

**Domestication and Foreignization Translation Strategies Used in Nepali Constitution****Achyutananda Bhattarai**

Lecturer

Purwanchal Campus, Dharan, Tribhuvan University, Nepal

✉ achyutbhattarai987@gmail.com

<https://doi.org/10.3126/dristikon.v14i1.65986>**Abstract**

This research examines the domestication and foreignization translation strategies used in *the Constitution of Nepal 2015* analyzing official and unofficial translations of the constitution. How these translation strategies have been used to convey the source language (SL) message to the target language (TL) readers despite the linguistic and cultural differences is searched. The corporate author's official translation of the Law Book Management Board (LBMB) and the unofficial translation by the International Institute for Democracy and Electoral Assistance (IDEA) have been used to collect, analyze, and interpret data. Venuti's translation theory of domestication and foreignization is used for the theoretical framework. The objective of this research is to find the effectiveness of these two strategies for the translation of the Nepali constitution. This research finds both the domestication and the foreignization translation strategies have been used in parallel for the translation of *the Constitution of Nepal 2015*. It concludes that using both strategies simultaneously as complements of one another increases the comprehensibility of the translation.

*Keywords:* domestication, foreignization, constitution, source language, target language

**Introduction**

*The Constitution of Nepal* was originally published in the Nepali language and translated into English as a part of the comparative law. It has used domestication and foreignization methods in translation. Although the English translation version of Nepali law is not mandatory for Nepali courts and government offices, it is translated for global communication purposes. The international organizations based in Nepal use the authorized English translation versions for matters constitutionally questioned. To regulate and manage the translation work in Nepal, the Notary Public Act is in effect. One of the main objectives of this law is to regulate the translation and confirm a real person and signature on the document and control fraud and fraudulent activities (*An Act Relating to Notary Public 2007*).

As per the commitment of Nepal to the rule of law and to communicate the commitment universally, Nepal translates domestic laws into English (Helgesen, 2007, p. i). The Constitutions of Nepal and other necessary domestic laws are translated into English, and

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the bilateral and multilateral treaties to which Nepal is a party are translated into Nepali for information and adoption in domestic laws.

This research deals with the problem of legal translation strategies and searches for suitable ones. Which translation methods are more suitable for legal translation? The researcher proposes the domestication and foreignization strategies of translation are the appropriate strategies for the legal translation especially Nepali legal translation into English. It further argues that the use of the domestication and foreignization methods in parallel makes the text more readable to the target readers despite the linguistic and cultural incongruities of the SL and the TL. The primary objective of this research is to find suitable methods for Nepali legal translation and collect data from the official and unofficial translations of the Constitution. Though Venuti (1995) suggested preserving the linguistic and cultural property of the foreign text in translation by adopting the foreignization method (p. 101), this research searches the pros and cons of both domestication and foreignization strategies of translation to suggest comparatively higher applicability to Nepali-English legal translation.

### **Review of Literature**

Constitutionally, Nepal is defined as a multilingual, multicultural, multiethnic, and diverse regional characteristic federal republican democratic country (*Constitution of Nepal* 2015, p.1) but it uses monolingual Nepali *Devanagari* script as the official language. The laws of Nepal are drafted in Nepali before translating into the English language. The legal translation of Nepal has been a means to import legal ideas from other languages, especially from Sanskrit and English. The family law of Nepal derives legal ideas from the Hindu jurisprudence written in the Sanskrit language. The country code *Muluki Ain* (MA) and the *National Civil Code* 2017 have legalized Hindu religious and cultural values in law. As Thapa (2010) points out the Nepali legal system has been influenced much by religion (p. 922). So, translating Nepali law into English requires knowledge of Nepali, Sanskrit, and English languages. As Rajan Khatiwoda et al. (2021) pointed out Nepali social and cultural ideas are consistent with the Brahmanical legal concepts and local practice (p. xv). The translated versions of Nepali laws into English are not legally binding but are persuasive and informative to the target readers.

