

CHAPTER - ONE

INTRODUCTION

This study is about “Translation of Proverbs: A Case of Nepali, English and Limbu.” This section consists of the background, statement of the problems, objectives of the study, research questions, significance of the study, delimitation of the study, and operational definitions of the key terms.

1.1 Background of the Study

Translation is a process of rendering meaning from one language to another language. Etymologically, the term ‘translation is derived from Latin words ‘trans’ and ‘lactum’ which refer ‘across’ and ‘to carry’ respectively. Thus, as a whole literally translation refers to the act of carrying message from one language to another. Translation has begun with the human civilization. This is the process of transferring the meaning of a kind of oral or written text into another language so that the readers can be well informed about the foreign language and culture in their own language and culture (Bhattarai 2010, p.4).

According to Newmark (1988, p.7), translation is “a craft consisting in the attempt to replace a written message or statement in one language by same statement in another.” According to Riccardi (2010, p.6), Translation is considered an excellent heuristic device for identifying language and text phenomena for formulating theoretical generalizations.

According to Brislin (1976, p.1),

Translation is the general term referring to the transfer of thoughts and ideas from one language (source) to another (target), whether the languages are in written or oral form; whether the languages have established orthographies or do not have such standardization; or whether one or both languages is

based on signs, as with sign language of the deaf, (as cited in Bhattarai, 2010, p.2).

There are numerous definitions of translation which incorporate different perspectives; linguistic perspective of translation says translation as the rendering of a text into another language, and cultural perspective as the case that language is determined by the culture in which it is spoken. Translation, as a versatile tool of present day world, helps to understand world, culture, human society development of Science and Archeology, and nature. The 21st century is accelerated through translation.

Translating proverbs from one language to another is not easy task; yet approximate translation is possible. Thus, they are regarded as the popular conveyance of collective wisdom of human beings. It is obvious that a conscious translator has to deal with the challenges that arouse in translating proverbs source language to target language maintaining equivalence in translation. If the readers of the translated proverbs performed a task as good as performed by reader of the original one then that translating proverbs are said to be good one.

1.2 Statement of the Problem

The 'proverb' itself is the problem which is single word that carries the meaning of phrase, sentence, statement or expression, wisdom, truth, morals, experiences etc. in a very satirically or in indirect way that listeners can not understand easily. In that situation translating proverb in another language is another vital problem for translators.

The main objective of translation of proverb is to achieve effective techniques used in translating proverbs that the entire readers are given flavor of the satisfaction. Translator feels difficulty to translate proverb because of the differences between geographical and cultural aspects of two languages and others. When there lies a linguistic and cultural gap among proverbs, there may be higher chance to have misunderstanding in the information.

1.3 Objectives of the Study

This study has the following objectives:

- i) To identify the effective techniques used in translating proverbs from Nepali to English and compare with Limbu Language.
- ii) To suggest some pedagogical implications.

1.4 Research Questions

The following research questions has guided in this research;

- i) What are techniques used to translate the proverb?
- ii) What are the similarities and difference techniques used in translating the proverbs of Nepali to English and Limbu?

1.5 Significance of the Study

Each and every research work provides some fruitful views or guidelines for those who want to be familiar with that work. The study mainly concerns with translating proverbs from one language to another language. This study will be helpful for all the English- Nepali and Limbu languages translators who use English in cross- cultural context. It aimed to explore the existing trends of translating SL into TL and comparing to other languages. It is mostly useful for them who are directly involved in the work of translation. It will be further beneficial for the students of translation studies while they translate proverbs from the source text into target text. Translation teachers will be beneficial while they teach the translation studies and aware in consequences of translation. Researchers who are interested to research in translation of Proverbs in the case of Nepali, English and Limbu and other languages are beneficial by this study.

1.6 Delimitations of the Study

The study has the following delimitations;

- i) This study was delimited on translation of 60 proverbs.
- ii) The study was delimited to 40 respondents.

- iii) This study was delimited to translate 60 Nepali proverbs into English and comparison with Limbu proverbs.
- iv) Questionnaire and an interview was the data collection tool for the study.

1.7 Operational Definitions of the key Terms

The dissertation contains some key terms, which are used in a specific way and are needed to be defined.

Translation: Translation is the process of replacing the textual materials of a language by equivalent materials of another (Catford 1965, p.20, as cited in Bhattarai 2010, p.3). In this research, translation refers to the translating source text into target text especially the proverbs using different techniques.

Culture: Culture is the customs and beliefs, art way of life and social organization of a particular group. The concept of 'culture' has been the concern of many different disciplines such as philosophy, sociology, anthropology, literature and cultural studies (Riccardi, 2010, p.93). In this research, culture refers to the translating ones culture, into another as a case of proverbs which is challenging task so equivalence works.

Equivalence: Equivalence is the cardinal problem of a language and the pivotal concern of linguistics. Like any receiver of verbal messages, the linguistics acts as their interpreter (Jakobson 1996, as cited in Bhattarai 2010, p.71). In this research, equivalence refers to the translating the source text to target text approximation while translation in case of proverbs.

Proverbs: Proverbs are the memory of culture, the essence of experience and a bit of irony. They should be evaluated and analyzed (Neupane 1966, as cited in Inchley 2010, p.1). In this research, proverbs refer to the powerful utterances, soul of expressions in related field of knowledge that is translating Nepali Proverbs into English and Limbu where many techniques used.

Techniques/ Strategies: Techniques/ Strategies are the weapons to find out the translation problems. Techniques are used in translation of proverbs like sense translation, cultural equivalent, literal translation, parallelism and lexical creation.

CHAPTER – TWO

REVIEW OF THE RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

This chapter consists of review of the theoretical literature, review of the related empirical literature, implication of the review for the study and conceptual framework.

2.1 Review of the Theoretical Literature

This research is concerned with the following relevant theoretical reviews on ‘Translation of Proverbs: A Case of Nepali, English and Limbu.’

2.1.1 Translation Studies

Translation is the communication of the meaning of a source language text by means of an equivalent target language text. There are several issues that the translation activity involves. Various issues are in any piece of translation. It is concerned with the researching issues, theories and practices of translation.

Translation studies was applied to the works of a group of scholars engaged in studies on literary translation. Disciplines prove the scope of translation studies in a vast ocean.

Translation studies focuses on current developments in translation studies and related disciplines, such as- terminology interpreting, linguistic studies, etc. Riccardi (2010, p.2) states, “translation studies has always shown an osmotic capacity to absorb and adapt to its research needs theories and methodologies from distant as well as neighbouring disciplines.” So translation is a complex phenomenon because of its complex system and coverage. Newmark (1988, p.7) states about the translation studies as, “an activity that serves as a means of communication a transmitter of culture, a technique of language learning and source of personal pleasure.”

We have seen many works in the Nepali Language being translated in English with the recognized authorship of the translator. According to Munday's (2008 as cited in Awasthi et al. 2012, p.15) words;

...translation studies has moved from the study of words to text to socio- cultural context to the working's, practices and 'habitus' of the translation themselves. Even the object of the study, therefore has shifted over time, from translation as primarily connected to language teaching and learning to the specific study of what happens in and around translation, translating and now translators.

Thus, translation studies refer to the study of various issues in any translation activity that is considered with the researching issues, theories and practices of translation.

2.1.2 Cultural Translation

Cultural translation is a concept used in cultural studies to denote the process of transformation in a given culture that shows not only a linguistic activity. The quality of translation depends upon the linguistic and cultural knowledge of both the source language and target language text that the translator possesses. Newmark (1988, p.94) states, "Culture is the way of life and their manifestation that are peculiar to a community that uses a particular language as its means of expression." Translating culture specific concepts seems to be one of the most challenging tasks and even virtually impossible where there equivalence works. According to Adewani (2007, p.2 as cited in Awasti et al. 2012, p.24), translation helps people to appreciate others and respect their ways of thinking as summed up in their cultural. It weakens barriers between

languages and communicates messages, spreads cultures, and increases understanding among neighbours near and far.

Thus, translator needs to know the culture of both societies, translation helps to spread the world cultures around the globe that helps people to be aware of the others culture. So, translation of culture is a new area of interest in the field of translation studies. Culture means the total set of habits of the member of the society. As 'culture is a mirror' of the society which translation is reflected as a clean image. Cultural translation is a concept used in cultural to denote the process of transformation in a given culture.

2.1.3 Translation Evaluation

Translation evaluation is done by means of comparison between the original piece and the translated piece. Awasthi et al. (2012, p.400) states, "Translation evaluation refers to the act of examining a translation in order to judge its quality. Put another way, it stands for the quality assessment of a translation carried out individually or by a group with a view to categorizing it 'good' or 'bad'." Translation evaluation relates to the application of different techniques to judge whether a translation is good or bad. Translation evaluation is a relative activity because good translation for one person may be bad translation for another.

House (1994 as cited in Asher 1994, p.470) has classified approaches to evaluating translation into three types; anecdotal approach, response based approach and text based approach (Yonghang, 2008). For Bhattarai (2010, p.65), if objectively is difficult to justify and standard criteria for evaluation are lacking, the field of translation seems shaky and open ended. However, for translation evaluation, self-evaluation is one of the useful techniques that poses translators himself feel the natural into translation.

Translation evaluation is an important activity because it improves the competence, expands the knowledge and understanding of both source

language and target language. Thus, the final judgment of translation has the listing of both types of errors and a statement of the relative match between two functional components.

2.1.4 Proverb

Proverbs are for learning about wisdom and discipline and understanding words expressing deep insight. Proverbs are short and crisply structured saying which are widely known in a community (Inchley, 2010). The word 'Proverb' is derived from the Latin word 'Provebium' which is condensed but memorable saying embodying same important fact of experience that is taken as true by many people. Proverbs are powerful utterances, soul of expressions of any ethnic or linguistic community in related to field of knowledge. Typically stylistic features of the proverbs are alliteration, parallelism, rhyme and ellipsis.

2.1.4.1 Nepali Proverb

Proverb is named as '*Ukhan*' in Nepali which means pithy saying that has credence through wider spread of frequent use. The meaning of '*Ukhan*' are '*Aahan*', '*kahawat*' (Hindi), '*Janokti*', and '*Lokokti*'. Nepali proverbs means traditional proverbs written in the Nepali language, as opposed to those in any dialect or other language in common use in parts of Nepal (Inchley, 2010 p.5). Nepali Ukkans are very much used in the society, mainly by adulthood people. People feel interesting in reading and speaking of Nepali proverbs. An example of Nepali proverb is:

Nepali Proverb (NP): *jaha ichha tyha aupaya*

2.1.4.2 Limbu Proverb

In Limbu Language 'Proverb' is named as '*Mukpan*' or '*Khepan*'. Mostly people are well-known as 'Limbu Ukhan' but its original is '*Yakthung Mukpan*' (Chemjong, 1999). Limbu proverbs means proverbs that spoken and written in the Limbu Script (Language), as opposed to those in mainly four

dialect; *Panchthare, Phedappe, Tamarkhole* and *Chhatare* in common use in Eastern part of Nepal. Yakthung Mukpans are not used in widely as Nepali Ukhan and English Proverb but also has its great importance for the people of Limbu community and people who want to know Limbu proverb. Yakthung Mukpans are the popular vehicle of collective wisdom of Limbu community that reflect certain aspects of collective experience of people rendering in a particular geographical location which is accepted and shared socio- cultural and linguistic norms. For example;

Limbu Proverb (LP): *pita khengma sikille, mana khengma panille*

2.1.4.3 Types of Proverb

Proverbs are found in different types in nature because of the differences of natural geography, religious belief, art and culture, environment and customs. Mainly, there are two types of proverbs (Shrestha, 2011);

- i) **Universal Proverbs:** These proverbs have a wide range of coverage of meaning. They are applicable to entire linguistic and cultural scenario. In most the cases, their equivalence is available and is translatable. For example;

Nepali Ukhan (NU): *hune biruwako chillo pat*

English Proverb (EP): Morning shows the day

Yakthung Mukpan (YM): *nu ningwa re nuba abong*

In modern time, Universal Proverbs in Nepali like;

New Proverb: *aago tapnu hitherko, kura Sunnu Minister ko*

Old proverb: *aago tapnu mudako, kura sunnu budako*

- ii) **Local Proverbs:** These proverbs have narrow concepts. Local proverbs are very difficult because of their limitation within certain linguistic and rooted in a particular culture. So, the translator sometimes should have to explain further as footnote along with the translation. For example;

NU: *nyaya haraye Gorkha janu, bidya haraye Kasi janu*

EP: Go Gorkha for justice and Kasi for knowledge

YM: *nyay lagi Gorkha pekma, husingmar lagi Kasi pekma*

[* Gorkha is one of the place of Nepal where is famous for justice in past days and Kasi is the place where knowledge is gained.]

2.1.5 Techniques of Translating Proverbs and Comparison

Translating Proverbs means rendering of source language proverb into target language using suitable technique that makes the translation meaningful as well as fruitful. The techniques that can be used while translating proverb are the weapons to the translators to be out through the maze of translation problems. Translating proverbs conveys translating culture not a language (Yonghang, 2008). Although, research regarding translating proverbs and comparison is primarily based on translation of sentence, statement that makes judgment of the semantic and syntactic approximations.

