential analysis refers to an approach to the study of meaning which analyses a word into a set of meaning components or semantic features. It is one way

of formalizing or making absolutely precise, the sense relations that had among lexemes.

- ❖ **Cultural equivalence:** The cultural elements available in one language are also available in another language, then, these two languages are culturally equivalent.
- ❖ **Lexical ambiguity:** Ambiguity which arises due solely to the alternative meanings of an individual lexical item is referred to as lexical ambiguity.
- ❖ **Mistranslation:** If the items of SL are translated wrongly into the target language, then the process is called bad or mistranslation.

## **CHAPTER TWO**

### **METHODOLOGY**

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

#### **2.1. Sources of Data**

The researcher collected the data only from the secondary sources.

The secondary sources of this study were the English and Nepali versions of the novel 'The Good Earth' and 'Kalyani Dharati', which are designed and published by Pocket Books and Pairabi Book House respectively. The researcher also consulted the materials available in the print and electronic media. The researcher also studied and consulted the books, theses, articles, journals, etc. which are related to research work. Some of them were Bhattarai (1999), Bhattarai (2000), Catford (1965), Crystal (1997), Newmark (1981), Newmark (1988), OALD (5th edition).

#### **2.2 Sampling**

The researcher used both English and Nepali versions of the novel 'The Good Earth' and 'Kalyani Dharati' as sample for the study. He selected the book purposefully.

#### **2.3. Tools for Data Collection**

For this study only manual listing of the cultural terms was used as a tool for data collection. The researcher read and reread six times both English and Nepali versions of the novel 'The Good Earth' and 'Kalyani Dharati' respectively to get required information.

## 2.4 Process of Data Collection

The stepwise process that the researcher followed in carrying out this research is described in the following points:

- 1) The researcher collected the English and Nepali versions of the novel 'The Good Earth' produced and published by Pocket Books and Pairabi Book House.
- 2) He went through the text and underlined the cultural words in the English version the book.
- 3) He also read Nepali version of the novel to find equivalence of those cultural words.
- 4) He listed out the cultural words in his notebook, first in English, then their transliteration and their Nepali equivalences too.
- 5) He categorized those cultural terms into different five cultural categories as: ecology, material culture, mythological pattern, social culture and organizations and conceptual terms. He listed 50 terms for each category.
- 6) He identified the techniques of translation and listed the cultural terms under different techniques of cultural words for each type and analyzed them.
- 7) He identified and collected the gaps in translation of the novel 'The Good Earth' which were found between the SL and translated text. He collected about 60 examples of gaps and classified them differently in terms of the reason of existing the gaps, e.g. lack of conceptual accuracy between SL and TL, substitution of near equivalent word, lack of lexical items in TL, addition and deletion of information, mistranslation, etc and analyzed the examples of SL correction in TT and also identified the examples of artistic procedure which are found in the process of data collection.

- 8) He compared the technique wise evaluation of the cultural terms briefly in statistical way.

## **2.5 Limitations of the study**

The study has the following limitations:

- a. Only the cultural terms of the novel were studied.
- b. Only the cultural and linguistic features, the techniques and problems of translation of these terms were studied.
- c. The data of the study were collected from the novel 'The Good Earth' and its translated version 'Kalyani Dharati'.
- d. Only fifty terms were selected from each category.

## CHAPTER THREE

### ANALYSIS AND INTERPRETATION

This chapter constitutes the data obtained from English and Nepali versions 'The Good Earth' and 'Kalyani Dharati', which are published and distributed by Pocket Books and Pairabi Book House respectively. The collected data are analyzed and interpreted under the following headings:

#### 3.1 Classification of the Cultural Terms

Translated pairs of selected cultural terms are presented in this section. This classification goes under five cultural categories viz. Ecology, Material Culture (artifacts), Mythological Pattern, Social Culture and Organization, and Conceptual Terms. Such pairs are presented in this section.

##### i) Ecology

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

**Table No: 1**

**Ecological Terms and their Translation**

SL Terms	TL Terms
water ways	nālā
hills	thumkā
sun and rain	ghāmpānī
green leaves	pāluwā
country sides	cihāne ā ā
earth	prithwīmātā
pipe	kakka



The researcher randomly selected only fifty terms under ecological terms in the process of reading both English and Nepali versions of the novel 'The Good Earth'. The above table shows only seven source language terms and their translation. Different techniques can be found in the process of translating these ecological terms. Other terms are presented in Appendix: 1A.

## ii) Material Culture (artifacts)

Man-made culture which is related to objects used in a particular culture are included in it. It includes food, clothes, house and towns, transport and communication, ornament and utensils.

**Table No: 2**

### **Terms under Material Culture and their Translation**

SL Terms	TL Terms
chopsticks	capas īk
cauldron	karāhī
basket	oko
barrow	thelāgā ī
earring	mundrī
rickshaw	rik ā
fire wagon	āgole calne gā ī

The above table shows only seven source language terms and their translation. Different techniques can be found in the process of translating the terms under material culture. Other terms are presented in Appendix: 1B.

## iii) Mythological Pattern

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

**Table No: 3**  
**Terms of Mythological Pattern and their Translation**

SL Terms	TL Terms
temple	gumbā
God himself and his wife	is adeb ra is adebī
Buddha	buddha
wife	dharma patnī
abbot	lāmā
coffin	mrita arīr rākhne bākas
God	bidhatā

The above table shows only seven source language terms and their translation. Different techniques can be found in the process of translating the terms under mythological pattern. Other terms are presented in Appendix: 1C.

#### **iv) Social Culture and Organizations**

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

**Table No: 4**  
**Terms of Social Culture and organizations and their Translation**

SL Terms	TL Terms
paltry	karmacārī
quarrel	jhaga ā
wife	dulahī
magistrate	jillādhipatī
gateman	hoke
treasure	sampati
clerk	bahidār

The above table shows only seven source language terms and their translation. Different techniques can be found in the process of translating the terms under social culture and organizations. Other terms are presented in Appendix: 1D.

#### v) Conceptual Terms

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

**Table No: 5**

#### **Conceptual terms and their Translation**

SL Terms	TL Terms
Spring season	basanta ritu
die	nidhan hunu
wisdom	tiks a buddhi
cuckoo	koīlī
faithfully	swāmibhakta
middleman	dalāl
tears	ā u

The above table shows only seven source language terms and their translation. Different techniques can be found in the process of translating the terms under conceptual terms. Other terms are presented in Appendix: 1E.

### **3.2 Techniques of Translation of Cultural Terms**

Technique is the way of doing something. Techniques of translation include those ways or procedures which are used in the process of translation by the translator. During the process of translation

the translator has to face different challenges. So the translator used different techniques differently or two and three procedures at the same time to correspond the meaning between SL and TL.

Various linguists and scholars have suggested various theories and procedures of translation. But no single theory or procedure is absolutely helpful to produce a perfect translation without any gap. English textbook and translated textbook in Nepali, the researcher found several translation procedures adopted. Most of them are adopted from Newmark (1988), some are adopted independently and some are in combination of different techniques. The main procedures, which were used in this SLT and TLT, are as follows:

- ❖ Literal Translation
- ❖ Transference/Borrowing
- ❖ Paraphrasing/Definition
- ❖ Substitution
- ❖ Clauses
- ❖ Blending
- ❖ Naturalization
- ❖ Couplets
- ❖ Addition
- ❖ Deletion/Omission

### **3.2.1 Techniques Used in Translation of Terms of Ecological Pattern**

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

In the process of translating ecological terms eight different techniques were used by the translator of the novel 'The Good Earth'. These different techniques are presented in the following table with some examples of cultural terms.

