

A STUDY ON PROVERBS IN THARU AND ENGLISH LANGUAGES

**A Thesis Submitted to the Department of English Education
in Partial Fulfilment for the Master of Education in English**

**Submitted by
Ram Bishwas**

**Faculty of Education
Tribhuvan University
Janata Multiple Campus, Itahari
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RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Ram Bishwas** has prepared this thesis entitled **A Study on Proverbs in Tharu and English Languages** under my guidance and supervision.

I recommend the thesis for acceptance.

Date:2068/02/20

.....
Kamal Raj Dahal (Guide)
Asst. Lecturer and Head
Department of English Education
T.U. Janata Multiple Campus
Itahari, Sunsari

RECOMMENDATION FOR EVALUATION

This thesis has been recommended for evaluation from the following "Research Guidance Committee".

Signature

Kamal Raj Dahal (Guide)

Asst. Lecturer and Head

Department of English Education

T.U. Janata Multiple Campus, Itahari, Sunsari

Chairperson

Tirtha Raj Acharya

Asst. Lecturer

Department of English Education

T.U. Janata Multiple Campus, Itahari, Sunsari

Member

Keshav Prasad Bhattarai

Asst. Lecturer

Department of English Education

T.U. Janata Multiple Campus, Itahari, Sunsari

Member

Date: 2068-04-09

DECLARATION

I hereby declare that to the best of my knowledge this thesis is original: no part of it was earlier submitted for the candidature of research degree to any university.

Date: 2068-02-18

Ram Bishwas

DEDICATION

To my parents

For their tireless efforts

To make me what I am today.

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Ram Bishwas (Tharu)

ABSTRACT

This thesis is prepared to show the comparison between the proverbs of English and Eastern Morangia Tharu language. To carry out the research work, the researcher prepared a list of English proverbs from Oxford Advanced Learner's Dictionary and Bhargava's Standard Illustrated dictionary (Anglo-Hindi). Then he collected the data (Tharu Proverbs) by direct observation, questionnaire and interview of 60 Tharu language native speakers from the different villages of Morang and Sunsari districts. On the basis of translation theory, some findings and recommendation have been made to improve the existing pedagogical situation. The major findings of the present study indicate that some of the English proverbs can be replaced by equivalent Tharu proverbs and most of the English proverbs are compared by sense and meaning. The English proverbs and Tharu proverbs were also compared in terms of equivalency. Proverbs are cultural bound expression so they are used situationally and pragmatically. Comparing the proverbs of two languages there were always linguistic, structural and cultural gaps. Out of 50 proverbs, 9 proverbs were found perfect equivalent, 10 proverbs were semi equivalent and 31 were Nil equivalent between Tharu and English languages.

The study consists of four chapters. Chapter one deals with general background, language families in Nepal, Situation of languages in Nepal, English language, origin of the Tharu and their languages, Tharu language and its area, relationship among language, culture and proverbs, review of related literature, objectives of study and significance of the study. Chapter two deals with the methodology used in the study. It includes source of data, population of the study, sampling procedure, research tools, process of data collection and limitations of the study. Chapter three deals with analysis and interpretation of data. It includes listing the data and translation of Tharu proverbs into English and their comparison. This chapter also includes some statistical tools like tables and charts. Chapter four presents the finding and recommendations of the study.

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LIST OF ABBREVIATIONS AND SYMBOLS

APP	Appendix
ARNEC	All Round National Education Commission
A.C.	Agentive case
B.C.	Benefactive case
CBS	Central Bureau of Statistics
C.S.D.	Central Statistical Department
CUP	Cambridge University Press
ELT	English Language Teaching
HSEB	Higher Secondary Education Board
I.C.	Instrument case
LOC	Locative case
M.Ed.	Master's in Education
NEC	National Education Commission
NELTA	Nepal English Language Teacher's Association
n –	Noun
OUP	Oxford University Press
O.C.	Objective case
PRES	Present Tense

PROG	Progressive
Sb	Somebody
Sth	Something
S.G.	Source and goal case
SL	Source language
ST	Source text
TL	Target language
TT	Target text
T.U.	Tribhuvan University
UK	United Kingdom
USA	United States of America
Vol.	Volume
V	Verb
1S	First person singular
2S	Second person singular
3S	Third person singular

CHAPTER ONE

INTRODUCTION

1.1 General Background

Language is a special gift for Communication among human beings. Every human being uses language to communicate with one another. Moreover, it is regarded as a voluntary vocal system of human communication. However, language is not a single medium that is used for communication.

"Language is system of communication Sound, operating through the organs of speech and hearing among members of a given Community and using Vocal Symbols possessing arbitrary conventional meaning" (Brown, 1994). Human language, Spoken and written, can be described as a System of Symbols and the grammars by which the symbols are manipulated. Language develops our thoughts, transfers view and attitudes from one person to another and to forthcoming generation. It is known that several languages are being used in the world and among them English is a major and fast growing language which crosses the boundary of geographical and national territory.

Nepal is a multilingual, multicultural and multireligious country. The configuration of ethnic cultural and linguistic diversity is a unique asset. According to the Central Beauru of Statistics (2002), there are ninety two identified languages. Among them, Tharu is the fourth largest language which is spoken by 6.7% of the total population. There are 1,037 people speaking English as mother tongue and 15,33,879 people speaking Tharu (Central Beauru of Statistics 2002).

1.1.1 Language Families in Nepal

Languages spoken in Nepal fall under four language families. They are Indo Aryan, Tebeto Burman, Asiatic/Munda and Dravidian. Both Tharu and English are in the same Indo-Aryan language family.

Paudel (2068:207) writes there are many languages which can be categorized under four distinct groups. They are;

-) Indo-Aryan
-) Tibeto-chinese
-) Austro Asiatic
-) Dravidian

The languages spoken in Nepal are given below according to their language families.

Table No. 1: Language Families and Languages

S.N.	Language Families	Language Spoken in Nepal
1	Indo-Aryan	Nepali, Maithli, Bhojpuri, Tharu, Abadhi, Tajpuri (Rajbanshi), Danuwari, Darai, Kumale, Majhi, Bote, Chureti, Marwadi, Bangali, Hindi, Urdu, English, Mugahi,
2	Tibeto-Chinese family	Newari, Tamang, Magar, Rai, Kirant, Gurung, Serpa, Thakali, Jirel, Meche, Sunuwar, Hayu, Dhimal, Lepcha, Kushunda, Pahari, Kagate, Manangi, Ghale, Chepang, Raji, Dura, Limbu, Thami, Tibati,byasi
3	Austro Asiatic Family	Satar (Santhal) Dhimal, Meche, Raji, Rai kirati
4	Dravidian Family	Jhangad (Dhangad) This language is spoken in many parts of India. The origin of this language is South India. In Nepal, this language is spoken in Biratnagar, Hanuma Nagar, Siraha and Janakpur.

Source : Paudel (2068 : 207)

There are some dialects of Tharu language and different languages of Raikirati which are given below.

Table No. 2: Dialects of Tharu and Limbu, and Raikirati Languages

1	Under Tharu Dialects Kharal. G. 2008 "Main Dialects of Tharu language in "Journal of HAMARYUGUWA." 1: 50 – 52	i) Eastern Tharu dialects – Morangia, Saptaria, Rajbansia ii) Central Tharu dialects – Chitwania and Lulpuria iii) Western Tharu dialects – Dangali, Devkhuria, Kanchanpuria, Deshauri / Deshaure, Katharia, Dangaura
2	Limbu Dialects	Terhathume, Change, Taplejunge, Phidime, Dumbari, Mewakhole
3	Different languages of Raikirati	Aathapahare, Bantawa, Chamling, Chaurasia, Dumi, Kulung, Khaling, Tilung, Thulung, Sanpang, Makhkha, Nachhering, Jerung, Lingkhim

Source : Paudel (2068 : 207)

1.1.2 The English Language

English language belongs to the Indo-European family of language. It is related so much to other languages spoken in Europe and Western Asia from Iceland to India.

It is spoken more widely among different countries than any other languages and this is why, it is recognized as a dominant international language. It has become as a common tongue and universal passport to go and visit in each and every part of the world. Not only universal passport but also the most prestigious and mobile vehicle in the field of language all over the

world. Lastly, it can be identified as the global language of the world which is used as a lingua franca at the international level (Subedi 2010).

English, more than any other languages, has attracted the interest of professional linguist, intellectuals and scholars. Most of the books in science are written in English. It has been analyzed in dozens of different ways, as a part of the linguist aim of devising a theory about the nature of language in general. The study of the English language in this way becomes a branch of linguistics.

English language seems to have entered in Nepal during Bhimsen Thapa's Prime ministership. However, it was formally included into educational field with the establishment of Durbar High School in 1914 B.S. Then, in 1919B.S., it was included in the higher education with the establishment of Trichandra College (Subedi 2010).

In course of time, School Leaving Certificate (S.L.C.) Examination Board (1933 B.S.) and Tribhuvan University (1959 B.S.) were established. Since then, it has occupied a vital position in the educational field of Nepal. The English language rapidly flourishes especially in the urban areas as the time passes in its course with the new generation. All private and some of the public Schools have accepted it as a medium of instruction.

1.1.3 Situation of Languages in Nepal

Nepal is a multilingual Country. In the past, there was a policy of using one language (Nepali). Almost all the languages were neglected. Because of this some languages are endangered. The languages spoken in Nepal can be categorized into different types from endangered condition. They are presented in the following table as published in 'Bajjika' language by Gorkhapatra Daily.

Table No. 3: Languages in Nepal

S.N.	Disappearing	Language of Nepal	Total Number
1	Secured languages	Nepali, Maithili, Bhojpuri, Abadhi	4
2	Some other less secured languages	Tharu, Limbu, Magar, Bantawa, Newar, Gurung, Serpa, Tamang, Rajbanshi, Chamling	15
3	Endangered languages	Daluwar, Satar / Santhali, Chepang, Jhangad/Dhaugad, Sunuwar, Thami, Kulung, Dhimal, Yakkha, Thulung, Sanpang, Bhujel, Darai, Khaling, Thakali, Bhote/Lama, Jirel, Chanyal, Bahing, Dolpo, Gangai, Tajpuriya, Balung, Topkegola, Free, Mugali, Barhagaunle, Aathapahria.	28
4	Very endangered languages	Dura, Majhi, Kumal, Dumi, Umbule, Puma, Hayalmo, Nachhiring, Meche, Pahari, Lepcha, Bote, Koyu, Raji, Byashi, Yamphule, Ghale, Khadiya, Chhling, Lohorung, Larke, Lhopa, Kham, Magar, Behare.	24
5	Almost dead languages	Kusunda, Puma, Meche, Lepcha, Koyu, Raji, Khadiya, Hayu, Mewahang, Kaike, Raute, Kisan, Churauti, Baramu, Tilung, Jerung, Dunmali, Linkhim, Munda, Koche, Sam, Kagate, Chhintang, Lhomi, Kushbadiya, Bankaria, Surel, Siyar, Thudam, Rajbanshi, Dhanuk, Mugale, Lumbayakkha, Chukwa/Chakwa, Polmacha, Waling, Lambichhod, Phanduwali, Chulung, Mananwa, Narphu.	40

Source: CBS. 2011: 8

To preserve the endangered languages and to promote other minority speakers' languages. Gorkhapatra Daily publishes news, articles, informations, advertisements etc. in certain pages everyday. It started doing so after the public movement 2062/063 in Nepal.

1.1.4 Tharus and their Language

Tharus are the largest indigenous ethnic group of Nepal in the Terai, and are found even in the bordering district of Nepal and India, specifically in Gorakhpur, Champaran, Bengal, Gonda, Nainital, and Kheri of Uttar Pradesh. Tharus have been questioning the credibility of the 2001 Census. Singh opines "there are over 2.5 million Tharus residing in the lowland Terai from Mechi to Mahakali" (Singh, 2008). It is to be noted that the social components of population such as language and ethnicity are relatively a recent phenomenon, and only in 1991 Census, after the restoration of democracy in 1990 that the ethnicity was included in the Census 2001 of CBS.

