

# Techniques and Gaps in Translation of Cultural Terms: A Case of *Singing for Freedom*

Prakash Qattari

Assistant Professor, Madhesh University, Nepal  
Corresponding Author Email: qattari.p99@gmail.com  
Orcid id: 0009-0007-4959-4355

Received:- 05 October 2025/ Revised:- 17 October 2025/ Accepted:- 22 October 2025/ Published: 31-10-2025

Copyright © 2025 Journal of Creative Research in English Literature & Culture

This is an Open-Access article distributed under the terms of the Creative Commons Attribution Non-Commercial License (<https://creativecommons.org/licenses/by-nc/4.0>) which permits unrestricted Non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

**Abstract**— This research paper presents a qualitative analysis of the translation techniques employed and the resultant gaps in the Nepali translation (*Phūlko Ākhāmā*) of Ani Choying Drolma's autobiography, *Singing for Freedom*. The study focuses specifically on the translation of cultural terms, which are often the most challenging elements to render across linguistic and cultural boundaries.

The primary objectives of the study are to identify the English cultural terms in the source text and their Nepali equivalents, to analyze the techniques used in their translation, and to pinpoint the gaps that arise in this process. The researcher adopted a qualitative research design, systematically selecting and analyzing 50 cultural terms from the autobiography. These terms were categorized into five domains: ecological, material, social, religious, and conceptual culture.

The findings reveal that seven distinct translation techniques were utilized: literal translation, substitution, borrowing, sense translation, elaboration, blending, and deletion. Among these, literal translation was the most frequently applied technique (14 instances), while deletion was the least (1 instance). The study concludes that while techniques like literal translation and borrowing were effective in many contexts, they, along with substitution, elaboration, and deletion, often created semantic and cultural gaps. A notable example is the translation of "eldest brother" as *sautenīdāī* (step-brother), which fails to convey the precise familial relationship of the source text. Deletion, in particular, was found to omit cultural meaning, thereby preventing target language readers from accessing the original flavor of the text.

The study underscores that translation is not merely a linguistic exercise but a complex bicultural process. It concludes that a translator must possess a profound understanding of both the source and target cultures to minimize gaps and effectively communicate the original message. The research offers pedagogical implications and recommendations for translators, translation evaluators, and curriculum developers, emphasizing the need to incorporate translation as a core skill in language teaching and to further investigate the challenges of translating culture-specific concepts.

**Keywords**— Translation Techniques, Cultural Terms, Translation Gaps, *Singing for Freedom*, Nepali Translation, Cultural Equivalence.

## I. INTRODUCTION

The autobiography 'Singing for Freedom' is written by a famous Buddhist nun Ani Choying Drolma, who has an international fame, known specially for her amazing voice, which she puts to wonderful use- singing Buddhist chants across the world. The autobiography is translated into Nepali as *Phūlko Ākhāmā* by the author herself which is very famous all over the world. It is a biography of a young woman who suffered family violence while growing up. Ani Choying Drolma made a determined effort to break the cycle of violence upon her by being ordained as a Buddhist nun. From the tender age of 12, under the guidance of her teacher Tulku Urgyen Rimpoche, she persisted to overcome her own demons of anger and develop a good understanding of life. Till this day, she holds no ill feelings towards her father who has caused her much pain. On the contrary, she is grateful to him who provoked her to fight her way to cultivate into a good human being. In the process her extraordinary singing talent

with angelic enchanting voice was discovered. What is more remarkable is her desire to help and liberate other girls and young women who are bad treated by taking them into the school.

AniChoying escaped her violent home for a monastery in Nepal, where a Buddhist monk offered her sanctuary and understanding, teaching her to embrace life again. Cheeky and mischievous by nature, she rebelled against the rule of the community at first and delighted in flouting convention by learning *kung fu*. But slowly she found a way to channel her rage towards her father into helping others.

One day, an American jazz guitarist heard the young nun sing and was so enthralled by her voice that he invited to record an album with him. The royalty cheque was an unexpected windfall that enabled her to fulfill a long cherished dream: to set up a school for young girls like her, in a country where 40 percent of women are illiterate. In 2000 AniChoying opened Arya Tara School, just outside Kathmandu. She went on to adopt a little girl, then to, and then another followed- until they became sixty.

To identify the English cultural terms used in 'Singing for Freedom' and their equivalents in Nepali translation, and to find out techniques employed in the translation of English cultural terms into Nepali version. To point out the gaps in the translation process, translation is simply defined as the process of changing something oral or written in one language into another. So, it is a process of rendering meaning from one language to another language. Because of the including source language (SL) and target language (TL), it is a bilingual activity. It deals with the linguistic aspects, cultural phenomenon, and pragmatic meanings. The sole objective of translation is to well inform the readers about foreign language and culture. Catford (1965, p.20) defines translation as "the replacement of the textual materials in one language (SL) by equivalent textual materials in another language (TL)". Thus, it is a bilingual process and also a creation of bi-author or multi-author process.

The author or authors produce a kind of literary task in their own language and the translator or translators translate the same text into own or another language. The text, which is written firstly, is known as source text (ST) and the text which is translated by the translator is always found in target language as target text (TT). The text of source language (SL) can be translated as recreation in the target language (TL). It must have linguistic equivalent, cultural equivalent, pragmatic meaning and aesthetic beauty. In this regard, defining translation is as difficult as translating a text. Anyway, translation, undoubtedly, can be defined as a bilingual and a bicultural process in which a meaning of a text is seen equivalent in both the languages (i.e. SL and TL).

There is no exact time period regarding the history of translation; but we can assume that translation took place when language evolved in human civilization. It is quite challenging to point out the historical date of translation. We face problems in making clear cut division of historical periods of translation. Because of the practical value and nature of applied science, we can say that translation took place when the human civilization stayed, and when the people started to speak. In the past, it was the basic need of people that take part in communication. Thus, translation was used as a means of communication. It was the language of wider communication as a link language. To trace the history, translation was only a tool of communication before the Second World War (1939-1945AD). But now it is established as a new and emerging separate discipline. Translation has also become the obligatory phenomenon to survive in the multilingual world. Etymologically, the word 'translation' derives from the Latin term which itself comes from 'trans' and 'fero', the supine from which is *Latum*, together meaning 'to carry across' or 'to bring across'. Generally translation is considered as a bilingual activity in which the meaning of a piece of language is rendered into another language. Two languages are involved in every piece of translation work.

Simply, translation is the rendering process of source text into target text. Catford (1965, p.20) defines translation as "the replacement of textual materials in one language (SL) by equivalent textual material in another language (TL)". Bell (1991, p.10) defines, translation "as the expression in another language (or target language) of what has been expressed in another source language, preserving semantic and stylistic equivalence". In these definitions, both Catford and Bell give emphasis on the linguistic aspect of translation. While Catford pays much attention to the meaning of the text as whole Bell seems to focus on the style of the text. So there is a debate on which aspect of language should be focused while translating a text. While making decisions about such issues, a translator has to look at the nature of the text.

