

ISSN 2594-3200

# Nepalese Translation

Volume 2, September 2018



अनुवादक समाज नेपाल

Society of Translators Nepal

# Nepalese Translation

Volume 2

September 2018

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*Nepalese Translation* is a journal published by Society of Translators Nepal (STN). STN publishes peer reviewed articles related to the scientific study on translation, especially from Nepal. The views expressed therein are not necessarily shared by the committee on publications.

Published by: Society of Translators Nepal  
Kamalpokhari, Kathmandu  
Nepal  
<http://translators.org.np>

Copies: 200

© Society of Translators Nepal

ISSN: 2594-3200

Price: NC 250/- (Nepal)  
US\$ 5/-

## EDITORIAL

Translation in Nepal is on the way to acquiring key markings of academic discipline and professionalism. Apart from being taught and researched at the Master's level, there is growing interest in pursuing Translation Studies in MPhil and PhD. Above all, Nepalese translation has its own academic journal now. Having a journal is essential prerequisite for any field to stand as an academic discipline and a distinct field of profession.

*Writing about translation* has been one of the defining features of contemporary Nepalese translation. Unlike in the past, translation is not confined to practice alone. The present-day translation practitioners are thinking about, critically reflecting on and even researching into what, why and how they are translating. Moreover, there is a growing body of Master's level students researching into translation product and process as a part of their academic studies. In this regard, *Nepalese Translation*, the first academic journal of translation from Nepal, is a platform for translators, translation researchers and translation teachers, to share their experiences, insights and research findings with the wider community of practitioners

Most of the articles in the present volume were the papers presented in *The Second National Conference on Translation, Exhibition of Translated Books and Workshop* held in Nepal Tourism Board, Pokhara from September 7 to 9. The papers were later reviewed and revised as fully-fledge articles in line with the guidelines developed by editors and the comments provided by the reviewers.

Altogether there are 15 articles, each shedding light on the different aspect of translation in general and particularly translation practice in Nepal. These articles emanate from academic research, theoretical stance, translators' professional experience, and self-initiated research. The articles by Nabaraj Neupane and Kamal Kumar Poudel, for example, are grounded

in their PhD researches, while Ganesh Bastola and Pashupati Poudel mainly draw on the findings from their Master's researches. Likewise, in "Translation: A Gateway to Cosmopolitanism", "Demystifying Translation as a Gendered Agency", and "Bi-cultural Experience of Reading Translated Novel ...", the authors approach translation from different theoretical perspectives. Conversely, "Revising and Editing Nepali Texts Translated into English" and "Strategies Used in Translating Technical Texts" have their roots in the experiential-professional zone of the authors. Four of the articles "Trends and Tension in Translating Informative Texts...", "Procedures Used in the Translation of Nouns... ", "Translation as a Survival Tool..." and " Literary Translation in the Age of Machine" report the findings of the authors' self-initiated researches. The article in Nepali by Bhim Narayan Regmi has raised the issues of translation when there are multiple official languages in Nepal, and the article in Nepali by Yam Bahadur Chhetri sheds light on the general aspects of translation.

These articles evince that age-old practice of translation in Nepal is gradually securing its ground in Nepalese academia and also making its way to professionalism. Moreover, the increasing number of publications *about* translation hints in the direction of translation theories being emerged out of practice and practice being guided by the existing as well all emerging theories. We hope the articles in this volume will be instrumental in searching for linguistically relevant and culturally appropriate approaches to and strategies of translation practice in Nepal.

We express our gratitude to all the authors for their valuable contributions, and reviewers for their constructive feedback. Thanks are due to them for their time and effort for cooperating with the editorial team throughout the process. Many thanks to Executive Committee of Society of Translators for their relentless support.

Editors



## REVISING AND EDITING ENGLISH TEXTS TRANSLATED FROM NEPALI

Bal Ram Adhikari

*The present article sheds light on key areas of revising and editing the translated text. Against the theoretical backdrop, some cases of Nepali texts in English translation are presented and analyzed. The article ends with some rules of thumb for revising and editing the target text (TT).*

**Keywords:** Accuracy, brevity, clarity, editing, revising

### 1. Introduction

Translation is both process and product. The quality of the translation product depends largely on the process that the translator undergoes. Experienced translators do not make a single 'mental leap' from source text (ST) to target text (TT), since translation defies the direct transfer of the message across languages. Moreover, the process that the TT undergoes is often messy and cyclic. Therefore, translators are advised not to be tempted to make a hasty leap from ST to TT. It requires practice and patience in approaching the ST, in transferring its message, in ensuring its accuracy, and polishing the language of the TT. A good translator takes time for revising and editing their own product, and passes the product to the professional editor.

Hervey and Higgins (2002) take revising and editing the TT as "the final stage of translation as a process" (p. 205). There is significant overlap between revision and editing and it is hard to draw clear lines of demarcation between them. To follow Hervey and Higgins, in revision "the task concerns checking a TT against the ST for accuracy", while editing has to do with polishing the TT for accuracy after the revision process (2002). While revising, the translator reads the first draft, compares it line by line with the ST, looking for the areas where the SL message could have been overlooked or misinterpreted. Moreover, he/she might add, delete, rearrange, and reword the TT in relation to the ST in the interest of accuracy. The translator may have to seek help from the source writer and/or expert to ensure the accuracy of the message. Upon revising the draft, the translator takes to editing to

clean it off "inaccuracies, poor word choices, grammatical flaws and awkward constructions" (Thapa, 2003, p. 38). That is, revising and editing are integral to the translation process. It goes without saying that unedited translations hardly meet the professional standard.

Non-professional and novice translators rarely enter into the revision and editing stage of translation. Consequently, their translation is undermined by serious inaccuracies and tainted with errors. Revising and editing should be approached from the perspectives of translators and professional editors. From the translators' perspective, translators themselves are revisers and editors of their work. They keep revising and editing the drafts during and after translation. By implication, revision and editing become part and parcel of the translation process. In practice, translating, revision and editing proceed simultaneously. Mental revision and editing are at work even from the stage of preparing the first draft. In all stages of translation, the translator looks for better expressions, doubts on his/her choice, has a second thought before deciding on a particular expression and makes innumerable changes before coming to the conclusion. Hence, translators should be good editors too so that they can edit their work before it goes to a professional editor.

From the perspective of professional revisers and editors, translators need to seek help from professional editors who can read their translation critically in order to revise and edit it in depth. It is the collaboration between translator and editor that can ensure high quality of the translation output. The present article is primarily concerned with the second perspective of revising and editing. The article sheds light on the key areas that independent revisers and editors are supposed to take on board while revising and editing the TT. The reviser and editor has a two-way responsibility:

- a) Working on the TT in line with the source content, and the writer's *voice and style* (SL-oriented)

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### b) Working on the TT in line with target language and target readers (TL-oriented)

The present article mainly draws on my experience of translating literary texts from Nepali into English and editing English translations of Nepali texts. The translation cases are purposively selected mainly from *Mosaic: A collection of multicultural stories from Nepal* (2070 B.S.). One case is extracted from the translation of a short story by a learner-translator, and one more is from an essay translated as *Bente's Thinking Tower* by a professional technical translator.

### 2. Revising

The key role of the reviser is to check the TT against its source counterpart so as to make it free of errors and inconsistencies. Revision can be taken as in-depth editing of the TT in line with the content, organization, style and language of the ST. The process can be termed as substantive editing (Sutcliffe, 1987, p. 581). The level of revision of the text depends on the nature of the TT itself. Obviously, the poor translation calls for thorough revision that further calls for comparing the TT line by line with the ST.

Revision is mainly concerned with checking the TT for accuracy of transfer of the ST content. It is therefore more inclined to the ST. While working on the content of the TT, the reviser has to ensure that the translator has communicated the ST content correctly and in the most appropriate way. To this end, the reviser reads the ST thoroughly before working on the translated document. In many cases, particularly when the translation is undermined by serious inaccuracies, more than one reading is required. Ideally, the reviser may have to consult the translator and even the source writer for clarity. After the thorough acquaintance with the ST and nature of its content, the reviser reads the TT line by line keeping the impression of the ST in the back of his/her mind. He/She has to be sure that the TT is *completely* accurate in terms of content and language. Consider the following TT:

TT (English)	ST (Nepali)
<b>Case1:</b> This story is extracted from the	यो रामायणबाट साभार गरिएको कथा हो । यसलाई पुनः उद्धृत

Ramayan. The reason behind rewriting it is that you may not have the copy of the Ramayan in which this story exists. During the ancient period when the Ramayan was written, the writers had to depend on their hand-written script. So, there are no more copies available now. Due to the very reason, the story has to be re-written.

The incident took place after Ram's marriage.

गर्नुपर्नेको कारण के हो भने तपाईंसँग रामायणको त्यो प्रति नहुन सक्छ, जसमा यो कथा अक्षराङ्कन गरिएको छ । त्यति बेला हातैले लेख्नुपर्थ्यो अतः धेरै प्रति हुन सकेनन् । यही कारण हो, मौका छोपी कथालाई पुनः प्रसारण गर्नुपर्नेको ।

घटना रामको विहेपछिको हो ।

This is the opening paragraph of the story *Vision and Dense Forest*, the English translation of *दृष्टि र घनघोर जंगल* by Dhruva Madhikarmi. (*Contextual information*. As part of experimental translation, this story was given to a learner-translator to render it into English.) The whole chunk reads oddly for two reasons. First, the translator has strayed away from the source meaning and its style, which can only be traced through the thorough checking of the TT against the ST. The second reason for its oddity is the translator's inability to write clearly in English. The underlined chunks have marred the quality of the TT.

Contextually, it is 'retelling' rather than 'rewriting' of the story from the epic Ramayana. Similarly, the translator wrongly translated the chunk जसमा यो कथा अक्षराङ्कन गरिएको छ, as 'in which this story exists', rendering the whole expression garbled. This expression should be revised 'to where this story was scripted'. In a similar vein, the chunk 'during the ancient period' is the over translation of त्यति बेला which should be revised to 'those days'. The clause 'the writers had to depend on their hand-written script' is not clear. According the spirit of the ST, it means 'everything was written by hand'. The use of 'due to the very reason' reads flat, robbing the TT of its literary flavor. It can be revised to 'It is the reason for'. Moreover, the translator omitted the contextually important collocation 'मौका छोपी (grasping the opportunity).

Consequently, the TT suffers undertranslation. An acceptable revised version would be:

This story is extracted from the Ramayan. The reason for its retelling is that you might not have the copy of the Ramayan, where it was scripted. In those days, everything was written by hand. Therefore, not so many copies are available now. It is the reason for grasping the opportunity to rewrite it.

While revising, we should focus on three major pitfalls of translation: *misinterpretation*, *undertranslation* and *overtranslation*. All translators are likely to misinterpret the source text. Misinterpretation leads to mistranslation. Cultural words are more likely to be misinterpreted than technical words. In undertranslation, the translator deletes some portion of the source content. As a result, it communicates less information than the source writer intended. Obverse to undertranslation is overtranslation in which the translator is tempted to adding some pieces of information from his/her own side. Overtranslation should not be practiced unless it is required by the context. Whenever any doubts arise, the reviser has to refer to the ST, place it with the TT and compare them to ensure the highest degree of transfer.

### 3. Translation editing

In principle, revising is followed by editing. In practice, however, revising and editing often proceed simultaneously owing to a considerable overlap between them. As revising is primarily ST oriented, the prime focus of editing is the language of the TT. Referring to Grahman (1983), Hervey and Higgins (2002) write metaphorically as, "if revision is concerned with the 'bare bones' of the TT, the editing process perform 'remedial surgery'" (p.221). It involves correcting internal inconsistencies, and wrong use of grammar, words and punctuation.

Translation editing shares fundamental features of general editing. However, there are some features unique to the TT and these features make the translation editor's job different from that of a general editor:

- The TT involves two languages and two cultures (It is bilingual and bicultural in nature).
- The TT houses two voices (the voice of the writer and that of the translator).
- It has its own linguistic and cultural barriers that constrain the translator's work and may reduce comprehension of the TT.

Because of the complexity implied in the TT, the translation editor has to shoulder more responsibilities than the general editor. Experiences show that a monolingual editor (i.e. the editor who speaks the target language only) cannot do justice to the source author and the text. Like translators, translation editors should have bilingual competence and bicultural sensitivity. Also, they are supposed to maintain balance among the writer's voice, the translator's presence and expectations of target readers.

While editing, the editor has to take into account of the following aspects of the text:

- What is the nature of the text (technical, literary, academic)?
- What is the tone of the source writer (formal, informal)? Does the translation reflect it?
- What is the nature of language of the ST (simple, complex)? Has it been maintained in the TT?
- Has the translator done justice to the ST and its writer? (Some translators keep the writer behind and omit source ideas to add their own. A good translator is not supposed to do this unless and otherwise the context requires.)
- Does the translation read natural?

In this background, what follows is the discussion of the key aspects of editing, namely structural flow, accuracy, brevity and clarity, each aspect being illustrated with a sample of the TT produced by a professional translator .

#### 3.1 Achieving structural and linguistic flow

Needless to reiterate that the text should read natural in the target language. Ideally, all translators opt for naturalness. The flow can be achieved when there is a smooth movement in the text from one sentence to another and from one paragraph to another. The editor has to work on



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two levels, namely the structural and the linguistic, to ensure such a flow in the text.

The text is structurally flowing when "each section or passage connects with the one before and the one after it" (Billingham, 2002, p.41). Whenever editors have the feeling that the TT has lost its structural flow, they might have to go back to the ST and look for the possible causes. It is often the case that the TT loses its structural flow when the translator misses the writer's logic, argument and points, and the overall organization of the ST itself. Consider the following lines to see how the translator has lost the structural flow of the TT:

**Case 2:** A tall statured and dazzling faced, with white hair but kajal decorated eyed Bente came out from her home to welcome us. She shook her hand with ours, one after another, as her culture, and embraced/hugged us. She, with a flashing smile, spoke, 'you are heartly welcomed to my pretty secluded home'.

This is a typical example of stiff, unnatural and awkward translation. Although the SL message has been rendered faithfully and accurately, it lacks fluidity and naturalness in English. Almost all sentences need to pass through thorough editing.

The expression 'A tall statured and dazzling faced, with white hair but kajal decorated eyed Bente came out' is a typical case of stiff translation. The whole expression is the direct transfer of the Nepali structure. First, this sentence does not follow the end-weight principle that states that the complex NP should be moved to the end of the sentence. Stacking of so many adjectives has been another cause of unnaturalness in the expression. Normally, "stacks of more than three adjectives rarely occur" (Cowan, 2008, p.238) in English. The rest of the text also suffers either wrong placement of words or jumbling of words. The translator who makes a hasty leap from source to target texts is likely to distort the structural flow and come up with this type of translation. It reveals that the translator lacks "ability to express himself adequately in English" (Waddington, C. 2001, p. 315).

Now compare this translation with its edited version:

There turned up a tall lady with white hair, kajal in her eyes. She was Bente, who welcomed us with her beaming smile. She shook her hand with ours, and hugged us one after another. She said, 'you are heartly welcome to my pretty home'.

In comparison to the first version, this translation reads simple, straightforward and natural in English. However it does not mean that there is no room for further editing. Even this (final?) translation may require some changes in word choice and sentence construction.

#### 3.2 Accuracy

Accuracy has two dimensions: content and language. The first dimension is the accurate transfer of the SL content. It mainly falls into the realm of revision. Editing is fundamentally concerned with the second dimension i.e. the linguistic accuracy of the TT. It goes without saying that the language of the TT should be accurate. While checking accuracy of the language, the editor is supposed to focus on the following three areas:

- Accuracy in the selection of words: *Has the translator selected accurate words to replace the words from the ST?* It is also the responsibility of the reviser.
- Accuracy in the use of grammar: *Are the sentences grammatically correct?*
- Are the words correctly spelled? Is punctuation properly maintained (periods, commas, semicolons, quotation marks and apostrophes)?

**Case 3:** The wound caused by Sagar's death was still raw in her mind when she had first got the news of her pregnancy. She got the news in a month's time of Sagar's death that had taken place immediately after her marriage with Sagar was decided. On one hand, she was overjoyed to hear about the news of Sagar's symbol developing in her stomach but, on the other, she was filled with a sense of fear...

Unlike the TTs given in Case 1 and Case 2, this translation has higher level of accuracy, for it contains less lexical and grammatical errors. The text can be rated high in terms of linguistic accuracy. Nevertheless, there are some areas that

need editing so that it can reach professional standard. The use of 'stomach' in the last line is a faulty choice. The choice is induced by the source word 'pet' (Meaning: *stomach* and *womb* both). In this context, it is 'womb', not 'stomach' that the source text is suggesting. Likewise, the connector 'on one hand' should be revised to 'on the one hand'. Moreover, the grammatically correct expression 'hear about the news of ' should also be edited for semantic accuracy. The prepositional verb 'hear about sb/sth'(to be told about sb/sth) alienates the person from the direct experience of the reality. In the story, the woman knows her pregnancy as a part of her bodily and psychological experience. It is *not something* told by the outsider. So, a more appropriate choice might be 'knows/realizes'. The edited version of the above chunk is given under the heading 'brevity' below.

### 3.3 Brevity

The above TT mainly suffers from is the lack of brevity. In general editing, brevity applies to both content and language of the document i.e. making the document brief by deleting redundant information it contains, and making the language of the document as precise as possible.

Deleting the content to make the document shorter is not commonly practiced by the translation editor or reviser. We therefore confine ourselves to brevity of the language used in the TT.

Returning to Case 3, the first and the second sentences are lengthy and unclear. It is better to separate the subordinate clause from the first sentence and rewrite it as an independent clause for clarity as 'She realized that she was pregnant after one month of Sagar's untimely death'. It seems that the translator was swayed by the SL structure. Similarly, the second sentence reads oddly. It could be turned brief and precise as "Their wedding was fixed one month before his death".

An acceptable edited version would be:

The wound caused by Sagar's death was still raw in her mind. She realized that she was pregnant after one month of Sagar's untimely death. Their wedding was fixed one month before his death. On the one hand, she was overjoyed to know that

Sagar's symbol was developing in her womb but, on the other, she was filled with a sense of fear ... (Mosaic, p. 117)

Based on Billingham (2002), the following procedures can help the editor make the language as brief as possible:

- **Looking for wasted words:** The editor has to look for the unnecessary words or expressions that have crept into the text. Unnecessary words or expressions are those which do not contribute to the meaning of sentences, paragraphs and the text as a whole. They often appear as distracters in the communication of the source message to target readers. The editor should be sure that each word or expression chosen by the translator has helped to make the meaning clear. Consider the following TT before editing:

**Case 4:** Addababa was in the process of concluding the worshipping ceremony of Lord Mahadev when his servant Bathanma had come in, shoving one of Addababa's debtors along. Addababa was so angry on seeing his debtor that he happened to utter 'Come on, clobber the bastard', in the same breath with the final lines of the incantation namely 'Mahadev...hara.....' Any lay person, listening to Addababa, would mistake the uncouth utterance also to be a part of his incantation.

In the above TT, the underlined words or expressions are the wasted ones. The expressions 'in the process of concluding' simply meant 'about to end'. The narrator is indicating at 'everyday worship' not 'the worshipping ceremony' as such. Likewise, the adverb 'namely' used to introduce detailed information about the incantation or prayer is redundant here, since readers already know that Addababa, the devotee, is worshipping Lord Shiva. In a similar vein, 'listening to Addababa', does not supply any additional meaning. Now read the following edited version to see how these wasted words are removed:

Addhababa was about to end the worship of Lord Mahadev when there turned up his servant Bathanma, dragging one of the debtors along. Addhababa was so angry on seeing his debtor that he happened to utter 'You clobber, the bastard', in

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the same breath while chanting the final line of the prayer 'Mahadev...hara.....' Anyone with some common sense would mistake the uncouth utterance for the part of his prayer.

(Mosaic, p. 63)

- **Looking for single words/expressions to replace a circumlocution/paraphrase:** In many cases, the TT contains circumlocutions or paraphrases which can be replaced by single words or expressions. Paraphrasing is a common technique practiced in translation. However, it is used only when the TL lacks single words for the source words. Editing is a chance to remove paraphrases and replace them with precise words.
- **Deleting unnecessary repetition:** In literary writing, repetition is one of the rhetorical devices. This is called "elegant repetition" (Billingham, p.75). However, repetition may also appear in translation when the translator has a limited repertoire of words, expressions and structures in the TL. If the translation suffers from the second type of repetition, the editor has to clear the text of such repetitions. However, if the source writer has used repetition as a stylistic device for the effective communication of the message, it has to be preserved in the translation.

### 3.4 Clarity

Does the translation say what its writer wanted to say? Is the text clear enough for the target readers to follow? Clarity of the text is affected by a multitude of factors such as:

- the nature of the source text (sometimes the source text itself is poorly written. The ideas are not well organized and sentences are not well framed.)
- translators' comprehension of the text (if translators themselves have not understood the source text clearly, we cannot expect them to make the TT clear for the target readers.)
- the use of translation/editing tools ( if translators do not have sufficient translation tools, they hardly make the message clear to readers. Suppose, we are translating a constitution of an organization from English into Nepali, but we do not have Nepali-English

Law Dictionary. In such a situation, how can we ensure accuracy and clarity of concepts in our translation?)

Clarity is directly influenced by accuracy of transfer of content, accuracy of grammar and word choice, brevity of expressions, and structural flow. Consider the following TT:

**Case 5:** But the train, that day, was scheduled to start late by one hour. With his eyes on his watch, he muttered to himself, 'God knows what time the train is going to arrive at my place.' He found sitting inside the train more tedious compared to the last three days' trip that he had made from Punjab to Jayanagar.

In the first sentence, the use of 'that day' sounds redundant, since 'the train' specifies which train the narrator is talking about, that is, 'the train' means 'the train of that day'. Similarly, the expression 'was scheduled to start' is not clear because being late is not the part of the schedule, but it is being running behind the schedule. The ST makes the mention of the place where *he* bought the watch. The editor added this background information about the watch, making the TT more explicit. Further confusion is caused by 'going to arrive at my place'. This is not clear. By 'arriving at my place', whether the narrator is talking about the place (i.e. the station) where he was waiting for the train, or his destination (i.e. his home in Nepal). In fact, the latter is the case. By 'my place', the narrator is indicating at his destination. For the clarity of the expression, 'to reach Nepal' would be a suitable substitution. Moreover, 'inside the train' a faulty prepositional phrase, which needs to be edited as 'on the train'. An edited version would be:

But the train was going to be late by one hour. With his eyes on the watch he had bought in Punjab, he muttered to himself, 'God knows when it is going to reach Nepal.' He found sitting on the train more tedious compared to the last three days' trip from Punjab to Jayanagar. (Mosaic, p. 131)

## 4. Beyond ABC

According to Billingham (2002), 'ABC' in editing, as discussed above, stands for Accuracy, Brevity and Clarity. What else beyond these three major

criteria! The following are some of rules of thumb for revising and editing one's own translation or other's translation:

- i) Read the TT to ensure the adequate transfer of the ST content. It may look fluent and accurate when you read it without comparing with the source. However, there might be many lapses in the interpretation of the ST.
- ii) In some cases, you may have to work line by line or stanza by stanza.
- iii) When you cannot think of better words, read aloud the lines or words that have occurred to you.
- iv) In the case of literary translation, be honest to the images /symbols used by the source writer, and maintain fluidity in the target language.
- v) Make use of monolingual dictionaries to interpret the meanings of the words if you are not sure, use bilingual dictionaries for possible equivalents, then make use of the thesaurus for better words.
- vi) Avoid using technical/journalistic words/expressions in the literary translation. Go for literary words/expressions.
- vii) Avoid using evocative and metaphoric expressions in the technical translation.

## 5. Conclusion

Revising and editing run through the translation process. Therefore, translators should be aware of and equip themselves with the skills of revising and editing their own work. Moreover, it is essential that the TT be revised and edited by the professional. This ensures optimum transfer of ST content and its style on the one hand and accuracy of language of TT on the other.

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# LITERALNESS IN TRANSLATION: A PROCESS OF RECAPITULATING CULTURAL CONCEPTS

Ganesh Kumar Bastola

*The present article is based on the research carried out in Nepali fiction "Sukarāt kā Pāilā" entitled "Literalness in Literary Translation: A Case of Socrates' Footsteps". The article begins with an overview of specific process of maintaining the aesthetic approach to the better understanding of literary texts in translation and underpins how literalness in translation can give a new life to the translated text.*

*Keywords:* Aesthetic approach, culture, literalness

## 1. Background

I understand translation as one of the branches of applied linguistics that deals with the process of rendering the source language message into the target language. Translating from one particular language to another is a crucial phenomenon. It is because the translator has to take care of parallelism in syntactic construction on the one hand and culture on the other. Indeed, I believe that we are not translating the language alone rather we transform culture as well. I, as a translator, take it as a very tough and tedious job. I experienced that when I was working for Pariwarta Nepal, an NGO, I had to translate the Nepali text into English. I found the translation of cultural terms such as 'Dashain', 'Chhat', and 'Teej' really puzzling. I had no alternative except adopting the borrowing technique. It was very difficult to convey the proper cultural ideology from one cultural arena to another. Huang (2011) believes that translation is an artistic communication where the author, the translator, and the reader share mutual understanding because translator's selection of words for the particular information is a core phenomenon. It is realized that translating is an act in the process of transfusing message from one to another language. Huang (2011) further stresses that translation is a communicative act, and literary translation is especially an artistic communication where sentence structure to cultural assets are primarily considered to convey authentic information. Moreover, Bassnett (2002) claimed

that "literature is both the condition and the place of artistic communication between senders and addressees, or the public" (p. 83). It indicates that recapitulating the cultural concept conveying particular information prevail aesthetic values of the translated text. More specifically, while maintaining literalness in translation, the translator has first to read, comprehend, and interpret the source text, then to represent it in a different medium. Thus, translation has been taken as a game like chess, where every next move takes account of all previous moves, (Hermans, as cited in Huang, 2011).

I have experienced that translating is not just to transform the written text neglecting the author's experience and views rather it is the way of incorporating all the aspects such as author's intention, preservation of cultural flavor, intelligibility of the source text and so on. My little experience gained from the NGO entailed that a translator is not supposed to deviate from the source message rather s/he has to do justice both to the author and the target language reader. Otherwise, translation would lead mistranslation and under-translation. To take for an example, 'Dashain' cannot be translated as 'Christmas ' in English, it is because cultural rituals about celebrating 'Dashain' differ from celebrating 'Christmas '. Therefore, translating something from one linguistic phenomenon to another is very sensitive.

There are several approaches to translation, so are methods and techniques. I found many of the translators rendered the text based on the commercial approach rather than the aesthetic approach. What I strongly believe is that translators must have the theoretical knowledge and skills of translation. It seems that many of the translated texts are likely to lose their weight due to the lack of proper theoretical and practical considerations on the part of the translators. Translation remains incomplete in the absence of the proper knowledge. In my point of view

translation must be able to shed a light in the contemporary practices of transfusing cultures.

Many translators, translation teachers and translation practitioners, in our context, are unaware of the differences between literal translation and literalness. The striking difference is that literal translation is for word-to-word translation but literalness depicts the translator's ideology to maintain literalness in every aspect, be it at sentence level, paragraph level or discourse level, preserving the original flavor of the text, particularly in terms of its length. In course of my research, I experienced many of the professional translators being unable to distinguish between literal translation and literalness in translation. But the fact that I trust upon is each translator should have better bilingual and bicultural domination to translate the text and they also must be aware of the issues, methodologies, procedures, techniques, approaches and many other criteria to deliver the exact message that the author tries to convey. Through my little translating experience what I would like to share is literal translation is the traditional way of translating the text and it is as old as the hills while literalness in translation is the matter of the aesthetic approach that has made the paradigm shift in translation with the postmodern perspective.

It is a universal belief that complete translation is impossible; it is because no two languages and cultures are the same. A problem that has bedeviled generations of translators is, "What is a satisfactory translation?" There exist numerous and varied answers to this question from different theoretical perspectives and from different translators and translation scholars. Translating a text considering the intelligibility of the source text pertaining to target readers is always mandatory. The originality of the source text, its cultural assets and the author's style are very important phenomena that the translator should take on board. It is believed that many of the translators have translated without considering what an author says. The main business of a translator is to report what the author says, not to explain what he means; that is the work of the commentator. What the author says and how s/he

says is the problem of the translator. Therefore, the translator must be able to employ those ideologies that matters in translation in general and to maintain literalness in translation in particular.

My argument is that the translator must have the theoretical as well practical foreground to translate the text so that s/he can maintain aesthetics in his/her translation. In this context, the present article explores the existing practice of translation and encourages the translators to value the aesthetic approach to translation.

## 2. Literalness in translation as resemblance to creative work

Translation is like giving birth to a new baby. For Adhikari (2015) translation is the regenerative process where every translator has to be able to transfuse a new life into the text. The text written in a particular language is complex because of cultural artifacts. People believe that translation is just to transfer from one language to another. Moreover, the translator has to employ the various techniques of translation. It is because it is a process of creating new world for the new readers. In doing so, the translator has to take care of intelligibility of the source text (ST), cultural entities, aesthetic values, reader friendliness, and authors' originality.

The fact we know is making something creative means investing time, efforts and creative energy in the task. Thus, making translation creative is associated to the aesthetic approach which requires artistic innovation; prolonged engagement, dedication to the work and knowledge about both source and target languages. Adhikari (2010) believes that the aesthetic approach to translation invites a profound strategy of resistance to the dominant target language so as to preserve source cultural entities in the translated text.

## 3. Literalness in translation as a process of mitigating culture

Literalness in translation brings uniformity in both the texts either from the vantage point of linguistic equivalence or from cultural

preservation. For Bastola (2015) literalness is one of the best approaches to bringing syntactic and pragmatic equivalence in translation. Focusing on the bilingual character of translation, Grauberg (2000) states that surface meaning of the two texts will be approximately the same, since their structures may not be seriously distorted (as cited in Bhattarai, 2004). The cultural awareness, sensibility of the ST, positive attitude, linguistic variation between the two different languages, lexical meaning, etc. are a few to mention that a translator has to look after whilst inculcating literalness in translation. Similarly, Ghazala (2014) states that literariness is not an intrinsic property of a lexical item, a syntactic device, a special linguistic features rather it is a product of the overlap of different literal notions.

Moreover, Bhattarai (2004) states that literalness is a translating technique (approach) in which the translator follows the syntax and semantics of the ST very closely, thus showing greater faithfulness towards it. In addition, he adds that it is the form-based or the SL translation approach in which the ST form dominates the TT form. According to Venuti (2000), the style of the ST and the TT reflects the ideologies of the author and the translator and thus should be highlighted to preserve the originality of the text.

Here, Pym's (2010) version is closer to Niranjana (2000) that cultural translation was of great influence, which added 'colonial and postcolonial processes displaces and mixed the languages'(p.143). To this effect, every individual began translating representing their languages, however, their translation could not be tacit, implicit and embodied to its meaning. So, literalness was a vague concept for translators. However, it has really been realized as one of the best ways to address the cultural assets through and in translation.

#### 4. Literalness in translation as preservation of culture

Niranjana (2002) puts forward an ideology that literalness is the degree of translational measurement that seeks to measure the intelligibility of the original text, being based on the same physical length as far as possible. For

Huang (2011) maintaining literalness in translation is complex because the choices of wording are highly dependent on the target language and culture but literalness is solidly rooted in the ST.

#### 5. The communicative ground for aesthetic approach

The greatest contribution to translation is to impart the knowledge of the world literature. The concept of translation is changing day by day. Today, we are on the verge of the 'translate or die' situation. In fact, almost linguistic enterprises are surviving through translation. It helps to understand various experiences of life in different countries. Some of the grounds can be fruitful to examine the aesthetic approach.

##### 5.1 Literal and literalness

Translation is an art for transferring message from one language to another. The translator should substitute or recompose a work of the SL in the TL without losing its original flavor. Ghazala (2014) states that a translation which approximates to a word-for-word representation of the original is known as literal translation. It also incorporates sentence-to-sentence level translation. However, literalness comprises something more than literal translation. We know that literalness implies a bit extensively extended concept which brings syntactic parallelism, pragmatic construction, length exactness, cultural representation and aesthetic assets in translation.

##### 5.2 Parallelism in syntactic construction

Normally languages differ syntactically. The translator has to have a good grasp of structures as well as pragmatic use of both the languages. Moreover, the translator is expected to be able to maintain the syntactic parallelism between ST and TT. Some units used in the text may carry the culture of the source society or community. In such a context, the translator has to search for the equivalent or parallel syntactic construction to maintain literalness that gives better sense to its readers in the TL. Then only the text translated will be understood properly by the readers. For example, the translator of the novel *Socrates'*

*Footsteps*, has used the term *the bank of andheri* for *andheri kholākhola wāripāri*.

### 5.3 Length of the text

To follow the principle of literalness, the TT and the ST needs to be equal in length. The ST having a particular length is expected to have the similar length in the TT. Indeed, it is the matter of literalness in translation used in maintaining cultural sensibility. The translator is expected to be aware of the features of the literalness, i.e. intelligibility of the ST in relation to length. For Bastola (2017) length is a paramount feature in maintaining literalness. The instances presented in the table help to examine the texts translated exactly in the same length.

Table 1. *Literalness in Terms of Length*

SLT (Nepali)	TLT (English)	Words
nilāle patyāi.	Nila believed.	2 words
uh khusile uchāliyo.	He felt elated.	3 words
samjhera malāi dar lāgchha.	I shudder with fear.	4 words
tyo sājha rāmri ug hreko thiyo.	The evening weather was clear.	5 words
sājha pardā khānpin tayār bhaisakeko thiyo.	Everything was ready by the evening.	6 words
ma dheraitira nispatta andhakār mātra dekhiraheko chhu.	Total darkness is what I see everywhere.	7 words
ma ājakal khāli timilai nabheteko mātrai sapanā dekhachhu.	You are never with me in my dream.	8 words
yo jivan dohorāyara yātrā garna namilne eutā bāto rahechha.	Life is the road that we can't walk twice.	9 words

### 5.4 Cultural concepts

Culture is an inseparable part of language. Translation is a more cultural and less linguistic activity. The degree of complexity in translation is determined by how close the SL and TL cultures are. Moreover, the more attention is paid to cultural assets, the better transformation can be made. The Cultural Turn is one of the core ideologies in translation which nevertheless prevails over literalness in translation. For example:

ST (Nepali): ananta ghar pugna bātāmā ukālo chadiraheko thiyo.

TT (English): Alone, Ananta was struggling to reach home.

The cultural concept presented in the sentence reveals a very surprising tone where the expression 'bātāmā ukālo chadiraheko' has been translated as 'struggling'. It is so because it does not have the exact equivalent in English. So 'struggle' is used here as a literal term. It shows that the Nepalese geographical notion 'ukālo bāto chadiraheko' has to do just with 'struggle to reach' in English culture. It also shows that the ST message has been captured in the TL because of the single English phrase 'struggling to' that exactly refers to do something with difficulty.