**Table No: 6**  
**Techniques used in Translation of Ecological Terms**

Procedure	SL Terms	TL Terms
i) Literal Translation: The technique which search for close correspondence of meaning between source text (ST) and target text (TT).	bamboo	bā s
	beast	jantu
	tobacco	sūrtī
	mist	kuiro
	ass	gadhā
ii) Substitution: SL terms are replaced by similar or near equivalent or generic word or meaning in TL.	pipe	kakka
	young rice	dhānko bīu
	zenith	ā ā
	paddy	dhān
iii) Claque: Each unit of SL is translated into the equivalent unit in TL. The unit may be a morpheme, word, phrase or even sentences.	wild bees	banmaurī
	pine tree	dhūpīko rukh
	sun and rain	ghām pānī
	ice and snow	hiū ra tu āro
iv) Transference: SL terms are borrowed into TL through transliteration process.	cash crops	nagade bālī
	dragon	ryāgan
	opium	aphīm
v) Blending: The single term of SL is translated with the combination of two procedures, i.e. often a phrase.	coffee	kaphī
	eel fish	īl māchā
	Himalayan mountain	himālaya parbat
vi) Addition: In this technique, some words or terms are added in the TL text.	Kwen Lwen mountain	kwen lwen pahā
	earth	prithwimātā
	harvest	khetībālī

vii) Paraphrasing: SL terms are replaced by the short definition or paraphrase in this technique.	sun	pracan a t̄apko s̄urya
viii) Deletion: In this technique, SL word is deleted in the TL text.	a good basketful of eggs	ek okar̄i phul

The above table shows eight different techniques which are used by the translator in the process of translating the ecological terms of source language text into the target language text. Some techniques are frequently used whereas some others are rarely. So the researcher presented more examples of frequently used techniques whereas less examples of rarely used techniques in the above table. Only few terms are presented under each technique in the above table. More other terms can be found in Appendix: 2A.

### 3.2.2 Frequency of Techniques of Translation used in Ecological Culture

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

**Table No: 7**

#### **Frequency of Techniques used in Ecological Culture**

S. N.	Techniques	Frequency	Percent
1.	Literal Translation	19	38
2.	Substitution	13	26
3.	Claque	7	14
4.	Transference/ Borrowing	3	6
5.	Blending	3	6
6.	Addition	3	6
7.	Paraphrasing/Definition	1	2
8.	Deletion	1	2
Total		50	100

Fifty terms were randomly selected as study data within ecology. There were eight different techniques found to have been

employed in the translation of these terms. Among the eight different techniques, literal translation was mostly used which has 38% and paraphrasing/definition and deletion were the least used techniques, i.e. 2 % for all two. Substitution was the second widely used technique which has 13 percent. In terms of descended order of frequency, the techniques of translating ecological culture could be graded as literal translation, substitution, claque, transference/borrowing, blending, addition, paraphrasing/definition, and deletion.

### 3.2.3 Techniques Used in Translation of Terms of Material Culture (artifacts)

In the process of translating the terms under material cultural, nine different techniques were used by the translator. These techniques are presented in the following table with some examples.

**Table No: 8**  
**Techniques of Translation of Terms of Material Culture**

Technique	SL Terms	TL Terms
i) Literal Translation	bread	ro ī
	dirty	phohar
	veranda	bārdalī
	hut	chāpro
	transport	āwat jāwat
ii) Substitution	basket	oko
	noodles	cāucāu
	hat	opī
	carriages	baggī
	spindle	carkhā
iii) Claque	worn knife	bhutte churī
	bamboo silver	bā sko sinkā
	bamboo bars	bā sko lā hī
	sacks	borā
iv) Transference	ricksha	rik ā
	chopisticks	capas īk
	cake	kek

v) Addition	rags	jhutrā thāñn
	girdle	ijārko thailī
	knife	churi ra cuppī
vi) Blending	cotton coat	sūtīko ko
	cot and trouser	ko ra suruwāl
vii) Definition	pork balls	sūgurkā māsukā kwāp kwāp khāne allā
viii) Couplets: It is the use of two techniques for dealing with a form of SL into TL.	mill	mil (gha a jāto)
ix) Deletion	short-handled scythe	hāsiyā

The above table shows nine different techniques which are used by the translator in the process of translating the terms under material culture of source language text into the target language text. Some techniques are frequently used whereas some others are rarely. So the researcher presented more examples of frequently used techniques whereas less examples of rarely used techniques in the above table. Only few terms are presented under each technique in the above table. More other terms can be found in Appendix: 2B.

### **3.2.4 Frequency of Techniques Used in Translation of Terms of Material Culture (artifacts)**

Frequency and percentage of different techniques which were used in translating the terms of material culture are presented in the following table.



**Table No: 9**  
**Frequency of Translation Techniques of Terms of Material Culture**

S. N.	Techniques	Frequency	Percent
1.	Literal Translation	17	34
2.	Substitution	12	24
3.	Claque	6	12
4.	Transference/ Borrowing	4	8
5.	Addition	4	8
6.	Blending	2	4
7.	Definition	2	4
8.	Couplet	2	4
9.	deletion	1	2
Total		50	100

Nine different techniques were applied to translate these 50 terms. Out of these 9 techniques, literal translation was the most widely used technique, i.e. 34% and deletion was the least used technique, i.e. 2%. In terms of descended order of frequency, the techniques of translation of material culture could be graded as literal translation, substitution, claque, transference, addition, blending, definition, couplet, and deletion.

### **3.2.5 Techniques Used in Translation of Terms of Mythological Pattern**

In the process of translating the terms under mythological pattern, eight different techniques were used by the translator. These techniques are presented in the following table with some examples.

**Table No: 10**  
**Techniques of Translation of Terms of Mythological Pattern**

Technique	SL Terms	TL Terms
i) Literal Translation	temple	mandir
	virgin	kumārī
	heaven	swarga
	wife	swāsnī
	dowry	dāijo

ii) Substitution	pair	dampatī
	he and his wife	logneswāsni
	god	bidhatā
	soul	ātmā
	corpse	sab
iii) Claque	earth god	prithwī mātā
	new year	nayā bar a
	sticks of incense	dhūpkā sinkā
	death-like	murdāko jasto
	sacred scars	pabitra dāg
iv) Addition	starving	anikāl pī it
	burials	antyes i kriyā
	marriage	ubhabiwāha
	wife	dharmapatnī
v) Transference	Buddha	buddha
vi) Blending	Taoist temple	tāo sampradāya
vii) Definition	coffin	mrita arīr rākhne bākas
viii) Deletion	funeral fire	citā

The above table shows eight different techniques which are used by the translator in the process of translating the terms of mythological pattern of source language text into the target language text. Some techniques are frequently used whereas some others are rarely. So the researcher presented more examples of frequently used techniques whereas less examples of rarely used techniques in the above table. Only few terms are presented under each technique in the above table. More other terms can be found in Appendix: 2C.

### **3.2.6 Frequency of Techniques Used in Translation of Terms of Mythological Pattern**

Different translation techniques which were used in translating the terms of mythological pattern, their frequency and percentage is presented in the following table.

