

# CHAPTER-ONE

## INTRODUCTION

### 1.1 General Background

Language is a vehicle for human thoughts and medium of mutual exchange of ideas and feelings. The major function of language is to communicate. It is closely tied to man's feelings and activities. It is related to nationality, religion, culture, society and individual. In this regard, language is a means of social control. Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols.

Language is highly developed and most frequently used means of communication. Communication as such involves transmission of information from a sender to a receiver. 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 about the real world. Most of the activities of the world are carried on through language.

The word 'language' comes from 'lingua' which means 'longue' in Latin, 'lingua' was modified into 'langue' and then into 'langage' in French. The English people modified it into 'Language' in the 13th century with its core meaning 'communication by using words'. Encyclopedia Britannica (Vol. 13, p. 696) defines language as "a system of conventional, spoken and written symbols by means of which human beings as a member of social group and participants in culture, interact and communicate." Language is a medium of exchanging information, ideas and thoughts among human beings using the systematic symbols produced according

to their will. Language may have written or spoken symbols. Using those symbols human beings interact with each other.

Language is defined variously by various scholars. It is obvious fact that no single scholar or single definition is perfect to define language. Richards et al. (1985, p. 196) have defined language as "the system of human communication which consists of the structured arrangement of sounds (or their written representation) into larger units, e.g. morphemes, words, sentences, utterances."

According to Sthapit (2000, p. 17) "language is a voluntary vocal system of human communication." So, it is one of the most common, effective means of communication that only human being possess. Widdowson (1988, p. 3) defines "Language is a system of arbitrary vocal symbols which permit all people in given culture, or other people have learned the system of that culture, to communicate or to interact" (cited in Bhandari, 2004, p. 27).

According to Jespersen (1904, p. 4) "language is a way of connection between souls, a means of communication." Wardhaugh (1986, p. 1) defines "language is a system of arbitrary vocal symbols used for human communication." Likewise, Chomsky (1964, p. 13) defines language as a 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.

Language is a convenient and powerful means of communication. As such, it has different communicative functions such as expressive, informative, conative, phatic, directive, etc.

There are innumerable languages in the world. Out of them English language is most indispensable for us because it has gained the status of an international language. One-sixth of the world population is covered by the English language speaking people. The English language can be described as a major vehicle of debate at the United Nations and the language of the command for NATO. English is the language of mass media, official instructions and education in many countries. It is also the language of the large commercial and industrial organizations. A sound knowledge of English is the passport of social and economic achievement.

### **1.1.1 English Language in Nepal**

The position of English in Nepal is that of a first foreign language. In Nepal, it is also a viable medium of higher learning and technical exploration. English is one of the widely spoken international languages. In Nepal, it is the means of international contact, exposure and an effective channel of communication.

The history of the English language in Nepal goes back to the 17<sup>th</sup> century when king Pratap Malla ruled over Kathmandu. But this language was not commonly used by the ordinary people. Then, the inscription of 'Hanuman Dhoka' denotes that king Pratap Malla knew 14 languages including English. The English language has a long history in Nepal but its learning began as early as 1930s. Bhimsen Thapa started employing Indian teachers to coach Royal family members in the Royal Palace. After him, with the advent of Rana Regime in Nepal, education in English started and was expanded.

The Prime Minister Jung Bahadur Rana was highly influenced by the English language during his visit to England and he opened a school in

his palace to educate his own children. Institutionally, the beginning of the teaching of English as a subject of study was after the establishment of Durbar High School in 1854. So, the sole objective of opening this school was to keep a close link with Britishers. The courses of study were heavily loaded with standard books written in the English language. In fact, opening of Tri-Chandra College in 1918 marks the formal beginning of English in higher education in Nepal.

A revolution occurred in the field of education in 2007 BS against Rana Regime in Nepal. Many schools were opened with the rise of democracy in Nepal. Common people became aware of the importance of education. English was taught as a compulsory subject in schools and it carried 200 full marks till the introduction of New Education System plan (NESP) 2028 BS. But now it carries only 100 full marks.

For over a century now, English has been playing an important role in our education system, as well as our national life. English plays a vital role in our school level to higher-level education. People have never thrown it out from their hearts. It has retained a status of a prestigious language. Its social value has been increased day by day. English as a subject has been prescribed in the curriculum of primary to university levels of education in Nepal. The importance of English for the technical development of a country can hardly be exaggerated since most of the sophisticated technical research works are published in English.

### **1.1.2 Language and Culture**

Language is generally believed to be the essential instrument of ethnic expression: a viaduct for the belief, customs, rituals and behaviors, which constitute cultural identity. It is seen as the embodiment of human action for most; language is inextricably linked to the very essence of being

human and of belonging a specific cultural group. It is social phenomenon possessed by human society which makes sets of rules, according to which members of society co-operate and interact with each other, socio-cultural norms and values, thoughts and conventions are presented, nourished and inherited from generation to generation.

Culture, on the other hand, is “the way of life and its manifestation that are peculiar to a community that uses a particular language as its means of expression. It is the full range of learned human behaviours patterns” (Newmark 1988, p. 94).

According to Richard et al. (1985, p. 70), culture means "the total set of beliefs, attitudes, customs, behaviours, social habits etc. of the member of particular society." A particular culture is the way of life, especially general customs, beliefs, social habits, etc of a particular group of people. As culture is a way of life in a society, it consists of prescribed ways of behaving or norms of conduct, beliefs, values and skills. It also includes the institutions, values, religion, community, food, heritage, history, and so on.

Culture is human creation and use of symbols and artifacts. Culture may be taken as constituting the way of life of an entire society and this includes codes of manners, dress, language, rituals, norms of behaviours and system of beliefs. Socio-linguists stress that human behaviour is primarily the result of nurture than nature. Similarly, culture is all that which is non-biological and socially transmitted in society, including artistic, social, ideological and religious patterns of behaviour and the techniques for mastering the environment.

Language and culture are interrelated. According to Sapir and Whorf:

No language can exist unless it is stepped in the context of culture: and no culture can exist which does not have at its center, the structure of natural language. Language then, is the heart within the body of culture, and it is the interaction between the two that results in the continuation of life energy. In the same way that the surgeon, operating on the heart, cannot neglect the body that surrounds it (cited in Bassnett, 1991, p. 14).

A language contains various terms which are specific to the culture of the speech community, such words (terms) are called cultural terms. They are emotive in nature, carry connotations and are usually context bound. Newmark (1988, p. 94) says, "...when a speech community focuses its attention on a particular topic (this is usually called cultural focus), it spawns a plethora of words to designate its special language or terminology." Culture is the concern of many disciplines, i.e. philosophy, sociology, anthropology, literature and cultural studies. The humanistic and the anthropological concepts of culture have emerged.

The anthropological concept of culture refers to the overall way of life of a community, society, i.e. all these traditional explicit and implicit designs for the behaviour of members of the culture. Culture in the anthropological sense is of a group's dominant and learned sets of habits, as the totality of its non-biological inheritance, social norms and values, way of life of community, system of government, religious beliefs and values, geographical region, social class, age, sex, professional activity is the general culture.

### **1.1.3 Translation**

Language was born with the need of exchanging thoughts, feelings and opinions among human beings and translation was born for making the exchange of those thoughts, feelings and opinions possible between two or more dialectal human beings or communities. The process of translating started shortly after the invention of language and this trend of translation for a long period have been managed orally. Translation has been developed with the invention of letters and their development in writing. The most ancestral description ever found in the world history of translation is about the Assyrian king, Sargon, who before 3000 B.C; used to declare his brave deeds in various languages for his multi-lingual subjects firstly by writing it in an Assyrian language and then by translating it into other languages.

Translation before reaching the present stage has experienced different ups and downs in the process of its evolution and finally got its power only after its designation as 'Translation Studies' proposed for the first time in 1978 by Andre Lefevere. The subject has been developed as a separate discipline in many parts of the world and is clearly destined to continue developing well in twenty first century. Translation Studies brings together work in a wide variety of fields including linguistics, literary study, history, anthropology, psychology and economics. Besides, the process of translating has become the central concern for learners and researchers who desire to get through the cultural studies and its peripheral identities.

The name Translation Studies has now been adopted to study the production and description of translation. Defining translation is theoretically difficult in the sense that it is often influenced and shaped by

linguistic theory, philosophical tenets, literary conventions, types of text, medium involved in it, etc. It is believed that translation is not only linguistic activity but also cultural activity. Cultural translation is a new area of interest in the field of Translation Studies.

Various scholars have defined translation on their own way depending upon the genre, the nature of activity, the medium employed, the purpose, audience and the current theories of language, philosophy etc. Translation has such a wider coverage that no disciplines and areas remain untouched with it.

Translation is, of course, a rewriting of an original text. All rewritings, whatever their intention, reflect the common ideology and poetics and as such manipulate literature to function in a given society in a given way. Rewriting is the manipulation, undertaken in the service of power and its positive aspects can help in the evolution of literature and the society. Rewriting can introduce new concept, new genres and new devices, and the history of translation is also the history of literary innovation, of shaping power of one culture upon another. But rewriting also can repress innovation, distort and contain and in age of ever increasing manipulation of all kinds, the study of manipulation in process of literature as exemplified by translation can help us towards a greater awareness of the world in which we live (Lefevere 1992, p. 1).

Translation is an act of rendering sense or meaning of a word, an expression etc, from one language to another language. Duff (1987) writes translation is "Crossing the Border" from one language to another. Translation is the process of conveying message across linguistic and cultural barriers. The process of rendering a text in one language into another language to maintain the linguistic and pragmatic equivalence is



translation. It is the dynamic and indefinite phenomenon of transferring the concepts of language.

Catford (1965, p. 20) defines translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)." Different terminological variations such as paraphrase, substitution, replacement, interpretation, transfer, rendering etc. are also used to define translation.

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

According to Huietius "A translation is a text written in a well-known language which refers to and represents a text in a language which is not well-known" (cited in Lefevere 1992, p. 1). Similarly, Newmark (1988, p. 5) defines translation as "rendering the meaning of a text into another language in a way that the author intends the text."