### 6. Conclusion

Recapitulating cultural concepts requires certain parameters such as similar syntactic constructions, parallel sentence formation, length, and preservation of the cultural flavor. Languages differ syntactically; therefore, every translator has to cope with structural and pragmatic dimensions of both the language while maintaining literalness.

The translator with cultural knowledge of both languages are likely to do justice to the source text as well as target readers. This also helps the translator to maintain literalness in literary translation. Moreover, the translator should act consciously and creatively to recapitulate cultural concepts of the ST in translation. To this end, the translator should preserve the SL flavor, the



originality of the ST, the writer's intention, and maintain parallelism in syntactic construction.

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# THE FLAVOR OF NEPALI IN ACADEMIC TEXTS TRANSLATED INTO ENGLISH

Kamal Kumar Poudel

*L1 concepts influence L2 learning. In this case study, the data were collected from six 'ethnographic stories' translated from Nepali into English. The data were categorized and analyzed using the 'grammar-vocabulary-semantics' and the 'description-explanation-remediation' models respectively. L1 influence and low L2 proficiency were found to be the principal causes of the 'flavor'.*

**Keywords:** Academic text, flavor, lexical suffocation, mother tongue, researcher-writer-translator (RWT)

## 1. Introduction

The transfer theory in psychology suggests that past learning experience influences present learning. According to this theory, when one learning task influences another, transfer of learning takes place (Murray & Christison, 2011). Murray and Christison further state, "Transfer can be positive when one task facilitates another task, or it can be negative when one task inhibits the learning of another task" (p. 143). Linguistically interpreted, the habits of one's mother tongue (L1) either facilitate (positive transfer) or interfere (negative transfer) with one's second or foreign language (L2) learning (Lado, 1957). However, both research and experience in second language acquisition (SLA) reveal that Lado's (1957) assumptions are extreme in that the causes of errors committed by L2 learners cannot be adequately explained in terms of L1 interference alone, though the influence of L1 habits does exist in the process of second or foreign language learning (Fernandez & Korneeva, 2017). In a nutshell, the role of L1 in the L2 learning process cannot be undervalued.

On the same line, my personal experience suggests that the flavor of the translator's mother tongue (to replace the harsh terms such as 'interference' or 'negative transfer' with a more pleasant sounding one 'flavor') is one of the most commonly encountered challenges the editor is likely to face while editing an academic text, especially translated/written by one who is less

proficient in the TL in terms of personal writing resources and skills. Experience also suggests that it is the point that the editor, like the judge, finds him/herself pressed within a narrow escape for doing justice to the writing/translation. In such a situation, the real 'justice' lies either on cutting down the L<sub>1</sub> traces to avoid the incongruities created by the interlanguage or maintaining them to preserve the real essence as well as flavor of the text that have emanated from the RWT's mind.

Throughout this article, translation has been envisaged as "the rendering of a source language (SL) into the target language (TL)" (Bassnett, 2002, p. 12). To take an analogy from sports, translation is such a ground for practice where, like a novice player, a less proficient translator has every chance to demonstrate his/her originality of performance (art and skills of playing and L1 traces respectively) which may or may not be tasteful or suitable for the audience/readership. By the same token, the role of the editor is like that of the umpire arbitrating between the writer-translator's mother tongue, or the source language (SL), in which he/she thinks and collects information, and the target language (TL) into which the writer-translator translates.

This article is a case study report building fully on the realities I experienced in a short course of editing a PhD dissertation prepared by the RWT of the Faculty X of Y University in Nepal (coded names), a scholar who described himself in terms of writing through English as a 'make-shift practitioner who had never composed a page in English on willingness as such before'. What is more worth mentioning at this point is that the study was limited to a single chapter of the dissertation consisting of the narrative inquiry part- the 'stories' derived in the Nepali language from a typical ethnic community people in Nepal.

## 2. Objectives

In this article, attempts have been made to:

- i) highlight and categorize the RWT's L1-based problem areas in the specified translated text;

- ii) explain the potential causes of the deviated L1-based traces explored from the text; and
- iii) suggest the ways of editing to make them look like English.

### 3. Methods

As pointed out in the *Introduction* section above, this article solely builds on the editing experience of a PhD dissertation, more specifically a chapter in it, and is aligned to the interpretivist worldview assuming that reality is subjective (Cohen, Manion & Morrison, 2007). Therefore, this study is naturally guided by the qualitative method of inquiry, in particular the case study, an approach which, according to Casanave (2015), is "unique (in the sense of singular) and bounded" (p. 129), and "investigates one person...in depth...with a goal of understanding a phenomenon or a process as exemplified by the person" (Swanborn, 2010, p. 218).

The narrative enquiry part of the dissertation describing the 'stories' elicited separately in Nepali from five participants and then translated into English by the RWT made the sample for the study. Those six 'ethnographic stories' extending over 36 pages (A4; 12 pt.; double space) comprising 720 sentences and 10, 800 words altogether. As I carefully edited the text, I noted down, in a diary, only those sentences (the data with self-context) that I sensed as having the L1 influence. This accounted for a list of 62 or 8.61% of instances (form more than just one dimension) of secondary data with the 'flavor of Nepali'. I conceptualized them within the framework 'grammar-vocabulary-semantics (+other observations)' and presented the data under the results thematically. Similarly, I conceptualized the 'description-explanation-remediation (+descriptive interpretation)' model as the framework of analysis. In a nutshell, this writing came as a result of a purposively selected case (if not a sample).

When it comes to the ethical considerations, I received an informed consent (a letter of permission) from the RWT under some conditions.

### 4. Analysis

Considering the linguistic nature of the data, it would be reasonable to organize the results of the study under these headings: i) the flavor of Nepali at the grammatical level ii) the flavor of Nepali at the lexical level iii) the flavor of Nepali at the semantic level, and iv) other observations.

#### 4.1 Flavor of Nepali at the grammatical level

To begin with, it is noteworthy that number is only optionally marked with the suffix *-haru* (the plural marker) in any countable noun in Nepali. Likewise, word-ordering and the tense system are more flexible in Nepali than in English. Contrarily, over-intrusion of words practiced in Nepali seems unnatural to those who are more proficient in English. Likewise, articles are missing in Nepali, and the list of prepositions is much longer in English than in Nepali. As can be theoretically projected, due to these mismatched effects located within the limited sample of the text, the RWT depicted the influence of Nepali, his L1, on eleven areas and 18 cases of English grammar (Table 1). (See Appendix 1 for details.)

Table 1. *Traces of Nepali in English Grammar*

Areas	No. of cases
Number	1
Tense (specifically conditionals)	2
Addition of prepositions	2
Unnatural intrusion of words	2
Word (mis)ordering	4
Omission of the article 'the'	2
Omission of the modal 'will'	1
Omission of the adjective ('old')	1
Omission of the preposition ('of')	1
Replacement of prepositions ('of' with 'about')	1
Word collocation	1
<b>Total</b>	<b>18</b>

#### 4.2 The flavor of Nepali at the lexical level

In the text, a considerable number of words showing both congruities and incongruities as effects have been borrowed as 'loan words' from Nepali to English. They are presented in the following box:

*sipahi, hakim, khalasi, parma, chhyang, ka pango, ka, sottar, syaula, masu-bhat, baje, Pipa Goshwara, ghewa, chhebar, selroti, langado, tharo bhainsi, lamas, verandah, logne manchhe, swasni manchhe and thulo manchhe*

As can be seen in the box, each lexeme is strategically italicized as its L1 identity. They can be observed in their contexts in Appendix 2.

As displayed in Table 2, the RWT has used some strategies of 'inserting' the Nepali loan words into the English text. (See Appendix 2 for details)

Table 2. *Strategies Used at the Lexical Level*

Names of strategies	Frequency of use
Defining in brackets	10
Using the interlingual synonym in brackets	04
Co-text or linguistic context	02
Translating anyhow without bothering much about the English (TL) usage	01
Getting the reader to guess meaning (i.e. random guesswork)	03
Contextualized explanation	01
Total	21

The RWT's reasons for using these L1 lexemes must be of significance to the reader. As a response to a query about why he had used them as such, he argued that no English (TL) word would give the exact cultural connotations of these words. We will be examining the validity of his argument in a section that follows. (See section 4.4.1).

#### 4.3 The flavor of Nepali at the semantic level

Sometimes, the message of the written text does not go into the reader's mind in the way the writer/translator has intended during the writing process. It occurs that one reason, among many, why the native users of the TL, or other languages, find it strange or difficult (if not impossible) to receive the writer's intended message in the text properly is the influence of the writer's L1 (SL) on the text (TL). In this section, I briefly present the text-based data displaying L1 influence along with the possible explanations and the actually edited versions.

It can be predicted that a reader with the non-Nepali cultural background tends to get puzzled or perceive it differently by the datum 'People go to the jungle or to the market to sell alcohol' (Appendix 3) without being able to see whether those people go to the forest to sell alcohol! In this instance, the writer culturally knows that we, so those people too, go to the forest for firewood, grass or leafy twigs and/or dry leaves, and the market for selling and buying things.

Thus, the writer's cultural mindset seems to have resulted in a misleading gap created through under-wording which further tends to result in the potential misunderstanding ('Those people go to the forest to sell alcohol!') of the message interpretable by the culture-unfamiliar reader/s.

Likewise, it can be speculated that the RWT's linguistic mindset of his L1 had tracked him to write '...meeting with his friends' (In fact, he had not held a meeting with his friends!) rather than ... 'met his [old] friends'. This might put the reader(s) in confusion. The addition of 'with' seems to be an effort to form the collocation 'meeting with', which, in Nepali, usually refers to gathering together with no formal agenda to discuss. (See Appendix 3 for details.)

#### 4.4. Some other observations

Throughout the study, some miscellaneous types of translating problems, basically vocabulary-related, and their effect aspects were traced. They are discussed under this section.

##### 4.4.1. Inconsistencies in the use of borrowings

In Section 4.2, I discussed that the RWT has used some cultural terms typical of the SL without translating them into the TL. As he claimed, the reason for this was to preserve the cultural connotation they originally rendered. Yet, some inconsistencies questioning the claim could be marked in the selected text. They are presented below.

- i) If there is marriage [a wedding] or *chhebar* in our mother's home...I need to send twenty litres of alcohol, five hundred *selroti* (bread) and...
- ii) Sahanshila arrived at home, carrying grass in a *bamboo basket*.

iii) He [Sahanshila's father] was drunk and lying on the *verandah*.

The RWT has used the term *chhebar* (i) and *verandah* (iii) plainly, i.e. with no definition or interlingual synonym- leaving the meaning to the reader's guesswork, but he has facilitated the meaning of *seltoti* (i) as 'bread' (an interlingual synonym). Contrarily, he has used the phrase 'mother's home' (i) rather than using the SL cultural term *mawala* (or *mamaghar*). Similarly, he has used *bamboo basket* (ii) without considering the 'original flavor' that the SL term *doko* would produce. These inconsistencies explicitly question the RWT's position as a preserver of the 'originality' or 'cultural connotations' of the terms while translating.

#### 4.4.2. Lexical suffocation

If one closely observes the data one can mark a number of deviations caused due to the extreme lack of appropriate TL vocabulary in the RWT's mind, at least, at the time of translating. Two of the instances are highlighted for illustration in Table 3.

Table 3. *Lexical Suffocations and Edited Versions*

Examples of lexical suffocation	Edited versions
There was a regular source of income which <i>compelled less to engage in agriculture</i> .	... <i>reduced their obligatory over-engagement in agriculture.</i>
This was his <i>feeling</i> of responsibility.	... <i>sense...</i>

The instances also make it clear that lexical suffocation is closely related to the 'translating anyhow without bothering much about the English (TL) usage' strategy, and is very likely to result in a dull or even awful product (translation).

#### 4.4.3. Lexical overburdening

In the selected text, I could also mark some instances illustrating the overuse of synonymous words giving a reverberant effect to the reader. The following sentences sound lexically overburdened.

- i) Resham, Raj and Rakesh were three *example characters* in the *community* who were the motivating *actors* in the *society* for *school dropouts*.
- ii) There was a practice of joining school at a late age and getting marriage [married] at [an] *early age of 15 to 16 years*.
- iii) Most of the girls who were school dropouts *were the ones that were married*.
- iv) Behosi's family also drowned in [the] *loan due to the loan* taken for the marriage.
- v) ... that he had found his life of those friends more comfortable and happy [happier] in comparison to his hard life of *agriculture occupation*.

In example (i), *example(s)*, *characters*, *actors* and *school drop-outs* refer to the same people, and *community* and *society* merge with a single concept. Therefore, the edited version was 'Resham, Raj and Rakesh were three *examples* who had motivated the community people, both parents and children, to drop out of school'. Since *early age, 15, 16, and years* (example ii) are a crowd each having a nearly similar meaning, the edited version was ...'*at the age of 15 or 16*'. Likewise, having cut down the roundabouts, example (iii) might simply read as 'Most of *the girls* who were *school dropouts* were married'. Similarly, cutting down the doubled *loan* (example iv) I maintained '... [the] *loan taken for the marriage*.' Because both *agriculture* and *occupation* refer to the same concept in the context (example v), I cut it down into...'hard life *under agriculture*.'

I admit that five of the examples (i-v) are illustrative of factors other than simply L1 influence, mainly the result of inadequate TL proficiency of the RWT, but example (v) can be attributed to L1 influence because of the collocation '*agriculture occupation*' existing in the Nepali language. What is common to these examples is that they illustrate the 'flavor of Nepali in English' indicating towards the logic that low proficiency in L2 results in thinking in L1 and writing in L2.

#### 4.4.4. The effect aspects

Though very subjective, my experience as an editor of translated academic texts suggests that

translating an L1 into an L2 can have both beautiful as well as awful effects on the readership. In the forthcoming text, I have categorized some examples from the data on the same lines.

#### 4.4.4.1. The 'flavors'

It was stated earlier that, as the editor, I used my personal judgment most of the time when I was editing the text so that it would be readable enough as a piece of academic writing. In that course, I had identified some instances depicting some kind of influence of the Nepali language, the RWT's mother tongue. However, as a researcher, I realized it necessary to collect views of experts from the related area. To this end, I purposively selected ten 'critical colleagues' (five university/college teachers from each of the two faculties under Tribhuvan University- Humanities and Social Sciences, and Education- each colleague having a minimum qualification of an M. Phil. ensuring that they had a reasonable exposure to and practice in academic writing) using an "Effect Evaluation Questionnaire" involving the following descriptors to test their 'suitability values': wonderful (2 marks), beautiful (1 mark), neutral (0 mark), dull (-1 mark) and awful (-2 marks). The information obtained is presented in Table 4. (See Appendix 4 for details.)

Table 4. *Suitability Values of L1 Traces*

Descriptors	Implications for editing	No. of items
Wonderful	Editing/modification not needed	8
Beautiful	Editing/ modification needed	5
Neutral	A little editing/ modification needed	3
Dull	Some editing/modification not needed	2
Awful	Complete editing/modification not needed	1
Total		19

Including the 'wonderful' ('sounding excellent/perfectly suitable') and 'beautiful' ('sounding quite good/ suitable') categories together, a majority (68.42 %) of the mother

tongue-influenced statements belonged to the positive side, which is to say that the editor needed no interference with the RWT's writing. Assuming that the 'neutral' ('you just don't mind it though sounding not very suitable'), 'dull' ('sounding unsuitable') and 'awful' ('sounding too unsuitable; you nearly can't stand it') categories needed editing, only a minority (31.57 %) of the statements had to be edited (Table 4).

#### 5. Let the bud grow into a flower: The editor's integrity

If I, the editor, had translated the sampled text in the way I do, of course, the translated versions would have come in more polished forms. Again, if one critically examines the data and my editing techniques, one might find that I have encouraged the RWT's original translations by using such strategies which are most likely to save the RWT from being frustrated out of his/her own work. In brief, as the editor, I basically negotiated between the SL and the TL within the translator's original efforts. Metaphorically, I tried my best to let the bud grow into a flower in order to approve to his original efforts as far as possible.

#### 6. Conclusion

The RWT's language problems in translating the Nepali (SL) text could be attributed broadly to the three areas of linguistic analysis applied to the TL (English in our case): grammar, lexis and semantics. The flavor of Nepali grammar passing into the RWT's English included number; tense, addition of prepositions; unnatural intrusion of words; word-(mis)ordering, omission of the definite article, modal(s), some adjectives and prepositions; replacement of prepositions and word collocations- each somehow attributable to interlanguage.

At the lexical level, some inconsistencies were marked as problems. These inconsistencies refuted the RWT's position of preserving the originality and cultural connotations of the terms. Similarly, lexical suffocation and lexical overloading were identified as the major lexical problems explicable in terms of the TWT's L1 (Nepali) and his low linguistic proficiency in English.

The RWT's semantic deviations could be explained as having been influenced by his cultural and linguistic mindsets.

The effect aspects had both 'beautiful-sounding' and 'awful/dull-sounding' flavors. Metaphor and contextually self-defining strategies were identified on the 'beautiful' side by the critical colleagues whereas the 'awful/dull-sounding' side was associated with multiple causes- both interlingual and intralingual.

With some important generalizations, this research has also contributed significantly to our further understanding of L1 influence, the role of L1 (SL) and L2 (TL) proficiency in translation and the qualities desirable in the translator and the editor both. First, L1 influence does exist and gets exhibited in translation. The translator's low L2 proficiency positively correlates with the deviations in the translated text. Secondly, the translator's low proficiency in L2 results in thinking in the L1 and writing in the L2, with a consequence of the 'flavor' in the L2- beautiful or awful, or both. Therefore, being a competent bilingual is a desirable quality to be a translator: a perfect bilingual to be an editor of a translated text.

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APPENDICES  
(A comprehensive presentation of the data)

**Appendix 1: Grammatical flavors**

S. n.	Translated versions (deviated TL)	Possible explanations (SL)	Suggested (edited) versions(TL)
1.	I am happy to do all these <i>works</i> which are traditionally done by women in our society. (Deviated spot in <i>italics</i> )	The noun <i>works</i> pluralized, like in Nepali	I am happy to do all these <i>chores</i> which are traditionally done by women in our society.
2.	Parents <i>choose not to invest</i> further in their education if they perceived it as irrelevant to their future needs.	Liberal/loose use of the conditional, like in Nepali	[The] parents <i>would not choose (be willing) to invest</i> further in their education if they perceived it as irrelevant to their future needs. [My addition as correction]
3.	After some talk, we discussed <i>about</i> her schooling.	Addition of <i>about</i> , like in the Nepali parallel	After some talk, we discussed her schooling.
4.	I quarreled with him; fought <i>with</i> him with the help of two other classmates.	Addition of <i>with</i> , like in the Nepali parallel	I quarreled with him; fought him with the help of two other classmates.
5.	Getting <i>their both sons</i> unemployed even after having higher education was their live experience.	Intruded sentence structure, like in Nepali	Getting both of their sons unemployed even after having higher education was their live experience.
6.	Sahanshila is our backbone <i>who is helping us in household chores, business and agriculture.</i>	Flexible word-ordering, like in Nepali	Sahanshila, <i>who is helping us in the/our household chores, business and agriculture,</i> is our backbone.
7.	Her mother shared that she sent <i>her all five</i> children to school.	The words ordered like those in Nepali	Her mother shared that she sent <i>all of her five</i> children to school.
8.	The nature of the traditional occupation, agriculture, was highly responsible for <i>children's school dropout phenomenon.</i>	Over-intrusion of words, like in Nepali	The nature of the traditional occupation, agriculture, was highly responsible for <i>the school dropout phenomenon of the children.</i>
9.	If we <i>kept</i> land barren, neighbors and relatives <i>laugh</i> at us.	Omission of <i>will</i> , like in Nepali	If we keep [the] land barren, [the] neighbors and relatives <i>will</i> laugh at us.
10.	Allare was also aware <i>about</i> the joyful life of a <i>khalasi.</i>	<i>of</i> replaced with <i>about</i> , like in Nepali	Allare was also aware <i>of</i> the joyful life of a <i>khalasi.</i>
11.	I <i>feel some humiliation</i> upon meeting my school friends.	The collocation 'feel + noun' not permitted in English but in Nepali	I <i>feel a bit humiliated</i> (or, <i>experience some humiliation</i> ) upon meeting (or, when I meet) my [old] school friends.

**Appendix 2: Lexical flavors**

Translated versions (TL)	Strategies used
Badhyata tried to be recruited as a <i>sipahi</i> (the lowest position in Nepal Army). (Translator's own <i>italicizing</i> )	Italicizing, bracketed defining
...we neither had any close relatives in Nepal Army nor any money to bribe the <i>hakim</i> (office chief).	Italicizing, defining
Allare was also aware about the joyful life of a <i>khalasi.</i>	Italicizing, co-text ( <i>khalasi</i> was defined earlier as 'helper')
I <i>feel some humiliation</i> upon meeting my school friends.	Translating anyhow (without noticing the English usage) (Edited version: I <i>experience some humiliation</i> (or, <i>feel humiliated</i> ) upon meeting (or, when I meet) my [old] school friends)
There was a <i>parma</i> (working in exchange for work rather than giving the wage)	Italicizing, bracketed defining
<i>Chhyang</i> (home-made alcohol of rice) is our intimate	Italicizing, bracketed defining



friend since our earliest memories.	
If the teacher had said <i>kapango</i> ( <i>pango</i> means 'say' in Tamang), the Tamang children would have said <i>ka</i> .	Italicizing, bracketed defining, co-text ( <i>ka</i> was defined as 'the first letter of the Nepali alphabet' earlier in the text)
Going to the jungle for <i>sottar</i> and <i>syaula</i> (fodder) was my daily duty.	Italicizing, non-bracketed guesswork; and bracketed synonym (but not exact; <i>dry leaves</i> and <i>leafy twigs</i> * would be better) (edited version) (* See Lohani and Adhikari, 2067 B. S.)
The dream of my <i>masu-bhat</i> (non-vegetarian lunch) and travelling to the city has been materialized.	Italicizing, bracketed defining
I found the experience of Bir Bahadur Lama, a well known person in the community known as Bir Bahadur <i>baje</i> .	Italicizing, getting the reader to guess the meaning (non-bracketing)
The Tamang community had some connection with <i>Pipa Goshwara</i> . This was the special section of the Nepal Army. Cutting trees on the roadside and the supply of the timber was one of the major functions of that section.	Italicizing, contextualized explanation
...Badhyata's economic condition [was] deteriorated with the loan taken for the [his mother's] <i>ghewa</i> (death ceremony).	Italicizing, bracketed defining
If there is marriage [a wedding] or <i>chhebar</i> in our mother's home...I need to send twenty litres of alcohol, five hundred <i>selroti</i> (bread) and...	Italicizing, non-bracketing, meaning left to the reader's guesswork
...and her husband was <i>langado</i> (lame).	Italicizing, bracketed synonym
... once a buffalo becomes <i>tharo</i> (i.e. does not give any milk), the owner does not mind even if it does not return to the shed from the jungle.	Italicizing, bracketed defining
...I did not see any <i>bhatti</i> (alcohol making plant).	Italicizing, bracketed defining
During that period, a group of <i>lamas</i> (priests in Buddhist religion) need to be invited.	Italicizing, bracketed defining
He [Sahanshila's father] was drunk and lying on the <i>verandah</i> .	Italicizing, non-bracketing, meaning left to the reader's guesswork
He further remarked, "Even the <i>lognemanche</i> (male) are not getting any job in this country and going abroad for work, what can we do by sending a <i>swasmanche</i> (female) to school?"	Italicizing, bracketed synonyms
...it did not guarantee the job in the government without having the socio-political capital and a good network with <i>thulomanche</i> (power).	Italicizing, bracketed synonym

### Appendix 3: Semantic flavors

Translated versions (TL)	Possible explanations (SL)	Suggested (edited) version
People go to the jungle or to the market to sell alcohol.	The RWT's cultural mindset resulting in under-wording	[Those] people go to the jungle to collect <i>sottar</i> (dry leaves) and <i>syaula</i> (leafy twigs) or to the market to sell alcohol.
...meeting <i>with</i> his friends and his briefing about the charm of that occupation motivated him and led to the immediate decision.	The RWT's linguistic mindset resulting in the addition of 'with'	He met his [old] friends and the <i>khalasi</i> 's briefing about the charm of that occupation motivated and led [him] to the immediate decision.

**Appendix 4: Suitability-values of the L1 influenced statements (full marks 20)**

Suitability value	Statement	Score	Edited version
Wonderful (16+)	It was the panacea for all his problems that he had been hoping for.	17	
	Generally, once a buffalo becomes <i>tharo</i> (i.e. does not give any milk), the owner does not mind if it does not return to the shed from the jungle.	17	
	We, the Tamangs, simply want to enjoy today and never get worried about tomorrow.	17	
	... education was an eye opener.	16	
	He further highlighted the perceptions and attitudes of the community people.	16	
	Hence, she did not see any additional benefit from further schooling.	16	
	Parents regard their children [with no job] as a <i>tharo bhaisi</i> (a buffalo that does not give any milk).	16	
	Ploughing guarantees an immediate return while the return from education is uncertain.	16	
Beautiful (13-15)	...to shut up [the] neighbours' tongue.	15	
	I cannot imagine how to run these things after her marriage. (A more English-sounding alternative would be 'I cannot even imagine how we shall continue all these things after her marriage').	15	
	Now I am <i>playing with</i> hundreds of rupees whereas I could hardly <i>see the face of</i> any money then.	15	
	Allarekept his mouth shut at home with the fear that.... (14)	14	
	...her strategy to <i>close the lips of</i> those neighbours. (14)	14	
Neutral (10-12)	She married him soon after her <i>grade eight completion</i> (12).	12	... 'as soon as she had completed grade eight'
	That they would not face those problems which she had <i>faced</i> (11).	11	... 'done'
	These prevailed values often shape [the] girls' self-perceptions and consider the socially assigned role as the social rule 11.	11	'These values prevailing in the community often shape those girls' self-perceptions and make them consider'...
Dull (7-9)	At this critical juncture, <i>meeting with the village returning khalasi</i> was the coincidence.	9	... 'meeting the khalasi returning to the village'....
	...it is simply impossible <i>in the lack of</i> parental support and motivation (10).	9	... 'if parental support and motivation lack'
Awful (6-)	She <i>said</i> her idea. (5)	5	... 'expressed'

# DEMYSTIFYING TRANSLATION AS A GENDERED AGENCY: A HISTORICAL PERSPECTIVE

Karuna Nepal

*This paper demystifies translation as a gendered agency by presenting a brief survey of historical landscape of translation. For this, it explores the facts that made the alliance between feminism and translation possible and sheds light on how translation has benefitted the feminist movement and vice versa.*

**Keywords:** Feminism, feminist movement, gender, translation

## 1. Introduction

Gender as a cultural and ideological construct is one of the vital elements that get transferred in the process of translation. That is to say, gender is socially and culturally constructed which in turn is mediated through translation. Thus, I argue that translation has been a gendered agency throughout the history in different forms and degrees. The changes feminism introduced and cultivated regarding gender issues go parallel with the identification of translation as an autonomous and creative genre.

Translation is the process of rendering the source text into the target one. However, it is to be noted that translation is not merely a work of rendering source texts into target ones. Since language itself is a cultural construct, cultural context and language are always intertwined. Addressing this phenomenon, Higgins (as cited in Bhattarai, Adhikari and Phyak, 2011) states that translation involves not just two languages but a transfer from one culture to another. In a similar vein, Snell-Hornby (in Bhattarai, Adhikari and Phyak 2011) claims that translation is less linguistic and more, or even exclusively, a cultural procedure. Thus, ideological transformation along with cultural ones is a prominent feature of translation.

Gender refers to the socially and culturally constructed characteristics of women and men. UNESCO (2003) defines gender as:

the roles and responsibilities of men and women that are created in our families, our societies and our cultures. The concept of gender also includes the expectations held about the characteristics, aptitudes and likely behaviors of both women and men (femininity and masculinity).

It is an ideology which varies depending upon societal norms people practice, religions they follow and cultures they are embedded in.

Feminism as a political, ideological and social movement advocated against impediments and brought long lasting impacts on society, transforming and benefitting the lives of women worldwide. It taught to be skeptical regarding gender issues and rapidly revolutionized the patterns of behavior deeply rooted in patriarchy.

## 2. The alliance between translation and feminism

While demystifying the intersection between translation and gender, we need to take into consideration the various aspects such as sexuality of translators, gendered nature of the text they translate, possible gendered translation process employed and the gendered metaphors used to describe translation.

The alliance between feminism and Translation Studies was possible because they share similar ground realities. Discussing this situation Simon (1996) argues that the alliance between Translation Studies and feminism emerged out of a common intellectual and institutional context. As fields of inquiry which emerged during the 1970s and gained increasing institutional recognition through the 1980s, Translation Studies and feminist thought are similarly grounded in the dynamics of a period which gave strong prominence to language. She further argues, “Both feminism and translation are concerned by the way “secondariness” comes to be defined and canonized; both are tools for a critical understanding of difference as it is represented in language” (p.8).

For both fields the power relation expressed through language was an issue of central concern. Verifying this Simon (1996) states that the most compelling questions for both fields remain— how are social, sexual and historical differences expressed in language and how can these differences be transferred across languages? These commonalities made the alliance possible and productive.

Literature has been used as a powerful weapon for creating patriarchal discourses which eventually assists in sustaining male domination. When we glance over the developmental history of literature, we can vividly figure out it as a male dominated arena. Aesthetic domains were defined and dominated by male writers and interpreters. Hence, a lot of early writings by female authors were lost in patriarchy. Women were neither included as a writer nor as a reader. Later, translation was used as an ice breaker. Women started to translate which was the only way to express them. Here, Simon (1996) observes that translation was the first means through which women were able to gain access to the world of literature. But at that time translations were considered as derivatives, copies, and translators as mechanical devices replacing linguistic codes of one language by those of another. That's why translators with no autonomy were metaphorically compared to females.

### 3. Pre-feminist movements

Translation as a literary canon is directly influenced by socio- cultural structures. In the pre-feminist era, females were culturally, socially, economically and politically subordinated to males. Femininity was synonymously taken with weakness and derivation. At the same time, translation was directly compared to a woman and characterized with various attributes of femininity such as subordination, and inferiority.

Women's characteristics were stereotyped and translation was metaphorically described with the very attributes ascribed to women. In order to represent this situation Simon (1996) cites some definitions. She quotes Florio, "Because they are necessarily defective all translations are reputed

females" (p.1). Similarly, she further cites Jouve, "The translator occupies a (culturally speaking) female position" (p.1). Moreover, she quotes Lotbiniere-Hardwood's self echoing definition, "I am a translation because I am a woman" (p.1). This argument foregrounds the inferior position of both females and translators in the hierarchies. In the same vein, Chamberlain (1989) makes an analysis of feminine metaphors associated with translation. His analysis stresses on the parallel between oppression in language and culture and the devaluation of translation.

### 4. During feminist movements

During the feminist movement, uniting and mobilizing women as a political group without excluding and devaluing a particular women's issue is the most important in order to bring in the commonality of experience. To this end, feminists used translation as a tool for sharing information and bridging cultural gaps. Translation of German literature by Jean Starr Untermeyer and sixty volumes of translation of Russian literature by Constance Garnett are two notable episodes in the history of women translation. Women used translation to build communication networks. They also used translation as an expression of their political convictions. In this context, Spivak (1993) considers translation as an important approach in pursuing the larger feminist agenda of achieving women's solidarity. The task of a feminist translator is to consider language as a sign to the working of the gendered agency. For her it is an act of understanding the other as well as the self. Translation can give access to a large number of feminists working in various languages and cultures. Spivak uses the feminine adjectives like submission, intimacy and understanding for theorizing translation.

### 5. Post-feminist movements

No other movements than feminism have so rapidly revolutionized and united people against inequality and injustices. There is hardly any area which has remained untouched by these movements and their achievements. Translation is one of these various areas which has been both explicitly and implicitly affected and benefitted.

Translation benefitted the feminist movement and is benefitted itself too.

Deconstruction and post-structuralism as philosophical backdrops supplied both women and translators with new energy and logics for eliminating subordination. According to Venuti (199\*, p. 6), poststructuralist thinkers like Derrida and de Man, mainly under the influence of Benjamin's works, explode the binary opposition between original and translation which causes translators to be invisible. Poststructuralist thinkers believe that the original is itself a translation, an incomplete process of translating a signifying chain into univocal signified, and this process is both displayed and further complicated when it is translated by another signifying chain in a different language. Discussing the role of post-structuralism Bhattarai (2000) states, "Poststructuralism freed both the translation and the translator from the state of perpetual subordination and humility and therefore the translator looks at the world boldly as if he were newly given emancipation from all obligations and bondages" (p24).

Deconstruction helped to revise the binaries of Western metaphysics which implies a revision of femininity and masculinity as an absolutist concept. Rather, they are taken as a matter of continuum. Femininity and masculinity are not parallel with male and female sexed-body. At the same time, deconstruction questioned the role of a translator as a subordinator to the writer. Rather, they are stakeholders of the meaning-making process. Derrida's deconstruction denied the concept of inheritance of self-sufficient meaning in a text which helped translation gain a new identity as recreation replacing the concept of re-coding in a different language. On the one hand, deconstruction helped to break the centre-margin binaries rejecting the privilege of one upon another which, in turn, questioned the concepts of gender stereotypes. In this regard, Flotow (1997) discusses that the entire post-structuralist project of questioning master-narrative, challenging definitive truths, and exploring relativity in meaning has forced translation to become a creative endeavor. According to her, the influence of the second-wave feminism has been vital to

feminist translation. It has endowed feminist writers and their translators with the means to disregard authority. With authorship and patriarchal language demystified, the translator can dare to be a resistant, aggressive and creative writer.

Various women have contributed to the development of translation theories. Among them are Susan Bassnett, Katharina Reiss, Mona Baker, Gabriela Saldanha, Holz- Manttari, Gyatri Spivak, Sherry Simon, Von Flotow and many more. Reiss's *Foundation for a Theory of Translation* is a notable work among the translation theories. Simon in *Gender in Translation* (1996) approaches translation from the point of view of gender. She sees the language of sexism in Translation Studies too, with its images of dominance, fidelity, faithfulness and betrayal. The feminist translators apply various strategies for handling gender issues in their translated works. Flotow in "Translation and Gender: Translating in the" era of Feminism" discusses three major ones out of numerous strategies used by feminist translators. They are supplementing, prefacing and footnoting, and hijacking.

## 6. Modern literature and translation

Translation has been used as a tool for promoting literary works. Surprisingly, females have been on the top ranks of the most translated authors in the world. According to UNESCO (2003) report among the world's ten most translated authors four are females. Here, a female author named Agatha Christie has the distinction of the world's most translated author with 7233 translations almost 3000 more than the next most popular author Jules Verne. Other female authors listed in the top ten most translated authors are Enid Blyton with 3921 translations in 90 different languages, Barbara Cartland with 3,628 translations whose 723 novels were translated into 38 languages. Following them is Danielle Steel with 3592 translations. These authors are among the best selling authors of all time. And obviously translation has played a great role in making them best sellers. This implies that neither females nor translations are inferior to males and the original writing respectively. The presence of translation

as a precondition for the Noble Prize justifies this argument.