This research has examined the domestication and foreignization strategies used in *the Constitution of Nepal* 2015 and has explored the degree of application in Nepali legal translation. As Sha and Jian (2014) argued, “An appropriate approach to legal translation is not an issue of the translation quality but an issue of better reflecting the reality of the rule of law” (p. 255). After diplomatic relations with foreign countries, English translation of Nepali law appeared as a demand to continue the relationship and extend business. The recruitment of Nepali youths in the British and Indian Army required their documents translated into English for official use. Bhattarai et al. (2014) asserted, “The Nepali youth’s enlisting in the British-

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Indian Armies after the Sugauli treaty (1815) were some of the important factors that helped expose the Nepalese people to the outer world” (p. 38). The English translation is required for abroad study, jobs, and business to communicate information limited in the Nepali language. The Nepali legal translator has to choose either domestication or foreignization or both translation strategies to make the text highly communicable.

In the process of translating Nepali legal documents, many challenges may appear to the translator in maintaining the equivalence between the source text (ST) and the target text (TT). Sometimes, the translator may not find absolute equivalence and satisfy in the functional correspondence. For example, the Nepali relationships, such as the *jethi sashu*, *sali*, *buhari*, and *sauteni didi/bahini*, *bhauju*, and *nanda* are translated into “sister-in-law” in English but they do not reflect the true Nepali family relationship. The “sister-in-law” used for the senior sister (*jethi sashu*) and junior sister (*sali*) of the wife differs from the “sister-in-law” used for the husband’s earlier or later wife (*sauteni didi* or *baini*). The domestication method fails to represent the true Nepali relationship and better adopt the foreignization method. This makes the readers flavor foreign language and culture. Venuti (1995) preferred the foreignization strategy in translation though the translation bends towards a foreign likeness (p.101). He insists on preserving foreign cultures in translation.

Contrary to this opinion, Nida (1964) favored domestication in translation. He advocated dynamic equivalence for naturalness and fluency in translation and saved the translation from being foreign-like. He emphasized giving equal messages to the TL readers in their language and culture as the SL readers receive from the text (p. 129). According to him, there is no absolute correspondence between languages and no exact translation to be expected (p. 126). He gives an example of greetings in the Bible translation in which “greet one another with a holy kiss” is translated into “give one another a hearty handshake all around” (p. 130) as functional equivalence. The functional equivalence focuses on the equivalence of the message in translation. The Nepali term “*shreeman*” equates to “Your Honor” in English court but “*shreeman*” is also used for a husband in Nepal. So, the functional equivalence or domestication strategy is better for natural communication with the TL readers.

The translation is a combined product of language and culture so there needs to be equivalence between the ST and the TT concerning their language and culture. The translator for transferring ST into the TT can change the form of the ST with the same content in the TT (Abbasi et al., 2012, p. 84). For example, the translation of the national anthem in verse can be changed into prose in the TT maintaining the same national spirit of the anthem. The translation between the same language families following identical legal systems can be translated more easily than the translation between the languages of different language families and legal systems (Cao, 2019, p.303). The translation from Nepali to Hindi or English or vice versa is

comparatively easier than the translation between Nepali to Chinese or Japanese. Nepali and English fall in the Indo-European language family. Sharama (2021) pointed out that the Nepali language falls under the Indo-European language family (p. 5). Similarly, the English language also falls under the Indo-European language family (Baldi, 2008, p.127). The Nepali language is influenced by the Sanskrit language and the English language is influenced by Greek and Latin language. In some English terms “door” equivalents to *dwar*, ghee to *ghritam*, and the devil to *danav* in Sanskrit seem alike phonetically. Baldi (2008) stated that most of the English vocabularies are from Greek and Latin, the common ancestor of the Indo-European language family, which is called the Proto-Indo-European (PIE) language family (p.127) and translatable to each other.

As far as the translation of Nepali law into English is concerned it is a difficult task but not impossible. According to Nida (1964) where the linguistic and cultural differences between source and receptor codes are the least, one should expect to encounter the least number of serious problems and if the languages are too closely related there is a danger of falling into the “false friends” (p. 130). The nature of legal language and style keeps on changing so the translation of one particular period may modify and change. To translate the ST into the TT a translator needs to understand the original term thematically and stylistically, the linguistic differences between the two languages and restructure the stylistic structures of the original in translation as possible (p. 31). Nida suggests understanding the ST in the original language and culture and reconstructing the ST in the TL cultural values to minimize the differences between the two languages. According to him, the foreignization strategy of translation only helps to understand the foreign text in a foreign context. As Cao (2007) repeats D Groot:

When two legal systems and the languages concerned are closely related, e.g. Spain and France, the task of translation is relatively easy; when the legal systems are closely related, but the languages are not, this will not raise extreme difficulties e.g. translating between Dutch laws in the Netherlands and French laws . . . and when the two legal systems and languages are unrelated, the difficulty increases considerably, e.g. translating the common law in English into Chinese, and vice versa. (p. 303)

The translation challenge between Nepali and English is high due to the differences in the language and culture between the two and the practice of the different legal systems. The Nepali legal language is designed for a mixed legal system and English is for the Common Law System. The above studies advocate to use of either domestication or foreignization strategies in translation as binary opposite methods but this research examines these two methods as complementary for translating Nepali legal text into English or vice versa as new research in the field of legal translation.

