

The Applied Strategies for the Translation in 'Prajatantra ra Yuwajagat'

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Abstract

This paper studies the applied strategies in translation while translating a text from source language to target language. The main purpose of the study is to collect data related to applied strategies, and analyze and interpret them for the conclusion. The data is collected from all the sixty-one sentences of five paragraphs and both Nepali and English version of the essay 'Prajatantra ra Yuwajagat' and 'Democracy and the Youth' respectively. The qualitative technique is used to analyze and interpret the data derived from the study. It is found that the translator has used the aspects like linguistic, cultural and pragmatic as well as the strategies such as literal translation, equivalence, substitution, omission, addition and chunking. It is further observed that the translator has tried to translate by preserving the originality of the text as well as the flow and logical order. It is recommended that the use of strategies should be examined in other translations by the writer for further results.

Keywords: Translation, Llinguistic, Cultural, Pragmatic, Challenges, Strategy, Gap

Introduction

Prajatantra Ra Yuwajagat is an essay about democracy and the role of youth for democracy which is written by prolific critic and essayist Durga Prasad Bhandari in 2001. Nepal was under the rule of monarchy in that time so that it was most searched and read essay of that time. In such a context, the essay was translated by Govind Raj Bhattarai in 2003. Thus, the essay was internationally recognized and it showed the faith and interest of Nepali Scholars as well as their encouragement to the youth of Nepal to reform democracy. It plays a vital role for Nepalese politicians and youths to restore the democracy in Nepal. It is necessary to discuss

about translation before considering the theme and strategies of translation that are implied in the target text.

Translation is an act of transmitting information through message from one language to another language. It is believed that translation is multidimensional activity in which there is not only linguistic factors but also social and cultural factors too. The replacement of textual materials in one language (source language) by equivalent textual material in another language (target language) is simply known as translation (Catford, 1965). Translation is primarily an act of transforming message from one language to another or into some other dialect of the same, that distances by time or space and the activity interfaces with variegated factors (Bhattarai, 2000). It shows that translation is both linguistic and cultural activity. The main objective of translation is to establish a kind of relationship of equivalence between the source texts to target text. It can be considered as one of the brain-storming action related to interlanguage activity.

Translation is a new discipline in the world which plays vital role to transmit the text into target language. UNESCO declared that more than seven thousand languages are spoken in the world; whereas, about three hundred are highly practiced in daily life activities, education, media, and national and international affairs. According to the Population Census (2012), there are more than 123 languages spoken in Nepal. Languages are the property of any nation and the source of knowledge. Literary works are written in many languages so that it is necessary to translate them into the contact (Nepali) language from local languages or into local languages from Nepali. Moreover, the translation of Nepali and indigenous literature into English has been crucial role to expand the variety, specialty and sociocultural diversity of Nepal to the arena and level of the world. It is supposed that translation is as old as language and literature; however, it was initially practiced from Sanskrit to Nepali, especially for the cultural purpose. Global communication is possible due to translation and has the scope in all areas such as literature, education, public administration, cultural activities, tourism, business, mass media, law, politics and many more. As an example, the Mahabharat and Birat Parva were translated into Nepali by Shakti Ballav Aryal and the Ramayana was translated by Bhanu Bhakta Acharya. From such endeavor, it is easy to the Nepali readers to read the text with appropriate understanding. Nepali literature is rich in its unique content, cultural flavor and style. Laxmi Prasad Devkota is credited with initializing translational journey into English (Adhikari, 2017). Durga Prasad Bhandari is a professor and profound scholar of English literature and essayist. He is philosophical and humanistic writing looks for the reason, freedom and human rights. Govind Raj Bhattarai is a contemporary writer, critics and translator in Nepal. He has written many books and articles regarding translation even though there are many other works in the field of literature and teaching. The essay, *Prajatantra ra Yuvajagat* is about the democracy and role of youths to refine it and make it prosper. In this paper, there is short observation and interpretation of translated text comparing with the source text.