**Table No: 11**  
**Frequency of Translation Techniques of Terms of Mythological Pattern**

S. N.	Techniques	Frequency	Percent
1.	Literal Translation	18	36
2.	Substitution	14	28
3.	Claque	8	16
4.	Addition	6	12
5.	Transference/ Borrowing	1	2
6.	Blending	1	2
7.	Definition	1	2
8.	Deletion	1	2
Total		50	100

For the transmission of these fifty terms, 8 different techniques were employed. Among these, 8 different techniques, literal translation was the most widely used technique, i.e. 36% and transference, blending, definition, and deletion were the least used techniques, i.e. 2%. In terms of descended order of frequency, the techniques of translating the terms of mythological pattern could be graded as literal translation, substitution, claque, addition, transference, blending, definition, and deletion.

### **3.2.7 Techniques Used in Translation of Terms of Social Culture and Organizations**

In the process of translating terms of social culture and organizations, eight different techniques were used by the translator. These techniques are presented in the following table with some examples.

**Table No: 12**  
**Techniques of Translation of Terms of Social Culture and Organizations**

Technique	SL Terms	TL Terms
i) Literal Translation	soldier	sipāhī
	quarrel	jhaga ā
	school	bidhyālaya
	dowry	dāijo
	emperor	bād āha
ii) substitution	wooden head	ghan āuke
	gateman	hoke
	court	darabār
	madam	āmā
	distant parts	muluk
iii) Claque	old mistress	bū hī māliknī
	land proprietor	jamīndār
	ideal state	ādar a rājya
	old lord	bū ho mālik
iv) Transference	stone bridge	s on brīj
	pence	pens
	feet	phi
v) Addition	war	yuddhakalā
	teacher	mās ar sāheb
	birth feast	janma diwasko bhoj
vi) Naturalization: In this technique one naturalizes the TL terms into SL terms	China	cīn
	Russia	rus
vii) Couplets	Street of Bridges	s rī aph brījes (pulko sa ak)
viii) Blending	silver dollar	cā dīkā alar

The above table shows eight different techniques which are used by the translator in the process of translating the terms of social culture and organizations of source language text into the target language text. Some techniques are frequently used whereas some others are rarely. So the researcher presented more examples of frequently used techniques whereas less examples of rarely used techniques in the above table. Only a few terms are presented under each techniques in the above table. More other terms can be found in Appendix: 2D.

### **3.2.8 Frequency of Techniques Used in Translation of Terms of Social Culture and Organizations**

Eight different techniques which were used in the translation of terms of social culture and organizations, their frequency and percentage is presented in the following table.

**Table No: 13**

#### **Frequency of Translation Techniques of Terms of Social Culture and Organizations**

S. N.	Techniques	Frequency	Percent
1.	Literal Translation	22	44
2.	Substitution	9	18
3.	Claque	6	12
4.	Transference	4	8
5.	Addition	4	8
6.	Naturalization	3	6
7.	Couplets	1	2
8.	Blending	1	2
Total		50	100

For the translation of these 50 terms, 8 different techniques were employed. Among these 8 different techniques, literal translation was the most widely used technique, i.e. 44% and couplets, and blending were the least used techniques, i.e. 2%. In terms of descended order of frequency, the techniques of translating the terms of social culture and

organizations could be graded as literal translation, substitution, claque, transference, addition, naturalization, couplets, and blending.

### 3.2.9 Techniques Used in Translation of Conceptual Terms

In the process of translating conceptual terms, the translator used seven different techniques. These techniques are presented in the following table with some examples.

**Table No: 14**  
**Techniques of Translation of Conceptual Terms**

Technique	SL Terms	TL Terms
i) Literal Translation	brother	dāju
	spring season	basanta ritu
	officer	adhikrit
	tears	ā u
	die	dehāntya
ii) substitution	led	choro
	friend	bandhu
	middle man	dalāl
	depend upon	mukh tāknu
	independent	swatantra
iii) Claque	social bondage	sāmājik bandhan
	social service	sāmājik sewā
	land reform	bhūmī sudhār
	good omen	ubha akun
iv) Paraphrasing	nursing and upbringing	lālan pālan
	preety flower	phūlko kopilā jasto atīnai rāmrī
	illegal acts	besyābritī
v) Addition	trade	byāpār bā ijya
	courts	kothāharu ra āgan
	wisdom	tiksh a buddhi
vi) Deletion	intelligence and courage	buddhi
	so called lower cast	tallo jāt
vii) Transference	Soochow	sūcāwa

The above table shows seven different techniques which are used by the translator in the process of translating the conceptual terms of source language text into the target language text. Some techniques are frequently used whereas some others are rarely. So the researcher presented more examples of frequently used techniques whereas less examples of rarely used techniques in the above table. Only few terms are presented under each technique in the above table. More other terms can be found in Appendix: 2E.

### **3.2.10 Frequency of Techniques Used in Translation of Conceptual Terms**

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

**Table No: 15**  
**Frequency of Translation Techniques of conceptual Terms**

S.N.	Techniques	Frequency	Percent
1.	Literal Translation	20	40
2.	Substitution	10	20
3.	Claque	6	12
4.	Paraphrasing	5	10
5.	Addition	4	8
6.	Deletion	3	6
7.	Transference	2	4
Total		50	100

There were seven different techniques found to have been employed in the translation of these 50 conceptual terms. Among the seven different techniques, literal translation was the most widely used technique, i.e. 40% followed by substitution, i.e. 20%. Transference was the least used technique, i.e. 4%. In terms of most to least order of frequency, the techniques of translation of conceptual terms could be graded as literal translation, substitution, claque, paraphrasing, addition, deletion, and transference respectively.

### 3.3 Technique-wise and Category-wise Comparison of Statistical Results

**Table No: 16**  
**Technique-wise Category-wise Comparison**

S.N.	Categories Techniques	Ecology		Material Culture (artifacts)		Mythological pattern		Social culture and organizations		Conceptual Terms		Total	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1.	Literal translation	19	38	17	34	18	36	22	44	20	40	96	38.4
2.	Substitution	13	26	12	24	14	28	9	18	10	20	58	23.2
3.	Claque	7	14	6	12	8	16	6	12	6	12	33	13.2
4.	Transference	3	6	4	8	1	2	4	8	2	4	14	5.6
5.	Addition	3	6	4	8	6	12	4	8	4	8	21	8.4
6.	Blending	3	6	2	4	1	2	1	2	-	-	7	2.8
7.	Definition	1	2	2	4	1	2	-	-	5	10	9	3.6
8.	Couplet	-	-	2	4	-	-	1	2	-	-	3	1.2
9.	Deletion	1	2	1	2	1	2	-	-	3	6	6	2.4
10.	Naturalization	-	-	-	-	-	-	3	6	-	-	3	1.2
	Total	50	20	50	20	50	20	50	20	50	20	250	100



The above table shows that literal translation is frequently used technique, i.e.38.4% in translation of cultural terms. In total, ten techniques are used in translating cultural terms. In general, some techniques are frequently used as viable techniques. As we have seen literal translation, substitution, claque and transference have the high frequency. Naturalization is the least used technique, i.e.1.2% to translate cultural terms, which is only used in one category. Only literal translation, substitution, claque, transference and addition get present in all categories.

### **3.4 Gaps in Translation**

In translation process, two languages and two cultures are involved. These two languages and cultures are not same due to different socio-cultural activities. Gaps occur if the concept available in one language or culture is not available in another language or culture.