### Research Materials and Methods

This is qualitative research and collected primary data from official and unofficial translations of *the Constitution of Nepal 2015*. The collected data have been analyzed and interpreted using Venuti's domestication and foreignization translation methods. The secondary data are from scholars' opinions and critiques of the two methods. The source language is transliterated before translating into English for the target readers to read the SL text in their language. The non-English words are in *italics*. Priority given by Venuti on the foreignization method is critically analyzed compared with Nida who preferred the domestication method in translation. The two institutional translations are analyzed to find how the translators have applied these two binary opposite methods in their work strategically to make the text more comprehensive. These methods are analyzed and interpreted from the word, sentence, and textual levels. This research is delimited to the study of the translation methods used in *the Constitution of Nepal 2015*. It has used the sampling method for data collection and derived conclusions as per the guidelines of the research journal.

### Results and Discussion

The primary objective of translating Nepali legal text is to spread a message throughout the globe that Nepal practices modern democratic laws in the country as the rule of law. When *the Constitution of Nepal* was promulgated in 2015, it abolished the feudal system and established a federal democracy. New political achievements of Nepal guaranteed in the constitution require informing abroad by translating it into English as a lingua franca. So, the LBMB translated the Constitution into English using domestication and foreignization methods as compensatory to each other. Bringing Toury's idea, Venuti (2004) pointed out that translation is a communication of translated messages within a certain cultural-linguistic system, with all relevant consequences for the decomposition of the source message, the establishment of the invariant, its transfer across the cultural-linguistic border and the re-composition of the target message (p. 469-70). He suggests decomposing the source message and recomposing it into the target message. He appeals to the translator to recreate messages either domestication or foreignization methods. According to him domestication method reduces the foreign texts for assimilating the target language and cultural values bringing the author to the reader and the foreignization method creates pressure to register the linguistic and cultural differences of the foreign text by sending the reader to the author (Venuti, 2004, p. 548). He further points out, "The foreignization method is a form of resistance against ethnocentrism and racism, cultural narcissism and imperialism, in the interest of democratic geopolitical relations" (Venuti, 1995, p. 20). According to him, the foreignization method can best preserve the linguistic and cultural differences of the text being translated.

### Application of Domestication Strategy

The translation of *the Constitution of Nepal 2015* needs to be equivalent linguistically and extra-linguistically to the TT. The domestication of translation recreates foreign text in the target language and culture. Venuti (1995) brought Nida who safeguards the domestication method that it brings the transcendental concept of humanity as an essence that remains unchanged over time and space (p. 22). The constitution is an anthology of rights, duties, and legal behavior of the people to be unchanged whatever the languages it is translated. As *IDEA* read, “The collection of the legal behavior of Nepal has been practiced through new law drafting from the constituent assembly” (p. i). Some selective articles of the Constitution and their translations are presented below to analyze the use of the domestication method in the text.

१२६. न्याय सम्बन्धी अधिकार अदालतबाट प्रयोग हुने : (१) नेपालको न्याय सम्बन्धी अधिकार यो संविधान, अन्य कानून र न्यायका मान्य सिद्धान्त बमोजिम अदालत तथा न्यायिक निकायबाट प्रयोग गरिनेछ। (*Dhara 126. Nyaya sambandhi adhikar adalatbata prayog hune: Nepal ko nyaya sambandhi adhikar yo sambidhan, anya kanoon ra nyayaka manya sidhanta bamojim adalat tatha nyayik nikayabata prayog garinechha.*)

**Official translation** (LBMB). Courts to exercise power relating to justice: Powers relating to justice in Nepal shall be exercised by courts and other judicial bodies by this Constitution, other laws, and recognized principles of justice (Const. art. CXXVI, §1).

**Unofficial translation** (IDEA). Courts to exercise powers related to justice: Article Powers relating to justice in Nepal shall be exercised by courts and other judicial institutions by the provisions of this Constitution, other laws, and recognized principles of justice (Const. art. CXXVI, §1).