There are several techniques used by various scholars. So far as, generally, the following techniques are used in translating the proverbial expressions. Examples of them are shown in Nepali, English and Limbu language as comparison where SL is Nepali, TL is English and taken them are compared with Limbu.

i) Sense Translation

Sense translation is the translation technique which translating proverbs that the exact SL equivalent term is not available in TL. It is one of the common techniques in translation that are not translated but sense is translated. For example;

NU: *khane mukha lai jugale chhekdaina*

EP: Where there's will there's a way

YM: *lunding chen menchhamsang pong*

ii) Cultural Equivalence

Cultural equivalence is a process of the cultural proverbs of source language that translated by the target language cultural proverbs. Translator seeks the cultural equivalent terminological sense while translating the deeply rooted cultural proverbs (Awasthi et al. 2012). For example;

NU: *teejma nalaeko gahana, kahile launu?*

EP: The jewellery you have not worn at teej, when you wear it?

YM: *Teejle kenwarunba samyangha, aphale kewaru?*

iii) Onomatopoeia

Onomatopoeia refers to the formation of a word in imitation of the sound of the thing meant; the use of words whose sounds help to suggest the meaning (Inchley, 2010, p.8). For example;

NU: *hasi hasi pareko gatho, roi roi phukaunu parchha*

EP: A knot tied with a laughs has to be united with tears

YM: *ebna ban lan*

iv) Literal Translation

Literal translation is the process of translating source text exactly into the target text. Literal proverbs means usually clear and unambiguous, and equivalent moral aphorisms are found in most languages. Sometimes, foreigner may not immediately understand because the meaning is related to the local culture (Inchley, 2010, p.185). An example of literal translation of Nepali Proverb into English and Limbu are;

NU: *akha lovi man papi*

EP: Eyes greedy, mind sinful

YM: *mik kigipa, ninwa kiepa*

v) Parallelism

Parallelism is a balanced construction of a sentence where one part repeats the form or meaning of the other half of the expression. The vast majority in both Nepali and English proverb and Limbu proverb in eastern part of Nepal could be said to use parallelism (Inchley, 2010, p.67). For example;

NU: *goru budo bhae vir khojchha, manchhe budo vo bhae nihun
khojchha*

EP: An old ox seeks a precipice, and old man seeks an excuse

YM: *sing kapoba ponging lamsaktu; man kapoba pongang pan phelandu*

vi) Lexical Creation

The translator creates new proverb in order to refer the sense of source text. So, lexical creation refers to the coinage of a new proverb by the translator while translating a text. For example;

NU: *man ko laddu gheausan khanu*

EP: To make castle in the air

YM: *ningwale khesrkpo ke:ma*

vii) Rhetorical Question

Rhetorical question is a form of question – answers for effect in Nepali and English Proverbs. In contrast, there seem to be far few proverbs of this type in Limbu (Inchley, 2010, p.74). For example;

NU: *kaha janchhas machhali? Merai dhadiya*

EP: Where are you going, fish? Into my bamboo basket

YM: *atan kebekpa nae? Asakpo bi*

viii) Machine Translation

Machine translation refers to the use of machines (i.e. computers) to translate a text from one language to another. This made the automation of the process of information an urgent requirement (Awasthi et al., 2012, p.103). For Example from Nepali to English Proverb;

NU: *kag karaudai garch, pina suk dai garch*

EP: *karaudai* the cork, also wasted the

2.2 Review of Related Empirical Literature

A lot of literature is available regarding the translation but translating proverbs have very few studies that have been found regarding cultural translation, equivalence and its technique. Research is scientific study made on a topic or a problem under conditions. The previous studies provide for the later ones. But none of the research is carried out on translation of the Nepali proverbs into English and compared with Limbu Proverbs that related literature of the present study is as follows;

Wagle (2004) has conducted a research on “Multiple Translation of Muna Madan from cultural perspective.” The major objective of his study was to find employed techniques and data were collected from the secondary sources. Wagle used purposive sampling procedure to collect data. He evaluated the four translated versions of Muna Madan to each other and with source text Nepali. He found out 18 techniques employed in translating cultural words. The main finding of his study was concluded that the most widely used techniques were literal translation and couplet triplet quadruplet techniques for religious and socio-cultural terms.

Yonghang (2008) carried out a research on “Techniques of Translating Proverbs: A Cultural Perspective.” She attempted to find out the techniques employed in translating proverbs from cultural perspectives. The main aim of her study was to find out the effective techniques that were used while translating the proverbs of Limbu, Newari and Bantawa (Rai) languages into English language along with their frequency of occurrences especially from the cultural point of view.

Yonghang analyzed the proverbs of Limbu, Newari and Bantawa languages and their translated version in English rather than Nepali to English. According to her, it is natural to exist the gaps in cultural translation that can be minimized by using appropriate translation techniques. Sense translation was one of the best techniques for her. She has analyzed the collected data using the observational check list.

Bhandari (2009) carried out a Research on “Techniques and Gaps of Translation of Cultural Terms: A case of Novel Rupmati”. The main objective of the study was to find out techniques employed by the translator. He applied non-random judgmental sampling procedure to collect data. He selected 250 terms and found eight techniques within five categories. Findings of this study show that different techniques like literal, sense, mistranslation and borrowing were used in translating cultural words of the novel. Among techniques literal translation was mostly employed and back translation was least used.

Sapkota (2010) conducted a research on “Techniques of translating Metaphors: A case of Muna Madan”. Her objective of the study was to find out the best technique of translating metaphors. She used secondary sources of data and employed the purposive sampling procedures. She selected 60 metaphors from the text and attempted to find out the different technique employed in translating metaphors. Her major findings were; there is no exact technique of translating metaphors, so translator used different techniques while translating metaphor according to nature of the text.

Shrestha (2011) carried out a research entitled “Translating Proverbs”. She has made an attempt to find out the techniques employed in translating proverbs from Nepali to English language. The main aim of her study was to find out the effective techniques that are used while translating proverbs from Nepali to English language. Only observation was used as a tool to collect required data. The study showed that only the four techniques of translation were employed by the translators while translating. Sense translation was found the most frequent and the most common techniques of translating local proverbs. Equivalence replacement in the target language was the most effective technique of translating the global proverbs.

Bhatt (2013) carried out entitled “The Terminological Equivalence of translated Technical Text: Education act 2028”. The main objective of her study was to find whether legal terms used in Education Act 2028 had equivalent terms or not. The research was based on purposive sampling procedure. She found that the

equivalence in translation can be measured by a scale of degree that ranges from optimal equivalence to zero equivalence.

Though, a number of research have been carried out in translation in general and techniques and gaps in particular, linguistically and cultural perspective and transfer of meaning. No research is conducted in proverbs that use different traditional and new (modern) proverbs with new techniques in translation with comparison to other language. This study is different from all those reviewed that it aims to analyze and interpret the techniques employed in translating the Nepali Proverbs into English and compared them with Limbu Proverbs.

2.3 Implication of the Review for the Study

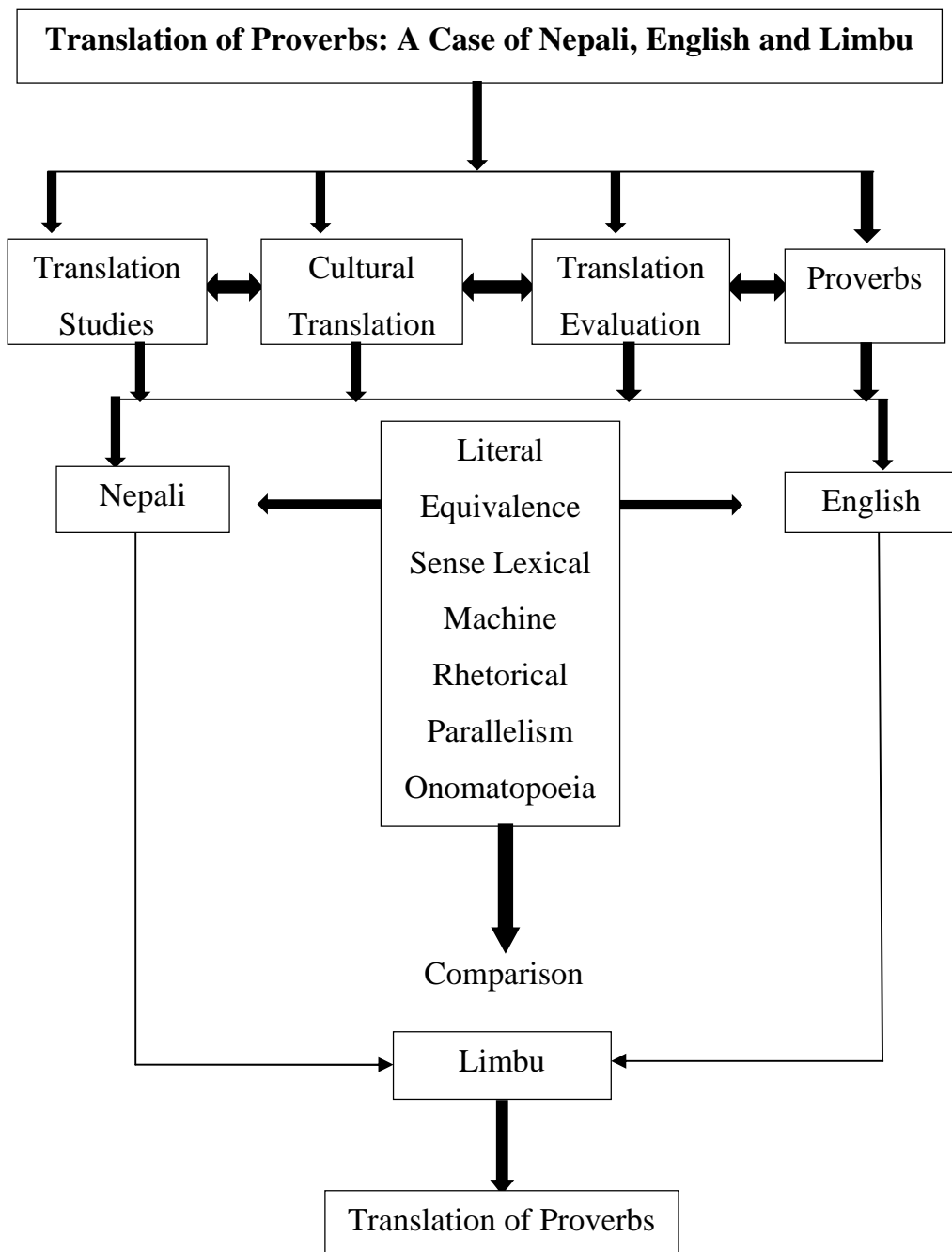
Reviewing literature can be time consuming, daunting and frustrating but it is also rewarding, useful and interesting. All above Yonghang (2008), Bhandari (2009), Shrestha (2011), Bhatt (2013) reviewed sections have described about the translation and their techniques used in technical and non- technical terms. Yonghang's findings was the effective techniques that were used while translating the proverbs of Limbu, Newari and Bantawa (Rai) languages into English language along with their frequency occurrences especially from the cultural point of view. Bhandari's finding were the eight techniques employed by the translator with in five categories. Shrestha's findings were the four techniques employed in translating 100 Nepali proverbs into English language. Bhatt's findings were whether the legal terms used in Education Act 2028 had equivalent terms or not.

After reviewing the various thesis like Yonghang (2008), Bhandari (2009), Shrestha (2011), Bhatt (2013) and various books such as Bhattarai (2010), Newmark (1988) and Riccardi (2010)I have got lots of ideas regarding the translating proverbs or using techniques through differently and gain the knowledge of translation and others. Thus, the study will become really important to explore the techniques used in translating proverbs in the case of Nepali, English and Limbu language. So, the present study is different from other researcher's research. Although, I have taken theoretical knowledge that help to make a kind of framework for my study which is beneficial in this study.

2.4 Conceptual Framework

Conceptual framework is the schematic diagram which shows the variables in the study. It is basically a visual representation of the proposal research study.

The conceptual framework of my research as follows;



CHAPTER - THREE

METHODS AND PROCEDURES OF THE STUDY

The following methodologies were adopted to achieve the objectives of the study:

3.1 Design and Method of the Study

Survey research is almost always based on a sample of the population; the success of the research is dependent on the representativeness of the sample with respect to a target population of interest to the researcher. Survey is the descriptive research. It is the most commonly used method of investigation in educational research. It is carried out to find out the practically, applicability and appropriately of certain, issues, situations. Survey research in education can be carried out either by a group of researchers or by an individual. It mainly depends upon the nature of the study. According to Nunan (1993, p.140) “The main purpose of a survey is to obtain a snapshot of conditions, attitudes and events at a single point of time.”

Survey research encompasses the particular process on step by step that research has challenges to bring the fact in public. Cohen et al. (2010, p.209) that survey research in which research gathers data at a particular point of time especially to describe the nature of existing situation or to identify most standard on against the existing situation.

I selected survey research design because it provided me an authentic and reliable data which I needed. It provided me quantifiable data to find out the effective techniques used in translating proverbs from Nepali to English and Limbu language. I had selected this design for my topic as it addresses a large group of population in reference to the needed data by applying the questionnaire and unstructured interview tools. This design really provided me such an insight that was natural, accurate and objectivity. So, it was most appropriate research design to get my target.

From the above definitions and discussion we can conclude that survey research is a type of research which tries to study the large and small population by selecting

sample population in order to accomplish the research purpose from study population.