Review of Literature

Translation is not the easy business because any text has its own expression and message in the ground of its cultural, social and linguistic realities. Neupane (2021) argued that context is made up of different parameters such as participants, purpose, settings, way of expressing something, time etc. It shows that the translator should do the deep study of those setting and situations of source language culture in order to carry out the appropriate translation. There should be mutual understanding between the theme of source and target text. Hatim and Mason (1990) viewed that translation is a negotiation of meaning between the producer of source language text and the readers of the target text, both of whom exist within their different framework (as cited in Neupane, 2021). The number of theories and techniques are developed over the time to make the translation easy, original and valid that can be read and accepted by the target readers. It is the process of transmitting a message into target language text. The process of translation between two different languages involves the translator changing an original written text in the original verbal language into a written text in a different verbal language (Munday, 2010, p. 5). In the same way, Adhikari (2010), mentioned that literary translation function on pleasure principle and linguistic as well as cultural hybridity have new output which is the result of systematic procedures. Furthermore, Adhikari (2020) explored content analysis to find out frequency and nature of errors and inappropriateness in translation. He found that the English text by the students working into English were undermined by the number of categorical errors and syntactic inaccuracies which lead to a valid conclusion that English competence is not adequate enough to express the source text content in grammatically acceptable sentences. Thus, the translation implies the systematic procedures to minimize the errors on the basis of lexical, syntactic, pragmatic and stylistic dimensions. In translation, there is the use of equivalent or similar counterparts to preserve the original flavor. Moreover, Baker (1992) categorizes the equivalence at word level, above word level, grammatical equivalence, textual equivalence, and pragmatic equivalence. The communicative situations of different levels and dimensions are explored for the betterment of translation.

Adhikari & Magarati (2022) analyzed the lexical and syntactic aspects of '*Yabstract Chintan: Pyaj*' which is Nepali essay by renowned writer Shankar Lamichhane. He has collected and analyzed data from the essay '*Yabstract Chintan: Pyaj*' by Shankar Lamichhane and its English version '*Abstract Thought: An Onion*'. He concluded that borrowing, lexical explication and syntactic parallelism as the major linguistic features of the text.

Language is determined by culture in which it is spoken because culture shapes language and ultimately language shapes reality. Nida (1964) talked about the formal and dynamic equivalence. At first, he said that form and content are reproduced faithfully as possible as the target learner should be understood and in the second, he further said that translator should focused on relevancy in context of the culture. It means that the culture cannot be translated but translation can be at least a means to bridge gaps between the cultures. Neupane (2021) claimed that translating proverbs needs to know the related society, culture,

semiotics, anthropology, pragmatics, folklores etc. He commented on the translation of Lil Bahadur Chhetri's novel *Basain* by the non-native writers Michael Hutt and Larry Hartsell. He found that there was the use of borrowing and extensive endnotes which showed the foreignization in translation. To sum up, Neupane declared that there were three techniques in their translation such as i.) use of same forms, words, and meanings ii.) use if same forms and meaning but different words; and iii.) use of same forms, almost similar meaning but different words. Subsequently, Neuupane (2021), explored and categorized with interpretation in the translation of Nepali writer Govind Raj Bhattarai into English text by Lekhnath Pathak. He found that there have been seven strategies applied by the translator such as using general word, more neutral/less expressive word, paraphrase (unrelated words) and omission. In another research, Neupane (2021) explored and examined the strategies used in the translated Nepali Novel Modiain regarding cultural concepts. He investigated cultural concepts in the original version and examined their translation counterparts in terms of the strategies such as translation by a more general term, a more neutral term, cultural substitution, loan terms, paraphrase, omission and illustration.

The above literature paved the way towards the critical observation of translated text and guided to synthesize, analyze and interpret the target text to do the critical overview of different techniques, procedures and strategies. It will be helpful to set the theoretical framework which will be the milestone for the research of the paper.

Research Methodology

This is a qualitative research aimed at examining how the Nepali essay is translated into English language. The study was conducted observing the different strategies of translation in terms of linguistic, cultural and pragmatic aspects. The secondary source of data for the study were both Nepali and English version of the essay. The corpus-based study was followed which includes the Nepali version *Prajatantra ra Yuwajagat wa* written by Durga Prasad Bhandari and English version *Democracy and the Youth* was translated by Govind Raj Bhattarai. The study was conducted consulting the articles, journals, dictionaries and reference books related to translation. The purposive sampling procedure was applied as recommended and assigned by the instructor. Both the texts were studied repeatedly to get the required information. Different words and sentences were observed, selected and categorized in terms of the strategies to be applied for analysis and interpretation.