The Tharus have a rich history but it never came into light, and the history that we read about Tharus came out in a distorted manner. To state this issue, Singh says, "This Unique community was surrounded in mystery for almost three thousand years. They were the landlords of the whole Terai before the unification of Nepal, and remained so until Malaria was eradicated from the plains in the sixties" (2006:2)

According to Nesfield (1885:155) "The name Tharu is derived from the word Thar which in the regional dialect of Tharu means a Jungle". Thus, a Tharu is one, who resides in forests, a forest man. Crooke also (1996: 381) traces their origin to the word Tharu, denoting 'Wine biber'. This name is believed to have been given to the Tharu by one of the Kshatriya Raja of the plains, who was simply amazed at the Tharu thirst and their capacity of drinking liquor. The origin of the Tharu is thus traced to various interesting etymological sources.

Singh (2064) says that Tharus origin is related with Kshatriya. It is note worthy to mention that the landlords, warriors, and rulers of the ancient world were called Khattiya (warrier class) because they possessed land and power. The Tharus were the landlords and rulers of the Terai since the time of Buddha and it would be no surprise if they still consider themselves to be the classical kshatriyas of the ancient world. The world Kshatriyas in due course of time was decorated with a topping (chhatri or an umbrella) to give a superior look, and thus came to be known as Kshatriya.

Their social economic and educational backwardness, the effects of the old Civil Code, the behaviour of the land lords, merchants and local officials have all combined to induce a sense of tribal inferiority among the Tharu who lack faith in administration and officials.

Regarding the origin of Tharu, Chaudhary (2003:1) claims that Lord Budha was born in Tharu community near Kapilbastu. Tharus were originated in and around Kapilbastu. These facts were supported at present by national as well as International Scholars that Tharus are original inhabitants of Nepal and they were born near Kapilbastu. Thus Tharus are descendents of Lord Budha and their original place is Kapilbastu.

Another Scholar Chaudhary claims that the Tharus were originated in Dang. According to the legends, Sukaura was no more than a place of the king Dangisharan; he might have come from the medieval period. The fragment and its artistic design also support its medieval characters. His successors were Lughu Dangi, Sarang Dangi, Apar Dangi, Chital Dangi, Arang Dangi, Magar Dangi, Uragsen, Madalasa Rani, Manikya Parikchek and Ratna Parikchek (2005:11).

In this way, Tharus are the original people, the pioneer of civilization and with typical Socio-Cultural assets in Dang.

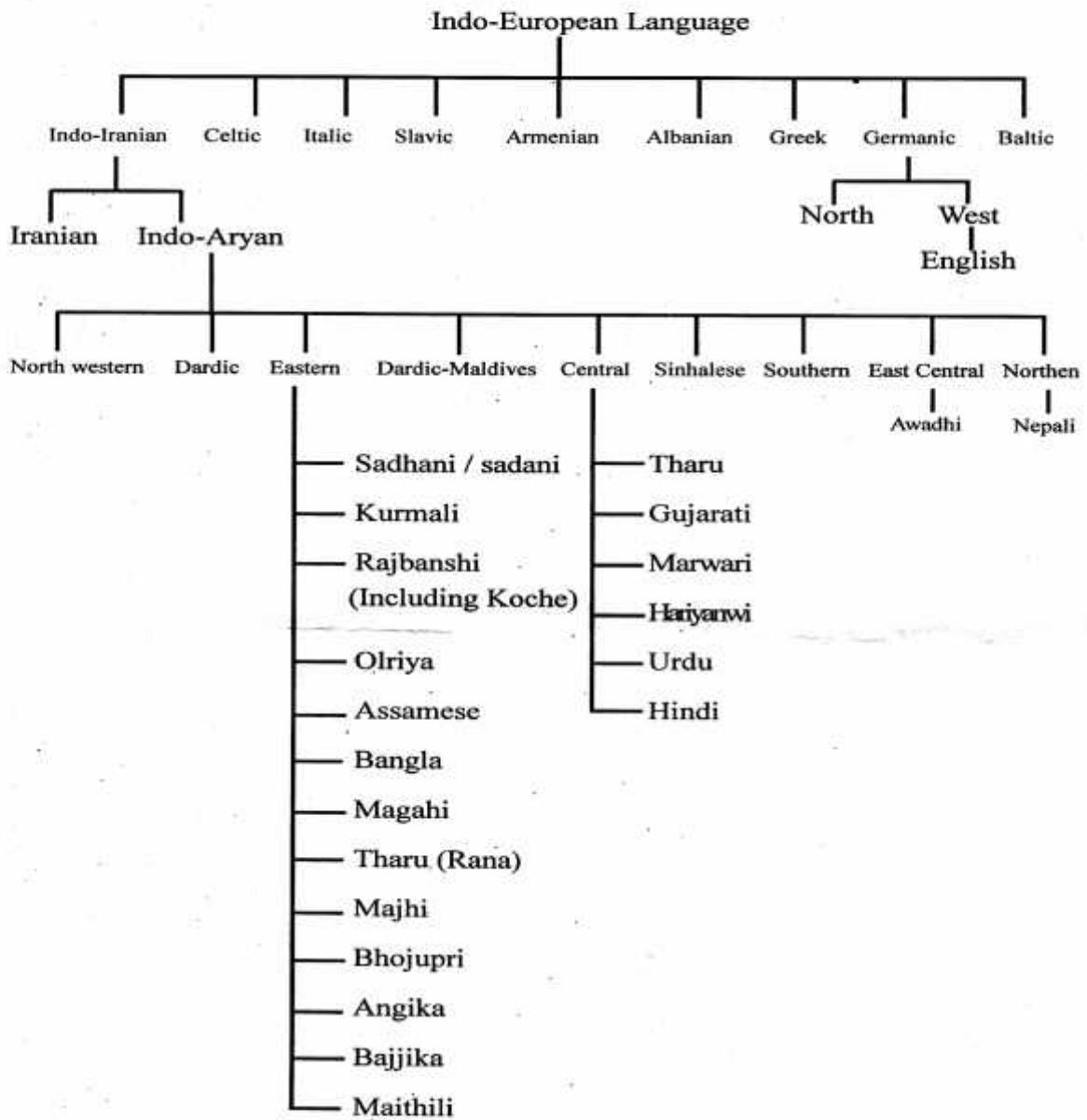
Most of the Tharus in Nepal are living in the country side and their main occupation is agriculture. Although Tharus are the indigenous ethnic people of Nepal, they have been isolated by the government in every sector whether it is in policy making level or administration fields. The Tharus are found mostly on the foothills of the Chure and the Siwalic mountain ranges. The whole region is also known as Terai and inner Tarai.

Physically and especially in facial features, the Tharus look like Mongolian. They speak an Aryan language. Majumdar claims (1961: 68) The tribal Tharu of the Tarai area are of Mongoloid extraction and from the shape of the eyes and of the high cheek bones, the nose and their yellow-brown complexion they should be regarded differently from the Munda-Dravidian speaking tribes of Mirzapur.

Tharus whether of east or middle or of west are of the same origin. It is needless to debate on this topic. They originated around Kapilbastu, Taulihawa and Dang. The nature of the Tharu is similar in Nepal. But due to different places (east or middle or west) they are living now, some differences like language (geographical dialects) differs. Eastern tharus can't understand the western Tharu's language and vice versa. Here the researcher has selected the comparative study of English and eastern Morangia Tharu proverbs.

Tharu belongs to the family of languages called Indo-Aryan. It is a subgroup of the Indo-European family of languages. Geneological derivation of the Tharu language can be shown from the following diagram.

Diagram 1
Indo - European Language Family



Source: Yadava 2003.p.145.

Tharu is one of the important languages spoken in Nepal. It is the fourth largest language of Nepal. Mainly it is spoken in the southern part of Nepal. The Tharu language which we generally think is not same in the different parts of the country. It is also affected by adjustment with other language users. A number of studies have been carried out but these are not sufficient. There can be no doubt that the language spoken by those members of the tribe who are accessible to students in India is Aryan. Everywhere the Tharu speak, more or less correctly the language of the Aryan races with whom they are immediately in contact. For instance the Tharu of the North of Purnea appear to speak, a corrupt form the Eastern Maithili spoken in that District (Linguistic Survey of India, 1968 V, V, Second part: 313)

Singh (2006) claims that Magadhi apabhramsa is called the Tharu language in Tharuhat, the land of the Tharus. The study of the history of Maithili language would be adequate enough to conclude that the Tharu is the mother of Maithili language. Tharu language of today is the offshoot of Prakrit and that apabrahmsa originated from Prakrit.

Sardar (2049) claims that Morang district is famous district in Nepal. In the history, we can study about some Tharu kings in Morang. Such as Dhanpaal Raja whose remains are still available. His palace is protected as historical importance as The Dhanpaal Gadhi. Dhanpaal Gadhi is one of archaeological remains which is situated in Morang district north-east 13 km away from Biratnagar. Every year, there is celebration of big fair on new happy year. King Dhanpaal was a Tharu king. His image can be seen in village temple of Dangraha village riding on an elephant carrying a sword in Morang where people worship the big and heavy sword once a year. These proofs also support the Tharus as the classical Kshatriya. In the past Morang was independent and powerful state. People from the different part used to go there to earn money. Even from Bihar, people came to Morang Raj for making livelihood. At that time, Sunsari district was not separate district. Later on the government, separated the

Morang as two different district-Morang and Sunsari where within a certain territory Morangia Tharus are living. They have their own distinct language, culture which is different from the Saptari and Dangali Tharus. So the present research is limited to the Morangia dialect. Pokhrel (2041 : 9) claims that Morangia Tharu language is spoken in the certain area of Morang and Sunsari. There are some Morangia Tharu magazines and literary works which have already published. We can see the glimpse of Morangia dialect in these magazines and literary works.

Anyway, there can be claims on the existence of Tharus own language. It might be topic of debate and discussion. The Census of Nepal has defined Tharu as an identified language. Dhumara Naach (a kind of dance) and its language also support the point. Lirausi Byakarana, a gammar book of Tharu, written by Mahesh Choudhary, Tharu Byakarana (Morangia) written by Bhola Choudhary, Jas Morangia Tharu weekly magazine, Teleserials like 'Jata Bhut', 'Abhagi' broadcasted from N.T.V., Some feature films like 'Hamar Bhatu', 'Hamar Dilchoraki Achrabali', 'Beti Beeda', 'Hamar Jingi', 'Ghara ke Chirakha', 'Bansh, Pachhtawa', 'Daghar' etc. prepared and exhibited in different cinema halls in Morang and Sunsari districts, and available in C.D. cassettes in market and also available in Tharu Sanskritik Manch Sunsari Morang supports that Tharus have their own grammar and language.

1.1.6 Relation among Language, Culture and Proverbs

Nature has endowed human being with a precious gift; Language. It is because of our language that we call ourselves social creature. We use our language for innumerable functions. Language is the most developed system of communication. There are hundreds of languages in the world. Among them English is the most widely used one and another is

'Tharu language which is spoken in the Terai region of Nepal that have been selected for the present study.

Phyak (2008) writes Language and culture are inextricably interwoven and that the integration of an element into a culture cannot be said to have been achieved unless and until the linguistic expression of that element has been integrated into the language of that culture. A language is a part of the culture in which it is belonged to. In other words, a language is shaped and determined by the culture. This language is the output of our speech community or our linguistic backgrounds. Every language has its own types of cultural bound words, phrases and expressions or situations. If we want to understand any language fully, we have to understand cultural specific terms as well as the situation in which they are used.

To be the full command or to achieve the mastery over another language, one must have command on cultural aspect. Among them local proverbs are most important. Proverb is a well-known phrase or sentence that gives advice or says something that is generally true.

Proverbs are short expressions that state general truth about life culture and religion. They are wise saying which often teach moral lessons. Proverbs symbolize history, culture, geography, social tradition and various aspects of the community. There are two types of proverbs mainly.

i) Universal Proverbs

Universal proverbs which have wider and universal concepts and theme. These proverbs are translatable. We can find equivalent proverbs while translating these proverbs. For example: Health is wealth, a little knowledge is dangerous thing etc, Phyak (2008 : 96)

ii) Local Proverbs

Local proverbs which have narrow concepts. They are deeply rooted in particular culture.

They are often untranslatable.

For example

1. "*Pashupati ko Jatra Sidra ko byapaar.*"

Literal Translation – Pashupatitemple LOC. journey dry fish-poss- trade

Explanation –Journey to Pashupati temple and trade of dry fish. A journey with two purposes.