Various awards have considered translation as a dignified profession. One of the best known is *Best Translated Book Award* which was established in 2008 in America. In this context, Adhikari (2071 B.S.) has listed 28 recognized literary translation prizes. *Susan Sontag Prize for Translation*, *John Dryden Translation Competition*, and *French Translation* are some of them. Washbourne (2015) writes that translation is quite often a precondition for the Noble Prize in literature, to the extent that the canonization of a world-class writer can entail in part the canonization of his or her extant translations. Adhikari (2015) writes that by 2015 authors from 25 languages have been awarded Noble Prize. Out of 112 awarded authors only 27 are English. This proves how important translation has been for the achievers of Noble Prize and their readers as well.

#### 7. Issues of gender in translation

Visibility of translators has been one of the central issues in translation. Throughout the history women struggled for their visibility both as an author and as a translator. Discussing this phenomenon, Bhattarai et.al. (2011) write that through a feminist perspective an attempt is made to seek two types of feminine visibility in translation. The former has to do with the visibility of female authorship in the translated text and the latter with the visibility of the female translator in the text.

Similarly, breaking the traditional power relation is another challenge regarding the feminist perspective to translation. One of the challenges for feminist translators is to move beyond questions of the sex of the author and the translator. Working within the conventional hierarchies, the female translator of a female author's text and the male translator of a male author's text will be bound by the same power relations: what must be subverted in the process by which translation complies with gender constructs (Chamberlain, 1998, p.72). Sometimes, there is a risk that in the name of breaking the status quo feminist translators may reiterate the

works for which males have been criticized for a long time. Explaining this risk, Massadier-Kenny claims that issues of identity and positionality have recently come to the fore in sexual politics (Hatim, 2014). In declaring her hand, however, the feminist translator has run the risk of usurping textual power, an activity in which her male colleague has arguably been engaged for a long time. Similarly, authority is another issue in feminist writing. Discussing this, Simon (1996) states, "Feminist translation has to do with issues of authority. Who is to determine when the magic moment of equivalence has been reached?"(p.13) Thus, it can be quite challenging.

Moreover, translating feminist writing can be challenging due to the differences in grammatical gender. Discussing the reason behind this, Wittig (1992) states that linguistically the masculine is not the masculine but general. That is to say, the use of words like 'mankind' and 'he' to refer to men and women alike perpetuates abstract, universalizing beneficiaries (Glover& Kaplan 2000).

#### 8. Conclusion

Translation has been a gendered agency throughout history. However, the changes in socio-cultural ideology and practices and the shift in the gendered nature of translation go simultaneously. These are the two main by-products of feminism which ultimately assisted translation cherish autonomy and dignity. Feminism helped in the emancipation of both women and translation from subordination; women are no more inferior to men and translations are no more subordinated to the original texts.

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# LITERARY TRANSLATION IN THE AGE OF MACHINE

Megharaj Adhikari

*Computer-based technology designed for translation purposes in the form of machine translation (MT) and computer-assisted translation (CAT), has made the translation work easier and faster. The important criteria, therefore, would be to judge the quality of translation. Translation technologies cannot create knowledge that is needed for literary translation or high-quality translation although it outperforms human translators in producing translation of usable quality at high speed and low cost.*

**Key words:** Computer assisted translation (CAT), Facebook, Google, Machine translation (MT), Quality

## 1. Overview

Global communication has been possible by means of online translation in the age of machine. Knowledge has been crossing the territories, time zones and boundaries via means of translation at a very high speed. According to Gil and Pym (2010,p.6) the increasingly rapid development of ICT allows translators free access to multilingual resources and tools (terminology databases, translation memories, electronic dictionaries, glossaries, encyclopedias and other computerized tools) that now form an integral part of a translator's professional work.

The expansion and diversification of the field of Translation Studies has led to a renewed interest in the historical dimension. Translation is a complex process comprising many sub-processes and tasks of various types. Alcina (2008,p.79) adheres the relation between translation and the computer that "began with the development of software for machine translation; the real boom in translation technologies was marked by the development of electronic dictionaries and terminological databases, the arrival of the Internet with its numerous possibilities for research and communication, and the emergence of computer-assisted/aided translation tools". As a result, today, Translation Studies is a vast

interdisciplinary extending from the arts and humanities through the social sciences to computer science (McLaughlin, 2014, p. 377).

Likewise, it is said that the existence of the communication system named World Wide Web has given additional impetus to the rationale for machine translation (MT). The proliferation of the Web, its infiltration into so many areas of human exchange, is also taking place in many languages. And the demand of translation has been growing more than before for several reasons like Global economic and political development as well as cultural and scientific cooperation that demands rapid retrieval of information and the use of computer support in the process of translating expert and specialized texts and large quantities of documents within short deadlines. Drugan (2004, p.3) points out that over the last ten years, the European Union has been intensively preoccupied with the inherent problems of a multilingual environment, which presents a demanding and ambitious project. EU translations have to be unambiguous and terminologically consistent. Such unambiguousness can be achieved only through the consistent and synchronized use of terminology databases and other translation tools. Further, Seljan and Pavuna (2006, p.469) admits that, the GILT (Globalization, Internationalization, Localization and Translation) sector has been facing an increase in translation demands.

The reason behind crowdsourcing which has become a popular technique in the field of natural language processing in these years is because it allows to complete several tasks in a cheap and fast manner, while the quality of the results is reasonable. And machine translation (MT) is considered one of the alternatives to meet the deadlines and produce the translation copies cost effectively. Many critics and academics believes that MT can be considered a mature technology nowadays, with many recent success stories involving different languages and domains, both in research, e.g. Graham et al. (2014), and in industry, e.g. Zhechev (2012).



However, how much reliable MT is as far as literary translation is concerned remains the pertinent question. MT has been a kind of alternative but it cannot be an alternative source for the translation of literary and creative writing. MT is not totally a misleading and unhelpful as far as scientific and commercial documents are concerned if they are followed by the post-editing procedure meticulously. For the promotional literature needed for advertisements and other typical scientific and commercial purposes, computer-based language translation programs promise quick and comprehensible translations between English and other languages such as Nepali. However, my argument is related to literary texts to which MT does not do any justice in any sense because of literary texts' vastness and intensity of meanings and thought-provoking interpretations. Machine is simply one way but literature as always has multiple concealments offering the multifarious definitions and interpretations. In this paper, I argue that the internationalization of literature via MT faces serious structural obstacles.

MT is helpful to get approximate translation of a key word, phrase but it does not help in literary translation as such. As a result, machine translation can never replace human translators for best results. For the literary text, where a lot of allusions, images, tropes, proverbs and connotations are used, Artificial intelligence simply can be helpless in translating such complex details. If translators have been just relying on machine translation with a little bit of post editing, they are committing injustice to literature and the creativity. Since translation is recreation Spivak mentions its approaches of translation in two ways: descriptive and generative. Generative approach is more pertinent to support my argument as the "generative approach treats the space between translations as creative: a new text or language emerges from translation" (Robert-Foley, 2016, p. 906). But the need for the transnational institutions that have legal requirements to produce documentation in multiple languages have motivated people to MT. Frequently, these documents need to be delivered with tight deadlines and, at the same time, clients

are pushing to adjust prices. As a result, translation agencies and in-house translation departments have been compelled to adopt automated MT in an attempt to improve their translation pipelines (Dove et al., 2012). In that way, MT systems are used to produce drafts of the translations that later are post-edited by human translators in order to achieve the high-quality standards required by the industry. In this process, creativity is what is needed in translation and machine is incapable using literary creativity like humans. To dramatically improve its accuracy, an automatic MT system would "need to know everything a person knows. There is the question of literary quality in Machine translation. As human translator while post-editing of the computer translations I myself found machine translation less efficient than translation from human itself. I will cite some of the cases to differentiate between MT and human translation in the subsequent paragraphs.

The Internet has become the largest source of information, especially regarding written texts. Since the turn of the last century, the translation profession has undergone a metamorphosis, embracing new information and communication knowledge and skills, as well as adopting the usage of modern multilingual technologies and e-learning (Gerlic, 2010, p. 112). Has the machine translation been able to produce and reproduce the expected result in the field of literature translation becomes a big issue in among the translation academics. But the question of ensuring quality in the target text becomes one of the main tasks of a translator of the literary texts.

## 2. Brief background of MT

Now I want to briefly discuss the history of machine translation. As mentioned by Nagao Makato (1989) the nadir of government-funded MT in the US came in the mid-1960s, when the ALPAC (Automatic Language Processing Advisory Committee) report concluded that there was no shortage of human translators and no immediate prospect of MT producing viable translations of general scientific texts. Since the late 1970s, however, the discipline's fortunes have revived somewhat, and it would be difficult to

deny that progress has not been made, even if the goals MT has set itself are now more modest. Today, we frequently depend upon 'automatic' translation like google translators and other computer assisted translators (CAT) like *Sabdakosh* which is widely used in Nepal, India and Bangladesh, and the other links as I mentioned below. We believe that like the human agent, both in the 'pre-editing' of the source text into a 'sublanguage' and in the subsequent 'post-editing' upon which the translating program can operate most effectively and the text the program produces is effective like that of human translation. But the achievements of MT have been impressive only in the processing of scientific and technical text, where the possibility of linguistic ambiguity is at its lowest.

In this connection of drawing the history of MT, I want to mention a quote from Crystal (1998, p. 9): according to Louis Monier, one of the founders of AltaVista and its technical director, when he first met with Systran Software late last summer, he had this view of machine translation: "like many people, I never played with automatic translation, and I really felt that it just wasn't ready yet, that it worked one word at a time, and that it would take some 25 years before we got anything useful." Monier's point sums up one of the reasons machine translation has had a hard time rebounding from its glory days when MT grew out the need for military decoding during World War II. After that period, MT's popularity plummeted when the US National Academy of Sciences published its Automatic Language Processing Advisory Committee report, in 1966. Later on, within two years, the US Air Force's Foreign Technology Division contracted Systran to provide translations and has continued that relationship. In the 1980s, Systran was sold to European investors, and in the 1990s, it began offering MT software for the personal computer, opening up a new user market. In spite of commercial viability, Systran hadn't made MT an everyday, common utility. Accomplishing this required the Web's special magic to disseminate information and technology from universities to the kid next door. And the service has received very positive feedback-some users even seem to

think that people very quickly translate and type the replies.

Professor of comparative literature and French Apter (2006, p. 232) views that the machine is none other than machine translation itself, an artificial intelligence system currently divided between two approaches, inter lingual versus transfer. In the inter-lingual model there is a source language that moves to artificial inter lingual representation (Esperanto) and then to the target. By contrast, the transfer approach performs work at the source and target levels, attempting to bypass the Esperanto intermediary. The best results, therefore, are produced through a combination of the two approaches, as in Cambridge's Core Language Engine, which draws on a database of already existing translations. The memory database and the search engine emerge as increasingly powerful co-ordinates of a future pan-translatability.

The tension within the source language and target language spurs by the ambiguous status of the MT – as it ca not address the sentiment and the issues of feelings and that of images and metaphors which could only be translated in terms of cultural understanding. Does a machine understand culture too? is a big question. Machine translation "brings to our attention in a materially significant manner, the ideal of a perfect and fully automated translation from one natural language to another, with both languages considered as neutral and emphasis falling on the process, accuracy, and functionality of the exchange" (Raley, 2003, p. 293). Machine translation might not be completely accurate or coherent even with the scientific and commercial documents although it might be enough to get the gist.

There are a lot of computer assisted websites and computer assisted translators to support the translators with machine translation. I will take some of them as reference in this paper. Bablefish <https://www.babelfish.com> is considered the most widely used translation link. And it was replaced by bing translator in 2012. (launched in December 1997, it marked the first European language translation service available for web content citation) translates only fifteen languages

including Hindi. Another link, <https://www.bing.com/translator>, which has many languages including Hindi, but it doesn't have Nepali language access. However, it is easier for the Nepali translators to retranslate Hindi into Nepali, which could be a common practice among Nepali translators (my personal experience). Another portal called System, which the European community placed in service in 1981, has enjoyed limited success due to the restrictions of pre-and post-editing procedures. Input language that is sufficiently limited to permit computer-aided translation is unacceptably restrictive to the authors, and the post-editing of even pre-edited material takes almost as long as manual translation (Schairer, 1996, p. 96). Systran uses fully automatic, knowledge-based MT, which draws from an elaborate set of language dictionaries, and system and linguistic software.

Some of the Related URLs used in machine translation are listed below:

- a. The European Association for Machine Translation's Resource page
- b. Machine translation Links from Georgetown University
- c. AltaVista Translation with Systran
- d. Center for Machine Translation (at Carnegie Mellon University)

Similarly, online dictionaries such as *Sabdakosh* may take the form of computer-accessible versions of traditional printed dictionaries, or maybe specifically designed to work with other applications within the workstation. Translating is a many-faceted skill that goes well beyond mere competence in two languages. Roughly speaking, the job of a translator is to take a text in one language (the source language) and produce a text in another language (the target language) which is in some sense equivalent (Arnold, 2003, p.119). Yet the translation engine of machine translation programs (like Babelfish and Altavista) was in effect and their widespread uses in the translation of creative sources is "seen," or at least visualized as an interface, much like the human translators in the translation booths in the earlier works. And it becomes a seer ignorance to totally depend on them in literary translation because the machine can't distinguish the literary devices such as

metaphors and other connotations, it even cannot recognize the roman or source language slang and colloquial phrases and terminologies which are used to fabricate multilingual collage (Apter, 2006, p. 206).

Another heavily relied source in machine translation is google translator. Google and other tech dreamers think "machines can make languages superfluous (Lewis-Kraus, 2015)" writes Gideon in New York times. Further he writes that the google translator is far and away the venture that has done the most to realize the old science fiction dream of serene, uncrippled exchange. The search giant has made ubiquitous those little buttons, in email and on websites that deliver instantaneous conversion between language pairs. Google says the service is used more than a billion times a day worldwide, by more than 500 million people a month.

### 3. Literary translation some examples

In this section, my attempt will be to analyze some of the texts as mentioned before. I will be discussing how machine translation fails to maintain the literary quality whether it is Facebook translator or google translator . I am not using Balefish, Altavista for my references in this article because they do not have access to the Nepali language. To cite some examples of literary translation in relation to machine translation first of all I will cite few examples from the Facebook translator. As a reference, I am citing from poet Koshraj Neupane's wall:

ST:Hättī hiṇḍcha lasakka lamki'ikanai  
pacchyā'uṁchan kukkura  
bhuk bhuk khūba karā'uṁchan gaja bhanē  
chāḍḍaina āphnō sura  
sānā kṣudra vicāralē manujakō kē gardathyō unnati  
īṛsyā krōdha narākha santa manuvā cāhā bha'ē  
sanmati.

TT: *Facebook translator*

The Elephant goes to the bottom of the world cup.  
If you don't want to talk, you won't leave your sur.  
The enjoying and the thought of the manu was advancement.  
If jealousy does not accept anger,  
saint manuwa. (Neupane, 2018)

This is one of the best examples how machine translation fails to understand the images and

figurative use of language. The poet writes that the elephants walk clumsily and the dog follows them, instead the machine translates it as “the elephant goes to the bottom of the world cup” where there’s no reference of the world cup. Similarly, in the third line the poet means that trivial thought does not confirms anybody’s progress. However, the machine translates it otherwise. There are hundreds of similar examples in the Facebook. However, I will cite only few of them. Here I cite a poem from Chudamani Nepal Akinchan:

ST: Nirdēśīta chana rātā kālā bārulāharu chunu  
hunna hai

balātkāra garī mārē pani kōhī katai runu hunna  
hai

mālikalē hukuma baksēkō cha cāraitira  
ākramaṇa garnē

phōhōrī ra durghandhita rājanītimā dhṛtarāśdra  
hunu hunna hai (Nepal, 2018)

TT. *Facebook translator*

There is no need to eat black, black and white.  
The one who is raped and doesn't cry  
anywhere.

The owner of the spades is attack on the  
ground.

It is not necessary to be afraid of fohori and  
offensive politics!

The very first line intends to the recent political scenario that there are instructed insects/wasps with red and black in colors to attack you, don't touch them. Second line warns readers not to cry even if raped and killed, but the machine translates it otherwise. The last line is more significant because machine has problems with nouns: Dhritarastra is a character in the epic *The Mahabharata*, and the machine doesn't understand it and translate it inappropriately.

Finally, from Facebook I want to cite a Philip Nicholayev's poem translated in to Nepali by a young poet Keshab Sigdel. The original English has been kept side by side with the machine translation for the comparison and to know how machine translation is unreliable for the literary translation.

ST: Hāvākā bhaṅgērāharu punaḥ gaṇanā garnē  
samaya hō yō.

Āphnai rōjā'ikō ē'utā siṅghimā basēra

ma tinīharu dēkhāpardai ra harā'uṁdai garēkō  
ḍṛṣya hērīrahēchu.

Ājakō rāta pānījahājakō yō khulā satahamā  
bhayaṅkara śānti cha

yadyapī gōdhulī āphaim ē'utā aśānta samaya  
hō.

Ma khuśī chu, ma hayātāmā hō'ina yahām̃ chu.

Mērā kalama, āṁkhā, ṭipōṭaharu, ghaḍī,  
hviskīkō gilāsa ra narka

sabai ānandapūrvaka milēra jhuṅḍirahēkā  
chan.

Pīḍā nai mērō manaparēkō risōṛṭa hōṭala hō.  
(Sigdel, 2018)

TT: *Facebook translation*

This is the time to recalculate the air bhaggles.  
(Time to recount the sparrows of the air)

Sitting in a Cinderella of own choice (Seated  
alone on an elected stair)

I've been watching and watching them all the  
time. (I stare as they appear and disappear.)

Today's night is terrible peace in this open  
level. (Tonight the deck supports tremendous  
quiet,)

Yadyapi godhuli himself is a turbulent time.  
(although the twilight is itself a riot.)

I'm happy, I'm not here. (I'm glad I'm staying  
here, not at the Hyatt.)

My Pen, eyes, notes, watch, hviskeco glass  
and hell (My pen, eye, notes, watch, whiskey  
glass and hell)

All happiness are together. (all hang together  
comfortably well.)

Pain is my favorite resort hotel. (Pain is my  
favorite resort hotel.)

The except for the last line there is no  
compatibility with the machine translation in this

poetry despite Mr. Sigdel's good translation. With this example, I conclude that machine translation used in Facebook is incompetent and misleading. On the other hand, if we use the same poems in Google translation, it produces a different result. Because of space limitation I am not presenting the Google translation of all the Facebook poems cited here.

Now I will move forward to analyze some cases from the translation of the celebrated play Agnikō kathā /*Fire in the Monastery* translated by Sangita Rayamajhi.

Agnikō kathā /*Fire in the Monastery* is the most celebrated play in Nepal and it is one of the highly commended Nepali play written by Abhi Subedi and translated by Sangeeta Rayamajhi. The play is written on the theme of quest for meaning. However, my quest here is just concentrate on how the human translator works at her creativity to make the translated text well suited with the original text. I will not discuss the details of the play and its essence but I will cite some of lines for the readers to know about the differences between human translation and machine translation.

I begin with the poet Bhiksu when he addresses the story behind the burnt monasteries.

ST: ... Kēhi bha'ēkō cha  
manamā hō ki gumbāmā malā'i thāhā bha'ēna  
hāvā tyastai calēkō cha  
ākāśa tyastai bha'ēkō cha  
bhitra kahiṃ kēhi bha'ēkōcha  
gumbāmā āja ākāśakō khēla huna lāgēkō cha  
rātō ḍaḍhēkō kṣitija  
manakō pani hunasakcha, gumbākō pani huna  
sakcha...

TT1: *Translator*:

...something has occurred  
in the mind or the Gumba I do not know  
the wind blows through  
the sky too is the same  
inside, somewhere, something has happened  
in the Gumba today the drama of the sky is  
about to unfold  
the red burning horizon

could be of the mind, or of the Gumba...  
(Rayamajhi, 2003, p. 24)

TT2: *Google translator*:

Something has happened  
I feel that I do not know how to catch  
The wind is like this  
The sky is like this  
Something has happened inside  
Gumba is going to be a game of sky today  
Redhead Horizon  
There may be a mind, it may be a bump

To compare human translator and machine, machine fails to understand the 'drama' and translates it as 'game' which is inapt according to the context. The google translator fails to contextualize and give meaning of 'red burning horizon' as in the original text. Bikshu Gyan informs other characters saying that you must learn to sing to pay devotion to the Buddha because he is flowing and infinite like that of water of the river, like that of sky, a cluster of clouds, and all the vegetation, blossoming flowers, the wind and the rain.

ST: Gā'una sakēna bhanē bud'dhakō bhakti  
hudaina. Bud'dha khōlākā pāni hun, ākāśa ra  
bādala hun, rukha ra phūlaharu hun, hāvā ra  
varṣā hun.

TT1: *Translator*:

If you cannot sing, devotion to Buddha it will not be. Buddha is the waters of the river, sky and clouds, trees and flowers, wind and rain.

TT2: *Google translator*:

Buddha's devotion is not enough if he cannot sing. Buddha is the leaf of open, sky and clouds, trees and flowers, wind and rain.

Here, the google translator is too bojective to mention that Buddha is the leaf of open, sky and clouds and trees etc, which is not the case in the original text.

Bhiksu Gyan expressing his quest knowledge goes on mentioning like:

ST: Tara malā'i gumbā bhitra ghāmamā  
chirēpachi kahiṃ arkō ṭhā'umā badhī ujjālō

cha jastō lāgna thālyō; jūna chirēra sutnē  
 thā'um̄mā ā'um̄dā kahim̄ bāhira sāthiharu  
 chuṭēkā chan ki jastō lāgna thālyō... Mā ādhi  
 ujjyālō dēkhi purai ujjyālō purai ujjyālō  
 sam'mapani pugna sakchu

*TT1: Translator:*

... but once the sunlight streamed into the  
 Gumba I felt there could be some other place  
 with more sunlight. When the moonlight  
 streamed into where I slept I began to feel as if  
 some friends were left behind...I could even  
 journey from half-light to complete light.  
 (p.34)

*TT2: Google translator:*

But when I got caught in the sunlight, I started  
 feeling somewhere more light; When I came to  
 sleeping places, I started thinking that there  
 were some people outside... I can reach the  
 whole brightness of light from the light to the  
 whole light.

The Google's misleading translation is "when I  
 came to sleeping places" instead of the moonlight  
 streamed into the place I slept. In this connection,  
 it is very relevant to cite the song from the singing  
 Bhikshuni and it goes like:

ST: Hariyō banakō bicaimā  
 dhapakka phulyō camēlī  
 gumbākō junī āmākō  
 māyāmlē bhijcha parēlī  
 gumbākō māthi hi'um̄ parcha  
 bōkēra pira kē garcha  
 caurilē dākyō lēkaimā  
 prārthanā garnē bēlaimā

*TT1: Translator:*

In the midst of the forest  
 Overwhelmingly does the *Chameli* bloom  
 Oh the life of the Gumba  
 Lashes get soaked with memories of mother.

Over the Gumba the snow does fall  
 What can you do carrying the pain  
 The yak summons you to valley  
 Even as continue the prayers. (p. 43)

*TT2: Google translator:*

Be it green  
 She's full of jasmine  
 Gobba's mother's mother  
 I see the baby

The snow is on top of the circle  
 What does it take to do?  
 Chauri in Dakakka Lekacca  
 In prayer

The machine unnecessarily takes the references of  
 "baby", mother's mother and it does not state  
 about the painful love between mother and  
 daughter. Going back to Bhikshu Gyan's quest  
 for knowledge where he mentions the precious  
 library, Bhikshu says:

ST: Tyō ē'utā yastō thāñu thiyō, bhā'ī jamhā  
 nirbāṇamā pāmūnē bēlākō ujjyālō kitābamā  
 aljhēra basnē garthyō.

*TT1: Translator:*

You know brother, that was such a place  
 where the light of Nirvana remained nestled  
 between the pages of the books.

*TT2: Google translator:*

It was such a place that brother lived in a light  
 book of the time when he was found in a  
 bedroom.

Google does not notice any senses of nirvana, and  
 the deep meaning the sentence communicate.  
 Further convincing the uneasy Bhikshu, who is  
 suffering from the anxiety after the library was  
 burnt, main lama tells Bhikshu:

ST: ...Jahilē sam'ma hāmī hāmṛā śabdama  
 jyāna bharnā sakdainau tyasa bēlāsam'ma  
 hāmīlē padhēkā ra rākhēkā kunai kurālē pani  
 hāmīlā'ī kēhi kāma didainana. Hāmṛā  
 granthaharu jalnu bhanēkō hāmṛō bināsa  
 hō'ina. Hāmi nañyā jivana, nañyā sāmārthya  
 pā'una kōśisa garchau ra pā'uchau...Timīlē  
 śabdapani āphai khōjnu parcha. Jñāna jasalē  
 pā'ucha, uttara jasalē pā'ucha śabdāpānī  
 tyasailē khōjcha. Tara timīlā'ī uttara  
 śabdāmāmatra ā'udaina. Bādalamā khōlāmā,  
 talā'ukō pānīmā taraṅgamā kailāśakō raṅgamā  
 hāmṅamā ani dinabharī hurisaṅgā udēra

thākēkō carākō ardha mudita āṁkhāmāpani  
śabda hunchana.

*TT1: Translator:*

... Until the time we are unable to give life to our words, what we have read and what we have will not in any way help us. That our books were burnt, it is not our destruction. We will try to attain a new life a new acquire a new lease of life and we will get it... Words too, you have to find them yourself. Whosoever gets the *gyan*, the answer too he will find. But the answer will not come to you only in words. In the clouds, in the river, in the ripples of lake waters, in the colors of Kailash, in branches and in the half closed eyes of the bird tired after a day's flight in the hurricane too will there be words. (p. 70)

*TT2: Google translator:*

...As long as we cannot enter our word, until then, we have nothing to do with the things we read and keep. It is not ours to burn our texts. We do not find life, nor the power to find and get it...You should also find the word yourself. The person who gets knowledge, answers who finds the terminology of water. But you do not know the answer. In the clouds in the clouds, in the waves in the water, branches in the color of Kailash, and the birds stuck in the waves will also be the word in the semi-eye eye.

The translation made by Google in this section is misleading because it can neither identify the pronouns nor has it translated knowing the essence of knowledge and philosophy.

With all these case in point, I conclude that when it comes to translating literary texts, accessing the perfect language can be done by detecting the differences which stem from the incongruence between original text and translation. Even though the perfect language can be attained only as a metaphysical construct, the purpose of translating is not to emulate the original but to make the differences between the translated work and the original one stands out. However, the machine can not be trusted in any means in its literary translation.

Translation of the creative text is obviously a creative endeavor. Showing the sincere concern to translation of American literature the editor of literary translation Wechler (1998, p. B4) writes: "The translator's problem is that he is a performer without a stage an artist whose performance looks just like the original, nothing but ink on a page". However, translation may be seen as creative likewise in the way it deforms language, creating newness through hybridity on the obverse side, translation may create homogenization as well. In that machine translation tries to posit a kind of universality and transparency to translation that has come under critique by theorists such as Lawrence Venuti (1995), Spivak (1993), and Liu (1999), the two discourses need to be linked so that machine translation research can come to terms with contemporary theories of the politics, philosophical basis, and cultural specificity of translation practices.

#### 4. Quality in translation

Talking about creative aspects of literary translation, Bhabha's reading of Benjamin, an in-between space is the generator of newness is contextual. In his essay 'Task of Translator' Benjamin distinguishes between two types of discourse, proposing that the translator's intention is derivative, ultimate and ideational; therefore, it is predetermined by an intention of the writer, the latter being spontaneous, primary and graphic (Benjamin, 1969, p. 76). Bhabha states that "unlike Derrida and de Man I am less interested in the metonymic fragmentation of the "original". I am more engaged with the "foreign" element that reveals the interstitial; insist in the textile superfluity of the folds and wrinkles; and becomes the "unstable element of the linkage," the indeterminate temporality of the in-between, that has to be engaged in creating the conditions through which "newness comes into the world". He further writes, "Today, translation is done primarily by professors and minor writers. The creative and performing sides of writing have been separated, and translators are respected less for their artistic abilities than for their linguistic skills. The best translators are putting out first-rate work, but most stick to fidelity to the original text". (Bhabha, 1989, p. 227). Here we need to

seriously rethink about Robert Frost's comment "Poetry is what gets lost in translation". Probably he means that literary translation is destructive, that there is not much about translation that is worth appreciating. That is a fine excuse for denigrating and ignoring translation, except to the extent that we see it as a display of linguistic ability or that we see a translator as someone "good with languages".

Another scholar Liu (1999, p. 26) has similarly theorized translation in terms of cultural contest: "translation is no longer a neutral event untouched by the contending interests of political and ideological struggles. Instead, it becomes the very site of such struggles where the guest language is forced to encounter the host language, where the irreducible differences between them are fought out, authorities invoked or challenged, ambiguities dissolved or created, and so forth. Words in different languages are too vague and the emotional and international connotations are too extensive to make any quasi-mechanical translation scheme very hopeful. As we know that "languages do not always allow the same content to be expressed. There are many well-known cases where one language lacks a precise equivalent for a term in another" (Arnold, 2003, p. 120). Professional literature warns that researchers must keep in mind modest, realistic, and attainable targets to avoid the setback of another negative Automatic Language Processing Advisory Committee report (Nagao, 1989, p. 48). Ultimately, it is recognized that the perfecting of current MT applications and their extension into the wider ecology of language use requires the integration of 'real world knowledge', in other words, an awareness of context.

## 5. Conclusion

Computer-based technology designed specifically for translation purposes, in the form of machine translation (MT) and computer assisted translation (CAT), has made the function or purpose of translation the most important criterion for measuring translation quality. Translation technology, however, cannot yet create knowledge in the form of high quality translation, nor can it

significantly improve the quality of human translation. Therefore, the danger of MT that it may outperform human translators in producing translation of a usable quality at high speed and low cost can simply remain untrue. Literal translation is unapproachable to MT although some commercials and scientific documents might be supported with the assistance of machine translation. CAT may propagate human-created quality offering some facilities in finding the word alternatives, whether good or bad, by facilitating the collection, retrieval and exchange of translation-related resources. Due to this kind of leverage translators and academics must be careful about decision-making power to those with a good understanding of quality control issues in literary translation in the age of machine.

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# BI-CULTURAL EXPERIENCE OF READING TRANSLATED NOVEL *SOCRATES' FOOTSTEPS*

Megh Prasad Kharel

*The present article aims at examining a bicultural experience of reading of Govinda Raj Bhattarai's novel, Socrates' Footsteps written originally in Nepali and translated into English by Bal Ram Adhikari. To show biculturalism, the study includes some aspects of translation, such as equivalence, ambivalence and creative ego.*

**Keywords:** Ambivalence, biculturalism, creative ego, Englishes, homeland episode

## 1. Introduction

Leaving one's own homeland for the Anglo-community provides an opportunity to experience the bi-cultural context. However, what is more distinctive is living in one's own homeland and reading about own culture in the second language. I regard this as a distinctive type of bicultural experience that one can get through the translated text. I also felt such experience while reading Govinda Raj Bhattarai's novel *Socrates' Footsteps*, originally written in Nepali as 'Sukaratka Paila' and translated into English by Bal Ram Adhikari. The novel deals with political deterioration and dehumanization events such as kidnapping, arson, torture, threats, horror, brutality, torment, self-destruction and demise during the Maoist revolt period. These are the experiences of my nation and, more or less, mine too.

Translation, in general, is considered as a bilingual activity in which the socio-cultural meaning of one language is rendered into another language. It is a common fact that communication between two different linguistic groups is not viable without translation. Moreover, it also helps to spread one culture around the globe. In other words, it is a reliable means for intercultural communication by bridging the gap among the diverse communities with diverse linguistic and cultural backgrounds. In the same way, such an act also helps to transfer knowledge from one culture to another. Indeed, translation also weakens the communicative barrier between two cultures; communicates

message; spreads cultures and increases understanding among the neighborhoods near and far. We can assume that "intercultural communication is essentially a special skill" due to its nature of transference of the particular socio-cultural knowledge to the different readers (Nida, 2001, p. 4).

Against this backdrop, we can also read in *Socrates' Footsteps* the creative ego of translator's conscious or unconscious maneuver of national and regional sentiment as well as his intent of the promoting Englishes and Nepali-English writing beyond the borders. Furthermore, it immensely shows the characteristics of transferring ambivalence-based knowledge of current Nepali education system and also gives us an idea about the problematic results of equivalence in the bicultural context.

## 2. Creative ego, national and regional feeling

Both writer and translator are concerned with the Third World or the South-Asian setting in the global context. Accordingly, their knowledge of creative ego reflects "the unconscious" of the Eastern and the Third World-based locality, as the psychological capacity of "the unconscious is the product of the repression of instincts" (Segal, 2004, p. 102). Intentionally or unintentionally, the translator has also showed his knowledge of the cultural locality which he belongs to. When content of the translated text is reflected from the tussle between two cultures, conscious or unconscious mind of the translator, it shows the regional and national feeling. For instance, the use of *bandas, jestha, rote ping, uttis, chautara, lankuri, phuli, Ama, Ba, shrish, doko, mela, bhai, dai, ketos, yar, Baisakh, dhokhre, amala, lapsi, chilaune, resham phiriri, resham phiriri, janasarkar, loktantra, lalupate, kurta salwar, santras, lajjawati, parijat, janabadi, kharidar, bazaar, hajur, masala* etc. also indicate the freedom of the translator for self-choosing Nepali terms. At the same time, he has used some Sanskrit and Indian terms like *Hari Om Tas Tas, dharnas, gheraos, gudpak, Kalki Avatar* and

*babusahib*. In the case of selecting Nepali terms, it reveals that the creative ego of the translator has been consciously or unconsciously dominated by the Nepali nationalism. Moreover, space given to Sanskrit and Indian terms gives the idea that the translator also is illuminating the creative ego of the Eastern-based regional geography. The creative process of translation has enhanced the bicultural practice of Eastern and Western locations. Indeed, such a creative action deserves the reflection of certain voices and views of Third World texts.