The Nepali source word “*nyayik nikaya*” translated into “judicial bodies” in the official translation whereas the unofficial translation translated the same as “judicial institutions”. Both use the domestication method to give naturalness and fluency to the target reader in their native language and culture.

The term “*nikaya*” corresponds to “level” in other circumstances but “*sthaniya nikaya*” or “local level”. However, the use of “institution” or “body” is more natural to the target readers. The translation of *nikaya* corresponds to “level” and is more appropriate to governance. The grammatical pattern of the TL “shall” is used to show the obligatory nature of the law.

धारा ७४. शासकीय स्वरूप : नेपालको शासकीय स्वरूप बहुलवादमा आधारित बहुदलीय प्रतिस्पर्धात्मक संघीय लोकतान्त्रिक गणतन्त्रात्मक संसदीय शासन प्रणाली हुनेछ। (*Dhara74. Shasakiya swarup: Nepalko*

*sasakiya swarup bahulbadma aadharit bahudaliya pratispardhatmak sanghiya loktantrik gantantratmak samsadiya shasan pranali huniechha).*

**LBMB:** Form of government: The form of government of Nepal shall be a multi-party, competitive, federal democratic, republican, and parliamentary form of government based on pluralism (Const. art. LXXIV).

**IDEA:** Form of governance: The form of governance of Nepal shall be a multi-party, competitive, federal democratic republican parliamentary system based on plurality (Const. art. LXXIV).

The SL term *shasakiya swarup* is translated into “form of government” in official translation and “form of governance” in unofficial translation for the system of government. As Jacobson (2000) pointed this translation is an interlingual translation or translation proper in which a verbal sign is interpreted using some other language (p. 127). The Nepali linguistic sign *shasakiya swarup* needs interpreting before translation for the selection of the appropriate corresponding in TL. The “form of governance” has made the equivalence to the SL by domestication. The source word *swarup* can be equivalent to other synonymic words like “structure” “system” “method” and “practice” but these are not the proper equivalence to reflect the ST. The word “form of” is used to derive the textual meaning from the context. In the ST “*swarup*” is used as a noun but “form of” is used as an adjective in the TT consistent with the grammatical pattern of TT. Jacobson argued again, “It is more difficult to remain faithful to the original when we translate into a language provided with a certain grammatical category from the language devoid of such a category” (p.129). He indicates the challenges of grammar in translation to be faithful to the SL but the free translation method can be used. Despite the incongruities of the grammatical patterns between the SL and the TL, the meaning needs conveying be consistent with the TL. Jacobson pointed out, “If some grammatical category is absent in a given language, its meaning may be translated into this language by lexical means. The dual forms like Old Russian opera are translated with the help of the number “two brothers” (p. 129). The Nepali language has three voices: *Kartri*, *Karma*, and *Bhav bachya* but translated into two: “Active” and “Passive” in English. The *Karma* and *Bhav bachya* are represented by “passive voice” and are domesticated in English.

The next SL term “*bahulbad*” is translated into “pluralism” in the official translation and “plurality” in the unofficial translation to signify multiple political ideologies in democracy. The former relates to the ideology of the political parties and the latter to the number. Shah and Li (2014) pointed out, “While realizing the importance of legal translation, we should also emphasize the necessity of accurate communicative function” (p. 257).

धारा २०४ प्रदेश सञ्चित कोष :

गुठी रकम बाहेक प्रदेश सरकारलाई प्राप्त हुने सबै प्रकारका राजस्व, राजस्वको धितोमा लिइएका सबै कर्जा, प्रदेश ऐनको अधिकार अन्तर्गत दिइएको जुनसुकै ऋण असुल हुँदा प्राप्त भएको सबै धन र नेपाल सरकारबाट प्राप्त हुने अनुदान एवं ऋण रकम प्रदेश ऐनद्वारा अर्को कुनै व्यवस्था नगरिएमा एक प्रदेश सरकारी कोषमा आम्दानी बाँधिनेछ जसलाई प्रदेश सञ्चित कोष भनिनेछ। (*Dhara-204: Pradesh sanchit kosh: Guthi rakam bahek Pradesh sarkarlai prapta hune sabai prakarka rajaswa, rajaswako dhitoma liyeka sabai karja, Pradesh ainko adhikar antargat diyeko junsukai rin asul huda prapta vayeko sabai dhan ra nepal sarkarbat prapta hune anudan ewam rakam Pradesh aindhware arko kunai byabastha nagariema ek pradesh sarkari koshma aamdani badhinechha jaslai pradesh sanchit kosh vaninechha*).