We can find differences at least in letters or symbols, structures or phrases, sentences or discourse. Simply, translating cultural terms is the most difficult job because every language has its own culture. No two cultures are same. There is no possibility of exact equivalent terms between two languages. Exact translation is not possible because of the differences of cultural meaning and pragmatic meaning. Besides that, the translator has to be loyal to the original text, faithful to the author, friendly to the target readers and search own existence in translation. So the translator should be conscious about the rendering the meaning without losing original flavor. The translator should give maximum effort to create the equivalence between two texts.

Considering the country's complex nature of multilingualism, this study can help the term planners to modernize the indigenous languages of Nepal. Similarly, re-expressing culture specific terms in English, the indigenous languages attempt to bring their native cultures into global limelight, in the sense that translation is not a merely process of linguistic activity but cultural activity, which is one of the core parts of the translation process. It helps the translators to compensate the cultural gaps in translation which makes their translation more equivalent and communicative. The findings, pedagogical implications, and recommendations of this study will be very beneficial for students and teachers of translation studies, translators, translation evaluators, book writers, researchers and others who are directly and indirectly involved in the field of translation. This study will be useful for those researchers who have keen interest in carrying out research in techniques in translation. It will also be helpful in translating English cultural bound terms into Nepali and vice-versa, which will minimize the gaps and help for developing the intended message to the readers. Finally, the findings of the study will have more significance in the field of translation work. Language planning at various levels of government may exploit it to boost the status of some indigenous languages.

### 1.1 Translation and Translation Studies:

Defining translation is always a difficult job in a sense that it is often influenced and shaped by linguistic theory, philosophical transmitting message from, one language to another but it is transcription of something new. Nida (1969, p.9) said, "No single definition is complete for translation." In this regard, there are numerous definitions which incorporate different perspectives namely; linguistic and cultural perspective:

Highlighting the linguistic aspect, McGuire (1980) states that translation involves the rendering of a source language (SL) text into the target language (TL) so as to ensure that: the surface meaning of the two will be approximately similar and the structure of the SL will be preserved as closely as possible but not so closely that the TL structure will be seriously deserted. (p.2)

Above definition shows that translation is only a linguistic endeavor. The linguistic perspective of translation mainly focuses on correspondence between different aspects (e.g. vocabulary, structure, style) of two languages. In this regard, translators mostly focus on the rendering of meaning conveyed by words, sentences or texts. However, translation is not only a linguistic activity. It is also a cultural activity and something more.

Dubois (1973, as cited in Bell 1991, p.5) states, "translation is the expression in another language (or target language) of what has been expressed in another, source language, preserving semantic and stylistic equivalence". In this definition, Dubois focuses on both linguistic and cultural perspective i.e. a translator should preserve semantic and stylistic equivalence while translating an SL text in TL text. In the same way, Bassnett (2002, p.11) writes, "translation involves the rendering of a source language (SL) text into the target language (TL)." Here, Bassnett focuses on the linguistic aspect of translation. Similarly, Riccardi (2010, p.86) says, "The translated text is well anchored in the target culture and, in transposing the original; the translator will be confronted with culture-bound expressions or situations." Here, Riccardi focuses on the cultural aspect of translation i.e. cultural factors need to be taken into an account.

The scholars who are under cultural perspective of translation view that defining translation only as a linguistic activity does not provide a comprehensive account of translation. They argue that cultural aspects of the text need to be taken into an account while translating the text. It is because meaning of the text is largely shaped by the culture. In this regard, Hervey and Higgins (1992, p.28) state, "Translation involves not just two languages, but a transfer from one culture to another." So, while translating, a translator should always be aware of the cultural meaning of the text. Without understanding cultural influence in the text, translation becomes hardly possible.

The different scholars define the term translation in their own way but the main theme is translation is to transfer the idea of a text in one language to another language. Translation is not only to transfer the idea or convey the message of source text but also it must be comprehensible to the target readers. So, the translation is not exactly the imitation only, the translator should be creative in some cases for readers' good comprehension being aware of the original flavor. Thus, to be a good translation it equally requires syntactic, semantic, stylistic and text pragmatic comprehension.

On the other hand, translation studies deal with the study of various issues or the problems in translation process. In other words, it is the study of various translation activities. James Holmes firstly developed the concept of Translation Studies. His seminal paper "The Name and Nature of Translation (1972)" set out to orient the scholarly study of translation. According to

Holmes (1972, p.67-73) translation study is divided in two groups: 'Pure' and Applied. The Former is concerned with the descriptive study of translations and translation theories whereas the latter is about practical concerns like translator training, translator aids and translation criticism.

The translation studies has emerged as a separate discipline which studies various issues of translation. It is concerned with researching issues, theories and practices of translation. It concerns with various translation strategies, translation pedagogy, research in translation and activities of translation process.

To be more concise, linguistic theories of translation are based on corresponding structures of both (SL and TL) languages. Later on when the concept of generative-transformational grammar came into existence, then deep-structure analysis appeared in translation theory. Thus, Awasthi, Bhattarai and Khania (2014, p.81) present the main goals of analyzing the underlying structures: to provide a means of adequate analysis of complicated grammatical structures and to determine the least unambiguous structure that might then serve as a basis for transfer into other language.

The sociolinguistic theories of translation relate translation to communication theory rather than to a specific linguistic theory. It gives emphasis on the functional aspect of a text. As defined by David Crystal (2007, p.88), "A branch of linguistics which studies all aspects of the relationship between language and society" and "sociolinguistics study such matters as the linguistic identity of social group, social attitudes to language, standards and non-standards forms of languages.", it is clear that sociolinguistic theories of translation must focus on the linguistic identity of social group, social attitudes of language and standardization of a language. Therefore, socio-linguistic theories of translation say that the translator must focus on these all the phenomena.

Translation theories concern primarily on the practical aspect of translation. They are methods of translation. Newmark (1988, p.9) provides narrow and wider sense of defining translation theory. In a narrow sense, it is concerned with 'translation method appropriately used for certain types of text.' But in a wider sense, it is the body of knowledge that we have about translating, extending from general principles to guidelines, suggestions and hints. In this sense, translation theories deal with the practice and activities that a translator employs while translating a text. Some of the theories of translation are elaborated below:

## **1.2 Literal Translation:**

In the beginning of translation, especially during Cicero and Horace and the Bible translation literal or word-for word translation was widely accepted technique of translation. It deals with word-for-word translation, exact and literal meanings of words of SL.

## **1.3 Free Translation:**

Free translation is against literal translation and takes pragmatic factors into consideration. It focuses on the idiomatic and contextual meaning of the text. It just considers how can be the text understandable and suitable for the target readers. Word to word, phrase to phrase and sentence to sentence translation have no role here.

## **1.4 Machine translation:**

Due to the era of science and technology, all the things are easy to do. In the field of translation also, the concept of machine translation has a great role. Machine translation has two different techniques: human assisted machine translation and machine assisted human translation which is also called computer aided translation.

Dolet (1540, as cited in Bassnett, 2002, pp. 58-59) presents the following five principles under the translation theory: The translator must perfectly understand the sense and material of the original author, although s/he should feel free to clarify obscurities. Likewise, the translator should have a perfect knowledge of both SL and TL. In the same way, the translator should avoid word-for-word renderings. Similarly, the translator should use forms of speech in common use and the translator should choose and order words appropriately to produce the correct tone.