The following are the processes used in Survey Research by Sapkota (2012, p.139):

- a) Identification of the problem
- b) Specifying the objectives
- c) Constructing hypothesis
- d) Expanding theoretical knowledge
- e) Writing the research proposal and preparing appropriate research tools
- f) Piloting research tools
- g) Sampling the population
- h) Going to the field/ public/ contacting the informants
- i) Establishing rapport with the respondents
- j) Implementation of research tools
- k) Collecting the data
- l) Analysis of data
- m) Comparison of data (optional)
- n) Calculation of findings
- o) Listing the findings

This study is to find out opinion on certain issues to assess (evaluate) certain educational programme to find out behaviour of different professions to evaluate certain activities, to study certain trend and existing state of certain institution a single point of time than compare the finding with the standard one.

3.2 Population Sample and Sampling Strategy

The population of the study was the native speakers of the Limbu. The sample was consisted of 40 native speakers of different dialect of Limbu language who are in Kathmandu valley and some are from eastern part of Nepal to fulfill the objectives.

3.3 Study Area/ Field

First of all, the researcher had collected Nepali Proverbs from different related books, journals, articles and dictionaries and distributed to 40 native speakers of Limbu language for translation into English and the Limbu language. Native Limbu speakers were selected through purposive non-random sampling procedure for required information.

3.4 Data Collection Tools

Research tools were questionnaire and interview for data collection. Researcher had developed structure questionnaire and distributed to informants to get information.

3.5 Data Collection Procedure

Researcher had collected Nepali Proverbs from different sources. Then, he selected 60 proverbs purposively from the list of those proverbs to study for research work. After that, he distributed proverbs to native speakers of Limbu to translate from Nepali to English and the Limbu language. He had collected the data for the analysis and thanked them for their co-operation. Afterwards, he had checked and cross checked the translated proverbs by the help of English- Nepali and Limbu- Nepali- English dictionaries for accuracy and correctness.

3.6 Data Analysis and Interpretation Procedure

This thesis entitled 'Translations of Proverbs: A Case of Nepali, English and Limbu' is a survey research. The systematically collected data are transcribed, analyzed, interpreted and displayed on simple statistical tools like tables, diagrams, tools and figures. Later, they are illustrated.

CHAPTER - FOUR

ANALYSIS AND INTERPRETATION OF THE RESULTS

This chapter deals with the presentation, analysis and interpretation of the collected data in detail. It has included the transliteration of the proverbs, their target language equivalence and the techniques used in translating them along with a brief anecdotal evaluation. After their general presentation, the frequency of different techniques has been found out in translation. The frequency of different techniques has been discovered to find out so that it has made the analysis effective towards result that employed in translating the proverbs. The technique- wise interpretation of anecdotal evaluation has gone thoroughly to the strengths and weaknesses of the techniques employed. A brief introduction of translators of proverbs has been given to prove the validity, transparency and the accountability of the study. All the analyses have been analyzed in combination to discover findings of the study along with the relationship and comparison.

The translation done by Limbu native speakers of proverbs in case in Nepali, English and Limbu has been analyzed in the following headings:

4.1 Transliteration, Identification of Techniques and anecdotal Evaluation

The transliteration of Nepali proverbs as well as their equivalent translation into English and Limbu languages has been dealt with this sub-heading. It has further showed the techniques were employed in translating the proverbs along with their short anecdotal evaluation. It further helps the reader of different languages to understand the analyzed text clearly. The main focuses of the researchers have been centered on the transfer of meaning as well as the effect of techniques employed in transforming the meaning.

The translation of proverbs: A case of Nepali, English and Limbu:

1. Nepali Ukhan (NU): *akabari sun lai kasi launa pardaina*

English Proverb (EP): Genuine gold doesn't need testing. (Literal Translation)

Yakthung Mukpan (YM): *kuja: samyang khimenchhang pong.* (LT)

Glossing: genuine gold no need testing occur

The translation has carried linguistic meaning literally and thus, it covered the total sense of original expression. However, the meaning of NU has been rendered to the EP and YM expression to same similar extent.

Some other examples:

) The good are good by nature.

) Good wine needs no bush.

) Gold doesn't need to be put into a (velvet) paunch.

) Hallmark gold not be tested touchstone.

2. NU: *akashko phal, akha tari mar*

EP: If the sky falls, we will catch the larks. (Equivalence Translation)

YM: *tangsng thongba phung mikle hetteang sye.* (ET)

Glossing: sky up stair flower eye le only looking die

The translation has transferred sense of the original proverb to some extent because as a proverb of universal nature.

Some other examples:

) Keep gazing into the sky for fruit until you die.

) Used if do not get something that was expected but not possible.

3. NU: *ailagnelai jailagnu parchha*

EP: Tit for tat. (ET)

YM: *aa:bhu gra phu:ma* (Sense Translation)

Glossing: hits then hit

This proverb's sense of authority has been used not only for good that reflecting feudalism. Political proverb seems to refer back to a more feudal era. Though, here translator had translated in equivalence in English and used sense translation for Limbu proverb.

Some other examples:

-) Attack him who attacks you.
-) To encourage self- defence.
-) Attack is the best form of defence.

4. NU: *asa garnu, bhar naparnu*

EP: Hope but don't rely on it. (LT)

YM: *ningsang ga chokma nasan chokmen.* (LT)

Glossing: hope ga do rely do not

Despite the religious differences in the ultimate fate of human beings after death. The concept of 's' – 'hope' – 'ningsang' is surprisingly similar in languages. So translation seems here literal for rendering message.

Some other examples:

-) He who lives by hope will die of hunger.
-) Hoppers go to hell.
-) Hope is the poor man's bread.
-) To tell someone not to be dependent on others.

5. NU: *yo gayo maya moho, yena gayena koho*

EP: Those who come and go are loved. If not they are forgotten. (LT)

YM: *tabek mimji medanen mebeknen hati hati.* (LT)

Glossing: comes love doesn't come who who

In Nepali, English and Limbu languages there seem to be more proverbs about 'm y' – Love – 'mimji' so it seems literal which this proverb means love grows with acquaintance; without it there are only strangers.

Some other examples:

-) What the eye doesn't see, the heart doesn't grieve over.
-) If one comes and goes frequently then fall in love, if not then can become strangers.

6. NU: *banko chari banmai ramaunchha*

EP: The bird loves her nest. (ST)

YM: *tambhung pu tambhung o s t.* (ST)

Glossing: forest bird forest in happy

There are about 40-50 Nepali proverbs ‘birds’ in general. The proverb is translated in using sense though it has equivalent translation also in English. For Limbu language too it is sense translation. This proverb means are always likes the land of one’s birth.

Some other examples:

) The Himalayan Danfe likes to live in the mountains.

) The bird of the forest likes to live in the forest.

) Liberty is worth more than gold.

7. NU: *bas-khar mile ghar chhainchha, bhabile lekheko painchha*

EP: Matched the bamboo of strict roofed the house, written destiny will get.

(ST)

YM: *lingpha tonggra him khap, pongmelle kusapsap.* (ST)

Glossing: *bamboo matched home roofed, destiny get*

The intended sense of the original proverbial expression is transferred into English proverb and Limbu proverb with the semi- equivalence translation of meaning. The meaning is expressed in approximation and, thus, the application of sense translation technique is successful enough to transfer the meaning of Nepali proverb.

Some other examples:

) We got what destiny has had as needed roofed house to live.

) Believe in fate work in your own way.

8. NU: *bel pako kaglai harsa na bismat*

EP: The crow is neither happy nor unhappy at the ripening of wood apple.

(LT)

YM: *panchhe kedhoba kagwan siring ma mana sat mana.* (ST)

Glossing: wood apple watcher crow unhappy nor happy

There are about 100 Nepali proverbs about crows- synonyms ‘k g’ – ‘k gw’ . The crow is supposed to live forever, because it has tasted ‘amrit’, the elixir of life. Crows are worshipped on the first day of Tihar as messengers of the God of death. So, here literal translation has done by translator in English where

sense used for Limbu proverb. This proverb means that crows doesn't eat the wood apple so doesn't care waste.

Some other examples:

) Do not cast your pearls before swine.

) If the dhayatiro flower blooms the bee is neither happy nor sad.

) The monkey doesn't eat coconut so doesn't care, waste.

9. NU: *bhanao bhane ke bhanao, dhunga tipi kaha hanao!*

EP: To say what to say picking up stone where to hit. (ST)

YM: *papma then papma lungsok aato aapma.* (ET)

Glossing: say what say stone where hit

The use of sense translation to render the meaning of Nepali proverb into English proverb version matches only the conceptual equivalence of meaning. The source text 'stone'- 'dhunga' has linguistic equivalence. But in Limbu proverb it has equivalence translation that render understand.

Some other examples:

) Something to say but that's not suit to you.

) How I can hit you with the stone so nothing.

10. NU: *bigreko manchhe lai bhatykeko ghar*

EP: A ruined house for a doomed man. (LT)

YM: *yoboba yapmin kelumba himmo.* (LT)

Glossing: doomed man ruined home

Literal translation, an ultimate hammer to break the translation difficulties, cannot properly reflect the image of Nepali proverb into its rendering. However, it cannot completely be neglected. Here, synonymously used 'm nchhe' – 'manis' for 'man' and 'y pmin' in Limbu that has literal meaning. This proverb means everything goes wrong for the underdogs.

Some other examples:

) He would fall on his back and break his nose.

) A spoilt man has a wrecked house.

11. NU: *biteko samjinu bhanda bhulnu j ti*

EP: The remedy for wrong is to forget them. (ET)

YM: *penyen itmanulle ibuksinma nu* (ET)

Glossing: wrong remedy forget better

Where there is difficulty in translation of proverb, the translator used to translate by using sense that render the meaning in semi- equivalence. Here, it means that to forget the negative thing of past is better than to remember.

Some other examples:

) Remember past life but not all; wrong is to pass over.

) Immoral is to forget better than to remind.

12. NU: *bolneko pitho bikchha, nabolneko chamal pani bikdaina*

EP: A good tongue is a good weapon. (LT)

YM: *kebapran chahik tok menbapnaren sya: medoknen.* (LT)

Glossing: who speaker flour sold who no speaks rice not sold

As a global proverb, Nepali proverbs expression has wider range of meaning. English proverbs rendering has covered the sense of original as having perfect equivalence of meaning. The meaning of Nepali proverbs words has been translated in Limbu language that shows the literal translation. This proverb means that he who advertises himself gets on in spite of few talents, but he who has many talents but doesn't, doesn't.

Some other examples:

) A glib tongue can sell corn flour; a dumb man cannot even sell rice.

) No one cries stinking fish.

13. NU: *chhan gedi sabai meri chhainan gedi sabai tedi*

EP: While I have money everyone is for me. As soon as I have none they all are gone. (LT)

YM: *yang wagra kerek numing hopkra kerek phe:ming.* (LT)

Glossing: money have all friends no then all forgotten

Literal proverbs, the words retain their dictionary meaning, i.e. the meaning is predictable. The meaning is related to the local culture/religion. Here 'gedi' – 'money' – 'yang' are literally translated. But foreigner might not understand that 'gedi' as 'money'. Common word is 'p is ' or 'rupaiya' or 'dhan'

Some other examples:

-) A full purse will draw many friends.
-) Prosperity makes friends, adversity tries them.
-) If you have, then everyone is with you; if you don't have, no one is with you.

14. NU: *chinnuna jannu ghacheti magnu*

EP: To ask for a push without knowing. (LT)

YM: *nimana thamana kai senma*. (ST)

Glossing: without knowing kai enumerating

The translation has carried linguistic meaning literally and thus, it has covered the total sense of original expression. However, the meaning of Nepali Proverb expression has been rendered to English proverb to some similar extent. In Limbu proverb, the meaning has rendered by using sense translation. This proverb means that to ask for help (as with lifting a bharria's load) without knowing who the person is (usually relates to a boy and girl).

Some other examples:

-) He who is without shame, all the world is his.
-) Without recognizing, you hit with a stone.
-) Not knowing or understanding worshipping that god.

15. NU: *dhan pake nihurinchha, kodo pake thadinchha*

EP: When rice ripens, it bends, when millet ripens, it stands upright. (LT)

YM: *ya: tum thungsing, mandak tum tingsing*. (ET)

Glossing: rice ripen bend, millet ripen stand upright

It is balanced constructed of similarity or comparison and contrast between the two equal halves of the saying. While translating the Nepali proverb into English translator translates by literally. But in Limbu proverb translator is equivalently replaced Nepali proverb into Limbu proverb expression having complete equivalence of meaning as it is a proverb of global nature.

The meaning of this proverb is the good are humble the bad proud.

Some other examples:

-) The boughs that bear most, hang lowest.
-) The greater the gentleman, the more he bows down.

) Ripe bamboo is not straight.

16. NU: *dhukha nagari sukha mildaina*

EP: No pain, no gain. (ET)

YM: *inogen menne kunogen megammen.* (ET)

Glossing: pain no gain no

Overall, Nepali, English and Limbu examples show correspondence in concept of trouble and joy, although there is some evidence of the oriental cyclical view of history and events. Here ‘dhukh ’- ‘trouble’ – ‘inogen’ and ‘sukh ’ – ‘joy’ – ‘kunogen’ but more often ‘sukh ’ means prosperity which translation is equivalently done by the translators. This means the joy of the heart makes the face fair.

