

**MULTIPLE TRANSLATION OF THE STORY
'CHHIMEKI'**

**A Thesis
Submitted to the Department of English Education,
University Campus, Kirtipur
In Partial Fulfilment for Master's Degree in Education
(Specialization in English Education)**

**By
Eeba Raj Tiwari**

**Faculty of Education
Tribhuvan University
Kirtipur, Kathmandu, Nepal
2008**

MULTIPLE TRANSLATION OF THE STORY 'CHHIMEKI'

**A Thesis
Submitted to the Department of English Education,
University Campus, Kirtipur
In Partial Fulfilment for Master's Degree in Education
(Specialization in English Education)**

**By
Eeba Raj Tiwari**

**Faculty of Education
Tribhuvan University
Kirtipur, Kathmandu, Nepal
2008**

**T.U. Registration No: 2198- 95
Campus Roll No.: 11/059
Exam Roll No.: 280193 (2061)
02/03/2065**

**Date of Approval of Thesis
Proposal: 20/ 01/ 2064
Date of Submission:**

RECOMMENDATION FOR ACCEPTANCE

This is to certify that Mr. Eeba Raj Tiwari has completed the research of his M.Ed. thesis entitled "**Multiple Translation of the Story "Chhimeki"**" under my guidance and supervision.

I recommend the thesis for acceptance.

Date: 2065/03 /02

Dr. Chandreshwar Mishra (Guide)

Reader and Head

Department of English Education

Faculty of Education

University Campus

T.U., Kirtipur

RECOMMENDATION FOR EVALUATION

This thesis has been recommended for necessary evaluation by the following Research Guidance Committee:

Dr. Chandreshwar Mishra (Guide)

Reader and Head

Department of English Education

Faculty of Education

University Campus

T.U., Kirtipur

(Chairperson)

Dr. Anjana Bhattarai

Reader

Department of English Education

University Campus

T.U., Kirtipur

(Member)

Dr. Bal Mukunda Bhandari

Lecturer

Department of English Education

University Campus

T.U., Kirtipur

(Member)

Date: 2065/03/03

EVALUATION AND APPROVAL

This thesis has been evaluated and approved by the following Thesis Evaluation Committee:

Dr. Chandreshwar Mishra (Guide)

Reader and Head

Department of English Education

University Campus

T.U., Kirtipur

(Chairperson)

Dr. Jai Raj Awasthi

Professor

Department of English Education

Chairman

English and Other Foreign Languages Education

Subject Committee

University Campus

T.U., Kirtipur

(Member)

Dr. Anjana Bhattarai

Reader

Department of English Education

University Campus

T.U., Kirtipur

(Member)

Date: 2065/03/11

ACKNOWLEDGEMENTS

First of all, I would like to express my sincere gratitude to **Dr Chandreswar Mishra**, my guide and thesis supervisor, for his invaluable suggestions, encouragement and inspiration from the very beginning.

I am indebted to the luminaries of the Department **Prof. Dr. Shishir Kumar Sthapit, Prof. Dr. Shanti Basnyat, Prof. Dr. Jai Raj Awasthi** and **Prof Dr Govinda Raj Bhattarai**. The insight, inspiration and affection I received from these renowned gurus remains ever-lasting influence on my academic career.

I am thankful to guru **Prof. Dr. Tirtha Raj Khaniya, Dr. Anjana Bhattarai, Dr. Bal Mukunda Bhandari** and **Mr. Bal Krishna Sharma** for their constant cooperation, suggestions, keen interest in the study and their vigorous efforts, that helped me to complete and present this work in this form.

I am very much thankful to respected journalists, lecturers, literary figures and well known personalities who helped me to translate the story Chhimeki into ten English versions, which helped me to analyze the data and complete this work.

I express my thanks to my beloved wife **Nirmala Tiwari**, for her cooperation and encouragement, which helped me to complete this work successfully.

Finally, I express my thanks to my brother, **Khen Narayan Tiwari**, for his suggestions and cooperation. Here, I cannot forget my lovely friends **Ganesh, Shalik, Buddhi** and **Tanka**.

Date: May 25, 2008.

Eeba Raj Tiwari

ABSTRACT

This thesis entitled 'MULTIPLE TRANSLATION OF THE STORY "CHHIMEKI' attempts to find out the technique of translation of cultural words. The main purpose of this study is to reveal the techniques of translation of cultural words in the light of their strength and weakness.

. It was found that literal translation was the most common and more often used in translating social, religious, material and ecological cultural words. Statistical description helps anecdotal evaluation. Multiple translation provides a basis for translation evaluation.

This study has been divided into four chapters. The first chapter deals on the introduction to the study including general background, objectives of the study, review of the related literature, significance of the study, definition of the terms, symbols and abbreviation.

Similarly, the second chapter includes methodology discusses sources of data, sampling procedure, process of data collection and the limitations of the study.

The third chapter analyses, interprets and presents the data. The collected data was analyzed descriptively using simple statistical tools such as percentage and average. The researcher has tried to find out strengths and weaknesses of the technique of translation and compare statistical description and anecdotal description.

The fourth chapter presents the findings and some pedagogical implications drawn by the researcher.

CONTENTS

Recommendation for Acceptance	I
Recommendation for Evaluation	II
Evaluation and Approval	III
Acknowledgements	IV
Abstract	V
Contents	VI
Symbols	VII
List of Abbreviations	VII

CHAPTER ONE: INTRODUCTION

1.1 General Background	1
1.1.1 Importance and Scope of Translation	3
1.1.2 Translation of Culture	4
1.1.3 Translation Evaluation and Multiple Translation	6
1.1.4 Translation of Short Story and 'Chhimeki'	8
1.1.5 Translation Techniques of Cultural Terms	9
1.1.6 Description of Commonly used Translation Procedures of Cultural Terms:	12
1.2 Literature Review	19
1.3 Objectives of the Study	21
1.4 Significance of the Study	21
1.5 Definition of Terms	22

CHAPTER TWO: METHODOLOGY

2.1 Sources of data	23
2.1.1 Primary Sources of Data	23
2.1.2 Secondary Sources of Data	23

2.2 Sampling Procedure	23
2.3 Tools for Data Collection	23
2.4 Process of Data Collection	24
2.5 Limitations of the Study	25

CHAPTER THREE: ANALYSIS AND INTERPRETATION

3.1 Plan of Presentation	26
3.2 Translation of Cultural Word	26
3.3 Interpretation of Anecdotal Evaluation	62
3.4 An analysis of frequency of different techniques of Translation in ten English Versions	66
3.5 The Relationship between Cultural Categories and Techniques of Translation version	68
3.6 Version wise Evaluation of Multiple Translation in terms of Number of Words	73
3.7 A Comparison of the Results of Anecdotal Evaluation and Statistical Description	74

CHAPTER FOUR: FINDINGS AND IMPLICATIONS

4.1 Findings	77
4.2 Recommendations	79
References	81
Appendix I	i
Appendix II	iii

Appendix III

xxix

Appendix IV

xxxii

Symbols

The Researcher has used the following transliteration system.

अ	a	क	k	ण	n	व	w
आ	a	ख	kh	त	t	श	s
इ	i	ग	g	थ	th	स	s
ई	i	घ	gh	द	d	ष	s
उ	u	ड	n	ध	dh	ह	h
ऊ	u	च	c	न	n		
ऋ	r	छ	ch	प	p		
ए	e	ज	j	फ	ph		
ऐ	ai	झ	jh	ब	b		
ओ	o		n	भ	bh		
औ	au	ट	t	म	m		
.	m	ठ	th	य	y		
°		ड	d	र	r		
:	h	ढ	dh	ल	l		

(Turner, 1993)

List of Abbreviations

SL= Source Language

TL= Target Language

Tr= Transliteration/ Transference

LT= Literal Translation

LB= Loan Blending

El= Elaboration

GN= Gloss-Notes

Def= Definition

CA= Componential Analysis

Con.E= Contextual Equivalence

Cul. E= Cultural Equivalence

FE= Functional Equivalence

CTQ= Couplet-triplet-quadruplet

R= Reduction

Com= Compensation

Del= Deletion

Para= Paraphrasing

Sub= Substitution

CHAPTER - ONE

INTRODUCTION

1.1 General Background

Translation has a long history and tradition. It has been influenced by the literary, historical and philosophical background of different periods. Any historical survey of the activity of translation should start from the views of both Cicero and Horace on translation. Scholars claim that translation is a Roman invention. In ancient Rome, translation was always done from Greek texts normally as a rhetorical or creative task

Different scholars of this discipline have tried to define translation in their own ways:

For Newmark (1988: 5) "Translation is rendering the meaning of a text into another language in a way that the author intends in the text".

Catford (1965: 20) defines translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)."

Wills (1973, cited in Gentzler 1993: 34) says, "Philosophically, the activity of translation expresses man's thrust for continuing his verbal works to transfer, carry on and continue; like blocks these force themselves on through time from culture to culture

Wills (1982: 112, cited in Bhattarai 2000:3) views translation as "a procedure which leads from a written SLT to an optimally equivalent TLT" and emphasizes that it "requires the syntactic, semantic, stylistic and text pragmatic comprehension by the translator of the original text."

Brislin (1976: 1) defines "translation as the general term referring to the transfer of thoughts and ideas from one language (SL) to another

(TL) whether the languages are in written or oral form, whether they have established orthographies or not; or whether one or both languages is based on signs, as with sign language of the deaf."

Tanke (1976: 33) defines "Translation is the transfer of a text from an SL into a text in a TL, the objectives being a perfect equivalence of meaning between the two texts."

Newmark (1988: 6) writes "Translation is a combination of arts, science, skill and matter of taste."

All the above definitions explicitly show that translation involves at least two languages although intra-lingual translation is not uncommon as Bhattarai (2000: 4) writes, "Translation is defined variously depending upon the genre, the nature of the activity, the medium employed, the purpose, audience and the current theories of language, philosophy."

Jacobson (1966, as cited in Adhikari 2004:2) says, "Translation can take place within a language (intra lingual translation), between two languages (inter lingual translation), and between different forms or media of communication (inter semiotic translation)."

Translation involves two cultures requiring the translator to be bilingual as well as bicultural, and many more.

Newmark (1988: 4) lists ten such influential factors viz. "SL writer, SL norms, SL culture, SL setting and tradition, TL readership, TL norms, TL culture, TL setting and tradition, "The truth (the facts of the matter) and Translator." The above factors emphasize the translation of text. A text could be literary, philosophical, cultural, economic, scientific; legal that requires an awareness of theories and principles of those disciplines in the translation.

1.1.1 Importance and Scope of Translation

According to Jumplet (1961, cited in Newmark 1981:3) "the twentieth century has been called the age of translation". The present century is the age of translation and its importance is being greater day by day. According to Engle and Engle (1985:2). "This is the age for the text-Translate or Die." (Bhattarai 2000:13). Translation of the texts either it is literary, scientific or cultural is equally important. Translation grows the texts of significance, introduces it to the readers in various cultures. Translation is also important for language learning and teaching. Translation helps in two-way communication in language learning and because of translation the knowledge of the world can be found in different languages. Learning and teaching of language in multilingual society is getting advantage with translation. Translation provides fresh and improved knowledge to the readers.

The Grammar Translation Method was used widely in the past but now it has been replaced by other methods such as Audio-lingual Method and Direct Method. But Catford (1965) argues that GT Method has used bad grammar and bad translation.

Translation is very important because it helps in writing of the world. There is not any religious, political and geographical boundary in translation. Translation is like stabilizer between two languages, mediation between two people, their culture and their civilization separated by time and space.

Translation is the tool from the growth of young languages into full-fledged ones. It helps people to learn foreign language. It helps to develop the learner's intelligence and competence.

The scope of translation studies is very broad in such a way that we cannot limit it. Almost all the linguistic enterprises are surviving with translation. In fact, people are surviving with translation.

Bhattarai (2000: 12) says, "More importantly the writings of the persecuted, suppressed or banned writers like Mayakovski, Soljhenytsin, Rushdie, Taslamina Nasrinn, Suki, the Dalai Lama could never have been available to the contemporary world except in translation."

Translation is a versatile means of communication in transferring knowledge, truth, cultures, and ideas. In the past, it was used as a means of transferring religious thoughts and beliefs.

Although we cannot limit the scope of translation studies, some major scopes of translation (Ilyas 1994:45) are:

- Literature
- Linguistic and Language Teaching
- Culture
- Religion and History
- Political and Business World and
- Science and Technology.

1.1.2 Translation of Culture

Culture is the way of life and its manifestation having uniqueness to one speech community especially sharing common values and traditions and other lifestyles. Translation of the culture and cultural expression has been defined by many scholars. Newmark (1988: 94) states cultural words in two ways i.e. 'Universal' and 'Personal' and writes, "usually, there is no translation problem in universal language and there will be translation problem in personal language unless there is cultural overlap between the source and the target language." Newmark (1988: 94) further writes, "Frequently, where there is cultural focus, there is a

translation problem due to the cultural 'gap' or 'distance' between the source and the target languages."

The more specific a language becomes for natural phenomena, (e.g., flora and fauna) the more it becomes embedded in cultural features, and therefore, creates translation problems.

Most cultural words are easy to detect, since they are associated with a particular language and cannot be literally translated, but many cultural customs are described in ordinary language, where literal translation would distort the meaning and a translation may include an appropriate descriptive-functional equivalent.

Translating cultural terms is a complicated job. The process gets more complicated when the Source Culture (SC) and the Target Culture (TC) are heterogeneous. In such a situation, the translator has to mediate between two concepts, which are conditioned by their own value systems.

Casagrande (1954:388) writes, "In fact one does not translate languages, one translates cultures." Scholars agree that culture is one of the major aspects of translation. Culture creates a gap between two worlds and makes a translator's job infinitely complex or even virtually impossible.

Language is the output of culture. It is possible to translate culture from one language to another but with restraint, care, adjustment and even some loss. The Nepali and English languages are very different because of cultural varieties. And in such case, it is very difficult task to translate. A translator should be careful while translating cultural words and word groups. S/he should be careful about the semantic and pragmatic meaning of SLT and its equivalent in TLT. The translator must

be familiar with both SL culture and TL culture for translating cultural expression without any gap.

1.1.3 Translation Evaluation and Multiple Translation

Translation evaluation is very difficult job in the sense that it is equally subjective like translation itself. It would be worthwhile here to quote Bassnett-McGuire (1980:8-9, as quoted in Bhattarai 2000:60), "There is no universal canon according to which text may be assessed. There are whole sets of canons that shift and change and each text is involved in a continuing dialectical relationship with those sets." As translation evaluation is intuitive task, there is not any objective-based technique to evaluate the validity of translation. In this regard, some scholars of translation studies have presented some universally accepted evaluation problems in translation, some techniques that have been practised so far and some potential areas yet unexplored.

Newmark (1988:186) has stated five topics for comprehensive criticism of a translation. (1) a brief analysis of the SL text stressing its intention and its functional aspects; (2) the translator's interpretation of the SL text's purpose, his translation method and the likely readership of translation; (3) a selective but representative detailed comparison of the translation with the original; (4) an evaluation of the translation – (a) in the translator's terms, (b) in the critic's terms; (5) where appropriate, an assessment of the likely place of the translation in the target culture or discipline.

Nida (1964: 182) has suggested three criteria to judge translation evaluation: (1) the general efficiency of the communication process (2) comprehension of intent and (3) equivalence of effect.

According to House (1994: 4700 as quoted in Bhattarai 2000:62), there are three approaches to evaluate translation: (1) anecdotal (2) response-based and (3) text-based. Anecdotal approach is applied to a situation when the translator has to deal with "non-quantifiable stylistic institutions and interpretive skills. This is highly subjective technique. In this approach, no general principle is provided for assessing translation quality, only extracts are cited, or examples of "good" or "bad" translation. The second approach, the response-based approach, is also subjective in which texts are compared and different tests are assigned. This approach is similar to the concept of equivalent effect or "dynamic equivalence" or (equivalence of response) suggested by Nida (1964:162). The third approach, the text-based approach, is conducted on the basis of sociolinguistic and textual criteria.

Maddern (1977:2, as quoted in Bhattarai 2000:63) suggests, "Comparing translations of the same text by different translators." This is what Laxmi (1993:18) did in her study. She carried an evaluation of multiple translation of the basis of the readers' response collected with the help of the questionnaire" (Quoted in Bhattarai 2000:63).

Straight (1981: 41, quoted in Bhattarai 2000:63) says, "knowledge, purpose, and intuition should be tested in translation- while seeping in mind all three factors- text, writer, and reader."

Back translation is also very commonly used in translation evaluation procedure in which SLT is given to a translator to translate into another language and, then, that translated version is given to a different translator to back translate it into the same source language then deviation between SLT (original) and SLT (back translated) is evaluated the validity of the translation is checked.

Among all these techniques, multiple translation provides a powerful means of translation evaluation. The various versions, though they are diverse and growth in the original, contain a common core against which each version can be compared. Multiple translation provides a common core against which each version can be compared.

1.1.4 Translation of Short Story and 'Chhimeki'

"Literary works are classified into a four-point scale spectrum: lyrical poetry, the short story, the novel and the drama." (Bhattarai 2000:6), among them, "from translator's point of view, the short story is the second most difficult." (Newmark 1988:170), first being poetry. Newmark (1988:170) further says, "since the line is no longer a unit of meaning, so, translated version is likely to be longer than the original thought, always, the shorter the better." The translator can supply cultural glosses within the text. While translating a short story the translator has to be careful to preserve certain cohesive effect. Pragmatic meaning is very important in the short story. So, "the literal translator needs to interpret the text pragmatically too. (Bhattarai 2000:6), in the translation of the short story linguistic meaning is not enough, pragmatics gives the readers clue to the special use of language in social interaction, or on the writer's special intentionality. According to Newmark (1981:24-5) a pragmatic element requires functional or communicative translation. Short story contains cultural context, typical cultural words, concepts. that should be translated critically with minimum loss of meaning.

The original Nepali version of the short story 'Chhimeki' is written by Guru Prasad Mainali, one of the great literary figures of Nepali literature. He has written eleven short stories in his collection 'Naso'. Mainali has been very famous for writing typical Nepali cultural story. He is very well known story writer to present typical Nepali culture,

whether it is of low or high society. This short story is presented in three parts. The relationship of villagers is shown in this short story by creating the different aspects of village life.

1.1.5 Translation Techniques of Cultural Terms

Translation of the cultural terms is very difficult in the sense that the translator gets different problems at linguistic and cultural level. The translator should not depend on any single procedure in order to be faithful to the SLT. To minimize the gaps in the translation of cultural words, the translator should use different techniques in different situations of SLT. Difference in the time and culture brings difficulty in the translation. Neubert (1983, as cited in Newmark 1988:68) states, "One word of an SL text and a TL word in the translation rarely correspond semantically, and grammatically hardly ever." Translator's job is more challenging while bridging gaps so as to convey the original message of SL text.

There are many translation techniques for translating SLT into TLT. Translator can use any one to bridge the gaps at the linguistic, pragmatic, and cultural level.

Different scholars have given different procedures of translation, which are worth to describe here:

Nida (1964, as cited in Adhikari.2004: 24) has roughly divided translation procedure into two categories:

1. Technical and
2. Organizational.

Wills (1982: 81-2) has also categorized translation procedures into two broad types:

1. Literal
 - a) Loan translation
 - b) Word-for-word translation
 - c) Literal translation
2. Non-literal
 - a) Transposition
 - b) Modulation

Vinay and Darbelnet (1970, as cited in Adhikari.2004: 25) have suggested the following seven procedures:

1. Transliteration
2. Loan translation
3. Transposition
4. Modulation
5. Equivalence
6. Adaptation and
7. Literal translation

Pinchuk (1977, as cited in Adhikari.2004: 25) has suggested the following seven translation procedures:

1. Transcription
2. Transliteration
3. Borrowing
4. Literal translation
5. Transposition
6. Modulation

7. Adaptation

Newmark (1988: 81-91) has stated the following seventeen translation procedures:

1. Transference
2. Naturalization
3. Cultural equivalent
4. Functional equivalent
5. Descriptive equivalent
6. Synonymy
7. Through translation
8. Shifts or transpositions
9. Modulation
10. Recognized translation
11. Translation label
12. Compensation
13. Componential analysis
14. Reduction and expansion
15. Paraphrase
16. Couplet-triplet-quadruplets (CTQ) and
17. Notes, additions, glosses

Similarly, Ivir (1987, as cited in Adhikari.2004: 26) has suggested the following procedures focusing on the translation of cultural terms:

1. Borrowing Defining
2. Defining

3. Literal translation
4. Substitution
5. Omission and
6. Addition

1.1.6 Description of Commonly used Translation Procedures of Cultural Terms

1.1.6.1. Transliteration / Transference / Borrowing

It is one of the widely used procedures for translation of the cultural words and word groups from SLT into TLT. Newmark (1988:81) writes, "It is the process of transferring a SL (Source Language) word to a TL (Target Language) word as a translation procedure. It is the same as Catford's 'Transference', and includes transliteration, which relates to the conversion of different alphabets." Once an expression of SL enters into the domain of TL, it starts being used in almost all contexts and collocations as in SL situation. For example:

SL	TL
kulo	kulo
cautaro	chautaro

1.1.6.2. Literal Translation

It is also commonly used technique of cultural transference. It is often equated with word-for-word translation. The SL and TL have different lexical items for the same referent or reality. If a lexical unit in TL coincides in meaning with that in the SL, and can be directly inserted into a sentence of the TL, that is called 'Translation Equivalent' and this translation procedure is called literal translation.