2. "*Kano gor lai aushi na purne.*" One eyed ox -AC- Aushi Na Purne

Literal translation – One eyed ox darkmoon nor full moon

Explanation – This proverb shows the culture of Hindu religious people. On full moon day

Hindu people do not plough. Blind ox is never used to plough. For a blind ox, neither darkmoon nor full moon matters.

3. "*Kanhi nabhaeko jatra handi gaun-ma*"

Literal – Nowhere be – PERF – NEG fair Handi village-LOC. (Fair is only available in Handi Gau.)

Explanation – 'Handi Gaun' is one of the places in Kathmandu valley which is famous for celebrating many kinds of festivals. People use this proverb when there happens something for the first time and try to neglect.

If we can not understand such expressions, we are unable to communicate properly. We can not receive the message of the target language that may cause the break of communication. Just learning literal meaning of language is not sufficient enough. We must be commanding over such cultural bound words, phrases, sentences and expressions. So the researcher has listed and compared some local proverbs of Morangia Tharu language and English proverbs for his research purpose.

1.1.7 Cultural Accommodation in Translation

In definitions of translations appearing in 1960s and 1970s, some similarities have been found; (1) there is a change of expression from one language to the other, (2) the meaning and message are rendered in the TL, and (3) the translator has an obligation to seek for the closest equivalent in the TL. Yet, there is no indication that culture is taken into account except in that of Nida and Taber.

Actually Nida and Taber (1982) themselves do not mention this matter very explicitly. Following their explanation on 'closest natural equivalent', however, we can infer that cultural aspect is considered. They maintained that the equivalent sought after in every effort of translating is the one that is so close that the meaning/message can be transferred well.

The concept of closest equivalent is rooted in Nida's concept of dynamic equivalence. His celebrated example is taken from the Bible, that is the translation of 'Lamb of God' into the Eskimo language. Here 'Lamb' symbolizes innocence, especially in the context of sacrifice. As a matter of fact, Eskimo culture does not know 'lamb'. Thus, the word does not symbolize anything. Instead of 'Lamb of God', he prefers 'Seal of God' to transfer the message. Here he considers cultural aspects.

1.2 Review of Related Literature

Many studies on comparing different features of languages spoken in Nepal and English have been carried out in the Department of English Education. Not a single research has been carried out on 'A Study on Proverbs in Tharu and English'. Only some research studies which are related to Techniques and Gaps in Translation of Cultural Terms. Most related ones are reviewed here.

Panta (2008) carried out a research on Translation Equivalency of Cartoon Captions. His objectives of the study were to find out the types of gaps in translating cartoons captions and translational equivalence in them. The study has used both primary and secondary sources of data. His primary sources are the 30 Nepali cartoons and captions from The Kantipur daily and 30 English cartoons from The Kathmandu Post daily. Pant also used some secondary sources. He collected data by observing the captions of cartoons created by Rajesh K.C. in Nepali and some captions were translated into English (for The Kathmandu Post).

Pant found out lexical gaps with 5.6% of all the lexical gaps because of mistranslation of SL particles, SL reduplicated words, SL honorific terms, inflectional information on verbs, gender specific words, addition of words and so on. He also found out wider structural gaps due to mistranslation of tense, in shifting of word order, types of sentences and so on. He also found out semantic gaps in sense of humour of words or sentences, cultural sense, multiple meanings of SL terms, and typical terms of SL.

Khanal (2005) carried out a research on 'The Translation of Science Text: A case study of Translated Textbook of Science for grade-x.' His objectives of the study are to evaluate the translation of the text in terms of sentence structures, transfer of meaning, translation of technical terms and to observe the semantic gaps in translation. He has only used the

secondary sources of data. He collected the Nepali and English version of Science textbooks for grade-x as primary sources. Then he listed the words and sentence structure in source text and target text. He evaluated the procedures of the translation of technical terms. The data were collected in terms of the concept of meaning of transfer. The structural and semantic gaps caused by Nepali and English languages were observed, listed and illustrated.

Khanal found the Number and types of sentences do not match between ST and TT. The translators translated the complex sentences into two or more sentences therefore sentence, sometimes, are not semantically equivalent. He also found that mistranslation is often led by the lack of translator's careful reading of the ST. The area of structural gaps were likely to occur between two languages are voice, prepositions and articles.

Adhikari (2003) carried out a research on ' Translation of Technical Terms: A case study of a Textbook for Science.' His objectives of the study are to find out basic morphological features of technical terms, and techniques and linguistic problems of translation of technical terms used in the textbooks. The study has used both primary and secondary sources of data. His primary sources are all Nepali Science textbooks and English Science textbooks of grade-ix. The sample data consisted of 200 English scientific terms, 50 terms each from Physics, Chemistry, Biology, Geology and Astronomy and their Nepali translation. Adhikari also used some secondary sources.

Adhikari found out Greek and Latin in the case of English and Sanskrit in the case of Nepali are technical terms in the field of Science. Both in English and Nepali compound terms are frequently used in the formation of Scientific terms. He also found that terms for elements, compounds, units, scientific symbols and abbreviations are borrowed in Nepali and translated in Devanagari script. Literal translation is the most widely used technique and several scientific concepts are not lexicalized in the Nepali language.

Thapa (2006) carried out a research on 'Translation of Technical Terms: A Case of Textbook for Population and Environment Education Textbook of Grade-viii. His objectives of the study were to find out the basic morphological features of technical terms and techniques and linguistic problems of technical terms from Nepali to English. He made use of only secondary sources of data. He consulted the Nepali and English versions of the PE textbooks for grade-viii, books, previously carried out theses, journals, articles and dictionaries were his secondary sources. Then he collected 150 Nepali terms used in Our Population and Environment and their English translations from the textbook of grade- viii. He transliterated each Nepali population and environment terms into Roman script. After that he classified them on the basis of morphological structures.

Thapa found out the monomorphous words in Nepali PE textbook are not necessarily monomorphous in English. Likewise words formed by affixation and compounding are not similar in Nepali and English. He also found that literal translation is the most widely used technique in translation of population terms and other techniques are transliteration, hybrid formation, loan shift and paraphrasing. He also found that transliteration is used in the translation of terms of abbreviations and acronyms.

Tiwari (2008) carried out a research on 'Multiple Translation of the story "Chhimeki". His objectives of the study are to find out cultural words in the original version of Chhimeki story and techniques used in translating cultural words in multiple English versions of this story. He used both primary and secondary sources of data. The original Nepali story by Guru Prasad Mainali was selected non-randomly. Ten translators to translate the story into English were selected. Observation was the major tool adopted in the research work. The original (SL) and translated (TL) versions of the story "Chhimeki" were studied very minutely and data were collected.

Tiwari found that literal translation (28.16%) is the most widely used technique of translation of cultural words. Other techniques are transliteration, contextual equivalent, deletion, compensation, couplet-triplet quadruplet, elaboration, reduction, componential analysis, functional equivalence, paraphrasing, substitution, loan blending, cultural equivalence, defining and gloss notes etc. He also found that 60 cultural words were found in the Nepali version of the story 'Chhimeki'. Little agreement was found among ten English versions in the selection of equivalent words.

Mahatara Chhetri (2005) carried out a research on 'A Study of Translation of Technical Terms: A Case of Textbooks for Health Population and Environment Education for Grade-x.' His objectives of the study were to find out basic morphological features of technical terms and techniques and linguistic problems of translation in technical terms. He made use of both primary and secondary sources of data. The primary sources of data were the total population of all Nepali and English versions of health population and environment education textbooks for grade-x. The sample data consisted of 200 Nepali terms and their English translation were selected.

He found out Nepali and English both languages were used as a source of technical terms and monomorphemes in Nepali are not monomorphemes in English. Some complex terms in English were not translated into Nepali complex terms and some compound terms were found both in Nepali and English text. He also found out that literal translation (35.35%) was the most widely used techniques to translate terms of health. Other five techniques were paraphrasing, transliteration, hybrid formation, loan shift and deletion. He also found transliteration is mostly used to translate the terms of abbreviations and acronyms, terms of animal, plant and birds. Several concepts were not conceptualized and lexicalized in the English language.

Mahatara (2008) carried out a research on 'Techniques and Gaps in Translation of Cultural Terms: A Case of the Novel 'Kumari Shobha'. His objectives of the study were to find out cultural terms used in the Novel and techniques employed in translating those cultural terms into TL and to detect the gaps in the translation. He collected the data only from the secondary sources. The secondary sources of data were the Nepali and English versions of the Novel 'Kumari Shobha'. 200 cultural terms were collected from original version along with their equivalent terms from the translated version of the Novel. 150 terms were selected using the non-random judgement sampling from the total number.

He found out in translating those cultural words ten different techniques such as literal translation, addition, deletion, back translation, borrowing, definition, calque, blending, couplet and substitution were employed. Literal translation (29%) was the most frequently used technique. Literal translation, addition, calque, substitution and definition were present at all categories and couplet was absent in all the categories except social culture category. He also found that many instances were found in this translated version of Novel 'Kumari Shobha'. Most of the pairs have gaps in semantic level because they are unable to provide exact meaning of SL. There is gap in several instances of addition and omission.

Karki (2006) carried out a research on 'The Techniques and Gaps in Translation of Cultural Terms: A case of Our Social Studies Textbook for grade-vii. His objectives of the study are to identify and categorize the basic feature of cultural terms in terms of their related meaning features, and to find out the number and types of techniques employed in translating cultural words and the gaps in the translation by using different techniques existed in Nepali textbook of Social Studies of grade-vii into English. He collected data only from secondary sources. The total population of the study was all 'Social Studies' textbooks (Nepali and English versions). He also studied and consulted the books, theses, articles and journals etc. He used

Nepali and English (translated version) of 'Hamro Samajik Adhyan' (Our Social Studies) for grade-vii as sample for the study. For his study observation was used as a research tool for data collection. In the process of data collection he read and reread the Nepali and translated versions of the sample textbooks to get needed informations.

Karki found out the cultural terms in our Social Studies textbook for grade-vii are categorized in five categories in terms of their related meaning feature. They are ecology, material culture (artificial), religious culture, social culture and organizations and conceptual terms. He also found that literal translation (26.66%) is the most widely used technique of translation of cultural words and deletion is the least widely used technique. Other techniques were transference, paraphrasing, definition, substitution, back translation, calque, blending, naturalization, couplets and addition. He also found out that there were eight categories of gaps-gaps caused by substitution of near equivalent terms, lack of lexical terms in TL, lack of notes definitions, translingual lexical ambiguity, mistranslation or bad translation, addition or deletion. He also found that there are many cultural terms which are substitutes near equivalent of generic words of translation. Among the substitutes terms, most of the pairs have gaps in semantic level. He also concluded that gaps in translation occur when the translators did not have knowledge of source language culture and if there was not consistency in translation of the same word, it also created gaps.

Rijal (2006) carried out a research on 'A Study on the Translated Cultural Terms in English Dailies'. His objectives of the study are to find out the Nepali cultural terms in the three English newspapers published in Nepal and the techniques employed in the translation of those terms into TL and point out the gaps. He made use of both primary and secondary sources of data. The primary sources of data were three English dailies published from the Kathmandu Viz. The Kathmandu Post (TKP), The Himalayan Times (THT), and The Rising

Nepal (TRN) and their Nepali counterparts: Kantipur, Annapurna Post and Gorkhapatra Dailies, respectively. However, the sample primary data consisted of 150 Nepali cultural terms that were found translated in the above mentioned three English dailies. 150 cultural terms, 50 from each daily were selected from TKP, THT and TRN along with their Nepali equivalents from their Nepali publications i.e. Kantipur, Annapurna Post and Gorkhapatra Dailies.

Rijal found out seven translation techniques are used while translating Nepali cultural terms in the three English dailies. They are: literal translation, transliteration, substitution, borrowing, loan translation, addition and paraphrasing. Among these techniques literal translation (30.6%) is the most widely used technique while translating the Nepali cultural bound terms into English. He also found that wider gaps were found due to the translator's lack of knowledge of TL culture. The gaps in translation were occurred due to the notion of positionality, lack of equivalent words in the target culture and language, cultural remoteness or difference between traditional and modern/scientific cultures.