### 3. Promoting Englishes and Nepali-English writing

Nepali issues written in English and Nepali writings translated into English obviously pertain to Nepali-English writing in the global context. Such activities of writing and translating are growing significantly in Nepal. In addition, Nepali-English writing shows that "English as a non-native, non-western writer" as his/her content of writing is concerned with Nepali history, culture, politics (Uprety, 2001, p. 223). As a student of English Studies, I see a sea change in the way of life of reading and writing in literatures in English because "cultural heritage" as well as linguistic credential of "specific people" of British and American people is no longer in "Englishes" (Pope, 2001, p.16). Moreover, Dingwaney (1999) finds that any translating work in metropolitan languages of the Third World culture is "imperative business" of creative manifestation (p.1). In other words, translation of culture from the Third World "can be better defined as a politics of translating" the Third World cultural values and identity. Such creativeness of the translator offers our Third World tendency and privilege in front of the cosmopolitan publicity in order to comply with the tastes of the Western metropolitan readers. Besides, Ahmad (1992) opines that "ideology" of "Third World Literature" is the "first world's construction" (p.43). The translated text of the Third World includes "a new set of categories within the larger conceptual category of Literature" in different universities of metropolitan cities at global level. In fact, it is also the ideology of the Third World to identify the socio-cultural values. This category of literature enhances global-based

notion of biculturalism and multiculturalism, as it is functioning within the circle of Western, non-Western, Asian, non-Asian as well as different neo-colonial and post-colonial communities. Such a technique of literary translation is concerned with translator's creative ego, which manifests that the translator is emotionally attached with nationalistic feeling of Nepali and the regional sentiment of the Eastern setting.

We also see that the national and regional sentiment of the translator is enhancing the intellectual discourse of glocalization. When a person goes beyond the ethnicity, nationalism, caste and religion, he/she is interacting with the global context and, at the same time, he/she cannot be detached from the local way of life either. In other words, global and local cultures are fused and, moreover, the activity of the individual becomes an inseparable aspect of glocalization. Emphasizing the amalgamation of global and local cultural values in the global communities, Robertson (1995) mentions "there is an increasingly globe-wide discourse of locality, community, home and the like[...] the idea of global culture is in terms of its being constituted by the increasing interconnected of many local cultures both large and small" (p. 477). In the process of glocalization, the creative ethos of the translated work has become a powerful apparatus, since it facilitates interaction between two different cultural circumstances. While reading, I found that local Nepali culture and language are intermingling with English global culture and, consequently, Nepali way of life has also become an integral part of globalism.

### 4. Transference of Nepali ambivalent education

While reading the translated novel, we find the characters working with inbetweenness of two different cultures. Inbetweenness, in general, refers to proximity of trans-culturalization, which is the collision of two different cultures as it designates the state of turmoil before the fusion of two cultures or languages. The characters such as Ananta, Purnima, Sukarat, Ravi, Chitrakhar and Bhaktaman are interacting in English, but these characters have lost their original and pure identity while entering into the new world of the foreign language. Indeed, the dominant features of

their local identity are lost and they are working in the ambivalence and cultural gap owing to their bicultural activities.

The chosen name, 'Sukarat', University professor, has been selected to make the equivalent image of a Greek philosopher, Socrates. According to Greek history of philosophy, Socrates was so great that he fearlessly accepted the death for his philosophical conviction. The reflection of the Greek philosopher, Socrates, in the Nepali context has a different role in the appearance of Sukarat. His role is so ambiguous that when his disciple, Ananta, chooses the path of self-destruction, his highly academic and philosophical views cannot stop doing so. Socrates in Greek was famous for his philosophical thought that could make an impression on the Greek society. But, Sukarat is helpless as his inspiration for Ananta to rejuvenate the life from the pessimistic state is futile. Following his philosophical thoughts is worthless: "We should live by hope, by zeal, by belief, by love, by faith. You too know these things. Ananta, come out of this cave of pessimism" (p.2010, p.170). In other words, credential of Sukarat in the Nepali context is typical in the sense that his idealistic views contradict with Ananta's nihilism and frustration. As a part of creative writing of literature in English, this translation marks a departure of thematic view from the Western English literary context.

Socrates' disciple, Ananta, is from the Eastern location. According to the Eastern tradition, the guru is considered a god. *GURU DEVO BHABHA* is a popular saying. What guru instructs becomes an absolute truth because guru and god never go out of the track and they never tell wrong to their disciples. Despite the traditional conviction, both guru and disciple have lost their identities in the new surroundings. In fact, our assumption of the guru-disciple hierarchy and the authoritative and instructive role of the guru both have been dismantled. The notion of Lyotard (1989) opines that "incredulity towards metanarrative," also more or less enhances to examine the representation of bicultural state (p. XXIV). Our traditional view of the guru is regarded as powerful and divine that portrays the metanarrative of the Eastern notion. But the

modern educational system has challenged such perceptions of the metanarrative.

Furthermore, Sukarat always throws his highly academic and philosophical notions, but Ananta's academic and philosophical sensitivity is not so high. Therefore, his academic thought has not instructed his student in a proper way in the new milieu. In this sense, both have lost their original identity of guru and disciple. The cultural and knowledge gap in the modern educational locale between them has resulted in incredulity in the metanarrative of traditional guru-disciple relationship. Neither Sukarat has stood in the position of traditional guru nor has Ananta followed the conventionally-orientated discipline. The *gurukuliya* education system, which is considered stricter in comparison to modern education is also being implicated here. In the new setting of university, both political regression and Maoist insurgency are such events that guru and disciple have ill-fated time to continue the traditional ideal norms and values. They neither suit the open Western-based education nor apt for *gurukuliya* idealism. In this way, translation has transferred such an ambivalent situation of Nepali education to English world. Sukarat and Ananta are victims of this ambivalent context of Nepali education.

##### 5. Equivalence and thick translation

In the process of translation, the source language (SL) to target language (TL) brings the situation of mix feeling. As a reader, we can see how "the translator has to deal with proverbs, idioms, clichés, nominal or adjectival phrases and the onomatopoeia of animal sounds" (Xu, 2016, p. 99). Lack of equivalence between two languages and cultures also shows the ambivalent situation while selecting the words, phrasal verbs and socio-cultural notions. In other words, we can see the limitation of both SL and TL. Indeed, cultural and linguistic gaps pose problem in maintaining equivalence. Thus, the translator is working inbetweenness of the two cultures. The reader who is reading the events concerned with his/her mother land in the foreign language (i.e. English) feels that he/she is losing the deterministic type of cultural and linguistic values. Even though the major purpose of the translation is to enhance the

communicative act between diverse linguistic and cultural groups of people, the outcome reveals that the problem in equivalence of bicultural context does not definitely allow such process.

In a similar vein, meaning is not fixed owing to bicultural gaps. Both translator and reader are participating in textual codes, images and other different linguistic facets in a ambiguous manner, as equivalence between SL and TL itself remains vague all the time. Although it is assumed that the reader "as the primary evaluator of translator quality, whose reaction to the TT or perception of the function and purpose of the message become decisive criteria for quality assessment", bicultural gaps make him/her puzzled to evaluate such quality (Xu, 2016, p. 101). So, the relationship between ST and TT is reflected not only in the objective involvement, but also is gauged from the perspective of a reader. The notion of reader response theory, as Fish (1988) opines, leads to relativism about the discerning of subjective responses because the subjective and objective dichotomy is interconnected and they have no survival in seclusion. The purity of both the subjective and the objective is deconstructed because they are also functioning with inbetweenness of the interpretative community.

Even though the TT suffers cultural gaps, the tentative meaning is fixed with the interaction, involving the text and the reader. Such tentativeness is the outcome of the ambiguity in the equivalence of biculturalism. Xu (2016) agrees, in a theoretical sense, that "representation of a concrete meaning or truth via textual realization is impossible" (p.102) in the case of bicultural experience. Although certain inference is resulted from the interaction between reader's discernment and translated text, the degree of equivalence and ambiguity is also equally noteworthy. In this way, the translated version reveals the different ways of rendering in the sense that it causes different responses from the different readers. Against this backdrop, Appiah (2004) has emphasized the concept of "thick translation" that "seeks its annotations and its accompanying glosses to locate the text in a rich cultural and linguistic context" (p.399). The translator has used the technique of thick translation while describing the words, such as,

*bhai, Gopiji* and *mit ama*. In fact, such skills try to find an adequate meaning of words and sentences. In other words, perfect translation is like a myth, for there are no definite phrasal verbs and words in two cultural and linguistic locales. Consequently, it enhances comparative comprehension of readers.

There is no doubt that the creative ego of the translator has brought the atmosphere of hefty implications and practices of biculturalism and multiculturalism, since it reflects the "zone of occult instability" (Bhabha, 1995, p. 156). That's why the global world has become a single pot, which seems like a vast melting pot because various cultures and languages are put there and multiple voices also co-exist with each-other. The melting pot is particularly used to describe the assimilation of various castes, ethnics, nations and regional communities. So, translation is also enhancing the metaphoric prudence of a socio-cultural mosaic or salad bowl. It has dismantled the purity of monolingualism and monoculturalism, as cultural diversity and differences are common in their fusion. Relying on the practice of the bicultural and hybrid state, Bhabha (1995) points out, "When we understand that all cultural statements and systems are constructed in this contradictory and ambivalent space of enunciation, that we begin to understand why hierarchical claims to the inherent originality or 'purity' of cultures are untenable" (p. 156). After reading the translated novel in question, we can figure out that artistic perception of translation has brought the situation of such ambivalence that neither the SL has kept the purity of culture nor the TL has maintained the originality of its own. In reality, both SL and TL have something missing and something gaining.

## 6. Conclusion

In a nutshell, Bhattarai's translated creative work reveals how the translating enterprise enhances the identity of representative creation of Nepali-English writing. From the perspective of reader response, we can scrutinize equivalent problems between two languages and cultures. It is because translating process only provides an approximate translation. At this moment, Newmark (2010) also opines that the translator needs deliberately

deviation, but “normal deviation should be distinguished from creative deviation” (p.66). Moreover, creative deviation is an essential skill for this course of translating. Meanwhile, intentionally or unintentionally, the translator expresses the national and regional sentiment that promotes the following two facets: firstly, it may be the enrichment of the Englishes from the linguistic and cultural perspective. The reason is that there is no purity of traditional perception of English, particularly British and American English. Secondly, the production and reproduction of the creative act of the translating has the possibilities of enhancing Nepali-English writing or the Third World Literature and texts as well as the literature in English. Such an inspiration is instrumental in transferring knowledge from boundary of Nepali region to English global world. It has also revealed how modern Nepali education has suffered from the ambivalence of the Eastern tradition and the Western education system. Despite the philosophical guidance of Sukarat, Ananta becomes the victim of the self-destruction. It reveals that both professors and university students are failures in the ambivalent system of Nepali education, because such troubles are also the outcome of the political regression and Maoist insurgency. Moreover, reading the translated work also provides the idea of how the translator is tussling for equivalence and ambivalence of bicultural states while selecting the word, phrasal verb and socio-cultural context. Reader response therefore portrays that creative deviation of the translating task finds itself in the gain and loss situation.

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# PITFALLS AND STRATEGIES IN TRANSLATION: EXPLORING CULTURAL TERMS IN *SETO BĀGH*

Nabaraj Neupane

*The present article aims to explore cultural terms, and pitfalls in their translation in general, and strategies applied for compensating the gaps in the novel 'Seto Bāgh' translated as 'Wake of White Tiger'. The major finding is that the cultural terms can be classified in five categories and eight strategies have been found in use in their translation.*

**Keywords:** Cultural terms, pitfalls, translation strategies

## 1. Introduction

Translation and human communication are assumed to begin concurrently. In the Western context, it has been speculated that the Tower of Babel is the initial cause of the advent of translation. In the Eastern context, natural sounds are supposed to be translated into language as mentioned in Vedic scriptures. After a long course of translation exercises, scholars started theorizing it. Recently, its multiple dimensions, theories and multifarious aspects have made the discipline of *Translation Studies*, a house of many rooms (Hatim, 2001). The discipline has immersed as a dire need of the day.

Theory of translation is assumed to have been developed since Cicero (55 BC), who first “championed sense against words and said a translator must be either an interpreter or a rhetorician” (Newmark, 1981, p. 4). It implies that Cicero introduced sense translation against the trend of word-for-word translation. He has summed up the narrator’s dilemma in these words, “If I render word for word, the result will surround uncouth and if compelled by necessity I alter anything in the order of wording, I shall seem to have departed from the function of a translator” (as cited in Bassnett, 2005, p. 49). It clarifies that translation cannot be both beautiful and faithful. This pre-linguistic attempt was the foundation to erect translation edifice. Thereafter, translation was regarded as a linguistic activity. Nida (1964) has viewed that translation is

reproducing in the receptor language the closest natural equivalent of the message of the source language, in terms of meaning and style. In the same connection, Catford (1965) has defined translation as “the replacement of textual material in one language (SL) by equivalent textual material in another language” (p. 20). So, translation is a linguistic activity and it caters to translation of one language with equivalent terms in another language. However, it is inadequate to tell what actual translation is. In a similar vein, Bassnett (2005) has viewed:

Translation involves the rendering of a source language (SL) text into the target language (TL) text so as to ensure that (i) the surface meaning of the two will be approximately similar, and (ii) the structure of the SL will be preserved as closely as possible. (p. 2)

Again, there is a problem that surface structures of the two languages may not be the same. Thus, translation is not merely a linguistic phenomenon.

Translation is also a cultural entity. For example, ‘white dress’ for a married female in the Eastern, particularly Hindu culture indicates ‘death’ of her husband but the same refers to ‘virginity’ and ‘chastity’ in the Western culture. Therefore, translation implies rendering of cultural contexts. To put in Newmark’s (1988) words, “Translation has been instrumental in transmitting culture, sometimes under unequal conditions responsible for distorted and biased translations ever since countries and languages have been in contact with each other”(p. 7). Likewise, Robinson (2002) has claimed that intercultural competence and awareness are far more complex. Further, House (2010) has also conceded that translation is less a linguistic and more a cultural procedure. So, translation is a tool to transmit source language culture into the culture of the target language. Beyond languages and cultures, translation needs to be seen through multiple lenses like pragmatics, literature, science and technology, to mention but a few. Nevertheless, culture

translation is a crucial issue in this emerging discipline.

As a case of culture translation, the present article focuses on the translation of a historical novel *Seto Bāgh* to observe cultural terms in translation. The selected novel is the greatest historical novel to date in the Nepali language. The novelist, Diamond Shamsheer Rana has portrayed the political and social systems of Nepal during the Rana Regime, especially three decades' history of Nepal. It has been rendered into English by Greta Rana, a native of Yorkshire, England. She has translated even the title as *Wake of the White Tiger* to preserve the pragmatic meaning of Nepali title *Seto Bāgh*. In it 'wake' connotes to a realignment of loyalties, a shifting of pledges from powerless factions to powerful ones (Rana, 1984). It is a tragic story for two reasons: (a) it ends on a tragic note, and (b) it destroys a family (Rana, 1984, Foreword). It is a symbolic novel as the title 'white tiger' refers to a mirage which old Jung Bahadur Rana was mistaken to see in the forest of *Pattharghattā*. This mirage was, perhaps, seen in the political scenario to see the bloodcurdling history white and clean (Neupane, 2017). Consequently, Rana regime got overturned. This novel is rich in cultural terms and its translation implies culture translation.

Against this backdrop, this study aimed at exploring the taxonomy of cultural terms and the strategies for translating them. The auxiliary aim was to investigate the pitfalls in translating the cultural terms.

Translation has been an inevitable part of better communication and a means of breaking language barriers in a global perspective of postmodern era. Therefore, translation is and should be a buzzword in academic and practical activities now and then. In light of this, the present study is significant, firstly, for prospective translation researchers. Secondly, it is highly useful for national educational policy makers, designers of curriculum materials and translation related personnel. Thirdly, it provides feedback to the translators, publishers and all those who are concerned to the academia of literature and translation.

## 2. Review of related literature

This section exhibits the review of related literature in order to set the frame of reference for the study.

### 2.1 Novel translation in Nepal: A glimpse

Novel, which is more interesting and more popular literary genre, is younger than other genres. The same is true for translation of novels. In a survey, Karmacharya and Ranjitkar (2002) have remarked that 134 novels have been translated from Nepali into other languages and vice versa. Out of this figure, 13 novels are found to be translated from Nepali to English. It is explicit that the tradition of translating Nepali novels into English began in 1972. Native speakers of English have done some translations whereas some are by non-natives. Similarly, some are published by Indian publishers while others by Nepalese publishers. It presents only the translations up to 2001. In the latter days, the tradition of translating Nepali novels into English has been flourishing. Some other translations include *Sāniko Sāhas* as *Sani's Valour*, *Samānantar ākās* as *Parallel Sky*, *Muglān* as *Muglan Palpasā Kyāfe* as *Palpasa Café*, *Phoolko ātanka* as *Terror of Flower*, *Sukarātkā pāilā* as *Socrates' footsteps*, *Athāha* as *Fathomless*, to mention some of them. These data confirm that novel translation in Nepal is flourishing and, therefore, a study of this flow has been a vital issue.

### 2.2 Cultural terms

Generally, 'culture' refers to the set of unwritten rules, identified by the members of a particular community. In Richards, Platt and Weber's (1985) words, it is the total set of beliefs, attitudes, customs, behaviors, social habits, and so on shared by the members of a particular society. Similarly, Newmark (1988) has defined it as the way of life and its manifestations, which are community-specific. Against this backdrop, Newmark (1988) has classified the cultural terms into the following types: (a) **Ecology** that refers to flora, fauna, winds, plains, and hills, (b) **Material culture** that refers to artifacts, such as food, clothes, houses, towns, and transport, (c) **Social culture** that refers to work and leisure, (d)



**Organizations, customs, activities, procedures, concepts, and (e) Gestures and habits.** Adapting this taxonomy, the present study classified cultural terms into these five categories: ecology, material culture, religious culture, social culture and concepts.

### 2.3 Pitfalls in translation

Translation is viewed from different angles and perspectives. In this regard, Shanti (2008) has written:

Some scholars, such as, Savory define translation as an art; others such as Eric Jacobson define it as a craft, and others such as Eugene Nida define it as a science. Horst Frenz claims that translation is neither a creative art nor an imitative art, but stands somewhere between the two. (p. 19)

This view implies that translation is viewed differently by different scholars. Newmark (1988) has also supported this view as he has claimed that translation is a science, a skill, an art and a matter of taste. As it is difficult to define precisely, translation practices are not beyond limitations, problems and pitfalls, which are not recent terms.

Pitfalls were realized since the inception of translation. As translation is a multidimensional activity, it requires keeping balanced eyes on multiple issues (Figure 1). Basically, the aspects of translation are related to source language text (SLT) and target language texts (TLT). The linguistic, cultural, contextual and philosophical aspects of SLT and TLT should be observed for better translation.

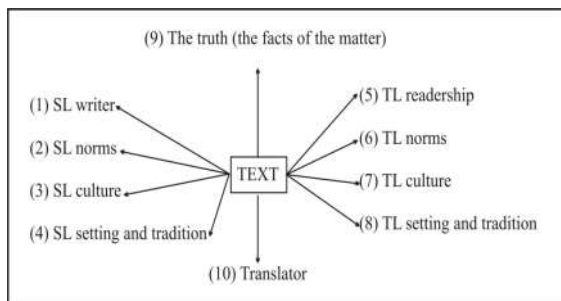


Figure 1 The dynamics of Translation

Source: Newmark (1988)

Figure 1 demonstrates that a text may be pulled in the ten different directions. Hence, balancing these issues poses problems for the translator. Furthermore, languages are different and SL and TL may not have equivalent terms in all the contexts. In this regard, Culler (1976) has believed that languages are not nomenclatures and the concepts of one language may differ radically from those of another, since each language articulates or organizes the word differently and languages do not simply name categories; they articulate their own (as cited in Ordudari, 2007, p. 1). This implies that problems are caused due to disparities among languages. As a result, transfer of message from SLT to TLT creates pitfalls. To extend this point, Das's (2005) opinion is worth quoting, "Since each word is changed with memory, associations and literary echoes, it is difficult to find full equivalence of an SL word in another word in TL" (p. 37). Illustrating the problem of equivalence in translation, Leonardi (2000) has mentioned that the notion of equivalence is undoubtedly one of the most problematic and controversial areas in the field of translation theory. Similarly, in his study, Särkkä (2007) has asserted that translation refers to an activity carried out in a given cultural context and so language external factors, i.e. the communication itself, impose certain limits on the translator's freedom of choice. Above all, in Venuti's (2006) terms, "Translation is often regarded with suspicions because it inevitably domesticates foreign text, inscribing them with linguistic and cultural values that are intelligible to specific domestic constituencies" (p. 67). The reviewed literature reveals that pitfalls are natural in translating across languages and cultures.

### 2.4 Strategies for compensation

The term 'strategy' refers to the actions undertaken to accomplish some task or purpose efficiently (Neupane, 2011). In Baker and Saldanna's (2011) words, "The term 'strategy' connotes goal in an optional way" (p. 282). Translation strategies thus can be defined as the actions or policies to compensate pitfalls in translation. In Mailhac's (2007) words, the strategy refers to a method employed to translate a given element/unit (including a whole text) making use of one or more procedures selected on

the basis of relevant parameters. Here translation strategies incorporate methods, procedures and techniques, used to render the ST into the TT.

Different scholars have presented different strategies. Nida (1964, as cited in Ordudari, 2007) has depicted two translation procedures, such as 'technical' and 'organizational'. Technical procedures deal with semantic and syntactic approximations whereas organizational procedures deal with communicative effectiveness. However, Newmark (1988) has distinguished translation methods and procedures. For him, methods are related to the whole texts whereas procedures for smaller units of language. His methods include word-for-word, literal, faithful, semantic, adaptation, free, idiomatic and communicative translations. So, Newmark's methods are in the continuum in which one pole is the semantic and the other the communicative. While discussing procedures, he has listed these: transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, componential analysis, synonymy, through-translation, shifts or transpositions, modulation, recognized translation, compensation, paraphrase, couplets and notes. These are really useful while translating individual units such as sounds, letters, words, phrases and sentences.

Hervey and Higgins (1992) have proposed the following techniques for compensating gaps: exoticism (literal translation/transliteration), cultural borrowing, calque (unidiomatic translation), and communicative translation and cultural transplantation (like adaptations). They have presented a scale for cultural transposition, a cover term for the various degrees of departure from literal translation to adaptation. According to Leppihalme (1997, as cited in Ordudari, 2007), there are three strategies for translating the proper name allusions (i.e. retention, replacement and omission) and nine strategies for translating key-phrase allusions. In the same direction, Harvey (2000) has recommended the four major techniques for translating cultural terms: (a) functional equivalence, (b) formal or linguistic equivalence, (c) transcription or borrowing, and (d) descriptive or self-explanatory translation. These techniques are mainly useful in translating legal terms/texts. Recently, Baker (2011) has

advised strategies such as translation by a more general word, by a more neutral word, by cultural substitution, by paraphrase, and by illustration. In the Nepalese context, Bhattarai, Adhikari and Phyak (2011) have suggested four strategies as the major ways of bridging the gaps such as transliteration, transliteration plus explanation, transference and replacement of cultural expressions of the source text with those of the target language.

Adapting the aforementioned literature, the present study found eight different strategies used in translating cultural terms. They are: literal translation, substitution, definition, borrowing, deletion, addition, back translation and couplet.

### 3. Methods and procedures

The main objective of this study was to investigate pitfalls and strategies in the translation of culture rich novel *Seto Bāgh*. To this end, the researcher adopted the descriptive observational research design (Neupane, 2018) since he observed cultural terms based on a checklist following Newmark (1988) and descriptive statistics for presenting results and discussing the findings. In this study, the researcher collected data only from the secondary sources. He used the purposive sampling to select one hundred Nepali-English cultural pairs from the novel. The tool for data collection was observation with a check-list.

For the collection and analysis of the data, the following procedures were adopted: (a) He collected Nepali-English pairs from the novel; (b) He read the Nepali version, underlined the cultural terms and transliterated them by using Turner and Turner's (2009) symbols; (c) He read the English version to find out the English equivalents of the terms; (d) He categorized selected one hundred terms into five categories such as ecology, material culture, religions culture, social culture and conceptual terms. He listed twenty terms for each category; (e) He identified the strategies used in translating the terms, calculated the frequency and analyzed them; and (f) He delved into the pitfalls in translation.

#### 4. Results and discussion

This section deals with the presentation of results and discussions on the main findings. One hundred selected terms were categorized into these five types: (a) ecology, (b) material culture, (c) religious culture, (d) social culture, and (e) conceptual terms. Then, the frequency of the strategies was counted and presented in percentage. Also, some pitfalls were marked and analyzed.

##### 4.1 Taxonomy of cultural terms

Based on the set taxonomy of cultural terms (viz. ecology, material culture, social culture, religious culture, and conceptual terms), the researcher delved into the novel for these terms. Out of one hundred samples, some of the illustrations of each type is presented, analyzed and interpreted in the succeeding paragraphs.

**Ecology.** Ecology includes geographical features such as seasons, hills, animals, trees, lakes, rivers, seas, stream, and environment. For example, representative Nepali terms like *hariyo caur*, *bādel*, *pahād*, *barṣāritu*, and *simal* have been translated as green lawn, wild boar, mountain, rainy season, and a tree respectively.

**Material culture.** Material culture incorporates food, clothes, houses, towns, means of transport, ornaments, utensils, communication, and so on. For example, representative Nepali terms like *mandir*, *chāna*, *baggi*, *aūthi*, *tāpke*, *phuli*, and *khukuri* have been translated as temple, roof, carriage, ring, utensil, nosering, and khukuri, respectively.

**Religious culture.** This criterion includes religious activities, myths, names of Gods and Goddesses, religious beliefs, and so forth. For example, some of representative Nepali terms like *bhajan*, *pujā*, *cinā*, *pāp*, *dān*, *rekhi*, *narka*, and *yogi* have been translated as hymn, worship, horoscope, sin, gift, powder, hell, and yogi, respectively.

**Social culture.** This category includes the terms related to social activities, customs, organizations, etc. For example, some Nepali samples like *dāijo*, *banbhāt*, *sunār*, *adālat*, *rodhighar*, *māhute*, and *kaviraj* have been rendered as dowry, picnic,

goldsmith, court, rodhighar, mahaut, and kaviraj, respectively.

**Conceptual terms.** Conceptual terms include abstract/non-concrete concepts which can be presented by illustration. They are understood and shared only by the speech community, sharing the same language and culture. For example, some Nepali terms like *kāji*, *guptacar*, *rājkāj*, *mudda*, *bidhawā*, and *sautā* have been rendered as kaji, spy, politics, case, widow, and another wife, respectively.

The delineations, mentioned above, exhibit that the five types of cultural categories are profusely used in the selected novel. This finding matches with Newmark's (1988) taxonomy of cultural terms.

##### 4.2 Strategies used in translating cultural terms

The selected one hundred cultural terms have been found translated by using eight different strategies: literal translation, substitution, definition, borrowing, addition deletion, couplet, and back translation (Table 1).

Table 1 demonstrates that eight different strategies have been found in use to translate the cultural terms. Out of them, the most frequently used strategy is literal translation (44%) and the least frequently used strategy is back translation (2%). Only three strategies, literal translation, substitution and definition, are present in all categories. In total, the sequence of strategies, on the basis of frequency and percentage, is: literal translation (44%), substitution (22%), definition (9%), borrowing (7%), addition (7%), deletion (6%), couplet (3%) and back translation (2%).

These findings verify Newmark's (1988) methods and procedures that are useful for translating individual units like words and phrases. Furthermore, they also confirm with the use of strategies recommended by scholars and translation theorists like Hervey and Higgins (1992), Leppihalme (1997), Harvey (2000), Baker (2011), and Bhattarai, Adhikari, and Phyak (2011). However, this study reveals the eight strategies in order of frequency unlike any of these cited reviews. Further, literal translation is the most preferred strategy, whereas back translation is the least preferred one in translating cultural terms that subsume words and phrases.

Table 1. *Technique-wise and Category-wise Comparison of Statistical Results*

S.N.	Techniques Categories	Ecology		Material culture		Religious culture		Social culture		Conceptual terms		Total n/p
		n	p	n	p	n	p	n	p	n	p	
1	Literal translation	10	50	8	40	8	40	9	45	9	45	44
2	Substitution	4	20	4	20	5	25	3	15	6	30	22
3	Definition	2	10	1	5	1	5	2	10	3	15	9
4	Borrowing	-	-	2	10	2	10	2	10	1	5	7
5	Addition	2	10	2	10	3	15	-	-	-	-	7
6	Deletion	2	10	2	10	1	5	-	-	1	5	6
7	Couplet	-	-	-	-	-	-	3	15	-	-	3
8	Back translation	-	-	1	5	-	-	1	5	-	-	2
	Total											100

*n*-frequency of the strategies; *p*- percentage

### 4.3 Pitfalls in translation

Since its inception, it is accepted that translation is always approximate, not exact. It implies that pitfalls occur in translation. The present study noticed many pitfalls in translation, some of which are illustrated in the succeeding paragraphs.

In all the five categories, pitfalls have occurred. For example, in ecological terms 'khasi' has been translated as 'goat' but it is not clear because 'khasi' refers to castrated 'he-goat'. Similarly, 'simal' has been translated as 'a tree' which is very general and does not represent 'simal' only. Moreover, 'kāfal/aiselu' has been translated as 'fruits and flowers of mountain', which doesn't clarify the true meaning of the Nepali term. In the terms of material culture, 'galaicā' has been translated as 'carpet' which is too general and it cannot represent the true sense of the Nepali term. 'Kurtā' and 'tāpke' have been translated by using too general terms 'clothes' and 'utensil', which do not represent the true meaning. Moreover, 'khāt' has been translated as 'wooden bench', which is

not clear. These data show that there is use of general term in place of a specific one (Baker, 2011) and thus pitfalls have occurred in translation.

Likewise, terms of social culture, religious culture and concepts have been translated by using general terms. For example, 'cinā' as 'horoscope', 'pāp' as 'sin', 'dān' as 'gift', 'rekhi' as 'powder', 'sūdini' as 'midwife', 'gorā' as 'beef eating foreigner', 'sautā' as 'another wife', 'rākebhut' as 'ghost carrying torches', etc. are not similar pairs but they are only loosely related. As a result, pitfalls have occurred in transferring meaning of SLT into TLT. The data show the use of less expressive /more neutral terms, and paraphrases (Baker, 2011), which have caused pitfalls in translation. Therefore, pitfalls are like snakes in the grass and the translators need to be cautious in translating such deceptively lurking elements in the texts.

## 5. Conclusion

Cultural terms refer to the words and phrases that adhere to a particular culture and the community. Cultural translation requires transferring cultural references across cultures. Therefore, pitfalls are natural to occur in cultural translation. To overcome the problems caused, strategies need to be used.

The cultural terms in *Seto Bāgh* can be categorized into the five types such as ecology, material culture, religious culture, social culture and concepts. To compensate the pitfalls in translation, these eight strategies are used: literal translation, substitution, definition, borrowing, addition, deletion, couplet, and back translation in order of frequency. Of the eight strategies, the most frequently used one is literal translation (44%) and the least frequently used is back translation (2%). Despite the use of strategies, some pitfalls have been observed. This implies that cultural translation possesses many pitfalls and losses in translation are usual. Yet, translators should be aware of the pitfalls in translation and the task of translating cultural terms should be continued to enrich both languages and cultures.

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# TRANSLATION AS A SURVIVAL TOOL FOR REFUGEES: A CASE OF PAKISTANI REFUGEES IN NEPAL

Nirmala Khatri

*The present article discusses the importance of translation for refugees to survive in a new language speaking country. I have presented a case study of Pakistani refugees living in the Budhanilkantha area. This study was conducted using a questionnaire and observation. The findings show that the skill of translation is essential for them. It is employed as a survival tool for the refugees in various aspects of their life, including the economic, the social and the educational.*

**Keywords:** Language barrier, refugees, tool for survival, translation

## 1. Introduction

Language is an essential part of our individual and community lives as well as an essential tool for learning. Diversity of languages and cultures and necessity of communication across them rendered translation as an essential tool. The significance of translation in our daily life is extensively multidimensional. Translation has not only paved the way forward for global interaction but also has allowed nations to forge an interactive relationship in various aspects like international diplomacy, and exchanges of culture as well as technical information. One of the major problems the world today facing is the growing number of refugees. According to the United Nations (2012), refugees are the persons who have fled their country or been expelled from it and cannot or will not return because of the natural catastrophe, war or military occupation or fear of religious, racial or political persecution.

Deprived of the protection of their state and often detached from their families and communities of origin, refugees are living a life vulnerable to violence. It is estimated that there are 25.4 million refugees around the world (UNHCR, 2018). Having lost everything; land, occupation, language and families, assimilating in the new country is always challenging for them. They

have lost their home which means the familiarity of daily life. They have lost their occupation and confidence that they are of any use in the world. They have lost their language which means the naturalness of reaction, the simplicity of gestures, and the unaffected expressions of feelings. In this context, I examine the barriers and challenges faced by refugees due to the inefficiency of translation and finally I observe how translation has become a survival tool for refugees; a case of Pakistani refugees in Nepal.

### 1.1. Who are the Pakistani refugees?

Pakistan is a country with a population of over 191.7 million. The population is composed of 95 percent Muslims (of which 75 percent is Sunni and 25 percent is Shia). The remaining 5 percent includes the Hindus, the Christians, the Ahmadis and others. The Ahmadiya community is found to be arranged as a distinct set of population and not within the Muslims.

Article 260 of the Pakistani Constitution states the following:

"Muslim" means a person who believes in the unity and oneness of Almighty Allah, in the absolute and unqualified finality of the of Muhammad (peace be upon him), the last of the prophets and does not believe in, or recognize as a prophet or religious reformer, any person who claimed or claims to be a prophet, in any sense of the word or of any description whatsoever, after Muhammad (peace be upon him); and "non-Muslim" means a person who is not a Muslim and includes a person belonging to the Christian, Hindu, Sikh, Buddhist or Parsi community, a person of the Qadiani group or the Lahori group (who call themselves Ahmadis or by any other name), or a Bahai, and a person belonging to any of the scheduled castes. (1973)

The penal code was amended in 1984 and made it illegal for the Ahmadis in Pakistan to call themselves Muslims and practice or propagate their faith as Muslims (AI 24 Jan. 2014; Reuters 21 Nov. 2015).

Pakistani laws prohibit the Ahmadis from identifying themselves as Muslims, and their freedom of religion has been curtailed by a series of ordinances, Acts and constitutional amendments. The Ahmadis are considered the least deserving minority in terms of equal opportunities and civil rights. The Ahmadi community considers themselves Muslims and believes that their founder, Ghulam Ahmed, is a Messiah. Ahmed claimed to be the metaphorical second coming of Jesus of Nazareth and divine guide whose advent was foretold by Prophet Mohammad. Thus challenging the very Shahadah, the first pillar of Muslim, where the Muslims are to declare that there is no God but Allah, and the Mohammad is the prophet of God.

Pakistani laws not only created the fearful situation but also made the community deprived of justice. With the fear of prosecution and violence, these people choose, the last option, as to flee from the country to save their lives. There are around 350 Ahmadis refugees in Nepal, residing in Budhanilkantha-10 and the Maharajgunj area in Kathmandu. The major languages spoken by these people are –Urdu, Saraiki, Punjabi and Sindi.

## 1.2. Refugees and translation

Language is the major tool of communication. In its absence our everyday communication is beyond imagination. Our everyday survival remains at stake if we fail to connect ourselves with others through the language that we share with them.