Bell (1991, p. 20) defines the phenomenon as "replacement of a representation of a text in one language by representation of an equivalent in a second language." Translation is less linguistic and more, or even exclusively, as a cultural procedure. This view states that 'one does not translate language but culture and in translation we transfer culture not language.'

Translation is, of course, not an easy task to be carried out. It has to face many problems before it touches the phantom of its success. Let us start with a well-known English proverb: 'if a woman is faithful she is not beautiful, and if beautiful not faithful.' Many famous writers of the

preliminary Renaissance period have expressed similar views on translation, translation is like a woman, if faithful it cannot be beautiful, and if beautiful it cannot be faithful (Krishnaswamy: quoted in Bhandari, 2004, p. 27).

From the various definitions from various scholars it can be deduced that translating is reproducing in the TL the closest equivalence (as far as possible) of the SLT message in terms of meaning. Translation is an integrated activity comprising culture, philosophy and linguistics. It is a combination of art, science and skill. So, it is difficult to restrict translation within definitions.

However, translation is not strictly limited to language. Communicational and cultural aspects of the particular language also play a key role in this process. Translation, involving the transposition of thoughts expressed in one language by one social group into the appropriate expression of another group, entails a process of cultural de-coding, re-coding and encoding (Patricia). As cultures are increasingly brought into greater contact with one another, multicultural considerations are brought to bear to an ever increasing degree.

#### **1.1.4 Importance and Scope of Translation**

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

Translation is important to create spiritual and devotional unity among the people from different speech communities and individuals in both national and international level. Translation, on the national level, weaves the various speech communities and people into one maxim to promote firm national unity, where as, on international level, translation helps to establish unity among people for peace and harmony. Translation crosses and blurs the geographical boundaries as well as breaks the linguistic barriers and helps to find the base for universal brotherhood and friendship.

Translation has primarily been a means of communication and instrument of developing a world culture. Translation involves the transfer of meaning contained in one set of language signs into another set of language signs through competent use of the dictionary and grammar, the process involves a whole set of extra-linguistic criteria also. Thus, the translation has inculcated in men some greater values such as knowledge, truth and beauty. The greatest contribution of translation is regarded as "civilizing cosmopolitanism" (Wilss 1982, p. 18). Similarly, highlighting the importance of translation, Butler (1979) wrote, "English speaking world could have no Greek epics, no Bible, Germany could have no Milton or Wordsworth, Soviet Union, no Shakespeare without translations" (cited in Bhattarai 2004, p. 11). Thus we know the world through the translations.

In the past, the aim of translation was to spread the religious thoughts, opinions, feelings and ideas worldwide with the help of translating scriptures, but slowly and gradually it has been used in creative writings as well as in the exchange of amusing literature. Today it holds a wide scope in the exchange of knowledge, literature or with the view of exchanging classical writings. According to Bhattarai (2004, p. 1) "from

linguistic point of view, translation is very effective way of growing, it enriches one's young language and literature...." Similarly, Newmark (1988, p. 7) writes translation is an activity that serves as a means of communication, "transmitter of culture, a technique of language learning and source of personal pleasure".

Translation helps to understand and support the various experiences of life prevalent in the various countries of the world. There are many developed, developing and under developed countries in the world. The experiences of life in each of these countries are distinctive in nature; the experiences of life among developed countries like America and Japan experience the distinctive prosperous life style where as the life style of Russia is rather distinctive. Similarly, the life experience in developing and underdeveloped countries like Sudan (a famished African country) Vietnam or Iraq-Israel (war-vexed countries), Sri Lanka (a terror- stricken country), India (country vexed by over population) and Nepal (country under the poverty line) are rather distinctive and complex in nature.

In the world, cultures reside as many as languages. Translation helps us to open the gate of the vivid cultural identities. It is considered as the greatest significance of translation. Besides, translation also helps to transcribe the new genres into the target language and helps to coin new word for the increment of vocabularies in developing one's own language. So, today translation has become as a part of human life. Without translation we cannot keep in touch with the world events.

### **1.1.5 Gaps in Translation**

Generally, if there is no correspondence between SL items and TL items there occur gaps. It is simply, absence of concept. Gaps occur if concept available in one language are not available in another. Gaps may be in

source language text or target language text. Gaps are termed by different names such as lacunas, blanks spaces, Slippages, absences and voids. Panikar (1994 cited in Singh 2004) observes that the shadows of language, time taste, the personality of the translator and the manner of transmission that fall between the source and target cause gaps.

Ivir (1987, p. 36) says "Broadly speaking, the differences between extra linguistic realities and language specific mapping of these result in void". The famous Sapir-Whorfian hypothesis of 'Linguistic Relativity and Linguistic Determinism' also justifies that gaps in SL and TL and loss of meaning in translation are inevitable. The speakers of different languages view and perceive the world differently because their linguistic structures have presented the shape, size, colour and speed of objects and events differently.

Crystal (1987, p. 346) states about translation "exact equivalence is of course impossible: no translator could provide a translation that was 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 great possible of existence of gap. The problems in translation equivalence, i.e. gaps in translation are mainly of three types.

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

The languages which are used in the world are different from each other. There are not any languages, which are identical. Some items which are existed in one language are not existed in another language. The gaps found because of difference between two languages are called linguistic

gaps. Linguistic gaps are primary types of gap. Linguistic gaps are observed in different levels of language.

### **i. Graphological Level**

Two languages are different in their graphological system. Graphemes available in one language may be absent in another language for example, 'A one noodles' 'A to Z photo studio etc.

### **ii. Phonological Level**

The languages which are existed in the world have different types of phonemes and the number of phonemes are also different, e.g. Nepali has 35 phonemes but English has 44 phonemes. The gaps because of the variance in the number of phonemes is phonological gap.

### **iii. Lexical/word level**

Some lexical words which are available in one language are not available in another language. Such unavailability of the lexical items in two languages creates gap, which is called lexical gap, e.g. Nepali onomatopoeic and reduplicated words don not have equivalent terms in English.

### **iv. Structural level**

The differences in linguistic structures and the grammar rules between the languages create gap, e.g. Nepali has three voice systems but English has only two, Nepali does not have article system but English has, etc.

## **b. Cultural Gap**

Culture is one of the most important features of every language which makes language popular in the world. Culture means the set of beliefs,

attitudes, customs, social behaviour, habits of 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. It may have the belief and concept in one culture but another lacks which is called cultural gap. The degree of meaning loss in translation depends on the degree of similarity between the existed cultures. To compensate such gaps, translator should keep the sufficient knowledge of the both SL and TL cultures. And to translate the cultural word with the explanation is another way to reduce 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 are depending on the pragmatic background of the same language or culture, which are different from the real world knowledge. This is the gap between the source text and the target text readership.

Translation is not exclusively a linguistic activity. Many extra linguistic factors play crucial role in translation. The intention of the speaker or writer, his/her knowledge, ideas, expectations, interest and so on, have to be taken into consideration and the same obtains in regard to the listener or reader when the background knowledge and real world knowledge differ then extra linguistic gaps occur. For example,

SL (Nepali) Unale Sw sni L i Seto S ri Lag una Bhane

TL (English) He asked his wife to Wear White Sari.

### **1.1.6 Cultural Categories**

Culture is defined as a general term for the symbolic and learned aspects of human society, although some animal behaviorists now assert that certain primates have at least the capacity for culture. Culture is a conscious creation of human rationality. Culture may proceed at three levels. Learned patterns of behaviour, aspects of culture that act below conscious levels and patterns of thought and perception which are also culturally determined.

Newmark (1988, p. 94), distinguishes 'Cultural' from 'Universal' and 'personal' language. He 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.” Cultural terms are bound to emotive language, connotations, sound effects and metaphors. These terms are usually context bound.

The concept of culture has been the concern of many disciplines such as philosophy, sociology, anthropology, literature and cultural studies. Two basic views of culture have emerged: The humanistic concept of culture and the anthropological concept of culture.

The humanistic concept of culture captures the 'Cultural heritage' as a model of refinement, an exclusive collection of community's masterpieces in literature, fine arts, music, etc. The anthropological concept of culture refers to the overall way of life of a community of society, i.e. all those traditional, explicit and implicit designs for the behaviour 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. General culture



includes way of life of community, system of government, religious beliefs and values, geographical region, social class, age, sex, professional activity of the member of society etc.

The cultural language is the language, which is spoken in a particular culture or speech community. Translation is a cultural activity. Translations are not made in a vacuum, translators function in a given culture at a given time. The way they understand themselves and their culture is one of the factors that may influence the way in which they translate. Translation as a cross-cultural transmission of skills, forms a bridge between two speech groups and is judged by the degree of gratification, acceptance among the audience of the target language. Newmark (1988, p. 95) has made five fold classifications:

#### **a. Ecology**

Geographical features can be normally distinguished from other cultural terms in that they are usually value-free, politically and commercially. Nevertheless, their diffusion depends on the importance of their country of origin as well as their degree of specificity. Ecology refers to the relation of plants and living creatures to each other and their environment. It includes such geographical features as plants, animals, hills, lakes, rivers, sea, forests, winds, plains etc.

#### **b. Material Culture (Artifacts)**

The material culture plays a vital role in the upliftment of identification of national culture. Material culture is man made culture which is related to objects used in particular culture. These things are famous with in a culture. Material culture includes:

##### **i. Food**

- ii. Clothes
- iii. Housing
- iv. Transport and Communications
- v. Ornaments, utensils etc.

### **c. Religious Culture**

In a religious language, the proselytizing activities are reflected in manifold translation. The language of the other world religions tends to be transferred when it becomes of TL interest (Newmark 1988, p. 120). It includes myths, religious beliefs, names of gods, religious activities, etc.

### **d. Social Culture**

The terms related to social culture carry both denotative and connotative meaning of translation. It includes the words, which are concerned with 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.

### **e. Conceptual Terms**

Concept is a part of common system of language shared by members of a speech community. According to Palmer, (cited in Bhandari, 2004, p. 11) conceptual terms can be specified as non-concrete or abstract terms whose concept can be given by only definition, e.g. b 1 bidhaw .