Newmark (1988:69) states, "Literal translation ranges from one word to one word..., clause to clause..., sentence to sentence...." He further states it being the "Basic translation procedure."

Ivir (1987) states, "The best candidates for literal translation are those terms, which, while referring to the potentially shared extra-linguistic reality, and are linguistically expressed in the SL in a way that is easily copied in the TL."

Extra-linguistic realities of the two cultures differ a particular point, the literal translation of an expression (as word-for-word) does not help in narrowing the semantic gaps between the two, as it often leads to ungrammaticality in the TLT. For example:

SL	TL
tamakhu	tobacco
armal	compensation

1.1.6.3. Substitution / Synonymy

When two cultures display a partial overlap rather than a clear-cut presence and absence of a particular element of cultures, this procedure is adopted. Newmark (1988:84) terms this procedure "synonymy." In this procedure the translator tries to look for "similar" or "corresponding" equivalents. In other words, when a source cultural element finds a similar / appropriate / near equivalent in place of a full equivalent, the translator takes advantage of that similarity and uses that corresponding expression as a translational equivalent; this procedure is termed as substitution. This procedure facilitates communication. However, the main drawback of this procedure is that it identifies concepts of SL culture that are not identical, eliminating the peculiarity of SL culture concepts of its own. For example:

SL	TL
dhakar	basket
kulo	canal

1.1.6.4. Definition

This procedure is also called explanatory equivalence. Defining refers to making unknown known and unshared elements shared. The accurate transmission of necessary cultural information depends upon the completeness of definition. This procedure is not sufficient on its own. It is mostly used as a complementary procedure i.e. combined with other procedures particularly with 'Borrowing'. The borrowed term is introduced followed by definition in the body of the text or in a footnote. The definition can be made as exhaustive as the translator wished among others. Example:

SL	TL
janti	the one who is present in wedding procession
malami	the one who is present in funeral procession

1.1.6.5. Componential Analysis

Just as an atom can be analyzed in terms of its constituent parts – protons, neutrons and electrons, the meaning of a word can also be analyzed in terms of certain semantic components. Here, the translator has to add one or two TL sense components to the corresponding TL word in order to produce a closer approximation of meaning. The basic process is to compare a SL word with a TL word which has a similar meaning, but is not an obvious one-to-one equivalent, by demonstrating first the common and then this differing sense component.

SL	TL
kulo	irrigational drain
kakkad	clay pipe

1.1.6.6. Cultural Equivalence

In this technique SL word is replaced by a TL cultural word. Cultural equivalents may have a greater pragmatic effect than culturally neutral terms.

SL	TL
dautar	counter part

1.1.6.7. Functional Equivalence

Most cultural words are associated with a particular language and cannot be literally translated. But many cultural words can be described in ordinary language. This procedure generalizes the cultural terms by the use of culture-free terms. Where literal translation distorts the meaning the translator may include an appropriate functional equivalent.

SL	TL
thateula	jokular
ta chad ma chad	competition

1.1.6.8. Couplet-Triplet-Quadruplet

In this technique, the translator uses two or more than two techniques at once. Although TL has its own equivalent item, the translator borrows the SL terms along with its TL counterpart to maintain pragmatic impact of the SL.

In Newmark's (1981: 83) word, "It refers to the combination of two translation procedures for one unit as a couplet."

SL	TL
cautaro	platform (chautaro)
birsikka	birsikka (detective types of books)

1.1.6.9. Paraphrasing

This is an application or explanation of the meaning of a segment of a text. This is the normal recasting of an ambiguous or obscure sentence in order to clarify it. This is the last resort of translator i.e. where no other procedure functions, paraphrasing is useful.

SL	TL
hiude pasal	shop, which is opened in the winter
intu na chintu	unconscious state of mind

1.1.6.10. Contextual Equivalence

In this technique, a SL word is replaced by a TL word, which is semantically quite different from the SL word, but the context proves to be closer rendering. Pragmatics is given more priority than semantics.

SL	TL
kansiri tatnu	anger
tattiera	affected

1.1.6.11. Deletion

It refers to the omission of SL lexical terms, phrases and even sentences while rendering them into TL. Generally, it occurs at syntactic level of translation but items omitted are mostly lexical expressions. This is the resort to the translator.

SL	TL
kakkad
nirdha

1.1.6.12. Compensation

Compensation is said to occur if all the techniques mentioned in this section cannot account for a particular rendering. Compensation occurs when loss of meaning, sound effect, and metaphor or pragmatic effect in one part of a sentence or a text is compensated in another part or in contiguous units.

SL	TL
ghum	bamboo umbrella
melo	work

1.1.6.13. Reduction

This technique is just opposite to elaboration. Some parts of SL expression are reduced in the TL text. It under translates SL in case of the number of words in the SL word.

SL	TL
hiude pasal	shop

1.1.6.14. Loan-Blending

In this technique, words are coined through borrowing one constituent from SL and reproducing or translating the other constituent of the construction.

SL	TL
daurako pher	tip of daura
ghat ki devi	ghat goddess

1.1.6.15. Elaboration

In this technique, some words are added in the TL text or SL expressions are structurally expanded. This over translates the SL in terms of the number of words.

SL

TL

nirdha

poor and helpless

1.1.6.16. Gloss Notes

This technique provides the additional information with in the text, as notes at the end of the page (footnote) or at the end of the chapter or at the end of the book.

SL

TL

cautaro

a platform with a tree for taking rest

a place where people take rest

1.2 Literature Review

Translation is a very vast field for the researchers, even though quite a few researches have been carried out in this field. As for the multiple translation, only one research has so far been completed. Some of the research activities related to this field are presented below.

Karki (2006) completed a research work on "Translation Evaluation: A Case of Back Translation". He found out that the greater resemblance and difference is found due to mediator, i.e. translation in most of the texts. In the structural and semantic analysis of the texts, the highest resemblance is found in the scientific texts, where cultural is in the middle and the literary text showed that least resemblance.

Rijal (2006) has carried out a research entitled "A Study on the Translated Cultural Terms in English Dailies: Techniques and Gaps." He found out that among different seven techniques, literal translation is the most widely used technique while translating the cultural bound terms and wider gaps have been created when the translators substituted the cultural terms.

Sharma (2006) conducted a research work on "Translation used in Signboards". She has found that only four translation strategies, viz. transliteration, literal translation, paraphrasing and free translation are used in translated advertisement and notices from Nepali to the English language. Among four, transliterations is the most frequently used in translated advertisement.

Sharma (2004) conducted his research on "A linguistic Analysis of the Strategies in the English Translation of a Textbook: A Case of Social Studies for Grade X. He concluded that the translated text does not necessarily have an absolute formal correspondence with the source text

but maintains semantic equivalence. He further notes that the mistranslation of the source text indicates the lack of knowledge and seriousness while rendering the original text.

Singh (2004) conducted his research on "Techniques and Gaps in the Translation of Cultural Terms: A Study of Translation of Our Social Studies Textbook Grade VIII. He concluded that literal translation is most widely and commonly adopted procedure of translation both technical and not-technical terms. Cultural words are highly borrowed into TLT.

Wagle (2004) completed his M.Ed. thesis on "A Study on Multiple Translation of 'Muna-Madan' from cultural perspectives". He found out that, cultural loss can be minimized in translation by applying appropriate techniques depending upon the nature and the type of words and strength and weakness of the techniques themselves. Literal translation is the most common technique of translation.

Bhattarai (1995) in his Ph.D. thesis has made an attempt to define translation studies in general to observe the process and product of translation traffic between Nepali-English language pair in particular. He has found out that most imperfect translations result due to misreading or misinterpretation of the source text. He also remarks that language-pair related studies are extremely important in order to minimize translation problems.

1.3 Objectives of the Study

The objectives of this research study are:

1. to find out the cultural words in the original version of 'Chhimeki' story and their equivalent translation in the multiple versions in English,
2. to identify the techniques used in translating cultural words in multiple English versions of this story,
3. to point out the frequency of different techniques of translating cultural words and examine the relation between different techniques of translation and types of cultural words,
4. to investigate the similarity or variation in the use of different techniques used in translating the cultural words in ten different versions,
5. to suggest some pedagogical implications.

1.4 Significance of the Study

This study can be fruitful for those researchers who have keen interest in carrying out researches in multiple translation. It will also help journalists, syllabus designers, teachers, students and textbook writers who are related to the field of translation. Especially, this research will be very useful for those translators who are engaged in translation of Nepali text into English. They may be benefited with the help of different techniques of translating Nepali cultural words into English. Present research work will be helpful to also those people who are very interested in the story 'Chhimeki'.

1.5 Definition of Terms

Cultural Categories

Culture: - Newmark (1988:94) defines, "Culture as the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression".

According to Newmark (1988:94) cultural categories are:

Ecology: It refers to the geographical features, which are bound to the specific culture such as: place, mountain, animals, plants, hills, plains, weather condition etc.

Material Culture (artifacts): It includes foods, clothes, houses, monuments, transports, ornaments etc.

Social Culture: It includes a) work and leisure, b) political, administrative and artistic organizations, customs, activities etc.

Religious Culture: It refers to myth, religious beliefs, traditions, customs, names of gods, religious activities etc.

Gestures, Postures and Habits: It refers to those gestures, postures and habits, which have special meaning to a particular speech community.

Concepts: It refers to those cultural concepts, which spread over a number of words and have well recognized values in a speech community.

CHAPTER: TWO

METHODOLOGY

The Methodology followed while conducting this research study is described below.

2.1 Sources of Data

The researcher collected the data from the following two resources.

2.1.1 Primary Sources of Data

Ten different translators who translated the story into English were the primary sources of this study.

2.1.2 Secondary Sources of Data

The secondary sources of data that were used in carrying out the research were the various researches carried in the field of translation inside Nepal and abroad by Nepali and foreigner distinguished writers.

Bhattarai (2000), Catford (1995), Dixit (2050), Newmark (1981) and (1988), Nida (1964), Parajuli (2058), Pradhan (1997), Richards and Rodger (1986), Nepal (2057), Turner (1931), Mainali (2026 B.S.), Brislin (1976), Tanke (1976). (For detail see references).

2.2 Sampling Procedure

The original Nepali story by Guru Prasad Mainali was selected non-randomly. Ten translators to translate the story into English were selected by using convenience non-random sampling procedure.

2.3 Tools for Data Collection

Observation was the major tool adopted in the research work. The original (SL) and translated (TL) versions of the story 'chhimeki' were

studied very minutely and data were collected for the purpose of the study.

2.4 Process of Data Collection

Systematic and stepwise procedures were followed to collect required data for the research study:

- The rapport was established with the ten translators and they were requested to translate the Nepali version of 'Chhimeki' into English.
- The original and ten translated English versions of the story were collected.
- Cultural words and word groups used in the original version were transliterated.
- Ten English versions were read to find out the English equivalent cultural words for Nepali and all the translated words were noted down against the transliteration.
- Techniques employed to translate Nepali equivalent cultural words and word groups were identified.
- The frequency of the different techniques of translation was calculated and analyzed them.
- The cultural words and word groups were categorized into different types and counted the frequency of different techniques of translation for each type.
- The techniques of translating cultural words and word groups were compared version-wise and analyzed..
- The description was interpreted in two ways: technique-wise and version-wise.

- The results of anecdotal evaluation and statistical description were compared very briefly.

2.5 Limitations of the Study

The present research had following limitation:

- a) The study was limited to the cultural words and word groups found in the story 'Chhimeki' only.
- b) The research was limited to the equivalent cultural terms in ten English versions only.
- c) Only the techniques used in translating cultural words were presented.
- d) Only cultural gaps were observed in the study.
- e) Only two approaches to translation evaluation: statistical and anecdotal were used in the present study.

CHAPTER - THREE

ANALYSIS AND INTERPRETATION OF THE DATA

This chapter deals with the analysis and interpretation of the data obtained from the original version and the ten English versions of Chhimeki.

3.1 Plan for Presentation

The researcher presents a brief survey of ten English versions of Chhimeki in terms of their cultural perspectives, readership, translator's view of the text and their methods. The section (3.2) presents transliteration of cultural words their equivalences in the ten English versions, identification of techniques of translation and anecdotal evaluation. Since anecdotal evaluation runs over sixty cases (cultural words), it is interpreted in various wise in section (3.3). The section (3.4) analyses frequency of the different techniques of translation in each version. The section (3.5) examines the relationship between the cultural categories and techniques of translation. The section (3.6) tries to evaluate each English version in terms of the number of words they used and the number of words in the original version. The section (3.7) compares the results of statistical (3.4, 3.5, 3.6) and anecdotal evaluation (3.2, 3.3).

3.2 Transliteration of all ten equivalences for Nepali cultural terms and their normal equivalences.

The techniques used to translate them and anecdotal evaluation are discussed below.

(1) tantalapur gham

V₁ scorching sun (LT)

V₂ hot sunny (LT)

V₃ very hot (R)

V₄ hot sun (LT)

V₅ scorching sun (LT)

V₆ scorching sun (LT)

V₇ very hot sun (LT)

V₈ scorching sun (LT)

V₉ very hot sun (LT)

V₁₀ scorching sun (LT)

Literal translation is effective here. V₃ reduces something, which is translatable. All the versions except V₃ is good.

(2) melo

V₁ field work (CA)

V₂ field work (CA)

V₃ work (Com)

V₄ work (Com)

V₅ field work (CA)

V₆ (Del)

V₇ work (Com)

V₈ work (Com)

V₉ field (Com)

V₁₀ field work (CA)

melo means work in the field. So, all the versions are not satisfactory. V₁, V₂, V₅, and V₁₀ translate the sense but V₃, V₄, V₇, and V₈ are workable and V₉ is bad and there is not any reason to delete in V₆.

(3) cautaro

V₁ chautara (a platform with a tree or more for taking rest)
(Tr+GN=CTQ)

V₂ chautara (a place where people take rest) (Tr+GN=CTQ)

V₃ platform (Sub)

V₄ chautara (Tr)

V₅ inn (Com)

V₆ chautara (Tr)

V₇ chautari (Tr)

V₈ dais (Com)

V₉ platform (chautara) (LT+Tr =CTQ)

V₁₀ chautara (Tr)

V₁ is appropriate. V₁S is also faithful and comprehensible but it is less comprehensible than V₁. But V₄, V₆, V₇, and V₁₀ are not able to translate the concept of the word. V₃ and V₉ are workable. V₅ and V₈ cannot impart the exact concept in TL and are bad.

(4) kulo

V₁ irrigational drain (CA)

V₂ kulo (small type of river or small part of river) (Tr+GN=CTQ)

V₃ kulo (Tr)

V₄ rivulet (Sub)

V₅ canal (Sub)

V₆ canal (Sub)

V₇ irrigation tunnel (CA)

V₈ conduit (Com)

V₉ canal (Sub)

V₁₀ kulo (irrigational tunnel) (Tr+CA=CTQ)

V₁, V₇, and V₁₀ are good. V₂ and V₃ cannot bring the exact concept in TL.

V₄, V₅, V₆ and V₉ are not satisfactory but workable. V₈ is bad.

(5) hiude pasal

V₁ winter shop (LT)

V₂ shop which is opened in the winter (Para)

V₃ winter shop (R)

V₄ shop (R)

V₅ shop (R)

V₆ temporary shop (Con E)

V₇ shop (R)

V₈ autumn seasonal shop (El)

V₉ shop (R)

V₁₀ winter shop (LT)

V₁, V₃, V₈ and V₁₀ are exact but probably a little strange to TL readers.

V₂ conveys the basic sense only. V₆ is contextually good. V₄, V₅, V₇ and

V₉ are missing some concept but still workable.

(6) jyamire besi ko phat

V₁ jyamire plain (R)

V₂ jyamire besi plain (LB)

V₃ wide jyamire field (R)

V₄ plain land called jyamire besi (Para)

V₅ a lowland field (FE)

V₆ Jyamire Besi phant (Tr)

V₇ a big field (R)

V₈ the jyamire plain (R)

V₉ land of Jyamire (R)

V₁₀ jyamire besi plain (LB)

V₁, V₃, V₇, V₈ and V₉ are workable but missing some translatable concept in TL. V₂, V₄ and V₁₀ are effective. V₆ is not faithful in the concept. V₅ is totally missing the concept of the place and it is bad.

(7) tamakhu

V₁ tobacco (LT)

V₂ tobacco (LT)

V₃ tobacco (LT)

V₄ tobacco (LT)

V₅ smoke (FE)

V₆ tobacco (LT)

V₇ tobacco (LT)

V₈ tobacco (LT)

V₉ tobacco (LT)

V₁₀ tobacco (LT)

Literal translation is effective here. So, all the versions are good. V₅ is workable and less effective.

(8) kakkad

V₁ (Del)

V₂ kakkad (an instrument used for taking tobacco (Tr+GN= CTQ))

V₃ kakkad (Tr)

V₄ clay pipes (CA)

V₅ (Del)

V₆ (Del)

V₇ (Del)

V₈ smoking pipes (CA)

V₉ pipe (Sub)

V₁₀ smoking pipe (CA)

V₈ and V₁₀ are effective and faithful translation. V₂ is also effective. V₉ is workable here. V₃ cannot bring the concept of the object in the TL readers. V₄ is vague in the concept for TL readers. V₁, V₅, V₆ and V₇ are bad because they are missing the word, which is translatable.

(9) ghum

V₁ ghoom (a thing made up of bamboo strips used by farmer while working

in the rain) (Tr+GN = CTQ)

V₂ ghoom (a type of umbrella made up of bamboo strips and used by farmers) (Tr+GN=CTQ)

V₃ bamboo umbrella (Com)

V₄ ghum (Tr)

V₅ bamboo umbrella (Com)

V₆ ghum (Tr)

V₇ the net (Com)

V₈ canopy (Com)

V₉ leaf umbrella (Com)

V₁₀ ghum (bird's feather like umbrella made up of bamboo)
(Tr+GN=CTQ)

V₁, V₂ and V₁₀ are effective here. V₃, V₅ and V₉ are also good. V₄ and V₆ are not able to translate the concept of the object. V₇ and V₈ are not so satisfactory.

(10) ta chad ra ma chad

V₁ haste (Con E)

V₂ competition (FE)

V₃ fierce competition (FE)

V₄ blind competition (FE)

V₅ (Del)

V₆ unhealthy competition (FE)

V₇ fierce competition (FE)

V₈ competition (FE)

V₉ competitive (Com)

V₁₀ fierce competition (FE)

V₃, V₄, V₆, V₇ and V₁₀ are faithful and effective. V₁ is also contextually good. V₂, V₈ and V₉ are workable. V₅ is bad because it is missing something translatable concept.

(11) thateula

V₁ humorous (LT)

V₂ funny (LT)

V₃ humour type (EL)

V₄ funny (LT)

V₅ humorous (LT)

V₆ joking type (EL)

V₇ interesting (Con E)

V₈ funny (LT)

V₉ romantic (FE)

V₁₀ humorous (LT)

All the versions are good. V₇ is also able to preserve the pragmatic effect upon the TL readers because of contextual use.

(12) birsikka

V₁ birsikka (Tr)

V₂ detective books (CA)

V₃ birsikka (detective books) (Tr +CA= CTQ)

V₄ unnecessary things (Com)

V₅ jokes (Com)

V₆ birsikka (Tr)

V₇ birsikka (Tr)

V₈ detective books (CA)

V₉ birsikka (Tr)

V₁₀ detective books (CA)

V₃ appropriate. V₂, V₈ and V₁₀ are faithful and comprehensible but it is less comprehensible than V₃. V₁, V₆, V₇ and V₉ are not able to translate concept of this word. V₅ is bad.