To sum up, translation theory deals with different problems in translation and the ways of overcoming from those problems. It concerns with the practical aspect of the text. The translator has to maintain the original flavor of the ST taking TL readership into an account.

Translation experts are still in debate regarding whether the translation is process or product. It is one of the major issue and area of study in translation studies. In the past, translation was only regarded as the study of product but later translation process emerged and experts began to study and discuss the process of translation.

Process of translating generally involves various strategies for the understanding of the SL text to with translating the text. Furthermore, it concerns with different methodology techniques and strategies that a translator employs while translating the text. Holmes (1972, p.72) views, "Process concerns itself with the process or an act of translation itself." Similarly, Hatim and Munday (2005) opine, "Process focuses on the role of translator in taking the original or source text (ST) and turning it into a text in another language (the target text, TT)." It means process is invisible, dynamic and segment. Process is invisible cognitive strategy. To give the appropriate meaning of a text, a translator should have knowledge of the grammar, semantic, syntax, idioms and collocations of the SL, as well as the culture of its speakers. Process is an invisible cognitive strategy.

Translation is the process of maintaining the nearest equivalent text from one language to another whether it is in written or oral form. The definition says that it is the process of nearest equivalent not the exact equivalent because no languages in the world are perfectly translated into any target language. Thus, we find gaps in translation. Basically, linguistic gaps, cultural gaps and extra linguistic gaps are found in translation. Besides these gaps we can find psychological gaps, and so on. The gaps refer to something absence in source language or in target language. Neubert (1983, as cited in Newmark, 1987, p.68) states "one word of source language text and a TL word in the translation rarely correspond semantically and grammatically hardly ever". Translator's job is more challenging while bridging gaps so as to convey the original message of SL text. Various scholars have suggested various techniques of translating linguistic, pragmatic and cultural terms: Newmark (1988, p.81-91) has stated some techniques to bridging the gaps while translating. From the list of those techniques which are mostly adopted while translating are illustrated briefly with their examples of Nepalese context as follows:

### 1.5 Transliteration:

Transliteration is one of the easiest processes of bridging gaps in translation. In transliteration, according to Richards (1995, p.299), "the translator translates the word according to the pronunciation and orthography of the source language". It is the process of writing in the letters of another alphabet. It is also called system of borrowing from the source language. It best suits on word level translation. For example:

Nepali (SL)	English (TL)
<i>khichadi</i>	khichadi
<i>tapasyā</i>	tapashya
English (SL)	Nepali (TL)
School	iskūl
Table	tebal

Linguistic gaps are primary in any translation. The gaps between two languages due to the differences in language are called linguistic gaps. Awasthi, Bhattarai and Khaniya (2014, p.106) say that every language is unique i.e. no two languages are identical. Every language has its own idiosyncratic patterns- patterns from sound system to sentence level. In another words, the differences between two languages in phonological, graphological, lexical, structural, and functional level and so on is what we called linguistic gap. Every language is unique, a linguistic item in one language may not be found in another language. Linguistically, gaps occur in translation because of difference in the use and users of languages. Basically, we find linguistic gaps in various levels of language. Here is an attempt to discuss them with suitable example.

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

SL: A to Z stationary.

SL: ABC party palace

SL: A-one noodles.



The examples, mentioned above, are based on English graphemes. These graphemes are not translated into Nepali language because Nepali language does not have such graphological system.

**Phonological level:** Gaps in phonological level refer to the gaps in translation due to the phonemic differences. Phoneme which is absent in one language but present in another language is called gaps in phonological level.

For example:

SL: *khāsābazār* (Nepali)

SL: *thakurī hotel* (Nepali)

**Lexical/word level:** Some lexical items available in SL may not be available in TL. Nepali onomatopoeic words such as 'jhwāmma', 'takka' and reduplicated words such as 'bhāt-sāt', 'bājā-gājā' etc. do not have equivalent terms in English. These words may be problematic while translating in English so these can be omitted. If the words from SLT are omitted in TLT, exact information of SLT cannot be conveyed which creates gaps in translation.

**Structural level:** Linguistic gaps at structural level refer to the differences between two languages on the basis of structures. That means, no any two languages are written exactly in the same structure. Thus, there seem structural gaps in translation. Differences in linguistic structures and grammatical rules between the languages create the gaps.

For example: Nepali has three voice systems but English has only two voice systems. The differences in terms of voice system, auxiliaries system, preposition, article, word order and so on create the gaps between two languages.

**Functional level:** Function of language in the context of source language may not be available in the target context. Such absence creates functional gaps in translation. The gap occurs mainly in phatic communication which issued to initiate, continue, and terminate conversation. For example: '*chīyākhānuvo?*' in Nepali language can be translated as 'did you have tea?' but it does not make sense and creates gaps in translation.

Cultural language is the language which is spoken in a particular culture or speech community. Newmark (1988, p.94) defines culture as "the way of life and its manifestation that are peculiar to a community that uses a particular language as its means of expression". Generally culture refers to the way of life of community, system of government, religious beliefs and values, geographical, social class, age, sex, profession, capacity of the members of the society etc.

## II. METHODOLOGY

The researcher adopted qualitative research design to carry out this research work. Qualitative research is a process of building a complex and holistic picture of the phenomenon of interact: conducted in a natural setting, and attempting to make a sense of, or interpret selected phenomena in terms of meaning. Qualitative research provides the best approach because it allows seeing the world from the participants' vantage points, and for understanding the diversity of their experiences. For example, Marton and Ramsden (1988, p. 271) write that "learning should be seen as a qualitative change in a person's way of seeing, experiencing, understanding, conceptualizing something in the real world". Generally in qualitative research data can be qualified and the analysis is interpretive rather than statistical. The purpose of qualitative research is to develop an understanding of the phenomena from multiple perspectives. This research design uses different forms of data collection procedure. Data can be obtained from interview, open ended questionnaire and observation. The open ended questionnaire helps to gather the information about the opinions, views and beliefs towards particular things. Similarly, observation helps to gather detailed descriptions of peoples' activities, action and full range of interpersonal interactions and organizational process. So, the researcher followed the above process to complete the research using the related sampling procedure, sources and tools for solving the problems. As the research is based on the secondary source, so the study was surveyed on 50 cultural terms of 'Singing for Freedom'. I adopted the following stepwise procedures to collect the required data, reading both versions of *Singing for Freedom*, Re-reading and underlying the cultural terms, Categorizing the selected cultural terms.

## III. RESULTS

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

- a) Seven different techniques viz. literal translation, substitution, borrowing, sense translation, elaboration, blending and deletion were used while translating the text.
- b) Literal translation had the highest frequency i.e. 14 and the deletion had the lowest frequency i.e. 1. The frequency of other employed techniques was as: substitution -11, borrowing -10, sense translation -7, elaboration -5 and blending -2 respectively.
- c) Six different techniques viz. literal translation, elaboration and sense translation, substitution, borrowing and deletion were employed to translate the fourteen ecological terms and they have 5,2,2,3, 1 and 1 frequency respectively.
- d) While translating the cultural terms, some of the techniques of translation were used frequently. For example- literal translation and borrowing techniques were found in all categories.
- e) The gaps existed in translation process through the use of different techniques were as: literal translation, substitution, elaboration, deletion, sense translation and borrowing.
- f) Deletion had created gaps in translation. Some cultural terms were deleted while translating. The SL term 'home' (p.107) is deleted by the translator. It cannot give the original flavor of the SLT to TL readers.
- g) Many instances of substitution were found in this translated version of Singing for Freedom. Most of the pairs have gaps in semantic level as they cannot provide exact meaning of SL. To provide an instance- the SL term 'eldest brother' is translated as *sautenīdāī* which was unable to convey the spirit of the SL.