## **1.1.7 Techniques of Translation**

The term translation is a bilingual activity. It is the product of rendering or transferring the meaning/message from one language to another. The

process, rendering of the meaning/message may also be from one dialect, register to another dialect, register. There are two languages involved in translation, among them from which language we translate is source language text (SLT) and the language into which the message is being translated is the target language text (TLT).

Translation is a challenging job; a translator has to face different problems ranging from linguistic to cultural level. The problem is more acute while translating the cultural terms as the remoteness of time and culture. Neubert (cited in Newmark 1988, p. 68) states that "one word of an SL text and a TL word in the translation rarely correspond semantically and grammatically." Translator's job is more challenging while bridging the gaps so as to convey the original message of SL text.

Different scholars have suggested various techniques of translating cultural terms. Newmark (1988, p. 103) states twelve translation procedures. Although he has stated twelve procedures, no single procedure is absolutely helpful to produce a perfect translation without any gap. The special procedures proposed by Newmark are as follows:

- a. Transference/borrowing
- b. Cultural equivalent
- c. Neutralization (i.e. Functional or descriptive equivalent)
- d. Literal translation
- e. Label
- f. Naturalization
- g. Componential analysis
- h. Deletion
- i. Couplet
- j. Accepted standard translation

k. Paraphrase, gloss, notes, etc.

l. Classifier

Nida (1964), has roughly divided translation procedures into two categories: Technical and organizational.

Ivir (1987, p. 37) has introduced the following procedures focusing on the translation of cultural terms:

- a. Borrowing
- b. Definition
- c. Literal translation
- d. Substitution
- e. Lexical creation
- f. Omission
- g. Addition

In the translation procedures, there are some most used techniques. They are literal translation, borrowing, definition, back translation, substitution, blending, couplet, deletion and addition. They are described in following paragraphs.

#### **a. Literal Translation**

Literal translation is SL oriented translation. Literal translation preserves linguistic meaning of source language text. It focuses on semantic content of SL but neglects pragmatic meaning. It is form oriented translation and makes no sense in most of the cases specially in translating idiomatic and phatic expressions. In this procedure of translation, the SL grammatical constructions are converted to their nearest TL equivalents but the lexical words are again translated singly, out of context.

Literal translation searches for close correspondence of meaning between source text and target text. It ranges from word to word level up to sentence to sentence. Literal translation is the easiest and simplest form of translation, it occurs whenever word by word replacement is possible without breaking rules in the target language. In literal translation, the translator neither omit a word or line nor add to them. For example.

SL (Nepali)	TL (English)
b dal	cloud
seto lug	white dress
mandir	temple

### **b. Borrowing (Transference)**

It is one of the most widely used techniques for transmitting the cultural meaning from the SLT into TLT .It includes transliteration, which relates to the conversion of different alphabets, e.g. Nepali, Russian, Chinese, etc. into English. According to Newmark (1988, p. 82), normally names of people, places and country, names of newspaper, names of institutions and companies, street names, inventions, brand names, etc are transferred. In the process of translation, the translator transfers the word to show the respect for the SL culture. Cultural words are often transferred to give local colour in translation. For example,

SL (Nepali)	TL (English)
rodi ghar	rodi ghar
panche b j	panche baaja

### **c. Substitution**

Substitution is less important procedure of translation. 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. Here, the translator tries to look for "Similar" or "Corresponding" equivalents. Newmark (1988, p. 84) terms this procedure "Synonymy". When a precise equivalent may or may not exist in TL, a near TL equivalent word for an SL word in a context is used. For example,

SL (Nepali)	TL (English)
thaili	bag
tapari	bowl

#### **d. Definition/Paraphrasing**

This procedure is a form of explanatory equivalence. In short, defining means 'reducing the unknown to the known as the unshared to the shared' (Ivir 1987, p. 37). When the translator is unable to find accurate or near-equivalent term in TL, this procedure is adopted. In this procedure, additional or clear information is provided for the SL terms. Newmark (1988,p. 90) argues paraphrasing "is an amplification or explanation of the meaning of a segment of a segment of the text." For example,

SL (Nepali)	TL (English)
dulh n	procession to the bridegroom's house
sadhuw	a woman whose husband is alive

#### **e. Back Translation**

Back translation is one of the ways of testing the quality of translation. In this technique one translates a text from language 'A' into language 'B' then different translators translate the 'B' text back into 'A' and the resulting 'A' text is compared with the original 'A' text. If the texts are virtually identical then translation is called good. For example,

SL (Nepali)	TL (English)
vaidic vic	vedic rites
bigul	bugle

#### **f. Blending**

In this process, words are coined through borrowing one constituent from the SL 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 with in a single unit. For example,

SL (Nepali)	TL (English)
kot Prava	kot massacre

#### **g. Couplet**

The combination of two procedures is called couplet. In other words, sometimes only one procedure of translation cannot convey the message of the original text to the TL readers. At such times, the translator can combine any two procedures for dealing with a single problem, which is couplet. For example,

SL (Nepali)	TL (Nepali)
kavir j	kaviraj(ayurvedic doctor)

#### **h. Addition**

In this technique of translation, the translator provides additional information of the cultural terms of the SL by suitable additions from the cultural content available in the TL. This procedure is adopted when

some expressions in SL is left unsaid. This technique is used in order to make the SL terms more clear to the reader of TL text. For example,

SL (Nepali)	TL (Nepali)
bas h	golden bull
bid i	farewell ceremony

### **i. Deletion**

In translation, deletion refers to the deletion of SL words or expressions while translating them into TL. Deletion brings gaps in meaning. The items may be words, phrases and even sentences. 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 is one of the features of free translation. For example,

SL (Nepali)	TL (Nepali)
hādi	—
gaud n	—

### **1.1.8 Transliteration**

Transliteration means writing words or letters of different alphabet or language. It is the representation of words, sentence, etc. of one alphabet in the closest corresponding letters of different alphabet or language. Crystal (1987, p. 384) mentioned, “Transliteration is a process in which each character of the source language is converted into character of the target language.” When the SL expression is converted into TL script the TL readers, who do not know the SL, can read the SL expression in TL script although without understanding it. Catford (1965, p. 66) states “in the process of actually transliterating a text, the transliterator replaces



each SL letter or graphological unit by a TL letter, or other unit, on the basis of conventionally established set of rules.” The transliteration rules specify transliteration equivalents which differ from translation equivalent. The SL graphological units are replaced by TL graphological units but they are not related on the basis of relationship to the same graphic substance. The process of setting up a transliteration system involves three steps (ibid):

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

Roman scripts are usually used for transliteration. The main purpose of transliteration is to facilitate the reader to read target language well.

### **1.1.9 The Historical Novel 'Seto Bagh' and its Translated Version**

'Seto Bagh' is a great historical Nepali novel. Diamond Shumsher is the author of the original Nepali text 'Seto Bagh'. In this novel, the author views the political and social systems of Nepal during the Rana Regime. In this novel, the author speaks from the line of general people against Rana Regime although Ranas were his ancestors.

Greta Rana is the translator of the novel, 'Seto Bagh' She translates Nepali text 'Seto Bagh' into English. She translates 'Seto Bagh' as 'the wake of the White Tiger'. The title of translated version tries to preserve the pragmatic meaning of Nepali title 'Seto bagh'. The translator is a native of

Yorkshire, England. She is married to Madhukar Shumshere Rana and has lived in Nepal for almost three decades. Herself a writer, she has written six novels and five poetry collections. Her poetry appears in periodicals in the UK and the USA.

## **1.2 Review of the Related Literature**

A number of texts have been translated from English to Nepali but only a few research works have been carried out on translation field in the department, no one has carried out research on this text.

**Bhattarai (1997)** in his Ph.D. thesis entitled "In Other Words: Sense Versus Word as Unit of Literary Translation (With reference to Nepali-English Poetic Texts)" has made an attempt to define translation process and product of translation traffic between Nepali-English language pair in particular. He has found the horizontal translation. He also remarks that interest in and awareness towards literary translation is growing.

**Adhikari (2003)** carried out research on " The Translation of Technical Terms: A Case of Text Book for Science." He collected 200 English scientific terms, 50 terms from each subjects as, Physics, Chemistry, Biology, Zoology and Astronomy and their Nepali translation. He found the use of number of techniques, literal, hybrid formation, paraphrasing, borrowing and loan creation, and remarks the literal translation is great. He found that the problem lies in translation when a target language text lacks an equivalent term that is present in the source language text.

**Chhetry (2005)** carried out research entitled " A Study on Translation of Technical Terms: A Case of Text book for Health, Population and Environment Education Grade X." He found that six techniques were

used in the translation of EPH terms, among which literal translation was the most widely used technique.

**Sharma (2004)** carried out a research on "An Evaluation of Translated Textbook of Social Studies for Grade Ten." He collected sentence structures and concept of transfer of meaning from source text and target text. He found that there is a lack of correspondence in number and types of sentences between source text and target text. There exist a number of structural gaps between Nepali and English.

**Singh (2004)** carried out a research on "Techniques and Gaps in the Translation of Cultural Terms." He collected lexical terms from Nepali and English version of our social studies for grade eight. He found that the highest amount of borrowing takes place in the translation of the cultural texts especially related.

**Wagle (2004)** carried out research on "Multiple Translation of Muna Madan from Cultural Perspective." He evaluated the four translated version of Muna Madan each other and with source text Nepali. He found out the 18 techniques employed in translating cultural words. He also examined the relation between different techniques. Among these techniques literal translation and couplet-triplet-quadruplet were the most widely used techniques for translating religious and social cultural terms.

**Rijal (2006)** carried out research on "A Study of the Translated Cultural Terms in English Dailies: Techniques and Gaps." He listed the Nepali cultural terms in the three English dailies and found seven translation techniques. He concluded that the most widely used technique was literal translation while translating the Nepali culture-bound terms into English.