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

The researcher has adopted the technique of 'componential analysis' as the main tool of evaluating the equivalence in the translated pairs. But CA applied in translation equivalence is different from that applied in linguistics (Newmark 1988:114).

#### **3.4.1 Gaps Caused by Substitution**

Some source language terms do not have exact target language equivalence in TL. In such case, the SL term is substituted by

the near equivalent or peripheral term. Because of this process, there exists gap between translational pair languages. Such gaps are presented below:

1) Paddy (SLT)	dhān (TLT)
+ landscape	+ landscape
+ irrigation	+ irrigation
+ field	+ unhusked rice
- grain	+ grain

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

**Suggested equivalent:** khet

2) Snowing (SLT)	asināpānī (TLT)
- frozen water	+ frozen water
- round	+ round
+ flakes	- flakes
- hard	+ hard
+ limitation of altitude	- limitation of altitude
+ white	+ white
+ less harmful to crops	+ more harmful to crops

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

**Suggested equivalent:** asinā

3) insect (SLT)	pha e gro (TLT)
+ generic	- generic
+ inclusive	- inclusive
± size and shape	+ size and shape
+_ wings	+ wings

- specific creature	+ specific creature
+ living creature	+ living creature

SLT includes the TL figure and other figures also. SL term in question is a broad term whereas TL term is narrow. SL term is inclusive term whereas TL term is included term within SL term. So, ‘pha e gro’ does not mean ‘insect’.

**Suggested equivalent:** kīrā

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

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

**Suggested equivalent:** samatal bhubhāg

5) hat (SLT)	opī (TLT)
+ brim	- brim
+ round	-round
+ hard	± hard

Both the terms refer to the cloth item used on head. But the term ‘hat’ does not similar to the term ‘opī’. Thus, the meaning cover by ‘terrace’ is not covered by ‘opī’.

**Suggested equivalent:** gherāwāl opī

6) Waterspout (SLT)	pādhero (TLT)
- fixed	+ fixed
+ movable	- movable
± shape and size	+ shape and size

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

**Suggested equivalent:** watering place (definition)

7) basket (SLT)	oko (TLT)
± made by bamboo	+ made by bamboo
± large size	+ large size
+ inclusive	- inclusive
+ carry goods	+ carry goods

Features for the both terms cannot correlate each other in total number. So TL term cannot meet meaning having in SL term.

**Suggested equivalent:** okarī

8) madam (SLT)	āmā (TLT)
+ female	+ female
± woman	+ woman
- blood relation	+ blood relation
- a female parent of a child/animal	+ a female parent of a child/ animal

Features for both the terms cannot correlate each other in total number. So, TL term cannot meet meaning having in SL term.

**Suggested equivalent:** māha aya

9) court (SLT)	darabār (TLT)
+ a formal office	+ a formal office
+ crime judged	- criminal judged
- royal family	+ royal family
- office time	+ office time

The SL term ‘court’ refers to the place where legal trails take place and where crimes are judged. But ‘darabār’ refers to the official

home of a king, queen, etc. features for both the terms cannot correlate each other. So, TL term cannot meet meaning having on SL term.

**Suggested equivalent:** adālat

### 3.4.2 Gaps Caused by Lack of Conceptual Accuracy

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

1) brother (SLT)

dāju (TLT)

+ male	+ male
±elder	+ elder
±younger	-younger

Between these two SL and TL terms, some of the components/features are the same but one of them is different which the important one is. Conceptually both terms have same meaning in general but in Nepali there are two terms: dāju and bhai for elder and younger brother respectively.

**Suggested equivalent:** dāju athawā bhāi

2) Prostitution (SLT)

be yābriti (TLT)

+ illegal act	+ illegal act
+ sex for money	± sex for money
- respect in society	- respect in society
- male	± male
+ child	
- generic	+generic

SL word has the specific meaning and only women are involved but sometimes child prostitution can also be found. The TL word has the general meaning and both men and women are involved in

such activity. So, these two terms are not the equivalent terms. So, TL term fails to convey the accurate concept intended by the SL term. But in this proper context ‘be yābriti’ as it is used in the textbook conveys the SL meaning.

3) Sister (SLT)

bahinī (TLT)

+ female	+ female
± younger	+ younger
±elder	- elder

The SL term ‘sister’ includes ‘younger sister’ and ‘elder sister’ for TL term ‘bahinī’ and ‘didī’ respectively. So translation of ‘bahinī’ for sister can’t give SL meaning in TL clearly.

**Suggested equivalent:** didī athawā bahinī.

4) bread (SLT)

ro ī (TLT)

- countable	+ countable
+ flour, water and yeast	+ flour, water
+ dry	± dry
+ baked	+ baked

For the TL speakers these two terms are interchangeable but same is not the case with SL speakers. Although the recipients of the SLT are the native speakers of TL, they should be familiar with the SL. ‘ro ī’ is cultural substitution for ‘bread’ although it does not bridge the semantic gap.

5) Sister-in-law (SLT)

jethānīdidī (TLT)

+ woman	+ woman
+ inclusive	- inclusive
± elder brother’s wife of husband	+ elder brother’s wife of husband

The SL term is inclusive term which can include TL term as well as other terms also. The TL term cannot give the actual meaning intended by the SL term. So, SL term and TL term are different.

**Suggested equivalent:** Definition

6) fragile (SLT)

smathar (TLT)

- landscape	+ landscape
- level	+ level
	±weak

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

7) Protection (SLT)

samrakshya sambardhan (TLT)

Context: ... the protection of childrens the responsibility of parents	Context:...bālbālikāko samrakshya ra sambardhan garne jimbā bābuāmāko ho
--	--

‘samrakshya ’ corresponds more nearly to SLT. These two TL terms have partial similarity only. Actually they convey different meanings in the above context.

**Suggested equivalent:** rakshyā

### 3.4.3. Gaps Caused by Lack of Cultural Equivalence

Some elements of culture in SL lack exact equivalent in TL. The translator has tried to translate such elements with near or similar elements in TL. In doing this, some cultural gap is found.

1) dowry (SLT)

dāijo (TLT)

+ either given to wife by husband or to husband by wife’s family	+ given to bride by parents.
±family	+ family
+ money, property	+ money, property, jewelry

The SLT ‘dowry’ refers to money and or property that a wife or her family must pay to her husband when they get married or vice-versa can also be found in some societies. But the TLT ‘daijo’ means property (money, jewellery) that is given to bride by her parents or family especially in marriage ceremony. The meaning feature of TLT

only expresses the meaning feature of SLT partially. So borrowing and definition are suggested.

2) knife (SLT)

khukurī (TLT)

+ weapon, + instrument	+ weapon, ± instrument
+ handle, - concave	+ handle, + concave
± curved blade	+ curved blade
+ generic, + cultural neutral	+ nationality specific

Although SLT and TLT have some common features, ‘knife’ is a generic term and culturally neutral but ‘khukurī’ is highly distinctly cultural and gives national identification.

**Suggestion:** transference/borrowing

3) Coat and trousers (SLT)

bakhkhu (TLT)

+ generic	- generic
+ universal	+ national custom
± for winter season	+ winter season

SLT and TLT are different to each other and are from different cultures. Thus, the SL term can’t be replaced by the TLT.