Some other examples:

) After the storm comes the calm.

) All’s well that ends well.

17. NU: *dhukhi jhai kam garnu, pradhan mantra jhai khanu*

EP: Work as a troublesome man, eat as a Prime Minister. (LT)

YM: *yogba kusing chokma, Hang kusing chama.* (ST)

Glossing: troubled jhai work, king jhai eat

The translation has carried linguistic meaning literally ‘pradhan mantri’ – as a Prime Minister that a original translation in a global proverb that render the meaning context. But in Limbu proverb, translator used ‘Hang’ which means ‘King’ or ‘Raja’ not ‘Prime Minister’ but shows that the highly rank. So its sense translation is used for rendering of proverb. It means that to do your work properly and live as a highly rank person.

Some other examples:

) Work in a painful way but eat as the greatest minister.

) If you work hard then you live as a honorable man.

18. NU: *ek jana dikka, due jana thika, tin jana hanahan, char jana tanatan*

EP: One alone feels bored, two make good company, three quirellel among themselves, and four fights. (LT)

YM: *thippa sik khidhi, nephu kamgam, sungbha bang pinng ping, lisi ungunba.* (LT)

Glossing: one jana bored, two fine, three are fighting, four pull each other
Translators have done literal translation to render the meaning that shows climax. Climax is a figure of speech in which there is a progression or ascent of serious of propositions or ideas arranged in order of increasing importance, force or effectiveness of expression. That refers to the final term of a rhetorical arrangement. But anticlimax is a disappointing, trivial: or ludicrous and to an exciting or impressive series of events. This proverb means context about multiple wives.

Some other examples:

-) Two is ok, more is problem.
-) With one child you may walk, with two you may ride, when you have three at home, you must bide.

19. NU: *ek kanle sunnu, arko kanle udaunu*

EP: Listen with one ear let the other ear fly away. (LT)

YM: *thik nekhore khemma, lathik nekhore phema.* (LT)

Glossing: one ear listen, another ear fly away

The translation has carried linguistic meaning literally and thus, it has covered the total sense of original expression has been rendered to English proverb and to Limbu proverb expression to same similar extent. Which means context in appear to listen but in fact not pay attention.

Some other examples:

-) To go in one ear and out of the other.
-) Just listen and leave it.
-) This ear heard that ear flew away.
-) Listening with one ear and passing away with another ear.

20. NU: *ek kam due pantha/ ek tir due sikar*

EP: To kill two birds with a stone. (ST)

YM: *thik yambak net lam/ thik aaphusok net sanam.* (ST)

Glossing: one work two ways/ one arrow two hunt

Most of the proverbial expressions are sense translated as they are bound to the specific culture. Here, the Nepali proverb has equivalence with other language proverb version and vice-versa. However, the proverb renders the sense of the original proverb as a whole. This proverb means context about doing two jobs at one go (but not planned).

Some other examples:

-) One work, two paths.
-) To have your cake and eat it.
-) A single road two assignment.

21. NU: *ekthuki suki, saya thuki nadi*

EP: Unity is strength. (ET)

YM: *thik thayathong chijip illik thyathong walng.* (ST)

Glossing: one presides attached hundred presides river

This type of proverb is a hyperbole which means a rhetorical figure of speech which produces a vivid impression that has a wide range of use and global reference of meaning. Some addition or deletion in translation is common. It has been translated into English proverb with the equivalence both terminologically as well as linguistically. And here in Limbu proverb just sense is translated with rendering the meaning of linguistic words. This proverb means context as used of people united.

Some other examples:

-) If many spit a river will flow, if a few spit it will just dry up.
-) There is a power of unity.
-) While spitting by one it dries, while spitting by thousands it flows river.

22. NU: *garjane megh barsadaina.*

EP: The thundering cloud does not rain. (LT)

YM: *keukpa sambhe chak melonen.* (LT)

Glossing: thundering cloud not rain

Symbolic proverb's characteristics throughout the world are this use of symbolic or figurative language. It is particularly common in Nepali proverbs where animals, and less commonly inanimate objects, are spoken of

symbolically, representing human beings here thunder cloud- is used as a symbol for a human which literally translated in English and Limbu language. The context of this proverb is the man who just makes a lot of noise is useless and does not work.

Some other examples:

) Empty vessels make the most noise.

) All clouds bring not rain.

) Little rain, much thunder.

23. NU: *garibi lukaunu sakinna, sisnuko botma chadna sakinna*

EP: Poverty can't be hidden, nettle can't be climb. (ST)

YM: *yangsama ching medetnen, sogibung limg medetnen.* (ET)

Glossing: poverty hidden can not, nettle climb can not

Literal translation has used to translate into English proverb where linguistic words 'g ribi' – 'poverty' and 'sisnu' as 'nettle' to render the meaning. And in Limbu language, equivalence translation done here because culturally common that wide range of in Nepali and Limbu proverb where equivalence same meaning in context which is possible and meaningful.

Some other examples:

) The poor people are known by their living.

) Nettle couldn't be climbed as poverty can be seen.

24. NU: *gau lagyo pahirole, besi lagyo basdai, besi lagyo kholale jastako tystai*

EP: The village was washed away by the landslide the valley was the flood.

The valley was washed away by the river, just as it was. (LT)

YM: *pangbhe waderu thuk walle, singbhe teru yungsi sengdha waderu walgle kurekekke kureklek.* (LT)

Glossing: village washed landslide by, valley taken flood, valley washed river by same same

In Nepali proverb we find many proverbs that speaks about natural features of the land – rivers, streams, hills, valleys, mountains as well as markets, forests etc. – because these are relatively more important in a country where most

travel is by foot. Those linguistic features are translated in literally as common sense to render the meaning of proverb into English and Limbu languages.

Some other examples:

) He that stays in the valley shall never get over the hill.

) A house made at the bottom of the hill is in danger of landslide; a house made at the top of the hill is in danger of cold or wind.

25. NU: *Gaye kalkata here mal matta, gaye bambai dekhe jamai, gaye delhi bhaye silli, gaye barma chine karma, aye Nepal kate kapal.*

EP: I went to kakata and saw lots of things; I went to bombai and see everything; I went to delhi and become silly; I went to barma and recognizes my duty; I came to Nepal and got my hair cut. (Anaphoric Translation)

YM: *kalkata pegan amatun samapua, pegang bombai nisung kerek; pegang delhi pokhang illekpa; borma pegang kusin nitung namtomba, pherang Nepal nakhun thegek.* (AT)

Glossing: kalkata went saw gold, went bombai saw all, went delhi became silly, borma went recognize duty, came back Nepal cut hair

Anaphora translation refers to the repetition of a word or phrase at beginning of successive clauses or to the use of a word referring back to a word used earlier in a text or conversation, to avoid repetition of the main words. Here ‘gaye’ –‘I went’ –‘pegang’ are repeated. By the anaphora translation it renders the meaning in the target languages. It means that those places have such unique identifications.

Some other examples:

) You can't have your cake and eat it.

) You can't have it (things) both ways.

) As you make your bed, so you must lie on it.

26. NU: *ghamanda phulchha tara phuldaina*

EP: Pride putts up but does not fruit. (LT)

YM: *aa di phek kara kuja meba:nen.* (ET)

Glossing: pride inflate but fruit do not

As it is the approximate translation, this technique cannot render the exact meaning in English. Here, the sense of source text is approximately transferred to target language but with no cultural taste. Another the conjunction ‘but’ – ‘tara’ is found in English proverbs but hardly in Nepali and Limbu – probably a reflection of its general use in the language. Because of the cultural the meaning of the Nepali linguistics are translated in equivalence in Limbu proverb that seems common and understand. It means you should be too much pride of yourself.

Some other examples:

) Art is long and life is short.

) Speech is silver but silence is golden.

27. NU: *ghar ko bag, banko biralo*

EP: A tiger in the house, a cat in the forest. (LT)

YM: *himmogra sigeba tambhu gra meu ba.* (LT)

Glossing: house at tiger forest at cat

Literal translation renders the approximation meaning of Nepali proverbs into English and Limbu proverbs with cultural taste. Linguistically translated of those words, that tries to make us meaningful. It meaning/ context is used if a family member tried to dominate other family members.

Some other examples:

) Every dog is a lion at home.

) A bull in the house but a cat in the forest.

28. NU: *ghati heri had nilnu*

EP: Do not eat more than you can chew. (ET)

YM: *chebopman sikmaa sayeppa lapma.* (LT)

Glossing: neck measuring bone swallow

As universal proverb, the translated version conveys the intended meaning of the source language. The equivalent meaning of Nepali proverb is replaced with equivalent English proverb. However, having different structure of expression, the sense of original is reflected in English proverb rendering. In Limbu proverb translator has used linguistic words translated which shows

literal meaning that tried to render the sense of the proverb. This means when someone tries to do something greater than his capacity.

Some other examples:

) Think of you throat before you swallow a bone.

) Cut the coat according to your cloth.

) Swallow the bone after considering the size of throat.

29. NU: *gurung khanchha suteko thaunma, bahun khanchha baseko thaunma*

EP: Gurung eat where they sleep, Brahmins eat where they sit. (LT)

YM: *tamu chaja imdenno, Pambhuna chaja yu ma denno.*(LT)

Most Nepali proverbs about caste elevate Brahmin- chhetris at the expense of the other castes. English has no proverbs about caste, but some reflect a traditional class structure and snobbery. In Limbu proverbs we find some satire proverbs to pambhunas. Some Nepali proverbs are slang that doesn't mean necessarily vulgar. Because of that literal translation has done to render the meaning. The meaning/context is that Gurung used to eat where they sleep and Brahmins used to eat where they sit – symbol of laziness. Also signs 'sit' as 'piss' or 'passes urine' or 'yu maden'.

Some other examples:

) Brahmin with a full stomach and a hungry Magar or Jyapu or Chhetri do not want to work.

) What's bred in the bone will come out in the flesh.

30. NU: *h tti ayo, h tti ayo, phushsa*

EP: The elephant came, the elephant came, no result. (LT)

YM: *takmiban phera-phaera aakhogra hop.* (LT)

Glossing: elephant came came after that no

There are over 100 proverbs relating to elephant – h tti. Ganesh has an elephant head so these animals are respected as the legend, the God. But there are no common English and Limbu proverbs about elephant. For rendering the meaning of Nepali proverbs into English and Limbu just linguistically translation done that readers understand. This proverb means receiving much less than hoped for.

Some other examples:

) Good words without deeds are rushes and reeds.

) Pigs might fly, if they had wings.

31. NU: *jagat ko kam jagat mai rahanchha, manko kam manmai rahanchha*

EP: World's work will be in the world, heart in the heart. (LT)

YM: *ere ba cho ereo yak siikumba cho siikumo yak.* (LT)

Glossing: world work world only heart work heart only

The translation has carried linguistic meaning literally and thus, it has covered the sense of original expression. Thus, the meaning of source language expression has been rendered to the target language expression to some similar extent.

Some other examples:

) Do your works just not keep in mind

) Don't think that someone come and give you fruits.

32. NU: *jaha phul phulchha, uha bhamara ghumchha*

EP: Where the flowers bloom, there the bees gather. (ET)

YM: *aato phu phek kheo khawama i.* (ET)

Glossing: where flower inflate there bees gather

Here 'phul phulchha' and 'bhamara ghumchha' have linguistic/ semantic relationship with 'flowers bloom'/'phu phek' and 'bees gather' or 'khawama i' the target language rendering has carried the same equivalent meaning of the original. This means that where there are young girls, boys will surround them opportunism.

Some other examples:

) Where the mustard blooms, there the bees are busy.

) Where the carcass is, there shall the eagles be gathered.

) Where the fruits ripens, the birds dance.

33. NU: *janmadai kohi bidwan hudaina*

EP: Rome was not built in a day. (ET)

YM: *sawan po la palla samniba po mesuknen.* (ET)

Glossing: birth happen time scholar be can not

As a global proverb, the translation replaces the source language proverb with equivalent target language meaning. Its wide range of coverage and universal concept of meaning has made rendering more comprehension as it is culturally less colour and linguistically semi- equivalent with the coverage of meaning. It means that it takes a time to grow up.

Some other examples:

) No one is expert from the birth.

) It takes long time to build up palace.

34. NU: *jasle maha kadchha, usle h t chatchha*

EP: He who extracts the honey, gets to lick his fingers. (ET)

YM: *sawa kebhabelle huk lagu.* (ST)

Glossing: honey extractor le hand lick

In all countries and languages (including Nepali, English and Limbu), proverbs and sayings have been formed by societies to capture basic truths and perceptions based on the experiences of communities. This proverb achieved popularity, not on account of what they say, but of the way they say it. Here, literal translation is done by the translators to render the meaning that suit to understand.

Some other examples:

) One who does the work, gets the benefit

) The ox that treads out the corn should not be muzzled.

35. NU: *jo chor, usko thulo sor.*

EP: The pot calls the kettle black. (ST)

YM: *keghumbelle kuikla yam.* (ST)

Glossing: thief le voice big

Having used different symbols and images, English and Limbu proverbs expression has captures the approximate equivalence meaning of original proverb in its translation where sense translation has done. This means a guilty person speaks louder than others to cover his weaknesses.

Some other examples:

) He who steals, shouts aloud

) The lady doth protest too much.