(13) bujruk

V₁ learned person (CA)

V₂ a wise person (CA)

V₃ intelligent (Con E)

V₄ aged (Con E)

V₅ superior (Con E)

V₆ intelligent person (CA)

V₇ a high person (CA)

V₈ pedantic (Com)

V₉ elder ness (LT)

V₁₀ superior person (CA)

V₁ is very effective. V₂, V₃, V₄, V₅, V₆, V₇ and V₁₀ are also good. V₈ is translating the wrong cultural concept. V₉ is workable.

(14) bastu

V₁ cattle (LT)

V₂ animals (LT)

V₃ ox (Con E)

V₄ pets (LT)

V₅ oxen (Con E)

V₆ animals (LT)

V₇ animals (LT)

V₈ cattle (LT)

V₉ oxen (Con E)

V₁₀ ox (Con E)

V₁, V₄ and V₈ are effective. V₃, V₅, V₉ and V₁₀ are contextually faithful and effective. V₂, V₆ and V₇ are workable.

(15) armal

V₁ compensation (LT)

V₂ compensation (LT)

V₃ compensation (LT)

V₄ compensation (LT)

V₅ compensation (LT)

V₆ fine (LT)

V₇ recompense (LT)

V₈ compensation (LT)

V₉ fine (LT)

V₁₀ compensation (LT)

All the versions are effective and faithful to the SLT.

(16) pakhura surkadai

V₁ pulling and twisting arm (para)

V₂ folding arms (Con E)

V₃ pulling the sleeve up (Con E)

V₄ make arm up (Con E)

V₅ aggressively (Con E)

V₆ making hands ready to fight (Con E)

V₇ challenged (Con E)

V₈ folding sleeves (Con E)

V₉ angry (R)

V₁₀ being angry (Con E)

The pragmatic meaning of pakhura surkadai is the state of being angry.

V₅, V₆, V₇, and V₁₀ are effective. V₁ and V₉ are workable. V₂, V₃ and V₈ are bad.

(17) damna

V₁ beast (Con E)

V₂ cattle (LT)

V₃ cattle (LT)

V₄ animals (LT)

V₅ cattle (LT)

V₆ animals (LT)

V₇ bull (Con E)

V₈ cattle (LT)

V₉ oxen (Con E)

V₁₀ beast(Con E)

damna is a word which is used to call animal in the angry state of mind. V₁, V₇, V₉, and V₁₀ are effective. Other versions are also good. V₁ and V₁₀ show the greater pragmatic meaning.

(18)surtiko ludo

V₁ tobacco (R)

V₂ tobacco (R)

V₃ roll of tobacco (LT)

V₄ tobacco leaf (LT)

V₅ tobacco (R)

V₆ tobacco (R)

V₇ dry tobacco leaf (El)

V₈ tobacco (R)

V₉ tobacco (R)

V₁₀ roll of tobacco (LT)

V₃, V₄ and V₁₀ are effective. Addition of 'dry' in V₇ does not hinder the meaning. Other versions are workable.

(19) nimothdai

V₁ twisting (LT)

V₂ rolling (Com)

V₃ twisting (LT)

V₄ twisting (LT)

V₅ pressing (Com)

V₆ breaking (Com)

V₇ (Del)

V₈ rolling (Comp)

V₉ (Del)

V₁₀ twisting (LT)

V₁, V₃, V₄ and V₁₀ are effective. Exact pragmatic meaning cannot be seen in V₂, V₅, V₆ and V₈. But these are workable. Deletion in V₇ and V₉ are very bad here.

(20) micaha

V₁ oppressor (LT)

V₂ (Del)

V₃ forceful (LT)

V₄ oppressive (LT)

V₅ stupid (FE)

V₆ hell (Com)

V₇ (Del)

V₈ entering man (FE)

V₉ oppressive (LT)

V₁₀ forceful (LT)

Literal translation is very effective here. V₅ is not able to bring pragmatic effect upon the TL readers. V₆ is bad. V₈ is workable. Deletion in V₂ and V₇ is not satisfactory.

(21) udkancha

V₁ shouts (LT)

V₂ shouting (LT)

V₃ saying (Com)

V₄ speaks loudly (El)

V₅ shouts (LT)

V₆ make loud voice (El)

V₇ spoke loudly (El)

V₈ talks loudly (El)

V₉ loud noise (Con E)

V₁₀ shouts (LT)

V₃ is not able to bring exact pragmatic effect upon the TL readers. Other versions are effective and faithful to SL.

(22) kansiri tatnu

V₁ anger (Con E)

V₂ anger (Con E)

V₃ (Del)

V₄ angry (Con E)

V₅ temper (LT)

V₆ anger (Con E)

V₇ very anger (Con E)

V₈ nerves (Sub)

V₉ anger (Con E)

V₁₀ very angry (Con E)

V₅ is effective and faithful to the SL. Deletion in V₃ does not hinder in meaning of the context. Other versions are workable.

(23) nirdha

V₁ poor and helpless (El)

V₂ poor people (El)

V₃ (Del)

V₄ helpless person (El)

V₅ (Del)

V₆ innocent (Com)

V₇ (Del)

V₈ weak man (El)

V₉ (Del)

V₁₀ helpless (LT)

V₁, V₂, V₄, V₈ and V₁₀ are effective and preserve the pragmatic meaning in TL. V₆ is workable. Deletion in V₃, V₅, V₇ and V₉ is bad.

(24) balko tujuk

V₁ full of strength (Con E)

V₂ proud of brevity (LT)

V₃ proud of strength (LT)

V₄ strong (R)

V₅ strong (R)

V₆ brave (R)

V₇ (Del)

V₈ not less pride of strength (El)

V₉ energy (Com)

V₁₀ proud of strength (LT)

V₂, V₃ and V₁₀ are effective and faithful to the SL. V₁, V₄, V₅, V₆ and V₈ are workable. There is not any reason to delete in V₇.

(25) that

V₁ crowd (LT)

V₂ crowd (LT)

V₃ crowd (LT)

V₄ people gathered (CA)

V₅ crowd (LT)

V₆ people gathered (CA)

V₇ people gathered (CA)

V₈ crowd (LT)

V₉ (Del)

V₁₀ crowd (LT)

Literal translation is very effective here. Deletion in V₉ is missing the concept of this word. Other all versions are good.

(26) dhakre

V₁ porters (LT)

V₂ (Del)

V₃ dhakre (labours carrying load) (Tr+GN=CTQ)

V₄ (Del)

V₅ (Del)

V₆ (Del)

V₇ (Del)

V₈ porters (LT)

V₉ (Del)

V₁₀ (Del)

V₁ and V₈ are very effective. Gloss note in V₃ is adding correct pragmatic effect upon TL readers. Deletion of this word is not effective.

(27) camka lagayeko dhuga

V₁ stone used to make oven (Def)

V₂ stone (R)

V₃ stone which is used to make oven (Def)

V₄ stones (R)

V₅ stone (R)

V₆ stone (R)

V₇ stone (R)

V₈ stone that was used by porters for oven (Def)

V₉ stone (R)

V₁₀ stone which is used to make oven (Def)

While visiting different places porters use stone to make oven which is called 'chamka'. V₁, V₃, V₈ and V₁₀ are effective here. Other all versions are missing the exact pragmatic meaning.

(28) daura ko pher

V₁ end of upper pyjama (com)

V₂ daura (a shirt worn by Nepalese person) (R+GN=CTQ)

V₃ tip of daura (LB)

V₄ (Del)

V₅ trousers (Com)

V₆ daura (R)

V₇ (Del)

V₈ edge of daura (shirt) (LB+GN=CTQ)

V₉ cloth (Com)

V₁₀ edge of daura (typical Nepali shirt) (LB+GN=CTQ)

V₈ and V₁₀ are effective. V₉ is vague to bring actual concept. V₁ and V₅ are bad. Deletion in V₄ and V₇ is not good. Other versions are workable.

(29) chidi

V₁ prison (LT)

V₂ jail (LT)

V₃ prison (LT)

V₄ jailed (LT)

V₅ prison (LT)

V₆ jail (LT)

V₇ imprisoned (LT)

V₈ police custody (El)

V₉ (Del)

V₁₀ chindi (prison) (Tr+LT=CTQ)

Literal translation is very effective here. Addition of the word 'police' in V₈ does not hinder the meaning. Deletion in V₉ is bad because it is missing the concept which is translatable.

(30) aghor

V₁ fiercely (LT)

V₂ (Del)

V₃ angrily (LT)

V₄ (Del)

V₅ (Del)

V₆ (Del)

V₇ (Del)

V₈ terribly (LT)

V₉ loudly (Con E)

V₁₀ (Del)

V₁, V₃ and V₈ are effective V₉ is workable. Deletion in V₂, V₄, V₅, V₆, V₇ and V₁₀ is not necessary.

(31) dhakar

V₁ basket (Sub)

V₂ basket (Sub)

V₃ dhakar (a kind of bamboo basket) (Tr+GN=CTQ)

V₄ basket (Sub)

V₅ basket (Sub)

V₆ luggage (Com)

V₇ basket (Sub)

V₈ basket (Sub)

V₉ (Del)

V₁₀ basket (Sub)

Substitution of 'dhakar' with basket cannot bring actual pragmatic effect upon TL readers but it is still workable. V₃ is effective. V₆ is bad. Deletion in V₉ is missing the concept of a word, which is translatable.

(32) gorkhelaori

V₁ whipped and thrown onto the lawn (Para)

V₂ gorkhe lauri (Tr)

V₃ gorkhelaori punishment (a kind of punishment in Nepal)
(El+GN=CTQ)

V₄ gorkhe stick (LB)

V₅ beaten by stout (Com)

V₆ cruel punishment (Con E)

V₇ beaten (Com)

V₈ beaten (Com)

V₉ gorkhe stick (LB)

V₁₀ gorkhelaori punishment (a typical punishment) (LB+GN=CTQ)

'Gorkhelaori' is a kind of punishment in which a person is tied with the help of rope and thrown on the lawn. V₁ is near the concept. V₃ and V₁₀ are workable. V₆ is contextually good. Transliteration in V₂ cannot give the clear concept upon TL readers. V₄, V₅, V₇, V₈ and V₉ are misleading the concept.

(33) ijjat-hurmat

V₁ (Del)

V₂ reputation (LT)

V₃ reputation (LT)

- V₄ insulting (Com)
- V₅ insulting blaming (Com)
- V₆ prestige (LT)
- V₇ prestige (LT)
- V₈ prestige (LT)
- V₉ honour (LT)
- V₁₀ reputation (LT)

Literal translation is effective here. There is hindrance of meaning in the deletion in V₁. V₄ and V₅ are not satisfactory. Other versions are good.

(34) athe

- V₁ severe fever (Com)
- V₂ an epidemic (LT)
- V₃ epidemic (LT)
- V₄ epidemic disease (El)
- V₅ disaster (Con E)
- V₆ a kind of disease (CA)
- V₇ disaster (Con E)
- V₈ epidemic (LT)
- V₉ (Del)
- V₁₀ epidemic (LT)

V₂, V₃, V₄, V₈ and V₁₀ are effective here. V₅ and V₇ are contextually workable. Other versions are satisfactory. Deletion in V₉ is not good.

(35) bhungrejaro

V₁ fever (R)

V₂ fever (R)

V₃ very hot fever (El)

V₄ high fever (LT)

V₅ fever (R)

V₆ fever (R)

V₇ high fever (LT)

V₈ high fever (LT)

V₉ high fever (LT)

V₁₀ high fever (LT)

Literal translation is very effective here. V₃ is able to create a clear concept of the word upon the TL readers. V₁, V₂, V₅ and V₆ are workable.

(36) sannipat

V₁ typhoid (LT)

V₂ typhoid (LT)

V₃ typhoid (LT)

V₄ typhoid (LT)

V₅ typhoid (LT)

V₆ sannipat (a disease) (Tr+GN=CTQ)

V₇ (Del)

V₈ typhoid (LT)

V₉ (Del)

V₁₀ typhoid (LT)

Literal translation is able to create the clear concept of the word. V₆ is workable. Deletion in V₇ and V₉ is missing the concept of this word.

(37) lacchin

V₁ symptom (LT)

V₂ characteristic (LT)

V₃ symptom (LT)

V₄ (Del)

V₅ symptom (LT)

V₆ symptom (LT)

V₇ symptom (LT)

V₈ symptom (LT)

V₉ (Del)

V₁₀ symptom (LT)

All the versions (except V₄ and V₉) are effective. Deletion in V₄ and V₉ is hindering the clear concept of the SLT.

(38) deu-deuta

V₁ gods-goddess (El)

V₂ god (LT)

V₃ gods (LT)

V₄ god (LT)

V₅ god (LT)

V₆ god (LT)

V₇ god (LT)

V₈ god and goddess (El)

V₉ god (LT)

V₁₀ gods-goddess (El)

All the versions are good. Addition of 'goddess' in V₁, V₈ and V₁₀ does not effect in the meaning of the word.

(39) sotar

V₁ plagued (Com)

V₂ empty (Com)

V₃ fell ill (El)

V₄ hit badly (com)

V₅ killed (Com)

V₆ suffered (Con E)

V₇ died (Com)

V₈ suffered (Con E)

V₉ suffered (Con E)

V₁₀ suffered (Con E)

'sotar' means fall down because of the effect of any disease. Use of the word 'suffered' in V₆, V₈, V₉ and V₁₀ is contextually good. V₅ and V₇ are bad. Other versions are workable.

(40) thani

V₁ deities (Com)

V₂ thani (a temple) (Tr+Com=CTQ)

V₃ thani (Tr)

V₄ village god (Com)

V₅ village god (Com)

V₆ village god (Com)

V₇ god (Com)

V₈ thani (god) (Tr+Com=CTQ)

V₉ god (Com)

V₁₀ gods (Com)

V₂ is effective. Other versions are workable. Transliteration in V₃ cannot create clear concept upon the TL readers.

(41) aja-puja

V₁ worshiping (LT)

V₂ pray (puja) (FE+GN=CTQ)

V₃ worship (LT)

V₄ worship (LT)

V₅ worship (LT)

V₆ worship (LT)

V₇ worship (LT)

V₈ worship (LT)

V₉ (Del)

V₁₀ worship (LT)

Literal translation is effective here. V₂ is also good. Deletion in V₉ is missing the concept of this word.

(42) sime bhume

V₁ sime bhume (a local god) (Tr+GN=CTQ)

V₂ (Del)

V₃ sime bhume (a kind of god in village area) (Tr+GN=CTQ)

V₄ bhumay and simey gods (El)

V₅ sime bhume (name of village god) (Tr+GN=CTQ)

V₆ bhume god (R)

V₇ (Del)

V₈ (Del)

V₉ (Del)

V₁₀ sime bhume (Tr)

'sime bhume' is the concept of the god in village area. V₁, V₃, V₄ and V₅ are effective. V₆ is missing the word 'sime' and reducing its meaning. Transliteration is bad here. Deletion in V₃, V₇, V₈ and V₉ are not satisfactory.

(43) ghat ki devi

V₁ ghat ki devi (goddess of giver where funeral is held) (Tr+GN=CTQ)

V₂ goddess (R)

V₃ ghat goddess (LB)

V₄ ghat goddess (LB)

V₅ ghat ki devi (Tr)

V₆ god of ghat (LB)

V₇ (Del)

V₈ ghat ki devi (goddess) (Tr+R=CTQ)

V₉ (Del)

V₁₀ goddess of ghat (LB)

V₁ is effective here. Deletion in V₇ and V₉ are not satisfactory. Other versions are workable.

(44) kareso joriyeko

V₁ next door (Con E)

V₂ nearest (Con E)

V₃ field joined (LT)

V₄ neighbour (Com)

V₅ closer (Con E)

V₆ nearest (Con E)

V₇ (Del)

V₈ house too close (Com)

V₉ (Del)

V₁₀ nearest (Con E)

Literal translation cannot give clear pragmatic meaning here. So, V₃ is not good. V₁, V₂, V₅ and V₁₀ are effective. V₄ and V₈ are workable. Deletion is bad here.

(45) intu na cintu

V₁ unconscious (LT)

V₂ unconscious state of mind (Para)

V₃ unconsciously (LT)

V₄ (Del)

V₅ suffered seriously (Con E)

V₆ unconscious (LT)

V₇ suffering (Com)

V₈ losing her hope for life (Para)

V₉ (Del)

V₁₀ falling unconsciously (El)

Literal translation is effective here. V₂ is also good. Deletion is bad here.

Other versions are workable.

(46) jarako tod

V₁ excessive fever (R)

V₂ high fever (R)

V₃ effect of the fever (LT)

V₄ (Del)

V₅ (Del)

V₆ (Del)

V₇ suffering from high fever (Para)

V₈ high fever (R)

V₉ fever (R)

V₁₀ effect of fever (LT)

V₃ and V₁₀ are effective. Deletion is bad. Other versions are workable.

(47) tattiera

V₁ tied (Com)

V₂ affected (Con E)

V₃ heat and hungry (El)

V₄ (Del)

V₅ hungrily (LT)

V₆ hunger (LT)

V₇ didn't have anything to eat (Para)

V₈ starving (LT)

V₉ (Del)

V₁₀ starving (LT)

Literal translation is effective here. Addition of a word 'heat' in V₃ helps to sharpen the concept the meaning. V₇ is linguistically bulky but workable. V₂ is also contextually workable. V₁ is bad. Deletion in V₄ and V₉ is not faithful to SL

(48) phoera

V₁ let them loose (El)

V₂ let them out from their shed (El)

V₃ make them free (El)

V₄ garbage aside (Com)

V₅ free to care (Con E)

V₆ free (LT)

V₇ help them (Con E)

V₈ untie (LT)

V₉ free (LT)

V₁₀ freed (LT)

V₁, V₂, V₃, V₆, V₈, V₉ and V₁₀ are effective. V₅ and V₇ are workable. V₄ is mistranslation.

(49) daiba

V₁ unfavourable situation (Con E)

V₂ (Del)

V₃ hard situation (Con E)

V₄ such things (Con E)

V₅ (Del)

V₆ disaster (Com)

V₇ (Del)

V₈ tragedy (Com)

V₉ God punishment (LT)

V₁₀ cruel situation (Con E)

'daiba' is the concept of miserable condition given by god. V₉ is effective. V₁, V₃ and V₁₀ are also good. V₄ is contextually workable. V₆ and V₈ are less satisfactory. Deletion is not satisfactory here.

(50) din-dasa

V₁ days are not always the same (Para)

V₂ (Del)

V₃ evil times (Con E)

V₄ bad time (Con E)

V₅ such condition (Con E)

V₆ (Del)

V₇ (Del)

V₈ tragedy (Com)

V₉ (Del)

V₁₀ bad time (Con E)

V₁ is trying to create the concept of the SL word but not able to be exact but it is workable. V₃, V₄, V₈ and V₁₀ are good. Deletion in V₂, V₆, and V₉ are missing the concept of the word, which is translatable. V₅ is not good alone but it is satisfactory contextually.

(51) baiguni

V₁ hatred (Con E)

V₂ selfish people (LT)

V₃ selfish people (LT)

V₄ bad people (Con E)

V₅ selfish (LT)

V₆ enemy (Con E)

V₇ dishonest people (LT)

V₈ cruel (Com)

V₉ (Del)

V₁₀ cruel (Com)

Literal translation is effective here. V₁, V₄ and V₆ are contextually good. V₈ and V₁₀ are workable. Deletion in V₉ is bad.

(52) dautar

V₁ contemporary people (El)

V₂ friend (FE)

V₃ close friend (FE)

V₄ of same age (CA)

V₅ (Del)

V₆ friend (FE)

V₇ friend (FE)

V₈ counter part (Cul E)

V₉ friend (FE)

V₁₀ friend from child hood (CA)

V₁, V₄, V₈ and V₁₀ are effective. V₂, V₆, and V₇ are workable. Deletion in V₅ is bad here. V₃, V₈ and V₉ less satisfactory.