### 3.4.4 Gaps Caused by Lack of Notes or Definitions

Borrowing is a frequently used procedure of translation. It can be a very precise transmission of cultural information provided that the knowledge of the pragmatic reality of source culture (SC) has been assured in some other way such as definition, direct experience, etc. That is why borrowing is often combined with substitution or definition or functional-descriptive equivalence.

For the TL readers who have no knowledge of SL and SC, borrowing is meaningless. Several borrowed terms need definition or notes for comprehension.

1) Dragon (SLT)	ryāgan (TLT)
-----------------	--------------



**Suggested equivalent:** ryāgan (a large fierce animal with wings and a long tail, that can breathe out fire)

2) Opium (SLT)
----------------

aphīm (TLT)
-------------

**Suggested equivalent:** aphīm (a powerful drug made from the juice of a type of poppy, used in the past in medicines to reduce pain and help people sleep)

3) Coffee (SLT)
-----------------

kaphī (TLT)
-------------

**Suggested equivalent:** kaphi (a hot drink made from the powder of roasted seeds of a tropical bush and boiling water)

4) rickshaw (SLT)
-------------------

rik ā (TLT)
-------------

**Suggested equivalent:** rik ā (a small light vehicle with two wheels used in some Asian countries to carry passengers)

5) Chopsticks (SLT)
---------------------

capas īk (TLT)
----------------

**Suggested equivalent:** capas īk (either of a pair of thin sticks that are used for eating with, especially in Asian countries).

6) Coat (SLT)
---------------

ko (TLT)
----------

**Suggested equivalent:** ko (a piece of outdoor clothing that is worn over other clother to keep warm or dry)

7) Cake (SLT)
---------------

kek (TLT)
-----------

**Suggested equivalent:** kek (a sweet food made from a mixture of flour, eggs, butter, sugar, etc that is baked in an oven).

8) basket (SLT)
-----------------

oko (TLT)
-----------

**Suggested equivalent:** oko (a container for holding or carrying things on the back with small hole that are made of thin strips of bamboo that bend and twist easily)

9) rope (SLT)
---------------

nāmlo (TLT)
-------------

**Suggested equivalent:** nāmlo (a head strap for carrying a large basket at the back)

10) drugs (SLT)

lāgupadārtha(TLT)

+ chemical pharmaceutical substance	+ chemical, natural
± narcotic	+ narcotic, intoxicating
+ to prevent / cure disease	+ habit forming substance and excite towards social crime
+ inclusive	- inclusive
+ enhance mental and physical goodness	

The TL term goes with narcotic, intoxicating substance but SL term ‘drugs’ include other things as medicine, tonic, personal hygienic substance, etc only substitution of another term in TL creates gap. In translation of such term short note or definition is necessary for SL meaning.

### 3.4.5 Gaps Caused by Translingual Lexical Ambiguity

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

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

1) temple

- mandir – a building used for the worship of a god or gods in Hinduism

- gumbā – a building used for the worship of a god or gods in Buddhism.

The SL term ‘temple’ is translated not only as ‘mandir’ but also as gumbā.

#### 2) food crops

- anna
- bālīnālī

‘food crops’ means not only ‘anna’ but also bālīnālī whereas ‘anna’ and bālīnālī are different in so aspect.

#### 3) heaven

- swarga
- ākās

The SL term ‘heaven’ is somewhere translated as ‘swarga’ and somewhere as ākās. These two terms are not used for identical senses thus creates gap.

#### 4) country-side

- kholsā
- cihāne ā ā
- pākhāpakherā
- khetbārī

The SL term ‘country-side’ is translated differently in different places. The TL terms also do not give identical sense/meaning. In such situation, it creates gap.

#### 5) coat and trousers

- bakhkhu
- ko ra suruwāl

The SL term ‘coat and trousers’ is sometimes translated as bakhkhu and sometimes as ‘ko ra suruwāl’. The sense given by these two target language terms is not identical and is relevant to different cultures. Thus, it creates gap.

#### 6) brother

- bhāi – younger brother
- dāju – elder brother

- 7) mountain
- himāl – hill with snow
  - parbat – green hill without snow
- 8) sister
- bahinī – younger sister
  - didī – elder sister
- 9) wife
- patnī
  - dharmapatnī
- 10) customs
- saskritī
  - cālcalan

Because of the cultural differences between languages, it is really difficult to find out the equivalent term of each cultural word in another language. There are several words in TL to express the meaning of the SL.

### 3.4.6 Gaps Caused by Addition

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

S.N.	SL Term	TL Term
1.	rags	jhutrā thā nā
2.	girdle	ijārko thailī
3.	knife	churi ra cuppī
4.	school	biswabidhyālaya
5.	spirit	bhutpret ra lāgo
6.	starving	anikāl pidit
7.	burials	antyes i kriyā
8.	war	yuddhakalā
9.	teacher	mās ar sāheb
10.	officer	gā iko adhikrit
11.	mat	citrā-bhakārī

### 3.4.7 Gaps Caused by Deletion

S.N.	SL Term	TL Term
1.	irrigation cannel	kulo
2.	intelligence and courage	buddhi
3.	woman servant	āimāi
4.	wet hands	hāt
5.	good scholars	bigya

Translation is highly a cultural activity. So some degree of omission of concepts can be found. Because of the differences between the cultures, addition and omission of concepts may be possible. Although omission of concepts and meaning of the source text is a serious mistake in translation, it is somehow inevitable. But while translating common SL word into TL, deletion should not be applied. So, complete deletion of such terms cannot provide the meaning to the readers.

### 3.4.8 Gaps Caused by Mistranslation

SL	TL	Suggested equivalent
mountain	himālayaharu	himālaya
white	rāto	seto
sugar	ukhu	cinī
costom	sanskriti	bhe bhu ā
mountain range	parbatharu	parbatsreni

### 3.5 Frequency of Different Kinds of Gaps in Translation

Table No: 17

Frequency of Different Gaps in Translation

S.N.	Types (causes) Of Gaps	Frequency	Percent
1.	Gaps caused by substitution	9	15
2.	Gaps caused by lack of conceptual accuracy	7	11.7
3.	Gaps caused by lack of cultural equivalence	3	5
4.	Gaps caused by lack of notes or definitions	10	16.7
5.	Gaps caused by translingual lexical ambiguity	10	16.7
6.	Gaps caused by addition	11	18.3
7.	Gaps caused by deletion	5	8.3
8.	Gaps caused by bad or mistranslation	5	8.3
Total		60	100

In the process of research work, the researcher found 60 instances of gaps in translation of cultural terms of the novel 'The Good Earth'. The researcher found eight different types (causes) of gaps ( gaps caused by substitution, gaps caused by lack of conceptual accuracy, gaps caused by lack of cultural equivalence, gaps caused by lack of notes or definitions, gaps caused by lack of translingual lexical ambiguity, gaps caused by addition, gaps caused by deletion, and gaps caused by bad or mistranslation). Among them, gaps caused by addition is the most frequent one (i.e. 18.3%), gaps caused by lack of notes or definition and gaps caused by translingual lexical ambiguity are more frequent (i.e. 16.7%) and gaps caused by lack of cultural equivalence is the least frequent (i.e. 5%).