36. NU: *jun goru ko sing chhaina ausko nam tikhe*

EP: A black man being called Mr. White. (ST)

YM: *kuda kehoppa pitpale kumi wasamba.* (ST)

Glossing: horn do not ox le name sharpen

The 'bull' in original compared with man in translation which is symbolically different to each other. However, the use of sense translation technique is sufficient enough to render the message of Nepali proverb to its English and Limbu proverbs rendering. The meaning/ context used if one's name or title is opposite to their action.

Some other examples:

) The oxen without horns is called sharp.

) What's in a name?

) He who has no food, he is called millionaire.

37. NU: *jun jogi e pani kanai chireko*

EP: No garden is without weeds. (ST)

YM: *tin senda sa nekho cerea ba.* (ST)

Glossing: any mendicant ear split

The application of sense translation technique has rendered the approximate semi-equivalence meaning of NU into EP and YM expression. But the expression is culturally more color and bound then the rendering and thus, the translation fails to transfer the cultural message in English proverb.

Some other examples:

) No one is perfect till now.

) No one has appeared of different face.

38. NU: *kadha mile mudo bokinchha, kadam mile khola tarinchha*

EP: Matched shoulders carry woods, matched footsteps cross the river. (LT)

YM: *phakta tangram sinpa la gra wabhok.* (ET)

Glossing: shoulder matched wood carry footstep river cross

The translation has carried linguistic meaning literally in English proverb thus, it has covered the sense of original expression. But in Limbu proverb, the

expressions are culturally bound in respective language and convey the sense of cultural meaning so it maintains perfect equivalence of meaning. It means of we be together we can do anything of major significant.

Some other examples:

) By matching footsteps we can cross the river easily as to carry wood we need equal level shoulder.

) We are strong together.

39. NU: *kamaunnu bhanda gumaunnu sajilo*

EP: It is easier to lose than to earn. (ET)

YM: *ku mannulle tema ushru.* (LT)

Glossing: earn than lose easier

In Nepali, this is generally done using the term 'more than' – 'bhanda'. In English proverbs these are also common so the meaning of Nepali proverb is equivalently replaced into the English proverb expression having complete equivalence of meaning as it is common in nature. Literal translation has done to render the meaning in Limbu proverb to understand linguistically.

Some other examples:

) Better late than never.

) Blood is thicker than water.

) Actions speak louder than words.

40. NU: *kathako khutta, sasko dhan, char khutte pasulai gandai nagan*

EP: Four- legged animals a wooden leg: don't count on living wealth. (MT)

YM: *si gille la sakmaren kundhe lila wa thaisa nipmen cha po:* (MT)

Glossing: wooden legged breath maintain four animal do not count ok

The use of metaphor in proverb is extremely common in Nepali- English – Limbu. The metaphoric nature of the discourse that allows the speaker to direct the addressee's reasoning process. This proverb means animal wealth is reliable as may die at any time.

Some other examples:

) Living wealth; wooden leg.

) Count not four, unless you have them in your wallet.

) While you trust to the dog, the wolf slips into the sheepfold.

41. NU: *keti kasti chha? Bolnai naparne; keta kasto chha? Hernia naparne*

EP: A deaf husband and a blind wife are always a happy couple. (ET)

YM: *simbo saben khad ba chok papmen cha po , phembo saben
khad ba chok amapmencha po .* (LT)

Glossing: girl how is it no need to say, boy how is it no need to see

As a global proverb having wider scope and reference of meaning NU expression is translated into EP with the sense of it. Equivalence translation technique is appropriate to render the meaning in this context. Translator used literal translation to render the meaning of NU to YM, where linguistically words are translated. This proverb meaning/context usually talks about a cheating marriage of boy and girl. Can also be exaggeration: they are so good that they can't be described.

Some other examples:

) What is the girl like? She is dumb. What is the boy like? He is blind.

) Still (or silent) waters run deep.

42. NU: *khali dimag satan ko ghar*

EP: An empty mind is devil's workshop. (ET)

YM: *maeba sikkum ya s him.* (ET)

Glossing: empty mind devil house

Global proverb has universal reference of meaning and translatable into many languages. As the given instance is concerned, English and Limbu proverb version has conveyed the complete meaning of Nepali proverb in equivalence.

Some other examples:

) Everyone's faults are not written on their fore heads.

) There is better place in emptiness.

43. NU: *ke khojchhas neta? Kursi*

EP: What are you seeking, leader? A seat. (RQT)

YM: *ha ymbu thekegot? Enam bhe.* (RQT)

Glossing: leader what you want? A seat

Languages are living and changing, thus new aphorisms and proverbs are continually being created, and these also become source of quotable quotes for use by teachers, authors and speakers. As NU is rhetorical question which is a question in form, for rhetorical effect, not calling for an answer. We find many proverbs in Nepali in contrast, there seem to be for fewer proverbs of this type in English and Limbu though translator tried best to translate using rhetorical question technique which render the meaning. It meaning context implies you are always cooking for the thing most essential to you. Not money.

Some other examples:

) Curiosity killed the cat.

) What are you see, one-eyed man? An eye.

44. NU: *kulo laye khet bharchha, kuro batae birahachalchha*

EP: Fill the field small irrigation by saying word it estrange men (LT)

YM: *wabhe le le pya si tim panje le ni wa pa sin.* (ET)

Glossing: irrigation putting field fill saying le mind standup

To render the message of Nepali proverb to English proverb is literally done which give the sense of meaning context. No the culturally commom and global sense Nepali proverb is equivalently translated that rendering more natural and intelligible.

Some other examples:

) If you dig canal fulfill the farm, if I speak full of loneliness.

) There is loneliness what to do

45. NU: *lathi teke bhar hola, seasni luae ghar hola*

EP: If you use a staff you may have support; if you bring a wife you may have a home. (ST)

YM: *takkat takma k ppo met t pma him po* (ET)

Glossing: stick to stand on support wife bringing home will be

In a sense all proverbs are social and to understand society a study of proverbs is necessary. Nepali proverbs are also a reflection of family life, society, culture, education, morality and religion/spirituality as well in Limbu. There are far fewer family proverbs in English proverb. Here sense translation has

reflected the sense of original meaning with approximate equivalence to translate in English. But in Limbu proverbs as I have already mentioned that is reflection of family due to common culture, the meaning of NU is translated into YM version with conceptual equivalence.

Some other examples:

) The family that prays together stays together.

) If the house is light, then the forest will be light.

46. NU: *ma garchhu agarko kura timi garchhao gagrako kura*

EP: I talk of chaff, he hears of cheese. (ST)

YM: *p tu ga kejaba pan kebatu hene yakunda pan.* (ST)

Glossing: say I hard speak said you pitcher talk

Here, English and Limbu proverbs rendering the sense associated with Nepali proverb expression and thus, sense translation technique seems appropriate.

This proverb is used if someone speaks about one thing and the hearer thinks it about something else.

Some other examples:

) I am talking about Agra while you speak of a water pot.

) Conversation at cross purposes.

) Who understands ill, answers ill.

47. NU: *manchhe takchha mudo, bancharo takchha ghudo*

EP: Man proposes, [but] God disposes. (ET)

YM: *yamire soktu si tat tile soktu thumba.* (LT)

Glossing: man aim wood axe aim knee

As a global proverb, Nepali proverb expression has wider range of meaning. The sense of original proverb has covered as having perfect equivalence of rendering its meaning. In Limbu proverb the translation has carried linguistic meaning literally thus it has covered the total sense of NU expression to some similar extent. Its meaning used when one's aim goes wrong.

Some other examples:

) I (myself) aim at the log but the axe hits the knee.

) To hit his own leg with his axe.

48. NU: *mangale mangale afnai dhangale*

EP: Everybody's business is nobody's business. (ST)

YM: *nisik homare phok tukhe j .* (ST)

Glossing: mind empty oneself hardship we get

Nepali proverb is culturally bound to the target languages culture and English proverb rendering has not captured the intended cultural sense. The linguistic word 'mangale' can't be found in English culture. Somehow because of imperiatization in Limbu language we find 'mangale'. However, the intended pragmatic meaning of NU expression is transferred in the translation maintain semi-equivalence in approximation through sense translation.

Some other examples:

) Mangale, mangale; your own foolishness.

) Easy come, easy go.

) You ruined because of yourself.

) You fall down because of your fault.

49. NU: *manis thulo dille hunchha, jatle hudaina*

EP: Man is great by his heart, not by his caste. (LT)

YM: *payamba yapmi sikkumle po itle mebo nen.* (LT)

Glossing: big voice man heart le will be caste will not be

Nepali writers have skillfully incorporated proverbs into their writing- stories, novels, essays, travel writing humorous writing, plays by quoting them. This NU is also one of them and literally translated that covered the total sense of original expression. This means man shouldn't be discriminated by caste.

Some other examples:

) Respected the people through inner heart.

) Man's identity is not his caste by his work.

50. NU: *murkha dhekhi daiba pani daraunchha*

EP: Even [a] God is afraid of a fool. (ET)

YM: *mahaknu Manga ki.* (ET)

Glossing: foolish with god also afraid

There are large number of Nepali proverbs exhorting the hearer not to ‘fear’ – ‘dar’ a whole multitude of things and people –far more than there are in English and Limbu. The proverb is translated approximately into its equivalence of meaning that maintains perfect equivalence in EP and YM version. This means foolish people are dangerous even God is also afraid of them.

Some other examples:

) He who rides a tiger is afraid to dismount.

) Fear of death is worse than death itself.

) Better be alone than in bad company.

51. NU: *n chna naj nne gan tedo*

EP: A bad carpenter quarrels with his tools. (ST)

YM: *la melenen lakhumin pegek.* (LT)

Glossing: dance do not know patio crooked

Incapable people deny showing or expressing their incapability but claim something other that causes the fault. This sense of NU has transferred into English and Limbu proverb. However, the symbols and images have been raised differently. An unskilled dancer, who complains against the stage, is as equal as a bad carpenter who quarrels with his tools. And in Limbu proverb linguistically words are translated to render the meaning literally.

Some other examples:

) A bad workman always blames his tools.

) Unable to dance, courtyard uneven.

) The one who cannot write says the pen is crooked.

52. NU: *Nepali kukur, Belayati bhukai*

EP: Nepali dog, English bark. (LT)

YM: *newala khya, seiba ha:* (LT)

Glossing: Nepali dog, British bark

Some proverbs clearly exhibit national pride or even nationalism. Others give glimpses of hero neighbouring peoples are portrayed. Proverbs may or may not accurately reflect national character, but they often compare what is assumed to

be national character with that of their neighbours by poking fun at them. The translation has rendered the meaning through literally. This proverb means use of something or some person that is not suitable.

Some other examples:

) Scratch a Russian and you find a Tartar.

) Implies imitation and therefore not behaving as the situation indicates.

53. NU: *p ni khanu chhanera, guru mannu janera*

EP: Drink water that's filtered, learn from a good teacher. (LT)

YM: *chwa thu ma sekma n yakusekma lema* . (LT)

Glossing: water drinking filtered teacher knowing by

There are about 150 proverbs in Nepali concerned with 'p ni' – 'water' – 'chwa'. Water is, of course, vital for life and in several proverbs it is used to drink or for cooking. Water should be filtered for drinking as one chooses a good teacher where speaks of obedience. Literal translation rendered the meaning linguistically in the sense approximation of NU to EP and YM.

Some other examples:

) There is no education if you kill the teacher.

) He that cannot obey, cannot command.

54. NU: *prasyhit garnu asal ho, parantu paap nagarnu jhan asal ho.*

EP: It is good to repent but even better not to sin. (ST)

YM: *sirinmam na layo menjokma chen nu.* (ST)

Glossing: repent good sin not doing better ok

Having similar symbols and images in NU and EP and YM versions; the translation has transferred the meaning approximately exactly. It relates to the influence of the comets on our life and implies learning from our mistakes.

Some other examples:

) Love conquers all.

) It is good to get atonement, but best not to do crime.

55. NU: *rakhnu bhanda dinu dherai bes*

EP: It is much better to give than to keep. (ST)

YM: *ma: manulle pi:ma nuba.* (ST)

Glossing: finishing le giving good

In Nepali, English and Limbu languages, ‘giving’ – ‘dine’ – ‘pi:ma’ is regarded as a virtue. The meaning of Nepali proverb is translated approximately exactly into its target language. The rendering can be said good as it is somehow faithful to the original meaning. But, the faithfulness has made no equivalence has made no equivalence of complete meaning.

Some other examples:

) It is more blessed to give than to receive.

) If you have given; not just keep.

56. NU: *shir nuhayo ani sabai anga lai pabitra tulyayo*

EP: He washed his head and he made all his body parts holy. (LT)

YM: *thagek wasima thai sese chokma.* (ST)

Glossing: head wash body holy doing

The translation of Nepali proverb has carried linguistic meaning literally.

However meaning of NU expression has been rendered to EP expression to some similar extent. And in YM rendering has reflected the sense of original meaning with approximate equivalence to each other through sense translation.

Some other examples:

) You cannot put an old head of young shoulders.

) It is senseless to be holy by washing only head.

) Everyone’s faults are not written on their foreheads.

57. NU: *ta t m puryunchhu*

EP: You try, I will finish it. (ET)

YM: *knene: itte, nga kettu .* (ET)

Glossing: you wish I will fulfill

As a religious proverb, NU expression has ranged the meaning and is translatable into EP and YM with their equivalence. It implies that if we survive we may get better privileges. This type of proverb said by God to man. (Religious belief)

Some other examples:

) If you start work then God helps you.