#### IV. DISCUSSION

The selected cultural terms are classified in this section. This classification goes under the five categories i.e. ecology, material culture (artifacts), social culture, religious culture and conceptual terms. Such terms are presented as follows:

##### 4.1 Ecology:

Ecology includes the geographical features such as plants, lakes, rivers, winds, plains, seeds, forest etc. it shows the relation of nature (environment) and living creatures to each other. Some of the ecological terms used in the both versions of the autobiography are presented below:

##### SL Terms TL Terms

molten lava *jwālāmukhī*

tempest *tufān*

wind and storms *ādhibeharī*

morning *saberaī*

##### 4.2 Material Culture:

It includes the man made things which are used in a particular culture. It includes food, clothes, housing, transport, communication, ornaments, utensils etc. some of the material culture terms used in the both versions of the autobiography are as follows:

##### SL Terms TL Terms

momos- dumpling with meat or *vegitablemama*

nappies *thānnā*

electric flex *chābuk*

*bagvāri*

*bagpoko*

### 4.3 Social Culture and Organization:

It includes the terms which are concerned with the social organization and relations between people and particular community works and leisure, customs, social traditions, paintings, social norms and values and historical facts are included in this category. Some of the social cultural terms used in the both versions of the autobiography are presented below:

#### SL Terms TL Terms

Lunar calendar *vote pātro*

Thank you *thyānkyu*

Bollywood *hindī cinema*

### 4.4 Religious Culture:

It includes myths, religious beliefs, name of gods and religious activities, deeply rooted custom and traditions etc. some of the religious cultural terms used in the both versions of the autobiography are given below:

#### SL Terms TL Terms

prayer wheels *māneharū*

spiritual life *adhyātmakobāto*

### 4.5 Conceptual Terms:

It includes those terms which are non-concrete or whose concept can be given only by definition and which are common within the system of language shared by members of a speech community. Some of the conceptual terms used in the both versions of the autobiography are presented as follows:

#### SL Terms TL Terms

beating *rāmdhulāī*

punish *goruchutāī*

developed *maljal*

bad *kamsal*

congratulate *dhāpmārnu*

### 4.6 Techniques used in translation of Cultural terms:

Technique is a way of doing something in particular way. Techniques of translation include those ways or procedures which are used in the process by the translator. During the process of translation, the translator has to face different challenges and problems. To solve those problems and minimize the gaps, the translator use different techniques differently. Such techniques can be literal translation, substitution, paraphrasing/definition, addition, deletion, borrowing, sense translation, blending and so on.

### 4.7 Techniques used in translation of Ecological terms:

Nida and Taber (1964, as cited in Newmark, 1988, p.95) states 'Ecology refers to the physical environment of geographical features like plants, animals, hills, seasons, lakes, rivers, winds, rains, forests, paddy, field, etc.'. Different techniques were used while translating the ecological terms. There were twelve ecological terms selected for the study. Here, the ecological terms are presented with the translation techniques employed used while translating them.

#### 4.7.1 Technique 1: Literal Translation

In literal translation, a translator searches for close correspondence of meaning between SL and TL. The terms in ecology translated through literal translation are presented below:



S.N.	SL Term	SL Context	TL Term	TL Context
1	molten lava	...like a flow of molten lava. (p.28)	<i>jwālāmukhī</i>	<i>jwālāmukhījastaibisphothuneawasthā.... (p.30)</i>
2	antlers	He took the antlers off the wall....(p.28)	<i>harinkosiñ</i>	<i>bāleharinkosiñnikālerabajāunubhaekorahecha. (p.30)</i>
3	tempest	She recognizes this tempest. (p.29)	<i>Tuphān</i>	<i>uhāyotuphānlāirāmraichinnuhuncha. (p.32)</i>
4	wind and storms	...like a delicate flower exposed to wind and storms. (p.30)	<i>ādhībehari</i>	<i>.....mānāñ, ādhībehari māparekophakradophulkochintaprakathairaheth iyo. (p. 33)</i>
5	morning	I get up even earlier in the morning. (p.43)	<i>saberaī</i>	<i>.....tyasaile ma sakbharsaberaīuththē.(p. 46)</i>

Here, the translator used literal translation technique while translating the above mentioned five ecological terms. The terms ‘molten lava’ was translated as *jwālāmukhī*, ‘antlers’ as *harinkosiñ*, ‘tempest’ as *tuphān*, ‘wind and storms’ as *ādhībehari* and ‘morning’ as *saberaī*. The cultural terms molten lava, antlers, tempest, wind and storms and morning were closely related to the TL terms *jwālāmukhī*, *harinkosiñ*, *tuphān*, *ādhībehari* and *saberaī* respectively. The translation conveyed the meaning of SL.

#### 4.7.2 Technique 2: Elaboration/Addition

In this procedure, some words are added in the translated TL text. The term in ecology translated through addition is given below:

S.N.	SL Term	SL Context	TL Term	TL Context
1	dark	I lay completely still in the dark with my eyes open. (p.45)	<i>nislotādhyaō</i>	<i>nislotadhyāromāākhakhulairākheratolāirahekīchu. (p. 48)</i>
2	sun	As soon as the sun starts to pierce. (p. 34)	<i>ghāmkākiranharū</i>	<i>ghāmkākiranharūphailanathāldā..... (p. 37)</i>

Here, the translator used the addition or elaboration technique to translate the English word ‘dark’ and ‘sun’ into Nepali equivalent terms as *nislotādhyaō* and *ghāmkākiranharū*. To make the text readable and understandable to the target readers, the translator used such technique which conveys the original flavor to the readers.

#### 4.7.3 Technique 3: Substitution

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

S.N.	SL Terms	SL Context	TL Terms	TL Context
1	closed	....I hardly closed my eyes. (p. 58)	<i>jhimikka</i>	<i>.....mailesāyadaiākhajhimikka paren. (p. 62)</i>
2	big central space	When I step out on to the big central space. (p.59)	<i>pharākilochar</i>	<i>bāhirapatīkopharākilocharmājabamailepāilārākhē....(p. 63)</i>
3	night	....particularly at night. (p. 64)	<i>sutnebelāmā</i>	<i>.....khāsgari sutnebelāmā. (p. 68)</i>

Here, the word ‘closed’ is translated as *jhimikka* in Nepali. The author cannot sleep well for the first night in the Gumba. So she expresses her feeling. The term ‘big central space’ is translated as *pharākilochaur* in Nepali. The literal meaning of the big central space is *pharākilo/thulothāu* but here in the text, the translator translates it as *aschaur* (meadow). And in the next word ‘night’, the translator translates it as *sutnebelāmā*. The literal meaning of night in Nepali is *rāti*, but here *rāti* is substituted by *sutnebelāmā*. The translator tries to maintain the original flavor of the text in Nepali context so she substituted those terms while translating.