## **CHAPTER FOUR**

### **FINDINGS AND RECOMMENDATION**

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

#### **4.1 Findings**

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

1. Two hundred fifty cultural terms were identified and those terms were categorized in five categories in terms of their related meaning features. They were ecology, material culture (artifacts), mythological pattern, social culture and organizations and conceptual terms. (The terms are available in Appendix- 1)
2. In translating cultural terms, ten different techniques (literal translation, substitution, claque, transference, addition, blending, definition, couplet, deletion and naturalization) were found to have been employed in translating cultural words in the novel 'The Good Earth' designed and published by Pocket Books and Pairabi Book House.
3. Literal translation was the most widely used technique of translation of cultural words and couplet and naturalization were the least used techniques. In terms of merit order of frequency the techniques of translation of cultural words could be graded as literal translation (38.4%), substitution (23.2%), claque (13.2%), addition (8.4%), transference (5.6%), definition (3.6%), blending (2.8%), deletion (2.4%), couplet (1.2%) and naturalization (1.2%).

4. Literal translation was the most widely used technique in translating ecology, material culture (artifacts), social culture and organizations, conceptual terms and mythological pattern.
5. Substitution was the widely used technique in translating mythological pattern than other cultural categories. Substitution was not taken as better technique if there was availability of lexical items in TL. Because of substitution, there were many instances of gaps in meaning in TL which was unable to provide exact meaning of SL
6. Claque was another widely used technique in translating cultural terms. Almost all instances of cultural terms that were translated through the technique called claque deliver clear meaning of SL culture. So this technique was successful to provide SL meaning in TL.
7. Transference was another technique used in translating cultural terms. It kept SL meaning in the TL word if cultural meaning was contextually conveyed or if TL word could be expected to be familiar with SL terms.
8. The technique blending was used in translating all cultural categories except conceptual terms.
9. There were 3 instances of naturalized terms within social culture and organization. These terms were naturalized according to the pronunciation of the same language which were existed in one language and borrowed into another.
10. Addition was another technique which provided extra meaning and was unable to provide exact SL meaning in some cases.
11. Out of total, 1.2 percent cultural terms was used in the present translated text by using couplet and naturalization techniques.



12. Deletion was another technique used in translating cultural terms but this technique could not be found in translating social culture and organizations. Because of this technique there could be found the cases of deletion of concepts and meanings in translating cultural terms.
13. Definition was another technique which could overlap the gaps caused by other techniques and provided actual meaning or gave clear cut concept. 3.6 percent cultural terms were translated by using definition technique.
14. The meaning gaps existed between the SL terms and TL terms. There were eight category of gaps (gaps caused by substitution, lack of conceptual accuracy, lack of cultural equivalence, lack of notes or definitions, translingual lexical ambiguity, addition, deletion and mistranslation) exist
15. The translator was unable to create the semantic equivalence in some instances between SL and TL concepts because every language has their own beliefs and concepts.
16. Many instances of substitution could be found. Among the substituted terms, most of the pair had gaps in semantic level.
17. Some terms were existed only within a culture. In such cases cultural terms did not have equivalent lexical items in translation pair language. In translation of such terms, the gap is inevitable.
18. In the cases of transferred SL cultural words, notes and definitions were necessary. If there were no notes and definitions, the reader did not have knowledge of any idea from such translation work.
19. There were great instances of addition and deletion of SL concepts and meaning in TL, which also created the wide gap in translation pair.

20. There was no consistency in translation of the same word. So it also created the gaps in translation.

21. There were some instances of bad or mistranslation, which were completely or partially failed to provide SL meaning in TL.

All things considered, the Nepali version "Kalyani Dharati" of the novel was to a great extent faithful to source book in terms of subject matter. Ten different techniques in translation of cultural words of the novel 'The Good Earth' were the most frequent ones. There were many instances of the use of non-corresponding meaning components, which lead gaps in translation.

Omission and addition of concepts in translation often lead to loss and gain of meaning in translation. Some degree of loss of meaning in translation was inevitable. According to Nida (1964: 57) "Loss of information is a part of any communication process and hence the fact that some loss occurs in translation should not be surprising, nor should it constitute a basis for questioning the legitimacy of translation".

Where there were cases of omission of source text concepts, the readers of the target text did not get the same level and amount of information as the readers of the novel were being able to achieve the same pedagogical goals, the translation should read the original text in such a way that the target text did not omit the concepts and meaning of the source text.

## **4.2 Recommendations and Pedagogical Implications**

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

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

- b. The translator should use the translation technique(s) in translating cultural words depending upon the contexts and nature of words, for which it may use a single technique, two, three or four for the same lexical item.
- c. In translating words from religious culture, short note or definition should be added to make the meaning clearer.
- d. A translator should give priority to literal translation unless it distorts meaning or is very unnatural.
- e. If there is availability of exact equivalent word in TL, the translator should not substitute by near equivalent or generic word. If it is necessary to substitute the word, he should check its context and appropriateness.
- f. In translating words from mythological pattern and conceptual terms, short note or definition should be added to make its religious and pragmatic meaning clear.
- g. There should not be any omission of the SL terms which have the equivalent terms in TL. Even if the TL lacks the ST concepts the translator should transliterate the term.
- h. Addition and omission/deletion of some concepts and meaning is allowed in translation but the translator's job should compensate the gap between ST and TT. For this, he can consult a standard bilingual dictionary but he should not use near equivalent word.
- i. The translator should not use whatever word is available in the dictionary. He should select the word looking it in the thesaurus.
- j. Translingual lexical ambiguity violates the essence of translation. So the translator should use only one exact translation for a SL term. He should also care on varieties in ST and TT.

- k. The translator should avoid bad or mistranslation. He should read the text, consult bilingual dictionary, if necessary and present the exact word in translation.
- l. If there are erroneous expressions in the context of the ST, the translator should correct the ST by appropriate translation in the TT.
- m. The translator should keep the concept in mind that the readers of the translated text are those who know something about SL culture.

This present research study studies the techniques and gaps in translation of the novel “The Good Earth” through the evaluation process of translation. 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 language and culture of involved languages.

This study can provide some feedback to the translator ‘Tikaram Sharma’ who is responsible for the translation of the text. The concerned publication (i.e. Pairabi Book House) should provide authority to the trained and professional translators for translating texts and group of experts of translation should supervise the translated textbook.

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 he/she is learning and whatever he/she is, he/she cannot avoid translation. Therefore, translation should be influenced in language learning and teaching programme.

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# APPENDICES

## Appendix 1

### Cultural Categories

#### 1.A Ecology

gully	kholso
frost	tu āro
food crops	anna
desert	marūbhumī
hill	parbat
tobacco	sūrtī
ass	gadhā
mist	kuiro
bamboo	bā s
reeds	nigālo
yolk	bacerā
moat	nahar
harvest	phasal
beast	jantu
frog	bhyāguto
pig	s gur
drought	kha erī
greenary	hariyalī
melon vendor	kharbujā
wild bees	ban maurī
pine tree	dhūpīko rukh
sun and rain	ghāmpānī
ice and snow	hi ra tu āro
cash crops	nagade bālī
dry grass	sukeko jhyās
a flock of fowls	ek bathān kukhurā
pipe	kakka
young rice	dhānko bīu
zenith	ā ā
paddy	dhān
heaven	ākās
green leaves	pāluwā
insect	pha e gro
waterways	nālā
peaches	paiy
slopes and terraces	bhirpākhā
country-side	kholsā, nālā
a bit of grass	jhārpāt



twisted bamboo	māli go
sun	pracan a tāpko sūrya
earth	prithwimātā
a small pond fish	eutā sāno māchājasto lovlāgdo bhojan sāmāgrī
harvest	khetībālī
a good basket of eggs	ek tokarī phul
dragon	ryāgan
opium	aphīm
coffee	kaphī
eel fish	īl māchā
himalayan mountain	himālaya parbat
kwen lwen mountain	kwen lwen pahā