**LBMB:** Article 204: State Consolidated Fund:

Except for the revenues of trusts (*Guthi*), all revenues received by the State Government, all loans raised on the security of revenues, all amounts of money received in repayment of any loans made under the authority of any State Act, and any amounts of grants or loans received from the Government of Nepal shall, except as otherwise provided for in the State Act, be created to a State Government Fund to be known as the State Consolidated Fund (Const. art. CCIV).

**IDEA:** Consolidated Fund of the Province: Except for the revenues of religious endowments, all revenues received by the Provincial Government, all loans raised on the security of revenues, and all the money received in repayment of any loan made under the authority of any Act and any amount received by the Provincial Government shall be credited to a Provincial Government Fund to be known as the Provincial Consolidated Fund (Const. art. CCIV).

The SL term “*Pradesh*” is translated into “state” in the official translation and “province” in the unofficial translation. There is a difference in meaning in terms of sharing power. The “state” is used for a smaller territory that adds to make a federation as in the US. Whereas “province” is a unit of a country and structured for administrative facilities. States are more autonomous than provinces and can exercise different laws. Sometimes, an event that is accepted as a crime in one state of the US is not accepted crime in another state. Provinces lie under the power of the central government, make decisions provincially, and obey the law of the central government (Koshal 2011). So, the term “*pradesh*” correspondence to “province” is appropriate as per the Constitutional power-sharing of Nepal.

Nepali provinces are not as autonomous as the US States in making provincial laws inconsistent with federal law. Article 203(2) of *the Constitution of Nepal* reads “No loan shall be raised and guarantee given by the state government except as provided for in the federal law” (p. 135). As Newmark (2003) pointed out, “How the message is translated is not important, but it should be clear and succinct” (p. 56). Matter prevails manner.

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Further, the SL term “*Guthi*” is translated into “trust (Guthi)” in official, and “religious endowments” in unofficial translation. The official translation has used both the domestication and foreignization methods translating the word “*Guthi*” into “trust” and keeping the SL term in the bracket to save the cultural meaning of ST. The translator sends the readers to the writer and enforces to register the linguistic and cultural differences of the foreign text (Venuti, 1995, p. 548). There is the blending of domestication and foreignization translation strategies per the needs. The same term is translated into “religious endowments” in the unofficial translation to signify the SL “*Guthi*” system preserving the religious and cultural nature of the term in its meaning. The extralinguistic knowledge of the unofficial institutional translator clarifies the meaning of “*Guthi*” more represented in *the Constitution of Nepal*. Focusing only on the religious rather than cultural meaning of the term fails to convey the spirit of the text. Translation is not exclusively a linguistic activity but many extralinguistic factors play a crucial role in translation, like the intention of the speaker, his knowledge, ideas, expectations, interests, and so on (Bhattarai et al., 2014, p.110). The pragmatics matters in translation.

### **Foreignization Strategy**

The foreignization strategy of translation favors the preservation of the foreignness of the foreign text. This concept party comes from Germany, and partly from Anglo-America (Venuti, 1995, p. 100). The German professor Friedrich Schleiermacher’s lecture on different methods of translation delivered in 1813 made the base of this concept. Venuti (1995) restated Schleiermacher and pointed out, “Foreignization translation strategy can be useful in building a national culture by challenging cultural canons, disciplinary boundaries, and national values in the target language” (p. 100). The foreign culture of the foreign text needs accounting when translating into the dominant languages. Venuti reiterated “A translator has only two methods for affecting domestic readers' understanding of the foreign text either leaves the author in peace, as much as possible, and moves the readers towards him (foreignization) or he leaves the readers in peace, as much as possible, and moves the author towards him (domestication)” (p.101). He pointed the translator should not limit readers to their language and culture but send them abroad to taste the unique flavors of foreign languages and cultures. The translator need not always pursue ethnocentrism of domestication but needs to create ethnodeviant pressure to register the linguistic and cultural values of the foreign text in the target language and culture.