#### 4.7.4 Technique 4: Deletion

Deletion is done when there is lack of appropriate cultural correspondent in TL. The deleted terms under ecology is presented below:

S.N.	SL Term	SL Context	TL Term	TL Context
1	Earth	What on earth have you done to your robe? (p.59)	.....	<i>Hare.... Kasarīlagāekī!(p.63)</i>

Here, the SL term ‘earth’ is deleted in Nepali translation. Earth means the world; the planet that we live on. In the text, the mature nun Ani Tara tell that word when the AniChoying cannot wear her clothes.

#### 4.7.5 Technique 5: Borrowing/ Transference

The terms which are translated through borrowing technique under ecological culture are as follows:

S.N.	SL Term	SL Context	TL Term	TL Context
1	Kham	They came from the same region, known as kham, in the east of the country. (p. 6)	<i>khām</i>	<i>bāāmapurwatarphaparnekhāmshetrabātaāunubhaekothiyo. (p.6)</i>

Here, the word ‘khām’ refers to a particular Tibetan place which is translated as same in the Nepali version also. There is no any other name for the ‘khām’ in the target language, so the translator used it same in the translated text as well.

#### 4.7.6 Technique 6: Sense Translation

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

S.N.	SL Terms	SL Context	TL terms	TL Context
1	blossom	I blossom in calm, slowness and peace. (p.165)	<i>hurkāi-badhāi</i>	<i>merohurkāi-badhāiśānta, sthirrasustaparibeshmābhaeko ho. (p.180)</i>
2	sun	The sun comes out from behind the clouds, with the timidity it has in winter.( p.165)	<i>pārīlākiranhar ū</i>	<i>hiudkoāphnaiswādbokerabādallāchedekāpā rilākiranharūcharinathāle. (p.180)</i>

Here, the SL term ‘blossom’ is translated as ‘*hurkāi-badhāi*’ in the text. The term ‘blossom’ actually refers to ‘a flower or a mass of flower especially on a fruit tree or bush’. But here in the text the translator has used the term ‘*hurkāi-badhāi*’ to negotiate the meaning to bring its original flavor. Same way, ‘sun’ is also translated as ‘*pārīlākirānharū*’ which are more meaningful in the translated text. Actually ‘sun’ is the star that shines in the sky during the day and gives the earth heat and light: the sun’s rays. Here the translator has translated the sun as ‘warm sun’s rays’ which is very meaningful and contextual to give the original flavor in the translated text.

To talk about the whole ecological terms, there are altogether fourteen terms were selected as data for the study. There are six different techniques have been employed to translate those fourteen terms. Literal translation was mostly used technique which was used to translate the five terms of the ecological category. Same way, elaboration technique was used to translate the two ecological terms. Likewise, substitution was used to translate the three ecological terms. Deletion and borrowing techniques were used to translate just one word respectively. And sense translation was used to translate two terms.

#### 4.8 Techniques Used in Translation of Material Culture Terms:

Material culture refers to the things made or used by man especially historical or cultural interests included within this category. This category also includes foods, clothes, house and towns, transports and communications, ornaments and utensils etc. in the process of translating the terms under material culture, the translator used these techniques which are mentioned as follows:

##### 4.8.1 Technique 1: Literal Translation

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

S.N .	SL Terms	SL Context	TL Terms	TL Context
1	public fountain	I would set off with my two buckets to the public fountain a few streets away.( p.9)	<i>pādherā</i>	<i>duitābhādābokerapratyekbihanarabelukialiparakopā dherābātāpānilyāunuparthyo. (p. 9)</i>
2	nappies	....when I had to wash their nappies. (p. 21)	<i>thānnā</i>	<i>yastoanubhabkhāsgarūnīharūkothānnādhunupardā Shunthyo. (p. 22)</i>
3	metal trunk	....then fell backwards on to a big metal trunk. (p.28)	<i>tyāñkā</i>	<i>tyahābātahuttierauhālūgārākhnetyāñkā māghoptinap ugnubhaecha. (p.30)</i>
4	corridor	....walk down the long corridor. (p.34)	<i>galchedo</i>	<i>.....lāmogalchedobātasarāsarhidě.( p.37)</i>
5	huts	we pass some long, grey huts in a military style. (p. 49)	<i>jhupadīharū</i>	<i>hāmīlesainikshibirparakākehlāmālāmājhupadīharū pārgaryāy. (p.52)</i>

Here, the SL term ‘public fountain’ is translated as *pādherā* in Nepali text. The author usually goes to the public fountain to bring water, so she mentioned the term here. Same way, ‘nappies’ is translated as *thānnā*. Nappies refer to the piece of soft cloth or paper that is folded around baby’s bottom which is also known as diaper. Similarly, ‘corridor’ is translated as *galchedo*. ‘Metal trunk’ is translated as *tyāñkā* and ‘huts’ is translated as *jhupadīharū*. These all the terms are translated by using literal translation technique. The SL terms mentioned above have the direct equivalent terms in the target language. So the translator has selected the words very appropriately and contextually which gives the original flavor to the target readers.

##### 4.8.2 Technique 2: Borrowing

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

S.N.	SL Terms	SL Context	TL Terms	TL Context
1	khata	I hold out the khata I have prepared for them. (p.35)	<i>khādā</i>	<i>sir nihuryāeradhogdaiāphulelyāekokhādāarpangarē. (p. 38)</i>
2	dalbhat	I always had enough to eat, often meat or vegetable soup and dalbhat. (p.21)	<i>dālbhāt</i>	<i>khānalāi ma tannaipāuthēkailekāhīmāsuratarkārīanīdālbhāt. (p.22)</i>
3	momos	And they say the momos you find there. (p.5)	<i>mama</i>	<i>yahā mama panipāincha. (p.6)</i>

Here, the term ‘khata’ refers to the especial piece of cloth which is given to someone to show the respect and to honor him/her. In the translated text, it is mentioned as *khādā* because it can deliver the actual meaning of the word in the target language readers i.e. Nepali. Same way *dālbhāt* is also borrowed to the translated text. It also can deliver the actual meaning in the translated text. Likewise, momos also translated as ‘*mama*’ in Nepali version. Actually, *momo* is a Tibetan especial food dumpling with meat or vegetable, which is now famous all over the world. In Nepal also *momo* is very famous and all Nepali knows what *momo* is. So the translator borrowed it while translating the text.