) Make up your mind it surely delivers.

58. NU: *thulo man rakhe thulai hoenchha, sano man rakhe sanai hoenchha*

EP: If you keep your heart wider you become huge, if you maktrae your heart narrow you become small. (LT)

YM: *hang ningwale Hang bo cuk ningwale cuk bo* . (LT)

Glossing: king thought king will be small thought small will be

The translation rendering the meaning of NU into EP by linguistically equivalent where literal translation is done. That delivered the message NU expression. In Limbu proverb, because of global and culturally common NU has transferred the meaning equivalently in exact sense. It means that used how you behave you will be as so.

Some other examples:

) If you treat as King you are King otherwise you are nothing.

) Wider mind wider scope tiny might be lost.

59. NU: *ukhuko tупpo, mulako phed, bhatuwako paali, gharko ched*

EP: The [dry] tip of sugar cane, the [dry] bottom of radish, looking after a sponger, evil spirit of the house. (LT)

YM: *solla sam, labak bu , illekpa hi ma him yama*. (LT)

Glossing: sugarcane tip, radish bottom, sponger looking after, house broken

This proverb consists in their application of punctuation. Used of multiple commas in this proverb but also translator has successfully render the linguistic words in the same sense that gives the extent meaning to equivalent understanding.

Some other examples:

) Hear all, see all, say nowt, tak'all, keep all, gie nowt, and if tha ever doer owt for for nowt do it for thysen.

) Tosp of cane, base of radish, sponger's shift, honey leak.

60. NU: *umerma syal pani ghorle hunchha*

EP: In its youth even a jackal is handsome. (LT)

YM: *wencha kindiruppa ang ikla sa* . (LT)

Glossing: youth in jackal also voice very great

In Nepali, English and Limbu have proverb about the virtues of youth and age others indicate their value, but there are far fewer in English. The literal translation renders the meaning of NU to EP and YM approximately. The contextual meaning of this proverb badness is seems good in youth and implies that even a little wealth is useful.

Some other examples:

) Ever dog has its day.

) Diligent youth makes easy age.

4.2 About the Translators

These Nepali proverbs (Nepali Ukh n) have been translated the fulfillment of the researcher's academic need or purpose. The translators have been requested to translate the proverbs of Nepali language first into English language (target language) and then into Limbu language (*Yathung Mukpan*) with the help of different secondary sources, websites, English – Nepali proverbial dictionary, Nepali – Limbu Dictionary and he himself checked, cross checked and verified the translation. The translators are from the different parts of Nepal. The basis of selecting them has the accessibility of the researcher that the Limbu native speakers of different dialect who are available in Kathmandu valley and also from eastern part where he got the change to collect information while having Dashain and Tihar Vacation are included in the study. A brief introduction of all the translators has given in appendix- 4. The names are ordered alphabetically for the facilitation of the study.

4.3 Frequency Analysis of the Proverbs

As the frequency of occurrence of the techniques used in translating the proverbs is concerned, we can find the following result:

Table No.1: Frequency Analysis of the Techniques

SN	Techniques	Frequency In English Proverb	Per %	Frequency In Limbu Mukpan	Per %	Total	Per %
1.	Literal Translation	28	46.66	25	41.66	53	44.16
2.	Equivalence Translation	15	25	15	25	30	25
3.	Sense Translation	14	23.33	17	28.33	31	25.83
4.	Anaphoric Translation	1	1.67	1	1.67	2	1.67
5.	Metaphoric Translation	1	1.67	1	1.67	2	1.67
6.	Rhetorical Q. Translation	1	1.67	1	1.67	2	1.67
		60		60		120	100%

Above information shows that only six different techniques have been used in the translating proverbs. From the above table, literal translation is used as the most frequent technique (44.17%) of translating proverbs. Data show that equivalence translation is the second frequent technique (25.83%) used in translation. Similarly, sense translation is the third technique on the basis of frequency of occurrence of the technique used (25%), anaphoric translation, metaphoric translation and rhetorical question translation seems very less used technique (1.67%) respectively in translating the proverbs. Some examples:

Literal Translation

NU: *dharma kam una phakt lu j nu*

EP: Go to Phaktanlung for pillgrims. (LT)

YM: *s myo khohse phakta lu pekm* (LT)

Sense Translation

NU: *sapan m khole kh yeko by jh d bhokai*

EP: Golden dreams make man awake hungry. (ST)

YM: *sepm in kusik takthu d mebo nen* (ST)

Equivalence Translation

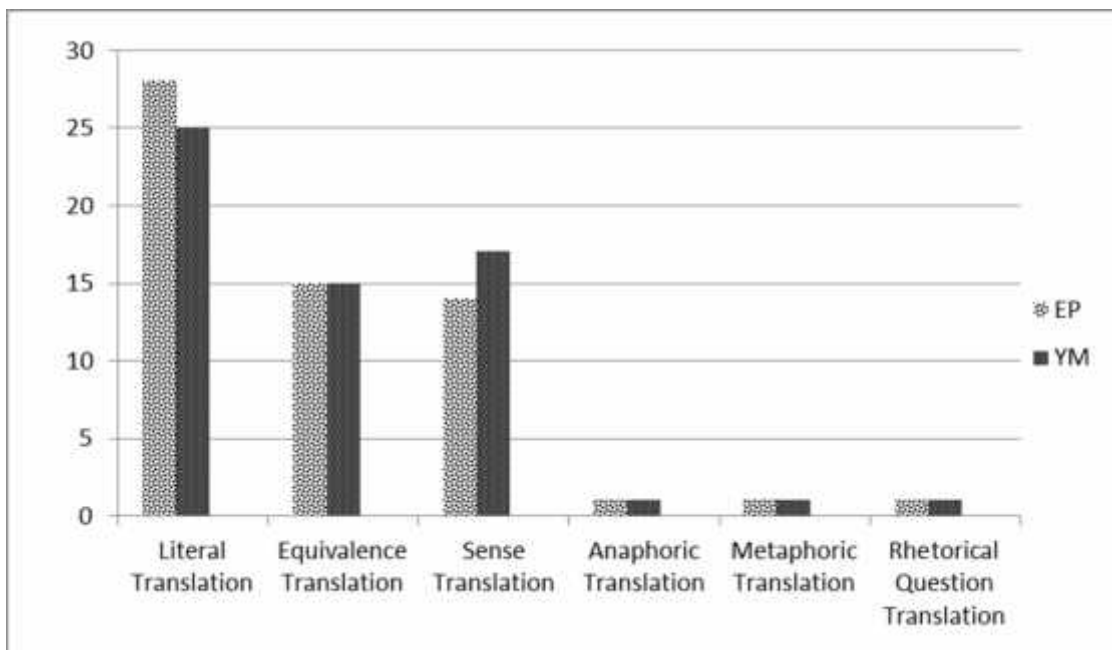
NU: *bhukne kukurle pr ya tokdaina*

EP: Barking dog seldom bites. (ET)

YM: *kehab kocoille nh nen* (ET)

For the convenience of our study, this tabular information has been displaced on the following bar chart.

Figure No. 1: Frequency Analysis of the Techniques



According to the chart (bar chart) above shows that six different techniques of translating proverbs have been used in translation. Highest frequency is in literal translation, 28 in English proverb 25 in Yathung Mukpan and Lowest in Anaphoric metaphoric and rhetorical question translation techniques where 1/1 respectively. In equivalence translation 15/15 and in sense translation 14 frequencies in English proverb and 17 frequencies in Yathung Mukpan. According to the bar chart, the frequency of translating technique is mostly used in literal translation.

4.4 Frequency Analysis on the Basis of Types of Proverb

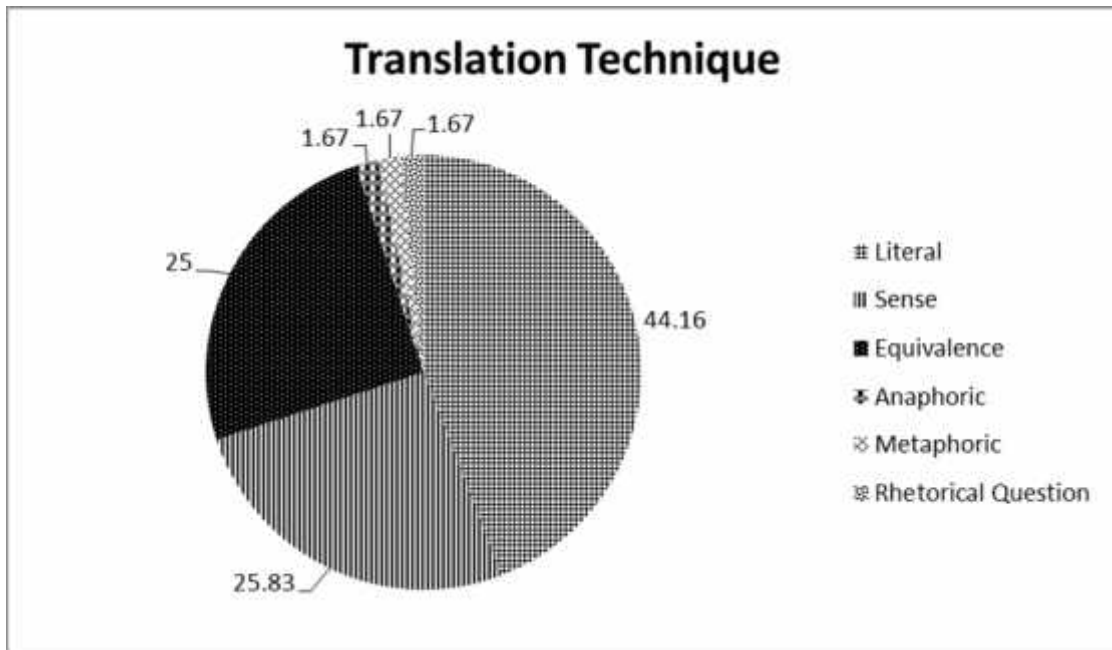
There is different frequency of occurrence of the techniques that are classified into three types. An attempt has been made to analyze the frequency of technique on the basis of the types of proverb. The total forms of translation techniques used by the translators with their frequency and percentage on the basis of types have been analyzed in the following table:

Table No. 2: Frequency Analysis on the basis of types of proverb

SN	Types	Translation Technique	EP	Per %	YM	Per %	Total	Per %
1.	Local proverb	Literal translation	28	46.66	25	41.66	53	44.16
		Sense translation	14	23.33	17	28.33	31	25.33
2.	Global proverb	Equivalence Translation	15	25	15	25	30	25
3.	Other proverb	Anaphoric trans.	1	1.67	1	1.67	2	1.67
		Metaphoric trans.	1	1.67	1	1.67	2	1.67
		Rhetorical Q. T.	1	1.67	1	1.67	2	1.67
	Total	6	60	100%	60	100%	120	100%

The above table depicts that 78.83 percent of total studied proverbs are local types. Separately, in English proverb, local proverbs are 51.33% and 53.33 percent in Yathung Mukpan. They are bound to culture, religion and language. In less 5.67 percent proverbs have other type. And 25 percent proverbs have global meaning. So far as the responses provided by translators, 44.16 percent are translated through literal translation technique and 25.83 percent has expressed in its frequency. Anaphoric, metaphoric, rhetorical question translation technique seem the least effective and least frequent translator proverbs having 1.67 percent in each in other proverbs. Equivalence translation techniques were frequently used by the translators and it was used by 25 percent having global proverb with universal common reference of meaning. For the quality of being more suitable to take a course, this tabular notification has been displaced on the pie-chart in the following:

Figure No.2: Analysis of Techniques in terms of types of proverbs



The above pie-chart represents that six different technique of translating proverbs have been used in translation. From the total 44.16 percent translation used literal translation technique 28.83 percent has been covered of sense translation and 25 percent having equivalence translation technique. The other proverbs were used by 1.67 percent in each anaphoric, metaphoric and rhetorical question translation respectively.

4.5 Techniques-wise Interpretation of Proverbs

Interpretation of proverbs in technique wise of anecdotal evaluation in terms of the strengths and weakness of the techniques employed in translating the proverbs of Nepali into English and Limbu language as a whole undergoes in this sub-headings.