### 1.B Material Culture (Artifacts)

firewagons	āgole calne gā ī
dirty	phohar
transport	āwat jāwat
knife	khukurī
ring	a hī
earring	mundrī
ship	jahāj
cauldron	karāhī
roof	chāno
hut	chāpro
city	ahar
street	gallī
veranda	bārdalī
dais	manc
bread	ro ī
bowl	abakā
kettle	ciyādānī
bowl	phuru
robes	bastra
worn knife	bhutte churī
bamboo sliver	bā sko sinkā
bamboo bars	bā sko lā hī
sacks	borā
jar	ba ā
great school	mahābidhyālaya
ricksha	riksā
chopisticks	capas īk
coat	ko

cake	kek
rags	jhutrā thā nā
girdle	ijārko thailī
knife	churī ra cuppī
school	bi wabidhyālaya
cotton coat	s tīko ko
coat and trousers	ko ra suruwāl
a loop of cloth	pa ukā cyātera banāeko eu ā sāno lugāko tyāndro
pork balls	s gurkā māsukā kwāp kwāp khāne allā
mill	mil (gha a jā to)
coat and trousers	ko ra suruwāl (bakhkhu)
short-handled scythe	hāsiyā
basket	oko
towel	rumāl
winter garments	ūnī lugā
coat and trousers	bakhkhu
barrow	helā gā ī
noodles	cāucāu
spindle	carkhā
hat	opī
carriages	baggī
basket	dhākī

### 1.C Mythological Pattern

betroth	bihe
religion	dharma
wife	patnī
god himself and his wife	i adeb ra i adebī
pair	dampatī
he and his wife	logneswāsni
threshold of door	sa ghār
god	bidhatā
temple	gumbā
his life and his father and his father's father	pusta pustā
daughter-in-law	buhārī
by blood	ba a
mother-in-law	sās
full of virtue	dharmasakshī
on my life	dharodharma
soul	ātmā
corpse	sab
temple	mandir

virgin	kumārī
heaven	swarga
death	mrityu
slave	kamārī
wife	swāsnī
dowry	dāijo
geomancer	jyoti ī
abbot	lāmā
grave	cihān
priest	dharma guru
ancestor	purkhā
worship	pujā
custom	sāskār
chant	mantra
earth god	prithwīmātā
new year	nayā bar a
sticks of incense	sh pkā sinkā
death-like	m rdāko jasto
country bumpkin	dehāti go hāle
sacred scars	pabitra dāg
god of wealth	dhankā debatā
malignant spirit	du a pret
starving	anikāl pī it
weary	ri gārlep
spirit	bhutpret ra lāgo
burials	antye i kriyā
marriage	ubhabiwāha
wife	dharma patnī
Buddha	budhda
Taoist temple	tāo sampradāya
coffin	mrita arir rākheko bākas
funeral fire	citā

### 1.D Social Culture and Organizations

soldier	sipāhī
neighbour	chimekī
furrow	yā
debts	rin
agent	kārabārī
poor	garib
rape	balatkār
laborer	jyāmī
contract	karārnāmā

dowry	daijo
prejudice	purbāgrahī
quarrels	jhaga ā
magistrate	jilladhipatī
work	kām
government	sarakār
business	kārobār
scholar	bidwān
clerk	bahidār
emperor	bad āha
school	bidhyālaya
matrimonial	baibāhik
region	ilākā
wooden head	ghan āuke
six generations	pusta pustā
creature	ka hputalī
madam	āmā
gateman	hoke
paltry	karmacārī
old woman	b hī āmā
distant parts	muluk
court	darabār
bandit and robber	āku ra gun ā
old mistress	b hī māliknī
old lord	b ho mālik
sir lord	mālik mahodaya
land proprietor	jamīndār
ideal state	ādar a rājya
Stone Bridge	s on brij
acres	ekar
pence	pens
feet	phī
war	yudhdakāl
rice beds	dhānko bīuko byā
birth feast	janma diwasko bhoj
teacher	mās ar sāheb
china	cīn
russia	rus
anhwei	ānhewa
street of bridges	s rī aph brījes (pulko sa ak)
silver dollar	cā dikā alar

## 1.E Conceptual Terms

brother	dāju
spring season	basanta ritu
sister-in-law	je hānī didī
officer	adhikrit
tears	ā su
drugs	na ālu padārtha
heritage	sampadā
die	dehāntya
die	nidhan hunu
ancient	pracīn
classics	āstrīya
social service	samāj sewā
live normal life	sādhara jīban yāpan
administrator	adhikārī
custom	cālcalan
friends	is amitra
natural disaster	prākritik prakop
racial	jātīya
share	hissedārī
ancient	ru hibādī
social bondage	sāmājik bandhan
spring season	basanta ritu
social service	samāj sewā
land reform	bh mī sudhār
tender age	sāno umer
good omen	ubha akun
nursing and upbringing	lālan pālan
preety flower	ph lko kopilā jasto atinai rāmṛī
illegal acts	be yābritī
blot on the face	kala ka
inner courts	h lo gharko bhitri bhāg
lotus	kamalā
cuckoo	koilī
die	dehāntya
independent	swābalambī
led	choro
friend	bandhu
tear	ā su
middle man	dalāl
vast difference	ākā jaminko pharak
depend upon	mukh tāknu
trade	byāpār bā ijya

courts	ko hāharu ra āgan
scholar	bi wān pandīt
wisdom	ksh a buddh
intelligence and courage	buddhī
so-called lower caste	tallo jāt
the first ood half of my life and more	ardhā ginī
soochow	s c wa
shanghai	sā ghāi

**Appendix 2**  
**Procedures of translation**

**2.A Ecology**

Procedures	SL Terms	TL Terms
1. Literal Traslation	Tobacco	sūrtī
	Ass	gadhā
	Mist	kuiro
	Bamboo	bā s
	Reeds	nigālo
	Yolk	bacerā
	Moat	nahar
	Harvest	phasal
	Beast	jantu
	Frog	bhyāguto
	Pig	s gur
	Drought	kha erī
	Greenery	hariyalī
	melon vendor	kharbujā
	Gully	kholso
	Frost	tu āro
	food crops	anna
	Desert	marūbhumī
Hill	parbat	
2. Substitution	Pipe	kakka
	young rice	dhānko bīu
	Zenith	ā ā
	Paddy	dhān
	Heaven	ākās
	green leaves	pāluwā
	Insect	pha e gro
	Waterways	nālā
	Peaches	paīy
	slopes and terraces	bhirpākhā
	country-side	kholsā, nālā
	a bit of grass	jhārpāt
	twisted bamboo	māli go
3. Claque	wild bees	ban maurī
	pine tree	dhūpīko rukh
	sun and rain	ghāmpānī
	ice and snow	hi ra tu āro
	cash crops	nagade bālī
	dry grass	sukeko jhyās

	a flock of fowls	ek bathān kukhurā
4. Transference/ Borrowing	Dragon	ryāgan
	Opium	aphīm
	Coffee	kaphī
5. Blending	eel fish	īl māchā
	himalayan mountain	himālaya parbat
	kwen lwen mountain	kwen lwen pahā
6. Paraphrasing/ Definition	Sun	pracan a tāpko sūrya
7. Addition	Earth	prithwimātā
	a small pond fish	eutā sāno māchājasto lovlāgdo bhojan sāmāgrī
	Harvest	khetībālī
8. Deletion	a good basket of eggs	ek tokarī phul