So far no comparative study on Tharu and English proverbs has been carried out, the present study is different as no study has been done on this topic. All above mentioned study are concerned with the comparative study and the translation of Science text; A Case Study of Translated Textbook of Grade-x, Translation of Technical Terms: A case of textbook for Population and Environment Education, Translation Equivalency of Cartoon Captions, the techniques and gaps in translation of cultural terms: A case of our social studies textbook for grade vii, A study on the translated cultural terms in English dailies, multiple translation of the story 'Chhimeki', A study of translation of technical terms: A case of textbook for Health Population and Environment Education for grade x, Techniques and gaps in translation of

cultural terms: A case of the novel 'Kumari Shobha'. Therefore, this research was conducted to identify the proverbs of English and Tharu language.

1.3 Objectives of the Study

The study had the following objectives

-) To compare the proverbs of English and Tharu languages in terms of :
 - Equivalency
 - Structure
-) To point out some pedagogical implications.

1.4 Significance of the Study

The study will be fruitful to all those students, teachers, textbook writers, syllabus designers and other researchers who are interested in the field of translation studies. This will also be significant for those who are interested in knowing some proverbs in Tharu and English. Finally, this work will help the Tharu learners of English and English learners of the Tharu language of Morang and Sunsari while learning proverbs and other aspects of language.

CHAPTER TWO

METHODOLOGY

In this research work, the researcher was interested to compare 50 proverbs of English and Tharu in terms of perfect equivalent, semi-equivalent and Nil-equivalent. The researcher further compared the proverbs of English and Tharu in terms of their structures. The methodology adopted by the researcher is given below.

2.1 Sources of Data

The researcher used both primary and secondary sources of data.

2.1.1 Primary Sources of Data

The native speakers of Tharu from Morang and Sunsari were used as the primary sources in order to collect data of Tharu proverbs.

2.1.2 Secondary Sources of Data

The secondary sources of data were dictionary, different books, articles, theses related to the topic and other authentic materials accessible to the researcher.

- i. Previously carried out researches:

Adhikari (2003), Khanal (2005), Mahatara Chhetri (2005), Karki (2006), Thapa (2006), Rijal (2006), Tiwari (2008), Pant (2008), Mahatara (2008), Subedi (2010)

ii. Dictionaries:

a) Oxford Advanced Learner's Dictionary (7th edition 2005)

b) Bhargava's Standard Illustrated Dictionary (Anglo-Hindi, 12th edition) Compiled by Prof. R.C. Pathak. (1965 September)

iii. Books

a) Phyak, 2008 b) Bhattraai, 2000

c. Adhikari, 2004 d) Paudel, 2067

iv. Magazines and newspapers

a) Hamar Yaguwa, 2064 b) Hauli Pariwar, 2067

c) The Gorkhapatra, 2067

2.2 Sample Population and Sampling Procedure

The total sample population of the study was 60 Tharu native speakers from Banigama, Jhorahat, Dangraha of Morang and Tanmuna, Bhaluwa and Aurabani VDC of Sunsari district. The sample population was both male and female. The stratified random sampling procedure was used to sample the population Thirty female and 30 male from each stratified were selected. The strata were the group of 15 to 20 and 21 to 45.

2.3 Tools for Data Collection

Observation and questionnaire were used as the main tools for collecting data. The observations were frequently used on different occasions and situations. The questionnaire were consisting of situations requiring the respondents to respond in request. The researcher used interviews as the data collection too. He developed a set of schedule in order to draw information on proverbs from Tharu native speakers of Morang and Sunsari. Then he compared these different English proverbs with equivalent, simi-equivalent and Nil equivalent proverbs of Tharu. He asked the native speakers to give Tharu equivalent proverbs which were written in interview schedule form.

2.4 Process of Data Collection

The researcher visited Tharu native speakers available for data collection. He selected 60 native speakers of Tharu in Morang and Sunsari districts. He randomly selected the native speaker's categories according to sample population. Among those, 30 were males and 30 were females then the observation in Tharu community was frequently done at different occasions and necessary proverbs were noted down in a personal diary. Then he individually met the native speakers of the Tharu community. He established rapport with the native speakers of Tharu in Morang and Sunsari and gave brief introduction of his research purpose. Finally, he took oral interview on the basis of present interview schedule and the researcher explained the meaning of the English proverbs in Tharu language and asked the respondents to provide the equivalent proverbs from the Tharu Language. Most of the respondents were illiterate so the researcher himself noted down the answers and recorded the data following paper and pen technique. To get correct information about proverbs of Tharu he used both the Nepali and Tharu language as the requirement of informants. At last, he thanked the informants and left the spot.

2.5 Limitations of the Study

This study was limited in the following ways:

The study was confined to analysis of data derived from 60 native speakers of Tharu in Morang and Sunsari districts.

- i. The information on the proverbs of English were taken from the Oxford Advanced Learner's Dictionary (7th edition, 2005) and Bhargava's standard illustrated dictionary (Anglo-Hindi, 12th edition, 1965).
- ii. The Study was further limited to the analysis of the 50 proverbs of English and the responses obtained from the respondents only.
- iii. The study was limited only to the proverbs.
- iv. This study was related to the comparison of proverbs of English and Tharu in meaning and cultural aspects and equivalency as well as structural aspects.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

In this chapter collected data from native speakers of Morangia Tharu was analyzed with the help of illustration and tables. Then, the proverbs in English and Tharu were compared with examples. After that equivalent and untranslatable proverbs were compared. For comparing and translating proverbs of English language and Tharu proverbs, the major techniques like replacing with equivalent proverbs, sense translation were used.

3.1 Comparison of English and Tharu Proverbs as a whole

In this section, 50 proverbs in English and Tharu were compared in terms of perfect equivalency, semi equivalency and Nil equivalency.

Table No. – 4 : Comparison of Proverbs

S.N.	English Proverbs	Equivalent Tharu Proverbs with word for word translation	Explanation (Meaning or sense)
1	A bad man is better than bad name	<i>Baish Jyaa Baani Ni Jyaa</i> Age pass S.G.C.–PRES - [3S] - NEG habit go S.G.C – PRES[3S] 'One's age passes but bad habits are never changed.'	A bad person can not improve his/her bad conduct until last breath
2	A bad workman quarrels with his tools	<i>Naache Ni Jaane Engan Tedha</i> Dance NEG know – PRES - [3S] - yard LOC. Zigzag 'One who doesn't know how to dance blames the stage.'	One who sees other fault only
3	A bird in hand is	<i>Jehaa Haath Sehaa Saatha</i>	It is used to express

	worth than two in bush.	whatever hand LOC. is real achievement 'Whatever received is your own thing.'	that what you have at present is your benefit.
4	A drop in the ocean	<i>Etanaa ta Naanke Lyaake Khewi</i> Little thing nose I.C. eat – PRES - [1S] 'A little quantity can be eaten even by the nose.'	Offering very little which can not satisfy one's hunger
5	A burnt child dreads the fire	<i>Jakar Bap Ke Kaachhu dharachhi</i> <i>Okar Betaa Ke Lokhdhi dekhi Dar</i> One's father O.C. tortoise bite – PRES - [3S] - his son afraid – PRES - [3S] - its skull. 'If a tortoise bites to one's father, his son afraids from its skull.'	Once a man is vexed by something, he is afraid of listening the name.
6	A honey tongue a heart of gall	<i>Mukh Me Raam Raam Bagli Me Chhuraa</i> mouth LOC. Ram Ram [God's name] pocket LOC. Knife. 'One who shows his devotion to God but he is actually a criminal.'	Talking sweet words but action is just opposite.
7	A little knowledge is a dangerous thing	<i>Thore Me Utpaat</i> Little possession I.C. Lavish – PRES - [3S] 'A poor and stupid fellow becomes over happy with the little possessions.'	One achieves a little but boasts a lot.
8	An empty vessel sounds more	<i>Aadhaa Ghailaa Uchhalchhee</i> Half pot shake – PRES - [3S] 'A stupid fellow boasts a lot.'	A man with showy nature
9	A nine days wonder	<i>Ek din ke moje kun, Ek din ke</i>	Temporary happiness

		<p><i>bhoje kun</i></p> <p>One day party and one day enjoy is no value.</p> <p>'One day's happiness and one day's feast but scarcity and lacking forever.'</p>	and enjoyment
10	A rotten apple injures the companions	<p><i>EkTaa SaDiyaa Aam Aaronaa ke SaDachhee</i></p> <p>one rotten mango A.C. causes other not – PRES - [3S]</p> <p>'As a damaged mango damages other mangoes so the bad person influences the other persons.'</p>	A bad fellow makes you bad
11	As the king so are the subjects	<p><i>Baap gune Put Tekuwaa gune Sut</i></p> <p>As the father S.G.C. so the son, As the instrument S.G.C. so the production (thread)</p> <p>'As the input so the output.'</p>	As the master so the character of the disciple. (student)
12	As you sow so you reap	<p><i>Karam gune Phal</i></p> <p>As the action S.G.C. so result</p> <p>'Positive or negative achievement depends upon the type and degree of efforts or action.'</p>	Your result depends upon your action
13	Barking dog seldom bites	<p><i>Boli lewaa ki karni lewaa</i></p> <p>Speech take – PRES - [2S] or Action take – PRES - [2S]</p> <p>'You can't make him or her work hard if he or she is talkative.'</p>	One who talks a lot but performs less.
14	Beneath the rose lies the serpent	<p><i>Mahkaara Lakhaan</i></p> <p>Mahakaar (very beautiful fruit) but not eat (passive voice)</p> <p>'He/She is like mahkara (a kind of beautiful fruit) which is never</p>	Appearance attractive but no quality i.e. useless

		eaten.'	
15	Cattle do not die from crow's cursing	<i>Gidhni Saraape garu nai morchhee</i> Vulture's cursing I.C. cow NEG die – PRES - [3S] 'Your bad wish can't harm others.'	You are merely instrument but the God is doer
16	Coming events cast their shadows before	<i>Mejur bachaa ke Thore chinlha Jechhee</i> peacock Possessive baby bill I.C. recognize – PRES - [3S] 'A child's nature shows the future's gentle man.'	Morning shows the day.
17	Contentment is happiness	<i>Santoshe Me Phal Chhee</i> Contentment LOC. Good fruit (result) 'Be satisfied with what you have. You will reach the goal.'	It is used for preaching others to be content for real happiness.
18	Crying in wilderness	<i>Kaarya akshar bhains baraabar</i> Black letters are like buffalo. 'Reading and writing is impossible for a illiterate person.'	It is used to refer the stupid fellow.
19	Diamond cuts diamond.	<i>Jaat Me Jaat, Kaath Me Kaath Bairy</i> Race I.C. Race and wood I.C. wood enemy. 'Opposing his	It is used to refer where there is no social order and harmony.
20	Drawning man catches straw	<i>Bipat me gadhoke baap kahe parchhee</i> At the time of clamity one calls the ass father. 'Respecting other as father at the time of his adverse situation.'	One is ready to obey the man who can help him though he wretched fellow
21	Do or die	<i>Ohine morle Ohine morle</i>	Misfortune in both

		Now dead then dead 'You are sure to die. So try to be bold.'	sides.
22	Every potter praises his pot.	<i>Aapan maye ke, ke Dain kahachhee ?</i> Own mother who witch call – PRES – [3S] 'No one calls his/her mother a witch.'	One who conceals his/her faults and weaknesses
23	Every thing looks yellow to a jaundiced eye	<i>Chor dosar ke Chore dekhchhee</i> A thief others O.C. thief look – PRES – [3S] 'A man with bad nature looks others bad.'	A mischievous fellow looks others as mischievous.
24	Example is better than precept (order)	<i>Apanaa karne Sola naa</i> Self do – PRES – [1S] means 100% 'If you perform the task yourself, there is possibility of performing 100%.'	It is used when one's son or servant performs the job 50% or 25%
25	Forced labour is better than idleness	<i>BaiThla Se begaar bhala</i> If no employment then forced labour is good. 'Self doing means 100% performance.'	Doing something without money is better than doing nothing.
26	Fortune favours the brave	<i>Jehaa lare wehaa Chare</i> Who walks he graze – PRES – [3S] 'Labourious fellow gets the positive result.'	One who works hard gets the fruit of success.
27	Good mind good find.	<i>Apanaa bhalaa ta Jagat bhalaa</i> Self good S.G.C. then world good. 'If you are gentle, all are gentle.'	Do not blame others if you are good then all are good to you.