Results and Discussion

The collected data from the selected essay *Prajatantra ra Yuwajagat* of both original Nepali text and its translation in English are observed, collected, analyzed and interpreted in terms of linguistic, cultural and pragmatic point of view. Translation should maintain the originality and its appropriate equivalence while translating any text from source language to target language. It is very challenging to balance aspects of originality and appropriate in any translation Therefore, specific strategies are applied to interpret the translation of the selected

text. Any translation cannot be a final translation. Thus, it is nearly impossible to find out the perfect technique of translation without any gaps and errors in translated version.

Literal Translation

Literary translation is a technique which is used to show for a close correlation of meaning between the source language text to target language text and that may range from word level to sentence level. It is word to word translation. Literal translation is the replacement of source language syntactic structure by target language structure (Bell, 1919). Thus, it is source language oriented in which direct meaning is extracted into target language. In literal translation, source language grammatical constructions are converted to their target language equivalents but lexical words are again translated singly out of context (Newmark, 1988, as cited in Neupane, 2017). In such instances literary translations are applied as follows:

Table 1

Source Language (SL) References	Target Language (TL) References
prajatantra (p. 159)	democracy (p. 134)
aastha (p. 159)	faith (p. 134)
swatantrata (p. 159)	freedom (p. 134)
garima (p. 159)	dignity (p. 134)
andhabegbata sanchalit hune lahar (p. 159)	the wave that operates through blind force
bibeksilata, aatmsamyam, mitbyayita, udaartaa (p. 159)	wisdom, self-control, spendthrift, generosity (p. 134)
byakti wa nagrik (p. 159)	individual and citizen (p. 134)
Aaddhytmik (p. 159)	spiritually (p. 134)
rastriya (p. 159)	national (p. 134)
adhinayakbad (p. 159)	dictatorship (p. 134)
bhid ra nara (p. 159)	crowd and slogan (p. 134)
unansay pratisat (p. 159)	ninety percent (p. 134)
samajkaa stambha (p. 159)	pillar of society (p. 134)
aupcharik sarddhanjali (p. 159)	formal obituary (p. 134)
wastabik aahuti (p. 160)	real sacrifice (p. 136)
yahaa jiwansaili nai briddha chha (p. 160)	the life style here is old (p. 136)
birodh (p. 160)	protest (p. 136)
saralata ra sambadansilataa (p. 161)	simplicity and sensitiveness (p. 136)
rupaantaran (p. 161)	transformation (p. 137)

Equivalence

There is some equivalent translation in which the units like morpheme, word, phrase and sentence are translated that is known as clause. The following equivalence are found in the translated text.

Table 2

Source Language (SL) References	Source Language (TL) References
Sasan byawastha (p. 159)	governance (p. 134)
liyenchha (p.159)	considered (p. 134)
mukhya abhist (p. 159)	chief ends (p. 134)
atmik pawitrata (p. 159)	purity of soul (p. 134)
swabibek (p. 159)	self-judgement (p. 134)
swat: (p. 159)	automatically (p. 134)
prachur (p. 159)	ample (p. 134)
nirbah (p. 159)	follow (p. 134)
duskar (p. 159)	difficult (p. 134)
chintanhin (p. 159)	thoughtless (p. 135)
dos aaropit (p. 159)	blame fault (p. 135)
satat (p. 159)	continuously (p. 135)
byabhaarta (p. 159)	naturally (p. 135)
nakkali (p. 160)	artificial (p. 135)
agrabahak (p. 160)	forerunners (p. 135)
pulak (p. 160)	thrill (p. 135)
samuh (p. 160)	crowd (p. 135)
jos ra baisa (p. 160)	courage and youthfulness (p. 135)
utsarg (p. 160)	sacrifice (p. 135)
kabja (p. 160)	grip over (p. 136)
habi (p. 160)	dominate (p. 136)
jarajirna manobritti (p. 160)	rotten attitude (p. 136)
prasthan (p. 160)	leave (p. 136)
chanchanlata ra praphullata (p. 161)	liveliness and pleasure (p. 136)
hank (p. 161)	challenge (p. 136)
suksham (p. 161)	subtle (p. 136)
saaathai (p. 161)	at the same time (p. 137)

Omission

Some words are not occurring in original text but used in translated version. The deletion occurs in syntactic level of information of the text that can be transferred without the presence of particular word. The translator has omitted lexical some items. The following omission/deletion are seen in the translation.