## 2.B Material Culture

Procedures	SL Terms	TL Terms
1. Literal Translation	Roof	chāno
	Hut	chāpro
	City	ahar
	Street	gallī
	Veranda	bārdalī
	Dais	manc
	Bread	ro ī
	Bowl	abakā
	Kettle	ciyādānī
	Firewagons	āgole calne gā ī
	Dirty	phohar
	Transport	āwat jāwat
	Knife	khukurī
	Ring	a hī
	Earring	mundrī
	Ship	jahāj
Cauldron	karāhī	
2. Substitution	Basket	oko
	Towel	rumāl
	winter garments	ūnī lugā
	coat and trousers	bakhkhu
	Barrow	helā gā ī
	Noodles	cāucāu
	Spindle	carkhā
	Hat	opī
Carriages	baggī	



	Basket	dhākī
	Bowl	phuru
	Robes	bastra
3. Claque	worn knife	bhutte churī
	bamboo sliver	bā sko sinkā
	bamboo bars	bā sko lā hī
	Sacks	borā
	Jar	ba ā
	great school	mahābidhyālaya
4. Transference/ Borrowing	Rickshaw	riksā
	Chopisticks	capas īk
	Coat	ko
	Cake	kek
5. Addition	Rags	jhutṛā thā nā
	Girdle	ijārko thailī
	Knife	churī ra cuppī
	School	bi wabidhyālaya
6. Blending	cotton coat	s tīko ko
	coat and trousers	ko ra suruwāl
7. Definition	a loop of cloth	pa ukā cyātera banāeko eu ā sāno lugāko tyāndro
	pork balls	s gurrkā māsukā kwāp kwāp khāne allā
8. Couplet	Mill	mil (gha a jā to)
	coat and trousers	ko ra suruwāl (bakhkhu)
9. Deletion	short-handled scythe	hāsiyā

## 2. C Mythological Pattern

procedures	SL Terms	TL Terms
1. Literal Translation	Temple	mandir
	Virgin	kumārī
	Heaven	swarga
	Death	mrityu
	Slave	kamārī
	Wife	swāsnī
	Dowry	dāijo
	Geomancer	jyoti ī
	Abbot	lāmā
	Grave	cihān
	Priest	dharma guru
	Ancestor	purkhā
	Worship	pujā
	Custom	sāskār

	Chant	mantra
	Betroth	bihe
	Religion	dharma
	Wife	patnī
2. Substitution	god himself and his wife	i adeb ra i adebī
	Pair	dampatī
	he and his wife	logneswāsnī
	threshold of door	sa ghār
	God	bidhatā
	Temple	gumbā
	his life and his father and his father's father	pusta pustā
	daughter-in-law	buhārī
	by blood	ba a
	mother-in-law	sās
	full of virtue	dharmasakshī
	on my life	dharodharma
	Soul	ātmā
	Corpse	sab
3. Claque	earth god	prithwīmātā
	new year	nayā bar a
	sticks of incense	sh pkā sinkā
	death-like	m rdāko jasto
	country bumpkin	dehāti go hāle
	sacred scars	pabitra dāg
	god of wealth	dhankā debatā
	malignant spirit	du a pret
4. Addition	Starving	anikāl pī it
	Weary	ri gārlep
	Spirit	bhutpret ra lāgo
	Burials	antye i kriyā
	Marriage	ubhabiwāha
	Wife	dharma patnī
5. Transference/ Borrowing	Buddha	budhda
6. Blending	Taoist temple	tāo sampradāya
7. Definition	Coffin	mrita arir rākheko bākas
8. Deletion	funeral fire	citā

## 2. D. Social Culture and Organizations

Procedures	SL Terms	TL Terms
1. Literal Translation	Soldier	sipāhī
	Neighbour	chimekī
	Furrow	yā

	Debts	rin
	Agent	kārabārī
	Poor	garib
	Rape	balatkār
	Laborer	jyāmī
	Contract	karārnamā
	Dowry	daijo
	Prejudice	purbāgrahī
	Quarrels	jhaga ā
	Magistrate	jilladhipatī
	Work	kām
	Government	sarakār
	Business	kārobār
	Scholar	bidwān
	Clerk	bahidār
	Emperor	bad āha
	School	bidhyālaya
	Matrimonial	baibāhik
	Region	ilākā
2. Substitution	wooden head	ghan āuke
	six generations	pusta pustā
	Creature	ka hputalī
	Madam	āmā
	Gateman	hoke
	Paltry	karmacārī
	old woman	b hī āmā
	distant parts	muluk
	Court	darabār
3. Claque	bandit and robber	āku ra gun ā
	old mistress	b hī māliknī
	old lord	b ho mālik
	sir lord	mālik mahodaya
	land proprietor	jamīndār
	ideal state	ādar a rājya
4. Transference	Stone Bridge	s on brij
	Acres	ekar
	Pence	pens
	Feet	phī
5. Addition	War	yudhdakāl
	rice beds	dhānko bīuko byā
	birth feast	janma diwasko bhoj
	Teacher	mās ar sāheb
6. Naturalization	China	cīn
	Russia	rus

	Anhwei	ānhewa
7. Couplets	street of bridges	s rī aph brījes (pulko sa ak)
8. Blending	silver dollar	cā dīkā alar

## 2. E Conceptual Terms

Procedures	SL Terms	TL Terms
1. Literal Translation	Brother	dāju
	spring season	basanta ritu
	sister-in-law	je hānī didī
	Officer	adhikrit
	Tears	ā su
	Drugs	na ālu padārtha
	Heritage	sampadā
	Die	dehāntya
	Die	nidhan hunu
	Ancient	pracīn
	Classics	āstrīya
	social service	samāj sewā
	live normal life	sādhara jīban yāpan
	Administrator	adhikārī
	Custom	cācalan
	Friends	is amitra
	natural disaster	prākritik prakop
	Racial	jātīya
Share	hissedārī	
Ancient	ru hibādī	
2. Claque	social bondage	sāmājik bandhan
	spring season	basanta ritu
	social service	samāj sewā
	land reform	bh mī sudhār
	tender age	sāno umer
	good omen	ubha akun
3. Paraphrasing	nursing and upbringing	lālan pālan
	preety flower	ph lko kopilā jasto atinai rāmri
	illegal acts	be yābritī
	blot on the face	kala ka
	inner courts	h lo gharko bhitri bhāg
	Lotus	kamalā
	Cuckoo	koilī
4. Substitution	Die	dehāntya
	Independent	swābalambī

	Led	choro
	Friend	bandhu
	Tear	ā su
	middle man	dalāl
	vast difference	ākā jaminko pharak
	depend upon	mukh tāknu
5. Addition	Trade	byāpār bā ijya
	Courts	ko hāharu ra āgan
	Scholar	bi wān pandīt
	Wisdom	ksh a buddh
6. Deletion	intelligence and courage	buddhī
	so-called lower caste	tallo jāt
	the first good half of my life and more	ardhā ginī
7. Transference	soochow	s c wa
	shanghai	sā ghāi