28	Guilty conscience is always suspicious.	<i>Sankaa bhut mansaa paap</i> Doubt LOC. Ghost mind LOC.sin 'Suspicious nature fills the mind with sin.'	Suspicious nature brings you sins in your mind.
29	Half a loaf is better than no bread.	<i>Nai maamaa ke kanhaa maamaa asal</i> One eye maternal uncle is better than no maternal uncle. 'A little quantity is better than empty hand.'	Something is better than nothing.
30	Hard nut to crack.	<i>Satra Dibiyaa tel Jartu</i> Seventeen can's oil burn – PRES – [2S] 'You have to labour hard to achieve the goal.'	Very hard work, you need to perform the job (task).
31	Innocents have nothing to fear.	<i>Naa kar naa Dar</i> No blunder no fear – PRES – [2S] 'Why to fear if you haven't committed the blunder mistake.'	Why to fear if you have not committed the blunder.
32	It takes two to make quarrel.	<i>Ek haathe roti nai paakchhee</i> One hand bread NEG cook – PRES – [3S] 'There are something which need other's help to complete.'	It is used to refer the error or blunder made by both side.
33	Killing two birds with a stone	<i>Teli jechhee teen kaame</i> Oil seller go – PRES – [3S] – for three purposes. 'A sensitive fellow always inclined to fulfil multipurposes at the same time.'	Your action always should be multipurpose.
34	Many little makes a mickle.	<i>Bunda bunda Se ghailaa bhorchhee</i> Drop by drop I.C. pot fill – PRES	You can earn a lot one by one/little by little.

		– [3S] 'A pot is filled with water drop by drop.'	
35	Many men many minds	<i>Ek jhan me Dar, dui jhan me bhar</i> Single then fear, two then courage, if three then no fear. 'If you are single then you fear, if you are double then why to fear.'	Joint venture brings the success.
36	Might is right	<i>Jakar laaThi Okar bhai s</i> Who possesses – PRES – [3S] – stick he own – PRES – [3S] buffalo. 'He owns the buffalo who has got a strong stick.'	Power brings the victory.
37	Misfortunes never come alone.	<i>NaTiyaa ghodda me Sabakaa</i> <i>Chharapachhee (Chadhachhee)</i> short horse S.G.C. all try to ride – PRES – [3S] 'Everyone tries to ride the short horse.'	People of low social/economic status are dominated by all.
38	No pain no gain.	<i>Alaghai me alahawaa nai</i> <i>Pharachhee</i> No labour no sweet potatoes grow. 'You can't grow sweetpotatoes on surface.'	You can not achieve the goal without labour.
39	One today is better than two tomorrow.	<i>Jehaa haath Sehaa Saath</i> What your hand LOC. is real benefit. 'What you have at your hand, that will be your possession.'	Be contented, do not be over ambitions.
40	Poverty breads strife.	<i>MiThai ke jadd kushiyaara</i> All sweet's source is sugarcane 'Sugarcane is main source of all	The main cause of effect.

		kinds of sweets.'	
41	Something is better than nothing.	<i>Janjaal bhala kangaal ni bhala</i> Having tension of many children is better than the tension of no child.	Busy life is better than carefree life.
42	Strike the Iron while it is hot.	<i>Kahi ta mukha me maari ta buka me</i> Either the mouth Loc. tell – PRES – [2S] or the backbone LOC. beat – PRES – [2S] 'Don't backbite, tell at the mouth and hit at the point of weak spot.'	Do not backbite others, talk directly and if you want your victory, hit the enemy at the weak point.
43	Tit for tat	<i>Jahinange me tahinange laage parchhee</i> As the man so him deal – PRES – [2S] 'Deal according to the opponent.'	Use you power according to the enemy.
44	Don't count your chickens before they are hatched.	<i>Bau heti kahiyaa dori pahile Thik</i> Son's birth not fixed cot already ready. 'The son hasn't yet born but the little cot is already ready.'	One who celebrates his success before the positive result.
45	To make a mountain of a mole hill.	<i>til ke taadd banachhee</i> Tiny grain (Til) one tree make – PRES – [3S] 'One who creates the major issue with the minor issue.'	One creates the great problem from the simple problem.
46	To make castle in the air.	<i>Uddla charai gandi me Tikaa lagachhee</i> Flying bird anus LOC. tika put – PRES – [3S] 'One who runs after the impossible and incredible thing.'	One who tries to achieve a unnecessary thing.
47	Too many cooks	<i>Baara Jogi maTh UjaaD</i>	Conflicting ideas may

	spoil the broth.	Twelve hermit, hermitage destruction 'Many directors destroy the institution.	cause destruction of valuable property.
48	To rub pitter to pay Paul.	<i>Posala put mori Jyaa dhidhalyaa ojhaa</i> Grown up son is dying but baby in pregnant is being cured by witch doctor.	One who is alert for trivial thing than the valuable thing.
49	Too much courtesy too much craft.	<i>Dekhe me gora, budhi raa kaarya</i> Appearance white but nature/mind is black.	One who seems good but behaviour is bad.
50	Union is strength	<i>Ghar SaamTha tau bahaar saamTha</i> Family members are united then real strength and power.	Joint venture and unity create real power.

There are 50 proverbs of English and Tharu which are compared on the basis of equivalent meaning with explanation.

3.2 Comparison of Tharu and English Proverbs in Terms of Equivalency

In this section, the proverbs in Tharu and English were compared on the basis of their general equivalent meaning with explanation. There were nine equivalent proverbs which are given below. Here proverbs were compared on the basis of sentence meaning. Regarding the collected proverbs in Tharu and English, they are classified into two types according to their equivalent meaning. They are: Equivalent proverbs, and proverbs compared by sense or meaning.

3.2.1 Examples of Equivalent Proverbs

Table No. 5 : Equivalent proverbs

S.N.	English proverbs	Tharu Proverbs	Explanation
1	A bad workman quarrels with his tools	<i>Naache Ni Jaane Engan Tedha</i> Dance not know – PRES – [3S] yard zigzag 'One who doesn't know how to dance but blames the stage.'	One who sees other's fault only
2	A honey tongue a heart of gall	<i>Mukh me Raam Raam Bagal me Chhuraa.</i> Mouth LOC. Ram Ram (God's name) pocket LOC. knife. 'Articulating the name of God (Raam) but he has knife in his pocket.'	Talking sweet words but action is just opposite.
3	Do or die	<i>Ohine morle ohine morle</i> Now dead then dead. 'You are sure to die. So try to be bold.'	A mischievous looks other mischievous.
4	A rotten apple injures it companions	<i>Ek Taa Sadiyan Aam Aaro naa ke Sadachhee</i> One rotten mango A.C. causes other rot – PRES – [3S] 'One damaged mango cause other mangoes damage.'	A bad fellow makes you bad.
5	As the king so are the subjects	<i>Raajaa Gune Prajaa / Baap Gune Put</i> As the king so are people/ As the father so are sons.	As the master, so the characters of the disciple.
6	As you sow, so you reap	<i>Karam Gune Phal</i> As the action so is the result.	Your results depend upon your actions.

7	Cattle don't die from crow's cursing	<i>Gidhni Saraape Garu Nai</i> <i>Morchhee</i> Vulture's cursing I.C. cow NEG die – PRES – [3S] 'A cow never dies by a Vulture's cursing.'	You are merely an instrument but the God is doer. Be contented for the real happiness.
8	Contentment is happiness	<i>Santoshe me Phal Chhee</i> Contentment LOC. good result (fruit) 'Be satisfied with what you have. You'll reach the goal.'	There is no social order and harmony.
9	Diamond cuts diamond	<i>Jaat me Jaat, Kaath me Kaath</i> <i>Bairy</i> Race I.C. Race and wood I.C. wood enemy. 'Opposing his/her fellow beings.'	Misfortune in either sides

Comparative Study of English and Tharu proverbs have been done on the basis of translation equivalence and the procedures for translating proverbs. The theory of translation is concerned with certain type of relation between languages and is consequently a branch of comparative linguistics (Catford, 1965). Translation equivalence is more situational and pragmatic and less linguistic. There is no such objective criterion that determines equivalence. Furthermore, it is also determined by the purpose of translation.

Proverbs are short expressions that state general truth about life, culture and religion. One does not translate languages but cultures. Cultures include foods, habits, dress, festivals, rituals, etc. Cultural gaps make comparison and translation impossible so it needs further explanation to make its reader easy to understand the concept. Here, while comparing and translating the proverbs of English and Tharu, the procedures and techniques of translating proverb have been used with their further explanations.

3.2.2 Similarities in Equivalent Proverbs of English and Tharu

The major techniques for comparing proverbs in the terms of similarities on Equivalent proverbs of English and Tharu are as follows.

i) Replacing with equivalent proverbs comparing by sense or meaning.

While comparing equivalent proverbs, the researcher compared the English and Tharu proverbs. There were similarities in concept in both languages. The process of comparing was easy but fewer numbers of proverbs resembled with each other.

The English proverbs – *A bad workman quarrels with his tool* has exactly the same concept as in Tharu proverb “Naache Ni Jaane Angan Tedha” (Dance not know – PRES [3+sing] yard zigzag. As the bad workman complains with the tool, the bad dancer complains with the place where he/she dances. The concept of both the proverbs is just see the others fault. So they are equivalent proverbs. All the other equivalent proverbs have same concept in both language presented in table no. 5.

3.2.3 Comparison of Proverbs by Sense or Meaning and their Interpretation

In this section, the proverbs in Tharu and English were compared on the basis of their sense or meaning. There were 10 proverbs compared on the basis of sense or meaning. They are equivalent in intended meaning which are given below.

Table No 6 : Comparison of Proverbs in Terms of Sense or Meaning

S.N.	English Proverbs	Tharu Proverbs	Explanation
1	Every Thing looks yellow to a Jaundiced eye	<i>Chor dosar ke Chore dekhchhee</i> Thief other D.C. Thief see – PRES – [3S] 'A man with bad nature looks others bad.'	A mischievous looks other as mis
2	Forced labour is better than idleness	<i>BaiThla Se Begaar Bhal</i> Sit – PRES – [3S] not but forced labour good 'If no employment then forced labour is good.'	Doing something is better than doing nothing.
3	Good mind good find	<i>Apanaa Asal ta Saukaa Asal</i> One self good then all good. 'If you are gentle all are gentle.'	If you are good then all are good
4	Innocents have nothing to fear	<i>Naa kar Naa Dar</i> No do – PRES –[3S] no fear – PRES – [3] 'Why to fear if you haven't committed the blunder mistake.'	Why to fear if you have not committed the blunder.
5	It takes two to make quarrel	<i>Ek Haathe RoTi Nai Paakchhee</i> Two hand I.C. bread cook – pres passive. 'There are something which need other's help to complete.'	responsibility from both side to bring or good result.
6	Might is Right	<i>Jakar LaaThi Okar Bhains</i> Who owns stick he / she owns the buffalo. 'He owns the buffalo who has got a strong stick.'	Power brings the victory
7	No pain no gain	<i>Alghai me Alawhaa Nai Pharchhee</i> Surface LOC. sweet potato not grown – PRES passive. 'You can't grow sweet potatoes on the surface.'	You can not achieve the goal without labour.
8	Poverty breads strife	<i>MiThai ke Jad kushiyaara</i> Sweet's root is sugarcane. 'Sugarcane is main source of all	The main cause of effect.

		kinds of sweets.'	
9	Tit for tat	<i>Jahine me tahine laage parchhee</i> As the man so the treat – PRES [2S] 'Deal according to the opponent.'	Use your power according to your apponent.
10	Don't count your chickens before they are hatched	<i>BeTaa Heti kahiyaa dori Banhi ke Pahile Thik</i> Son get (birth) not fixed cot tie – past –[2S] before ready. 'The son hasn't yet born but the little cot is already ready.'	One who celebrates his success before the positive result.

While comparing proverbs of English and Tharu languages, most of the proverbs had no similar concepts. So they were compared by sense. The researcher could not replace the most of the proverbs of English by Tharu proverbs. In this technique, the meanings of proverbs were transferred but not proverb itself.

There was always gaps in word level, structural level, functional level and cultural level. In the most of the cases, there were cultural gaps and there was always different in concepts in both languages. So comparing was compensated by definition and substitution.