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

The objectives of this study were:

- a. to identify and categorize the Nepali cultural terms used in the Novel 'Seto Bagh'.
- b. to find out the techniques employed in the translation of Nepali cultural terms into English version.
- c. to point out the gaps in the translation process.
- d. to suggest some pedagogical implications.

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

This study is expected to give some insights on cultural aspect of translation. The findings will be helpful in translating Nepali cultural bound terms into English and vice versa which will minimize the gaps and help for conveying the intended message to the readers. Similarly, the students of Socio-linguistics, textbook writers, translators, teachers, as well as the students will find the study significantly useful. It will also be of great use for those Nepali speakers, writers and novelists who use English in cross- cultural context.

## **CHAPTER-TWO**

### **METHODOLOGY**

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

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

In this research, the researcher collected the data only from the secondary sources.

##### **2.1.1 Secondary Sources**

The secondary sources of data for this study were the Nepali and English versions of the novel. The Nepali version 'Seto Bagh' is written by Diamond Shumsher Rana and English version 'The wake of the White Tiger' is translated by Greta Rana. The researcher also consulted many books, articles, journals, dictionaries, etc which are related to translation.

#### **2.2 Sampling Procedures**

The researcher collected 250 cultural terms from the original version and their equivalent terms from translated version by using non-random judgmental sampling procedure.

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

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

## 2.4 Process of Data Collection

The processes that the researcher followed in carrying out this research are described in the following points:

- a. The researcher collected Nepali and English versions of the novel.
- b. The researcher read the text and underlined the cultural terms in the Nepali version of the novel.
- c. He also read the English version of the novel to find the equivalences of those cultural words.
- d. The researcher listed words first in Nepali, then their transliteration and their English equivalences too.
- e. The researcher categorized those cultural terms into different five cultural categories as: Ecology, Material culture, Religious culture, Social culture and Conceptual terms. He listed 50 terms for each category.
- f. He identified the techniques of translation and listed the cultural terms under different techniques. He also calculated the frequency of the different techniques of cultural words for each type and analysed them.
- g. The researcher identified and collected the gaps in translation which were found between the SLT and translated text. He collected about 24 examples of gaps and described them differently.

## **2.5 Limitations of the Study**

The study had the following limitations:

- a. The study was limited to cultural terms found in the novel 'Seto Bagh'.
- b. The study was limited to only 250 terms.
- c. The study was limited to translation techniques of the cultural terms and their gaps only.
- d. The study had not accounted personal names as cultural terms.

## CHAPTER-THREE

### ANALYSIS AND INTERPRETATION

In this chapter, the data collected from Nepali and English versions of the novel are presented, analyzed and interpreted to find out techniques and gaps of translation.

#### 3.1 Classification of Terms into Five Categories

In this section translated pair of selected cultural terms are presented. This classification goes under the five cultural categories. Ecology, Material culture, Religious culture, Social culture and Conceptual terms. Among those translation pairs, some of them have gaps in meaning which is found by the researcher. Such pairs with gaps are marked in this section and compared in the following pages.

##### 1. Ecology

It includes geographical features such as plants, animals, hills, seasons, lakes, river etc. It also shows the relation of plants and living creatures to each other and with their environment. For example,

SL Terms	TL Terms
pah d	mountain
mah bh rat d d	mahabharat range
jañgle	forest
goreto	—
khõc	valley
phât	ground
dubo	green grass

(See also Appendix: IA)



## 2. Material Culture

Material culture is man made culture. It includes foods, clothes, houses, towns, transport and communication, ornaments and utensils. For example,

SL Terms	TL Terms
galaic	carpet
dhoti	dhoti
hādi	—
jhul	mosquito net
suruw l	sarwal
latthi	walking stick
a thi	ring

(See also Appendix: 1B)

## 3. Religious Culture

The terms that are used in religious activities, myths, names of Gods, religious beliefs, etc are placed under this category. For example,

SL Terms	TL Terms
puj	worship
sati parth	sati system
yogi	yogi
vaidic ric	vedic rites
bheti	money
gaud n	—
swayambhu	swayambhu nath
yagya	a religious sacrifice

(See also Appendix: 1 C)

#### 4. Social Culture

It includes the terms with social activities and organization as work and leisure. The fifty social cultural terms were taken as study data from the novel. Some of the examples are given in the following table:

SL Terms	TL Terms
d ijo	dowry
rodi ghar	rodi ghar
kot parva	kot massacre
kernel	colonel
gor	beef eating foreigner
saw ri	visit
kavir j	kaviraj (ayurvedic doctor)
parva	rituals and festivals

(See also Appendix: I D)

#### 5. 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. Some of the examples are given in the following table:

SL Terms	TL Terms
tuhur	orphan
bahul h	out of mind
bokso	mad
k ji	kaji
samdhi	in law

(See also Appendix: 1 E)

### **3.2 Techniques in Translation of cultural Terms**

Techniques of translation includes those ways or procedures, which are used in the process of translation by the translator. Various scholars have suggested the techniques which are used in translation differently. The main procedures, which are used in this SLT and TLT, are as follows:

- Literal translation
- Borrowing / Transference
- Substitution
- Definition / paraphrasing
- Back translation
- Blending
- Couplet
- Addition
- Deletion

#### **3.2.1 Techniques Used in Translation of Terms in Ecology**

##### **i. Literal Translation**

It is the technique which searches for close correspondence of meaning between source text (ST) and target text (TT). Literal translation is the most widely used technique in translating ecological terms of the novel 'Seto Bagha'. Out of fifty words from this category, thirty words are translated using this technique. The examples are presented in table.

SL Terms	TL Terms
pah d	mountain
madhes	terai
hariyo caur	green lawn
surti	tobacco
bagaic	garden

(See also Appendix: 2 A)

## ii. Substitution

In this procedure, the SL terms are replaced by similar or near equivalent or generic word or meaning in TL, Newmark (1988, p. 88). Ten words from ecology are translated using substitution. The examples are presented in the table:

SL Terms	TL Terms
Jadibuti	ayurvedic medicines
dubo	green grass
phāt	ground
ga	area

## iii. Definition

In this procedure SL terms are replaced by the definitions in TL text. The researcher has collected two examples of definition in translating ecological terms of the novel. For example,

SL Terms	TL Terms
him linadi	rushing himalayan waters

#### **iv. Addition**

In this procedure some words or items are added in the TL text. Three SL words are translated in TL using this technique. For example,

SL Terms	TL Terms
dhupi	himalayan pines
khol n l	murderous rivers

#### **v. Deletion**

In this technique, SL word / term is omitted or deleted in the TL text. The translator has added three TL terms while translating the SL ecological terms from the novel. For example,

SL Terms	TL Terms
goreto	—
benigh t	—

#### **vi. Blending**

In this technique, the single term of SL is translated with the combination of two procedures. The researcher has collected two examples of blending in translating ecological words from the novel. For example,

SL Terms	TL Terms
mah bh rat d d	mahabharat range

**Table No. 1**

**Frequency of Techniques in Translation of Ecological Cultural Terms**

S.N.	Techniques	Frequency	Percentage
1.	Literal translation	30	60
2.	Substitution	10	20
3.	Addition	3	6
4.	Deletion	3	6
5.	Blending	2	4
6.	Definition	2	4
	Total	50	100

There are 50 terms, which are taken as study data within ecology. In the process of translation of these terms, six different techniques are employed. Among them, literal translation is the mostly used technique which has 60% and blending and definition are the least used techniques i.e. 4% for these two. Substitution is the second widely used technique. In terms of descending order of frequency the techniques of translating ecological culture can be graded as literal translation, substitution, addition, deletion, blending and definition.

**3.2.2 Techniques Used in Translation of Material Cultural Terms**

**i. Literal Translation**

Fifty words from the novel are selected for this category and nineteen words are translated using literal translation. The examples are presented in the following table:

SL Terms	TL Terms
tarw r	sword
gaddi	throne
galaic	carpet
jhul	mosquito net

(See also Appendix: 2 B)

## ii. Substitution

Twelve material cultural words from the novel are translated using substitution. For example,

SL Terms	TL Terms
kurt	clothes
thaili	bag
bhoto	bra
tapari	bowl
a thi	ring

## iii. Deletion

The researcher has found five SL terms of this category which are deleted in TL. For example,

SL Terms	TL Terms
colo	_____
dh do	_____
cura	_____
hādi	_____

## iv. Borrowing

In this technique, SL terms are borrowed into TL through transliteration process. This technique is absent in translation of ecological terms of the novel. The researcher has collected four terms from SL which are borrowed in TL while translating. For example,

SL Terms	TL Terms
khukuri	khukuri
dhoti	dhoti
p ss	passa

#### **v. Back Translation**

In this procedure, TL takes back its terms that are borrowed by SL. This technique is also absent in ecology. Here, the researcher has found four terms. For example,

SL Terms	TL Terms
bañgala	bungalow
p laki	palanquin
bigul	bugle

#### **vi. Addition**

The researcher has found four SL terms in this category which are translated into TL using addition. For example,

SL Terms	TL Terms
kh t	wooden bench
bas h	golden bull
latthi	walking stick

#### **vii. Definition**

It is the least used technique. In this category, only two words are found which are translated using definition. For example,

SL Terms	TL Terms
jañgi posak	special ceremonial uniforms



**Table No. 2**

**Frequency of Techniques in Translation of Material Cultural Terms**

<b>S.N.</b>	<b>Techniques</b>	<b>Frequency</b>	<b>Percentage</b>
1	Literal Translation	19	38
2	Substitution	12	24
3	Deletion	5	10
4	Borrowing	4	8
5	Back translation	4	8
6	Addition	4	8
7	Definition	2	4
	Total	50	100

Fifty terms are randomly selected within the material culture (artifacts). Seven different techniques are used for translation. In total frequency, literal translation is the most widely used technique (38%) and definition is the least used technique (2%). In terms of descending order of frequency, the techniques of translating material culture can be graded as literal translation, substitution, deletion, borrowing, back translation, addition and definition. However, borrowing, back translation and addition have equal frequency.