According to Everett (2012), given the kind of brain that human beings have and given the fact that humans are social animals, language emerged as an instrumental product of certain cognitive capacities of the human brain to meet some of the requirements of being the kind of social animal that we are. Among the different social problems, language helps to solve those problems that have

to do with communication and maintain social cohesion.

The foremost challenge that the refugees face, after arriving in the new country, is due to the differences in languages. Every country in the world is multilingual. Grimes estimated that around 6000 languages are spoken throughout the world (as cited in Tucker, 1998, p.3). Language is a means of transferring thoughts and ideas, but the refugees find a problem in understanding the language of the new country. With the difficulty in speaking, understanding and learning the language of a new country, they face problems at every step. It is either the matter of settlement, purchasing goods in the market, for getting opportunities, or may it be communicating with the people around, each and every aspect of their lives is full of challenges and obstacles. Living a life of refugees is itself a problem.

It is through language one can express his/her feelings, ideas and stories. It can also act as supportive interventions to address the effects of loss, the pain of displacement and trauma of these refugees. Language is an expression of identity and its absence creates difficulties in communication. Lack of communication makes the people aloof in the very society live in.

In this context, translation acts as a bridge to communicate. According to Brislin (as cited in Bhattarai, Adhikari & Phyak, 2011, p. 1) "Translation is the general term referring to the transfer of the thoughts and ideas from one language to another whether the languages are in written or oral form". It helps to act as a medium of communication between the people of different languages. It is through translation that the speakers of different languages are able to communicate and share their knowledge. Translation is the tool for survival for refugees. After arriving in an unknown country, the major tool for their survival is ability of understanding the language through which they can communicate with the people. When they become able to communicate with the people of the new country, then only they are able to express their problems and needs; they can ask for help and get information. This is the medium through which they can assimilate in the new society.



## 2. Objectives

The objectives of this case study were:

- To find out how translation has played a significant role as a tool for survival for Pakistani refugees.
- To explore the necessity of translation for their survival in a new country.

## 3. Methodology

In order to get a broader picture of the existing barriers and difficulties that the refugees are facing due to the lack of translation skill, an interview was carried out. Two families from Pakistani refugees living in the Budhanilkantha-10 areas were selected purposively as the respondents. I adopted an interview-based descriptive qualitative research. "A popular approach [...], the one-to-one interview, is a data collection process in which the researcher asks the questions to participants and records answer from only one in the study at a time" (Creswell, 2011, p. 218). So, I collected details by interviewing two families of Pakistani refugees residing in the Budhanilkantha area.

## 4. Results and discussion

In the case of refugees, translation acts as a significant tool for survival. Its absence leads to various difficulties even in living and getting assimilated in the new country. The difficulties that the refugees face are discussed in the subsequent sections.

### 4.1 Economic aspects

The difficulty in communication because of differences in language is one of the major problems refugees faced after arriving in the new country. This ensuing communication barrier undoubtedly contributed to increasing tension and stress in every economic aspect, either a simple household shopping or finding a place to live or getting jobs to run their livelihood, these refugees face a lot of problems. Lack of understanding of the new language brings a communication gap and creates barriers. To cope with all these difficulties, translation can help to a large extent by making them able to understand and integrate in a new language speaking society. For bridging

this gap, these refugees attempted to communicate by using gestures, signs and symbols which could not prove to be a perfect solution to the problem of communicating with Nepali speaking people. Furthermore, they need translation to understand and be understood by the Nepali speakers.

### 4.2 Social aspects

Our everyday life is in turmoil when our social ties are cut off. In the case of refugees, they reported that their inability to communicate in the new linguistic atmosphere made them isolated. Being able to speak and write in the language of the host country creates confidence and self-assurance allowing them to communicate and helping to build bonding with other people in the community. However, the refugees shared their experience that this important aspect was missing from their lives. The language barrier prevented them from socializing and assimilating in the new society. They remain aloof in the community which brings problems in their living as well. It is because living does not only mean getting food to eat and place to stay but also being integrated in the society. Moreover, being able to communicate in the native language helps them to know the cultural diversity as well. These refugees are facing problems because of language differences and inability of translating.

### 4.3 Educational aspects

Education is the key to success but the language barrier prevents the refugees from acquiring it. Raising the children in an unfamiliar culture is often challenging. Regarding schooling, parents feel disappointed to see their children struggling to keep up in class and facing discrimination and bullying. A child faces difficulties in coping up in a new educational environment because of language differences. Ability of translation can bridge these gaps and helps the children assimilate in the new linguistic environment. Not only that, it helps the children have access to education as well. To learn the language of the host country they must get translation facilities.

## 5. Conclusion

Difference in languages and cultures poses a challenge for the people who are forced to flee from the country of their origin and relocate in

another country. Leaving everything behind, they have been used to throughout their life in their native land and fleeing away in search of safety is not a situation that anyone wants to find themselves in. When they arrive in another country, they often face discrimination and xenophobia mainly because of their failure to communicate with the people of the host country. In the absence of a communicative means to get connected with the people speaking a different language, everyday survival becomes very difficult. In such a situation, translation can help in handling the difficulties from simple (clothing and food) to the complex (medical and psychological care). It helps to solve the communication problem between the native people and refugees. Translation ability not only helps when responding to emergency crisis and getting essential information but also helps to ease the pain of traumatic experience. At present, UNHCR in Nepal is helping these Pakistani refugees in different aspects such as providing economic assistance, helping them to process further for their settlement in the western countries, managing classes to learn the Nepali language for making them able to communicate with Nepali speakers. In this way, translation is truly essential for these refugees to survive. After analyzing the case of Pakistani refugees in Nepal, we can generalize that the case of other refugees around the world is really vulnerable.

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# ROLE OF CONTEXT OF SITUATION IN MAINTAINING PRAGMATIC EQUIVALENCE IN TRANSLATION

Pashupati Poudel

*Context of situation plays a very important role in translation. The present article evaluates and analyzes the role of situation to maintain pragmatic equivalence in translation. The article draws on the data collected purposively from the drama 'Thamel ko Yatra' written by Abhi Subedi in Nepali and translated into English as 'A Journey into Thamel' by Sangita Raymajhi.*

**Keywords:** Background knowledge, context of situation, physical setting

## 1. Introduction

Pragmatics deals with context; and the context includes all the linguistic as well as extra-linguistic or non-linguistic aspects (Poudel, 2017, p.32). Stalnaker (1970) asserts that pragmatics is "the study of verbal acts, including the context of their performance" (as cited in Toury, 1987, p.48). That is to say without considering linguistic and extra-linguistic or non-linguistic aspects, the intended meaning cannot be understood.

Extra-linguistic aspects play an important role in translation. In other words, the translator has to deal with extra-linguistic aspects while translating a text. This sort of equivalence to be maintained between source language and target language is termed as pragmatic equivalence in translation.

Pragmatics not only helps the translator to identify the intended meaning of the source text and to translate it into the target language, but also provides readers with sufficient contextual information that facilitates their understanding of the translated text.

Moreover, background knowledge of the translator and readers may affect to find out the intended meanings of the source text and that of the translated text. So, pragmatic aspects i.e. linguistic as well as non-linguistic aspects are very important and hence should be considered during translation.

Every language is attached to its context and culture. To find out the meaning of certain terms, we have to deal with the real context of the source language and pick them with the real meaning from there and replace them with the equivalent pragmatic meaning in the target text. In the same way, the equivalent meaning between the terms of source language and target language may remain different in value due to differences in context and culture. As a translator, one has to render for the optimum equivalence of meaning, making reference to the background and culture of the source and the target languages as far as possible. For this, the translator should be well familiar with both source language and target language contexts and cultures. In this study, I attempted to evaluate and analyze the role of context of situation in translation on the basis of data collected from the drama "Thamel ko Yatra" (2060 B.S.) written by Abhi Subedi and translated as "A Journey into Thamel" (2060 B.S.) by Sangita Raymajhi.

## 2. Context of situation

Utterances are always used in the specific location by the specific speaker (writer) to the particular listener (reader) to fulfill the specific purpose. Here, the specific location is the setting where the utterances are placed. The speaker (writer) and listener (reader) are the people who are involved in communication physically or by using the means in the physical context with a particular background. This communication can also be affected by the relationship between the participants and their background knowledge and various utterances used by the participants to fulfill their purposes.

At first, each translator identifies the readers before translating the text. Here, identifying readers does not mean only the physical presence of the readers but also their culture, setting where utterances are used, background knowledge to understand the message given in the text and so

on. Let us take an example, if the Christian people are the target readers and the text includes the message related to worshipping a cow, it does not make any sense to those people. Similarly, if the words or sentences are used which do not exist in the readers' language or are with different meanings, they do not make any sense to the readers either. So, all these matters should be contextualized according to the context of the target readers, to whom we are going to translate. In case of failure to contextualize the text of the source language in the target culture and situation, there remains a gap, which is known as the contextual or pragmatic gap. This gap may create differences between source language and target language by distorting the original meaning of the source text. It is for this reason, contextualization of the source culture and setting in a coherent way in the target culture and setting is the major issue in translation. The context of situation can be divided into following types.

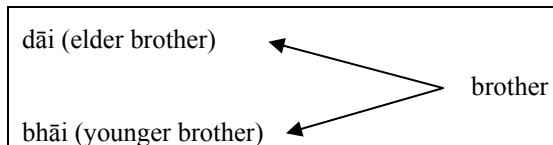
## 2.1 Background knowledge

The knowledge that somebody has in his/her mind is known as background knowledge. The knowledge of the translator about source and target languages related to real context and culture is crucial for translating a text. In the same way, readers' background knowledge also plays a significant role in understanding the message. If the information is related to the readers' culture, they can easily understand them. Here, the data is analyzed and interpreted in terms of background knowledge that translators as well as readers are supposed to have in order to understand the message expressed in the drama.

### 2.1.1 Kinship

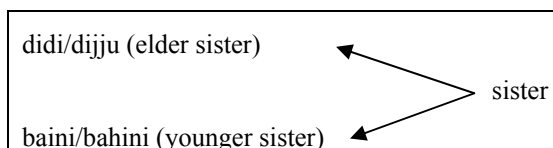
Kinship is the relationship with the members of the family. It can be either blood relationship or marriage relationship. Various words or units are used to show the relationship in every society. The kinship terms differ from society to society in terms of lexeme and/or meaning. While comparing the kinship terms between Nepalese and English societies, we can find many differences; specially in their meanings. For example;

- (1) dāi/dā                      dāi (elder brother)  
 (2) bhāi                        bhāi (younger                      brother)



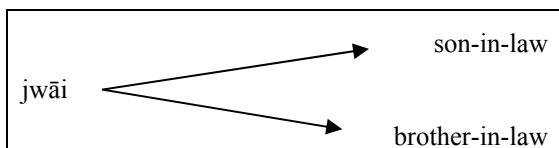
In the Nepali language, an elder brother is 'dāi/dā' and the younger is 'bhāi'. 'Dāi'/'dā' is used in the translated text because it has specific meaning in Nepali. This term dāi'/'dā' also carries the specific cultural meaning apart from the general meaning of 'brother'. So, this term might have been used in its original form in the text explaining its intended meaning as "senior brother" in the footnote. Another term 'bhāi' has been translated as 'brother' in English as its equivalent word. In English 'brother' indicates both elder brother and younger brother. Although readers may feel the loss of specific meaning of the original term, this would be clearly understood by English speakers. So, to give pragmatic information of the source terms we can sometimes use Nepali units along with their explanations in the footnote.

- (3) didi/dijju                      sister/dijju  
 (4) baini/bahini                      baini/bahini



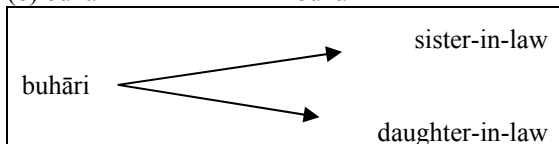
In Nepali, the elder sister is said 'didi/dijju' and the younger is 'baini/bahini'. Here, the unit 'sister/dijju' in English is defined as 'elder sister'. Similarly, 'baini/bahini' is used in the text and defined as 'younger sister' in the footnote. As in the case of 'brother', 'sister' in English also indicates elder as well as younger sisters. So, to give pragmatic information of these terms as in the source language, we can use Nepali units in the translated text accompanied by an explanation in the footnote.

(5) jwāi sāv                      jwāi



The husband of one's daughter is called 'jwāi sāv' in Nepali. Likewise, the husband of one's younger sister is also said 'jwāi'. The English term for this is more specific than the one in Nepali. This unit has been used in its original form in the text and defined as 'son-in-law' in the footnote. The English language translated unit 'son-in-law' is the husband of one's daughter. But in the drama, 'jwāi sāv' is used by elder brother to his younger sister's husband.

(6) buhāri                      buhāri



The wife of one's son is called 'buhāri' in Nepali. In a similar vein, the wife of one's younger brother is also called 'buhāri'. The equivalent term for the son's wife is daughter-in-law and younger brother's wife is sister-in-law. The daughter-in-law is more specific in English than in Nepali but the sister-in-law again indicates two types of relationship. The wife of younger and that of the elder brother both are addressed as sister-in-law in English but in Nepali the wife of elder brother is said 'bhāuju' and the wife of younger brother is said 'buhāri'. This unit has been translated as 'daughter-in-law' in the text. The translated unit 'daughter-in-law' indicates the wife of one's son. This indication is clearer than its Nepali counterpart.

Furthermore, the terms such as uncle and aunt have similar differences in Nepali and English. The translator should have a good grasp of the terms used in both SL and TL so that he/she can evaluate the contextual or pragmatic use of these terms appropriately. So, the background knowledge of kinship of both languages is of paramount importance for the translator.

### 2.1.2 History

Everything related to the past is history. Each country has its own history. The people have the background knowledge about history of their nationality. As a result they can understand information related to it. For example;

(1) Jaṅg bahādur mahārājā  
Jung Bahadur Maharaja

'Jaṅg Bahādur' is the founder of the Rana Regime of Nepal. So, this unit indicates the period of the Regime. The person with background knowledge of Nepalese history can only understand what 'Jung Bahadur Maharaja' indicates. To convey the sense of this name, this term has been described for target readers in the footnote. Without an explanation, it does not give any sense to the English-speaking world. By this the translator has tried to deliver the pragmatic information to the target readers.

### 2.1.3 Race

Races are the human ethnic groups having their own cultures and life styles. Their culture and life styles are intimately attached, as they seem synonyms. For example;

(1) gandharba  
Troubadour

'Gandharba' is a specific race of Nepal. This race has its specific culture i.e. goes door to door for singing with fiddle for their livelihood. This unit has been translated into English as 'a well-known name for Nepali troubadour'. 'Troubadour' means 'writer and performer of songs or poetry. So, there is difference between the word 'gandharba' and its translated unit. Due to this reason, the readers having background knowledge of 'gandharba' can only understand it properly. By the use of description in the footnote, the translator has tried to provide the target language readers with the pragmatic information of the unit.

### 2.1.4 Nouns

The nouns used in the source text may not give a similar type of contextual meaning in the target language. For example;

(1) jhād  
Alcohol

'jhāḍ' means 'homemade wine prepared first by boiling rice and made it rotten by the use of fermentation. The juice is drunk for intoxication. This has been translated as 'alcohol' because 'jhāḍ' does not give any sense to English readers. It is one of the local drinks of Nepalese community. In English, 'alcohol' means drinks such as beer, whisky and wine which are different in many ways than 'jhāḍ'. So, the person with background knowledge of 'jhāḍ' can only understand it properly.

(2) ṭhamel

Thamel

'Thamel' is a popular tourist destination of Nepal. However, for English people who do not know this place will not understand the sense that this place can give to its original readers.

(3) dherai baḍhtā kurā nagar, budhe.

Don't talk too much Budhe.

'Budhe' is used by the speaker to recall the name of person in angry mood in Nepali. Here, sound 'e' is added in 'budh'. This unit has been translated as 'budhe'. However, the English language does not have this tendency of adding the sound 'e' to the end of the proper noun. Therefore, English readers without having background knowledge of such terms cannot understand it.

Nouns (except jhāḍ) are used in the transliterated version because of not getting the appropriate terms in the target language that can give a similar pragmatic meaning. This distorts the understanding of English readers. So, the background knowledge on the part of readers plays a crucial role to understand the pragmatic information carried by the units in a particular context.

## 2.2 Physical setting

The physical setting or physical environment includes the surroundings in which utterances take place. Various factors are included under the physical setting. Here, only place and time are selected in this study.

### 2.2.1. Place

The meaning of a unit becomes different according to the place of its use. In other words,

the meanings of the linguistic units remain different because of their use in a different place. For example;

(1) kaidi ta ma po rahechu.

I realize I am the captive.

In Nepali, 'kaidi' is a person who is kept in jail'. However, according to the place of its use, it can give various meanings. In the above sentence, 'kaidi' does not mean a 'prisoner' but a 'captive by the character's profession.

The meanings of the units can be understood after they are placed in particular contexts. To find out the meaning of 'kaidi', we have to identify where it has been spoken. If this word is said by the person who is in prison, then it means a prisoner and if it is said while talking about profession, then it may be captive and so on. This meaning can only be derived after it is placed in a particular context.

### 2.2.2 Time

In each language, various terms are used being attached with time. For example;

(1) byāpārko kurā ta cānakyakā pālādekhi nepālko byāpār lhāsāsaṅga hunthyo.

Well talking about trade, Nepal used to have trade transactions with Lhasa since Chanakya's time.

In the unit above, 'cānakyakā pālā' indicates the period of the 3rd or 4th century BC in which the transaction used to take place between India and Lhasa through the route of Nepal.

But for the English speakers who are not familiar with this term may not understand its pragmatic information. Therefore, to understand this term properly, one should have background knowledge of the units referring to time or certain period.

## 2.3 Relationship among the characters

In Nepali, different units are used to show the relationship among different people. Similarly, different units are also used to show intimacy among the people. For example;

(1) ta cāhi ke garera khādaichas ni?

And you, how are you surviving?

(2) timile ke bujhyā cha?

What have you understood?

- (3) Jiwan dai, yahā tapāi ke gardai hunuhuncha?  
Jeewan dai, what are you doing here?
- (4) ma mero bwā, mwābāṭa bakseko kehi kurā  
pani hajurlai dina saktina.  
I will not give you anything that my mother  
and father gave me.

Among the different pronouns 'ta', 'timi', 'tapāi' and 'hajur' used in Nepali, 'timi' is used to show more intimacy than other pronouns in most of the cases (Bhattarai & Adhikari, 2008). The pronoun 'ta' is used to address someone who is inferior to the speaker or to someone with whom speaker is angry. However, this pronoun can also be used to someone who is of similar age and are very intimate. Here in unit (1), 'ta' is used to the person who is junior to the speaker. The pronoun 'timi' is also used to the person who is junior to and of similar age of speaker to show intimacy. In unit (2), 'timi' is used because the person to whom utterances is addressed is junior. This unit also shows intimacy between these two people. The honorific pronoun 'tapāi' is used to someone who is senior to the speaker. This pronoun shows respect to the person being addressed. So, it shows less intimacy than 'timi'. Similarly 'hajur' with the 'baksyos' collocation is used to the person to mark high respect. Like 'tapāi', 'hajur' also shows less intimacy and more respect.

### 3. Conclusion

Translation being a bilingual activity, the context of situation plays an important role in the interpretation of the textual meaning and its rendering into the target language. Normally, most of the terms have their meanings only in the contexts where they are used. Moreover, the value of the equivalent terms may also differ because of being different in culture and language system. Particularly, Nepali and English languages are different in many ways like in kinship, history, race and honorific terms. Only the translator having knowledge about both cultures and language systems can maintain the equivalence of the terms with reference to culture and context of situation.

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# TRENDS AND TENSION IN TRANSLATING INFORMATIVE TEXTS: IMPLICATIONS FOR FUTURE CLASSROOM INSTRUCTIONS

Prem Prasad Poudel

*The present article draws on a small-scale study which informs the trends and tensions encountered by graduate students studying in various constituent and affiliated campuses under Tribhuvan University. For this purpose, a total of forty accomplished tasks of students were collected as samples to explore how they attempted to translate the media related texts and what tensions they faced in doing so. The findings reveal that media texts consist of a lot of jargons which have certain registeral meanings which students face consistent tension in dealing with information from cross-disciplinary fields. The translators were observed to have used strategies such as domestication and foreignization, management of information through semantic and syntactic hybridity, using sentence as a unit of translation.*

**Keywords:** Domestication and foreignization, informative texts, semantic and syntactic hybridity

## 1. Introduction

Whether we agree or not, English, as an imperial global lingua franca has penetrated into every aspect of social and political life. Seemingly, other languages have either borrowed or transliterated English words. Let me begin with the following vignette of my experience of being struck in the non-native English speaking people's motivation towards English translation.

I was traveling to Kathmandu, the capital city of Nepal, during this summer and happened to notice a signage in a public bus 'वेलकम' for the English equivalent of 'Welcome' instead of 'स्वागतम्' in Nepali. This prompted my mind and questioned myself "what was the main driving force for such a transliteration?" In the same travel, I came to a junction in Kathmandu and saw a female traffic police displaying a card "GO" in a green display background. I asked myself "Why did they use "GO" instead of 'जानुहोस' in Nepali?"

Cases of such nature are frequently encountered in the public media, social network and public place signage. This is one of the lively examples of how the colonial and imperial language 'English' has penetrated into the other language speaking communities, and has further strengthened its status of a global lingua franca. The widespread borrowing from English can be seen in almost every type of text, either it be literary or literal. This could be highly inferred as the influence of colonization by English over other languages. In the post-colonial period, language is taken as one of the powerful tools for extension of colonial power, for which English has been used as many other regional colonial languages (for example, French, German, Spanish, Mandarin, etc.). For this very reason of bridging between languages, translation emerged. Nord (2012) mentions "From time immemorial, translations have been produced for one purpose or another but people looking at translation with an exclusive focus on diverging language systems and language structures have simply lost sight of this well-known fact" (p. 404). Similarly, Niranjana (1992) rightly stated "By employing certain modes of representing the other-which it thereby brings into being-translation reinforces hegemonic versions of the colonised" (p.3). Hence, more frequently, translation into and from English, and occasionally into other languages across the world further widened because of the colonial ideological orientations and people mobility. As a result, today, intercultural communication, management of messages for the purpose of creating meaning across cultures, has been integral part of communication, and is more instantly utilized in the mass communication media.

## 2. Text types and translation

Katharina Reiss's innovative concept that was purposed in 1971 in her seminal work "Translation Criticism Potentials and Limitations" (1971) emphasized the connection of translation



to function and text-types which has remained one of the strategic concerns for translation scholarship. Among many theoretical orientations and strategic interventions that translation scholars adopt, the text-type theory developed by Reiss provides a base for determination of a unit and purpose of the communication through translation. A text in translation is viewed as a unit of translation made up of structured sequence of verbal symbols, i.e. words and word groups that have meaning in certain contexts. And, therefore, serves as a component of the communicative process. Reiss mentioned that the texts can be categorized into informative, expressive, operative and audio-media. And because of their communicative purpose, they require different translation methods to be adopted.

On the other hand, the Skopos theory proposed by Vermeer (1978) in a German-based journal established itself as one of the most influential theories; in line with Reiss's ideas with an addition of the purpose of the text, in the area of translation since the late 1970s and is still equally discussed in the translation scholarship (though this theory of translation also witnessed a lot of criticisms especially from those who believe that translation is more a linguistic enterprise). This has shifted the orientation of translation from the linguistic to the functional, focusing on translation that lies between extralinguistic factors such as author's culture, clients' culture and purpose of translation. Moreover, it asserts that the Skopos, i.e., the purpose or aim for which a source text (ST) is translated, i.e., the purpose of the target text (TT), determines the translation methods and strategies to be used by the translator; it also determines his/her selection, distribution and arrangement of content (Eke, 2016).

This theoretical discussion leads me to the exploration of 'How do translation learners and/or translation practitioners handle the very task of translation of a particular type of text?'. One of these concerns has been explored in the present article taking into account of an 'informative type of texts' translated by graduate-level translation learners (Refer to methodology section for the details of the nature of the translators and the tasks provided).

### 3. Translation of informative texts

As we are living in an increasingly globalized world, we are well-informed through various modes of globalization such as the internet, news agencies, news channels, about the world surrounding us, both at proximal and distal peripheries. It is important that literature, culture and a complex set of information has been communicated to and from almost all corners of the society. This has ultimately foregrounded the role and importance of translation in the modern day world. In the meanwhile, translation of informative texts, mostly used in the media, has been quite frequent in the recent time.

Majority of non-literary texts today contain contestations of histories, cultures, meanings and interpretations guided by various ideological and contextual streams. They could be descriptive, informative and explanatory in nature, demanding different strategies of translation from source language (SL) into target language (TL). As long as media texts are concerned, they are mostly informative intended for the general audience. As majority of them cover the news stories of various categories, they provide the audience with some recent or so type of information. Such texts are also characterized by the presence of specialized information about concrete topics, issues, subject matters, objects, destinations, etc. (Valdeon, 2009). Principally, informative texts are supposed to be 'generally understandable' type so that common readers can make sense of them in the first reading. Meaning that, the specific jargons pertinent to media language or register need to be in the vocabulary repertoire of translators in order to make the TLT a symmetrically relevant and appropriate version of the SLT. Another feature of informative texts is their "hybridity" (ibid), in which the text may have been generated at the crossroads of cultures and contexts.

### 4. Objectives

The main concern of this small-scale research study was to explore and analyze how the graduate students studying translation as a part of their course perceived translating informative media texts and how they handled (strategies they utilized) the translation task provided as a part of their practical requirements for the course 'English

for Mass Communication' taught in the final year (3rd Year) of 3-Year Bachelor of Education Degree under Tribhuvan University.

## 5. Methodology

This research adopted a small-scale survey modality of data collection, and the information was collected through two modes. The first type of information was through an observation of translated texts (by the students studying Bachelor of Education–3rd Year in the campuses of Tribhuvan University). The second mode of data collection was an interview, an unstructured but the prior-data informed interview that focused mostly on the way the students handled the translation task provided by their teachers as a part of their project requirement before they appeared in the final external exam in which a viva was conducted. Their interview responses were partly recorded and scripted for the analysis and interpretation. The translated texts (from English into Nepali and vice versa) were closely observed against the choice of the lexicon, the communicative purpose of the texts (both source texts and translated versions) and so on. As the texts were mostly informative type (hard news stories), the researcher attempted to seek the strategies used to maintain equivalence both at textual level and functional level. For this purpose, a total of 20 students were selected from five campuses (one of them was a constituent campus and the rest were the affiliated public campuses under the University). Each student was supposed to be translating at least four texts (two from English into Nepali and two from Nepali into English). Therefore, a total of 40 samples of translated texts were analyzed and observed as the sources of data, and a total of ten students were purposively interviewed who were selected based on the nature of their translated texts at the researcher's disposition. For the ethical concerns, consents were obtained and they were well-informed about the purpose and the use of information obtained. Pseudo-names have been used for maintaining informant anonymity and confidentiality.

## 6. Results and discussion

Although the primary concern of this survey was not to evaluate the translated versions of the texts, during the close reading, the data informed very interestingly the decoded versions and there the researcher attempted to explore the reasons behind these products. The results of the overall analysis (basically qualitative) have been discussed under the thematic topics as follows.

### 6.1 Consistent tension due to cross-disciplinary information

Both the interview-based data and observation of the translated versions indicate a consistent tension in the translators while translating the informative texts. They indicated that the mixture of the information from various fields of studies, such as economics, politics, media and colloquial slangs complicated the translation task. As Baker (2011) rightly mentioned "Translation often involves a tension– a difficult choice between what is typical and what is accurate" (p.60), the students mentioned that they had to undergo a series of choices for the accurate expressions, and some typical overgeneralized errors were noticed in translating the English texts into Nepali and vice versa. Vybiralova (2012) maintained that journalistic texts are characterized as "limitations of time and space, the strive to produce readable texts, media's general tendency towards manipulation, and their by-products- textual modifications""(p.18). It is around those features that the students attempting to translate found tensions; some of them reported the unavailability of journalese dictionary posed further pressure for translation. The consequences of such tensions are mistranslations, undertranslation, overtranslations, and so on. It would be relevant to present some of the instances of translations observed in the data.

Nepali text: नेपाली साहित्य विस्तारकालागि कार्यदल

English text: *Work group to expand literature*

This instance of translation includes both undertranslation and inappropriate choice of the lexicon. The translator exhibited her unfamiliarity of the word 'task force' and chose 'work group' as an equivalent of a political register "कार्यदल".

## 6.2 Foreignization and domestication strategies

Venuti indicated about domestication as "an ethnocentric reduction of the foreign text to target-language cultural values, bring the author back home" whereas foreignization is "an ethnodeliant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad" (as cited in Yang, 2010, p.1). In simple words, the former refers to replacing the source culture by the target culture and the latter refers to maintaining the difference between the two cultures. Since the Cultural Turn of the translation enterprise itself, these two strategies were tied up with multiculturalism, post-modernism and globalization. In doing so, a translator, either tries to be more domesticated-less foreignized or more foreignized-less domesticated. Additionally, the adoption of one of these two divergent strategies is guided by the spaces of power implanted by those languages in the mindset of the translator(s).

In this particular survey of the translation strategies, it was found that the students were adopting both domestication and foreignization strategies. Although there seemed no any consistent pattern in utilization of these strategies to a particular type of text, more frequent use of foreignization has been observed. Yang (2010) claimed that Venuti's foreignizing strategy is put forward in the "aggressive monolingual" enterprise in the creation of new literature. In the same line, Munday (2001) concluded from his understanding of the works and ideas of Venuti that foreignization is "a non-fluent or estranging translation style designed to make visible the presence of the translator by highlighting the foreign identity of the ST and protecting it from the ideological dominance of the target culture" (p.147). The following example of translating from English into Nepali makes the use of foreignizing strategy adopted by the translation practitioners further vivid.

English: It's a moon person.

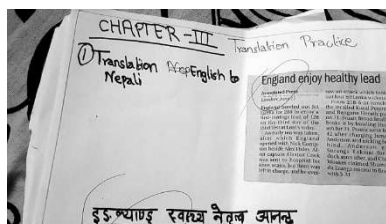
Nepali: यो मुन म्यान ।

Here, the translator did not wish to distort the meaning by transliteration of the English phrase 'moon person', as this is not much used in the

Nepalese tongue. However, the use of the transliterated version 'मुन म्यान' would be slightly comprehensible. It may be a query to identify the reason behind doing so, the translator responded that she could not find the equivalent idiomatic expression for the phrase 'It is a moon person. It seems to me that she wanted something readable, as Nida (1995, as cited in Newmark, 2001) stated "translating is communicating, with its emphasis on a readable (instantly?), understandable text"(p.51).

## 6.3 Embracing sentence as a unit of translation

Most of the informants, while translating the descriptive portion of the text,



adopted 'sentence as a unit of translation'. However, their initial search unit for meaning was a 'word'. Majority of the students reported that they used the 'English monolingual' dictionary in the beginning and this was followed by 'English-Nepali bilingual dictionary'. The following is an extract of a narrative that reveals the strategic procedure adopted by one of the translators:

*At first, I read the English text thoroughly. I found many difficult words. I searched them in the monolingual dictionary first, and then got little meaning. I tried to find equivalent Nepali word, but I could not do all. Later I consulted a bilingual dictionary and made a list of English – Nepali meanings of those words. Finally, I read sentence by sentence and translated accordingly. (Rushma, name changed)*

## 6.4 Hybridity in semantic and syntactic management

While rendering from ST to TT or vice versa, translators are likely to manage the texts both semantically and syntactically. Semantic management refers to lexical choices the translator opts for in order to convey the message, and syntactic managing refers to the transformation of source text structures employed

to serve the intention of the translator (Daraghmeh, Herzallah & Karim, 2010). In the surveyed data, a good mixture of both the strategic management was noticed, though such translations were linguistically erroneous. Also, such hybridity resulted in unwanted but empirically important instances for translators and translation educators. For instance, one of the translations of 'headline' from English into Nepali was interestingly important here to gaze, relevant for both pedagogues and translation practitioners.

English: *England enjoy healthy lead.*

Nepali: इंग्लैंड स्वस्थ नेतृत्व आनन्द ।

One of the interesting facts here is that the translator did not understand the context of this headline. It might be because he did not pay attention to the description that followed it. The description following the title talks about the cricket match. From a strategic point of view, he attempted to appropriate the text both semantically and syntactically, however the correct reading of the text was incomplete as he could not make sense of it. Halliday (1994, as cited in Sharifabad, Yaquibi & Mahadi, 2013) points out that, in order to make sense of a text, "the natural tendency is to think of a text as a thing—a product" while "see[ing] the text in its aspect as a process". This particular instance also appeals for the contextualized reading of the whole text in order to grasp it for the purpose of translation. It is, therefore, important to conceptualize that the origins of meanings can be outside the text which will finally be negotiated in the text within concrete situations of social contexts and boundaries. The translators should be informed of and aware of such pragmatic and registral values.

## 7. Conclusion

Translation, an emerging global enterprise, has been a part of social and personal life, as people and societies are witnessing more and more linguistically complex but complementary spaces. In this critical juncture characterized by a 'global mix', translators or translation practitioners need to be aware of and skilled in using various text-based most relevant strategies in translating. As translation has been devised as a bridge across the

cultures and languages, the concerns of quality in translation is equally crucial. The translators working on journalistic texts (the informative type) need to be more seriously concerned with the political, cultural and linguistic features of both the STs and TTs in order to communicate the intended meaning in an efficient way. Through this research, it can be concluded that the lexical repertoire of various socially active genres, mostly concerned with politics, home affairs, culture, trade, etc. would significantly impact on the quality of the translation of informative texts used in the media. The translators have been found to have struggled to locate the socio-political space of the texts and search for the most comprehensive but appropriate lexicon for replacing the texts from either English or Nepali language. In this regard, it implies that the pedagogical contexts and materials should be created and prescribed in such a way that they cater to the future needs of the students graduating from the B.Ed degree in English Education so that they can handle translation of the informative texts that are likely to consist of cross-disciplinary information.

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# PROCEDURES USED IN THE TRANSLATION OF NOUNS FROM NEPALI INTO ENGLISH

Rishiram Adhikari

*Translation of the naming words from Nepali into English is a challenging task. It is difficult to find equivalent English words for the Nepali words due to differences in culture, religion, myth, and its origin. The study concentrates on how a translator renders certain naming words from Nepali into English and what type of procedures can be used in translation process.*

**Keywords:** Source language, target language, translation of nouns, translation procedures

## 1. Background of the study

Translation is the process of conveying message from one language community to another language community. Sounds, symbols, gestures can be used to transmit information from one language community to others. Bhatia (1992) defines translation as "the communication of the meaning of a source-language text by means of an equivalent target-language text" (p.1051). The main objective of translation is to convey message from one language to other languages. To this end, certain techniques can be used, which, according to Bell (1991), "borrowing, loan translation, literal translation, transposition, modulation, equivalence and adaptation" (p.70). In a similar vein, Wilss (1982) defines it as "a procedure which leads from a written source language text (SLT) to an optionally equivalent target language text (TLT) and requires the syntactic, semantic, stylistic and text-pragmatic comprehension by the translator of the original text" (p.112). Wilss highlights the linguistic items but Newmark (1981) elaborates it as a craft. In this regards, he defines translation as "a craft consisting of the attempt to replace a written message and /or statement in one language by the same message and/or statement in another language" (p.7). Using these concepts as the theoretical background, the present study is concerned with translation from Nepali as the source language (SL) and into English as the target language (TL).