Table 3

Source Language (SL) References	Target Language (TL) References
yo jivan paddati pani ho (p. 159)	but a life style (p. 134)
bhane (p. 159)	... (p. 134)
sacchinai swatantra hunu (p. 159)	to be democratic (p. 134)
pahile tayaar baeka dekhinchhan (p. 160)	seen in the forefront (p. 135)

Substitution

There is gap or absence of some concepts in the main text. It is happened due to the difference between two language regarding linguistic and cultural factors. The translator has replaced those elements by the peripheral terms of target language. The cultural elements of source text are replaced by similar equivalent or genetic words in the target language. It is not a good practice of translation because it creates gaps between two texts but therein not any specific option. The following substitution are seen in the translation.

Table 4

Source Language (SL) References	Source Language (TL) References
byakti (p.159)	people (p.134)
wa (p.159)	and (p.134)
Chahanchh (p.159)	feel (p.134)
dristi (p.159)	opinion (p. 135)
tartammya (p.159)	connection (p. 135)
jamaat (p.159)	people (p. 135)
sath nadiyema (p. 160)	not cooperated (p. 135)
katipaya (p. 160)	many (p. 135)
Pariwartan kaa sadhan (p. 160)	agent of change (p. 135)
mul karak (p. 160)	main factors (p. 135)
bidambana (p. 160)	tragedy (p. 135)
dienchha (p. 160)	paid (p. 135)
gareka chhan (p. 160)	made (p. 135)
bhwasagar (p. 160)	earth (p. 136)
ballyawastha ra yuwaawastha (p. 160)	childhood days and old age (p. 136)
sastra (p. 161)	sacred treaties (p. 136)
aamabuwa (p. 161)	parents (p. 136)
granthaharu (p. 161)	classics (p. 136)
bojha (p. 161)	burden (p. 136)
sthaan (p. 161)	scope (p. 136)
mitthyachaar (p. 161)	hypocrisy (p. 136)
padlolupta ra chatukatita (p. 161)	power and sycophancy (p. 136)
Purohit (p. 161)	priest (p. 136)
abhaawa (p. 161)	absence (p. 137)
prabirti (p. 161)	nature (p. 137)
aaucha (p. 161)	surfaces (p. 137)
badhi thos ra Jad (p. 161)	lifeless and rigid (p. 137)
bimukh (p. 161)	distracted (p. 137)

Addition

The technique of addition is adopted if some expressions in original texts are not written or expressed. The translator has conveyed the supplementary message to clarify the context and fulfill the gap. This procedure is used in order to clear the information to the readers. They are translated as follows.

Table 5

Source Language (SL) References	Target Language (TL) References
chetanshil chintansil (p. 159)	conscious and thoughtful (p. 134)
Mahakavi Jon Milton ko bhanai chha (p. 159)	The great poet John Milton's opinion regarding freedom is: (p. 134)
artha hudain (p. 159)	no meaning at all (p. 134)
.. (p. 159)	degree of ... (p. 135)
bhinnai hunetheyo (p. 160)	would have been totally different (p. 135)
briddhharu (p. 160)	aged people (p. 135)

Chunking

Chunking has also special role while translating some words into English because the one-to-one word translation is impossible. The following are the found chunking in the English translation.

Table 6

Source Language (SL) References	Target Language (TL) References
yuwa yuwati (p. 159)	youths (p. 134)
byakti (p. 159)	people (p. 134)
arth (p. 159)	sense (p. 134)
nisthawan jansamuday (p. 159)	devoted community of people (p. 134)
swachunab (p. 159)	freedom of will (p. 134)
bichchiptataabaat (p. 159)	complex of thinking (p. 134)
yuwak ra yuwatiharu (p. 160)	youths (p. 135)

Conclusion

The central concern of this paper is to analyze and interpret the strategies and techniques that are applied in the translated version 'Democracy and the Youth' by Govinda Raj Bhattarai comparing with its original version *Prajatantra ra Yuwajagat* by Durga Prasad Bhandari. The translator has applied six strategies to translate the original text into Nepali such as literal translation, equivalence, omission, substitution, addition and chunking. The interlingual translation is bound to reflect the translator's own creative reflection and

interpretation of the source text. There are some gaps in the translation because of different cultural realities in source text and target text. The translator tried to do the justice to translate it near to the original one, however, no translation is final. This study has its own limitations regarding time, selection of words and sentences, and components of strategies. Thus, it is recommended to do the further study considering and expanding the broader aspects of translation.

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