(53) sahu

V₁ sahu (money lender) (Tr+LT=CTQ)

V₂ sahu (Tr)

V₃ sahu (Tr)

V₄ sahu (Tr)

V₅ (Del)

V₆ (Del)

V₇ (Del)

V₈ sahu (Tr)

V₉ (Del)

V₁₀ sahu (Tr)

sahu means a person who is supposed to be rich and have a shop. V₅ is effective here Transliteration in V₂, V₃, V₄, V₈ and V₁₀ is not able to transfer the concept of the SL word. Deletion in V₅, V₆, V₇ and V₉ is missing the concept of the SL word, which is translatable

(54) janti

V₁ the one who is present in wedding procession (Def)

V₂ (Del)

V₃ (Del)

V₄ (Del)

V₅ (Del)

V₆ janti (Tr)

V₇ (Del)

V₈ (Del)

V₉ (Del)

V₁₀ (Del)

Though, V₁ seems bulky, it is good. Transliteration V₆ is not able to create the concept of SL word. Deletion in V₂, V₃, V₄, V₅, V₇, V₈, V₉ and V₁₀ is not able to transfer the concept of the word.

(55) malami

V₁ the one who is present in funeral procession (Def)

V₂ (Del)

V₃ (Del)

V₄ (Del)

V₅ (Del)

V₆ malami (Tr)

V₇ (Del)

V₈ (Del)

V₉ (Del)

V₁₀ (Del)

Though, V₁ seems bulky, it is good. Transliteration V₆ is not able to create the concept of SL word. Deletion in V₂, V₃, V₄, V₅, V₇, V₈, V₉ and V₁₀ is not able to transfer the concept of the word.

(56) thamthamti

V₁ (Del)

V₂ healthy (LT)

V₃ healthy (LT)

V₄ healthy (LT)

V₅ healthy (LT)

V₆ healthy (LT)

V₇ (Del)

V₈ healthy (LT)

V₉ (Del)

V₁₀ healthy (LT)

Literal translation is effective here. Deletion is bad in V₁, V₇, and V₉.

(57) bhar ko tado

V₁ strings of dependency (LT)

V₂ belief (R)

V₃ thread of belief (LT)

V₄ mutual dependence (Fe)

V₅ cycle (Con E)

V₆ bond (FE)

V₇ system (Con E)

V₈ eternal law (Con E)

V₉ (Del)

V₁₀ rule (Con E)

V₁ and V₄ are effective. Other versions are workable. Deletion is not satisfactory in V₉.

(58) bijok

V₁ unpleasant sight (CA)

V₂ all the things (Con E)

V₃ bad situation (CA)

V₄ evil situation (CA)

V₅ all the things (Con E)

V₆ (Del)

V₇ suffering (LT)

V₈ sorrowful situation (CA)

V₉ bad situation (CA)

V₁₀ bad sight (CA)

V₂ and V₅ are contextually effective. Deletion is not satisfactory in V₆. Other versions are good. V₂ and V₅ are very weak here.

(59) adham

V₁ ignorant (Com)

V₂ a cruel person (CA)

V₃ very cruel (FE)

V₄ bad (Con E)

V₅ merciless (FE)

V₆ wrong (Con E)

V₇ (Del)

V₈ sinner (LT)

V₉ (Del)

V₁₀ bad (Con E)

V₅ and V₈ are effective. V₁ is not satisfactory. Deletion is bad. Other versions are workable.

(60) badkhoi

V₁ talk anything against (CA)

V₂ talking against (CA)

V₃ talk anything against (CA)

V₄ criticizing (LT)

V₅ backbiting (LT)

V₆ scold (Con E)

V₇ scolded (Con E)

V₈ backbites (LT)

V₉ speak against (CA)

V₁₀ backbites (LT)

All the versions are able to transfer the concept of SL word.

3.3 Interpretation of Anecdotal Evaluation

The anecdotal evaluation is interpreted in the following ways:

3.3.1 Technique-wise Interpretation

This subsection presents strengths and weakness of each technique on the basis of anecdotal evaluation:

3.3.1.1 Literal Translation

Literal Translation is very close and faithful translation. It shows the original (7/V₁, V₂, V₃, V₄, V₆, V₇, V₈, V₉, V₁₀) literal translation, in combination with transliteration, is quite able to transmit the message of TLT (29/V₁₀). It can also be used in foot note (29/V₁₀ / 53/V₁). It helps to maintain the number of words in TLT and avoids over or under translation (7/ V₁, V₂, V₃, V₄, V₆, V₇, V₈, V₉, V₁₀ /15/ V₆, V₉). It is comprehensible to the TL readers.

3.3.1.2 Componential Analysis

It translates the TL terms by analyzing the components of the SL words. The application of componential analysis results in fairly comprehensible translation. If the senses are more important than the letters, it can be used very effectively (8/ V₈, V₁₀). Componential analysis, by nature, increases the number of words and results in over translation. It is unfaithful to SL culture because it cannot preserve the number of words. It often fails to transfer cultural message (29/V₂).

3.3.1.3 Deletion

This technique is also called the worst technique of translation. This technique is used if the translator cannot use other technique. It hinders the translation of cultural message of SL. This technique is under

translation. It helps to decrease the number of words in the TLT. Missing of cultural words in TLT is bad translation.

3.3.1.4 Contextual Equivalence

Contextual equivalence brings similar or even same pragmatic effect in the TL text (8/V₅). It can be literally different but is able to bring same effect of SLT in TLT (44/V₁). It is always comprehensible to TL readers. Quite often, it distorts the meaning (51/V₆).

3.3.1.5 Compensation

This is also called the poorest technique of translation of cultural words. At most it can convey the basic sense of the word or one sense of the word (45/V₇). It under translates and distorts the meanings of SL cultural words (24/V₉). It is less faithful technique. It is not the perfect technique to translate the cultural words.

3.3.1.6 Couplet-Triplet - Quadruplet

It is one of the effective techniques of translating deeply rooted cultural words because it can be faithful and comprehensible at the same time (31/V₃). Literal translation and transliteration seem to be the most effective combination. It is bulky or longer than the original so, readers annoy to read it. It does not maintain the balance between number of words of SLT and TLT.

3.3.1.7 Gloss Notes (Footnotes)

This technique is found to be the perfect technique to transfer the cultural message. Too long footnote annoys the readers (43/V₁ / 3/V₁, V₂). Footnote / Gloss note in the combination with literal translation and transliteration is able to transfer the cultural message (8/V₂). This technique is the example of over translation and expands the number of words in TLT.

3.3.1.8 Loan Blending

This technique is also not the perfect way to transfer the cultural message. It is mostly used in technical translation. It is not so comprehensible (32/V₄, V₉). It brings the naturalness in phonological situation but not in the semantics of the cultural words.

3.3.1.9 Elaboration

It elaborates the number of words in TLT. It makes the translation comprehensible. It helps to maintain the cultural meaning. It is over translation (29/V₈ / 23/V₁, V₄). Sometimes unnecessary addition may bring mistranslation.

3.3.1.10 Reduction

This technique is less faithful to translate the cultural words although it is comprehensible to TL readers. This technique maintains the number of words in the short story (5/V₄, V₅, V₇, V₉). Reduction is bad if it reduces the important element of cultural words (1/V₃, 18/V₁, V₂, V₅, V₆, V₈, V₉). Sometimes it is under translation and less comprehensible to the TL readers (28/V₆).

3.3.1.11 Definition

This technique is faithful and comprehensible. It transmits cultural message very effectively (54/V₁, 55/V₁). It is used for deeply rooted cultural words (27/V₁, V₃, V₈, V₁₀). It does not help to maintain the number of words in the story.

3.3.1.12 Cultural equivalence

It always adopts the TL culture so; it can never be faithful to the SL culture. It is comprehensible to the TL readers. Generally less important

cultural words are translated with the help of this technique. It maintains the pragmatic meaning.

3.3.1.13 Transliteration

Transliteration helps to translate the deeply rooted cultural word combined with footnote (3/V₁, V₂) It is worse if is used alone (12/V₁, V₆, V₇, V₉) It is also able to translate cultural words combined with LT (53/V₁) It is effective technique if only combined with other technique.

3.3.1.14 Paraphrasing

Paraphrasing helps to translate cultural message very effectively (5/V₂) Generally, It is used for deeply rooted cultural words (45/V₂). It exceeds the number of words in the TLT.

3.3.1.15 Substitution

It displays a partial overlap rather than a clear-cut presence or absence of a particular element of culture (31/V₁, V₂, V₄, V₅, V₇, V₈, V₁₀). It can also be used with transliteration (3/V₉). It may be worse if substitution in the TLT is not appropriate (4/V₄).

3.3.1.16 Functional equivalence

This procedure neutralizes / generalizes the cultural terms by the use of culture free terms (10/V₂, V₈, V₉). Where literal translation distorts the meaning the translator may include an appropriate functional equivalent (52/V₂, V₆, V₇, V₉).

3.4 An Analysis of Frequency of Different Techniques of Translation in 10 English Versions

Table- 1:Frequency of Techniques of Translation in 10 English Versions

Techniques	Frequency										Total	Percent
	V ₁	V ₂	V ₃	V ₄	V ₅	V ₆	V ₇	V ₈	V ₉	V ₁₀		
1. LT	18	17	23	16	16	14	12	20	10	23	169	28.16
2. Del	3	8	4	9	11	10	19	3	23	4	94	15.66
3. Con. E	7	5	5	7	10	8	8	3	7	10	70	11.66
4. Com	6	2	3	7	10	5	6	11	6	2	58	9.67
5. R	4	6	2	3	4	6	3	3	5	0	36	6
6. CA	5	5	2	4	1	3	3	3	2	6	34	5.66
7. CTQ	5	7	5	1	1	1	0	3	1	5	29	4.83
8. El	4	2	5	4	0	2	2	6	0	2	27	4.5
9. Tr	1	2	4	3	1	6	2	1	1	3	24	4
10. FE	0	2	3	2	4	3	2	2	2	1	21	3.5
11. Sub	1	1	1	2	2	1	1	2	2	1	14	2.33
12. Para	3	2	0	1	0	0	2	1	0	0	9	1.5
13. LB	0	1	2	1	0	1	0	0	1	2	8	1.33
14. Def	3	0	1	0	0	0	0	1	0	1	6	1
15. Cul. E	0	0	0	0	0	0	0	1	0	0	1	0.17
16. GN	0	0	0	0	0	0	0	0	0	0	0	0.0

In multiple translation of the cultural words and word groups, sixteen techniques were found to have been used in ten English versions. Gloss note (foot note) was also frequently used but it occurred in combination with other techniques such as literal translation and transliteration. This shows the absence of this technique.

Out of sixteen techniques V₁ has utilized thirteen techniques, V₂ thirteen techniques, V₃ thirteen techniques, V₄ thirteen techniques, V₅ ten techniques, V₆ twelve techniques, V₇ eleven techniques, V₈ fourteen techniques, V₉ eleven techniques and V₁₀ has used twelve techniques. There is not much difference in the range of techniques utilized by different versions. The most widely used technique is LT in V₁, V₂, V₃, V₄, V₅, V₆, V₈, and V₁₀, Del in V₇, and V₉. Similarly the least used techniques are Tr, Sub and Cul E in V₁, Sub and LB in V₂, Sub and Def in V₃, CTQ, Para and LB in V₄, Tr, CTQ and CA in V₅, CTQ, Sub and LB in V₆, Sub in V₇, Tr, Para, Cul E and Def in V₈, Tr, CTQ and LB in V₉ and Sub, FE and Def in V₁₀.

In total, literal translation is the most widely used technique and cultural equivalence is the least used technique. In terms of hierarchy order of frequency the techniques of translating cultural words can be put as literal translation (28.16%), Deletion (15.66%), Contextual equivalence (11.66%), Compensation (9.67%), Reduction (6%), Componential Analysis (5.66%), Couplets-triplets-quadruplets (4.83%), Elaboration (4.5%), Transliteration (4%), Functional equivalence (3.5%), Substitution (2.33%), Paraphrasing (1.5%), Loan Blending (1.33%), Definition (1%) and Cultural equivalence (0.17%).

3.5 The Relationship Between Cultural Categories and Techniques of Translation

3.5.1 Ecology

The following table shows the frequencies of translating the ecological words along with the translation techniques employed in it (see Appendix- III for more detail)

Table- 2: Frequencies of Translating the Ecological Words

Techniques	Frequency										Total	Percent
	V ₁	V ₂	V ₃	V ₄	V ₅	V ₆	V ₇	V ₈	V ₉	V ₁₀		
1. LT	2	3	1	3	2	3	2	3	1	1	21	52.5
3. Con E	1	0	1	0	1	0	1	0	2	2	8	20
2. R	1	0	2	0	0	0	1	1	1	0	6	15
4. LB	0	1	0	0	0	0	0	0	0	1	2	5
5. Para	0	0	0	1	0	0	0	0	0	0	1	2.5
6. FE	0	0	0	0	1	0	0	0	0	0	1	2.5
7. Tr	0	0	0	0	0	1	0	0	0	0	1	2.5

There are altogether four instances of ecology found in the original version of Chhimeki and seven techniques are found to have been employed in ten versions. V₂, V₄, V₆, and V₈ have used the widest range of techniques, that is, 3 in number. Most of the versions favoured literal translation. In total literal translation is the most widely used technique while paraphrasing, functional equivalence and transliteration are the least used techniques. In terms of order of frequency, the technique of translating ecological culture can be graded as literal translation, contextual equivalence, reduction, loan blending, paraphrasing, functional equivalence and transliteration.

3.5.2 Material Culture

The following table shows the frequencies of translating the material cultural words along with the translation techniques employed in it (see Appendix- III for more detail)

Table- 3: Frequencies of Translating the Cultural (Material) Words

Techniques	Frequency										Total	Percent
	V ₁	V ₂	V ₃	V ₄	V ₅	V ₆	V ₇	V ₈	V ₉	V ₁₀		
1. LT	2	1	3	2	0	1	1	1	1	3	15	18.75
2. Tr	1	0	2	2	0	3	2	0	1	1	12	15
3. CTQ	2	4	1	0	0	0	0	0	1	2	10	12.5
4. Com	0	0	1	1	3	0	1	3	1	0	10	12.5
5. R	1	1	0	1	2	1	1	1	2	0	10	12.5
6. CA	1	1	0	1	0	0	1	2	0	2	8	10
7. Sub	0	0	1	1	1	1	0	0	2	0	6	7.5
8. Del	1	0	0	0	1	1	1	0	0	0	4	5
9. El	0	0	0	0	0	0	1	1	0	0	2	2.5
10. Con E	0	0	0	0	0	1	0	0	0	0	1	1.25
11. Para	0	1	0	0	0	0	0	0	0	0	1	1.25
12. FE	0	0	0	0	1	0	0	0	0	0	1	1.25

There are altogether eight instances of material cultural words found in the original version of Chhimeki. The ten versions have utilized twelve different techniques of translation. V₁₀ has utilized different set of four techniques. V₂, V₅, V₅, and V₈ have employed different set of five techniques. V₁, V₄, V₆, and V₉ have employed different set of six techniques and V₇ has employed different set of seven techniques. In total V₁₀ has used the least number of techniques and V₇ has used the wider

range of techniques. Most of the versions seem to prefer literal translation and transliteration. In total frequency literal translation is the most widely used technique (18.75%) and contextual equivalence, paraphrasing and functional equivalence are the least used techniques. In terms of merit order of frequency, the techniques of translating material culture can be graded as literal translation, transliteration, couplet-triplet-quadruplet, compensation, reduction, componential analysis, substitution, deletion, elaboration, contextual equivalence, paraphrasing and functional equivalence.

3.5.3 Religious Culture

The following table shows the frequencies of translating the religious words along with the translation techniques employed in it (see Appendix- III for more detail)

Table- 4: Frequencies of Translating the Religious Words

Techniques	Frequency										Total	Percent
	V ₁	V ₂	V ₃	V ₄	V ₅	V ₆	V ₇	V ₈	V ₉	V ₁₀		
1. LT	1	1	2	2	2	2	2	2	2	1	17	21.25
2. Del	0	3	0	0	1	1	5	1	5	0	16	20
3. Com	2	0	0	1	1	2	1	2	1	1	11	13.75
4. Con E	1	0	2	3	1	1	0	0	0	3	11	13.75
5. CTQ	2	2	1	0	1	0	0	2	0	0	8	10
6. El	1	0	0	1	0	0	0	1	0	1	4	5
7. LB	0	0	1	1	0	1	0	0	0	1	4	5
8. Tr	0	0	1	0	1	0	0	0	0	1	3	3.75
9. FE	0	0	1	0	1	0	0	0	0	0	2	2.5
10. R	0	1	0	0	0	1	0	0	0	0	2	2.5
11. CA	0	1	0	0	0	0	0	0	0	0	1	1.25
12. Para	1	0	0	0	0	0	0	0	0	0	1	1.25

There are altogether eight instances of religious culture found in the original version of Chhimeki. Twelve different techniques have been used in ten versions. V₇ and V₉ have used different sets of three techniques. V₂, V₄, and V₈ have applied different sets of five techniques. V₁, V₃, V₆ and V₁₀ have utilized different sets of six techniques. V₅ has used different sets of seven techniques while translating religious cultural words. Literal translation and deletion are the most widely used techniques in translating religious culture while paraphrasing and componential analysis are the least used techniques. In terms of merit order of frequency, the techniques of translation of religious culture can be graded as literal translation, deletion, compensation. Contextual equivalence, couplet-triplet-quadruplet, loan blending, elaboration, transliteration, functional equivalence, reduction, paraphrasing and componential analysis.

3.5.4 Social Culture

The following table shows the frequencies of translating the cultural (social) words along with the translation techniques employed in it (see Appendix- III for more detail)

Table- 5: Frequencies of Translating the Cultural (Social) Words

Techniques	Frequency										Total	Percent
	V ₁	V ₂	V ₃	V ₄	V ₅	V ₆	V ₇	V ₈	V ₉	V ₁₀		
1. LT	13	12	17	9	12	8	7	14	6	18	116	29
2. Del	2	5	4	9	9	8	13	2	18	4	74	18.5
3. Con E	5	5	2	4	8	6	7	3	5	5	50	12.5
4. Com	4	2	2	5	6	3	4	6	4	1	37	9.25
5. CA	4	3	2	3	1	3	2	1	2	4	25	6.25
6. El	3	2	5	3	0	2	1	4	0	1	21	5.25

7. R	2	4	0	2	2	4	1	1	2	0	18	4.5
8. FE	0	2	2	2	1	3	2	2	2	1	17	4.25
9. CTQ	1	1	3	0	0	1	0	1	0	3	10	2.5
10. Tr	0	2	1	1	0	2	0	1	0	1	8	2
11. Sub	1	1	0	1	1	0	1	2	0	1	8	2
12. Def	3	0	1	0	0	0	0	1	0	1	6	1.5
13. Para	2	1	0	0	0	0	2	1	0	0	6	1.5
14. LB	0	0	1	1	0	0	0	0	1	0	3	0.75
15. Cul E	0	0	0	0	0	0	0	1	0	0	1	0.25

There are altogether 40 instances of social culture found in the original version of Chhimeki. Fifteen different techniques of translation have been employed in ten English versions. V₅ and V₉ have utilized different sets of eight techniques, V₆ and V₇ have applied different sets of ten techniques, V₃, V₄, and V₁₀ have applied different sets of eleven techniques, V₁ and V₂ have applied different sets of twelve techniques and V₈ has applied different sets of fourteen techniques. In total, literal translation is most widely used technique (29%) and cultural equivalence is the least used technique (0.5%). In terms of merit order of total frequency, the fifteen techniques of translation can be graded as literal translation, deletion, contextual equivalence, compensation, componential analysis, elaboration, reduction, functional equivalence, couplet-triplet-quadruplet, transliteration, substitution, paraphrasing, defining, loan blending and cultural equivalence.