#### 4.8.3 Technique 3: Substitution

S.N.	SL Terms	SL Context	TL Terms	TL Context
1	blanket	....go and get your blanket. (p.65)	<i>sirak</i>	<i>.....timrosiraklieraiāunu. (p.69)</i>
2	bag	My bag washing now heavy with water.(p.43)	<i>bhārī</i>	<i>pānīledhādiekālugākobhārībokera.... (p.46)</i>
3	exercise	....doing my exercises before the other pupils arrive.(p.43)	<i>grihakārya</i>	<i>....arubālbālikāāunuagāwaimero grihakāryasakiisakekohunthyo. (p.46)</i>

Here, the term ‘blanket’ is translated as ‘*sirak*’ in Nepali version. Actually, the word blanket refers to the large cover, often made of wool used especially on bed to keep people warm. ‘*sirak*’ is somehow different from the blanket, which is purely made by fabric. In Nepali context, ‘*sirak*’ is most suitable word to show the actual meaning of blanket. Similarly, ‘bag’ refers to the container made of paper or plastic or cloth that opens at the top, used especially in shops/stores. But in the translated text, it is translated as ‘*bhārī*’ which means ‘heavy load’. And another term ‘exercise’ is translated as ‘*grihakārya*’ in the text. Actually, the term exercise refers to physical or mental activity that you do to stay healthy or become stronger but here in the translated text, it is translated as ‘homework given by the teacher’. So these words have somehow substituted while translating into Nepali which makes the text understandable and meaningful.

#### 4.8.4 Technique 4: Elaboration

S.N.	SL Terms	SL Context	TL Terms	TL Context
1	engine	The engine will surely never survive the ordeal. (p.47)	<i>motarkoinjin</i>	<i>motarkoinjinlepani anta sāyadaiyastoagniparīkshajhelinasakthyo. (p.50)</i>

Here, the term ‘engine’ is translated as ‘*motarkoinjin*’ in Nepali version. The actual meaning of the engine is the part of a vehicle that produces power to make the vehicle move. But in Nepali context, engine refers to the part of the every machine, so the translator added or elaborated the term as ‘*motarkoinjin*’ that makes the translated text fruitful.

After discussing all the man-made or material culture terms, it is clear that there are four techniques used to translate the twelve material culture terms. Among them, literal translation is most widely used techniques with altogether five material terms. Likewise, substitution and borrowing are used to translate the three material culture terms respectively. Elaboration technique is least used to translate the material-cultural term, which translates only one term.

#### 4.9 Techniques used in Translation of Social Cultural Terms

In the process of translating the social cultural terms five different techniques were used by the translator. Those techniques which were employed in translation of social cultural terms in *Singing for Freedom* are described in brief here:

##### 4.9.1 Technique 1: Literal translation

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

S.N.	SL Terms	SL Context	TL Terms	TL Context
1	little darling	...“little darling”, that’s what the other nuns call me. (p.77)	<i>phucci</i>	<i>guruāmālepaniaruāniharūlejastaivannuvayo- phucci. (p.81)</i>
2	fuss	My father didn’t make a fuss.(P.163)	<i>nakharā</i>	<i>bāutinakharānagarīkhurūkhurūhāmīsangaāidinuvayo.( P.178)</i>

Here, the term ‘little darling’ is translated as ‘*phucci*’. The term little darling refers to the calling to the little girl with love and care. So the actual meaning of little darling is *phucci* in Nepali which clearly gives the meaning. Same way, the term ‘fuss’ is translated as *nakharā*. The actual meaning of fuss is unnecessary excitement, worry or activity which has a direct meaning in Nepali as *nakharā*. So here the terms little darling and fuss has their direct equivalence in the Nepali context.

##### 4.9.2 Technique 2: Substitution

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

S.N .	SL Terms	SL Context	TL Terms	TL Context
1	enemy	I’ve made an enemy of one of the most influential nuns. (p.63)	<i>namithosambandha</i>	<i>prabhābshālīmadhyakiekānisangaājaidekhīmeronamithosamband hasurūbhaeko cha. (p.67)</i>
2	mascot	I’ve become the mascot of our teacher and his wife. (p.77)	<i>putalī</i>	<i>ma guru raguruāmākānīmīputalījastaibanisakekīthiē. (p.81)</i>
3	eldest brother	I went with my eldest brother. (p.163)	<i>sautenīdāi</i>	<i>ma sautenīdāikasāthtibbatgaē. (p.177)</i>

Here, the term ‘enemy’ is translated as *namithosambandha* which is little bit substituted while translating the text. The term enemy refers to the person who hates somebody or who acts or speaks against somebody/something. But in the translated text, the translator used *namithosambandha* which is little bit substituted and makes the text contextual. Similarly, mascot is translated as *putalī*. The term ‘mascot’ refers to the animal or a toy that people believe will bring them good luck. And the Nepali term *putalī* refers to the lovely baby or thing. In the text, the author shared her experience that her *Gurū* and *Gurūmā* like and love her very much. Likewise, the term ‘eldest brother’ is translated as *sautenīdāi* in Nepali version. Generally, eldest brother refers to the brother which is older. Here in the text, the author represents her step-brother as her big brother. So there is some twist in the actual meaning in the translated text.

#### 4.9.3 Technique 3: Elaboration

The terms which were translated through elaboration technique in social cultural terms are as follows:

S.N.	SL Terms	SL Context	TL Terms	TL Context
1	neighbor	I see the shape of my neighbor as she comes into my room.( p.65)	<i>chimekībhikshunī</i>	<i>ma kailekahinnindraparnailagekobelachhimekibhikshunikoakritidekht hen. (p.69)</i>
2	visitors	...the visitors told me yesterday.( p.78)	<i>bideshīpāunāharū</i>	<i>bideshīpāunāharūmalāibhandaithie.....(p.82)</i>

Here, the term ‘neighbor’ is translated as *chimekībhikshunī*. Actually ‘neighbor’ refers to a person who lives next to you or near you. While translating the term, the translator added something here i.e. *chimekibhikshuni*, so that it is fruitful to the readers. Same way, another term ‘visitors’ is translated as *bideshīpāunāharū* which conveys the real context to the Nepali readers.

#### 4.9.4 Technique 4: Borrowing

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

SN	SL Terms	SL Context	TL Terms	TL Context
1	NagiGumpa	In NagiGumpa we don’t really have any toilets.( p.73)	<i>nāgīgumbā</i>	<i>nāgīgumbāmāeutaicarpīchaina. (p.77)</i>
2	thank you	I’d learned some very basic elements in school- “thank you”. (p.77)	<i>thyānkyu</i>	<i>belābelāmā ma ‘thyānkyu’, ‘helo’jastāsabdaharūbhakbhakāunesammagarthē. (p.80)</i>
3	tom boy	Deep down inside I’m a tom boy.(.159)	<i>tam bwāī</i>	<i>bhitrabhitraigahirāimā ma swayamlāī ‘tam bwāī’ naimahasusgarchu. (p.173)</i>

Here, the term ‘NāgīGumpā’ is borrowed to the target language text. In the same way, ‘thank you’ and ‘tom boy’ are also borrowed in translated text. ‘NāgīGumbā’ is especial Gumba which is located in Kathmandu, Nepal. In the same way, ‘thank you’ is commonly used English word all over the world, so the translator did not think that the word should have translate exactly into Nepali term. Likewise, ‘tom boy’ is also borrowed while translating the text.