4.5.1 Literal Translation

The simplest type of proverb is that which is to be taken literally, encapsulating in a neat way some advice or observation. In literal proverb is usually the (short) moral instruction, which would probably be better termed aphorisms. Literal translation is one of the common techniques used to translate the local proverb. Though it is the best and effective techniques of translating among these proverbs what we says literal Nepali, it is an ultimate hammer to break

the ice in translation. Nepali proverb is exactly rendered into the target text being more faithful to English and Yathung language proverb in rendering. It cannot satisfy its reader in complete sense neither reflects these exact nor is adequate meaning is related to the local culture and or religion. It seems that such proverbs are relatively more common in English where there are many injunctions to behave well. Therefore, the translator neither can completely ignore nor can openly use this technique in translation. It is the best to use in case of the rendering of the deeply rooted cultural expressions (1,4,5,8,10,12, 13,14,17,18,19,22,26,27,29,30,31,38,44,49,52,53,56,58,59,60) in English proverb. In Yathung Mukpan (1,4,5,10,12,13,18,19,22,24,27,28,29,30,31,39, 41,47,49,51,52,53,58,59,60)

4.5.2 Sense Translation

The translator translates the sense in the translating the proverbial expressions. Sense translation helps to transfer SL message with approximate equivalence to the TL. It is one of the common, frequent and the effective technique of rendering the message of any culturally bound text. As the given instance is concerned, this technique has successfully rendered the intended sense of original expression in its translation as well. However, it cannot be said that it is always good, strong and successful enough to render the meaning. It fails to provide the original cultural taste of the expression to others languages readers. Therefore, it's neither faithful to the original not beautiful to the translation. Though, all the technique used by the translators, it is one of the best, most frequent, common and the effective one to render the proverbs meaning/ text into another text (6,7,9,20,23,35,35,36,37,45,46,48,51,54,55) in English proverbs. In Yathung Mukpan (3,6,7,14,17,20,21,35,36,37,46,48,54,55,56)

4.5.3 Equivalence Translation

The global proverbs which have wider coverage and the universal reference of meaning may have their equivalence in most of standard language of the world that maintains with other language proverbs by equivalence translation technique. In language main element as almost all the languages are formulated in the cultural setting. Maintaining Nepali culture language, English culture and

Limbu culture language refers to maintain only the semi- equivalence because no any cultures are same and alike. The translation of proverbs from equivalence translation technique TL readers may get the opportunity to enjoy the original taste of the language cultural sense. However, it is not so easy to get the TL equivalence in all the cases because it ignores the SL culture so they are away to get original flavor of the SL culture. It is effective application technique that makes impossible possible which can be regarded as one of the greatest achievement in translation practice (2,3,11,16,21,28,32,33,34,39,41, 42,47,50,57) in English proverbs. In Yathung Mukpan (2,9,11,15,16,23,26, 32,33,38,42,44,45,50,57).

4.5.4 Anaphoric Translation

Anaphoric translation is the least significant technique used in translation, it refers to the repetition of a word or phrase at beginning of successive clauses or to the use of a word (eg. 'it' or 'do') referring back to a word used earlier in a text or conversation, to avoid repetition of the main words. It neither reflects the exact meaning nor adequate to render the message (25). However in English we found less proverbs of this type that is translated. Through, for rendering the anaphora proverbs this technique is used to have satisfaction to the readers of SL text.

4.5.5 Metaphoric Translation

Although being faithful to the source text and the culture, the metaphoric translation is of the least significant technique of translating the proverbs. The meaning of these proverbs is figurative (/a Nk rik) and needs to be teased out. Figurative proverbs include alliterative and rhetorical proverbs, similes and parables. Understanding of these is even more dependent on cultural understanding. In fact it is hard to find (Nepali) proverbs that are purely metaphorical(40). These proverbs also give moral teaching, but as a cryptic aside. However, the source text renders the expression meaning into English and Limbu languages that convey the exact message and with the cultural taste.

4.5.6 Rhetorical Question Translation

The style proverbs are of different types; mean some are of question form for rhetorical effect, not calling for an answer. These proverbs are in the form of questions, or questions answers for effect and that rendering the original message ST into TL also in the same style in a meaningful. Others rhetorical question types like; “where are you going, fish? Into my bamboo basket”, “what do you seek, one eyed man? An eye’ etc. this means that there are many Nepali proverbs that literally and rhetorical question translation techniques of translating the proverbs(43). As for as possible, it is advisable not to be use this technique in rendering the culturally colour utterances.

4.6 Technique – wise Result Analytical Description

Translation should convey the message of the original as accurately and comprehensibly as possible so the proper selection and application of translation techniques depends upon how competent the translator. The selection and application of appropriate translation technique has significant value in rendering the message that always depends on the situation and mainly on the skill of the researcher. The translator who is familiar with the translation techniques and is competent to apply them becomes able to transfer the message more clearly. Translation is not easy task the again in translation of proverbs it’s really difficult so the translator’s knowledge of translation techniques determines the quality of translation and conversely. There find a great differences between the application of ‘A’ technique instead of ‘B’ in rendering the message of some culturally bounded text.

The analysis and the interpretation of data above has shown that the techniques having the highest frequency of occurrences are able to render the sense of the original into its translation in comparison to the techniques having the lowest frequency of occurrence. The literal translation technique which is used with the highest frequency is one of the best techniques of translating the proverbs. Secondly, technique used translating proverb is sense translation. It is one of the common, frequent and effective techniques in rendering the message where the culture and the language are difficult to render the meaning in translation.

The equivalent translation which is the third on the basis of its frequency of occurrence has been found used in case of having the equivalence in TL. The concepts which have global reference of meaning with broad coverage have found equivalent in many different languages and are replicable to each other. The fourth position in its frequency of occurrence being the anaphoric, metaphoric and rhetorical question translation technique where very less used to render message of translating text.

4.7 Summary of Findings

This study entitled “Translation of proverbs: A case of Nepali, English and Limbu” was conducted to find out the techniques along with their frequency of occurrences as well as comparison with each other proverbs of different language and to suggest some pedagogical implications.

The research topic itself reveals the design of the study. I adopted the survey research design because it is mainly carried out to find out people’s attitude, opinions and specified behavior on certain issues. The population of the study was different dialect of Limbu language and sample were 40 native speaker of Limbu language where they are able to translate Nepali proverbs into English as well as Limbu language. The main data collection tool was structure questionnaire.

- a. The finding of the research was that Limbu native speakers use the translating Nepali proverbs into English and Limbu languages in six techniques. On the basis of the priority order, the techniques used in translating the proverbs have been found as literal translation (44.16%), sense translation (25.83%), equivalence translation (25%), anaphoric translation (1.67%), metaphoric translation (1.67%) and rhetorical question translation (1.67%).
- b. Literal translation has applied only when the rest of all other technique fail to render the message though translator used the most frequent technique of translating the proverbs. So, literal translation is an important technique applied in translating proverbs.

- c. Sense translation is found frequent and common technique of translating the proverbs. It is very difficult to transfer the original cultural flavour of the ST into its rendering due to the lack of the equivalent replacement. Thus, translators only translate the sense of the source language proverbs into the target language.
- d. Equivalence translation in the target language is the third common and effective of translating the proverbs which have the global reference of meaning and the wider coverage. It is found faithful to the target language culture of the proverbs in translation that is good only when the pragmatic meaning is focused. It becomes comprehensible only when the cultural meaning is not centered in the source text.
- e. Although being the least significant technique of translating the proverbs anaphoric, metaphoric and rhetorical question translation are also important techniques. These types of proverbs were found less that's why also these techniques are applied in less though it renders the message of text and gives target language readers satisfaction.
- f. It has been found that the quality of translation is determined by the selection and the application of the proper translation techniques. It has also been found that the selection of the proper technique is influenced by their knowledge of the proverbs as well as the position of them in the text. It has been found that the techniques of translation having the highest frequencies of occurrence are more effective, common and successful in rendering the message of Nepali proverbs into English and Limbu proverbs. Having the lowest frequencies of occurrence also successful renders the message to the TL readers.
- g. Limbu native speakers use the varieties of translating techniques while translating Nepali proverbs into English and Limbu language proverbs with different relationship. It is also found that they work hard while translating the source text.

CHAPTER-FIVE

CONCLUSIONS AND RECOMMENDATIONS

This is the final chapter of this research. This part deals with the conclusions and recommendations. They are presented in the following headings:

5.1 Conclusions

This part consists of presentation, analysis and interpretation of data the major conclusions of the study have been summarized as follows:

- a) Sixty Nepali proverbs were selected from different secondary sources like dictionary, proverbs book and newspapers etc. and those were translated into English and Limbu languages by 40 native Limbu speakers and cross-checked by researcher.
- b) Among six translation techniques three types were categories local proverb, global proverb and other proverb. In local proverb; literal translation 28 in English proverb 25 in Limbu proverb and sense translation 14 in English proverb and 17 in Yathung mukpan. In global proverb; equivalence translation 15/15 in English and Limbu proverb respectively. In other proverb; anaphoric translation, metaphoric translation and rhetorical question translation 1/1 in English and Yathung language respectively.
- c) Out of six translation techniques literal translation had the highest frequency having 44.16%, secondly sense translation had 25.83%, equivalence translation took third position in frequency having 25% and anaphoric, metaphoric and rhetorical question translation were in last position with equal 1.67%.
- d) Frequency in English proverb in literal translation is 28 and its percentage is 46.66% and frequency in Yathung mukpan in literal translation is 25 and its percentage is 41.66%.
- e) Frequency in English proverb in sense translation is 14 and its percentage is 23.33% and 28.33% percentage in frequency in Yathung mukpan.

- f) Frequency in English proverb and Yathung mukpan in equivalence translation is 15/15 respectively and its percentage is 25%.
- g) Frequency in English and Yathung mukpan in anaphoric translation, metaphoric translation and rhetorical question translation is 1/1 respectively and its percentage is 1.67%.
- h) While translating Nepali proverbs into English and Limbu proverbs. Limbu native speakers used the literal translation technique used most and at least rhetorical question translation, metaphoric translation and anaphoric translation technique. When they feel difficult to translate proverb they used sense translation and global and common proverbs had exactly translated in target languages to render the message.

5.2 Recommendations

On the basis of the conclusion the research's finding do have implication for policy, practice as well as further research:

a) Policy Level

Policy is a course of action of a government to systematize the activities of the people belonging to the particular field. It is long terms vision of the nation. Curriculum designer and policy makers should analyze the needs and interests of the students. The design should be related to the context of the country. A textbook writer and curriculum designer should prepare the books or proper materials based on the learner interest. Translation policy covers a variety of meanings, designing official institutional settings, but also a wide range of relatively informal situations related to ideology, translators strategies, publishers strategies and scholarships, translator training etc. The policy related some of the points are as follows:

-) It can be highly effective to make policies about the global culture for Nepali language and literature.
-) It would be helpful for the curriculum designers and course developers to make the policies to design the curriculum in translation.
-) It can be helpful to make the policies to expand the linguistic and cultural gaps in translation proverbs.

-) The government of Nepal can utilize this study to formulate the policies to develop the concepts of translation field.
-) The teacher can play a vital role for creating a suitable situation.
-) Regarding translating Nepali proverbs into Limbu proverbs Limbu native speakers are not familiar. So, the teacher should provide them ample opportunities to visit live conversation so that they can use the exponents appropriately according to context or situation.

b) Practice Level

Translation is a vital part of any vibrant literary culture, no practical guide to the process of translating foreign works into English and preparing them for publication has yet been made available to prospective translators, editors or readers. The research will be applied in day to day practice for teachers, students and researchers in the following ways:

-) The teacher should involve the students in different language activities by creating proper situation in the classroom.
-) The translators who devoted towards literalness in translation of proverbs and the professional translator can effectively use this study in their actual practice of translation.
-) The teachers who are involved in teaching profession, and all the translators, curriculum designers, material writers and textbook writers in particular and readers of proverbs in research field, will be benefited from this study.
-) In order to carry out various diplomatic, developmental, and other services, there agencies UNO, DFID, World Bank, SAARCE have set up their own permanent translation units or have established a roster of translators/interpreters while others hire large number of freelance translators/interpreters.
-) This study provides the knowledge of transferring global proverbs concepts for the linguists, researchers and literary people of Nepali, Limbu language and literature.

-) Nepali proverb translation in practice provides an accessible and engaging course in modern Nepali translation.

c) Further Research

Translation is a broad discipline, and many studies can be carried out in this field. Many emerging areas are still there in translation proverbs such as machine translation, cultural gaps in translation and theories of translation. In Limbu proverbs; the new researchers can analyze communicate functions that emerged the wider scope and conducted in course and diexis system in Limbu language. This study will be highly beneficial for the further researchers in the following ways:

-) Practice the outline of professional and ethical standards required for professional translators.
-) Apply the various techniques to translate different language proverbs and gain a good working knowledge in translation studies practice.
-) Translators should be aware of appropriate translation techniques before translating the proverb because it determines the quality of translation.
-) Establish proficiency in the use and application of different translation techniques used in the translation proverbs.
-) The frequency of occurrences cannot only be the tool to assess translation techniques in terms of their effectiveness, therefore, the quality of translation is advisable to judge in terms of how much it is effective and successful in rendering the source language message into other languages.
-) Demonstrate the capability and competency in translating proverbs documents between Nepali, English and Limbu.

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APPENDIX-1

Questionnaire for Translator

Dear Informant,

This questionnaire is a part of my research study entitled “**Translation of Proverbs: A Case of Nepali, English and Limbu**”, for the thesis of M. Ed. in English Education. This research work is being carried out under the Supervision of **Mr. Ashok Sapkota**, Teaching Assistant, Department of English Education, T.U., Kirtipur, Kathmandu. Your co-operation in completing the questionnaire will be of great value to me. Please feel free to put your response required by the questionnaire that will be exclusively used confidential only for present study.