3.6 Version wise Evaluation of Multiple Translation in Terms of Number of Words

Table- 6: Increasement and Decreasement in Multiple Translation in terms of words

Versions	Total Number of Words	The increasement and decrease of words in English versions
V ₀	85	
V ₁	151	77.64%
V ₂	121	42.35%
V ₃	119	40%
V ₄	81	-4.7%
V ₅	72	-15.29%
V ₆	75	-11.76%
V ₇	65	-23.52%
V ₈	99	16.47%
V ₉	50	-41.17%
V ₁₀	112	31.76%
Average number of words in English versions	94.5	11.18

This table shows that out of all English versions V₁, V₂, V₃, V₈, and V₁₀ increase the original version (V₀) and V₄, V₅, V₆, V₇ and V₉ decrease the original version (V₀) in terms of the number of words. This means that the increase and decrease in the number of words while translating from Nepali into English is a common phenomenon. If we calculate the average number of words in English version is 94.5. Therefore, the average increase and or decrease of words in English version is 11.18%. Similarly V₁ increases the number of words by 77.64%, V₂ increases the number of words by 42.35%, V₃ increases the number of words by 40%, V₈ increases the number of words by 16.47% and V₁₀ increases the number of words by 31.76%. V₄ increases the number of words by -4.7%, V₅ increases the number of words by -15.29%, V₆ increases the number of words by -11.76%, V₇ increases the number of words by -23.52% and V₉ increases the number of words by -41.17%. Now, it is clear that V₁, V₂

and V_{10} are over translation while V_5 , V_7 and V_9 are under translation and V_4 and V_8 are near to the noun. The increase and decrease in the number of words in ten English versions fluctuate drastically.

3.7 A Comparison of Anecdotal Evaluation and Statistical Description

Anecdotal evaluation and statistical description is analyzed within the following two subsections:

3.7.1 Analysis of Techniquewise Results

Statistical description supports to prove the anecdotal evaluation in most of the cases. The techniques of translation having highest frequencies are effective enough to render the message contained in the SL in its translation. Similarly, the techniques having low frequencies of occurrence are seen less effective to transform the message. The highest the frequency of occurrence, more effective the techniques would be. For example, literal translation and contextual equivalence have highest frequencies and are effective to render the SL message in TL. But it is not always true in itself. Deletion, having higher frequencies of occurrence is the least significant technique to transfer the message contained in a text. Technique like compensation, having high frequencies of occurrences is not better than the techniques like componential analysis and definition having low frequencies. This shows that the most frequent techniques are also useful techniques, but the statistical description in itself is not always so adequate.

In this research, literal translation seemed very effective. Couplet-triplet-quadruplet translated the SL into TL without missing the concept of the word. Deletion, compensation and reduction were less effective techniques. Contextual equivalence seemed to be effective pragmatically

but in some cases (din-dasa (SL) = such condition (TL), it was not satisfactory. Transliteration seemed to be bad technique because it was not able to translate the concept of the SL word. Componential analysis, functional equivalence, substitution, loan blending and cultural equivalence were satisfactory. Elaboration, paraphrasing and definition were effective but they exceeded the words resulting overtranslation.

3.7.2 Results of Techniquewise Description

While comparing anecdotal evaluation and statistical description, some TL versions are superior from rest of others. If we compare the results of 3.6 with 3.2, a partial agreement is found to be noticed. V₈ is statistically good which is supported by anecdotal evaluation as well as V₁₀, which has increased 31.76% of the ST in its rendering, is better than V₂, which is 42.35% more than the original text. V₁, which has increased 77.64% of the ST in its rendering is less supported by statistical description but it is better than V₄ according to the anecdotal evaluation. V₃, which has increased 40% of the ST is not better than V₈ statistically but if we observe faithfulness to the ST, V₃ seems better than V₈. V₉, which has decreased -41.17% of the ST in its rendering is very weak both statistically as well as anecdotally. V₇ is also decreasing the number of words by -23.52% and it is less faithful than V₅ and V₆. V₄ which has decreased the ST by -4.7% is better than V₅ and V₆ statistically but it seems anecdotally weak. Both V₅ and V₆, which have decreased -15.29% and -11.76% respectively, are weak statistically. V₅ is less faithful than V₆.

As a whole, there seems partial agreement between anecdotal evaluation and statistical description. However, in most of the cases the statistics is found in support of the explanation.

On the basis anecdotal evaluation and statistical description, we can grade ten English version of the text in the rank as:

Rank	Version
1st	V ₁₀
2nd	V ₃
3rd	V ₈
4th	V ₂
5th	V ₁
6th	V ₄
7th	V ₆
8th	V ₅
9th	V ₇
10th	V ₉

CHAPTER - FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

The major findings of the study can be listed as follows:

1. Sixty cultural words were found in the Nepali version of the story 'Chhimeki'. Little agreement was found among ten English versions in the selection of equivalent words.
2. Sixteen different techniques were found to have been employed in translating cultural words of the ten English versions of the text Chhimeki viz. literal translation, transliteration, contextual equivalent, deletion, compensation, couplet-triplet quadruplet, elaboration, reduction, componential analysis, functional equivalence, paraphrasing, substitution, loan blending, cultural equivalence, defining and gloss notes.
3. Literal translation was the most widely used technique of translation of cultural words. In terms of merit order of frequency, the techniques of translation of cultural words can be graded as:
 - 1) Literal translation (28.16%)
 - 2) Deletion (15.66%)
 - 3) Contextual equivalence (11.66%)
 - 4) Compensation (9.5%)
 - 5) Reduction (6%)
 - 6) Componential analysis (5.66%)
 - 7) CTQ (4.83%)
 - 8) Elaboration (4.5%)

- 9) Transliteration (4%)
- 10) Functional equivalence (3.5%)
- 11) Substitution (2.33%)
- 12) Paraphrasing (1.5%)
- 13) Loan blending (1.33%)
- 14) Defining (1%)
- 15) Cultural equivalence (0.33%)
- 16) Gloss notes (00.00%)

4. The techniques having the highest frequencies of occurrence were found more effective in rendering the message of the source text in the target language, in general. But, it was found not applicable in all the cases and contexts.
5. Definition was found to transfer cultural message effectively but it resulted in over translation.
6. Contextual equivalence was found to be effective to relate the text to the context. Though it was comprehensible, there laid the danger of getting gap in the meaning.
7. Transliteration was found to be very effective in translating heavily cultural words especially when combined with other techniques.
8. Componential analysis, being fairly comprehensible, was found to be effective when senses were more important than the letters.
9. Literal translation was found to be the most faithful and viable technique of translation of cultural words. Literal translation alone, being comprehensible worked well to translate the less coloured or cultural words.

10. Deletion was found to be a bad technique of translation except when applied to marginal elements in the text for formal adjustments.
11. Reduction was bad except when it was used to adjust the form or to avoid the difficulty of translating marginal elements of the text.
12. Elaboration was found to convey implicit meaning of SL cultural words resulting in over translation and mistranslation.
13. All the ten English versions were found to increase as well as decrease the original version of the text in terms of the number of words and there was a great fluctuation in total number of words in them resulting in over and under translation.
14. Little agreement was found among ten English versions in choice of techniques in the translation of cultural words. Even the choice of the same technique has led to different LT equivalent (spelling, grammar, literalness etc.)
15. No version was found to be free from cultural loss though the degree of loss was different from version to version.
16. The average increase of number of words in English versions was found to be 11.18%.
17. Statistical description in itself was not adequate but it helped to explain and strengthen anecdotal evaluation.

4.2 Recommendations

This study shows the following implications to translators, translation studies researchers and all those who are concerned with translation of culture.

1. A good translator should be careful about the wide range of techniques, which can be used in translating cultural words depending upon contexts and the nature of words.
2. A translator should consider the number of words in the original version and the target version and see the reason if his / her version drifts far away.
3. While translating social and religious culture, CTQs should be preferred over other techniques.
4. It is possible to minimize cultural loss in translation through the use of effective and appropriate techniques.
5. The strength and weaknesses of each technique should be remembered before applying it.
6. A translator should give priority to literal translation unless it distorts meaning or is very unnatural.
7. The statistical description should be combined with anecdotal evaluation as far as possible.
8. Multiple translation should be utilized for translation evaluation if it is available.
9. It is very useful to use footnotes to clarify the meaning of cultural words.
10. Transliteration and deletion should not be used in translation if the problems can be solved by the application of other techniques.
11. Cultural gap exists in translation. But the degree of cultural loss can be minimized if the translator becomes able to select and apply effective and appropriate translation techniques.

REFERENCES

- Adhikari, B.R. 2003. *Translation of Technical Terms: A Case of Textbook for science*. An unpublished M.Ed. Thesis. Kathmandu: Tribhuvan University.
- _____ 2004. *Technical and Cultural Translation*. Kathmandu: Kshitiz Prakashan.
- Bhattarai, G.R. 1995. *In Other Words: Sense Versus Words as Unit of Literary Translation (With special reference to Nepali-English poetic texts)*. A Ph. D. Thesis. The Hyderabad University of Hyderabad.
- _____ 2000. *An Introduction to Translation Studies*. Kathmandu: Ratna Pustak bhandar.
- _____ 2001. *A Thematic Analysis of Research Reports*. Kathmandu: Ratna Pustak Bhandar.
- _____ 2002. Bridging Gaps in Translation: An Experience of Rendering.
Journal of Nepali Literature, Art and Culture, Vol. 4. No. 2.
- Catford, J.C. 1995. *A Linguistic Theory of Translation*. Oxford: OUP.
- Dixit, Narendra mani. 2050 (3rd Ed.). *Brihat Nepali Sabdakosh*. Sajha Prakashan
- Karki, B. 2006. *Translation Evaluation: A Case of Back Translation*. An unpublished M.Ed. Thesis. Kathmandu: Tribhuvan University.
- Mainali, G.P. 2026. B.S. *Naso*. Kathmandu: Ambika Prasad Mainali
- Newmark, Peter.1981. *Approaches to Translation*. Oxford: Pergamon Press.

- _____ 1988. *A Textbook of Translation*. New York: Prentice Hall.
- Nida, E.A. 1964. *Towards a Science of Translating*. Leiden: E.J. Brill.
- Parajuli, K.P. (Editor.) 2058. *Nepali Brihat Shabdakosh*. Kathmandu: Royal Nepal Academy.
- Pradhan, Babulal. 1997. *Ratna's Nepali English Nepali Dictionary*. Varanasi: Trimurt Prakashan.
- Richards, J.C. and T.S. Rodgers. 1986. *Approaches and Methods in Language Teaching*. Cambridge: CUP.
- Rijal, I.N. 2006. *A Study on the Translated Cultural Terms in English Dailies: Techniques and Gaps*. An unpublished M.Ed. Thesis. Kathmandu: Tribhuvan University.
- Sharma Nepal, B.K. 2057. *Nepali Sabdasagar*. Kathmandu: Abha Publication.
- Sharma, B.K. 2003. *A Linguistic Analysis of the Strategies in the English Translation of a Textbook: A Case of Social Studies for Grade X*. An unpublished M.Ed. Thesis. Kathmandu: Tribhuvan University.
- Sharma, S. 2006. *Translation Used in Signboards*. An Unpublished M.Ed. Thesis. Kathmandu: Tribhuvan University.
- Singh. 2003. *Techniques and Gaps in the Translation of Cultural Terms: A Study of Our Social Studies Textbook Grade VIII*. An unpublished M.Ed. Thesis. Kathmandu: Tribhuvan University.
- Turner, R.L. 1931. *A Comparative and Etymological Dictionary of the Nepali Language*. New Delhi. Allied Publishers
- Wagle, N. P. 2004. *A Study on Multiple Translation of 'Muna-Madan' from*

Cultural Perspectives. An Unpublished M.Ed. Thesis. Kathmandu:
Tribhuvan University.

Will, W. 1982. *The Science of Translation: Problems and Methods.*
Tubingen Gunter: Narr Verlag.

APPENDIX - I

छिमेकी

असारको महीना थियो । दिउँसोको टण्टलापुर घामका मारे किसानहरु मेलो छोडेर चौतारामा बसका थिए । कुलोमाथि चौतारो, कुलामुनि आशामहरु साहूको हिउँदे पसल, त्यसमुनि ज्यामिरे बेसीको फाँट । निकै रमाइलो ठाउँ थियो । किसानहरु कोही पसलमा तमाखु किनेर कक्कड भर्न लागेका थिए । धर्मानन्द पाध्ये चौतारामा बसेर गफ चुट्टैथे । गुमाने घर्ती हत्केलामा मुन्टो अड्याएर दुङ्गामा पल्टेको थियो । धनजीते भोटे पसलका डीलमा बसेर घुम बुन्न लागेको थियो । यी सरल किसानहरुलाई धनका निमित्त तँ छाड् र म छाड् भन्दै घचेटाघचेट गरेर अरुलाई उछिनी दगुर्न खोज्ने यो सभ्यता भन्नू या अज्ञानता भन्नू, यस भयङ्कर रोगले तिलभर पनि छोएको थिएन । केवल बखत-बखतमा पानी परिदिए, खेती कमाइबाट सरकारको तिरो, साहूको व्याज, वर्षादिनलाई अन्न बस्त्र, नून, तेल पुऱ्याउन सके पुगेको थियो ।

धर्मानन्द पाध्ये अलि ठटेउला किसिमका मानिस थिए वीरसिक्का पढ्थे; गाउँको बुज्जक हुँ भन्ने घमण्ड गर्थे मानिसलाई लडाएर तमासा हेर्ने स्वभाव थियो । एक छिनपछि गुमानेका गोरु धनजीतेका वीउमा पसे । आज भोली रोप्नुपर्ने वीउ, धनजीते आगो भो । घुम भैमा मिल्काएर गोरुलाई लगारी लगारीकन चुटन लाग्यो ।

किसानहरु सबै कुरा सहन सक्छन्, परन्तु वस्तुलाई अर्काले दया छोडेर कुटेको सहन सक्दैनन् । वीउबाट धपाइन्जेल त गुमाने केही बोलको थिएन, परन्तु जब कुटन लाग्यो अनि गुमानेको रीसको सीमा रहेन । असार महीनाको दिनभर जोत्नुपर्ने गोरु, उसमाथि पसेका मात्र थिए, उति नोक्सान गरेका केही थिएनन् । जुरुक्क उठेर भन्यो - “वीउ नोक्सान गरेको छ भने अर्मल ले, असारका गोरु किन कुट्छस्, ए धनजीते !”

आज-भोलि रोप्ने वीउको अर्मल तिर्ने कुरा सुनेर धनजीतेलाई सही नसक्नु भो । पाखुरा सुकँदै भन्यो - “तेरा डाम्ना छाडा गरेर असारको वीउ चराउँछस् अफ अर्मलको धाक लगाउँछस्, गुमाने चोर !”

धर्मानन्दलाई लडाउने मौका पऱ्यो । सुर्तीको लुँडो निमोट्टै भने- “कस्तो मिचाहा भोटे रहेछ, विहानभरि जोतेका भोका गोरुलाई आफैँ कुट्छ, अफ उही चोर र सोर उड्कन्छ ।” गुमानेका कनसिरी अधि नै तातिसकेका थिए, धर्मानन्दका कुराले भन् भुतुकक भो । निर्धाको हात छिटो चल्छ भन्छन्, “किन मुख छोड्छस्, ए धनजीते डाँकू !” भनेर हात मिसिहाल्यो ।

धनजीते पनि चढ्दो उमेरको मानिस, बलको तुजुक, किन हट्थ्यो ? दुबैजना लठारिदै चौतारीमुनि पुगे । तमासा हेर्नेको ठट लाग्यो । धनजीतेले गुमानेलाई लगेर कुलामा पछ्यायो । गुमाने ढाक्रेहरुले चम्का लगाएको ढुङ्गे दुई हातले उचालेर आइलागेको थियो, धर्मानन्दले छेके ।

गुमाने दौराको फेर निचोर्दै पसलका डिलमा बसेर धनजीतेसित अधोरसँग बाभन लाग्यो - “बाबुले धुलीखेलेको भारी चोऱ्यो र तीन दिनसम्म छिँडीमा जाकेथ्यो, ठूलो हुन्छस् !”

“काउले भन्ज्याङ्गमा आरुघाटे नेवारको सुर्तीको ढाकर चोर्दा मानवीरे द्वारेले गोर्खेलौरी कसेर चउरमा लडाएको कसको बाबुलाई नि ? गम्कन्छस् !”

बाबु-आमा, दिदी-बैनी कसैको इज्जत-हुर्मत बाँकी रहेन, साँभ परेपछि पनि बाभूदै उकालो लागे ।

चौतारामा भगडा भएदेखि धनजीते र गुमानेको बोलचाल बन्द भो । बाटामा धनजीतेलाई देख्यो भने गुमाने तर्कर हिड्थ्यो ।

भदौका आधा-आधीतिर गाउँमा आँठे पऱ्यो । पैले एक - दुई दिन रुगा लागेजस्तो हुन्थ्यो, त्यसपछि चौपट्टसँग भुंगेजरो आउँथ्यो, चार पाँच दिन पछि सन्निपातको लच्छिन् देखिन्थ्यो । आठ दिनको दिन खत्तम ।

गुमानेका विचारमा यो सबै देउ-देउताको दोष थियो । भन्थ्यो - “देउ - देउताको मान - भाउ नगरेपछि यस्तै हुन्छ । परार रगतमासीले गाँवै सोतर भो । गाउँका थानीको आजा-पूजा गरू भन्दा ‘सिमे-भूमे पूजेर पनि रोग हराउँछ’ ? भनेर धर्मानन्दले मेरो कुरा हाँसोमा उडाए । आखिर घाटकी देवी र गाउँका भूमेको पूजा गरेका पर्सिपल्ट रोग साम्य भो ।”

गुमानेले जान्ने बसायो । गाउँका सारा मानिस जम्मा भए, तर करेसो जोडिएको धनजिते आएन । जान्नेले पनि देवीको दोष देखायो । सबै जम्मा भएर धूमधामसँग पूजा गरे ।

पुजा गरेको पर्सिपल्ट गुमानेको स्वास्नी लडी । बिचरी भन्नै खस्की थी, बाँची । त्यसपछि धनजीतेलाई समात्यो । तीन दिनपछि स्वास्नीचाहिँ लडी । एकातिर इन्तु न चिन्तु भएर स्वास्नी लडेकी थिई, अर्कातिर जराका तोडले धनजीते बर्बराउन लागेको थियो । पानीसम्म खान दिने मानिस कोही थिएन । सारा गाउँ सोतार छ,

कसले हेरचाह गरोस्? गाई, बाखा किलाका किलै टट्टिएर मर्नलागे । फोएर पाखातिर लाइदिने मानिस कोही भएन ।

पहिले त शुत्रको मुख के हेर्ने भनेर गुमानेले वास्ता राखेर । परन्तु जब स्वास्नी समेत थला परी अलि गुमानेको चित्त रहन सकेन; विचार गयो - “यस्तै दैव लाग्छ र पो छरछिमेकी खोज्नु परेको, नत्र ओढारमा गएर बसेपनि त भो नि; जहाँ पनि बस्नै न हो । दिन-दशा, आपत-विपत कसलाई पर्दैन ? बलको तुजुक थियो, मलाई सधै यत्तिकै पुग्छ भनेर घमण्ड गथ्यो, परमेश्वरले घमण्ड तोडे । बैगुनीलाई गुनले मार्नु भन्छन्, एउटै नगरमा बढेर यो उमेर, भो, दौतर हो, यस्तो आपतमा पनि देखेको नदेख्यै गरे पाप लाग्दैन ?”

गुमाने धनजीतेकहाँ पुग्यो गाई, बाखा फोएर पाखातिर लाइदियो । धनजीते मूढो लडे भै उत्तानो परेर लडिरहेको थियो । दिसा-पिसावको होश थिएन । ओढ्ने ओछ्याउने फेरिदियो; गुमानेले एकछिन छोडेन ।

मिमिरे उज्यालो भएको थियो । गुमानेलाई खोज्दै आशामरु साहू आइपुग्यो । एकाविहानै आशामरुलाई देखेर गुमानेले भन्यो- “कति कामलाई उकालो लाग्यौ, साहू ?”

“पसलमा बर्खे मालटाल छैन, डुबै डिनलाई शहर जाइडिन्ठिस् कि ?”

“छिमेकमा यो बिजोक भैरहेछ, क्यै काम नपाएर जान्छु भारी खेप्न !”