Translation is not a new phenomenon. It has a long history that Bhattarai (1997) mentions, "the first trace of 'translation' can be seen from 3000 BC. It became a significant factor in the West in 300 BC" (p.37). In the global context, translation began long ago; however in the context of Nepal it is not so old. Bhattarai (1997) further says, "... the term translation in the context of Nepal, invariably applies to the tradition and technique of information transfer from English to Nepali and vice-versa" (p.8). Bhattarai does not mention the starting date of translation. However, he focuses on its practice.

With the rapid spread of globalization, inter-cultural communication, multicultural discussion and dialogue, the practical value of translation has increased beyond one's imagination. Tourism is one of the important global phenomena operating in Nepal particularly with the help of translation. The present study aimed at studying procedure of translation of nouns for the tourists.

## 2. Study area

For this study I chose Sahuraha, one of the main tourist destinations of Nepal, located at Ratnagar Municipality, the southern part of the Chitwan district. Annually more than 150 thousand foreign tourists visit this area (National Park Office Report, 2017, June). English is the means of communication with and among tourists in Sauraha. Other languages are hardly used in this area and most of the tourists collect information through English translation.

## 3. Methodology

The study followed the descriptive research design and the data were collected by using both primary and secondary sources. The primary data were collected from the field through personal interview and observation. I observed the photo museum of Sauraha, where various names of

plants and animals were translated into English. I collected relevant words from the photo museum during my visit in July 2017. I also asked some naming words and their equivalent terms in English and checked them with tourist guides and hotel staffs. Only eight individuals were selected as participants, including tourist guides and hotel staffs and 145 noun words were considered as universe and analyzed their translation procedures. All the words are included in the appendix. The participants are codified as P1, P2... and P8.

Table1. *General Information about Participants*

Participants	Sex	Age	Education	Ethnicity	Working experiences	Other
P1	Male	45	SLC	Newar	10 years	Tourist guide
P2	Male	40	PCL	Chhetri	15 years	Tourist guide
P3	Male	35	Bachelor	Bramin	7 years	Tourist guide
P4	Female	30	Bachelor	Chaudhary	3 years	Tourist guide
P5	Female	40	SLC	Chaudhary	10 years	Hotel staffs
P6	Female	30	+2	Chaudhary	4 years	Hotel staffs
P7	Male	50	Bachelor	Chhetri	15 years	Hotel master
P8	Male	30	Bachelor	Bramin	5 years	Hotel staffs

Table 1 shows the general information about the participants including their age, sex, education, ethnicity and work experiences. Among them three were females and five were males. Four participants had completed the Bachelor's level and other two only had passed School Leaving Certificate (SLC) and rest two had passed 10+2 level. Data shows that two participants were Chhetri, two Brahmin, one Newar and other three belong to the Chaudhary community.

#### 4. Translation of nouns

In the process of translating noun words from Nepali to English, the following procedures were found to be used: naturalization, transliteration, paraphrase, addition, deletion, couplet, substitution, and literal translation. The words used as examples of these translation procedures are mentioned in the annex. These words were collected from the field research.

#### 4.1 Naturalization

Some of the nouns are translated through naturalization. Newmark (1988) defines the term 'naturalization' as, "the procedure succeeds transference and adopts the SL word first to the normal pronunciation, then to the normal morphology (word forms) of the TL" (p.83). In my collection, some words are translated by using naturalization. They are as follows:

Table 2. *Translation of Nouns Through Naturalization*

SL (Nep.)	TL (Eng.)
Cital	Cheetal
arnā	Arnee
Cyākḥurā	Chukur
kilo mitar (to show distance)	Kilo meter

Table 2 shows the examples of naturalization process of translation from Nepali into English language. It indicated general process of naturalization. The table highlighted the paraphrasing three words and the process of transcribing in English. Generally, nouns can be translated by using this procedure. Among 145 words, 4 words were translated through this procedure.

#### 4.2 Transliteration

In transliteration, there is no change in meaning. It only involves change in phonological and graphological system. Crystal (2003) defines it as "the study of writing system, the conversion of one writing system into another where each character of the source language is given an equivalent character in the target language" (p.474). Transliteration helps to understand the naming words by writing them in Roman letters but the pronunciation might slightly differ in some cases. Some of the examples are as follow:

Table 3. *Nepali Names Transliterated in Roman Alphabet*

SL (Nep.)	TL (Eng.)
langur	Langur
Saurāhā	Sauraha
rāpti	Rapti

Sāras	Sarus
Ghadiyāl	Gharial
Sāl	Sal
pāndā	panda

Table 3 shows the situations of Nepali names transliterated in Roman alphabet. Among 145 collected words, only 7 were translated by using this procedure.

#### 4.3 Paraphrase

Paraphrasing is a way of producing meaning through explanation. Wilss (1982) writes, "Paraphrasing is an explanation of meaning of an SL term into the TL as a translation procedure. In paraphrasing, the translator gives TL description and functional equivalence of the SL terms" (p.109). Most of the time the tourist guides use paraphrasing to clarify the names of wild animals and plants. The examples of paraphrasing are as follows:

Table 4. *Nepali Names Paraphrased in English*

SLT (Nepali)	TLT (English)	SLT (Nepali)	TLT (English)
arnā	wild buffalo	Agingar	Asiatic rock python
nir birālo	large Indian civet	sālak	scaly ant eater
sāno garud	lesser adjutant stork	silsile hās	lesser whistling teal
khoyā hās	bar headed goose	Koirālo	common giant flying squirrel
banbikās guruyojanā	master plan for the forestry sector	Ratuwā	barking deer
sungohoro	golden monitor lizard	Bāhrasimhā	male swamp deer
bāgh bacāu kos	save the tiger fund	Lagunā	hog deer

cittal	spotted deer	Teuwā	Indian eagle
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According to Table 4, the words which lack equivalent in the target language (i.e., English) are paraphrased. For example: the word 'sungohoro' has been translated as 'golden monitor lizard'. Among 145 words, 16 words were translated through this procedure.

#### 4.4. Addition

In this procedure, the translator gives additional information of the source language term that best fits the context of communication. Nida (1964) states, "Addition should be given considerably more weight than omissions"(p.188). The examples of this procedure are as follows:

Table 5. *Instances of Addition in Translation of Nepali Nouns into English*

SLT (Nepali)	TLT (English)	SLT (Nepali)	TLT (English)
jangali kukur	wild red dog	himāli bhālu	Himalayan black bear
gaindā	one horned rhinoceros	mālsāpro	yellow throated marten
badel	wild boar	Hābre	red panda
hudār	stripped hyena	Mayor	common peafowl
thulolok harke	Indian giant squirrel	Hucil	great horn owl
dhanes carā	great pied hornbill	Gilhari	palm squirrel
suturmu rgā	African ostrich	Sārus	common crane
dhāde giddha	white romped vulture		

Table 5 shows the instances of addition in translation of Nepali nouns into English. In some condition, there is no equally meaningful lexicon in TL as like in translation of the word 'sutumurgā' as African ostrich in English (TL). In this situation African' is added to produce the English term equivalent to the Nepali one. Among 145 words, 15 words were translated by using this procedure.



## 4.5. Deletion

Omission reduces the form and meaning of SL lexical items, phrases and even sentences in the TL. It is one of the features of free translation. Nida (1964) states that “the omission of the term should be more or less expected; omission is a rather radical change” (p.188). Sometimes deletion is used to make meaning clear in translated text. The following words are the example of deletion of the nouns:

Table 6. *The Instances of Omission in Translation of Names*

SLT (Nepali)	TLT (English)	SLT (Nepali)	TLT (English)
sāno musā	Mouse	parbat srinkhalā	Ranges
thulo musā	Rat	langur bādarko sarir	langur's body
sa-sāna standhāri jantu	small mammals	pāte bāgh	Tiger
asāmi rāto bādar	Assamese monkey		

The Table 6 shows only seven nouns being translated using the ‘deletion procedure’. For an example, the noun ‘parbat srinkhalā’ in SLT is translated as ‘ranges’ where the word ‘parbat’ in SLT has been deleted. Among 145 words, 7 were translated through this procedure.

## 4.6 Couplet

The combination of two (i.e., borrowing + literal) is called couplet. In Newmark’s (1981) words, “it refers to the combination of two translation procedures for one unit as a couplet” (p.83). Some of the cases of couplets are given below:

Table 7. *The Cases of Couplet in the Translation of Nouns into English*

SLT (Nep.)	TLT (Eng.)	SLT (Nep.)	TLT (Eng.)
langur bādar	langur monkey (badar)	himāli bhālu	mountain (Himalayan) bear
ghadiyāl gohi	gharial crocodil	Magad Gohi	magd crocodile

	e (gohi)		(Gohi)
poli birālo	pole cat (biralo)	pedal dugā	peddle boat (duga)
jangal	forest (jungle)	sāras	crane (sarus)

Table 7 shows that only 8 nouns among 145 were translated using the ‘couplet procedure’. ‘Couplet Procedure’ is used to translate the same words in two different words. For instance, ‘himāli bhālu’ in SLT is translated as ‘mountain (Himalayan) bear’, in TLT. Here ‘mountain’ and ‘Himalayan’ are two different words used to translate the same word.

## 4.7 Substitution

Substitution, a sort of formal translation, focuses on semantic values of the word. According to Wilss (1982) “substitution is a formal translation procedure presupposing semantic translation equivalence of content SL/ TL signs and sequences of exists, translation can be treated linguistically as inter-lingual substitution” (p.105). The following are the words (nouns) translated through this procedure:

Table 8. *Translation of Nouns Through Substitution*

SLT (Nep.)	TLT (Eng.)	SLT (Nep.)	TLT (Eng.)
khayar	acacia tree	muse kharāyo	Pica
Naur	blue sheep	lide musā	Pica
dwāse cituwā	clouded leopard	rāto bhālu	brown bear
chirbire birālo	leopard cat	jangali cyāngrā	wild goat
karāl sugā	large parakeet	bārha simhā	swamp deer
cari bāgh	leopard cat	banmānch e	Siamong
ausat āyu	life span	pāine sthān	Distribution
cauri gāi	gaur	kālo giddha	king vulture
nil gāi	blue bull	standhāri jib	Mammals
nakatā hās	comb duck	bhāri	basket/ bundle

kukur dāt	incisor	sahibāj	Falcon
doko	basket		

Table 8 shows that 23 out of 145 nouns, were translated using substitution procedure. The words which lack equivalent word in TLT are substituted. For instance, 'birāloko sarir' in SLT is substituted by 'cat's pelt' in TLT instead of 'cat's body'. Here, the SLT concept is substituted by TLT concept.

#### 4.8 Literal translation

Some nouns were translated by using Literal translation procedure. Wilss (1982) states, "Literal translation is SL oriented translation. It is often loosely equated with a word for word translation. TL translates the SL term by reflecting its primary sense. It is often equated with word for word translation" (p.37). The following words (nouns) are translated by using this procedure:

Table 9. *The Cases of Literally Translated Nouns*

SLT (Nepali)	TLT (English)	SLT (Nepali)	TLT (English)
hāttiko dārā	elephant tusk	rāstriya nikunja	national park
cituwā	leopard	prem cāro	love bird
krisna sār	black buck	simha pucchar bādar	lion tailed monkey
jangali gadhā	wild ass	lokharke	Squirrel
dhunge mālsāpro	stone marten	chucundrā	Shrew
hiu cituwā	snow leopard	banya jantu āraksha	wildlife reserve
udne panchi	flying bird	hāgā	branches
Rukha	tree	pudke bādel	pigmy hog
gohi	crocodile	mānche	Human
banya jantu samrakshan	wild life	sarisrip	Reptiles

	conser vation		
Kamilā	ants	dhamirā	Termites
Kādā	quills	dumsi	Porcupine
seto kankā	white ibis	camce thude	spoon bill
seto bhudiphor	white stork	kāli kanthā bhudiphor	black necked stork
butyān jangal	scrub forest	jhādi	Bushes
Kirā	insects	phalphul	Fruits
kandamul	roots	carā	Birds
marubhumi	desert	bādar	Monkey
māchāmārn e birālo	fishing cat	ban birālo	jungle cat
sunaulo birālo	golden cat	nadiharu	Rivers
biswa sampadā suci	world heritag e sites	durlabh prajāti	rare species
prakriti samrakshyan	nature conser vation	simsār	Wetlands
Tāl	lake	thulo kachuwā	giant tortoise

According to Table 8, 75 nouns out of 145 were translated by using the literal translation procedure. The words in SLT equivalent with TLT words are translated using this procedure. For example, 'cituwā' in SLT is translated as 'leopard' and 'prem cāro' as 'love bird'.

#### 5. Conclusion

Translation from Nepali into English is a common phenomena in Nepal, however it is far from the English speaking world. English words are being heavily used in tourism industries in their translated forms. On translating different names, I have found different strategies. They are: naturalization, transliteration, paraphrase, addition, deletion, substitution, couplet and literal translation. Among these procedures, literal translation is the widely used procedure whereas naturalization is the least frequently used procedure.

In the case of Sahuraha, most of the tourist guides and hotel staffs use English which is neither grammatically correct nor linguistically appropriate. They translate nouns on the basis of time and situation. If tourists are expert in English they will guess the meaning. Nepali tourist guides and hotel staffs are failing to transmit correct information about wild life and culture. In the absence of gaining right information, sometime tourists get confused and perceive Nepalese culture wrong. Thus, in order to provide correct information, about wildlife and culture, necessary training should be provided for the tourist guides and hotel staff.

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#### Appendix-1

##### List of words collected from the field

SL(Nep.)	TL(Eng.)	SL(Nep.)	TL(Eng.)	Remarks
SL(Nep.)	TL(Eng.)	butyan jangal	scrub forest	
astric	ostrich	Jhadi	bushes	
arna	arnee	Kira	insects	
cituwa	cheetah	Phalphul	fruits	
langur	langur	Kandamul	roots	
saras	sarus	Cara	birds	
ghadiyal	gharial	rato muniya	red mania	
mahabharat	Mahabharat	bhaleko navi	naval of the male	
doko	basket	nakata has	comb duck	
muniya	munia	Marubhumi	desert	
mitar	meter	Badar	monkey	
panda	panda	machamarne biralo	fishing cat	
causinge	four horned antelope	ban biralo	jungle cat	
arna	wild buffalo	sunaulo biralo	golden cat	
gainda	one horned rhinoceros	jangali gadha	wild ass	
naur	blue sheep	Lokharke	squirrel	
pate bagh	royal Bengal tiger	hattiko dara	elephant tusk	
malsapro	yellow throated marten	rastriya nikunja	national park	

dhanes cara	great pied hornbill	banya jantu araksha	wildlife reserve	
sarus	common crane	udne panchi	flying bird	
Asiatic rock python	agingar	Haga	branches	
salak	scaly ant eater	Kasturi	civet	
mayur	common peafowl	Khayar	acacia tree	
sano garud	lesser adjutant stork	kalo giddha	king vulture	
dhade giddha	white romped vulture	nil gai	blue bull	
hucil	great horn owl	pudke badel	pigmy hog	
bhari	basket	Laguna	hog deer	
silsile has	lesser whistling teal	Suci	sites	
khoya	bar headed goose	standhari jib	mammals	
Sun goro	Golden lizard	Gohi	crocodile	
laguna	hog deer	Bahrasimha	male swamp deer	
sungohoro	golden monitor lizard	jangali kukur	wild red dog	
nir biralo	large Indian civet	tadi biralo	teddy cat	
himali bhalu	Himalayan black bear	pedal duga	(peddle) boat	
badel	wild boar	biraloko sarir	cat's pelt	
habre	red panda	dwase cituwa	clouded leopard	
saras	common crane	rato bhalu	brown bear	
hudar	stripped hyena	chirbire biralo	leopard cat	
mayur	common peafowl	jangali cyangra	wild goat	
suturmurga	African ostrich	karal suga	large parakeet	
bal maidan	children play ground	barha simha	swamp deer	
thulolokharke	Indian giant squirrel	cari bagh	leopard cat	
gilhari	palm squirrel	ratuwa mriga	barking deer	
parbat srinkhala	ranges	dhunge malsapro	stone marten	
sano musa	mouse	Cituwa	leopard	
thulo musa	Rat	prem caro	love bird	
langur badarko sarir	languor's body	Ghoral	antelope	
sa-sana standhari jantu	small mammals	Dastabej	documents	
pate bagh	tiger	Simsar	wetlands	
asami rato badar	Assamese monkey	tibbati kharayo	Tibetan rabbit	
himali bhalu	(Himalayan) bear	muse kharayo	pica	
langur badar	langur (monkey)	cauri gai	gaur	
paket mar	pick pocket	lide musa	pica	
ghadiyal gohi	gharial crocodile	thulo kachuwa	giant tortoise	
malaya prayadwip	(Malay) peninsular	panchi sakha	birds section	
poli biralo	pole cat	himali kasturi biralo	Himalayan palm civet	
cittal	spotted deer	paine sthan	distribution	

Source: Field Visit, 2017

# TRANSLATION: A GATEWAY TO COSMOPOLITANISM

Rojina Budhathoki

*This article approaches translation as something much more important than just a bilingual activity or linguistic transformation of knowledge and ideas from one language to another. Translation is connecting people: connecting languages, ideologies, and cultures. It is connecting humanity as a whole and bringing the world together; guiding the world towards cosmopolitanism.*

**Keywords:** Cosmopolitanism, connecting humanity, transformation, translation

## 1. Introduction

Translation Studies is still an unknown zone to many despite its universal use. I too do not know much about the theoretical and practical aspects and dimensions of Translation Studies, yet I feel connected to it through its everyday use. Many of us have not learnt translation itself but learnt a lot through translation. I believe translation and interpreting are used all over the world by families and schools to facilitate the learning process and enhance the knowledge ever since the very beginning of a child's education. Thus, it plays a vital role in shaping our knowledge; making us who we are.

Translation is generally considered a linguistic activity or the process of changing the written or spoken language into another language. It is also considered a complex process in which both linguistic structures and meanings of the two languages are preserved. It is the communication of the meaning of a source language text by means of an equivalent target language text. Although translation has been used for centuries and the discussions of the theory

and practice of translation goes back to the ancient history. Some assume that translation began when language evolved in human civilization, whereas others link its development only after the appearance of written literature.

The significance of translation is extensively multidimensional. Despite the fact that it is a natural phenomenon, it is considered a useful skill in itself. Translation is used as an authentic act of communication in various institutions and in diverse fields such as education, tourism, mass communication, trade, science and technology, and literature in this modern globalized world. It has not just established itself as a language learning strategy, but as a basic tool for survival in this multilingual and multicultural society.

Moreover, it has paved the way forward for global peace through the development of interdependence and interaction, and has allowed individuals and nations to invent new dimensions and dynamics in the field of science and technology, global politics and economics. Other various art forms like movies, music and literature transcend the national and socio-cultural boundaries through translation. Translated and subtitled films and translated music and literature, surpassing their local and global limits, can review and address the sentiments and significance of both the global and the local languages.

Translation has been used as a means of teaching foreign languages all over the world. The contemporary pedagogy approaches it as a strategy in language teaching. The language used in a text bears the information about the history, politics, economics, geography,

culture, etc. So, translation of a text also refers to the transfer of socio-politico-cultural meaning in a text. Bhattarai, Adhikari and Phyak (2011) quote Hervey and Higgins as, "Translating involves not just two languages, but a transfer from one culture to another" (p.4). Hence, translation is not only the search for equivalence at surface level but also at the deeper level which involves symbolic and contextual meaning of the language.

Some believe that one does not translate languages but cultures and hence we transfer cultures not languages. On the other hand, others opine that culture cannot be translated but translation can at least be a means to bridge the gap between the cultures by transferring values and ideas. Thus, it is a reliable means for intercultural communication among the people from diverse linguistic and cultural backgrounds. It helps to transfer knowledge from one culture to another and one country to another. According to Adewuni (2007), translation helps people to appreciate others and respect their ways of thinking as summed up in their cultures. It helps to create a world scholarship among the people from various backgrounds.

## 2. The role of globalization

The role of translation in the development of the world culture and the role of globalization in the exponential growth of translation are equally important. In fact, these two can be taken as complementary factors which have contributed to making the global local and the local global. Translation has a significant role in the spread of both the First and the Third World cultures around the globe. We do not observe *Romeo and Juliet* as outsiders nor can we confine *Muna and Madan* to some specific cultural and national boundaries. Their sufferings make us sad and we rejoice in their happiness. Translation has overcome

such boundaries and thus, helped in uniting people.

With the spread of globalization, there is declining importance of territory and the porosity of national boundaries. Not just globalization and technology that have contributed to creating the borderless world, translation, holding a unique position as a key mediator of intercultural communication, is equally contributing to the creation of a more peaceful and more just world— the world without borders.

In the multicultural and diverse world, contacts among people and their ideas escalate and produce mutual awareness. With the growth of mass communication and the Internet, it is relatively easier to reach the large and diverse audiences who are thousands and millions of miles away through effective translation.

Translation playing a crucial role in the global circulation of news is an example of its importance and necessity as well. And, it indeed has resulted in a demand and necessity for translation practice in multiple areas such as trade and commerce, science and technology, art and literature, religion, tourism, and film and music industries.

With globalization, Translation Studies has accelerated and dissolved geo-political boundaries or nationalism and made the people more interdependent and cosmopolitan. Although the growing demand for translation has been accompanied by the global dominance of English, other local languages and cultures have also significantly expanded. Contemporary globalization has witnessed the appearance of English as a global lingua franca, but this phenomenon has not led to a decline in the significance of translation, as people whose native language is not English are constantly translating

themselves into the dominant global language in order to communicate beyond their own locales.

Translation is the expansion of knowledge, and knowledge knows no boundaries. People all around respect the philosophy of Socrates, Chanakya and Confucius too. Achebe, Tagore, Devkota, Coelho, Marquez, Bronte sisters, Eliot, Plath, Foucault, Derrida, to name a few are read and appreciated worldwide. Moreover, every one of us feels attached to the fictional characters, music and movies, philosophy, art and literature produced in any part of the world one way or other. In this way, it is helping us to be more sympathetic and empathetic as well. It is guiding us towards cosmopolitanism.

### 3. The idea of cosmopolitanism

Cosmopolitanism is the ideology that all human beings belong to a single community, based on a shared morality. In a cosmopolitan community, individuals from different places, nation-states form relationships of mutual respect. Although cosmopolitanism has a long tradition and takes multiple forms, the nebulous core shared by all cosmopolitan views is the idea that all human beings, regardless of their political, cultural, religious or any other affiliation, are citizens of a single community.

The history of cosmopolitanism goes back to Greek Antiquity, where the notion of cosmopolitan or citizen of the world was developed by the Cynics. Sellars (2007) writes, "Cosmopolitanism originates with Diogenes the Cynic. Asked where he came from Diogenes is said to have replied, *I am the citizen of the cosmos*" (p.4). It did not mean he was without a city or polis but seemed to be claiming something of greater affiliation and responsibility. His view cannot be dismissed as ideal but an attitude toward

the world and can be put into practice here and now.

The very idea of cosmopolitanism was formulated by the stoics who criticized the historically arbitrary nature of boundaries of politics and their role in fostering a sense of difference between insiders and outsiders. The Stoic ideal of cosmopolitanism is focused upon the desire for a worldwide political organization in which all humankind will be fellow citizens and in which all cultural and racial divisions will be transcended. Appiah (1997) suggests the possibility of a cosmopolitan community in which individuals from varying physical, economic locations, enter relationships of mutual respect despite their differing beliefs.

Cosmopolitanism today denotes inclusion, equality and multiplicities. Rather than seeing cosmopolitanism as a utopian thought or condition, it should instead be seen as a cultural medium of societal transformation that is based on the principle of world openness, on the principle of inclusion, equality, ethics and hospitality. The cosmopolitan ideology welcomes and respects the unknown and the foreign. Bielsa (2012) argues that the contemporary cosmopolitanism is characterized by the interconnection between the global and the local, rather than by a general appeal to the universal beyond and above any existing local ties. He writes, "Translation, broadly defined as a specialized means of dealing with the foreign, offers a privileged way of examining the links between the global and the local and of understanding processes of global communication" (p.24). This implies a broad conception of translation as a social relation with foreignness, with the unknown and the different rather than merely as the transfer of meaning from one language into another.

Translation plays a central role in the cosmopolitan imagination, and cosmopolitanism opens up spaces of discourse and identifies possibilities for translation. The cosmopolitan processes take the form of translations between things that are different. For Delanty (2006) the space of cosmopolitanism is the space of such translations. Cosmopolitanism does not refer simply to a global space or to post-national phenomena that have come into existence today as a result of globalization rather it concerns the processes of self-transformation in which new cultural forms take shape and where new spaces of discourse open up leading to a transformation in the social world. He highlights translation 'as one of the central mechanisms of cosmopolitan transformation and which occurs on macro-societal and on micro dimensions as well as being played on in the continued transformation of modernities' (p.44). Translation is presented as an agency or a tool for cosmopolitanism which has a critical role to play in opening up discursive spaces of world openness.

Translation is important; it helps us to communicate or allows us to read what the other has written. It provides us with an insight into how others feel and think. Cronin (2003) writes:

If contemporary reality is inescapably multicultural and multinational, then it makes sense to look to a discipline which has mediation between cultures and languages as a central concern to assist us both in understanding globalization and in understanding what it might mean, and why it is sometimes so difficult, to be a citizen of the world. (p.6)

Translation is the discipline that plays the role of a mediator between languages and

cultures and links them. And, by linking languages and cultures, it is linking peoples.

#### 4. Conclusion

The issue of the current refugee crisis can be addressed with hospitality and humanity. For Derrida (2005), the foundation of ethics is hospitality, the readiness and the inclination to welcome other into one's home. Ethics, he claims, is hospitality. Pure, unconditional hospitality is a desire that underscores the conditional hospitality necessary in our relationship with others. Derrida's theories of ethics and hospitality hold out the possibility of an acceptance of the "Other" as different but of equal standing. When the fear of strangers is replaced by love and respect for them, humanism and peace flourish. Translation is such a social relation that accepts the other as different but of equal standing. It creates opportunities to welcome others, creates readiness to accept others. Moreover, it replaces the fear of the other and develops mutual respect.

In this way, translation is functioning as a mechanism to bring the world together. The discipline is no more just the linguistic transformation of knowledge and ideas from one language to another; it encompasses a broader social, cultural, political and economic area. It is connecting languages and cultures and guiding the people towards the cosmopolitan ideology. Hence, it is a gateway to cosmopolitanism.

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# STRATEGIES USED IN TRANSLATING TECHNICAL TEXTS

Sakun Kumar Joshi

*Technical texts are generally considered to have informative and objective features. This article sheds light on the strategies of technical translation. It focuses on the key strategies of technical translation viz. technical communication, compiling a glossary of terms and borrowing. On this ground, I analyzed the documents translated from English into Nepali and vice-versa. I adopted the descriptive approach to data analysis.*

**Keywords:** Borrowing, informative texts, lexical gap, technical translation

## 1. Introduction

Translation is transfer of information from one language to another language. Adhikari (2003, p. 1) defines translation as, "...an act of rendering the sense or equivalent of a word, an expression, or an entire work from one language to another language". In rendering the meaning and/or sense between the languages, translation is a process. As a process translation is "understanding an ST and formulating a TT" (Hervey, Higgins & Loughridge, 2006, p. 7).

Catford (as cited in Aissi, 1987, p. 12) states that translation is "the replacement of textual material (SL) by equivalent textual material in another (TL)". In this respect, Catford is more concerned with formal language rules and grammar than the context or pragmatics of the text to be translated. Nonetheless, he further opines "Since every language is formally sui-generis, and formal correspondence is, at best, a rough approximation, it is clear that the formal meaning of SL items can rarely be the same" (ibid). Moreover, Pinchuck (1977, p. 165) considers technical translation as the, "translation of empirical/descriptive texts written in the context of scientific or technological disciplines". The technical technological field is a specialized field which requires the use of specific terms. Pinchuck (ibid) further identifies technical translation as "technical jargon with its own genre-marking characteristics". It is a process of

transferring meaning from one text to another technically.

Indeed, from the semantic point of view, translation consists mainly of transferring the meaning of the source text (SL) to the target text (TL). Hence, translation, according to Nida (1969, as cited in Aissi, 1987, p. 12), "consists of reproducing in the receptor language the closest natural equivalent of the source language message first in terms of meaning and secondly in terms of style". This definition reveals a notion of equivalence in translation at semantic and stylistic levels. It views translation as a reproduction of a similar response of the TL reproducing equivalent meaning and style.

## 2. Technical translation

This is the age of science and technology. Due to the rapid growth of science and technology, new equipments are invented, new phenomena are discovered; consequently, new terms enter into the language. Thus, in order to communicate information throughout the world, there is no alternative except translation. In this regard, translation is essential because "man's quest for knowledge is unending" (Bhattarai, 2000, p. 16). And, it proves the essentiality of technical translation.

Technical translation "tends to be more science and less art" (Adhikari, 2004, p. 10), since translation is both science and art. Unlike literary translation, technical translation is not characterized by decorative language. It is, in Adhikari's words, content-driven translation which is usually "free from emotive language, connotations, sound effect and regional metaphors (Newmark, 1988, p. 151).

Technical translation is based on the subject matter and terminology. While translating technical texts, the translator should be more direct to the content. However, it should not be mistaken for terminological substitution though technical translation requires specific terminology. Based on terminology-specific

translation, technical translation is science. It contributes to the expansion of the terms of science and technology in developing languages. Adhikari (2003, p. 169) writes, "Technical translation has made a significant contribution to the expansion of lexicon of science and technology of the developing languages like Nepali".

Technical translation is totally dominated by the informative function of the texts. According to Baakes (1994, as cited in Zethsen, 1999, p. 65), "technical texts are characterized by objectivity, absence of expressiveness and emotion, precision, economy, conciseness and formality". The purpose of technical translation is to transmit objective information from one language to another language.

Technical translation covers the translation of many kinds of specialized texts in science and technology, and also in other disciplines such as economics and medicine (Hosseinmanesh & Dastjerdi, 2013, p. 156). Moreover, Bhattarai, Adhikari and Phyak (2014, p.348) broadly assert "texts dealing with development, diplomacy, electronics, medicine, law, economics, sports and the texts from the world of science and technology" are grouped under technical texts. For Adhikari (2014, p. 17) technical text is an "umbrella term for science, technology, trade and law". He further says "the annual reports of different organizations, research reports, articles on science and technology, advertisements, brochures, pamphlet, notice and call for bids" are some examples of technical texts. The translation of such texts is what he calls technical translation.

According to Williams and Chesterman (2002, as cited in Tabrizi & Pezeshki, 2015), "the translation of technical texts needs a high level of subject knowledge, and a mastery of the relevant terminology. Technical translation explores one for one exchange of technically precise vocabulary". It implies that technical translation requires using relevant terminology used in the particular field. It has a major role to play in the dissemination of science, and definitely this worldwide role for transfer of knowledge cannot be ignored. It impacts on science, medicine,

philosophy and astronomy along with other informative texts.

Regarding the nature of technical texts, Byrne (2012, as cited in Kruger, 2014, p. 9) claims that technical texts are "designed to convey information as clearly and efficiently as possible". So, technical translation is primarily guided by the information. Moreover, "technical translation is bound to transfer information" Joshi (2017, p.51). Technical texts should convey direct meaning. In this theoretical background, I analyzed the technical texts translated from English into Nepali and vice-versa.

### 3. Lexical gap in technical translation

When I begin translating technical texts, the most challenging situation for me is to bridge the lexical gap. The lexical gap is an instance of lack of the lexeme in one language while comparing two languages during translation. Adhikari (2004, p. 44) calls the lexical gap "the fundamental problem" in technical translation. He further says that this problem "arises from the fact that natural languages differ in the matter of lexicalization of concepts". This is due to the lack of concept –and a term to represent the concept –between SL and TL. This lack is called a lexical gap.

According to Bentivogli and Pianta (2000, as cited in Tabrizi & Pezeshki, 2015) the lexical gap occurs whenever a language expresses a concept with a lexical unit whereas another language expresses the same concept with a free combination of words. In other words, language is more flexible and all languages have capabilities to express any experience in corresponding terms. According to Zethsen (1999, p.69) "the greatest problem is terminology".

Similarly, in the words of Mollanazar (2001), the lexical gap can create a problem for the translator, and it is difficult to convey the meaning in the target language (as cited in Tabrizi, 2015); resulting in untranslatability of the text. It is therefore the translator should be aware of compensating such gaps.

#### 4. Result and discussion

In this section, I focus on the three different strategies to be adopted while translating technical texts along with crafting in technical translation.

On translating technical texts, the optimum time I spend is on reading the source text –and, I have realized that no meaning can be transferred to the target language without reading the source text rigorously. I always read the source text more than five times –in each translation –before keyboarding the text for translation. Taking translation as a process, translators need to understand the source text and seek for appropriate equivalent terms. So, in technical translation, understanding the source text is the first step and this step could only be taken by having mastery over the source language and the subject domain. Mastery over the subject domain itself needs checking the cultural context which itself includes the relevant discourse field. According to Hosseinmanesh and Dastjerdi (2013), “. . . a high level of mastery in the source language is also needed”. They further go on saying, “translation is connected with the problem of understanding the source text” (p. 156). Hence, understanding the source text is an inherent. So, Hosseinmanesh & Dastjerdi (ibid.) further argue as “Understanding the source text is the first step in the process of translating and this step could only be taken by mastery in the source language and mastery in the subject domain”.

##### 4.1 Technical communication

The main purpose of translation is communicating information. Riccardi (2010, p. 5) writes “Translations make it possible to infer the communicative intentions”. Hence, technical translation seeks for communicating information in the target language.

Technical communication refers to convey the factual information. The message should be communicated in the target language. According to Mengzhi (1999):

The language of science and technology has its own characteristic vocabulary. There are a lot of technical terms used for given scientific

disciplines, as well as semi technical words common to all scientific disciplines. New terms continuously emerge and are introduced into English and other languages in large quantities. (p. 191)

In other words, the key information should be communicated to the readers. The following translation shows translation as communication:

ST: The International Committee of the Red Cross is an impartial, neutral and independent organization whose exclusively humanitarian mission is to protect the lives and dignity of victims of armed conflict and other situations of violence and to provide them with assistance.