**3.2.3 Techniques Used in Translation of Religious Cultural Terms**

**i. Literal Translation**

Out of fifty words selected from religious culture, twenty-one words are translated using literal translation. For example,

SL Terms	TL Terms
Purohit	priest
bheti	money
bhajan	hymns
p p	sin
narka	hell

(See also appendix 2: C)

## ii. Substitution

Thirteen words from this category are translated using substitution. For example,

SL Terms	TL Terms
r may n	scriptures
d n	gift
rekhi	powder
kotihom	firework
janai	sacred thread

## iii. Addition

In this category, blending and addition have equal frequency. The examples of the addition in TL and their SL equivalents are presented below:

SL Terms	TL Terms
gotrahatty	crime of patricide
swayambhu	swayambhu nath

#### **iv. Definition**

In this category, the researcher has selected five words which are translated using definition. For example,

SL Terms	TL Terms
p tro	a astrological chart
yangya	a religious sacrifice
pras d	offering blessed by the goddess

#### **v. Deletion**

In this category, the researcher has found three examples of deletion. For example,

SL Terms	TL Terms
akshyat	_____
gaud n	_____
ryagh t	_____

#### **vi. Blending**

This technique is absent in material culture and conceptual culture. The researcher has collected two examples of blending in religious culture. For example,

SL Terms	TL Terms
devi n c	devi dance
t ntric bidhi	tantric invocations

#### **vii. Borrowing**

This technique is absent in ecology. Borrowing has equal frequency in material culture and religious culture. The examples from religious cultures are presented below:

SL Terms	TL Terms
Pashupatin th	pashupatinath
yogi	yogi
mah dev	mahadev
sati	sati

**Table No. 3**

**Frequency of Techniques in Translation of Religious Cultural Terms**

S.N.	Techniques	Frequency	Percentage
1	Literal translation	21	42
2	Substitution	13	26
3	Definition	5	10
4	Borrowing	4	8
5	Deletion	3	6
6	Blending	2	4
7	Addition	2	4
	Total	50	100

Fifty terms are randomly selected with in the religious culture. Seven different techniques are used for translation. In total frequency, literal translation is the most widely used technique (42%) and blending and addition are the least used techniques (4%). In terms of descending order of frequency, the techniques in the translation of religious culture can be graded as literal translation, substitution, definition borrowing, deletion, blending and addition.

### 3.2.4 Techniques Used in Translation of Social Cultural Terms

#### i. Literal Translation

Twenty-one terms of this category are translated using literal translation. The examples are shown in the following table:

SL Terms	TL Terms
d ijo	dowry
kum ri	virgin
d ju	brother
upah r	present
ad lat	court

(See also appendix 2: D )

#### ii. Substitution

It is second widely used technique to translate the terms of the novel from social culture. The researcher has selected nine examples of substitution. For example,

SL Terms	TL Terms
r tribhoj	great occasion
budh p k	elders
saw ri	visit
jiju mum	grand mother

#### iii. Borrowing

While translating social cultural terms, six terms are borrowed in the TL from the SL. For example,

SL Terms	TL Terms
mah r j	maharaja
mum	muma
rodi ghar	rodi ghar
khard r	khardar

#### **iv. Definition**

Out of fifty terms selected in this category, five terms are translated using this technique. For example,

SL Terms	TL Terms
dulh n	procession to bride groom's house
gor	beef eating foreigner
baksis	generous grants of money

#### **v. Back translation**

This technique is only found to translate material culture and social culture. Three terms are translated in material culture and three terms are translated in social culture. The examples of social culture are presented below.

SL Terms	TL Terms
kernel	colonel
m hute	mahaut
kaepten	captain

#### **vi. Couplet**

This technique is only used to translate social cultural terms of the novel. It is absent in other categories. Only three words are translated using this technique. For example,

SL Terms	TL Terms
kavir j	kaviraj (ayurvedic doctor)
sripāc sarkar	sripanch sarkar (five times government)

### **vii. Addition**

It has low frequency in translating social cultural terms. Only two SL terms are translated into TL using this technique. For example,

SL Terms	TL Terms
bid i	farewell ceremony
parva	rituals and festivals

### **viii. Blending**

It is the least used technique in translating social cultural terms. Only one example is found in this category. For example,

SL Terms	TL Terms
kot parva	kot massacre

### **Table No. 4**

#### **Frequency of Techniques in Translation of Social Cultural Terms**

S.N.	Techniques	Frequency	Percentage
1	Literal translation	21	42
2	Substitution	9	18
3	Borrowing	6	12
4	Definition	5	10
5	Back translation	3	6
6	Couplet	3	6
7	Addition	2	4
8	Blending	1	2
	Total	50	100

Fifty terms are randomly selected within the social culture. Eight different techniques are used for translation. In total frequency, literal translation is the most widely used technique (42%) and blending is the least used technique (2%). In terms of descending order of frequency, the

techniques in the translation of socio-cultural terms can be graded as literal translation, substitution, borrowing, definition, back translation, couplet, addition and blending.

### 3.2.5 Techniques Used in Translation of Conceptual Terms

#### i. Literal Translation

It is widely used technique in translating conceptual terms. Out of fifty terms, twenty-two terms are translated literally. For example,

SL Terms	TL Terms
b l bidhaw	child widow
nokar	servant
mudd	case
taruno	young
r jin m	resign

#### ii. Substitution

It is second widely used technique of translation of the terms under this category. Substitution, in this category has the highest frequency in comparison to substitution in other categories. For example,

SL Terms	TL Terms
bokso	mad
r jk j	politics
paralok	demise
s nothulo	social position
deh bas n	pass away

#### iii. Definition

It is also strongly used technique in the translation of conceptual terms. Seven SL terms are defined in TL. For example,



SL Terms	TL Terms
sadhuw	a woman whose husband is alive
siromani	symbol of virtue and honour
phāsi	death by hanging
bahul h	out of mind

#### iv. Borrowing

Only two terms are borrowed in TL from SL while translating the terms of this category. For example,

SL Terms	TL Terms
siromani ch rya	siromani acharya
k ji	kaji

#### v. Deletion

It is less used technique in the translation of the terms of this category. For example,

SL Terms	TL Terms
b lbramac ri	_____
budhikany	_____

#### vi. Addition

It is the least used technique in translation of conceptual terms of the novel. For example,

SL Terms	TL Terms
sw snim nis	women and children

### Table No. 5

#### Frequency of Techniques in Translation of Conceptual Terms

S.N.	Techniques	Frequency	Percentage
1	Literal translation	22	44
2	Substitution	16	32
3	Definition	7	14
4	Borrowing	2	4
5	Deletion	2	4
6	Addition	1	2
Total		50	100

Under this category 50 terms are taken as study data. Six different techniques are used to translate these terms. Among the six techniques, literal translation is the most widely used technique (44%) and addition is the least used technique (2%). In terms of the most to the least order of total frequency, the six techniques can be graded as literal translation, substitution, definition, borrowing, deletion and addition.

**Table No. 6**

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

S.N.	Categories Techniques	Ecology		Material Culture (artifacts)		Religious culture		Social Culture		Conceptual terms		Total	
		Fre.	Per	Fre.	Per	Fre.	Per	Fre.	Per	Fre.	Per	Fre.	Per
1	Literal translation	30	60	19	38	21	42	21	42	22	44	113	45.2
2	Substitution	10	20	12	24	13	26	9	18	16	32	60	24
3	Definition	2	4	2	4	5	10	5	10	7	14	21	8.4
4	Borrowing			4	8	4	8	6	12	2	4	16	6.4
5	Deletion	3	6	5	10	3	6			2	4	13	5.2
6	Addition	3	6	4	8	2	4	2	4	1	2	12	4.8
7	Back translation			4	8			3	6			7	2.8
8	Blending	2	4			2	4	1	2			5	2
9	Couplet							3	6			3	1.2
Total												250	100

The above table shows that literal translation is frequently used technique (45.2%). In total, nine different techniques are used in translating cultural terms. In general, some techniques are used as viable techniques.

Substitution (24%) has secured second position and couplet (1.2%) has the least position. Out of nine techniques, only four techniques literal translation, substitution, definition (8.4%) and addition (4.8%) get present in all categories. Five techniques borrowing (6.4%), deletion (5.2%), back translation (2.8%), blending (2%) and couplet are only used within four, four, two, three and one categories respectively.

### 3.3 Gaps in Translation

Two languages and two cultures are involved in translation process. These two languages and cultures are not the same or similar in different socio-cultural activities. Some source language terms do not have exact target language equivalence in TL. There is also lack of cultural equivalence between the languages, which are involved in translation. Because of the cultural differences between languages, there exists gaps in translation. To identify the gaps, 24 cultural terms are presented from five categories as four terms from ecology, six terms from material culture, four terms from religious culture, six terms from social culture and four terms from conceptual culture. Some of the gaps found in translated version of the novel ‘SETO BAGH’ are presented below:

#### a. Ecology

Some gaps are found in the translation of ecological terms. Some examples are presented below

S.N.	SL Terms	TL Terms
1	dubo	green grass
2	ga	area
3	bagar	desert
4	p kh parbat	meadow

In the first pair, the term ‘dubo’ is translated into ‘green grass’. The TL term does not give the exact meaning of SL term. The readers of the TL may understand other kinds of green grass because ‘green grass’ is general term which includes all green grasses.

In the second pair, the TL term cannot give exact meaning of SL term. The TL term refers to any part of the land. It does not make any difference between human settlement and forest but the SL term only refers to the part of the land where people live. So the exact equivalent TL term is ‘village’.

The third pair shares a common feature. The SL term ‘bagar’ and the TL term ‘desert’ are areas of land covered by sand. The SL term ‘bagar’ is the land slopping up along each side of the river. The TL term ‘desert’ is a large area of land that has no water and very few plants growing on it. So the TL term does not carry intended meaning to the target readers. The word ‘bank or ‘beach’ would be better to equate the SL term ‘bagar’.