“रोज रुपियाँ डिन्छ लाता ।”

“के रुपियाँको लोभ देखाउँछौ साहू, गरीब छु, निमेक-मजुरीले छाक टार्नुपर्छ तापनि पैसाको निम्ति आत्मा बेच्ने त्यति सारो नीच भएको छैन । छिमेकीलाई ‘जिउँदाको जन्ती, मर्दाको मलामी’ भन्छन् । यस्ता बेलामा चटकक छाडेर भारी खेप्न डिडे मर्दैन ? तिमी त ठमठमती छौ र रुपियाँको धाक देखाउँछौ; धनजीतेका भै चार दिन अन्न न पानी भएर लड्नु परे थाहा पाउने थियौ ।”

“ईस, छिमेकी, ! अस्टी चौटारामा भन्नुले मारेठ्यो, ठा पाउलास् ।”

“यस्तै हो, मैले पनि सहेर बसिदिएको भए किन भगडा हुन्थ्यो ? एउटै सिरान गरेर सुतेपछि कहिलेकाहीं गोडा लाग्छ नाई; भगडा भो भन्दैमा धर्म छाड्नु हुन्छ? आफूले साँचो मनले उपकार गरेपछि उसका आत्माले पनि गर्न कर लाउँछ । अमृत रोपेको ठाउँमा विष फलेको कतै सुनेका छौ ? माटाको भर दुङ्गो दुङ्गाको भर माटो, संसार भरै -भरमा अडेको छ । यो भरको ताँदो छिन्ने वित्तिकै सबै भताभुङ्ग हुन्छ ।”

आशामरुको र गुमानेको खलबल सुनेर धनजीतेले आँखा उघायो । धनजीतेले हेरेको देखेर गुमानेले भन्यो - “कस्तो छ माहिला दाइ ?”

“मो माछ कि कान्जा, तो कोइले आइस् !”

“पाँच दिन भो दाइ, तिमीहरु दुबै लोग्नेस्वास्नी लडिहाल्यौ । गाई बाखा भोक-भोकै कराउन थाले; बिजोक हेर्न सकिन, दौडेर आएँ । तिम्रो जस्तो दुङ्गाको मन कहाँ पाऊँ !”

“पोलेको घाउमा नून ना छार् कान्जा, मो आधाम हो, क्षामा गर्” धनजीते हिँडुल गर्न लाग्यो । गुमानेलाई एकछिन छोड्दैन । बन, मेला-पात जहाँ गए पनि दुबैजना संगै जान्छन् । आजकल कसैले गुमानेको बद्खोई गरेको सुन्यो भने धनजीते भगडा गर्न अधि सछ ।

APPENDIX - II

Verson- 1

Gumansingh Gurung,
Glorious College,
Butwal.

Neighbour

It was the month of Ashadh (late June and early July). The farmers, putting their fieldwork aside in the scorching sun, were sitting on a chautara (platform with a tree or more for taking rest). The place was really lovely with a 'chautara' above the irrigational drain and the shop owner, Ashamaru's winter shop below the drain and still down with big Jyamire plain. Having bought some tobacco, some of the farmers were busy filling in. Dharmananda Paddhey was busy tattling sitting on the 'chautara' where as Gumane Gharti was lying on a flat stone leaving his head against his palms.

Dhanjite Bhote was making a ghoom (a thing made of bamboo strips used by farmers while working in the rain), sitting on the edge of the shop. The farmers were completely untouched by a dangerous disease, you call it a civilization or an ignorance of people to make haste for wealth pulling and pushing the people next to them. It was enough for them that it rained timely that they got enough income to pay tax to the government and interest to the moneylenders, and that they were able to manage clothes, food grains, salt, oil etc. for the year

Dharmananda Paddhey was a bit humorous person. He would read 'birsikka' and would boast claiming himself a learned person of the village. He would enjoy seeing a show by making people quarrel or fight with each other. A moment later, Gumane's oxen entered Dhanjite's nursery of rice seedlings. Dhanjite became too angry to see the seedlings, ready to plant being destroyed. Throwing the 'ghoom' on the ground, Dhanjite began to beat the oxen chasing them.

Farmers can bear almost everything but not their cattle being beaten mercilessly. Gumane spoke nothing till the oxen were chased away from the seedlings but his anger found no limit when Dhanjite started to beat his oxen on which the whole day of ploughing of the Ashad depended. Moreover, the oxen hadn't made any damage to the seedlings. Gumane stood up abruptly and said, "Hey, Dhanjite! You can take compensation if my oxen have made any damage to your seedlings. Why do you beat the oxen of Ashad?"¹Dhanjite could not stand Gumane's idea of paying compensation for the seedlings of Ashadh. Pulling and twisting his arms, Dhanjite said, "You let your beast free and graze the seedlings ready to be planted and still threaten of paying a compensation to me, you rascal, Gumane."

It was a great opportunity for Dharmananda to have them fight. Twisting the tobacco, he said, "What an oppressor Bhote he is! He himself beats the oxen that have ploughed the whole of the and still he shouts that way." Gumane's anger was already mounting and what Dharmananda said added much oil to the flame. It is said the poor and helpless are fast enough to exchange fists. Gumane gave Dharmananda a blow saying, " Hey, Dhanjite rascal! Why are you shouting like that?"

¹ Ashad - One of the months when rice seedlings are planted in the field.

Dhanjite too was not submissive as he was young and was full of strength. They were now below the drain twisting and rolling down with in a short period of time. A crowd gathered to see the sight. Dhanjite threw Gumane into the drain. Gumane stood up and was about to attack Dhanjite, with a stone used by the porters to make oven, Dharmananda intervened. Gumane, squeezing the end of his upper pyjamas and sitting on the edge of the shop, started quarrelling with Dhanjite fiercely. He said, "Don't ever think yourself great, you the son of the father who stole the load of good of Dhulikhele (people of Dhulikhel) and who was thrown into the prison for three days." "And whose father was it who stole a basket full of tobacco leaves of a Newar of Arughate at Kaule Bhanjyang and was whipped and thrown on to the lawn by Manbire Dware? Proud you be!" They left none of their family members, and then climbed up the path towards the village when it was evening.

Dhanjite and Gumane shut their mouths up to each other since their quarrel and fight on the 'chautara'. Gumane turned his head the other way when he happened to meet Dhanjite on the way. There was a severe fever attack on the whole village in the mid-Bhadra (end of August and beginning of September). For the first two or three days people seemed to have a common cold, and the fever would rise to its severity with some symptoms of typhoid and on the eighth day of its attack, it would be the end of life of the patient. To Gumane, it was all due to some dissatisfaction on the part of gods and goddesses. He would say, "This happens if gods/goddesses are not respected and worshipped truly. Two years ago, the whole village was plagued with dysentery. And when I asked the villagers to worship local deities, Dharmananda made fun of me saying it was impossible to prevent and cure diseases by worshipping such deities. The fact was, everything became normal 2 days after 'Ghatki Devi (goddess of river where funeral is held) and Sime Bhume (a local god) were worshipped.

Gumane called a man who is believed to have knowledge about some supernatural things. All the villagers gathered at Gumane's house but not Dhanjite who was next-door neighbour of Gumane. After some ritual, the man also made it clear that it was he gods and goddess's dissatisfaction that caused such suffering to the villagers. Everybody in the village worshipped to remove evils. Two days after the worship, Gumane's wife fell sick. She almost died, but thank god, she survived. Then, the disease attacked Dhanjite. Three days later, his wife too was on the attack. On the hand, the wife was lying unconscious and on the other, Dhanjite was babbling in excessive fever. None was there to give them a single drop of water to drink. Who could there be? The whole village was plagued. The cows and goats were dying tied to their tying poles in their sheds since there was no one to let them loose to graze on the hill-side or sloppy area.

At first, Gumane thought not to see his enemy so, he ignored but he couldn't help softening his hardened heart when Dhanjite's wife too was serious. "Such unfavourable situations may come to anyone's life and there requires a neighbour. Otherwise, you can live anywhere, even in the cave if you live for living's sake. Days are not always the same. Misfortune seeks neither age nor any class. Strong and proud Dhanjite had misconception that his life would always be sound but God has scattered his pride. We are contemporary people who were brought up in the same locality and it will be a sinful act on my part to turn my eyes blind. "It is said hatred should be won by love", Gumane thought to himself.

"There are no sales items at the shop for rainy days. Will you go to the town for two days to bring in goods?" Ashamaru said. "Such miserable is the situation here in the neighbourhood. How can you hope that I'll go the town leaving the situation to get further worse?" Gumane said. "You fool! You'll get daily wages." Sahu said.

"Why do you try to lure me with money? Yes, I'm poor and I have to do a labour to meet my two ends but it doesn't mean that I sell my humanity for a little money. A neighbour is the one who is needed in wedding procession when you are alive and in funeral procession when you die. Won't he (Dhanjite) die if I leave him in this condition? You would know if you died on bed without food for four days like Dhanjite".

"Dhanjite and your neighbour ! Have you forgotten how he was about to kill you a few days ago at the c'chaiara'? You see what he'll do."

"It happens. Had I tolerated what he said, there wouldn't have been an argument. When two people share a bed, their limbs (feet) are sure to touch one another. Do you think it good to forget one's duty simply because you had an argument with someone else? If I am helping any noble work resulting into an evil? The whole world exists on dependency e.g. soil on stone and vice versa: The day the strings of dependency break off, everything scatters.

Dhanjite now opened his eyes on hearing the talk between Gumane and Ashamaru. Looking at Dhanjite, Gumane said, "How are you feeling now, elder, brother?"

"I think I will die, small brother, when did you come?" Dhanjite said.

"It has been 5 days brother. You both fell sick and were unconscious. The cows and goats were without food for days. And I couldn't remain looking at such unpleasant sight and I came hurriedly. But it's very difficult task to find a stoney heart like yours."

"Don't ever try to add more pain to my suffering, brother. I'm ignorant, please forgive me." Dhanjite slowly recovered and started walking. They both go to the jungle and the farms together. Dhanjite can't hear anything bad about Gumane. He even becomes ready to quarrel with people who talk anything against Gumane.

Neighbour

It was the month of Ashar. Due to the hot sunny day farmers were taking rest in chautara leaving their fieldwork. The chautara was just above the kulo and there was a shop of Ashamaru which he used to open in winter season and there was Jyamire Besi field just and below of it. It was really an interesting place. Some of the farmers were buying tobacco and filling it in 'kakkad'. Dharmananda Padhey was talking with people there. Gumane Gharti was sleeping on a big stone making the pillow of his arms.

Bhote Dhanjite was stitching ghoom staying in edge of the shop. The farmers were very innocent, they were far away from the concept like rich and poor, no competition at all, about their property and so on. They used to become happy if it rained in time for their agriculture, they could pay the tax of govt. out of their earning, if they could pay the interest of the depth to their lands and sufficient food, clothing etc.

Dharmananda Padhey was a funny type of person. He used to read detective type of books. He used to feel proud of being a wise person in that village. He used to dominate others. After sometime, Gumane's oxen entered into the Dhanjite's field and started to eat the sheeds. Dhanjite became fire because seeds were about to be planted. He threw the ghoom and started to beat the oxen.

Farmers can bear everything except the cruel punishment given to the animals. Gumane remained quite till Dhanjite got the oxen away from the field but when he started to punish the oxen cruelly; he could not stop himself being too angry. They were his oxen that ploughed the field whole day. They had just entered into the field and had not made anything harm. Gumane stood up and said, "Take compensation' if seeds are destroyed. Why are you beating them? Dhanjite!

Dhanjite couldn't listen all this about compensation; these were the important seeds for him. Folding his arms, he said, "You left your cattle free to have seeds and talk about compensation, you Gumane thief."

² Chautara a place where people take rest esp. in hot days.

Kulo-small type of river or a small part of a river.

Kakkad - an instrument used for taking tobacco

ghoom- a type of umbrella made up of bamboo strips and used by farmers.

Dharmananda got the chance to make fight between them. Rolling the tobacco and said, "What type of Bhote (person) you are, you punished the oxen who were working for the whole morning, you are shouting. Dharmananda's words made Gumane angrier. "It is said that poor people often, get, angry soon, why are you shouting, Dhanjite robber."

Dhanjite was a young man, he was proud of his age and brevity, he couldn't stop himself from fighting both of them went to' chautari fighting with each other; A crowd gathered to see the scene, Dhanjite threw Gumane of the Kulo. Gumane also picked up the stone by his two hands and tried to throw at Dhanjite but Dharmanada stopped him doing so.

Folding his Daura, Gumane sat at the edge of the shop and said, "'Your father theft the load (Bhari) in Dhulikhel and was Kept in jail for two days. You don't be smart Gumane".

'Whose father was punished by Manbire's Gorkhelauri in kaule Bhanjyang in the case of stealing the basket of tobacco? Don't be smart" Gumane said.

They lost their self-reputation and the reputation of the family quarreling with each other. They returned back shouting with each other.

They stopped talking with each other from the day of the quarrel in chautara. Gumane used to turn a side when he met Dhanjite on the way. In the middle of Bhadra, an epidemic was seen in the village. In the initial stage, it seemed like a common cold but after that fever was seen. After four or five days characteristics of typhoid was seen and it used to take life within eight days.

Gumane blamed to god for all these. He said, "It's because, Gods are not prayed. Last year, I suggested to pray in Thani but Dharmanada, took my words as Joke and said 'How can a puja eliminate the diseases? But in fact, people got recovered just after the following day of the puja of Goddess."

Gumane called an exocizer. Each and everybody came to join it from the village except Dhanjite, who was the nearest neighbour of Gumane. The exocizer also blamed the God for all this. Everybody celebrated in enthusiastically.

After the two days Gumane's wife became seriously ill. She was about to die but lived. After her, the disease caught Dhanjite. After three days, his wife was caught. One hand, his wife was in unconscious state of mind and on the other hand, Dhanjite started to babble due to high fever. There was no one to give them even water. Everybody was affected by the disease in the village, who could take care of one another? The cattle were affected and about to die, there was no-one, who could set them out from their shed.

³ Daura- a shirt worn by a Nepali person

Bhari - load

Thani - a temple

At first Gumane thought not to help them, thinking them as his every. But, when his wife too got seriously ill, he could not stop himself from helping them. He thought each and everybody has to face the tragedy, in life. So we need neighbours otherwise, there is no difference between living in society or in cave, if it is a matter of just living. Dhanjite was proud of his strength and thought the same forever but god showed him. Selfish people can be taught by good manners. We lived together from our early age. After all, we are friends, so it is unfair if I ignore him.

Gumane went to Dhanjite's house, he left the cattle out. Dhanjite was in very bad condition. He was just in unconscious state of mind. Gumane changed his bed sheet and cared him day and night. It was just an early morning, Ashamaru sahu came searching Gumane. When Gumane saw him, he said, "Why did you climb, early in the morning, sahu?"

There is nothing in my shop. Will you go to town for two days? My neighbour is in serious condition. I won't go for walk caring them alone. 'I will give you money for each day, docile'.

I am not a greedy person. I won't run after it. I am poor but have self-dignity. I work hard to make my food. I can't sell my heart for money. It is said that neighbours are forever friends. If I leave him in this condition, he is sure to die. You are rich and healthy. You would know if you faced the condition like Dhanjite. Neighbour! He was about to kill you two days before at the chautara. You will see!

There wouldn't have been a quarrel if I too could stop myself. It's my fault too. We touch each other if we share a single pillow. We should be faithful in every condition. If we do something by our heart for some one, he /she is obliged to do the same. Have you seen, an apple in banana tree? The world is running on belief and if it breaks, everything is dismissed.

Dhanjite opened his eyes, when he heard, their sound. Gumane asked him, "How are you my brother? 'I will die my brother, when did you come here?'" Dhanjite said. It has become five days, both of you are seriously ill. Cattle were shouting due to hunger. I couldn't see all this. I came. I am not like you, stone hearted.

Don't make me to feel ashamed. I am sorry I am a cruel person. After some days Dhanjite started to walk. He doesn't leave Gumane for a single moment. They go together at their work. Nowadays, if Dhanjite hears anybody talking against Gumane, he starts to quarrel with others.

Verson- 3
Chaudhari

Purnawasi

Bhairahawa

H.S.S,

Rupandehi.

Neighbour

It was Ashad¹. It was very hot. So farmers were resting on the platform by leaving their work. Above the kulo there was plate form and down the kulo was the writers shop, which belongs to Ashamaru sahu and down that was the wide Jyamire field. It was very interesting place. Some were buying the tobacco and feeling in the kakkad. Dharmananda Padhya was talking on the platform. Gumane Gharti was lying down by taking support with his palm to his head.

On the edge of the shop Dhanjite Bhote was making bamboo umbrella. Farmers were very simple but there was fierce competition to earn money. The competitions were pulling and pushing ignoring the civilization. But farmers were free from that they only hoping to get rain and with that they can do farming which will help them to survive and pay the tax of government.

Dharmananda Padhya was a little bit humorous type. He used to read Birsikka (detective books). He was proud of being intelligent of the village. He had the character of making fight and being entertained. After sometime Gumane's oxen went into Dhanjite's sheed. Going to be used soon. So, Dhanjite fired and threw the bamboo umbrella and bit the ox.

Farmers can adjust everything out not the ox beaten. Gumane was quite until Dhanjite was chasing the ox but when he bit Gumane was out of anger. That ox should be used to plough whole. Ashad days, only entering into the seed. Not making any term. Gumane stood up suddenly and said, "If seeds are damaged take compensation, why do you beat oh, Dhanjite?"

By listening to take compensation for such seeds that should be planted soon. He was very angry. By pulling the sleeve up by hand he said. "You graze your cattle freely and talk about compensation, you Gumane stupid."

Dharmananda got chance to make fight by twisting the roll of tobacco he said, "What sort of forceful Bhote he is. He himself beats the ox and excited with saying thief. "Why do you speak so oh! Dhanjite robber" he said and he joined in the fight.

Dhanjite was also very proud of strength, why did he go back? Both of them reached down the platform fighting. There was crowd of people to see the drama. Dhanjite defeated Gumane down the kulo. Gumane took the stone, which dhakre (a laboures carrying loads) used to make oven and starting to attack but Dharmananda blocked.

Gumane quarreled with Dhanjite very angrily by squeezing the tip of Daura (a kind of shirt worn by Nepalese) and said," Your father stole Dhulikhele's load and he went to the prison for 3 days and you become great.

¹ The third month of Nepal.

"And whose father got gorkhela punishment (a kind of physical punishment in Nepal) while stealing Arughate Newar's Dhakar (a kind of basket made of bamboo) by Manbire Dware." Dhanjite said.

Father mother, elder sister younger sister nobody's reputation condition remained. They climbed up quarreling in the evening.

After quarrel, they stopped talking. If Gumane saw Dhanjite on the way he went avoiding him. In the middle of Bhadra (5th month of Nepal) there came very hot fever and after four five days symptoms of typhoid was seen patient died at the eighth day.

According to Gumane it was the fault of gods. He said, "It happens if we don't respect and worship the gods". One year before whole villages fell ill of dysentery. When I told to worship the Thani of our village then they told, "Disease doesn't disappear by worshipping the 'Sime - Bhume' (a kind of god in village area) and made my word humour. At last, 3 days after the worshipping of 'God and goddess' the problem of disease was solved.

Gumane set the intelligent man. Everybody of the village gathered but field joined Dhanjite not. The intelligent man also showed the fault of goddess.

On the third day, after worshipping, Gumane's wife fell. She was very pitiable nearly going to die but safe. After that Dhanjite suffered 3 days after his wife fell. In one side wife fell unconsciously and in other side Dhanjite was murmuring because of the effect of the fever. Nobody was there to give water to drink. Whole village fell, who cares? Cow, goats were going to die in the nail because of heat and hungry. No body was there to make them free and chase them towards field to graze.

First time, Gumane ignored to see the enemy's face. But he couldn't control himself being softened when wife too became serious. He thought, "This like hard situation comes and we need neighbours, other wise we can stay inside the cave that is also the place to stay evil time, problematic situation is for everyone? He was proud of being strong and nothing needs. God taught him. Selfish person should be treated by kindness. We brought up together in the same village; he is my close friend and will be sinful if I ignore him.

Gumane went to Dhanjite and freed the cow and goats and chased to the field. Dhanjite was falling unconscious like log. He was unconscious of excreta Changed the bed, he didn't leave him for a moment. It was dawn; Ashamaru sahu came searching Gumane. Seeing Ashamaru Gumane said, "For what purpose do you come up?"

"There is nothing any sales items which is to be add in this rainy season. Do you go to town for two day?" Sahu said.

Gumane said, "This is the condition in the neighbourhood, I am not stupid, "you'll be paid daily." Sahu said.

"Why do you lure me for money? I am poor and I have to do hard labour to survive but I am not a mean to sell my humanity for money. A neighbour is called the friend for both hardship and happiness. Wouldn't he die if I leave him in this condition? You

are healthy and proud of money, you'll know if you fall ill without any food for and water for four days like Dhanjite. "What neighbour he was about to kill you a few days ago! You see what he'll do."