TT: रेडक्रसको अन्तर्राष्ट्रिय समिति एउटा निष्पक्ष, तटस्थ र स्वतन्त्र संस्था हो । यसको एक मात्र मानवीय लक्ष्य युद्ध र आन्तरिक हिंसाबाट पीडितहरूको जीवन र मर्यादाको सुरक्षा गर्नु र उनीहरूलाई सहयोग उपलब्ध गराउनु हो । (NRCS, 2015, p.2)

In the above example, the information existing in the source text is adopted in the target text. The source text is written in a single paragraph, whereas there are two sentences in the translated text. For the sake of communication, the word “whose” is deleted. Instead, the sentence is broken. Similarly, “to protect” refers “आश्रय दिनु”, “संरक्षण गर्नु” and “सुरक्षा गर्नु”. But, technically, the phrase “सुरक्षा गर्नु” has been used, adopting the principle of communication. Let us see another example:

ST: The ICRC also endeavors to prevent suffering by promoting and strengthening humanitarian law and universal humanitarian principles.

TT: रेडक्रसको अन्तर्राष्ट्रिय समितिले मानवीय कानून र विश्वव्यापी मानवीय सिद्धान्तहरूको सम्बर्धन र तिनलाई सुदृढ पारेर पीडालाई रोक्ने प्रयत्न पनि गर्दछ ।

In the example above, the information presented in the ST is translated exactly. Though the term “promoting” is equivalent to “प्रोत्साहन गर्नु” in the Nepali language, it is translated as “सम्बर्धन” in order to maintain the meaning of the ST.

Technical translation plays a key role in communicating the message since it deals with

comprehensibility in translation. In this regard, technical translation falls under the “communication-oriented framework” (Hosseinimanesh, 2013, p. 157). Based on this framework, Onta (2003, p.1) translates as:

ST: Jean Henry Dunant, known as the father of the Red Cross, was born on May 8, 1828 in Geneva, Switzerland. His father, a successful businessman and a citizen of some prominence, was a man of means. His mother was gentle and pious woman. She, more than anyone else, was responsible for her first-born child’s early education.

TT: रेडक्रसका जन्मदाताको रूपमा विश्व-विख्यात जँ हेनरी ड्युनाको जन्म ८ मे, १८२८ मा स्विट्जरल्याण्डको जेनेभामा भएको थियो । उनका पिता सफल व्यापारी, ख्यातिप्राप्त नागरिक र राम्रो औकात भएका व्यक्ति तथा उनकी आमा अतिभद्र र धार्मिक स्वभाव भएकी महिला थिइन् । परिवारमा उनी आफ्ना पहिला जाय (बच्चा)को प्रारम्भिक शिक्षाको निमित्त अरुभन्दा बढी जिम्मेवार थिइन् ।

The translator adopted communication techniques. In the first sentence, ‘father of Red Cross’ is translated as ‘रेडक्रसका जन्मदाताको रूपमा’ for which there is room for improvement. Similarly, the second and the third sentences are blended. The theory favors breaking and blending while translating. In fact, the key concern in technical translation is ‘communicating the message’.

#### 4.2 Compiling a glossary of terms

Before taking to translating, I prepare a glossary of terms. No technical translation is possible without field-specific terms; hence, technical translation requires the massive use of appropriate terms. In the absence of the appropriate terms, no technical translation turns out to be meaningful. A glossary of technical terms plays a vital role in technical translation because it helps “placing particular emphasis on the translationally relevant phenomena of explicitation and implicitation” (Kruger, 2014, p. xiv). The translator needs to build a glossary of technical terms first.

Henceforth, while dealing with the technical text, translators need to have a glossary of specialized terms used in the specific field. The scarcity of terminology misleads translation in fact. While translating “कार्यकारी स्वयंसेवक” from

Nepali into English, a translator rendered it as “Executive volunteer” –assuming “कार्यकारी निर्देशक” as “Executive director” –whereas, the appropriate translation for “कार्यकारी स्वयंसेवक” is “Governance volunteer” (Nepal Red Cross Society, Volunteer Note Book, p. 26).

Field specific terms play a vital role in translation. In NRCS, terms like ‘Secretary’ and ‘General Secretary’ are used in Nepali as ‘सचिव’ and ‘मन्त्री’ for Secretary, and ‘महामन्त्री’ for ‘General Secretary’ respectively. The secretary of ‘NRCS Sub-Chapter’ is known as ‘सचिव’ (Literally: secretary ) whereas, the secretary of District Chapter is known as ‘मन्त्री’(Literally: minister). Moreover, the ‘secretary’ of the ad hoc committee of NRCS District Chapter is called ‘सचिव’. Similarly, different branches of Nepal Red Cross Society i.e., National Headquarters, District Chapter and Sub Chapter are respectively translated as ‘केन्द्रीय कार्यालय’ (Literally: Central Office ), ‘जिल्ला शाखा’ (Literally: District Section) and ‘उप शाखा’(Literally: Sub-section).

The following presents Nepali translations of the actions of the safer access steering group:

English	Nepali
Access gaps, barriers, risks and challenges	खाली ठाउँ, बाधा, जोखिम र चुनौतीको पहिचान
Plan	कार्य योजना बनाउ
Take action	कार्य / कदम चाल
Integrate	एकीकृत गर
Monitor	अनुगमन गर

(Source: The way to safer access)

Moreover, translating legal texts create a great challenge for the translators who have non-legal background. The use of legal terms is different from ordinary use. Simply a bilingual dictionary does not help in legal translation. For instance, the terms ‘answer’ and ‘appeal’ do not mean ‘reply’ and ‘request’ in the legal field. The meanings of these terms are ‘the formal written statement by a defendant in a civil case that responds to a complaint, articulating the grounds for defense’

and ‘a request made after a trial by a party that has lost on one or more issues that a higher court review the decision to determine if it was correct’ respectively.

### 4.3 Borrowing

Borrowing takes place in translation when there is lack of equivalent terms in the target language. According to Adhikari (2004, p. 35), “Borrowing is the process of transferring an SL word to the TL.” When the TL does not have SL equivalent term, borrowing is inherent. In Grassilli’s words:

It basically means that the translator makes a conscious choice to use the same word in the target text as it is found in the source text. This is usually the case when there is no equivalent term in the target language”. (2015, p. 1)

This technique compensates the gaps in translation. This strategy makes the translation more comprehensible and communicative.

ST: Trauma center is closed today.

TT: आज ट्रमा सेन्टर बन्द छ ।

In this example, “Trauma center” is borrowed in Nepali. Borrowing is a common technique in technical translation, since the equivalent terms do not exist in all the languages. Adhikari (2003, p.35) favors borrowing and says, “Borrowing of SL terms is often regarded as a safer practice”.

While translating through this technique, the translator directly borrows the terms from the SL and uses them in the TL text. Almost all the languages receive new words from other languages. I believe that borrowing helps to enrich the target language. ‘Recharge card’, for instance, is borrowed in Nepali in its complete form; whereas, ‘sunflower oil’ is partially borrowed. This edible oil is commonly used as ‘सनफलावर तेल’ instead of ‘सूर्यमुखी तेल’. So, borrowing is common –whether the TL has equivalent term or not –in technical translation. Lexical borrowing is obviously the most popular type of languages’ exchange (Ghasemi & Sattari, 2010, as cited in Tabrizi, 2018, p. 1176).

### 3. Conclusion

To wind up, technical translation is specialized translation involving the translation of information-based texts like textbooks, legal documents, plans and policies, regulations, audit reports, project reports, project proposal and so on. The key to success in technical translation is awareness of the purpose of the text. Moreover, the translator should be aware of the technical terms. According to Hager (2000, as cited in Pourbehzadi & Pishkar, 2013 p.1462 ), “translation is at the heart of international scientific and technical communication. The main goal of technical translation is to clearly present technical information for the TL readers”. So, the primary goal of technical translation is the effective communication of message across the languages.

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## सरकारी कामकाजमा बहुभाषा प्रयोग र अनुवाद

भिम नारायण रेग्मी

नेपालको सरकारी कामकाजमा नेपालीका अतिरिक्त अरु भाषा पनि प्रयोग हुन सक्ने संवैधानिक व्यवस्था छ तर अभ्यास भने सुरु भएको छैन। यस्तो पृष्ठभूमिमा नेपालमा सरकारी कामकाजमा बहुभाषा प्रयोग हुँदा अनुवादको सम्भावित भूमिका कस्तो हुन सक्छ र कस्तो हुनु पर्छ भन्ने बारेको धारणा सरकारी कामकाजमा बहुभाषा प्रयोगको अभ्यास गरेका भारत र स्विजरल्यान्डको दृष्टान्त समेत राखी यस लेखमा प्रस्तुत गरिएको छ।

सूचक शब्द : सरकारी कामकाजको भाषा, बहुभाषा प्रयोग, नेपाली, अनुवाद, उल्या

### १. पृष्ठभूमि

विक्रम संवत् २०४७ सालको संविधानमा राष्ट्रभाषा र राष्ट्रिय भाषाको रूपमा नेपालका भाषाबारे केही प्रावधानहरू समेटिएपछि नेपाल बहुभाषी मुलुक रहि आएको तथ्यलाई राज्यले आत्मसात् गर्न थालेको हो। त्यसपछि भएका राष्ट्रिय जनगणनामा नेपालमा मातृभाषाको रूपमा बोलिने भाषाहरूको सङ्ख्या क्रमशः बढेको देखिन्छ। यो मूलतः आफ्नो मातृभाषा प्रति जनतामा देखिएको जागरणको परिणाम हो। बहुभाषी मुलुकको रूपमा कानूनतः स्थापित भइसकेपछि भाषाहरूको व्यवस्थापनमा राज्यले ध्यान दिनु पर्ने हुन्छ। खासगरी शिक्षा, सञ्चार र सरकारी कामकाजमा देशभित्रका भाषाहरूलाई कसरी प्रयोग गर्ने भन्ने कुरा यस्तो व्यवस्थापनका मूल विषय बन्छन् भने भाषाहरूको संरक्षण र विकास गर्नु राज्यको मूल ध्येय बन्छ। यस क्रममा एउटा भाषामा रहेका विषयलाई अर्को भाषामा अनुवाद र उल्या गरेर दैनिक जीवनका कामकाजलाई सहज पार्ने मात्र होइन सरकारी तहमै तिनको अभिलेख सुरक्षित गर्ने र भाषाहरूको विकासमा पारस्परिक सहयोगको वातावरण निर्माण गर्नु पर्ने हुन्छ। यस पत्रमा बहुभाषी नेपालमा अनुवादका क्षेत्रसँग सम्बन्धित विविध विषयमध्ये सरकारी कामकाजमा बहुभाषा प्रयोगको सन्दर्भमा अनुवादको के कस्तो भूमिका हुन्छ भन्ने बारे चर्चा गरिएको छ। यस क्रममा यस पत्रमा नेपालमा भाषाहरूको स्थिति खासगरी प्रदेश तहमा जनसङ्ख्यागत स्थिति कस्तो छ, कुन कुन भाषा सरकारी कामकाजमा प्रयोगको सम्भावना छ, सरकारी कामकाजमा भाषा प्रयोगबारे संवैधानिक व्यवस्था कस्तो छ, सरकारी कामकाजमा बहुभाषा प्रयोग गर्ने अन्य मुलुकहरू खासगरी भारत र स्विजरल्यान्डमा यस सम्बन्धी कानुनी व्यवस्था र अभ्यास कस्तो छ भन्ने बारे अध्ययन गरी अब यस क्षेत्रमा के गर्नु पर्छ भन्ने विषयमा क्रमशः प्रस्तुत गरिएको छ।

### २. नेपालमा भाषाको स्थिति

नेपालमा १२३ भन्दा बढी भाषा प्रयोगमा छन्। तीमध्ये एउटा साङ्केतिक भाषा र अरु ६ परिवारका बोली भाषा छन्। ती यस प्रकार छन् :

साङ्केतिक भाषा १ : नेपाली साङ्केतिक भाषा

अफ्रेसियाली १ : अरबी

आर्नेसियाली २ : खडिया, सन्थाली

एकल भाषा १ : कुसुन्डा

चिन-तिब्बती ६९ : आठपहरिया, काइके, कागते, कुकी, कुलुङ, कोयी, खाम (मगर), खाम्ची (राउटे), खालिङ, गुरुङ, घले, चाम्लिङ, चिनियाँ, चेपाङ, छन्त्याल, छिन्ताङ, छिलिङ, जिरेल, जेरुङ/जेरो, जोङ्खा, डोल्पाली, तामाङ, तिब्बती, तिलुङ, थकाली, थामी, थुलुङ, दुङमाली, दुमी, दुरा, धिमाल, धुलेली, नागामी, नाछिरिङ, नेवार, पहेरी, पुमा, फाङ्दुवाली, बनकरिया, वराम, बान्तावा, बाहिङ, बेल्हारे, ब्याँसी, भुजेल, मगर, मनाङ, मिजो, मेचे, मेवाहाङ, याक्खा, याम्फु/याम्फे, योह्लमो/ह्योल्मो, राई, राजी, लाप्चा, लिङ्खिम, लिम्बु, लोहोरुङ, ल्होपा, ल्होमी, वाम्बुले, वायु/हायु, वालिङ/वालुङ, शेर्पा, साम, साम्पाङ, सुनुवार, सुरेल।

द्रविड १ : उराँव/उराउ

भारोपेली ४८ : अङ्गिका, अङ्ग्रेजी, अछामी, अवधी, आसामी, उडिया, उर्दु, किसान, कुमाल, कुमाली, कोचे, खस, गढवाली, गनगाई, जुम्ली, डडेलधुरी, डोटेली, ताजपुरिया, थारु, दनुवार, दराई, दाचुलेली, दैलेखी, नेपाली, पन्जाबी, फ्रेन्च, बज्जिका, बभाडी, बाङ्ला, बाजुरेली, वैतडेली, बोटे, भोजपुरी, मगही, मारी, मालपाँडे, मुसलमान, मैथिली, राजबंसी, राजस्थानी, रूसी, संस्कृत, सधानी, सिन्धी, सोनाहा, स्पेनी, हरियाणी, हिन्दी।

### ३. भाषा सम्बन्धी संवैधानिक व्यवस्था

नेपालको संविधान (२०७२) ले नेपालको सरकारी कामकाजको भाषा नेपाली हुने र प्रदेश तहमा भने नेपालीका अतिरिक्त अरु भाषा पनि सरकारी कामकाजको भाषा हुने व्यवस्था गरेको छ। भाषा प्रयोग सम्बन्धी संवैधानिक व्यवस्था यस्तो छ :

धारा ६. राष्ट्रभाषा : नेपालमा बोलिने सबै मातृभाषाहरू राष्ट्रभाषा हुन्।



७. सरकारी कामकाजको भाषा : (१) देवनागरी लिपिमा लेखिने नेपाली भाषा नेपालको सरकारी कामकाजको भाषा हुने छ ।

(२) नेपाली भाषाका अतिरिक्त प्रदेशले आफ्नो प्रदेशभित्र बहुसङ्ख्यक जनताले बोल्ने एक वा एक भन्दा बढी अन्य राष्ट्र भाषालाई प्रदेश कानुन बमोजिम प्रदेशको सरकारी कामकाजको भाषा निर्धारण गर्न सक्ने छ ।

(३) भाषा सम्बन्धी अन्य कुरा भाषा आयोगको सिफारिसमा नेपाल सरकारले सिफारिस गरे बमोजिम हुने छ ।

उपर्युक्त धारा २ मा प्रयोग भएको “बहुसङ्ख्यक” शब्द अलि अस्पष्ट छ । त्यसमा “एक वा एकभन्दा बढी” भनेर अझ अन्याय थपिएको छ । बहुसङ्ख्यक भनेको ५०% भन्दा बढी मान्ने हो भने कसै गरी पनि एक भन्दा बढी भाषा बहुसङ्ख्यक हुन सक्दैन । त्यसैले यसमा स्पष्ट व्याख्या आवश्यक छ ।

४. नेपालमा सरकारी कामकाजमा प्रयोग हुने भाषा कुन कुन हुन् ?

संविधानको धारा ७ (२) मा उल्लिखित “आफ्नो प्रदेशभित्र बहुसङ्ख्यक जनताले बोल्ने एक वा एक भन्दा बढी” भन्ने अंशको व्याख्या कानुनविद्हरुबाट होला नै तर “बहुसङ्ख्यक” को अर्थ “५०% भन्दा बढी” होइन भन्न किन सकिन्छ भने नेपालको कुनै पनि प्रदेशमा नेपाली बाहेको कुनै पनि भाषा ५०% भन्दा बढी जनसङ्ख्याले मातृभाषाको रूपमा बोल्ने भाषा होइनन् । प्रदेश २ मा मैथिली (४५.२९%) नै नेपालका सातै प्रदेशमा बोलिने भाषा मध्ये नेपाली बाहेक सबै भन्दा बढी जनसङ्ख्याले बोल्ने भाषा हो । त्यसो भए बहुसङ्ख्यक भनेको के हो भन्ने बारे प्रदेशहरुले आफ्नो अनुकूल व्याख्या गरेर त्यसरी सरकारी कामकाजमा प्रयोग हुने भाषावारे निर्णय गर्लान् नै । यहाँ भने हरेक प्रदेशमा १% भन्दा बढी जनसङ्ख्याले बोल्ने भाषाहरुको सूची प्रस्तुत गरिएको छ ।

प्रदेश १

मातृभाषा	वक्ता	प्रतिशत
नेपाली	१,९५३,३९६	४३.०७%
मैथिली	५०७,१६८	११.१८%
लिम्बु	३३१,५४९	७.३१%
तामाङ	१७७,५९३	३.९१%
थारु	१७७,५४०	३.९१%
मगर	१४६,१८७	३.२२%
वान्तावा	१३०,८४०	२.८८%
उर्दु	१२५,५०३	२.७६%
राजवंसी	१२१,१८५	२.६७%

राई	१२०,७३५	२.६६%
नेवार	७७,५१५	१.७०%
चाम्लिङ	७४,९२९	१.६५%
शेर्पा	६७,२१८	१.४८%
सन्थाली	४८,८६१	१.०७%

प्रदेश २

मातृभाषा	वक्ता	प्रतिशत
मैथिली	२,४४७,७७८	४५.२९%
भोजपुरी	१,००३,७०४	१८.५७%
वज्जिका	७९१,४६१	१४.६४%
नेपाली	३६०,२७६	६.६६%
उर्दु	३१७,००८	५.८६%
थारु	२०३,४८५	३.७६%
तामाङ	१०४,७४९	१.९३%

प्रदेश ३

मातृभाषा	वक्ता	प्रतिशत
नेपाली	३,१७५,२४६	५७.४२%
तामाङ	१,०१२,८६२	१८.३१%
नेवार	६८०,०१५	१२.२९%
मगर	१००,७०९	१.८२%
थारु	७४,०६९	१.३३%
मैथिली	६७,०७०	१.२१%

प्रदेश ४

मातृभाषा	वक्ता	प्रतिशत
नेपाली	१,७६५,८५५	७३.४६%
मगर	२३७,५४५	९.८८%
गुरुङ	२१०,८८९	८.७७%
नेवार	४१,६५७	१.७३%
थारु	३६,०१६	१.४९%
तामाङ	३४,९९५	१.४५%

प्रदेश ५

मातृभाषा	वक्ता	प्रतिशत
नेपाली	२,३०१,३०५	५१.१४%
थारु	५९७,०५६	१३.२७%
भोजपुरी	५०९,०६०	११.३१%
अवधी	४९८,१६६	११.०७%
उर्दु	२२८,५८१	५.०८%
मगर	२०५,०४८	४.५५%
मैथिली	५४,६७२	१.२१%

प्रदेश ६

मातृभाषा	वक्ता	प्रतिशत
नेपाली	१,५००,५३८	९५.५५%
मगर	३२,५३७	२.०७%

## प्रदेश ७

मातृभाषा	वक्ता	प्रतिशत
डोटेली	७७७,१८७	३०.४४%
नेपाली	७७०,३२२	३०.१७%
थारु	४३४,१६६	१७.००%
वैतडेली	२७१,७७४	१०.६४%
अछामी	१४२,४७७	५.५८%
बभ्राडी	६७,३७७	२.६३%

उपर्युक्त सूचीका सबै भाषा सरकारी कामकाजमा प्रयोग हुन्छन् भन्न सकिने अवस्था छैन तर त्यसरी प्रयोग हुने भाषा यिनै मध्ये हुने कुरा भने स्पष्ट छ । यी भाषामध्ये बाट सरकारी कामकाजको भाषा छान्न प्रदेशले ३, ५, ७, १० वा कुनै प्रतिशत भन्दा बढी भन्ने सङ्ख्यात्मक आधार अवश्य बनाउला ।

यस लेखकको धारणा सरकारी कामकाजमा भाषाहरुको प्रयोग प्रदेशलाई होइन स्थानीय तहलाई आधार मानेर गरिनु पर्छ भन्ने छ । यसको आधार के हो भने नेपालमा थोरै जनसङ्ख्याले बोल्ने धेरै भाषा सानो क्षेत्रमा केन्द्रित भएको देखिन्छ । स्थानीय तहलाई आधार बनाएर सरकारी कामकाजमा भाषा प्रयोग गर्ने हो भने सम्बन्धित भाषा केन्द्रित भएको ठाउँमा त्यसको प्रयोग हुने हुँदा त्यसको अपनत्व लिने समुदाय हुने, सानो क्षेत्रमा यसको लागि स्रोत पनि उपलब्ध हुने र व्यवस्थापन पनि सरल हुने हुन्छ । सबैभन्दा महत्त्वपूर्ण कुरा यसो गर्दा धेरै भाषालाई सरकारी कामकाजमा प्रयोग गर्न सकिन्छ र ती भाषाको संरक्षण र विकासको बाटो खुल्छ । यस लेखमा भने भइरहेकै संवैधानिक व्यवस्थालाई कसरी अझ राम्ररी उपयोग गर्न सकिन्छ भन्ने बारे खोजी गरिएको छ ।

## ५. सरकारी कामकाजमा बहुभाषा प्रयोग हुँदा अनुवादको भूमिका

सरकारी कामकाजमा बहुभाषा प्रयोग हुँदा एउटा भाषामा भएको सरकारी कामकाजको अभिलेख अर्को भाषामा पनि उपलब्ध हुनु पर्छ, एउटा भाषामा रहेको मौखिक अभिव्यक्तिको अर्को भाषामा उल्था हुनु पर्छ र एउटा भाषामा रहेको सूचना नागरिकले चाहेको अर्को भाषामा उपलब्ध हुनु पर्छ । यसो हुन नसकेमा त्यस्तो प्रयोग उपयोगी कम र देखावटी बढी हुन्छ । यस सन्दर्भमा नेपालको वर्तमान संविधान मौन छ । नेपालको अन्तरिम संविधान २०६३ मा भने यस खालको स्थितिको परिकल्पना

गरी स्पष्ट व्यवस्था पनि गरिएको थियो । उक्त व्यवस्था यस्तो थियो :

धारा ५. राष्ट्रभाषा : (१) नेपालमा मातृभाषाको रूपमा बोलिने सबै भाषा नेपालका राष्ट्रभाषा हुन् ।

(२) देवनागरी लिपिमा लेखिने नेपाली सरकारी कामकाजको भाषा हुने छ ।

(३) उपधारा २ मा जसुकै लेखिएको भए पनि मातृभाषाको रूपमा बोलिने कुनै पनि भाषा स्थानीय निकाय र कार्यालयमा प्रयोग गर्न रोक लगाइने छैन । त्यसरी सरकारी कामकाजको रूपमा प्रयोग गरिएका भाषाको नेपाली भाषामा अनुवाद गरेर राज्यले अभिलेख राख्ने छ ।

यस संविधानको धारा ५(३) को “त्यसरी सरकारी कामकाजको रूपमा प्रयोग गरिएका भाषाको नेपाली भाषामा अनुवाद गरेर राज्यले अभिलेख राख्ने छ” भन्ने प्रावधान अनुवादको सन्दर्भमा गम्भीर र सान्दर्भिक विषय हो । यस खालको व्यवस्था संविधानमै वा ऐनमा गर्नु पर्ने देखिन्छ ।

उक्त अन्तरिम संविधानले व्यवस्था गरेको आधिकारिक पाठ नेपालीमा रहने व्यवस्थसँग मिल्दो प्रसङ्ग नेपाली भाषाको आधुनिकीकरणको चर्चाका सन्दर्भमा यस लेखकले अन्यत्र पनि यसरी उठाएको छ (रेगमी, २०७४) :

१. नेपाली भाषा नेपालको सरकारी कामकाजको भाषा पहिले पनि थियो तर अहिले नेपालीका साथै अरू भाषा पनि सरकारी कामकाजका भाषा हुने छन् । यस्तो अवस्थामा मुलुकभरि प्रयोग हुने सरकारी कामकाजको भाषाका रूपमा नेपाली भाषालाई भिन्न भिन्न क्षेत्रमा सीमित रूपमा प्रयोग हुने अरू भाषाहरुका बिचमा अनुवादको माध्यम बन्ने गरी कसरी विकास गर्ने ?

२. माथिको प्रश्नसँग जोडिएर आउने अर्को प्रश्न पनि छ । नेपालको अन्तरिम संविधान २०६३ मा नेपालीका अतिरिक्त अर्को भाषा सरकारी कामकाजको भाषा बनेको अवस्थामा उक्त सरकारी कामकाजको अभिलेख नेपालीमा पनि अनुवाद गरेर राख्नु पर्ने व्यवस्था गरिएको थियो । वर्तमान संविधानमा त्यो प्रावधान छैन तापनि व्यवहारमा त्यस्तो माध्यमिक भाषाको आवश्यकता प्रस्ट हुँदै आउने छ । यस्तो अवस्थामा सरकारी अभिलेखको माध्यम भाषाको रूपमा नेपालीलाई कसरी विकास गर्ने ?

नेपालमा सरकारी कामकाजमा बहुभाषा प्रयोगको स्थितिको एउटा ढाँचा यादव र शाक्य (२०६५: ८३) ले प्रस्तुत गरेका छन् । यस सन्दर्भमा तिनले नेपालको सङ्घीय र केन्द्रीय सरकार, प्रदेश सरकार र स्थानीय सरकार गरी तिन तहका सरकारका बिचमा साथै उही तहका सरकारहरु बिच सञ्चारमा प्रयोग हुने भाषा बारे चर्चा गरेका छन् । नेपालको अन्तरिम संविधान २०६३ को व्यवस्थाका आधारमा

प्रस्तुत गरिएको यो खाका वर्तमान संविधानको प्रावधान अनुसार यथावत् लागू हुने अवस्था त छैन तैपनि प्रदेश र केन्द्रीय सरकार तथा प्रदेश सरकारहरूको विचमा प्रयोग हुने सरकारी कामकाजको भाषाका सन्दर्भमा मन्तीय छ ।

६. अन्य मुलुकमा सरकारी कामकाजमा बहुभाषा

भारत र स्विजरल्यान्ड सरकारी कामकाजमा बहुभाषा प्रयोग गर्ने मुलुक हुन् । ती मुलुकका संवैधानिक प्रावधान भन्दा त्यस्तो अभ्यास सुरु गर्न आटेको मुलुक नेपालका लागि केही हदसम्म मार्गदर्शक हुन सक्छन् । ती प्रावधान बारे हेरौं :

भारतीय संविधानको धारा ३४८ (१) मा निम्न लिखित विषय अङ्ग्रेजी भाषामा हुने भनिएको छ :

(क) सर्वोच्च अदालत र सबै उच्च अदालतका कामकारवाही,

(ख) निम्न लिखित विषयका आधिकारिक पाठ :

– संसद्मा प्रस्तुत र संशोधन गरिने सबै विधेयक, संसद् र विधानसभाले पारित गर्ने सबै ऐन, राष्ट्रपति र गभर्नरले जारी गर्ने सबै अध्यादेश,

– संविधान वा ऐन अनुसार संसद् वा विधान सभाले जारी गर्ने सबै आदेश, नियम, नियामावली, विनियम।

धारा ३४८ (२) मा गभर्नरले राष्ट्रपतिको पूर्व स्वीकृति लिएर सम्बन्धित राज्यमा मुख्य प्रतिनिधित्व (principal seats) रहेको हिन्दी वा अर्को कुनै भाषालाई उच्च अदालतको फैसला, परमादेश र आदेशमा बाहेक त्यस राज्य र उच्च अदालतको सरकारी कामकाजमा प्रयोग गर्न मान्यता दिन सक्छ भन्ने उल्लेख छ ।

धारा ३४८ (३) मा धारा ३४८(२) अनुसार हिन्दी वा अर्को कुनै भाषामा रहेका पाठको गभर्नर मातहत राज्यको राजपत्रमा प्रकाशित अङ्ग्रेजी अनुवादलाई आधिकारिक पाठ मानिने उल्लेख छ ।

यसरी भारतीय संविधानमा रहेको “आधिकारिक पाठ” अङ्ग्रेजीमा हुने र अङ्ग्रेजी बाहेकका भाषाका पाठलाई अङ्ग्रेजीमा अनुवाद गरेपछि उक्त अनुवाद पनि आधिकारिक हुने प्रावधान नेपालको अन्तरिम संविधान २०६३ मा भएको आधिकारिक अभिलेखको अवधारणासँग मिल्दो देखिन्छ ।

स्विजरल्यान्डको संविधानको धारा ४ मा जर्मन, फ्रेन्च, इटालियन र रोमान्स त्यहाँका राष्ट्र भाषा हुने प्रावधान छ । धारा ७० मा सरकारी कामकाजका भाषा जर्मन, फ्रेन्च र इटालियन हुने र रोमान्स बोल्ने व्यक्तिसँगको सञ्चारमा रोमान्स पनि सरकारी कामकाजको भाषा हुने प्रावधान छ । त्यहाँका क्यान्टोन, संसद् र राष्ट्रिय परिषद्मा भने भाषा

प्रयोगको जटिल अवस्था देखिन्छ । ती मध्ये राष्ट्रिय परिषद्मा जर्मन र फ्रेन्च मात्र सरकारी कामकाजको भाषा हुने र दुवै भाषामा तत्कालिक उल्टा हुने, संसद्मा जर्मन र फ्रेन्चमा छलफल हुने जर्मन, फ्रेन्च र इटालियनमा तत्कालिक उल्टा हुने तर इटालियनमा अन्तिम मतदानको वेला मात्र अभिलेख उपलब्ध हुने व्यवस्था छ (कुजेलेस्का, २०१६: १३४-१३५)।

७. नेपालमा सरकारी कामकाजमा बहुभाषा प्रयोगको अवस्थामा अनुवादको भूमिका

सरकारी कामकाजमा एक भन्दा बढी भाषा प्रयोग हुने अवस्थामा ती भाषाहरूबिच अनुवादयता हुनु आवश्यक छ । यस्तो अवस्थामा निम्न लिखित कुरामा ध्यान पुग्नु पर्छ :

१. संविधान, ऐन, नियम, विनियम लगायत बजेट, सरकारी प्रतिवेदन आदि सबै कागजात सरकारी कामकाजमा प्रयोग हुने सबै भाषामा अनुवाद हुनु पर्छ ।

२. सरकारी कामकाजमा प्रयोग हुने भाषा मध्ये कुनै एकमा रहेका सरकारी अभिलेख तत्काल वा कुनै नागरिकले वा अर्को कुनै सरकारी निकायले मागेको अवस्थामा माग्नेले चाहेको भाषामा अनुवाद हुनु पर्छ ।

३. सरकारी कामकाजमा एक भन्दा बढी भाषा प्रयोग भएको अवस्थामा त्यस क्षेत्र (वर्तमान संवैधानिक प्रावधान अनुसार प्रदेश) अन्तर्गतका सबै सरकारी कार्यालयमा त्यसरी प्रयोग हुने भाषामा काम गर्न सक्ने कर्मचारी चाहिन्छ ।

४. सरकारी कामकाजमा प्रयोग हुने भाषाहरूमा द्विभाषी र बहुभाषी शब्दकोशहरू चाहिन्छ ।

५. सरकारी कामकाजमा प्रयोग हुने भाषाहरूमा विभिन्न खालका पारिभाषिक शब्दावलीहरू चाहिन्छ ।

यसरी मूलभूत रूपमा यस्तो अवस्थामा अनुवादमा सहयोग पुऱ्याउने पारिभाषिक शब्दावली तथा शब्दकोश जस्ता आधार सामग्री उपलब्ध हुनु पर्छ, सरकारी कामकाजका अभिलेख तोकिएको एक वा एक भन्दा बढी भाषामा राखिनु पर्छ, सरकारी निकाय बिच वा सरकारी निकाय र जनताबिच हुने सरकारी कामकाजको अनुवाद वा उल्टा गर्न सक्ने जनशक्ति पनि आवश्यक पर्छ ।

८. निष्कर्ष

नेपालको वर्तमान भाषिक स्थिति र संवैधानिक व्यवस्थामा सरसरती अवलोकन र सरकारी कामकामा बहुभाषा प्रयोग

हुने देशहरुको अभ्यास समेतलाई हेर्दा नेपालमा सरकारी कामकाजमा बहुभाषा प्रयोग हुने अवस्थामा अनुवादको केन्द्रीय भूमिका हुने देखिन्छ ।

यस्तो अवस्थाले सरकारी कामकाजमा प्रयोग हुने भाषाहरुविच परस्पर अनुवादयताको माग गर्छ । यसबाट सरकारी तहमा विभिन्न भाषामा अनुवाद र उल्ट्या गर्न सक्ने जनशक्तिको आवश्यकता पर्छ । विभिन्न भाषामा अनुवादलाई सहयोग पुग्ने सामग्री शब्दकोश र पारिभाषिक शब्दावली आवश्यक पर्छन् भने नीतिगत तहमा आधिकारिक पाठ कुन भाषामा हुने भन्ने निर्णय र उक्त आधिकारिक पाठबाट अन्य भाषामा अनुवाद र अन्य भाषाबाट उक्त आधिकारिक भाषामा पाठको अनुवाद गरी अभिलेख राख्नु पर्ने हुन्छ ।

सन्दर्भ सूची

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लेखक त्रिभुवन विश्वविद्यालय भाषा विज्ञान केन्द्रीय विभाग कीर्तिपुरका उपप्राध्यापक हुन् ।

प्रस्तुत लेखमा अनुवादलाई बाह्य उपशीर्षकमा समेटिएको छ: भाषा परिवार र अनुवाद प्रसङ्ग; वेद र संस्कृत, बाइबल र यसको अनुवाद; स्रोत भाषा र लक्ष्य भाषा; बहुभाषिक देशमा अङ्ग्रेजीको स्थान; तीन भाषा नीति; भाषिक विविधतामा एकता; भौगोलिक र भाषिक निकटता; अन्तरराष्ट्रिय भाषासँग नेपाली भाषाको सम्बन्ध; अनुवाद कार्यहरू अङ्ग्रेजीमा नै किन ? आदि ।