Observing the translation of the *Constitution of Nepal 2015*, the foreignization strategy is used in the text to preserve the foreignness of the Nepali language and culture. Venuti brought Goethe’s opinion, “The translator who attaches himself closely to his original more or less abandons the originality of his nation, and so a third comes into existence, and the taste of the multitude must first be shaped towards it ” (p. 99). Despite this fact, the translator of *the Constitution of Nepal* has used the foreignization method repeatedly in the following.

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धारा ५१ राज्यका नितिहरु:

(ज) नागरिकका आधारभूत आवश्यकता सम्बन्धी नीति : ७. नेपालको परम्परागत चिकित्सा पद्धतिको रूपमा रहेको आयुर्वेदिक, प्राकृतिक चिकित्सा र होमियोपेथिक लगायत स्वास्थ्य पद्धतिको संरक्षण र प्रवर्धन गर्ने। (*Dhara 51 Rajyaka Nitiharu: (ja) Nagarikka Aadharbhoot aawasyakta sambandhi niti: 7. Nepalko paramparagat chikitsa paddhatiko rupama raheko aayurbedik, prakritik chikitsa ra homiyopethik lagayt sawathsthya paddhatiko samrakhn ra prawardhan garne*).

**LBMB:** Policies of the State: The State shall pursue the following policies:

(h) Policies relating to the basic needs of the citizens: 7. to protect and promote health systems including *Ayurveda*, as a traditional medical system of Nepal, natural therapy, and homeopathy system (Const. art. LI, §8.7).

**IDEA:** State policies: The State shall pursue the following policies: (h) Policies regarding the basic needs of citizens: (7) Protecting and promoting Nepal's traditional medicinal system such as Ayurveda, natural medicines, and homeopathy (Const. art. LI, §8.7).

Whereas, both official and unofficial have used foreignization methods for translating the Nepali medico-legal term “आयुर्वेदिक” /*ayurvedic*/ into “*Ayurveda*”. The official translation italicizes the SL term, whereas, the unofficial does not. The foreign words are generally italicized as a rule. The unofficial translation has used the term as a personal name. The translator sends the readers to the author for foreignization purposes. The term *Ayurved* is modified into “*Ayurveda*” to suit the target readers’ tongue. Similarly, the term “homeopathy” is naturalized in SL text. As Ogden and Richards (1960) pointed out, there are 24 types of meanings in *Meaning of Meaning* that Newmark summaries into two:

First, with full sense with all its richness, denotations, and connotations, all that the writer said, sometimes even modified by what she meant, and second, the message, the pragmatic sense, what and how she wanted the readers to act and feel and think, and so the full meaning and the message are at two ends of a long pole and the translators whose entire activity consist in making a series of decisions to hit . . . between the full meaning and the mere message. (p. 56)

The full meaning of the source text comes after analyzing the source text linguistically, stylistically, and pragmatically otherwise it changes into mere delivery of the message. The risk of a false friend always remains in translation including the legal translation so the translator alters this. As Nida (2000) asserted that no two languages are identical, either in the meanings given to corresponding symbols or in how such symbols are arranged in phrases and sentences, it stands to reason that there can be no absolute correspondence between languages. Hence there can be no fully exact translations. (p. 126). It is the intellectual work of the translator to

select the proper word in the proper place. This analysis shows that using both domestication and foreignization strategies in translation makes a text more comprehensive.

### Conclusion

The translation of *the Constitution of Nepal 2015* purposes to communicate the constitutional provisions of Nepal abroad. As Vermeer's *Skopos* theory states a translation is determined by the purpose (*skopos*) it has taken for the target readers. Both domestication and foreignization translation strategies can be used in parallel to compensate for the shortcomings of one another. It is the foreignization method that protects the foreignness of the Nepali language and legal culture, while the domestication naturally grows fluency to the readers and makes them feel they are not reading the translation but the original. Unofficial translation has used the foreignization methods more comparatively. However, this short sampling and analysis is not enough and needs a large scale of data analysis. Due to the different cultural backgrounds of the source and target readers, the cultural words may be difficult to comprehend for the TL readers so foreignization is more appropriate to save the foreignness of the foreign text. Besides, the translator's knowledge of the text linguistically and extra-linguistically makes him/her select the right counterparts. For this, the translator as a reader and mediator should read and understand the source text semantically, stylistically, and pragmatically to increase the text's comprehensibility. Legal translation as a part of law and legal system requires basic knowledge of comparative law and legal systems. Using translation strategies appropriately increases the quality of translation and the readers read the translation as the original writing of the native author.

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