It happens, if and had tolerated, there wouldn't have been quarrel. If two people share a single bed their feet meet and hit sometimes. It is not good to ignore your duty because you had an argument someone else? If and help him with my clean and kind heart, his heart is also compelled to do so. "Have you seen a mango tree producing a bitter fruit?" The whole word is living on Belief. If the thread of this belief breaks, everything scatters.

Dhanjite opened his eyes listening their talking. Gumane said, "How are you feeling Mahilla dai? (Second son in the family called Mahila) I think, "I'll die knachha (younger brother) when did you come? It has been 5 days brother. You both husband and wife fell ill, cattle cried because of hunger. I couldn't see the bad situation on. So, I can here "where do I get cruel heart like yours."

Don't try to add others paining in my suffering young brother. I am very cruel. Please forgive me, Dhanjite started to move he doesn't leave Gumane for a moment. Forest, fieldwork wherever they go they go together. Now days if anybody talk anything against Gumane, Dhanjite starts to quarrel with that person.

Neighbour

It was the month of Ashad. The farmers were sitting on the Chautara, stopping the work due to so hot sun, Up the rivulet, there was Chautara and down was the shop of Ashamaru, the shopkeeper, and even down that shop there was a piece of plain land called Jyamire Besi. It was a very good place. Some of the farmers had begun to fill tobacco in their clay pipes buying from the shop. Dharmananda Padye was busy in chatting. Gumane Gharti was lying on the rock his head on his palm.

Dhanjite had started to weave ghum sitting on the edge of the shop. Blind competition of progress in life couldn't touch these simple farmers. They were satisfied with enough rainfall and if they had been able to pay debts and arrange for their food, clothing, salt etc for the year from their farming.

Dharmananda Padhye was a bit funny man. He was interested in unnecessary things with pride of being an aged and reverend and so he had the nature of enjoying quarreling people and even to see them quarrel. After some time Gumane's bulls went into rice nursery of Dhanjite. Dhanjite got furious as the nursery almost ready for plantation. Putting his ghum on the ground he began to beat the bull badly.

Farmers can bear all except seeing their pets cruelly beaten. Gumane spoke nothing until the bulls were chased out of the nursery but after that he also got angry. The bulls were to be used for the whole day ploughing. They had just entered and hadn't made any loss. He stood up and said, "You can take the compensation for the loss but why do you hit the bulls of Ashadh, Dhanjite?"

It became unbearable for Dhanjite to hear about the compensation. He made his arm up and said, "You make your animals graze the nursery by freeing them and talk about paying compensation, you the thief, Gumane!"

Dharmananda got a chance to make them quarrel. Twisting the dry thick tobacco leaf he said, "How oppressive is Bhotey! He himself beats the bull which has ploughed the whole morning and speaks loudly, though he himself is wrong." Gumane had already been angry. He got angrier hearing the words from the mouth of Dharmananda. Helpless person attacks fast is a saying. Making his hand up and straight, Gumane said, "Why do you speak much, you the looter Dhanjite?"

Dhanjite was also of the rising age, strong, why would he leave? Both went towards Chantara quarreling. People gathered to watch the scene. Dhanjite pushed Gumane into the rivulet. Gumane also came forward with stones in his both the hands. But Dharmananda came between and blocked the way.

Gumane began cursing Dhanjite sitting on the edge of the shop, "Your father stole at Dhulikhel and jailed for three days and you be proud!"

"Whose father was thrown on the ground and beaten with Gorkhey stick by Manbeerey for stealing tobacco basket of Arughatey Newar at Kauley Bhanjyang? And you boast?" said Dhanjite.

At evening they started climbing up the hill, after all insulting their own parents and sisters.

After that quarrel at the Chautaro, Gumane and Dhanjite stopped speaking and talking to each other. Having seen Dhanjite, Gumane took aside to walk. In the middle of Bhadau, there appeared an epidemic disease in the village. First, one or two days like common cold then high fever, four or five days later typhoid. Eighth day the patient finished.

Gumane thought it was all godly curse. He used to say, "Disobeying and disregarding gods and goddess causes such things. Last year blood-dysentery hit the village badly. When proposals came to worship of village god, Dharmananda ignored

saying, "It was useless to worship Bhumeey and Simey gods for the eradication of the disease." Finally, the disease was finished with in two days after the worship of Ghat-goddess and Bhumeey god.

Gumane called 'Janne' (one who knows some supernatural methods). All the villagers gathered, but neighbour Dhanjite didn't. Janne pointed out the cause of goddess. All worshipped well together.

On the third day of the worship, Gumane's wife fell ill. She was saved anyhow. Then it caught Dhanjite. Three days later, his wife fell ill. Dhanjite started speaking unconsciously. No one in his family was to even give them water and food. All in the village were hit by the disease, who could help them? Cows, goats etc began to die in their places. No one was there even to throw the garbage aside.

On the beginning Gumane didn't want to see the face of the enemy. But when his wife fell badly ill, it became unbearable. He began to think, "Such things happen to people and so neighbours are needed, or one could live in a cave, or anywhere. Who doesn't meet bad times and difficulties? God broke the pride of power and prosperity. There is saying 'bad people should be treated with good things. We were born in this same place, we grew together and or of the same age. To ignore in this difficult day will not be good.

Gumane went to Dhanjite's house. He took the pets to safe place. Dhanjite had been lying on ground like a log. He was almost unknown of his body movement. Gumane changed his sheets and stayed there for some time. It was early in the morning Ashamaru Sahu (land owner or shopkeeper) came searching Gumane. Seeing him Gumane said, "What have you come for, Sahu?"

"Not enough items are there in the shop. I thought you could go to the town for two days." "The neighbours are in very touch days, How to go to be a porter?" You fool! You'll get money daily."

"Don't lure me with money sahu, I'm poor, I depend on my labour, but I'm not so fallen to sell my soul for money. Neighbours are always friends, always needed. If I go to be a porter leaving my neighbour in such condition he may die. You are healthy and rich, you show your money, you would know the fact if you fell ill like Dhanjite, with out food and water for four days." Oh! Neighbour he'd almost killed you that day, you'll see"

"It's nothing, there wouldn't be any quarrel if I endured. Feet touch while sleeping together; otherwise we shouldn't be unfair because of a quarrel. If we do well to other, they'll also realize it and do good to us. As you sow, so you reap. Soil depends upon rock and rock depends upon soil. The whole world is based upon this mutual dependence. If it is destroyed, the world will be destroyed too."

Hearing the discussion of Ashamaru and Gumane, Dhanjite opened his eyes. Seeing it, Gumane said, "How are you brother?" "I might be dead. When have you come?" "It has been five days. You both wife and husband fell ill badly. Your pets began to cry helplessly. No one was to care. I couldn't see it and came immediately. I can't have a hard-heart like yours."

"Don't put salt to the wound. I'm bad, forgive me." Dhanjite begins to move. He doesn't leave Gumane even for a while. They go everywhere together; to the field, forest etc. Now, if Dhanjite hears anybody criticizing Gumane, he comes forward to fight for Gumane.

Neighbour

It was the month of Ashad and the farmers were at inn in the scorching sun of the day by leaving their fieldwork. At the upside of the canal there is an inn, downward a shop of Aashamaru and just downward it, a lowland field. It was very interesting place. Farmers come about to smoke: Dharmananda Padhya was giving his lecture and Gumane Gharti was sleeping on the stone just supporting his head on his palm.

Dhanjite was about to make a bamboo umbrella. All the farmers were not too civilized, only they used to hope regular rain and paying the government and managing the daily needs (rice, oil, salt) which were their intention.

Dharmananda Padhya, a humorous man, used to read jokes, and think a superior in the village. He wanted the neighbour to fight between them and used to enjoy. After sometime the seedlings were grazed by the oxen of Gumane. Dhanjite was fired to see it and throwing the bamboo umbrella he started to beat the oxen.

Farmers can bear all the things except beating the oxen severely. Gumane was silent till the oxen were chased away but he was so angry when Dhanjite started again to beat. The ploughing ox of Ashad and not harmed the plant, he stood and shouted, "I am ready for compensation, why do you bet the ox of Ashad? Dhanjite!"

The compensation of seeding which is going to be planted wasn't accepted by Dhanjite. He said aggressively don't boast on compensation for that which was ground by your cattle.

Dharmananda got an opportunity to make fights and said preparing tobacco. "How stupid has is, who bents the poor ox he himself shouts." Gumane was already in temper and was surprised with the word. And scolding him saying 'robber Dhanjite and gave a punch to him.

Dhanjite was also young and strong man. Both started fighting and were rolled down towards inn. Crowd also gathered there and Dhanjite pushed Gamane to the canal. Gumane also came with sharp stone to fight with him but Dharmananda checked.

Gummana squeezing the trousers and sitting on a cliff started to quarrel again and said, "Don't be smart. I know your father was in prison for stealing the luggage of Dhulikhele."

Dhanjite also grumbled "Whose father was beaten by Manbire with stout stick while stealing the tobacco basket from Kaule Bhanjyang."

No one (father, mother, sister) wasn't left without blaming and went up at evening.

Both didn't talk with each other after the quarrel. Gumane didn't use to care Dhanjite on the way. In the middle of Bhadra disaster struck the village. Villagers first suffered

from common cold, then from high fever and it seemed the symptoms of typhoid after four five days and died at the eighth day.

Gumane though it was the evil of the god and said, "It is the result of avoiding the god." Before two years, villagers were killed by Dysentery stool (Dysentery). Dharmanda neglected me when I told to worship village god but the problem was solved after worshipping Ghatki Devi and Sime Bhume (name of village god).

Gumane called a man. All the villagers gathered but closer Dhanjite didn't come. The man also said it was the blame of goddess. Villagers together worshipped eagerly.

The day after tomorrow Gumane's wife was so serious but luckily saved. After that Dhanjite was also suffered by the same disease and his wife also suffered seriously. On the other hand Dhanjite suffered. No one was there to give them water. The condition was in all over the village, who cared? All cattle were about to die hungrily and no one was there to care them in the village.

First, Gumane didn't care saying why to look the enemy but when his wife also was suffered he thought "We have to look for neighbour in such condition otherwise better go to sit alone in a cave no problem is there, who didn't fare the problems? He was proud but the God broke his proud ness. Selfish should be behaved without mean; we stayed for a long in the same village and became old. Isn't it seem if we don't care in such trouble?"

Gumane reached to Dhanjite, set free the goats and cows. Dhanjite was lying unconscious like a log. He wasn't able to control his urine and stool. Gumane even didn't leave him for a short period and changed his dress and bed.

It was the dawn; a merchant (Ashamaru) appeared there to call Gumane. When he saw the marchant he said, "For what purpose you are here?"

"No goods are there for rainy season. Do you go to the town for 2 days?" Ashamaru said.

My neighbour is lying down and is in serious condition, I don't have any work to carry your goods? 'I provide you a lot of money, dear!" Ashamaru said.

"Why do you show a lure of money?' I am not the one who sells the soul for money. It is said neighbour is the friend of the trouble and happiness. Wouldn't he die if I leave him alone? You're healthy and show the power of money, you will better know when you are sick for three and four days like Dhanjite." Gumane said.

"Oh! Neighbour? Forgotten that you were going to be killed by him in inn, know this!

"This happens, if I was passive, there wouldn't be any quarrel. Sometime it happens when we are together. Should I leave my responsibility though we quarreled? If somebody helps by heart, other should help him. The world existed on rely. Everything will be meaningless if one of cycle is removed.

Dhanjiite understood everything after hearing all the thing of Ashamaru and Gumane. Gumane said, "How are you Maila Dai (brother)?"

"I may die, when did you come here?" Dhanjite said.

"It has become five days. Both of you have become seriously ill, your cattle started crying and I couldn't see all the things and rushed here. My soul isn't like yours." Gumane said.

"Don't add fuel in the flame Kanchha (brother). I'm merciless, sorry. Dhanjite starts walking. He is always with Gumane now. They do their work together. Now a day, if somebody starts backbiting about Gumane, he can't bear and start fight with others.

Neighbour

It was Ashad, Due to scorching sun farmers were sitting on the Chautari. Canal above the Chaturi, temporary shop of below the canal, further below Jyamire Besi's Phant. Very pleasant place was that, some farmers were filling tobaccot in the shop. Dharmanands Padhya was exaggerating sitting on the Chautari Gumane Gharti was lying down on a big stone by holding the head by hand.

Dhanjeete Bhote was knitting Ghum sitting on the edge of the shop. They were such simple farmers that they were far from unhealthy competition or ignorance of such bad behaviour. They just wanted seasonal rainfall so that they could grow some crop and would be able to pay govt. tax interest of saho, to feed themselves during the year and to manage their home living.

Dharmananda Padhya was a little bit joking type of man, had learnt Birsikka, and had the proud ness of intellectual person in the village. He used to see by making others fight. After a while, Guman's oxen started eating the seed crop of Dhanjite. The seed crop was ready to plant. Dhanjite became very angry. Throwing Ghum on the floor, he started beating and chasing.

Farmers can bear everything, but not inhuman (cruel) beating to animals. Till the time Dhanjite chased the oxen from the seedling field, Gumane tolerated, but when Dhanjite bit more cruelly he couldn't bear. Oxen were for Asar and they haven't destroyed much crop. Gumane stood up and said, "If they have destroyed seedling, take fine, otherwise, don't beat them".

Listening about fine instead of seedling Dhanjite went out of control making hands ready to fight, he said, "You left them free in the seeding field, and now still give the challenge of fine, you hell!"

Dharmananda got chance to make them fight by breaking the tobacco and said, "What need he is, still beats such hunger and tired oxen, and still makes loud voice". Gumane had already got anger and Dharmananda's words added him. It is said that innocent fights first, he started beating to Dhanjite saying, "Why do you reply unnecessary thing, you thief".

Dhanjite was young and brave. He didn't get back. Both started to fight and reached below the Chautari. People gathered to see that. Dhanjite pushed Gumane into the canal. Gumane came with stone, and Dharmanda stopped him.

Gumane started quarrelling with Dhanjite sitting in the shop and by pressing his daura's water: He said, "Don't try to be great! Your father stole a luggage in Dhulikhel and went in to jail for three days".

Dhanjite said, "Your father got cruel punishment from Manbire Dware when he stole tobacco luggage of Aarughate Newar in Kaule Bhanjyang, don't shout".

They forgot the prestige of all their relatives and went their home quarrelling in the dusk.

Since the quarrelling in Chautari, they stopped speaking each other. Gumane used to walk other side when he saw Dhanjite. A kind of disease came in the village

in Bhadra in the first one/two days common cold, then fever, then symptoms of Sanuipat and death in eighth day.

It was all due to god in the mind of Gumane. He used to say, "When we don't respect god, it happens. Two years ago, all villagers suffered from disease. No one was ready to worship village god Dharmananda just took my saying as meaningless talk. Finally, when we worshipped God of Ghat' and 'Bhume' God" the diseases stopped after three days of worship.

Gumane called a Jhankri and everybody in the village came, but not Dhanjite who was nearest neighbour. Jhankri also said that it was due to god's dissatisfaction. So everybody went home and worshiped god.

After three days of worship, Gumane's wife fell seriously ill, almost died. Then, Dhanjite fell ill. After three days, his wife too, fell ill. Both were lying down on the bed unconscious. There was no one to give even water. The whole village was suffering. Who cares whose? Cattle, goats remained tied hunger in the cattle house. There was no one to free cattle and lead them towards the forests for grazing.

At first Gumane didn't care thinking enemy but when both husband and wife fell ill seriously, he couldn't behold and felt that neighbour should help in such disaster, otherwise there will be no value of being social. He further thought that every one gets trouble. He used to do proud ness because of strength. "It is said that we have to make friend to enemy by helping in trouble. So I must help in this condition". Gumane said.

He went to Dhanjite's house and feed cattle and goats for grazing. Dhanjite was lying like a log. No consciousness of latrine. He changed the bedclothes and cared every moment.

It was dawn, Aashamaru Sahu came searching Gumane. And Gumane said to him: "What did you come for at this early morning?"

Sahu said, "There is nothing in the shop. So I came to ask you if you could go to town for two days".

Then Gumane replied, "My neighbour is very serious, so I can't".

Then, Sahu said, "Foolish! I give you money".

Gumane said, "Don't try to greed me showing money. I'm poor, but in the name of money, I can't sell my heart. It is said that neighbours are Janti in alive and Malami in death. If I leave him alone in this condition, doesn't he die? You're healthy and so give the pride of money, if you fell serious ill for four days, you will know the fact".

Sahu said, "This kind of neighbour? Last time, he almost killed you in Chautari, you will know later".

"It is like this, if I had controlled myself, there wouldn't have been quarrelling. The legs hit each other when we sleep in the some bed. In the name of quarrelling, we shouldn't forget humanity. If you help being honest it becomes compulsion him to help in return. Have you heard anywhere where in the tree of fruit, stone comes? Soil and stone are each other depended. If one bond is cut, every relation becomes mess" Gumane said to Aashmaru Sahu.

By listening their talk, Dhanjite opened his eyes. Then, Gumane said to him, "How is your health Maila dai?"

I think I die, when did you come?" Dhanjite said.

"It became five days, brother. Your both were lying down unconscious. Cattle and goats started crying of hunger and I came. I am not so cruel as you one".

"Don't hurt me more. I'm wrong. Please, give me excuse" Dhanjite becomes a bit better. He doesn't leave Gumane. Dhanjite starts moving. In every work, they go together. Nowadays, if anybody scolds Gumane, Dhanjite goes and handles that case.

Neighbour

It was the month of Ashar. There was very hot sun. The farmers were taking rest by leaving their work. There was a shop of Asha Maru below the irrigation tunnel and in the above there was a chautari near a big field. The place was very interesting. Some farmers were buying tobacco in the shop. Dharmananda padhayad was giving the talk. Gumane was serious therefore he kept his head in between two hands and sleeping in the big stone.

Dhanjite was making the net by sitting in the edge of shop. The farmers were very simple and gentle. But there was a fierce competition to earn money. They want to be first for earning money. It was the innocence. They could pay the tax is they got their production good. They hoped to get the rain in time so that they could earn the money. So that they could pay the loan of credit and bought basic needs such as salt, clothes, oil and salt.

Dharmanada was interesting types of man. He used to read Birsikka. He felt that he was a high person in his village and he was proud of it. He was getting relaxed by making fight to the others. Later, Gumane's bulls were eating the seeds of paddy. The seeds were ready is plantation so Dhanjite became angry. So, he chased away the bull by beating with the sticks.

The farmers can tolerate all the things but they can't tolerate the beating of their animals. When the bull was taken away from the seeds. Gumane didn't speak a single word but when he saw that the bull was beaten by Dhanjite he became very angry. It was an important to plough the field in Ashar. The bull was not made a lot of damage the crops. He suddenly stood up and said, "Hey. Dhanjite, take recompense made for damage to crops, don't beat my bull.

Dhanjite couldn't able to tolerate to get recompense made for damage to crops. He challenged and said that you have left your bull and proud about the recompense.

Dharmananda got chance to make quarreled each other. He got the dry tobacco leaf and said. What kind of Bhote, he lad beaten the bull himself and he spoke loudly. Gumane became very angry before he became ashamed by listening his response. He gave boxing to Dhanjite by telling thief."

Dhanjitee was also a young man. He didn't get back. So both of them fought each other. Dhanjite threw Gumane in the canal. A lot of people were gathered to see the fighting. Gumane tried to hit by the stone but Dharmananda stopped it.

Gumane sat at the edge of the shop and quarreled with Dhanjite and said, "Your father stole the luggage and imprisoned for three days but you become proud yourself."

"Whose father was beaten by Manbire in Kaule narrow passage accused of stealing the basketful of dry tobacco" proud yourself!" Said Dhanjite.

There wasn't any kind of prestige of parents, sisters and brothers. They climbed up by quarrelling themselves.

Both of them stop talking each other after quarrelling in the class taro. Gumane became aside in the street while he saw Dhanjite. The disaster began in the middle of Bhadra month. There was a symptom of common cold. They suffered from high fever for fiver or six days. They died of the eighth day.

According to Gumane. It was an evil street. He added that we had to respect the god. Last year a lot of villagers were died of dysentery. Dharmananda said that it was not possible to control the diseases by worshipping the god. At last, they worshipped the god and the disease was controlled.

Gumane called the meeting. All the villagers were attended in the meeting. But Dhanjite was absent in the meeting. The gentle persons showed that it was Evil Street. All the villagers gathered together and started to worship.