In the fourth pair, the term ‘meadow’ used in TL cannot represent what the SL term ‘p kh parbat’ exactly means in the source text. The SL term ‘p kh parbat’ means hill area where as the TL term meadow means an area of land covered in grass; it is the low land near a river. So, low land is not the exact term for hill area.

## **b) Material Culture**

Some gaps are found in the translation of material cultural terms. Some examples are presented below:

S.N.	SL Terms	TL Terms
1	thaili	bag
2	petikot	night cloth
3	tapari	bowl
4	galaic	carpet
5	bhoto	bra
6	t pke	utensil

The equivalent TL term ‘bag’ for SL term ‘thaili’ is not at all correct as it refers to in the source culture. The TL term is a cover term. The SL term ‘thaili’ is a small bag made up of clothes to keep money. The readers of the TL understand all kinds of bags. So the near equivalent term for ‘thaili’ would be ‘purse’. But it would be better to define the term to give clear meaning to the target readers.

The TL term ‘night cloth’ does not carry intended meaning to the target readers. ‘night cloth’, in general indicates both male and female clothes but ‘petikot’ is a cloth only for women. On the other hand, women wear it with ‘Sari’. It is inner cloth of women.

Although the third pair shares some common features, both TL term and SL term are used to eat food. But the TL term ‘bowl’ is unable to carryout the same meaning as ‘tapari’ holds in source culture. ‘Bowl’ is a deep round dish. It is made out of metal. On the other hand, tapari is a plate made out of leaves. So it is better to paraphrase the term for maintaining equivalent.

The SL term ‘gal ic ’ has some specific meaning, a hand woven material by using cotton thread and wool of sheep for covering floor. The TL term

carries more general meaning than SL term. However, they are somehow similar.

Although the fifth pair shares a common feature that they are clothes, the TL term ‘bra’ is a female cloth to support her breast and the SL term is not limited to only female. ‘Bhoto’ is a thick warm cotton cloth but ‘bra’ can not be explained in that way. So the word ‘bra’ is different from ‘bhoto’ according to Nepali culture.

The SL word ‘tapke’ has specific meaning. In SL culture, the term ‘tapke’ is an iron frying pan. It is mainly used to cook vegetables. The TL word utensil means a useful household tool or object which includes all the kitchen utensils like pots, pans, spoons etc. So, the TL term cannot convey the fact meaning in SL culture.

### c) Religious Culture

Some gaps are found in the translation of religious cultural terms. Some examples are presented below.

S.N.	SL Terms	TL Terms
1	bheti	money
2	r m yana	scripture
3	rekhi	powder
4	jhākri	witch doctor

The word ‘money’ which is selected to equate with ‘bheti’ is not at all the proper word that conveys the proper meaning in respect to source culture. Although this pair shares some common features, ‘money’ is used to buy or sell the things. ‘Bheti’ is a kind of money which is used in religious work. ‘Bheti’ is an offering to the god. So, it is better to paraphrase the TL term for maintaining equivalent in SL.

In the second pair, the TL term scripture indicate the holy writings of a religion. The SL term r m yana refers to a great epic of the Hindus composed by Valmiki describing the life of the god Ramchandra. So the TL term ‘scripture’ is not perfect to give exact meaning.

The SL word ‘rekhi’ has specific meaning but the TL word ‘powder’ is a general term. The TL term ‘powder’ means any kind of flour. The SL term ‘rekhi’ is rice flour used for drawing lines for religious ceremony. So the TL term ‘powder’ does not carry intended meaning to the target readers. It is better to paraphrase the TL term to maintain equivalence in SL.

Between the translated pair, there is lack of specified meaning. In SL Nepali ‘jhākri’ has specified concept, i.e. person with long rough hair, rough dress, and worshipper of ghost/spiritual beings, who goes cemeny and call ghost and spiritual power at the midnight, cures witches and other spiritual evils, etc. The TL term ‘witch doctor’ cannot cover the SL meaning perfectly. There is not apt equivalent term for SL term ‘jhākri’ in TL. So it is better to borrow and paraphrase the term for maintaining equivalent.

#### **d) Social Culture**

Some gaps are found in the translation of religious cultural terms. Some examples are presented below:

S.N.	SL Terms	TL Terms
1	gor	beef eating foreigner
2	d ju	brother
3	goth l	local witch doctor
4	r tri bhoj	great occasion
5	parva	rituals and festivals
6	bubu	mother

The SL term 'gor' refers to British people according to the context of SL term. The TL term cannot refer particularly British people. The TL term refers to all the people in the world who eat beef. So this definition for SL term is unable to convey the proper meaning.

The TL term 'brother' cannot carry the exact meaning of the SL term 'd ju'. Although both terms have similar meaning in general but in Nepali culture there are two terms d ju and bh i for elder and younger brothers respectively. But there is only one word for both concepts in TL, i.e. brother in general.

Here, the TL term 'local witch doctor' is totally failed to carry out the intended meaning for the SL term 'goth l' to its readers. The SL term 'goth l' is a person who looks after the cattle specially in the jungle while they are grazing where as 'local witch doctor' is a person who treats the sick people by chasing the ghost and witch.

The TL term 'great occasion' cannot convey the true message of SL term. The TL term is more general than the meaning of SL term. The TL terms includes like great meeting, programmes at any time and place. It is better to paraphrase the TL term to maintain equivalent in SL.

Here, the TL term is not exact equivalent term for SL term although the pair shares some common features. In this translation pair, The TL term 'festival' is equivalent term for SL 'parva', the additional term rituals is unnecessary.

Here, the SL term 'bubu' has more specific meaning in royal culture. In royal family, the queen does not feed her breast to her children. The term 'bubu' refers to another woman who feeds her breast to the royal children. So, the TL term 'mother' is not equivalent term for SL term. It



would better to define the term to give message of SL word to the target readers.

### e) Conceptual terms

Some gaps which are found in the translation of conceptual terms are presented below:

S.N.	SL Terms	TL Terms
1	p kh m pareko m ch	fish out of water
2	bir no b kya	dirty word
3	bitulo	untouchable
4	bokso	mad

In the first pair of translation, the TL term is unable to convey the conceptual meaning in SL culture. According to SL culture, the SL term means a person who is in a very difficult situation. The TL term ‘fish out of water’ is word to word translation. So, it is better to paraphrase it for maintaining equivalent in SL cultural situation.

The SL compound word is not perfectly translated in TL. The SL term ‘bir no b kya’ means less used word where as ‘dirty word’ means vulgar word. The word ‘dirty’ is not an equivalent for SL word ‘bir no’.

In the third pair of translation, the TL term cannot carry out intended meaning in SL culture. The TL term is more general, it may include all the objects which we do not touch like fire but the SL word refers to lower cast or marginalized people in the Nepalese Society.

The TL term ‘mad’ cannot be equivalent term for SL term ‘bokso’. It is an example of mistranslation. The TL term means a person who is out of

mind. So it would better to define as 'male witch' to give message of SL word to the target readers.

Besides, these examples there are thirteen causes of deletion. Deletion creates wider gaps in translation than other translation techniques.

## CHAPTER-FOUR

### FINDINGS AND RECOMMENDATIONS

#### 4.1 Findings

On the basis of the presentation, analysis and interpretation of data, the following findings have been summarized.

1. The cultural terms used in the novel 'SETO BAGH' are found into five categories in terms of their related meaning features. They are ecology, material culture, (artifacts) religious culture, social culture and organization and conceptual terms.
2. In translating cultural terms of the novel, nine different techniques are used. They are literal translation, borrowing, substitution, definition, back translation, blending, couplet, addition and deletion.
  - a. Among nine different techniques, literal translation is the most widely used technique and couplet the least in translating all categorical terms. In terms of descending order of frequency, the techniques of translation of cultural terms can be graded as literal translation (45.2%), substitution (24%), definition (8.4%), borrowing (6.4%) deletion (5.2%), addition (4.8%) back translation (2.8%), blending (2%) and couplet (1.2%).
  - b. Substitution is the second widely used technique in translation of all cultural terms.
  - c. Out of nine techniques, four translation techniques, literal translation, substitution, definition and addition are present in all categories. Couplet is only used to translate social cultural terms.

- d. In translating ecological terms, six-techniques are used. In terms of merit order of frequency, the techniques of translation of ecological terms can be graded as literal translation (60%) substitution (20%) addition (6%), deletion (6%), blending (4%) and definition (4%).
- e. In translating material cultural terms, seven different techniques are applied. They are presented in descending order as literal translation (38%), substitution (24%), deletion (10%), borrowing (8%) back translation (8%), addition (8%) and definition (4%). In this category, borrowing, back translation and addition have equal frequency.
- f. Seven translation techniques are used to translate religious cultural terms. In this category, blending and addition have equal frequency. They are presented in the following order as literal translation (42%), substitution (26%), definition (10%), borrowing (8%), deletion (6%), blending (4%) and addition (4%).
- g. In translating social culture, eight techniques are applied. In this category literal translation has the highest frequency (42%) and blending is the least used technique (2%). Other techniques, are presented in the following order. Substitution (18%), borrowing (12%) definition (10%), back translation (6%) couplet (6%) and addition (4%). In this category, back translation and couplet have equal frequency.
- h. In translating conceptual cultural terms, only six techniques are applied. Three techniques, back translation, blending and couplet are absent here. The techniques are graded in order as literal translation (44%), substitution (32%), definition (14%), borrowing (4%), deletion (4%) and addition (2%).

3.a. In this study 250 cultural terms were selected. Out of them 60 (24%) are translated using the technique of substitution.

b. Deletion is another technique used in translating cultural terms. There are 13 instances of deletion.

c. There are twelve examples of addition of SL concepts and meaning in TL. For example,

SL term	TL term
bas h	golden bull

d. There is not consistency in translation of the same word. In some cases, there are varieties in Target Text (TT).