Researcher

Dil Kumar Sambahamphe

Department of English Education

T.U., Kirtipur, Kathmandu

Email: l.kim88@yahoo.com

Name of the Informant:

Age:

Gender:

Academic Qualification:

Please make responses, translate the following Nepali Proverbs into English and Limbu Language. For Example;

Nepali Ukan (NU): *man mile mato milchha*

English Proverb (EP): *mind matches, work catches*

Yathung Mukpan (YM): *ningwa tong lepanlep tong*

1. Nepali Ukan (NU): *akbari sun lai kasi launu pardaina*
 English Proverb (EP):
 Yakthung Mukpan (YM):
2. Nepali Ukan (NU): *akashko phal, akha tari mar*
 English Proverb (EP):
 Yakthung Mukpan (YM):
3. NU: *ailagne lai jailagnu parchha*
 EP:
 YM:
4. NU: *asa garnu, bhar naparnu*
 EP:
 YM:
5. NU: *aayo gayo mayamoho, ayena gayena koho koho*
 EP:
 YM:
6. NU: *banko chari banmai ramaunchha*
 EP:
 YM:
7. NU: *baas-khar mile ghar chhainchha, bhabile lekheko painchha*
 EP:
 YM:
8. NU: *bel pako kaglai harsa na bismat*
 EP:
 YM:
9. NU: *bhanao bhane ke bhanao, dunga tipi kaha hanao!*
 EP:
 YM:

10. NU: *bigreko manchhelai bhatkeko ghar*
 EP:
 YM:
11. NU: *biteko samjinu bhanda bhulnu jati*
 EP:
 YM:
12. NU: *bolneko pitho bikchha, nabolneko chamal pani bikdaina*
 EP:
 YM:
13. NU: *chhan gedi sabai meri chainan gedi sabai tedi*
 EP:
 YM:
14. NU: *chinnu na jannu ghacheti magnu*
 EP:
 YM:
15. NU: *dhan pake nihurinchha, kodo pake thadinchha*
 EP:
 YM:
16. NU: *dhukha nagari sukha mildaina*
 EP:
 YM:
17. NU: *dhukhi jhahi kam garnu, pradhanmantri jhai khanu*
 EP:
 YM:
18. NU: *ek jana dikka, due jana thika, tin jana hanahan, char jana tanatan*
 EP:
 YM:
19. NU: *ek kanle sunnu, arko kanle udaunu*
 EP:
 YM:
20. NU: *ekkam due pantha/ ektir due sikar*
 EP:

- YM:
21. NU: *ek thuki suki, saya thuki nadi*
 EP:
 YM:
22. NU: *garjane megh barsadaina*
 EP:
 YM:
23. NU: *garibi lukaunu sakinna, sisnuko botma chadna sakinna*
 EP:
 YM:
24. NU: *gau lagyo pahirole, besi lagyo basdai. Besi lagyo kholale, jastko
 tystai*
 EP:

 YM:

25. NU: *gaye kalkata here mal matta, gaye bambai dekhe jammai, gaye
 delhi bhaye silli, gaye barma chine karma, aye Nepal kate kapal*
 EP:

 YM:

26. NU: *ghamanda phulchha tara phaldaina*
 EP:
 YM:
27. NU: *gharko bagh, banko biralo*
 EP:
 YM:
28. NU: *ghati heri had nilnu*
 EP:
 YM:

29. NU: *gurung khanchha suteko thaunma, bahun khanchha baseko thaunma*
 EP:

 YK:

30. NU: *hati aayo, hati aayo, phusha*
 EP:
 YK:
31. NU: *jagatko kam jagatmai rahanchha, manko kam manmai rahanchha*
 EP:
 YM:
32. NU: *jaha phul phulchha, uha bhamara ghumchha*
 EP:
 YM:
33. NU: *janmadai kahi bidwan hudai*
 EP:
 YM:
34. NU: *jasle maha kadchha, usle haat chatchha*
 EP:
 YM:
35. NU: *jo chor, usko thulo sor*
 EP:
 YM:
36. NU: *jun goruko sing chain ausko nam tikhe*
 EP:
 YM:
37. NU: *jun jogi ayeni kanai chireko*
 EP:
 YM:

38. NU: *kaadha mile mudo bokinchha, kadam mile khola tarinchha*
 EP:
 YM:
39. NU: *kamaunnu bhanda gumaunnu sajilo*
 EP:
 YM:
40. NU: *kaathako khutta, sasko dhan, char khutte pasulai gandai nagan*
 EP:
 YM:
41. NU: *keti kasti chha? bolnai naparne; keta kasto chha? hernai naparne*
 EP:
 YM:
42. NU: *khali dimag saitanko ghar*
 EP:
 YM:
43. NU: *ke khojchhas neta? Kursi*
 EP:
 YM:
44. NU: *kulo laye kheta bharchha, kuro batae biraha chalchha*
 EP:
 YM:
45. NU: *lathi teke bhar hola, swasni lyae ghar hola*
 EP:
 YM:
46. NU: *ma garchhu aagrako kura timi garchhao gagrako kura*
 EP:
 YM:
47. NU: *manchhe takchha mudo, bancharo takchha ghudo*
 EP:
 YM:

48. NU: *mangale mangale afnai dhangale*
 EP:
 YM:
49. NU: *manis thulo dille hunchha, jatle hudaina*
 EP:
 YM:
50. NU: *murkha dheghi dyba pani darunchha*
 EP:
 YM:
51. NU: *nachna najanne aagan tedo*
 EP:
 YM:
52. NU: *Nepali kukur, belayati bhukai*
 EP:
 YM:
53. NU: *paani khanu chhanera, guru mannu janera*
 EP:
 YM:
54. NU: *prasyaschit garnu asal ho, parantu paap nagarnu jhan asal ho*
 EP:
 YM:
55. NU: *rakhnu bhanda dinu dherai bes*
 EP:
 YM:
56. NU: *shir nuhayo ani sabai angalai pabitra tulyayo*
 EP:
 YM:
57. NU: *ta aata ma puryunchhu*
 EP:
 YM:

58. NU: *thulo man rakhe thulai hoenchha, sano man rakhe sanai hoenchha*
EP:
.....
YM:
.....
59. NU: *ukhuko tuppo, mulako phed, bhaturko paali, gharko ched*
EP:
YM:
60. NU: *umerma syal pani ghorle hunchha*
EP:
YM:



Thank You so much for your valuable time and information. Yarik Yarik
Nogen!

APPENDIX-2
Responses of Translator

Dear Informant,

This questionnaire is a part of my research study entitled “**Translation of Proverbs: A Case of Nepali, English and Limbu**”, for the thesis of M. Ed. in English Education. This research work is being carried out under the Supervision of **Mr. Ashok Sapkota**, Teaching Assistant, Department of English Education, T.U., Kirtipur, Kathmandu. Your co-operation in completing the questionnaire will be of great value to me. Please feel free to put your response required by the questionnaire that will be exclusively used confidential only for present study.

Researcher

Dil Kumar Sambahamphe

Department of English Education

T.U., Kirtipur, Kathmandu

Email: l.kim88@yahoo.com

Name of the Informant:

Age:

Gender:

Academic Qualification:

APPENDIX-3

List of Nepali Proverbs

1. *akbari sun lai kasi launu pardaina*
2. *akashko phal, akha tari mar*
3. *ailagne lai jailagnu parchha*
4. *asa garnu, bhar naparnu*
5. *aayo gayo mayamoho, ayena gayena koho koho*
6. *banko chari banmai ramaunchha*
7. *baas-khar mile ghar chhainchha, bhabile lekheko painchha*
8. *bel pako kaglai harsa na bismat*
9. *bhanao bhane ke bhanao, dunga tipi kaha hanao!*
10. *bigreko manchhelai bhatkeko ghar*
11. *biteko samjину bhanda bhulnu jati*
12. *bolneko pitho bikchha, nabolneko chamal pani bikdaina*
13. *chhan gedi sabai meri chainan gedi sabai tedi*
14. *chinnu na jannu ghacheti magnu*
15. *dhan pake nihurinchha, kodo pake thadinchha*
16. *dhukha nagari sukha mildaina*
17. *dhukhi jhahi kam garnu, pradhanmantri jhai khanu*
18. *ek jana dikka, due jana thika, tin jana hanahan, char jana tanatan*
19. *ek kanle sunnu, arko kanle udaunu*
20. *ekkam due pantha/ ektir due sikar*
21. *ek thuki suki, saya thuki nadi*
22. *garjane megh barsadaina*
23. *garibi lukaunu sakinna, sisnuko botma chadna sakinna*
24. *gau lagyo pahirole, besi lagyo basdai. Besi lagyo kholale, jastko tystai*
25. *gaye kalkata here mal matta, gaye bambai dekhe jammai, gaye delhi
bhaye silli, gaye barma chine karma, aye Nepal kate kapal*
26. *ghamanda phulchha tara phaldaina*
27. *gharko bagh, banko biralo*
28. *ghati heri had nilnu*

29. *gurung khanchha suteko thaunma, bahun khanchha baseko thaunma*
30. *hati aayo, hati aayo, phusha*
31. *jagatko kam jagatmai rahanchha, manko kam manmai rahanchha*
32. *jaha phul phulchha, uha bhamara ghunchha*
33. *janmadai kahi bidwan hudai*
34. *jasle maha kadchha, usle haat chatchha*
35. *jo chor, usko thulo sor*
36. *jun goruko sing chain ausko nam tikhe*
37. *jun jogi ayeni kanai chireko*
38. *kaadha mile mudo bokinchha, kadam mile khola tarinchha*
39. *kamaunnu bhanda gumaunnu sajilo*
40. *kaathako khutta, sasko dhan, char khutte pasulai gandai nagan*
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42. *khali dimag saitanko ghar*
43. *ke khojchhas neta? Kursi*
44. *kulo laye kheta bharchha, kuro batae biraha chalchha*
45. *lathi teke bhar hola, swasni lyae ghar hola*
46. *ma garchhu aagrako kura timi garchhao gagrako kura*
47. *manchhe takchha mudo, bancharo takchha ghudo*
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49. *manis thulo dille hunchha, jatle hudaina*
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51. *nachna najanne aagan tedo*
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53. *paani khanu chhanera, guru mannu janera*
54. *prasyaschit garnu asal ho, parantu paap nagarnu jhan asal ho*
55. *rakhnu bhanda dinu dherai bes*
56. *shir nuhayo ani sabai angalai pabitra tulyayo*
57. *ta aata ma puryunchhu*
58. *thulo man rakhe thulai hoenchha, sano man rakhe sanai hoenchha*
59. *ukhuko tупpo, mulako phed, bhaturko paali, gharko ched*
60. *umerma syal pani ghorle hunchha*

APPENDIX-4: LIST OF TRANSLATORS

S.N.	Name of Translator	Qualification	Address	Mobile No.
1.	Amar Tumyahang	PH.D.	Bhaktapur	9841095981
2.	Amrita Younghang	M. Ed.	Gajurmukhi	9842776968
3.	Arjun Teyung	M.A.	Terhathum	9842113879
4.	Bal Bdr Chemjong	M.Ed.	Dhankuta	9842109136
5.	Basanta Khapung	M.A.	Morahang-1	9808780402
6.	Binod Thebe	M.A.	Urlabari	9849762269
7.	Bishnu Angdembe	M.A.	Kapan	9851135664
8.	Boli Raj Limbu	B.A.	Damak-1	9814971991
9.	Chandra Kr Sherma	M.A.	Kapan	9841946012
10.	Damar Kr Limbu	M.A.	Damak-13	9808188456
11.	Dipendra Angdembe	Management	Pathari-5	9814326568
12.	Gajendra Chemjong	M.Ed.	Chilingden-2	9843240619
13.	Janak Maden	M.A.	Dhankuta	9841673276
14.	Kala Mabo Limbu	M.Ed.	Gajurmukhi	9818874543
15.	Kshetra Pratap Serma	M.Ed.	Sarangdanda	9808245739
16.	Laxmi Kr Sherma	B.A.	Sarangdanda	9807938851
17.	L.B. Palungwa	M.A.	Panchami-3	9742625881
18.	Lokendra Limbu	M.A.	Nagi-7	9849274208
19.	Madhukar Sherma	M.A.	Damak-1	9806036679

20.	Mohan Nembang	M.A.	Mangsebung	9816915516
21.	Nandan Kr Limbu	M.Ed.	Jitpur-3	9842725215
22.	Nabin Limbu	BBS	Olane	9819345971
23.	Purna Kr Chemjong	M.Ed.	Phaktep-3	9841976907
24.	Puspalata Thalang	M.Ed.	Nundhaki-3	9842158911
25.	Rajendra Phyak	M.Ed.	Arubote-9	9842729988
26.	Ranjit Angbuhang	M.A.	Hangpang-9	9806002820
27.	Rikal Limbu	M.Ed.	Dharan	9804328736
28.	Sabindra Psd Limbu	M.Sc.	Sarangdanda	9816987033
29.	Samjhana Lingden	M.A.	Ilam	9816068319
30.	Sanjay Subba	Management	Tamphula	9842723767
31.	Santa Kr Angdembe	M.Ed.	Sarangdanda	9842781346
32.	Shanti Limbu	M.Ed.	Dharan-12	9843464326
33.	Shanti Sherma	M.A.	Kapan	9849152823
34.	Sashi Lingden	M.Ed.	Topgachhi	9814912151
35.	Sun Bdr Lingdum	M.A.	Sangrumba	9842740577
36.	Tribhuvan Sherma	M.A.	Sarangdanda	9842776889
37.	Udip Kr Younghang	M.Ed.	Gajurmukhi	9817930769
38.	Uttarhang Limbu	M.Ed.	Taplejung	9842722550
39.	Yamata Phandak	M.Ed.	Jaljale-4	9841866041
40.	Yubir Chemjong	M.Ed.	Imbung-4	9849905483