The proverbs in table no. 6, The English proverb *Everything looks yellow to a jaundice eye* was compared with Tharu proverb “Chor dosar ke Chore dekhchee” (Thief other D.C. thief see – PRES - [3S]). Here the meaning of proverb is transferred. The pragmatic meaning of both the proverbs seems to be same. Both the proverbs say that the attitude and the tendency of a man determine the things around. As the man with jaundice sees the world yellow, so the thief sees the others (world) the thief. Here the words are different but there is similarities in meaning. Likewise other proverbs are duely compared by sense or meaning as given in the table no. 6.

3.3 Degree of Equivalents between Two Languages

In this section, the proverbs in Tharu and English were compared on the basis of their equivalent meanings. The meanings of proverbs are very specific to the language because of their cultural content, situation, social trends, beliefs and values. Regarding the collected proverbs in Tharu, they were classified into three types according to their equivalent meaning with the proverbs of English. They are: Perfect equivalent proverbs, semi-equivalent proverbs and Nil or Zero equivalent proverbs of Tharu and English.

On the basis of degree of equivalence between two languages, equivalence can be divided into three types which are described below.

3.3.1 Perfect Equivalent Proverbs

If there is one-to-one correspondence between source language and target language items perfect equivalence can be maintained. If there is similarities in concept intended meaning, function in the proverbs of both languages than such proverbs are called perfect equivalent. So there is state of perfect equivalency. There were nine proverbs in Tharu which were found to be perfect equivalent in meaning with English proverbs. These proverbs are equivalent in intended, function and concept too, which are given below.

Table No. 7 : Perfect Equivalence

S.N.	English Proverbs	Tharu Proverbs	Explanation
1	A bad workman quarrels with his tools.	<i>Naache Ni Jaane Engan Tedha</i> Dance NEG know – PRES –[3S] yard zigzag. 'One who doesn't know how to dance but blames the stage.'	One who sees other's fault only
2	A honey tongue a heart of gall	<i>Muck me Raam Raam Bagal me Chhuraa</i> Mouth LOC. Ram Ram (God's name) pocket LOC. knife. 'One who shows his devotion to God but he is actually a criminal.'	Talking sweet words but action is just opposite
3	An empty vessel sounds more	<i>Aadha Gailaa Uchhalchhee</i> Half cot shake – PRES – [3S] 'A stupid fellow boasts a lot.'	A man with showy nature.
4	A rotten apple injures its companions	<i>Ek Taa Sandiyaa Aam Aaro Naa ke Sadachhee</i> One rotten mango A.C. causes other rot – PRES –[3S] 'As a damaged mango damages other mangoes, so the bad person influence the other persons.'	A bad fellow makes you bad.
5	As the king so are the subjects	<i>Raajaa Gune Prajaa / Baap Gune Put</i> As the king so are people/ As the father so are sons.	As the master so the character of the disciple.
6	As you sow so you reap	<i>Karam Gune Phal</i> As the action so is the result.	Your result depends upon your action.
7	Cattle don't die from crows cursing	<i>Gidhni Saraape Garu Nai Morchhee</i> Vulture's cursing I.C. cow no die – PRES – [3S] 'Your bad wish can't harm others.'	God is doer you are merely instrument.
8	Contentment is happiness	<i>Santoshe Me Phal Chhee</i> Contentment LOC. good result (fruit) 'Be satisfied with what you have. You'll reach the goal.'	Preaching others that contentment brings happiness
9	Diamond cuts diamond	<i>Jaat Me Jaat, kaath me kaath Bairy</i> Race I.C. Race and wood I.C. wood enemy. 'Opposing his/her own fellow beings.'	Disharmony and disorder in society.

Comparing and finding the proverbs of perfect equivalent was easy process because the concept was same in both languages. There were similarities in word level, functional level but a few numbers of proverbs have similarities regarding the concept, meaning, word and

functional level. All the other equivalent proverbs have same concept in both languages presented in table no. 7 above.

The English proverb- A honey tongue a heart of gall has exactly the same concept as in Tharu proverb "Mukh Me Raam Raam Bagali me Chhuraa." (Mouth LOC. Ram Ram (God's name) Pocket LOC. Knife. Some persons talk sweet words but action is just opposite. The concept of both the proverbs is to show the devotion to God but he/she is actually a criminal. So they are equivalent proverbs.

3.3.2 Semi – Equivalent Proverbs

If the correspondence is not one-to-one, but one-to-many and many-to-one, we can maintain equivalence between source language items and target language items but not perfectly. This is called seme-equivalence. This type of equivalence is maintained by concept, function or intended meaning in most of the translation activities because two languages and cultures are not identical. They are replaced with near equivalent. There were 10 Tharu proverbs seme-equivalent to English proverbs which are given below. These proverbs are equivalent in sentence meaning.

Table No. 8 : Semi - Equivalence

S.N.	English Proverbs	Tharu Proverbs	Explanation
1	A bad man is better than bad name	<i>Baish Jyaa Baani Ni Jyaa</i> Age go – PRES –[3S] Habit NEG go – PRES –[3S] 'One's age passes but bad habits are never changed.'	A bad person can not improve his / her bad conduct until last breath.
2	A drop in the ocean	<i>Etanaa ta Naake Lyaake khebi</i> Little quantity nose I.C. eat – PRES – [1S] 'A little quantity can be eaten even by the nose.'	Offering very little which can not satisfy one's hunger.
3	A burnt child dreads the fire	<i>Jakar Baap ke kaachhu dhaarchhee Okar Be Taa ke LokhDi dekhi Dar</i> One whose father D.C. totoise bite – PRES – [3S] his son D.C. skull I.C. fear. 'If a tortoise bites to one's father, his son afraids from its skull.'	Once a man is vexed by something, he is afraid of listening its name.
4	A little knowledge is a dangerous thing.	<i>thoDe Me Utpaat</i> Little I.C. uncontroll 'A poor and stupid fellow becomes over happy with the little possessions.'	one achieves a little but boasts a lot.
5	A nine days wonder	<i>Ek din ke Moje kun Ek din ke Bhoje kun</i> One day's merry nothing, one day's feast nothing. 'One day's happiness and one day's feast but scarcity and lacking for ever.'	Temporary happiness and enjoyment are meaningless.
6	Drowning man catches straw	<i>Bipad Me Gadho ke Baap kahchhee</i> Adverse LOC. Ass D.C. father call – PRES – [3S] 'Respecting and obeying other as father at the time of his adverse situation.'	One is ready to obey the man who can help him though he is wicked fellow.

7	Every potter praises his pot	<i>Aapan Mayeke ke Dain kahchhee</i> Own mother D.C. who witch call – PRES – [3S] 'No one calls his/her mother a witch.'	One who conceals his / her faults and weaknesses.
8	Guilty conscience is always suspicious	<i>Shankaa Bhut Mansaa Paap</i> Doubt ghost mind Loc. Sin 'Suspicious nature fills the mind with sin.'	Suspicious nature brings you sins in your mind.
9	Killing two birds with a stone	<i>Teli Jechhee tin kaame</i> Oil seller go – PRES –[3S] three purposes. 'A sensitive fellow is always inclined to fulfil multipurposes at the same time.'	Your action should be always multipurpose.
10	Many little makes a mickle	<i>Bund Bund Se Ghailaa Bhorchhee</i> Drop Drop I.C. clay pot fill – PRES – [3S] 'A pot is filled with water drop by drop.'	You can earn a lot one by one / little by little.

Some examples are given in table no – 8 above. Such type of proverbs are compared by maintaining Semi – Equivalence. Here proverbs in two languages and cultures are not identical.

A drop in the ocean

Eta naa ta naanke dane khewi

Little quantity nose I.C. eat – PRES – 1S

The meaning of the above English proverb is that a drop of water in the vast ocean is negligible quantity. It refers the tiny particle of dust which is useless. The drop of water vanishes in the ocean and it can't fulfil any demand.

The same concept in the tharu language is expressed in different way which slightly differs from the concept of English proverbs. Whenever one needs a large quantity of food

stuff and he is served giving a little quantity, he rejects the thing thinking that it may create the big appetite and can't satisfy his need. So he neglects the thing using above proverb.

Here we can see slightly similarity in concept but not in perfect equivalent due to cultural gap pragmatic use of the proverb. Only 10 proverbs are found to be semi equivalent among 50 proverbs of English and Tharu language. Some cultural gaps and the state of the Semi – equivalence can be found in the rest of the proverbs as shown in table no. 8.

3.3.3 Nil/Zero Equivalent Proverbs

If the concept available in one language has no correspondence with the concept in another languages, there exists state of nil or zero equivalence. Mainly cultural specific terms have no equivalent terms. The proverbs of any language are purely cultural specific terms. So there is always cultural gaps that create the state of nil or zero equivalence. It is obvious that if any two languages are compared, there always exist the cultural gaps in cultural specific terms. 31 proverbs in Tharu were nil or zero equivalent to English proverbs. Some examples are given below.

English Proverbs

-) Barking dogs Seldom bite. 'One who talks a lot but performs less.'
-) Beneath the rose lies the serpent. 'Appearance is attractive but no quality i.e. useless.'
-) Coming events cast their shadows before. 'Morning shows the day.'
-) Crying in wilderness. 'It is used to refer the stupid fellow.'
-) Example is better than precept. 'There is 100% possibility of performance if you do your self.'

Tharu Proverbs

-) Kaam Lewaa ki Chaam Lewaa 'What you choose ? Beautiness or hardworker ?'
-) Mahkaara Lakhaan 'A person who is similar to a beautiful fruit like Mahakaara which is never eaten.'
-) Mejur Bachchaa ke Thore chinlha Jechhee 'A child's nature shows the future's gentle man.'
-) Karya Akshar Bhans Baraabar 'Reading and writing is impossible for a illiterate person.'
-) Apnaa karne Sola Naa 'If you perform the task, there is possibility of performing 100%.'
-) Gaal Lewaa ki karni Lewaa 'What you choose? Talkative fellow or hardworker ?'

Other Nil proverbs in English and Tharu are given in Appendix II

In this study also there were innumerable cultural gaps while comparing the proverbs of two languages. The English proverb "Barking dog seldom bite" refers to the general truth that a barking dog just barks but never bites. No equivalent proverb in Tharu language was found to replace this proverb. The concept of above proverb is present in Tharu language but expressed in another words or in another style. The same concept is expressed using this proverb.

Gaal Lewaa ki karani Lewaa

Cheek take – PRES [2+sing] or labour take – PRES [2+sing]

In Tharu society, one who works hard is praised highly. When one talks a lot but he/she is lazy, then he/she is bitterly criticized and satired using above proverb.

3.4. Comparison of Proverbs in Terms of Structure

3.4.1 Proverbs in English (Full Sentence)

There are different proverbs in English which were found to be full sentence structures. They are listed below.

1. A bird in hand is worth than two in bush.
2. A little knowledge is a dangerous thing.
3. As the king so are the subjects.
4. As you sow so you reap.
5. Beneath the rose lies the serpent.
6. A bad workman quarrels with his tools.
7. A burnt child dreads the fire.
8. An empty vessel sounds more.
9. A rotten apple injures the companions.
10. Barking dog seldom bites.
11. Cattle do not die from crow's cursing.
12. Coming events cast their shadows before.
13. Contentment is happiness.
14. Diamond cuts diamond.
15. Drawing man catches straw.
16. Every potter praises his pot.
17. Every thing looks yellow to a jaundiced eye.
18. Example is better than precept.
19. Forced labour is better than idleness.
20. Fortune favours the brave.

21. Guilty conscience is always suspicious.
22. Half a loaf is better than no bread.
23. It takes two to make quarrel.
24. Innocents have nothing to fear.
25. Many little makes a mickle.
26. Killing two birds with a stone.
27. Might is right.
28. Misfortunes never come alone.
29. One today is better than two tomorrow.
30. Poverty breeds strife.
31. Something is better than nothing.
32. Strike the iron while it is hot.
33. Don't count your chickens before they are hatched.
34. Too many cooks spoil the broth.
35. Union is strength.

Out of 50 proverbs, 35 proverbs (70%) were found in complete sentences. They are all in simple present tense. No passive structure was found but 19 (38%) were found in active voice, 2 (4%) were in imperative structure and 11 (22%) were found in BE verb structure.

3.4.2 Proverbs in Tharu (Full sentence)

There are different proverbs in Tharu which were found to be full sentence structures. They are listed below.