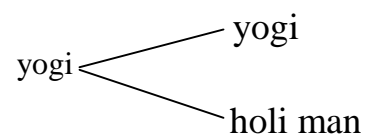
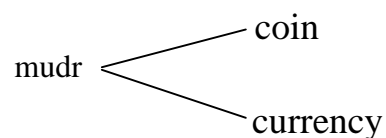
Finally, the researcher has found that the translator has tried to translate the text in the context of source language text. Because of the differences between two languages, this translated product is also not free from gaps. These gaps are caused by linguistic, extra-linguistic and conceptual differences between SL and TL. Thus, the cultural aspect is found to be problematic in the novel translation in perfect sense.

## 4.2 Recommendations

On the basis of findings, the researcher has made the following recommendations:

1. The translator should use the translation technique(s) in translating cultural words depending upon the context and nature of words, for which it may single technique or more for the same lexical item.
2. Translation is a bilingual activity so it needs bilingual and bicultural expert to get perfect translation.

3. In translating words from religious culture and conceptual terms short note or definition should be added to make its religious and pragmatic meaning clear.
4. There should not be any cases of deletion of SL terms which have the equivalent term in TL. Even if the TL lacks the SL concepts, the translator should provide definition of the term.
5. If there is availability of exact equivalent term in TL, the translator should not substitute it by near equivalent of generic word. If it is necessary to substitute the term, s/he should check its context and appropriateness.
6. The translator should not use whatever word available in the dictionary. The translator should select the word looking it in the thesaurus to get the correct equivalent term.
7. A translator should give priority to literal translation unless it distorts meaning or is very unnatural.
8. The translator should avoid mistranslation. He should read the text, consult bilingual dictionary, if necessary and present the exact term in translation.
9. The translator should not use various terms in TT for the some SL terms. For example,



## REFERENCES

- Adhikari, B.R. (2003). *The translation of teaching terms: a case of textbook for science*. An unpublished M.Ed. thesis, TU. Kathmandu.
- Asher, R.E. (1994). *The encyclopedia of language and linguistics*. Vol. IX. Oxford: Pergamon Press. (Vols. X)
- Bassnett, S. (1991). *Translation studies*. London: Methuen.
- Bell, R.T. (1991). *Translation and translating: theory and practice*. London: Longman.
- Bhandari, U. (2004). *Limitation of translation in English version of Shankar Koirala's Khairini Ghat*. An unpublished M.A. thesis, TU. Kathmandu.
- Bhattarai, A. (2001). *Writing a research proposal*. Journal of NELTA, 6.1, 45-51.
- Bhattarai, G.R. (1997). *In other words: sense versus words as unit of literary translation (with special reference to Nepali-English poetic texts)*. An unpublished Ph.D. thesis. University of Hyderabad: Hyderabad.
- Bhattarai, G.R. (2004). *A thematic analysis of research reports* (second ed.). Kathmandu: Ratna Pustak Bhandar.
- Bhattarai, G.R. (2004). *An introduction to translation studies*. Kathmandu: Ratna Pustak Bhandar.
- Catford, J.C. (1965). *A linguistic theory of translation*. Oxford: OUP.
- Chhetri, S.B.M.(2005). *A study on translation of technical terms: a case of textbook for health, population and environment education for grade x*. An unpublished M.Ed. thesis, TU. Kathmandu.
- Chomsky, N. (1964). *Current issue in linguistic theory*. The Hague: Mouton.

- Crystal, D. (1987). *A dictionary of linguistics and phonetics*. London: Blackwell.
- Crystal, D. (1985). *The cambridge encyclopedia of language*. Cambridge: Cambridge University Press.
- Duff, Alan. (1987). *Translation*. Oxford: ELBS.
- Ivir, V. (1987). *Procedures and strategies for the translation of culture*. In Gideon Toury (ed.)
- Jespersen, O. (1904). *Language: it's nature development and origin*. New York: W.W. Norton.
- Kumar, R. (1996). *Research methodology*. London: Sage Publications.
- Lefevere, A. (1992). *Translation/history/culture*. London: Routledge.
- Newmark, P. (1981). *Approaches to translation*. Oxford: Pergamon Press.
- Newmark, P. (1988). *A textbook of translation*. London: Prentice Hall Europe.
- Nida, E.A. (1964). *Toward a science of translating*. Leiden: E.J. Brill.
- Panthi, B.R. (2007). *A study on the techniques and gaps in translation of cultural terms: a case of the novel Shisirko Phool*. An unpublished M.Ed. thesis, TU. Kathmandu.
- Richards, Jack et al. (1985). *Longman dictionary of applied linguistics*. London: Longman.
- Rijal, I.N. (2006). *A study on the translated cultural terms in English dailies in Nepal: techniques and gaps*. An unpublished M.Ed. thesis, TU. Kathmandu.
- Sharma, B.R. (2004). *A linguistic analysis of the strategies employed in the English translation of textbook: a case of social studies for grade x*. An unpublished M.Ed. thesis, TU. Kathmandu.



- Singh, M.B. (2004). *Techniques and gaps in the translation of cultural terms: a study of translation of our social studies textbook grade viii*. An unpublished M.Ed. thesis, TU. Kathmandu.
- Sthapit, S.K. (2000). Teaching language for communication. *Journal of NELTA*, 5.1, 1-17.
- Wagle, N. (2004). *A study on multiple translations of Muna Madan from cultural perspective*. An unpublished M.Ed. thesis, TU. Kathmandu.
- Wardhaugh, R.(1986). *Introduction to sociolinguistics*. New York: Basil Blackwell.
- Wilss, Wolfarm. (1982). *The science of translation: problems and methods*. Tübingen: Guntar Nar Vgerlag.

**APPENDICES**  
**APPENDIX: I**  
**CULTURAL CATEGORIES**  
**I.A. Ecological Terms**

SL Terms	TL Terms
pah d	mountain
tus ro	frost
jalab yu	climate
n l	stream
mah bh rat d d	mahabharat range
samundra	sea
b dal	cloud
goreto	- - -
cure pah d	chure hill
benigh t	- - -
tam khu	- - -
prithibi	earth
d d	hill
k fal/aiselu	fruits and flowers of mountain forest
bhir	ridge
him li nadi	rushing himalayan water
hi	snow
madhes	terai
par l	hay
dhupi	himalayan pine
surti	tobacco
khol n l	murderous rivers

l ligurās	blood red rhododendron
kunta	pond
upattyak	valley
bagaic	garden
caracur gi	birds
mayur	peacocks
hariyo caur	green lawn
kasturi mirga	musk deer
kuiro	fog
khōc	valley
hariy li	greenery
bars ritu	rainy season
bakull	cranes
bādel	wild boar
jañgle	forest
khet	rice field
khasi	goat
bagar	desert
parbat	peaks
p kh parbat	meadow
jadibuti	ayurvedic medicine
dubo	green grass
parbat m l	snow field
phāt	ground
simal	a tree
tolb ri	neighbouring village
ga	area
jharan	water falls

### 1.B. Material Culture (Artifacts)

SL Terms	TL Terms
galaic	carpet
khukuri	khukuri
ch n	roof
dhoti	dhoti
bañg l	bungalow
tarw r	sword
pance b j	panche baaja
kurt	clothes
durbin	binocular
p ss	passa
palaki	palanquin
a thi	ring
suruw l	sarwal
bigul	bugle
lebed	trousers
top	ear ring
mandir	temple
colo	.....
darb r	palace
kh t	wooden bench
phuli	nose ring
baggi	carriage
dh do	.....
bas h	golden bull
pagari	head dress

latthi	walking stick
kaldh r	piped water and tapes
nali	pipe
gundruk	.....
hādi	.....
thaili	bag
sarañgi	mandolin
cur	.....
bhoto	bra
dhime b j	newari music
tapke	utensil
jañgi posak	special ceremonial uniforms
petikot	night cloth
sun	gold
tapari	bowl
gaddi	throne
sripec	crown
ghumto	veil
kopar	bed pan
diyo	oil lamp
m l	necklace/garland
topi	cap
d p	sheath
jhul	mosquito net
in r	well

## 1.C. Religious Culture

SL Terms	TL Terms
bhutpret	ghost
purohit	priest
bamsa	dynasty
cin	horoscope
bedi	dais
toran	ribbon
narka	hell
bh kal puj	offerings
devi deut	deities
puj	worship
mas n	phantom
akshyat	.....
jhākri	witch doctor
ritiriw j	customs
mantra	spells
gaud n	.....
tulasi patra	basil leaves
p p	sin
khalak	clan
dharma	religion
jañgalki devi	forest goddess
sati	sati
devi n c	devi dance
t ntric bidhi	tantric invocations
pashupatin th	pashupatinath
yogi	yogi

gotrahatty	crime of patricide
mah dev	mahadev
r m yana	scriptures
tun mun	black magic
athrwabed	vedas and purans
janai	sacred thread
dip wali	fire work
bheti	money
l w	puffed rice
koti hom	fire work
naivaidya	fruits and flowers
puj p th	praying and reading
gañga jal	sacred water
bhajan	hymns
d n	gift
r m kirtan	devotional songs
ryagh t	.....
swyambhu	swyambhu nath
p tro	a astrological chart
yagya	a religious sacrifice
bed p th	brahmanical chanting
pras d	offerings blessed by the goddess
deb laya	a fit setting for the god
rekhi	powder

## 1.D. Social Culture

SL terms	TL Terms
sarbocca nyalaya	supreme court
sus re	maid
d ijo	dowry
pardh n mantri	prime minister
sansadiya byabasth	parliamentary system
v rd r	palace officials
r striya jhand	national flag
ad lat	court
nij mati karmac ri	civil officers
nyap lik	civil administration
juw	gambling
banbh t	picnic
sun r	goldsmith
dul h	bridge groom
upah r	present
sal mi	salute
utar dhik ri	successor
mah r j	maharaja
mum	muma
rodi ghar	rodi ghar
k nchi	kanchi
khard r	khardar
cyañgb	chyangba
kot parva	kot massacre
kernel	colonel
m hute	mahaut



kaepten	captain
yubr j dhir j	crown prince
s dini	midwife
dulh n	procession to bridegroom's house
m likni	women of high birth
gor	beef eatig foreigner
d ju	brother
l l panj patra	red seal
jiju mum	grand mother
saw ri	visit
bubu	mother
sindur y tr	colour procession
goth l	local witch doctor
kum ri	virgin
r tribhoj	great occasion
parsams patra	banners
budh p k	elders
kavir j	kaviraj (ayurvedic doctor)
sripãc sark r	sripanch sarkar (five times government)
sriteen mah r j	sriteen maharaj (three times government)
vaidya	ayurvedic doctor
bid i	farewell ceremony
parva	rituals and festivals
baksis	generous grants of money