#### 4.9.5 Technique 5: Sense Translation

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



SN	SL Terms	SL Context	TL Terms	TL context
1	very harmoniously	...apparently very harmoniously.( p.163)	<i>dhukurjastā</i>	<i>...badorasikJodībanerabāchekārahechan. Dhukurjastā. (p.177)</i>
2	man	The man peers at me through window. (p.47)	<i>sainik</i>	<i>jhyālbātachiyāunesainikmeroanuhārniyāldaithie. (p.50)</i>

Here, the term ‘very harmoniously’ is translated as *dhukurjastā*. Actually harmoniously refers to the friendly and peaceful relationships without any disagreement. But in the translated text, it is translated as *dhukurjastā* which shows the actual meaning of harmonious in Nepalese culture. And the next term ‘man’ is translated as *sainik*. Man refers to an adult male human and *sainik* refers to a member of an army, especially one who is not an officer. So here, the translator has used the sense translation technique to translate those terms.

After discussing the social culture and organizational terms, it is clear that there are five different techniques found to have been employed in the translation of twelve different social cultural terms. Among the five different techniques, borrowing and substitution are most widely used techniques which translate three socio-cultural terms respectively. In the same way, sense translation, literal translation and elaboration are least used to translate the two different terms respectively.

#### 4.10 Techniques used in Translation of Religious terms:

In the process of translating religious terms, the translator used four different techniques. Those techniques which were employed in translation of religious terms in autobiography *Singing for Freedom* are described in brief below:

##### 4.10.1 Technique 1: Literal translation

The terms in religious culture category translated through literal translation are presented as below:

SN	SL Term	SL Context	TL Term	TL Context
1	monastery	...a Buddhist master who lives near here, in a monastery. (P.32)	<i>gumbā</i>	<i>maileyetainajikaikogumbākāekgurūkobāremāsunekīchu. (P.35)</i>

Here, the SL term ‘monastery’ is translated as *gumbā*. Monastery refers to the building in which Buddhist monks (members of a male religious community) live together. The direct equivalent term of monastery in Nepali language is *gumbā*. So the translator has used the term *gumbā* to make the text fruitful and contextual.

##### 4.10.2 Technique 2: Borrowing

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

SN	SL Terms	SL Context	TL Terms	TL Context
1	stupa	The streets radiate in a star shape from the stupa. (p.5)	<i>stup</i>	<i>bishālstupkochāraitirasadaklagbhagshatkonākārmābistārbaeko cha. (p.5)</i>
2	lung-tas	Hundreds of little triangular flags in multicolored silk flap in the wind, called lung-tas. (p.5)	<i>luṇḍā</i>	<i>stupmābādhiēkāsayāūrangībirangīresamījhandā, jaslāīhāmīlungdābhanchaū. (p.5)</i>

Here, the SL term ‘stupa’ is translated as stup in Nepali version. Actually stupa is Tibetan term which is also used in English language. To translate it into Nepali language, the translator borrows the word same to same because stup is very familiar word into Nepal and every Nepali understood what it means. In the someway, another term ‘lung-tas’ is also borrowed into Nepali while translating the text. Lung-tas refers to the little triangular flags in multicolored silk flap in the wind in the Buddhist monastery, gumbas and in the religious places.

#### 4.10.3 Technique 3: Blending

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

SN	SL Terms	SL Context	TL Terms	TL Context
1	prayer wheels	...turning the many prayer wheels set into the walls. (p.5)	<i>māneharū</i>	<i>stupkābhittābharīrākhiēkāmāneharūekaidishāmāghumāuchan. (p. 5)</i>
2	religious statuettes	It was there that my father made his religious statuettes. (p.7)	<i>murtiharū</i>	<i>bātyahīmurtiharūbanāunuhunthyō. (p.7)</i>

Here, the SL term ‘prayer wheels’ is translated as *māneharū*. Actually the term ‘prayer wheels’ refers to the wheels which are especially used in the Buddhist temple or *gumba*. In Nepali it is known as *māneharū*. It is typical term in Nepali which is well known in Nepal. Likewise, another term ‘religious statuettes’ is translated as *murtiharū*. Actually statuettes refer to the small figure of a person or animal or God in stone, metal etc. Here, religious statuettes refer to the statue especially of god/goddess and other religious things. In the translated version, the translator translates it as *murtiharū* which can directly convey the actual meaning of the term into Nepali language.

#### 4.10.4 Technique 4: Sense translation

The terms in religious category translated through sense translation are as follows:

S N	SL Terms	SL Context	TL Terms	TL Context
1	an offering	When you visit a Buddhist master you must always take him an offering. (p.33)	<i>dakshinā</i>	<i>kunai panibauddhagurūlāīdarshangarnajādāāphnogaccheanusārdakshinācadhā unecalan cha. (p.36)</i>

Here, the SL term ‘an offering’ is translated as *dakshinā*. Actually, offer means to make something available or to provide the opportunity for something. But the word *dakshinā* refers to money giving to honoring and respecting someone i.e. Guru, parents or guests etc. the translator here translate the term offer as *dakshinā* in Nepali because in the above context, the author wants to give some money when meeting her guru. *Dakshinā* is very suitable word as it is sense translation.

After discussing all the religious terms, it is clear that only four techniques found to have been employed in the translation of six different conceptual terms. Among the four different techniques, borrowing and blending were the most widely used techniques which translate two religious terms respectively. And literal translation and sense translation are least used techniques which translate only one religious term.

#### 4.11 Techniques used in translation of conceptual terms

In the process of translating conceptual terms, the translator used four different techniques. Those techniques which were employed in translation of conceptual term in the autobiography ‘Singing for Freedom’ are described in brief below:

#### 4.11.1 Technique 1: Literal translation

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

SN	SL Terms	SL Context	TL Terms	TL Context
1	force	Everyday a force was growing within me. (p.31)	<i>śakti</i>	<i>pratyek din mabhitraeutāśaktipaidābhairahekothisyo. (p.34)</i>

Here, the SL term 'force' is translated as *śakti*. Force refers to the strong effect or influence of something. The author has described her situation when her father punished meaning of the force in Nepali is *śakti*. So the translator translates it as *śakti* which directly conveys the meaning to the target readers.

#### 4.11.2 Technique 2: Sense Translation

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

SN	SL Terms	SL Context	TL Terms	TL Context
1	developed	Our kitchen was the birthplace of all the positive feelings that I developed later. (p.31)	<i>maljal</i>	<i>....jaslāipachigurūkosāmipyalemaljalgaridieko ho. (p.33)</i>
2	bad	My hands red from bad soap and cold water. (p.42)	<i>kamsal</i>	<i>kamsalsābunrachisopānīlemerohatkelārātāmmebanāekothiyo. (p.45)</i>

Here, the SL term 'developed' is translated as *maljal* into Nepali version. Actually, the literal translation of 'developed' in Nepali is *bikas*. It refers to having many industries and a complicated economic system especially of a country or a society. But here, the author expresses her experience that how she can develop her positive attitudes and feelings in her one-room home. The translator translates it as *maljal* into Nepali version which means properly grown or developed. Likewise, 'bad' is translated as *kamsal*. Literally, bad refers to the poor quality of something and below an acceptable standard. The translator translates 'bad' as *kamsal* in the Nepali version which can convey its meaning and sounds like typical Nepali. So the translator has used sense translation technique to translate those terms.