1. Etanaa ta naa ke lyaake khevi.
2. Jakar baap ke kachhu dharachhi okar betaake lokhdi dekhi dar.
3. Aadhaa ghailaa uchhalchhee.
4. Ek din ke moje kun ek din ke bhoje kun.
5. Ek taa sadiya aam aarona ke sadachhee.
6. Gidhni saraape garu nai morchhee.
7. Mejur bachaa ke thore chinlha jechhee.
8. Bipat me gadho ke baap kahe parchhee.
9. Aapan maye ke, ke Dain kahachhee.
10. Chor dosar ke chore dekhchhee.
11. Jehaa lare wehaa chare.
12. Satra dibiya tel jartu.
13. Ek haathe roti nai paakchhee.
14. Teli jechhee teen kaame.
15. Bunda bunda se ghailaa bhorchhee.
16. Natiyaa ghodda me sabakaa chharapachhee.
17. Alaghai me alahawaa nai pharachhee.
18. jahinange me tahinange laage parachhee.
19. Bau heti kahiyaa dori pahile thik.
20. Til ke taadd banachhee.
21. Uddla charai ga di me tikaa lagachhee.

Out of 50 proverbs in Tharu, 21 (72%) were found in complete sentence structure. They were all in simple present tense. 8 proverbs were found in passive voice and 16(32%) were found in active voice, 1 (2%) was in imperative structure and 14 (28%) were in BE verb structure.

Among 50 proverbs in English and Tharu, Four proverbs were found to be similar in terms of structure (Full sentence) and meaning. 'A bad man is better than bad name' and 'Baish jyaa baani ni jyaa' both are similar in full sentence structure and meanings. Such types of proverbs were found to be 8%. Which are listed in the table given below.

English Proverbs

Tharu Proverbs

- | | | |
|--|---|--|
| 1. A bad man is better than bad name | - | Baish Jyaa BaaniniJyaa |
| 2. A burnt child dreads the fire | - | Jakar Baap Ke Kaachhu dharchhi
Okar BeTaa Ke Lokhdhi deki dar |
| 3. A bad workman quarrels with his tools | - | Naache Ni Jaane Engan Tedha |
| 4. A rotten apple injures the companions | - | EkTaa SaDiyaa Aam Aaronaa Ke
saDachhee |

3.4.3 Phrasal Proverbs in English

There were different proverbs in English which were found to be phrasal structures. They are listed below.

1. A drop in the ocean.
2. A nine days wonder.
3. Crying in wilderness.
4. Do or die.

5. Good mind good find.
6. Hard nut to crack.
7. Many men many minds.
8. No pen no gain.
9. Tit for tat.
10. To make a mountain of a mole hill.
11. To make castle in the air.
12. To rub Pitter to pay Paul.
13. Too much courtesy too much craft.
14. A honey tongue a heart of gall.

Out of 50 proverbs, 15 proverbs (30%) were found to be phrasal structures in English.

Among them 4 (8%) were noun phrases, 6 (12%) were verb phrases, 5 (10%) were adjective phrases and no adv. phrase was found (0%).

3.4.3.1 Noun Phrase in English

- i. A drop in the ocean. 'Offering very little quantity.'
- ii. A nine days wonder. 'Temporary happiness.'
- iii. No pain no gain. 'No labour no achievement.'
- iv. A honey tongue a heart of gall. 'Speaking sweet words but meaning is bitter.'

3.4.3.2 Verb Phrase in English

- i. Crying in wilderness. 'Stupid fellow.'
- ii. Do or die. 'Missfortune in both sides.'
- iii. To make a mountain of a mole hill. 'To create great problem from the simple problem.'

- iv. To make castle in the air. 'To try to achieve unnecessary thing.'
- v. To rub Pitter to pay Paul. 'A lot for trivial thing than the valuable thing.'
- vi. Killing two birds with a stone. 'Multipuposes at the same time.'

3.4.3.3 Adjective Phrase in English

- i. Good mind good find. 'If you are gentle all are gentle.'
- ii. Hard nut to crack. 'Very hard work.'
- iii. Many men many minds. 'Joint venture brings the success.'
- iv. Tit for tat. 'Deal according to the opponent.'
- v. Too much courtesy too much craft. 'One who seems gentle but nature is bad.'

3.4.4 Phrasal Proverbs in Tharu

1. Baish jyaa baani ni jyaa.
2. Naache ni jaane e gan tedha.
3. Jehaa haath sehaa saatha.
4. Mukh me Raam Raam bagli me chhuraa.
5. Thore me otpaat.
6. Ek din ke moje kun, Ek din ke bhoje kun.
7. Baap gune put tekuwaa gune sut.
8. Karam gune phal.
9. Boli lewaa ki karni lewaa.
10. Mahakaara lakhaan.
11. Santoshe me phal chhee.
12. Kaarya akshar bhais barabar.
13. Jaat me jaat, kaath me kaath bairy.

14. Ohine morle ohine morle.
15. Apanaa karne sola naa.
16. Baithla se begaar bhala.
17. Apanaa bhalaa ta jagat bhalaa.
18. Sankaa bhut man saa paap.
19. Nai maamaa ke kanhaa maamaa asal.
20. Naa kar naa dar.
21. Ek jhan me dar, dui jhan me bhar.
22. Jakar laathi okar bhai s.
23. Mithai ke jadd kushiyaara.
24. Janjaal bhala kangaal ni bhala.
25. Kahi ta mukha me maari ta buka me.
26. Til ke taadd banachhee.
27. Baara jogi math ujaad.
28. Posala put mori jyaa dhidhalyaa ojhaa.
29. Dekhe me gora budhi raa kaarya.

Out of 50 proverbs, 29 proverbs (58%) were found to be phrasal structures in Tharu. Among Them, 15(30%) were noun phrases, 8(16%) were verb phrases, 6(12) were adjective phrases and no adv. phrase was found (0%).

3.4.4.1 Noun Phrase in Tharu

- i. Baish jyaa baani ni jyaa. 'A bad person can not change his bad conduct.'
- ii. Jehaa haath sehaa saath. 'What you have at present is your benefit.'
- iii. Mukh me Raam Raam bagli me chhura. 'Talking sweet words but action is opposite.'
- iv. Ek din ke moje kun ek din ke bhoje kun. 'Temporary happiness or enjoyment.'

- v. Baap gune put Tekuwa gune Sut. 'As the master so the character of disciple.'
- vi. Karam gune phal. 'Your result depends upon your action.'
- vii. Jaat me jaat kaaTh me kaaTh. 'When there is no social order in harmony.'
- viii. Ohine morle ohine morle. 'Misfortune in both sides.'
- ix. Sankaa Bhut mansaa paap. 'Suspicious nature brings you sins in your mind.'
- x. Nai Maamaa ke kanhao Maamaa Asal. 'Something is better than nothing.'
- xi. Ek jhan me Dar dui jhan me bhar. 'Somethings which need others help to complete.'
- xii. Jakar laaThi okar Bhai s. 'Power brings the victory.'
- xiii. MiThai ke jadd kushiyaara. 'Main cause of effect.'
- xiv. Janjaal bhala kangaal ni bhala. 'Busy life is better than carefree life.'
- xv. til ke taadd banachhee. 'To create the great problem from the simple problem.'

3.4.4.2 Verb Phrase in Tharu

- i. Naache ni jaane E gan Tedha. 'One who sees others foul only.'
- ii. Boli lewaa ki Karni lewaa. 'One who talks a lot but performs less.'
- iii. BaiThla se begaar bhala. 'Doing something is better than doing nothing.'
- iv. Naa kar naa Dar. 'No blunder no fear.'
- v. Kahi ta mukha me maari ta buke me. 'Talk directly but do not backbite.'
- vi. Posala put morijyaa dhidhalyaa oJhaa. 'Alert for trivial thing than the valuable thing.'
- vii. Dekhe me gora budhiraa kaarya. 'One who seems gentle but nature is bad.'
- viii. Apanaa karne sola naa. 'Self doing is 100% of possibility of performance.'

3.4.4.3 Adjective Phrase in Tharu

- i. Thore me Utpaat. 'To achieve little but boast a lot.'
- ii. Mahakaara Lakhaan. 'Appearance is attractive but quality is bad.'

- iii. Santoshe me phal chhee. 'Satisfaction brings happiness.'
- iv. Kaarya akshar Bhai s baraabar. 'Stupid fellow or illiterate fellow.'
- v. Apanaa bhalaa ta jagat bhalaa. 'If you are good world is good.'
- vi. Baara jogi MaTha UjaaD. 'Conflicting ideas bring the destruction.'

Among 50 proverbs in English and Tharu, Five proverbs in both languages were found to be similar in terms of structure (phrasal) and meaning. 'A honey tongue a heart of gall' and 'Mukh me Raam Raam bagali me chhuraa' both are phrasal proverbs and convey the same meaning. Such types of proverbs were found 10% which are listed below.

English Proverbs

Tharu Proverbs

- | | |
|------------------------------------|--|
| 1. A honey tongue a heart of gall. | - Mukh me Raam Raam Baglime
Chhuraa. |
| 2. A nine days wonder. | - Ek din Ke Bhoje Kun Ek din Ke
Moje Kun. |
| 3. Cring in wilderness. | - Kaaryo Akshar Bhains Baraabar. |
| 4. Do or Die | - Ohine Morle Onine Morle. |
| 5. Good mind good find. | - Apanaa Bhalaa to Jagat Bhalaa. |

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

After analyzing and interpreting the data the findings are summarized and on the basis of the findings, some pedagogical implications and recommendations are stated.

4.1 Findings

After comparing the proverbs in English and Tharu in terms of Equivalency and structures, the following findings were summarized.

-) Proverbs are like the ornaments of a language. All languages have a number of proverbs.
-) Proverbs are wise saying and tell the general truth.
-) Proverbs are cultural bound expression so they are used situationally and pragmatically.
-) While comparing the proverbs of two languages, there are always linguistic, structural, cultural gaps.
-) Cultural gaps are very serious type of gap.
-) In most of the cases, there exists state of nil or zero equivalence.
-) As proverbs are cultural expression, they are not identical between two languages.

-) Most of the proverbs were compared on the basis of the procedures and techniques of translation of proverbs like sense/meaning translation.
-) This present comparative study of English and Tharu proverbs will help the Tharu students and the teachers in understanding the English proverbs easily.
-) Out of 50 proverbs in Tharu and English, 9 proverbs were equivalent in meaning, and they were compared on the basis of sentence meaning.
-) 10 proverbs in Tharu and English were compared on the basis of sense or meaning and they were equivalent in sentence meaning.
-) 9 proverbs in Tharu which were found to be perfect equivalent in meaning with English proverbs. These proverbs were equivalent in sentence meaning.
-) 10 proverbs in Tharu were found to be semi-equivalent to English proverbs.
-) 31 proverbs were found to be nil or zero in both languages.
-) 35 proverbs (70%) were found in complete sentences structure and 15 (30%) were found in phrasal structure in English proverbs.
-) 21 proverbs (42%) were found in complete sentence structures and 29 proverbs (58%) were found in phrasal structure in Tharu proverbs.

4.2 Recommendations

-) On the basis of the finding, present study of the following recommendations have been made for uplifting and accelerating the ELT situation and teaching learning process of English cultural bound words, phrases, idioms and proverbs for the native speakers of Tharu.
-) The findings show that cultural bound expression like phrases, idioms and proverbs in English and Tharu are quite different. Therefore, teachers who teach English to Tharu

native students or vice versa should pay more attention on the different cultural expressions.

-) As there is a few one to one correspondence between the proverbs of English and Tharu, teachers are recommended to impart this reality to the students explicitly focusing the cultural bound words, phrases, idiom and proverbs between the two.
-) Local languages are to be taken into consideration while teaching English as a foreign language. A language teacher should have basic knowledge about the first language of the students so that he/she will know the problems committed by the learners and he/she can teach the language in a better way with relatively little time and effort.
-) As the cultural bound expression like proverbs are situational and pragmatic use, they have always linguistic, structural and cultural gaps. So the syllabus designer and text book writer should pay more attention on it while designing curriculum, syllabus and text book for the learners who are learning Tharu or English as a second language.
-) Finally, more research works should be carried out the Tharu language in different aspects so that the researchers will be helpful to develop the theory in Tharu and they could facilitate the Tharus.