## 1.E. Conceptual Terms

SL Term	TL Term
b l bidhaw	child widow
tuhur	orphan
bidhaw	widow
gopya	secret
buddhijibi	intellectuals
m iti khalak	maternal relatives
nokar	servant
saut	anotehr wife
bhrast c r	corruption
phuteko karma	bad luck
naitic patan	morality corrupt
pust	generations
mudd	case
p kh m pareko m ch	fish out of water
bitulo	untouchable
bah duri	bravery
barakhi	mourning
phajul kharca	extravagant
r jin m	resign
r jk j	politics
b lbarmac ri	.....
sadhuw	a woman whose husband is alive
budhikany	.....
samdhi	in law
siromani	symbol of virtue and honour
taruno	young

j t j nu	sacrilege
bahul h	out of mind
g i par ni	simple and honest
rāke bhut	ghost carrying torches
phāsi	death by hanging
ek k n dui k n	like wild fire
jeth b bu	uncle
ka l k k	uncle
m m	maternal uncle
paralok	demise
deh bas n	pass away
jaheri patra	report
prasuti bedan	throes of labour
s nothulo	social position
bokso	mad
b hun b huni	domestic servants
ghar kharca	money problem
bad guru	high priest
siromani charya	siromani acharya
k ji	kaji
abhibh bak	guardians
bir no b kya	dirty word
guptacar	spy
istamitra	friends
sw snim nis	women and children

## APPENDIX 2

### LIST OF PROCEDURE WISE DIVISION OF TRANSLATION

#### 2.A Ecological Terms

Techniques	SL Terms	TL Terms
i. Literal translation	pah d	mountain
	jalab yu	climate
	samundra	sea
	b dal	cloud
	prithibi	earth
	d d	hill
	bhir	ridge
	hi	snow
	madhes	terai
	par l	hay
	surti	tobacco
	kunt	pond
	upttyak	valley
	bagaic	garden
	car cur gi	birds
	mayur	peacocks
	hariyo caur	green lawn
	kasturi mirga	musk deer
	kuiro	fog
	hariy li	greenery
	bars ritu	rainy season
	bakull	cranes
	bādel	wild boar
	juñgle	forest
	khet	rice field
	khasi	goat
	bagar	desert

	parbat	peaks
	tus ro	frost
	n l	stream
vi. Substitution		
	p kh parbat	meadows
	jadibuti	ayurvedic medicines
	dubo	green grass
	parbatm l	snowfield
	phāt	ground
	simal	a tree
	tolb ri	neighbouring village
	ga	area
	jharan	waterfalls
	khōc	valley
iii. Deletion		
	goreto	.....
	benigh t	.....
	tam khu	.....
iv. Addition		
	dhupi	himalayan pines
	khol n l	murderous rivers
	l ligurās	blood red rhododendron
v. Blending		
	mah bh rat d d	mahabharat range
	cure pah d	chure hill
vi. Definiton		
	k fal/aiselu	fruits and flowers of mountain forest
	him linadi	rushing himalayan water

## 2.B. Material Culture

Techniques	SL Terms	TL Terms
i. Literal translation		
	galaic	carpet
	ch n	roof
	tarw r	sword
	durbin	binocular
	mandir	temple
	darb r	palace
	baggi	carriage
	sarañgi	mandolin
	sun	gold
	gaddi	throne
	sripec	crown
	ghumto	veil
	kopar	bed pan
	diyo	oil lamp
	m l	necklace/garland
	topi	cap
	d p	sheath
	jhul	mosquito net
	in r	well
ii. Substitution		
	kurth	clothes
	a thi	ring
	lebed	trousers
	top	ear ring
	phuli	nose ring
	pagari	head dress
	nali	pipe
	thaili	bag
	bhoto	br

	t pke	utensil
	petikot	nigh clothes
	tapari	bowl
iii. Deletion		
	colo	.....
	dh do	.....
	gundruk	.....
	hãdi	.....
	cur	.....
iv. Borrowing		
	Khukuri	khukuri
	dhoti	dhoti
	pance b j	panche baaja
	p ss	passa
v. Addition		
	kh t	wooden bench
	bas h	golden bull
	latthi	walking stick
	kaldh r	piped water and taps
vi. Back translation		
	bañg l	bungalow
	p laki	palanquin
	suruw l	sarwal
	bigul	bugle
vii. Definition		
	dhime b j	newari music
	jañgi pos k	special ceremonial uniforms

## 2.C. Religious culture

Techniques	SL Terms	TL Terms
i. Literal translation		
	bhutpret	ghost
	purohit	priest
	bamsa	dynasty
	cin	horoscope
	bedi	dais
	toran	ribbon
	narka	hell
	devi deuta	deities
	puj	worship
	mas n	phantom
	ritiriw j	customs
	mantra	spells
	tulasi patra	basil leaves
	p p	sin
	khalak	clan
	dharma	religion
	jañgalki devi	forest goddess
	tun mun	back magic
	bheti	money
	bhajan	hymns
	puj p th	praying and reading
ii. Substitution		
	r m yan	scriptures
	athrwabed	vedas and purans
	janai	sacred thread
	dip wali	firework



	l v	puffed rice
	kotihom	firework
	naivaidya	fruits and flowers
	gang jal	sacred water
	d n	gift
	jhākri	witch doctor
	r m kirtan	devotional songs
	rekhi	powder
	bh kal puj	offerings
iii. Definition		
	p tro	a astrological chart
	yagya	a religious sacrifice
	bedp th	brahmanical chanting
	pras d	offerings blessed by the goddess
	deb laya	a fit setting for the god
iv. Borrowing		
	pashupatin th	pashupatinath
	yogi	yogi
	mah dev	mahadev
	sati	sati
v. Deletion		
	akshyat	.....
	gaud n	.....
	ryagh t	.....
vi. Blending		
	devi n c	devi dance
	t ntric bidhi	tantric invocations
vii. Addition		
	gotrahatty	crime of patricide
	swayambhu	swayambhu nath

### 3.D. Social Culture

Techniques	SL Terms	TL Terms
i. Literal translation		
	sarbocca nyalaya	supreme court
	sus re	maid
	d ijo	dowry
	pardh n mantri	prime minister
	sansadiya byabasth	parliamentary system
	v rd r	palace officials
	r striya jhand	national flag
	ad lat	court
	nij mati karmac ri	civil officers
	juw	gambling
	banbh t	picnic
	sun r	goldsmith
	dul h	bride groom
	upah r	present
	sal mi	salute
	uttar dhik ri	successor
	yubr jdhir j	crown prince
	s dini	midwife
	d ju	brother
	kum ri	virgin
	vaidya	ayurvedic doctor
ii. Substitution		
	nyap lik	civil administration
	bubu	mother
	sindur y tr	colour procession
	r tribhoj	great occasion
	prasams patra	banners
	budh p k	elders
	l l panj patra	read seal

	saw ri	visit
	jiju mum	grandmother
iii. Borrowing		
	mah r j	maharaja
	mum	muma
	rodighar	rodighar
	k nchi	kanchi
	khard r	khardar
	cyañgba	cyangba
iv. Definition		
	dulh n	procession to bride groom's house
	m likni	a woman of high birth
	gor	beef eating foreigner
	goth l	local witch doctor
	baksis	generous grants of money
v. Couplet		
	kavir j	kaviraj (ayurvedic doctor)
	sripāc sark r	sripanch sarkar (fives times government)
	sriteen mah r j	sriteen maharaj (three times government)
vi. Back translation		
	kernel	colonel
	m hute	mahaut
	kaepten	captain
vii. Addition		
	bid i	farewell ceremony
	parva	rituals and festivals
viii. Blending		
	kot parva	kot massacre

## 2.E. Conceptual Terms

Techniques	SL Terms	TL Terms
i. Literal translation		
	b l bidhaw	child widow
	tuhur	orphan
	bidhaw	widow
	gopya	secret
	buddhijibi	intellectuals
	m iti khalak	maternal relatives
	nokar	servant
	saut	another wife
	bhrast c r	corruption
	phuteko karma	bad luck
	naitic patan	morality corrupt
	pust	generations
	mudd	case
	p kh m pareko m ch	fish out of water
	bitulo	untouchable
	bah duri	bravery
	barakhi	mourning
	phajul kharca	extravagant
	r jin m	resign
	taruno	young
	j tj nu	sacrilege
	istamitra	friends
ii. Substitution		
	r jk j	politics
	samdhi	in law
	jeth b bu	uncle

	k l k k	uncle
	m m	maternal uncle
	paralok	demise
	j heri patra	report
	prasuti bedan	throes of labor
	s nothulo	social position
	bokso	mad
	b hun b huni	domestic servants
	gharkharca	money problem
	bad guru	high priest
	bir no b kya	dirty word
	guptacar	spy
	deh bas n	pass away
iii. Definition	sadhuw	a woman whose husband is alive
	shiromani	symbol of virtue and honour
	bahul h	out of mind
	g ipar ni	simple and honest
	rāke bhut	ghost carrying torches
	phāsi	death by hanging
	ek k n dui k n	spread like wild fire.
iv. Borrowing	siromani ch rya	siromani acharya
	k ji	kaji
v. Deletion	b lbramac ri	————
	budhikany	————
vi. Addition		
	sw snim nis	women and children

### APPENDIX 3

#### ROMAN TRANSLATION OF DEVANAGIRI SCRIPT

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

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

Note: The traditional letters क्ष, त्र and ज्ञ are treated as conjunct letter,

e.g. : क्ष= Ks, Ksh, Kch ; ज्ञ= gy ; त्र= tr, and ज्ञ= gngy.