सूचक शब्द: अनुवाद, बाइबल अनुवाद, लक्ष्य भाषा, स्रोत भाषा

*The word is the Brahma and its expression is the Cosmos" - Bhartrihari*

शब्द ब्रह्म हो, र यसको अभिव्यक्ति ब्रह्माण्ड हो- भर्तृहरि

## १. भाषा परिवार र अनुवाद प्रसङ्ग

मानिसको उत्पत्ति र क्रमिक विकासका चरणहरू सँगसँगै उसले आफ्नो भाषाको पनि विकास गर्दै आएको छ । मानिसको उत्पत्ति एक विशेष ठाउँमा भएर कालान्तरमा स्थानान्तर हुँदै जाँदा स्थानानुसार भाषाहरू पनि फरक-फरक रूपमा विकसित भएका हुन सक्दछन् । भाषाविद्का भनाइअनुसार हाल विश्वमा करिब ६००० भाषाहरू बोलिन्छन् (कार्डोना, इ. २००१, पृ. ६२) । यी सम्पूर्ण भाषाका पुख्यौली भाषाहरूको (Parent Languages) पनि खोजी भएकै छ । पुख्यौली भाषाहरूको खोजीका क्रममा विश्वमा भाषा-परिवारहरू छुट्टयाइएका छन् । विश्वमा भाषाहरूको उत्पत्तिका सन्दर्भमा विभिन्न सिद्धान्तहरूको प्रतिपादन भएको छ; तिनै सिद्धान्तहरूका आधारमा संस्कृत, ल्याटिन, ग्रीक, अङ्ग्रेजी, हिन्दी, नेपाली आदि भाषाहरू भारोपेली (Indo-European) भाषा परिवारभित्र पर्दछन् । विश्वको करिब आधा जनसंख्या ४७% ले यसै मूल भाषा परिवारबाट छुट्टिटै विकसित भएका हजारौं भाषाहरू बोल्ने गर्दछन् । सिनो- टिबेटन भाषा परिवार दोस्रो ठूलो परिवार हो, जसमा विश्वकै जनसङ्ख्यामध्ये २२% ले यसै भाषा परिवारका अन्य भाषाहरू बोल्दछन् (कार्डोना, इ. २००१, पृ. ६५) । यी ठूलूला भाषा परिवारका बीचमा साझा रूपमा प्रयोग गर्न सकिने लिपिहरूको पनि विकास भयो । संकेसम्म आफ्नै खालका लिपिहरू निर्माण गर्न थालियो । यसपछि मात्र एक भाषामा आर्जित ज्ञान अर्को भाषामा अनुवाद गर्न र गराउन सहज हुन थाल्यो । भाषा एउटा जीवित वस्तु हो । यसर्थ, जुनसुकै भाषाले पनि विकासको फडको मारिरहेको हुन्छ । लामो समयको अन्तरालमा एउटै भाषाको प्राचीन स्वरूपलाई आधुनिक स्वरूपमा अनुवाद गर्नुपर्ने हुन्छ, यस्तो अनुवादलाई आन्तरिक भाषानुवाद (Intra-lingual

translation) वा स्व-भाषिक अनुवाद भनिन्छ ।

## २. वेद र संस्कृत

ज्ञानार्जनका दृष्टिमा सबैभन्दा पुरानो ग्रन्थ वेद र विकसित भाषा संस्कृत हो । व्यास ऋषिद्वारा सङ्कलित, विभाजित र विस्तारित गरिएको वेदलाई विश्वकै सर्वप्राचीन ग्रन्थ मानिन्छ । यो ग्रन्थ हजारौं वर्षसम्म श्रुतिवेदका रूपमा ज्ञानार्जनको माध्यम बनिरह्यो । जब मानिसहरूको विकास हुँदै गयो, अक्षरहरूको पनि आविष्कार गरियो । अनि श्रुति वेदलाई लिखित वेदका रूपमा लिपिबद्ध गरियो । सम्भवतः मानवीय भाषा पहिलो पटक अक्षरमा अनूदित भएको अवस्था नै वेदको लिपिबद्ध काल हुनुपर्दछ । वेदको भाषा पनि संस्कृत हो, तर यो पुरानो संस्कृत हो, जसलाई वैदिक संस्कृत भनिन्छ । वैदिक भाषापछि लौकिक संस्कृत भाषा विकसित भयो । संस्कृत भाषा आफ्नो समयको सबैभन्दा विकसित भाषा बन्यो । यसैबाट दर्जनौं प्राकृत आधुनिक आर्य भाषाहरूको जन्म भयो । प्राकृतिक भाषालाई भाषाविद्हरूले भारोपेली नाम दिएका छन् । यसैबाट युरोप र एसियाका तमाम भाषाहरू विकसित भए । आजभन्दा २४०० वर्ष पहिले (इसापूर्व ४०० देखि २०० को बीचमा) पाणिनिने संस्कृत भाषामा विश्वकै उत्कृष्ट व्याकरण तयार गरे । संस्कृत भाषा भनै परिष्कृत भाषा बन्न गयो । त्यस वखतका अनेकौं प्रान्तीय भाषाहरूमा प्राप्त ज्ञान र अनुभवलाई संस्कृत भाषामा अनूदित गरियो, लामो अवधिम्म टिकाउ रहोस्, संरक्षित रूपमा रहोस् भन्नाका लागि पनि अन्य भाषाका अमूल्य ज्ञान र ग्रन्थहरू संस्कृतमा रूपान्तरण गरिए । यसैकारण हुनसक्दछ सिद्धार्थ गौतम (इसापूर्व ५६३-४८३?) जो नेपालको दक्षिण-पश्चिम कपिलवस्तुमा जन्मिएका थिए र ज्ञानको खोजीमा बुद्धत्व प्राप्त गरे, उनले प्राप्त गरेको ज्ञानलाई पनि जनभाषा पालिमा सङ्ग्रह गरियो । पछि यसलाई अन्य प्रादेशिक संस्कृत र विदेशी भाषाहरूमा अनूदित गरियो ।

सन् ७० देखि वा दोस्रो शताब्दीको मध्य भागदेखि सन् ११०० सम्म संस्कृत भाषामा सङ्ग्रह गरिएका बौद्ध धर्मग्रन्थहरू चिनियाँ भाषामा पटक-पटक अनूदित भई नै रहे । हङ र पोलाईले अनुवादको यस क्रमलाई उल्लेख गर्दै लेखेका छन्, "संस्कृतमा सुव्यवस्थित गरिएका बुद्धका सुत्रहरू (मन्त्र ज्ञानहरू) को चिनियाँ भाषामा गरिएको अनुवाद परम्परालाई तीन चरणमा विभाजन गर्न सकिन्छ; हान वंश (१४८-२६५), जीनवंश (२६५-५८९), सुइ वंश र सङ्ग वंश (५८९-११००) । सङ्ग वंशको सरकारले सन् ९८४ मा एउटा संस्कृत स्कूलको समेत स्थापना गराएको थियो, जहाँ बुद्ध धर्मका अनुयायीहरूलाई (भिक्षुहरूलाई)

बुद्धका उपदेशहरू अनुवाद गराउन तालिम दिने गरिन्थ्यो ( इ. १९९८, पृ. ३६७)। यसरी सरकारले नै बौद्ध ग्रन्थहरूको अनुवादमा प्रश्रय दिएका कारण चीनमा बुद्ध धर्मको प्रचार प्रशस्त मात्रामा हुन गएको यथार्थलाई हामीले महसूस गर्न सक्दछौं।

रामायण, गीता, महाभारत, उपनिषद, त्रिपिटक, बाइबल, कुरान जस्ता ग्रन्थहरू एक भाषाबाट अर्को भाषामा अनूदित हुँदै जाँदा औपचारिक अनुवादका कार्यहरू विश्वभरि विस्तारित हुँदै गएका हुन्।

### ३. बाइबल र यसको अनुवाद

कलन र लेभिका भनाइ अनुसार यहूदी र क्रिस्चियन धर्मालम्बीहरूले पवित्र मान्दै आएका विभिन्न लेखनहरूको सङ्ग्रह नै बाइबल हो (इ. २००१, पृ. २७९)। यहूदी र क्रिस्चियन यी दुवै धर्मले बाइबललाई ईश्वरद्वारा उत्प्रेरित ग्रन्थका रूपमा सम्मान गर्दछन्। यहूदीद्वारा पालना गरिँदै आएको बाइबललाई हिब्रू बाइबल (होबेलम्यान, इ. २००१, पृ. १६१) भनिन्छ, किनकि धेरैजसो यसको भाग हिब्रू भाषामा लेखिएको थियो। यस ग्रन्थले सृष्टिसम्बन्धी कथा वा विवरण प्रस्तुत गर्दछ। इशापूर्व १३०० देखि १०० वर्षसम्मको प्राचीन इजरायल मुलुकको धार्मिक जीवन र इतिहासका बारेमा पनि यसले उल्लेख गरेको छ। यस बाइबललाई Old Testament (पूर्व विधान) भनिन्छ। क्रिस्चियनहरूले यसलाई बाइबलको पहिलो भाग मान्दछन्। क्रिस्चियनहरूले तयार पारेको बाइबललाई New Testament (नवीन विधान) भनिन्छ, यसले मात्र जिसस क्राइस्टको जीवन समेटेको छ। यो बाइबल भने ग्रीक भाषामा लेखिएको थियो। जिसस क्राइस्ट र उनका चेलाहरूले बोल्ने भाषा भने अरामाइक (Aramaic) थियो, जुन भाषा हिब्रू र अरेबिक जस्तै सिमेटिक भाषा परिवारको समूहमा पर्दछ।

अब एक पटक बाइबलका बहु अनुवादवारे टिपोट गरौं। हिब्रू बाइबलका भनाइहरू प्रथमतः अरामाइक भाषामा मौखिक रूपमा गरिएका हुन्थे। अरामाइक भाषा जिसस क्राइस्टकै मातृभाषा भएर पनि यो स्थानीय भाषामा सीमित थियो। जिससका भनाइहरू उनकै भाषिक समुदायका निमित्त मौखिक रूपमा अनुवाद गराउनुपर्दथ्यो। यस अनुवादलाई तारगम (Targum) भनिन्थ्यो, यसको अर्थ translation नै हो। यो interpretation पनि हो।

हिब्रू बाइबलका यहूदी अनुयायीहरू ग्रीक भाषिक क्षेत्रमा फैलिँदै जाँदा उनीहरू पनि ग्रीक भाषाका वक्ता बन्न थाले, अनि ग्रीक भाषामै बाइबललाई अनुवाद गर्न लगाए। यही अनुवाद Christian Old Testament हुन गयो, यससँगै इसाई धर्म पनि फैलिँदै गयो। इसाई धर्म अभै ल्याटिन भाषिक क्षेत्रमा पनि फैलिन थाल्यो र ल्याटिन भाषामै

बाइबलको उल्ट्या हुन थाल्यो। यसरी हिब्रू, ग्रीक र ल्याटिन भाषामा गरिएका सम्पूर्ण अनुवादहरूको खोजी गरी सन् ३८३ तिर सान्ट जेरोम (Saint Jerome) ले बाइबलको नयाँ संस्करण ल्याटिन भाषामै तयार पारे, जसलाई रोमन क्याथोलिक चर्चले मान्यता दिएको थियो।

सन् १३८० को दशकमा मात्र बाइबलको अङ्ग्रेजी अनुवाद देखापऱ्यो, यो काम जोन वाइक्लिफ (John Wycliffe) ले गरेका थिए (कलन र लेभि, इ. २००१, पृ. २८६)। मार्टिन लुथरले सन् १५२२ मा र उनका साथीसमेतले १५३५ मा बाइबलका सम्पूर्ण भागहरू जर्मन भाषामा अनुवाद गराए। यही जर्मन भाषामा अनूदित बाइबललाई जर्मनमै रहे-बसेका अङ्ग्रेज विलियम टिन्डल (William Tyndale) ले अङ्ग्रेजीमै अनुवाद गरे। यी अनुवादकको अङ्ग्रेजी भाषा निकै प्रभावशाली थियो र पछिपछिका अनुवादकहरूले उनकै शैली र संस्करणलाई नमूनाका रूपमा लिँदै आधुनिक अङ्ग्रेजी भाषामा पटक-पटक अनुवाद गर्दै गए।

राजा जेम्स (King James) ले सन् १६०४ मा ५० जना विद्वानलाई बाइबलको नयाँ अङ्ग्रेजी संस्करण निकाल्न जिम्मा लगाए। परिणामस्वरूप ७ वर्षपछि सन् १६११ मा नयाँ संस्करण देखा पऱ्यो। पाठान्तर वा रूपान्तरका रूपमा आएको यस संस्करणलाई जेम्सको आधिकारिक अनुवाद (Jame's Authorized Version) मानिन्छ। जेम्सको आधिकारिक अनुवाद करिब दुई शताब्दीसम्म अङ्ग्रेजी भाषा बोलिने संसारमा निकै लोकप्रसिद्ध भयो। सन् १८०० को मध्य शताब्दीतिर केही विद्वानहरू र धार्मिक नेताहरूले बाइबलको नवीन रोचक एवम् उत्प्रेरक खालको अनुवाद गरिनुपर्छ भन्ने कुरामा जोड दिन थाले। विभिन्न युगमा विभिन्न भाषाहरूमा देखिन गएका कमजोरीहरूलाई सच्याउँदै र अङ्ग्रेजी भाषामा आएको परिवर्तनलाई समेत आत्मसात् गर्दै नवीनतम अनुवादका निमित्त आह्वान गरे।

सन् १९०० को सुरुवाततिर जेम्स मोफट (James Moffat) नामका स्कटल्यान्डका विद्वानले बाइबलको अनुवाद स्वतन्त्र रूपमा गरे। उनको नवीनतम बाइबल ग्रन्थ सन् १९१३ मा र Old Testament (पूर्व धार्मिक विधान) सन् १९२४ मा प्रकाशित भए। उता अमेरिकामा पनि यसै दशक वरपर सन् १९३१ मा The Bible: An American Translation प्रकाशित भयो। यस प्रकार अङ्ग्रेजी भाषामै बाइबलका विभिन्न संस्करणहरू अनवरत रूपमा अद्यावधिक निकलिरहेका छन्। सन् १९९६ मा यही बाइबल The Living Bible शीर्षकमा छापियो र यसलाई New Living Translation भन्ने नामकरण पनि गरिएको छ। यस प्रकार अनेकौं थप विशेषतासहित प्रकाशित हुँदै आएका र युगानुकूल परिष्कृत गर्दै लिएका बाइबलका अनुवादहरू अङ्ग्रेजी भाषामै पनि संसारभरि बाइबल समाजको माध्यमबाट पनि विक्री-वितरण भइरहेका छन्।

प्रिन्टमा मात्र नभएर ब्रेडल लिपि र क्यासेटका माध्यमबाट पनि आधुनिक भाषामा अनूदित वाइबलहरूको प्रचार-प्रसार भइरहेको छ।

वाइबल अनुवादका सन्दर्भमा नायडाको भनाइ मननयोग्य लाग्छ। उनी भन्छन्— विश्वका ९७ प्रतिशत जनसङ्ख्याद्वारा बोलिने २००९ भाषा र भाषिकाहरूमा कम्तीमा पनि एउटा वाइबल धर्मग्रन्थ अनुवाद गरिएको र छापिएको छ भन्ने तथ्यमा जब हाम्रो दृष्टिगोचर हुन्छ सो कुरा महसूस गर्दा वाइबल-अनुवादको महत्त्व सहज रूपमा बुझ्न सकिन्छ (नायडा, इ.१९९८, पृ. २३)। विश्वमा अन्य पुस्तक वा धर्मग्रन्थहरूका तुलनामा वाइबल नै सबैभन्दा बढी मात्रामा अनुवाद गरिएको ग्रन्थ हो। यसलाई सामान्यतया हरेक २०० वर्षमा पुनः अनुवाद गर्ने परम्परा देखिँदै आएका आजकल भने हरेक ३०-३० वर्षमा एक पटक पुनः अनुवाद गर्ने/गराउने प्रावधान हुनुपर्छ भन्ने सुझाव पनि राख्न थालेको पाइन्छ। यसरी धर्मग्रन्थको अनुवाद कार्यमा लक्ष्यभाषाका पाठकहरूको वर्तमान सामाजिक, आर्थिक, सांस्कृतिक, बौद्धिक हैसियतको समग्र पृष्ठभूमि र अन्य गतिशील पक्षलाई समेत मध्यनजरमा लिई वाइबलको अनुवाद गरिनुपर्छ भन्ने चर्चाले अनुवादकहरूलाई (खास गरेर धार्मिक ग्रन्थका अनुवादकहरूलाई) छुट्टै प्रकारको चेतना र सजगता दिलाएको छ।

#### ४. स्रोत भाषा र लक्ष्य भाषाका बीच दोहोरो मापदण्ड

अनुवाद द्विभाषिक र द्विसांस्कृतिक क्रियाकलाप भएको हुँदा दुई भाषाका बीच सहसम्बन्ध हुन्छ, नै। यस सहसम्बन्धलाई अनेक दृष्टिकोणबाट मध्यनजरमा राखिनुपर्दछ। माथि के भनियो भने वैदिक युगमा आर्जित ज्ञान-विज्ञानका कुराहरू संस्कृतबाट अन्य कम विकसित भाषाहरूमा अनूदित भए; बुद्धको ज्ञान पालिबाट संस्कृतमा सङ्ग्रह गरियो, अनि क्राइस्टका अरेमाइक भाषाका उपदेशहरू अनूदित हुँदै जाँदा ग्रीक, ल्याटिन, जर्मन र अंग्रेजी लगायतका भाषाहरू प्रभावित भए र परिष्कृत पनि हुँदै गए। खासगरी अन्य ग्रन्थका अतिरिक्त धार्मिक ग्रन्थका सन्देशहरू तिनै विकसित भाषाबाट अनूदित हुँदै जाँदा विश्वका विभिन्न भाषा/भाषिकाहरू प्रभावित हुँदै जान्छन्। धार्मिक ग्रन्थहरू व्यापक गराउने हेतुले जुन भाषामा अनुवाद गरिन्छ, त्यही भाषा जनमानसमा परिष्कृत हुँदै लोकप्रिय बन्न थाल्दछ। यसलाई हामी अनुवाद क्रियाकलापले पार्न सक्ने सकारात्मक प्रभाव ठान्दछौं। यस विषयमा हामीले सिंहावलोकित दृष्टिकोणबाट हेरिसकेका छौं। अन्ततः अनुवादको व्यापकता सम्पन्न भाषाबाट अन्य कम सम्पन्न भाषामा सर्ने गर्दछ। जे होस्, अनुवादको माध्यमबाट सम्पन्नताका सन्दर्भमा दोहोरो पुलको काम भइरहन्छ, भन्ने मान्यता राख्नुपर्दछ।

#### ५. बहुभाषिक देशमा अङ्ग्रेजीको स्थान

विश्वमा अनेकौं परिस्थितिवश अङ्ग्रेजी भाषालाई अन्तर्राष्ट्रिय मान्यता र हैसियत प्राप्त छ। हिन्दुस्तानकै उदाहरण हेरौं: बृटिश-राजबाट स्वतन्त्र भइसक्दा पनि अङ्ग्रेजी भाषाले सरकारी काम/कार्यको मूल राष्ट्रिय भाषाका रूपमा मान्यता पाइरहेको छ। स्वतन्त्रता प्राप्त गरेको ७ दशक पार भइसक्दासम्म पनि हिन्दी वा अन्य कुनै भाषा सम्पूर्ण देशको मूल भाषा बन्न सकेको छैन। भारतीय भाषिक स्थितिका बारेमा कोठारीले यस्तो टिप्पणी गरेकी छन् — भारतमा लगभग चार सय फुटकर वा अतिरिक्त भाषाहरू बोलिन्छन्, तथापि भारतको जनगणनामा ११४ भाषाभन्दा बढीलाई अभिलेखीकरण गरिएको छैन। यी ११४ मध्ये, भारतको संविधानको आठौं अनुसूचीले केवल १८ वटा भाषालाई मात्र आधिकारिक मान्यता दिएको छ (कोठारी, इ. २००६, पृ. २६)।

भारतजस्तै नेपाल पनि एक बहुभाषिक राष्ट्र हो, तथापि यहाँको भाषिक स्थिति केही भिन्न छ। नेपालमा बोलीचालीमा सीमित रहेका भाषाहरूको सङ्ख्या १२४/१२५को हाराहारीमा छ। “नेपालमा बोलिने सबै मातृभाषाहरू राष्ट्रभाषा हुन्” भनी नेपालको संविधानमा समेत स्पष्ट उल्लेख गरिएको छ। “देवनागरी लिपिमा लेखिने नेपाली भाषा सरकारी कामकाजको भाषा हुनेछ” भनी उल्लेख भएबाट नेपाली भाषालाई सम्पूर्ण नेपालीहरूको साभा भाषाका रूपमा मान्यता छ (इ. २०१६, पृ. २)। अनि अन्य भाषाहरूलाई राष्ट्रिय भाषा (languages of the nation) का रूपमा मान्यता दिइएको छ। अङ्ग्रेजी भाषालाई भने विदेशी र अन्तर्राष्ट्रिय भाषाका रूपमा व्यवहार गरिन्छ।

#### ६. तीन भाषा-नीति अनिवार्य

विद्यालयमा कम्तीमा पनि तीन भाषाको शिक्षण अनिवार्य छ भनी भारतले लागू गर्दै आएको नीति हो। अनुवाद साहित्यका ख्यातिप्राप्त विद्वान् सुजित मुखर्जीले लेखेका पनि छन्— विद्यालयमा त्रैभाषिक नीति लागू गर्नुको उद्देश्य सञ्चारका लागि तीन भाषाको प्रयोगलाई प्रोत्साहन गर्नु हो : स्थानीय तहमा स्थानीय भाषा, राष्ट्रिय तहमा हिन्दी र बाँकी विश्वसँग अंग्रेजीको प्रयोग (मुखर्जी, इ. १९८१, पृ. ३७)।

नेपालमा आफ्नै परिस्थितिअनुरूप तीन भाषाको नीति लागू गर्नुपर्ने देखिन्छ: नेपाली, मातृभाषा र अङ्ग्रेजी। नेपालमा बोलिने मातृभाषाहरूमध्ये नेपाली सबैभन्दा बढी समृद्धिशाली छ। यस द्विभाषिक ज्ञानको पृष्ठभूमिमा अङ्ग्रेजी भाषाको ज्ञानले हरेक व्यक्तिलाई बढी व्यावहारिक बन्न सघाउ पुऱ्याउँछ भन्ने कुरा महसूस गर्नुपर्दछ। अनुवादका सन्दर्भमा यी तीन भाषाको ज्ञान ज्यादै उपयोगी साबित हुनेछ।

७. भाषिक विविधतामा एकता

अनुवादको माध्यमबाट भाषिक विविधतामा एकता ल्याउन सकिन्छ। कम्तीमा पनि लिपी भएको भाषामा सङ्ग्रहित ज्ञान-विज्ञानका सामग्रीहरू कम विकसित र लोपोन्मुख हुन पुगेका भाषा समुदायका बीच पुऱ्याउन सकिन्छ। लिखित साहित्य नभएका भाषाहरूलाई माथि उठाउन अनुवादले प्रश्रय दिन सक्दछ। अर्कोतर्फ, देशमा बोलिने सबै भाषा/भाषिकाहरूको राष्ट्रभाषा वा साभा भाषाप्रतिको मोह बढ्न सक्दछ। यस भावना र व्यवहारले राष्ट्रिय एकताका प्रयासमा बल पुऱ्याउँछ।

८. भौगोलिक र भाषिक रूपमा हाम्रो निकटता

नेपाल बहुभाषिक मुलुक भएको हुँदा आर्यन र मङ्गोलियन मूलका वासिन्दाहरू नै यस देशका आदिवासीहरू हुन्। यिनै दुई भाषिक मूलसँग सम्बन्धित रहँदै आएका विभिन्न भाषाहरू नै संविधानबाट मान्यता प्राप्त मातृभाषाहरू हुन्। यसर्थ, यहाँ मूलतः भोट बर्मेली र भारोपेली भाषा परिवारका भाषाहरू बोलिन्छन्। भौगोलिक हिसाबले हामी एसिया महादेशका चीन, जापान लगायतका भू-प्रदेशहरूको निकट देखिन सक्दछौं, परन्तु भाषिक दृष्टिकोणले हामी हिन्दी र अङ्ग्रेजी भाषा समुदायहरूसँग बढी निकट रहेको महसूस गर्दछौं। यथार्थ धरातललाई राम्रोसँग बुझेर अनि भाषिक दूरी र निकटतालाई समेत महसूस गरेर भाषिक अवरोधहरू पन्छाउन र अनुवादको माध्यमबाट सहजीकरण गर्नु नै हाम्रो उद्देश्य रहनुपर्दछ। अनुवादकहरूले यसलाई हृदयङ्गम गरी सम्बन्धित निकायमा सुभाब प्रस्तुत गर्न सक्नुपर्दछ।

९. अन्तर्राष्ट्रिय भाषासँग नेपाली भाषाको सम्बन्ध

विश्वका जुनसुकै भाषासँग नेपालीभाषीहरूको सम्बन्ध रहन सक्दछ। नेपाल सरहदभित्र (Within the territory of Nepal) जे-जति मातृभाषाहरू छन् ती सबै भाषिक वक्ताहरूको साभा संस्कृतिका रूपमा नेपाली भाषा विकसित भइसकेको छ। यस साभा भाषाको सबै भगिनी भाषाहरूसँग गाढा सम्बन्ध रहेको हुन्छ। यिनै भगिनी भाषाका वक्ताहरूले बोलेको अङ्ग्रेजी भाषा पनि हामीलाई बोधगम्य हुन्छ र कर्णप्रिय लाग्ने गर्दछ। यी भाषाहरू बाहेक अङ्ग्रेजी भाषासँग पनि नेपालीभाषी वक्ताहरूको सम्बन्ध गाढा बन्दै गएको छ। मूलतः अन्तर्राष्ट्रिय भाषाका कारण र शिक्षादीक्षाका सवालमा पनि अङ्ग्रेजी भाषाले हामीलाई विश्वभरि विचारको आदान-प्रदानमा मद्दत पुऱ्याइरहेको छ। अनुवादकहरूले पनि यस सम्बन्धमा गाढा रूपमा मनन गर्नुपर्दछ। अनुवादकहरूले नेपालीमा भण्डारण वा सङ्गृहीत भएको सामग्री अङ्ग्रेजीमा र अङ्ग्रेजीमा थिग्रिएको सामग्रीलाई नेपालीमा अनूदित गराउँदै यस सम्बन्धलाई अभै प्रगाढ तुल्याउने आन्तरिक लक्ष्य राख्नुपर्दछ।

१०. अनुवाद कार्यहरू अङ्ग्रेजीमै बढी किन गरिन्छ ?

के अङ्ग्रेजीको मात्र आन्तरिक शक्ति बलियो भएर हो त ? अहिले अङ्ग्रेजी भाषा विश्वमानव समुदायको साभा सम्पत्ति भइसकेको छ, तथापि अङ्ग्रेजी भाषा बेलायतीहरूकै मातृभाषा हो। बेलायतमै पनि अङ्ग्रेजीबाहेक अन्य भाषाहरू बोलिन्छन् तापनि अङ्ग्रेजीलाई सबै भाषिक समुदायहरूले मातृभाषा ठान्दछन्। बेलायतबाहेक अमेरिका, अष्ट्रेलिया, क्यानडा जस्ता शक्तिशाली राष्ट्रहरू समेतले यसलाई मातृभाषा र सरकारी कामकाजको भाषाका रूपमा स्वीकार गरिसकेका छन्, अनि अन्तर्राष्ट्रिय भाषा र भूमण्डलीकरणको भाषाको हैसियत पनि यसले प्राप्त गरिसकेको छ। संसारका उत्कृष्ट क्रियाकलाप, उत्कृष्ट साहित्यिक रचना र अन्य ज्ञान-विज्ञानका सामग्री अङ्ग्रेजीमै अनूदित गरिन्छन् र विश्वव्यापी बनाइन्छन्। अश्वेत व्यक्तिहरूका रचनालाई अङ्ग्रेजीमै अनुवाद गरिन्छ, विश्वभरि परिचित गराइन्छ।

अनुवादका अनेक उद्देश्यहरू हुन सक्छन्, तीमध्ये अन्य भाषाका उत्कृष्ट कृतिहरूलाई नेपालीमा अनुवाद गराउने र आफ्नै भाषा संस्कृतिलाई समृद्ध गराउने उद्देश्य राख्नुपर्छ। अनि हाम्रा आफ्ना भाषामा उत्कृष्ट ठानिएका रचनाहरूलाई अङ्ग्रेजी भाषामा अनुवाद गराउने पहल गर्नुपर्दछ। यस पङ्क्तिकार स्वयंले पनि नेपाली भाषामा उत्कृष्ट रूपमा उपलब्ध केही साहित्यिक सामग्रीहरू (लोकगीत, कविता, निबन्ध आदि) लाई अङ्ग्रेजीमा *Fourteen Flowers of Nepal* (क्षत्रि, इ. २०११) शीर्षकमा अनुवाद गरेको छ। 'अनुवादक समाज नेपाल' (२००९) ले यस दिशामा अनुवादकहरूलाई प्रेरित गराउनु पर्दछ। अनुवादको आधिकारिकता स्थापित गराउनामा पहल गर्नुपर्ने नैतिक जिम्मेवारीलाई पनि महसूस गर्नुपर्दछ।

बोलीचालीमा मात्र सीमित रहेका राष्ट्रिय भाषाहरूमा अन्तरभाषिक अनुवाद चेतना विकसित गराउनुपर्दछ। क्षेत्रीय र जातीय स्तरमा मात्र सीमित रहेका भाषाहरू अनुवादका माध्यमबाट समृद्धितर्फ उन्मुख हुँदै जान्छन्। परस्पर सम्पर्कका सम्बन्धमा सानो खहरे खोलाहरू विशाल नदीतर्फ आकर्षित भएजस्तै कम विकसित भाषाहरू बढी विकसित भाषासँग नै सम्पर्क बढाउनु श्रेयस्कर र स्वाभाविक हुने गर्दछ। अङ्ग्रेजी भाषाले अन्तर्राष्ट्रिय भाषाको हैसियत पाइसकेपछि हाल भूमण्डलीय ग्राम भाषाका रूपमा पनि अङ्ग्रेजीले नै ख्याति आर्जन गर्दै गएको छ। यसले विश्वभरि उपलब्ध सम्पूर्ण ज्ञान/विज्ञानका कुराहरू भित्र्याइसकेको छ। यस अतिरिक्त, कुनै पनि भाषिक समुदायले प्राप्त गरेको ज्ञान/विज्ञानका सामग्री र अन्य रचनात्मक उपलब्धिहरूलाई अङ्ग्रेजीमा रूपान्तरण गर्दा र गराउँदा सञ्चित र सुरक्षित रहिरहने मनोभावना पनि विश्वभरिका सचेत जनमानसमा परिरेको छ।



११. किन अङ्ग्रेजी मात्र शक्तिशाली भाषा बन्न पुगेको होला ?

आजकल विज्ञानको क्षेत्रमा अनेक विषयवस्तुहरूको परीक्षण भइरहन्छ। अन्तरिक्ष यात्रीहरूले अङ्ग्रेजी, संस्कृत, ल्याटिन, ग्रीक आदि सबै भाषाहरूलाई सम्पर्क भाषाका रूपमा परीक्षण गरेका छन्। अङ्ग्रेजीलगायत अन्य भाषाहरूमा सम्प्रेषण गरिएको सन्देश स्पष्ट हुन सकेन, तितरबितर भयो, छिन्नलियो; परन्तु संस्कृत भाषामा सम्प्रेषण गरिएको सन्देश भने स्पष्टसँग बुझिने गरी सुनियो; सजिलैसँग अन्तरिक्ष यात्रीहरूले सन्देश पठाए र पृथ्वीबाट पठाएको सन्देश पनि उनीहरू राम्रोसँग बुझ्न सफल भए। यस्ता भनाइहरू सुन्नमा आएका छन्। यस परीक्षणले वाक्यपदीय व्याकरणका लेखक भर्तृहरिको शब्द ब्रह्मवादलाई स्मरण गराउँछ— शब्द ब्रह्म हो, र यसको अभिव्यक्ति ब्रह्माण्ड हो (The word is the Brama and its expression i.e. the sentence, is the cosmos.)।

संस्कृत जस्तो शक्तिशाली भाषाका अनेकौं भगिनी भाषाहरूमध्ये नेपाली भाषा एक हुनाले हामी उच्च भाषिक संस्कारबाट संस्कारित हुँदै आएका छौं। संस्कृतको जस्तै नेपाली भाषाको पनि आन्तरिक शक्ति बलियो हुनुपर्दछ। यसलाई अझै परिष्कृत गराउँदै लैजाने क्रममा अनुवादले निकै सघाउ पुऱ्याउनेछ भन्ने आशा राख्न सकिन्छ।

१२. निष्कर्ष

भाषा-संस्कृतिलाई समृद्ध र विश्वप्रसिद्ध गराउने माध्यम नै अनुवाद हो। अनुवादलाई यथार्थ र सौन्दर्य, कला र विज्ञान आदि विविध पक्षहरूबाट हेरिनुपर्दछ। लिपिबद्ध भाषामा व्यक्त गरिएको कला कौशलबाहेक लिपिमा रूपान्तरण नगरिएको मुखबाट निस्किएको ब्रह्म वचनदेखि नजरले मात्र देख्न सकिने नाचगान, हाउभाउको प्रदर्शन र कानले मात्र सुन्न सकिने सांगीतिक स्वरसमेतको नक्कल, पारख वा अनुकूल कार्यलाई पनि हामीले अनुवादका रूपमा लिनुपर्ने हुन्छ। यसर्थ, अनुवाद अत्यन्त गहन र जटिल विषय हो, जसको पारख गर्नाले पारखीहरू स्वयम्को सिर्जनशीलतामा पनि अप्रत्याशित रूपमा प्रभाव पारिरहेको हुन्छ। यसर्थ भनिएको पनि छ: असल र सफल अनुवादकका निम्ति दुई भाषाको ज्ञानले मात्र पुग्दैन। मानसिक रूपमा साहित्यिक र सिर्जनात्मक भुकाव पनि अपरिहार्य हुन्छ। (तिवारी, इ. २००८, पृ. ९८)।

अन्त्यमा, नेपालका सबै राष्ट्रिय भाषाहरूले अनुवादका दिशामा यथेष्ट मौका पाउनु पर्दछ। यी भाषाहरूलाई स्रोत भाषा र लक्ष्य दुवै भाषाका रूपमा यथासक्य प्रयोग गरिनु पर्दछ। यसबाट नेपाली भाषाको मात्र साहित्य होइन नेपालको समग्र साहित्यको विस्तार हुनसक्छ।

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लेखक: यमबहादुर क्षेत्रीले त्रिभुवन विश्वविद्यालयबाट अनुवाद विषयमा विद्यावारिधि गरेका छन्। अंग्रेजी साहित्यका प्राध्यापक क्षेत्रीको फोर्टिन फ्लावर्स अब नेपाल (२०६८) शीर्षकको अनुदित पुस्तक प्रकाशित छ।

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