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APPENDIX – I

INTERVIEW SCHEDULE

नाम (Name)

उमेर (Age)

ठेगाना (Address)

लिङ्ग (Sex)

पेशा (Occupation)

शैक्षिक

योग्यता (Academic qualification)

Questionnaire

S.N.	Proverbs	Explanation/questions	Answer from respondent
1	A bad work man quarrels with his tools	जे दोसर के खराव देख्छी उरड आदमी के कुन कहछी ? (जकरा लुर ढड नै रहछी)	नाचे नि जाने एडन टेढ
2	A honey tongue a heart of gall	जकर बोली मीठा भितर काला हेछी त उरड आदमी के कुन कहछी ? (जे पिछर बोली बोल्छी भितर काला रहछी)	मुखमे राम राम बगली मे छुरा ।
3	An empty vessel sounds more	आधरा भाँड बेसी बोल्छी त कुन कहछी ?	आधा घैला छकरछी
4	A bad man is better than bad names	खराव आदमी रा बेसी नाम रा किनेके बदनाम हेछी ?	जरुर वैश जेछी मतर बानी नै जछी
5	A drop in the ocean	भुख्लमे तोरा एके मुठी ख्या दे तु कुन कहछया ?	य त ना त नाके दयाके ख्या लेवी
6	As the king so are the subjects	जहिने राजा त हिनडे प्रजा हेछी त कुन कहछी ?	राजा गुणे प्रजा बाप गुणे पुत
7	Barking dog seldom bite	जे बेसी बोल्छी मतर काम नै करछी	काम लेवा कि चाम लेवा/गाल लेवा कि करनी लेवा
8	Every potter praises his pot	जे आपन चीज के बड़या असल कहछी	आपन मएके के डैन कहछी

9	Do or die	करछी तय मोरे परछी नै करछी तय मोरे परछी त कुन कहे परछी ?	ओहिने मोरले ओहिने मोरले
10	Half loaf is better than no bread	नै कुछ होना से कुछ होना के कुन कहे परछी ?	नै मामा से कन्हा मामा भल
11	Good mind good find	असल बुद्धि रहला से असले चीज परापत हेछी त कुन कहे परछी ?	अपना असल त सौका असल
12	Forced labour is better than idleness	जा ओहिने रही ता कुछु करी से भल के कुन कहे परती ?	वैठल से बेगार भल
13	Killing two birds with a stone	एके बेर घरसे बाहार निकल्ये मात सौ ना काम करछी कुन कहे परछी ?	तेली जेछी तीन कामे
14	Beneath the rose lies the serpent	देखेमे लोहान मतर भितर रा कारय हे कोन काम के नी	महकार लखान
15	Love is blind	प्रित मे दिवाना हेछी देखे मे सुनरी नइरहछी तयो वेहा रा कनियाँ चाही त कुन कहे परिछि ?	हमर आँखी ल्याके देख त कतन्या सुनरी छी ।
16	A bird in hand is better than in bush	बेसी लोभ नै करीके जेहा पेछी वेहामे संतोष करना के कुन कहे परछी ?	जेह्या हाथ सेह्या साथ ।
17	A burnt child dreads the fire	जे बच्चा आगिन मे डहछी उटा बच्चा आगिन नै छुवे चाहछी त कुन कहछी ?	जकर बापके काछु धारछी त ओकर बेटा के लोखडी देखी डर ।
18	A little knowledge is a dangerous thing	जे थोरे धनमे बौन्या जेछी त ओकरा कुन कहछी ?	थोरेमे उत्पात ।
19	A nine days wonder	थोरे दिन रजगज पाछु खगत्या के खगत्या, के कुन कहछी ?	एक दिनके मोजे कुन एक दिनके भोजे कुन ।
20	A rotten apple enjures the companions	खराव लाटे सबका खरावे हेछी त कुन कहे परछी ?	एकटा सडिया आम आरोना के सडछी ।
21	As you sow so you reap	जहिने काम तहिने फल पेछी त कुन कहे परछी ?	करम गुणे फल ।
22	Cattle don't die from crow's cursing	कखरु जरने कुछुनी हेछी, भगवान नै जरछी त कुछुनी हेछी त कुन कहे परछी ?	गिधनी सरापे गरु नै मोरछी ।
23	Coming events cast	पढेबला बच्चाके लक्षणे अलग रहछी त कुन	मेजर बच्चाके ठोरे चिन्हल

	their shadows before	कहछी ?	जेछी ।
24	Contentment is happiness	जकरा संतोष रहछी ओकरा दुख नै हेछी त कुन कहे परछी	संतोषेमे फल छी
25	Crying in wilderness	जे छिते आँखीमे अन्ह हेछी त कुन कहछी ?	कारिय अक्षर भैस बराबर ।
26	Diomond cuts diomond	आपनेमे टंठा बैरी हेछी त कुन कहछी	जातमे जात बैरी काठ मे काठ बैरी ।
27	Drawning man catches straw	कखरु से आश नै हेछी पाछु जेहा छी वेहामे आश करछी त कुन कहछी ?	विपतमे गधोके बाप कहे परछी ।
28	Everything looks yellow to a Joundiced eye	अपना खराब त दोसरो के खराब देखछी त कुन कहछी ?	चोर दोसरके चोरे देखछी ।
29	Example is better than precept	जा दोसरके कही ता आपनै करी, के कुन कहे परछी ?	अपना करने सोलना ।
30	Fortune favours the brave	काम करदाके सबका चाहछी त कुन कहे परछी ?	जेहा लरे वेहा चरे ।
31	Guilty conscience is always suspicious	शंकामे बुट्टके भुत देखछी त कुन कहछी ?	शंका भुत मनसा पाप ।
32	Hard nut to crack	कोन काम करेमे भारी मुस्किल हेछी त कुन कहे परछी ?	सत्र डिविया तेल जरतु ।
33	Innocent havenothing to fear	जे गलती नय करछी त ओकरा डर नै लागछी त कुन कहछी ?	ना कर ना डर ।
34	It takes two to make quarrel	कहियो देसरो भन काम लागछी त कुन कहे परछी ?	एके हाथे रोटी नय पाकछी ।
35	Many little makes a mickle	कोन चिज एकेचोटी नय हेछी त कुन कहछी ?	बुंद बुंद से घैला भरछी ।
36	Many men many minds	एक भन मे आँट नय हेछी दुई भन मे भर हेछी त कुन कहछी ?	एक भन मे डर दुई भनमे भर ।
37	Might is right	जगर जोर ओकरे बोलबला हेछी त कुन कहछी ?	जकर लाठी ओकर भैस ।

38	Misfortunes never come alone	गरिवके सबका हेच्छी त कुन कहछी ?	नटिया घोडामे सबका छरपछी ।
39	No pain no gain	टक्का बडी दुर तरमे छी इटाके कुन कहे परछी ?	अल्धैमे अल्हवा नै फरछी
40	One today is better than two tomorrow	जेह्या हाथमे रहछी वेह्याना काम लागछी त कुन कहे परछी ?	जेह्या हाथ सेह्या साथ ।
41	Poverty breeds strife	सवके जड एकेटा रहछी त कुन कहछी ?	मीठाईके जड कुसियार ।
42	Something is better than nothing	निपुत्रा से भल हेरी बालबच्चा के कुन कहे परछी ?	जंजाल भल कंगाल नी भल ।
43	Strike the iron while it is hot	पाछु नही मुखमे कहेवलाके कुन कहे परछी ?	कही त मुखमे मारी त बुक मे ।
44	Tit for tat	बदमास मे बदमासे बनीके लागे परछी त कुन कहछी ?	जहिने मे तहिने लागे परछी ।
45	Don't count your chicken before they are hatched	हेना गेना कुछुनी पहेनिये बहुत आश करछी त कुन कहछी ?	बव हेती कहिया दोरी बान्ही के पहेनिये ठिक ।
46	To make a mountain of a mole hill	छुम्मा बात से बडखा भगडा करछी त कुन कहछी ?	तिल के ताड बनछी ।
47	To make a castle in the air	जे डिड्हा रहछी त कुन कहछी ?	उँडल चरै गाँडीमे टीका लगछी ।
48	Too many cooks spoil the broth	सवका जानेवला हेछी त कुन गती हेछी ?	बाहू जोगी मठ उजाड ।
49	To rub Pitter to pay Paul	दोसरेमे महत्व देछी त कुन कहछी ?	पोसल पुत मोरिज्या ढील ल्या ओभा ।
50	Union is strength	मेलमेधा रहछी त सव काम हेछी, त कुन कहे परछी ?	घर साम्ठ तव बाहर साम्ठ ।

APPENDIX II

Nil or Zero Equivalent in English and Tharu Proverbs

English Proverbs

1.	A bird in hand is worth more than two in the bush.	What you have at present is your benefit.
2.	Everything looks yellow to a jaundiced eye.	A man with bad nature looks others bad.
3.	Forced labour is better than idleness.	Doing something is better than doing nothing.
4.	Fortunes favour the brave.	Handworker gets the fruit of success.
5.	Good mind good find.	If you are good then all are good.
6.	Half a loaf is better than no bread.	Something is better than nothing.
7.	Hard nut to crack.	Hard labour to achieve the goal.
8.	Innocents have nothing to fear.	No blunder no fear.
9.	It takes two to make a quarrel.	Error or blunder made by both sides.
10.	Many men many minds.	Joint venture brings the success
11.	Might is right.	Power brings the victory
12.	Misfortunes never come alone.	Peasants face the many hardships at the same time
13.	No pain no gain	No labour no achievement
14.	One today is better than two tomorrow.	Don't be over ambitious
15.	Poverty breeds strife.	Main cause of effect
16.	Something is better than nothing.	To have a little is better than not to have.
17.	Strike the Iron while it is hot.	to be victorious, hit the enemy at his weak point
18.	Tit for tat.	Deal according to your rival
19.	Don't count your chickens before they are hatched.	Don't be Over ambitious fellow
20.	To make a castle in the air	Try to achieve which is impossible
21.	To make a mountain of a mole hill	To create a great problem from simple problem
22.	Too many cooks spoil the broth.	Conflicting ideas may cause the destruction.
23.	To rub salt in the wound	Alert for a trivial thing than the valuable thing.
24.	To much courtesy to much craft	One who seems gentle but nature is bad.
25.	Union is strength	Unity creates a real power.

Tharu Proverbs

1.	Jehaa Health Sehaa Saatha	Whatever at hand is real benefit
2.	Ohine Morale Ohine Morale	Misfortune in both sides.
3.	Chor dosarake Chore dekhchhee	Bad person looks others bad
4.	BaiThla Se Begaar Bhala	Doing something is better than doing nothing
5.	Jehaa Lare Wehaa Chare	One who works hard gets the fruit of success.
6.	Apanaa Bhalaa ta Jagat Bhalaa	If you are good than all are good.
7.	Nai Maamaa Se Kanahaa Maamaa	Something is better than noting
8.	Boli Jewaa Ki Karni lewaa	One who taklks a lot but performs less
9.	Mahakaara Lakhaan	Appearance is attractive but quality is bad
10.	Mejur Bachaa ke Tore Chinlha Jechhee	Morning shows the day
11.	Kaarya Akshar Bhains Barcabar	Illiterate fellow
12.	Satra Dibiyee tel Jartu	Labour hard to achieve the goal
13.	Naa Kar Naa Dar.	No blunder No fear.
14.	Ek Haathe Roti Nai Paakchhee	Needing other's help
15.	Ek Jhan me Dar dui Jhan me bhar	Joint venture brings the sucess.
16.	Jakar LaThi Okar Bhains	Power brings the victory
17.	NaTiyaa Ghodda me Sabakaa Chharapachhee	Poor's are dominated by all
18.	Alghai me Alhawaa nai pharchhee	You can not achieve the goal without labour.
19.	MiThai Ke Jodd Kushiyaara	Main cause of effect
20.	JanJaal Bhala Kangoal ni bhala	Many children is better than no child.
21.	Kahi ta Mukha me Maari to buka me	Talk directly but never backbite.
22.	Jahinange Me Tahinange Laageparchhee.	Deal according to your opponent.
23.	Bau heti Kahiya dori Pahile Thik	Celebrating the success before the result.
24.	til Ke tadd banachhee	To create great problem from the simple problem.
25.	Uddla Charai gandi me Tikaa Lagachhee	Try to achieve unnecessary thing
26.	Baara Jogi MaTh UjaaD.	Conflicting idea may cause destruction.