#### 4.11.3 Technique 3: Borrowing

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

SN	SL Term	SL Context	TL Term	TL Context
1	love has no pride...	I would listen over and over to one of her hits, love has no pride... (p.81)	<i>labhhyāj no prāid..</i>	<i>unkoeutācharchitgītlabhhyāj no prāid...lāīekaibasāīmādhoryāī-teheryāīsunnegarthē. (p.85)</i>

The SL term 'love has no pride..' is a English song sang by American famous singer Bonnie Raitt which is used same to same into Nepali version of the Singing for Freedom. The author share her experience that she had a passion of music and she usually listened the song 'love has no pride..'. Due to the development in science and technology and globalization, Nepalese people also listened and sang the English song. So, there is no problem to the Nepali readers to understand the song 'love has no pride..' and of that reason, the translator borrowed the term while translating the text.

#### 4.11.4 Technique 4: Substitution

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

SN	SL Terms	SL Context	TL Terms	TL Context
1	childish fear	I know she understands my childish fears. (p.65)	<i>bālsulabhbyabahār</i>	<i>unimerobālsulabhbyabahār bujthinhannemalāithāthiyo.</i> (p.69)
2	full advantage	I take full advantage of my situation. (p.65)	<i>bharpuraananda</i>	<i>ma gumbāmābitdaigarekākshanharūkobharpurānandalirahekithiē.</i> (p.69)

Here, the SL term ‘childish fear’ is translated as *bālsulabhbyabahār* in Nepali version. Actually fear refers to the bad feeling that you have when you are in danger. Here, childish fear is translated as *bālsulabhbyabahār* that refers to the childish action or activity. Here, fear is substituted by the action or activity while it is translating from English into Nepali. Similarly, another term ‘full advantage’ is translated as *bharpurānanda*. Actually, advantage refers to the thing that helps you to be better or more successful than other people. Here, full advantage is translated as *bharpurānanda* which refers to the fully enjoyment or entertainment. Here, something that is helpful to do better is substituted by entertainment or enjoyment while translating into Nepali.

After discussing all the conceptual terms, it is clear that only four different translation techniques were used to translate the selected six conceptual terms. Among them, sense translation and substitution are the most widely used techniques which translate two conceptual terms respectively. Likewise, borrowing/transference and literal translation are least used techniques which translate only one conceptual term respectively.

Overall, there are total fifty cultural terms from the autobiography “Singing for Freedom” taken to the study. Among them, fourteen ecological cultural terms are studied in six different technique-wise procedures. Same way, twelve man-made or material cultural terms are studied in four different technique-wise procedures. Likewise, twelve social-cultural terms are studied under five different technique-wise procedures. Similarly, six religious-cultural terms are studied under three different technique-wise procedures. And six conceptual terms are studied under four different technique-wise procedures. As we have seen literal translation, substitution and transference/borrowing techniques had high frequencies and in reverse sense translation, elaboration, blending and deletion had the low frequencies. In total hierarchical order techniques are graded as: literal translation, substitution, borrowing/transference, sense translation, elaboration, blending and deletion.

## V. CONCLUSION AND SCOPE

### 5.1 Conclusion

From the above findings, it is concluded that while categorizing the cultural terms they need to be put in an appropriate category. For example, we put ‘*tikā*’ in religious category and this categorization helps the TL readers to understand that the term has the religious meaning in SL. There are many techniques while translating the cultural terms viz. literal, sense, transference, substitution, addition, deletion and so on. Literal translation is highly used while translating ecological and man-made cultural terms. Sense translation is helpful in translating conceptual terms. The deletion technique deletes the SL terms which prevent the TL reader to understand the original sense and furthermore it does not transfer the original flavor of the SLT. So, while translating it needs to be avoided as much as possible. Footnotes and definition techniques help in maintaining the originality and convey the meaning appropriately.

Language and culture are related to each other. It is commonly believed that one does not translate language but the culture. So, while translating the cultural norms, values, assumption and concepts need to be taken into an account. They need to be preserved firstly and translated in a suitable way. That’s why a translator must have sound knowledge of language and culture of both involved languages. Finally, the translated text must maintain the originality of the SLT and it should be readable for the TL readers. Translation has a great effect in the present day world. It should be done in an appropriate way by talking both linguistic and cultural aspect into consideration.

### 5.2 Scope

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

The following policy related recommendations can be made on the basis of findings and conclusion:

- a) Some concepts cannot be understood by the students unless they are translated in students' mother tongue (i.e. Nepali language). This is why it is recommended that translation should be incorporated in language teaching program. Second language teachers, subject experts and authors should practice translation as fifth skill others being listening, speaking, reading and writing.
- b) Translating culture-specific concepts seem to be one of the most challenging tasks to be performed by a translator. Therefore other researches can also be done on the challenges faced by the translator in the translation of *Singing for Freedom*.

The autobiography consists of different English idioms, phrases and metaphors. The translator has beautifully translated these idioms and metaphors in Nepali. Therefore, other researches could also be done on idiomatic expressions and metaphors in the translation of *Singing for Freedom*.

### ACKNOWLEDGEMENT

First of all, I would like to express my sincere thanks and gratitude to Narendra G.C. a chairman of notary Club of Nepal. I profoundly extend my sincere and heartfelt gratitude to my mother who devoted her entire life for my study and made me what I am today. Eventually my very grateful thanks go to my friends and relatives who directly or indirectly supported and encouraged me to complete this study.

### REFERENCES

- [1] Awasthi, J. R., Bhattarai, G. R., & Khaniya, T. R. (2014). *Across languages and culture* (2nd ed.). Vidyarthi Prakashan Pvt. Ltd.
- [2] Bassnett, S. (2002). *Translation studies* (3rd ed.). Routledge.
- [3] Bell, R. T. (1991). *Translation and translating: Theory and practice*. Longman.
- [4] Brislin, R. W. (Ed.). (1976). *Translation: Applications and research*. Gardner Press.
- [5] Catford, J. C. (1965). *A linguistic theory of translation*. Oxford University Press.
- [6] Crystal, D. (1987). *The Cambridge encyclopedia of language*. Cambridge University Press.
- [7] Hatim, B., & Munday, J. (2004). *Translation: An advanced resource book*. Routledge.
- [8] Hervey, S., & Higgins, I. (1992). *Thinking French translation: A course in translation method*. Routledge.
- [9] Holmes, J. S. (1972). The name and nature of translation studies. In L. Venuti (Ed.), *The translation studies reader* (pp. 172–185). Routledge. (Original work published 1972)
- [10] McGuire, S. B. (1980). *Translation studies*. Methuen.
- [11] Newmark, P. (1981). *Approaches to translation*. Pergamon Press.
- [12] Newmark, P. (1988). *A textbook of translation*. Prentice Hall.
- [13] Nida, E. A., & Taber, C. R. (1969). *The theory and practice of translation*. E. J. Brill.
- [14] Riccardi, A. (Ed.). (2010). *Translation studies: Perspectives on an emerging discipline*. Cambridge University Press.
- [15] Richards, J. C., Platt, J., & Platt, H. (1995). *Longman dictionary of language teaching and applied linguistics*. Longman.