Gumane's wife was ill after the worshipping. She was nearly died. After that the disease caught Dhanjite. After three days the wife suffered from the diseases. In the one side his wife was suffering from the disease but in the other side Dhanjite was suffering from high fever and talked unconsciously. There wasn't any person to give water for the sick person. The entire village was in trouble; nobody was there to take care of them. All the cattle were in the shed. The cattle didn't have anything to eat. There wasn't any person to help the cattle.

Firstly, Gumane was dame care because of enemy. When the wife suffered from the disease, he couldn't control his heart. He thought himself. A neighbour in need a neighbour indeed. So we need the neighbour, otherwise you could stay in the cave. Each and every person has got the difficulties. He was very proud of his strength but the god breaks his proud ness. Dishonest people should be helped by the honest people so that they could realize their duty. We had spent their life in the same village. We were friend each other.

Gumane went to Dhanjite's house and opened their cattle and chased them to the field for grazing. Dhanjite was sleeping as the statue. He was unconscious and he didn't control toilet and urine. He changed the bed cover and blanket. Then, Gumane was taking care him for all the time. There was a dawn. Ashamaru shahu came to visit Gumane. Gumane asked Ashamaru, "For what purpose had you come here?"

'There wasn't any goods for selling. So, would you go to the town for two days? "Sorry! You had seen the condition of my neighbour so I couldn't go to town for carrying luggage. You get a lot of money." Said Gumne.

Why had you given me the word of money? Though I am poor. I serve my life by getting work. I can't sell my prestige with money what did you think me? You know neighbour is one of the most helpful people. The neighbour takes part in the marriage procession as well as funeral procession. I could not carry the luggage in this time. You are healthy. If you felt like Dhanjite you felt yourself. "You had quarreled in the Chautari with him. You'll see." Said Ashamaru.

I should tolerate at that time. If I tolerated myself, there wasn't possible to fight. Sometimes. It might happen. We shouldn't forget our duty even in quarrelling. If you work honestly his soul will feel to do the work. Have you ever listened about planting the orange and getting fruits of mango? So help should go side by side. If you broke the system, it might be unsystematic.

Dhanjite looked to Ashamaru and Gumane. Gumane asked, "How do you feel Mahila Dai?" "I may die. When did you come?" Dhanjite said. "I had come here for five days. Both of you were suffering from the diseases". All the cattle started to cry. It couldn't see this pitiable condition. Therefore, I came. I had got the soft heart not just like your heart.

Please try not to say any more about it, excuse me. Dhanjite started to move. Both of them Dhanjite and Gumane were walking together. Whether they had to go jungle or working in the field. Now days, if any body scolded Gumane, Dhanjite started and Quarrel with them.

Neighbour

It was the month of Ashadh. In the scorching sun of the noon farmers leaving their work were sitting on the dais in the shadow under the tree. The dais was above the conduit and the autumn seasonal shop of the money lender, Ashamaru below the conduit and the Jamire plain below the shop. It was so pleasant. After buying the tobacco from the shop some of the farmers were putting it in to their smoking pipes. Dharmananda Padhyay, sitting on the dais, was chatting with Gumane Gharti.

Danjeete Bhote, sitting on the edge of the shop, was making a canopy. The disease of the competition, let's say it either our civilization or ignorance, hadn't touched the innocent peasants even a bit. It would be enough for them if they had occasional rain, enough income for paying government tax, enough food and enough income to fulfill basic needs for the whole year.

Dharmanand Padhyay was a funny man. He used to read detective books, had pride of being pedantic and would enjoy by creating fight among others. After sometime Gumane's oxen passed on seeding land. The seeding was about to be planted soon. So Danjeete became furious. He threw the canopy and started chasing and beating the oxen.

Farmers can tolerate everything but not others beating their cattle. Gumane had remained silent till his oxen were chased from the seedling land but his anger crossed the limitation when Danjeete started beating the oxen, which had to plough the field. They had just entered the land but had not destroyed the seedling. He abruptly stood and said, "If my oxen have destroyed the seedlings, take compensation. Why do you beat the own in such a valuable moment (Ashadh) hey Danjeete?"

Danjeete was beyond the tolerance after he had heard about the compensation for the destruction of the seedling. He, folding his sleeves, said, "You graze your cattle on the seedlings of Ashadh and boast of paying compensation, Gumane thief!"

Dharmanand got a chance to have them fight. He, rolling the tobacco said, "What a interring man! He himself beats the hungry oxen, which have ploughed whole morning. The more he talks loudly". Gumane had already got into his nerves so he became, more furious. Gumane said, "Why do you speak more, hey robber? And he attacked Danjeete as it is said weak man's hands move fast.

Danjeete also was the man of young blood so he had not less pride of strength. Both of them fell rolling down the dais. On lookers made a crowd to see the sight. danjeete knocked down Gumane in the canal. Gumane was about to attack Danjeete with the stone that was used by the porters for even.

Gumane, squeezing the edge of his Daura (shirt) on the edge of shop, started quarrelling terribly. He said, "Your father had stolen Dhulikhele's luggage so he was kept in the police custody. Don't show superiority."

"Whose father had stolen the bamboo basket of tobacco of Arughate Newar at Kaule Vanjyang (a narrow passage) and was beaten and laid down." Dhanjite said.

Nobody's prestige i.e. either of parents sisters could be safe. They, quarreling, went uphill as the evening fell.

They stopped talking to each after they had quarreled at the dais. Gumane wouldn't look Danjeete white meeting on the way. By the mid-Bhadra, an epidemic spread all over the village. First one or two days, it seemed like common cold, then high fever would attack and the symptom of Typhoid would appear after four or five days. Finally, the sufferer would pass away.

In the view of Gumane all that happened was because of gods and goddesses punishment. He said, all that happenings were due to the disobedience to the god. Before two years all people in the village suffered. Gumane said, "When I purposed to worship "How could the disease be removed by worshipping the nonsense?" and 'Bhume' (god), the disease was cured.

Gumane invited an exocizer. All people of the village gathered but Dhanjeete whose house was too close with of Gumane didn't come. Even the exocizer showed the punishment of the goddess. All gathered and worshipped.

After two days of the worship, Gumane's wife fell sick. Poor, she nearly died but recovered. After this Dhanjeete was caught by the disease. After three days his wife fell sick. On the one hand the wife, losing her hope for life, was lying on the bed on the other hand had started murmuring due to high fever. No body was there to give them even water. All the people of the village were sick, who could care of him? Cattle started starving on their ropes. Nobody was other to untie and graze them.

At first, Gumane though Danjeete his enemy and neglected him. But he could not see the situation when Dhanjeete's wife. He though "One needs the help of neighbour when the tragedy falls upon him/her otherwise he/she could stay in a cave if the living place were all in all. Tragedy might fall on anyone. He had the pride of strength. He would boast as if he could be all right forever but god shattered his pride. As it is said that if I neglect my counterpart in such a great trouble won't I commit a sin?"

Gumane went to Dhanjeete's house, released the cattle and moved them towards hillside Dhanjeete was lying down like a log. He was not conscious of pissing and shitting. Gumane changed Dhanjeete's mattress moment. At down, Ashamaru sahu (money lender) to search Gumane. When Gumane saw Asha Maru Sahu, he said, "For what purpose have you come, Sahu?"

Asamaru replied, "There is no materials in the shop will you go to town?" Gumane said, " I can't go to be porter after leaving my neighbour is such a heart-rending said, "Why do you lure me with money" I am poor. I must depend on my own arms to join hasn't and mouth but I'm not so mean to sell the humanity for the money. It is said that a neighbour is necessary from birth to death. If I go to be a porter in such a moment won't he die? You are healthy so you're boasting of money. If you fell sick like Dhanjeete without food and water for four days, you would realize. "Ashmaru said, Neighbour! He had almost killed you. Later you'll know.

It's natural. Was there quarrel if I tolerated? Is it right to neglect someone if we quarrel with him? If I help him from true heart, his heart will make him realize. The world is interdependent. If this eternal law breaks, everything will collapse". Said Gumane. Dhanjeete opened his eyes when he heard the discussion of Ashamaru and Gumane. When Dhanjeete looked at Gumane, he said, "How is your condition, brother?" "I will die, Kanchha (brother) when did you come? Asked Dhanjeete. Gumane replied, "I'm here for five days because both of you fell sick seriously. The cattle started uttering heartrending sound couldn't see the sorrowful situation. So I rushed here, I don't have cruel heart like yours".

Don't put the salt in my wound Kaachha. I am sinner, please, forgive me" Said Dhanjeete. Dhanjeete became able to walk here and there. He doesn't leave Gumane. They go together wherever they go. Nowadays Dhanjeete is ready to quarrel with anyone if he/she backbites Gumane.

Neighbour

It was the month Ashad. Farmers left their field in very hot sun and sat in platform (Chautra). The platform was upside of canal and shop of Ashamaru Sahu was in down side of canal and further down there was wide-open space of land of Jyamire. It was very entertaining place. Some farmers were buying tobacco for their pipe. Dharmananda Padhya was fluttering, sitting in platform. Gumane Gharti was resting in stone putting his palm in his cheek.

Dhanjite Bhote was weaving leaf-umbrella near the edge of shop. They were simple farmers and had not any rushes to involve in competitive economic market. It was their civilization or their innocence, it did not touch them. Only their need was water for land and money to pay to govt. food for whole year salt, clothes and oil.

Dharmananda Padhya was little romantic person studied Birsikka and had proud of elder and enjoy by making people fight. After sometime, Gumane's oxen entered into Dhanjeete's seeds plantation. It was fully grown for transplant but grazed by oxen so Dhanjeete became fired and bit oxen.

Everything can be endured by farmer but they cannot resist beating of oxen in the period of plantation so Gumane's anger rise to its pick. Oxen had recently entered in seed and not destroyed too much seeds but when Gumane saw beating of oxen by Dhanjeete Gumane suddenly got up and said- "Take fine if oxen has destroyed your seed. Why you beat Aashad oxen Dhanjeete?"

In angry tone Dhanjeete answered, "Your torturous dead oxen left in pick hour of Ashad for grazing seeds and taking about fine you thief Gumane!"

Dharmananda got right opportunity to prepare for making fighting and taking tobacco he said "What kind of oppressive Bhote, Who beats tired oxen and make loud noise". Gumane got nerved already and when he listened Dharmananda, Gumane got more anger and Gumane got his nerve and scolded, "Why do you say whatever you like Dhanjeete thief?"

Dhanjeete was also young man and had energy to fight? Both went near the platform. Dhanjeete fought with Gumane and threw him in canal. When Gumane took stone to smash on Dhanjeete, Dharmananda saved him.

Gumane squeezing his cloth near the shop edge scold Dhanjeete loudly saying his father was a bamboo worker why Dhanjeete became so proud.

"In Kaule Bhanjaing from Arughate Newar, when his father state tobacco then Manbire Dware had beaten him with Gorkhestick? Feel greatness!" Said Dhanjite.

Nobody's honour (father-mother, younger sister, elder sister) left and in evening also crying and went upside hill.

After fight in platform Dhanjeete and Gumane stopped talking when Gumane saw Dhanjeete on the way he moved from side. In the month of Bhadau Dhanjite suffered from common cold for one or two days then he became suffer from high fever.

For Gumane illness was caused due to mistreatment of God. When people didn't respect God this kind of sickness happened. Three years back because of red dysentery all village had suffered. So people had worshiped God and disease eradicated but Dharmananda had Jocked towards Gumane. But disease went after three days.

Gumane called fake doctor and worship God very hugly

After three days of Gumane's worship, his wife fell down and nearly dead. After Dhanjite was Victim of disease. After three days his wife also suffered from illness very seriously and Dhanjite also murmuring in his unconscious because of fever. There was no one to give water. All the villagers were effected by disease, who care? All the cows, goats were in bar, nobody was there to open them in field.

First of all, Gumane was thinking that why to look enemy's mouth and did not care much but when he saw Dhanjite's wife also suffered from illness, Gumane cannot resist himself to go to Dhanjite's house. "When god gives punishment we need society otherwise man can live in cave who did not have to pass from pain in life, thinking that always you remain so strong is wrong. God has broken proud. The people who have evil nature if cared with goodness he could be transformed into goodness, we have lived here so long time, we are friends and if, I do not look in such situation than punishment of sin could be given".

Gumane went to Dhanjite's house and helped him by un knothing cows and goats. Dhanjeete slept like a wood. He was not conscious about his stool and urine. Gumane changed Dhanjite's bed sheet and sat near him all the time.

It is early in the morning, Asamaru (landowner) came in search of Gumane. Gumane asked, "For how much work do you come here?"

"There is no reservation, of rainy good; would you mind to go to city for two days?" Ashamaru said.

"Your neighbour is in crisis of food and if you have no work then go for carrying goods" Said Ashamaru Sahu.

"This much suffering is in the neighbourhood, I'm sorry" Said Gumane.

"You will get money daily Mad" Said Ashamaru Sahu.

"Why you are tempting me landowner, yes I am poor working daily to run my house but cannot sell my heart for money. I am not such spoiled. Neighbours are good friends for hard time of other neighbour so I will not go for your work? You are rich enough and showing your power, if you fell ill like Dhanjits and do not take food for four days then only you realize what life is.

"What neighbour! Three days before in platform he nearly killed you, did your forget?"

"It is like that, if I had endured then there was no possibility of fight. When people sleep in one pillow then there was possibility of touching but it does not mean that we should forget our religion of helping neighbour for previous fight. If I myself helped with clear soul then it is necessary for him to help me with open soul in return. There is no possibility to get poison where nectar is ploughed, have even knew such stone needs help of soil and sol needs help of stone to remain in proper place and whole world is movilized in such a way.

If this help is not given then everything can be spoiled." Said Gumane.

Listening the conversation between sahu and Gumane, Dhanjete opened his eyes. Gumane asked Dhanjeete, "How are you Maila dai?"

"I may die, when did you come?" Said Dhanjite.

"Five days before, you and your wife fell ill. All cows and goats due to hunger started to produce a kind of particular sound unable to see this situation ans I came. I have not got such stone heart like yours!"

"Don't throw salt in burnt boil Kancha, I am initiater (starter of this fighting), so pardon". Dhanjite started to move but he did not leave Gumane for a single moment. Both go together wherever they have to go- Jungle or work. Now a days if anybody speaks against Gumane Dhanjeete prepares to fight with them.

Neighbour

That was the month of Ashar (rainy month). Because of the scorching sun of midday farmers were leaving their seasonal fieldwork aside and sitting on the 'chautara'. There was 'chautara' above the Kulo (irrigational tunnel) and down there was Ashamaru Shahu's winter shop and below that was Jyamire besi plain. That was interesting place. Some farmers were busy in filling the smoking pipe with tobacco. Sitting on chautara Dharmananda Padhya was talking. Gumane Gharti was lying down with the support of the hands.

Sitting at the edge of shop, Dhanjite was making a ghum (bird's feather like umbrella made up of bamboo). Farmers were very simple and innocent but there was very cruel and fierce competition to earn money you can call it ignorance or civilization. Farmers were not interested in such situation. They only hoping to get seasonal rain and with the help of that they can pay the tax of govt. and fulfill their annual desire.

Dharmananda was a little bit humorous. He used to read detective books. He was proud of being superior person of the village, He used to be entertained by making fight among the people. After sometime, Gumane's ox entered into the seedlings of Dhanjite. Seedlings were ready to be planted so, he became angry He threw ghoom on to the field and started to beat ox chasing.

Farmers can tolerate everything but not their cattles beaten cruelly by others. Until chasing from the seedlings he was quite but when he bit then, Gumane became out of anger. Ox which to be used whole days of Ashar, only entered into the seedlings, nothing harm made by them. He stood suddenly and said, "Why do you beat the ox? If it has done any harm then take compensation oh, Dhanjite!

By listening about the compensation of the seedlings which is to be planted quickly soon. Being angry Dhanjite said, "Making your beast free to graze my seedlings and talking about the compensation! You Gumane stupid!"

Dharmananda got change to make fight. By twisting the roll of tobacco he said, "What forceful Bhothe he is, he himself beats the hungry ox and himself speaks loudly". Gumane was already in the temper, Dhamananda's words made him very angry. He said, "Helpless person becomes angry very quickly; and added, "why do you speak so! hey! Dhanjite robber! and he entered into the quarelling.

Dhanjite also very young, proud of strength, why did he go back? Both of them reached down the chautara fighting. There was crowd of people to see the sight, Dhanjite threw Gumane in the kulo. Gumane took the stone (which is used to make oven) and came to beat but Dharmananda blocked.

By squeezing the edge of दौरा (typical Nepali shirt) and by sitting at the edge of the shop he quarellled with Dhanjite aggressively. He said, "Your father stole Dhulikhel's luggage and put into Chindi (prison) for three days; you be superior!"

"Whose father got Gorkhelauni punishment (a typical punishment) while stealing basket of tobacco of Arughate Newar at Kaule Bhanjyang?" Don't be proud!

Nobody's reputation remained, they climbed up quarelling.

After quarrelling at 'chautara' they stopped talking. They went passing each other. At the middle of Bhadra (5th month of Nepal) village suffered from an epidemic. First one, two days it was like common cold, after that high fever and after four five days the symptoms of typhoid was seen and at the eighth day the patient used to die.

According to Gumane it was the fault of gods and goddesses. He said, "It happens if we don't respect the gods and goddess". A year before last year whole village suffered from dysentery. "At that time when I told them to worship the Goddess of ghat, Dharmananda made it

joke by saying the disease can't be solve by worshipping the god like some Bhume. After all it was solved after the worshipping the bhume god; "Gumane said.

Gumane set an intelligent. Every villagers gathered but nearest Dhanjite didn't. The intelligentman also showed the fault of the goddess. Everybody worshiped the goddess.

At the third day of worshipping, Gumane's wife fell ill. Nearly died but lived. After that Dhanjite suffered. After 3 days his wife fell ill. At the one side wife was falling unconsciously and at the other Dhanjite was murmuring because of the effect of fever. No one was there to serve them water. Whole village was lying down who cares? Cattle were going to die because of starvation. No one was there to let them free towards the field.

At first, he ignored Dhanjite by calling him as enemy but when wife too fell his heart softened and thought, "This like cruel situation comes and needs neighbours, otherwise we can stay inside the cave that is also the place to stay. Bad time, difficulties is for everyone? He was proud of strenght, He was proud of his selfishness God taught him. Kindness should be given to cruel. We are now in this age living together at the same place, he is my friend from childhood it will be sin if I ignored.

Gumane went to Dhanjite, freed the cattles. Dhanjite was lying like a log, unconscious about the excreta. Gumane changed his bed and didn't leave for a moment.

It was early in the morning, Ashamaru Sahu came searching Gumane. By seeing Ashamaru early in the morning Gumane said, "For what purpose do you come up Shahu?"

"There is nothing in the shop, do you go to town for two days?" Said Sahu.

"This is the bad situation in the neighborhood how can I go to carry load?" Gumane said.

"You will be paid daily basis! Stupid!" Sahu said.

"Why do you try to lure me with money? I am poor, I have to do hard labour to survive anyhow I am not a mean to sell my humanity for money". "Neighbours are friends always".

"If I leave him in this situation, won't he die?" You're healthy and proud of money, you'll see if you fell ill like Dhanjitee", Gumane said.

"Neighbour! He was nearly to kill you at chautara two days before" You'll see" Ashamaru said.

How would it be so if I was quite at that time? If we share a single pillow our feet meet. We shouldn't forget our responsibility in any situation. If I help him with a kind heart, he will be compelled to help me also. Have you ever seen good manner resulting bad situation?" Neighbour should be support for each other. It is the rule of the world. If this rule breaks then everything is dismissed.

Dhanjite opened his eyes listening their talking. By looking that Dhanjite was conscious he said". How are you brother?" Dhanjite said.

"I will die. When did you come brother?"

"It was fIve days. You both husband wife fell ill. Cattle were crying with hunger. I couldn't see the bad sight so I came. How can I got stony heart like yours?" Gumane said.

'Don't add more salt in my wound, brother! I am bad please forgive me. Dhanjite started to walk. He doesn't leave Gumane for a moment Forest field work where they go, they go together. Now a days if anybody backbites Gumane, Dhanjite comes front to protest.

APPENDIX- III

Table- 2: Ecological words and Techniques of translation

Cultural words	Techniques
----------------	------------

	V ₁	V ₂	V ₃	V ₄	V ₅	V ₆	V ₇	V ₈	V ₉	V ₁₀
1. tantalapur gham	LT	LT	R	LT	LT	LT	LT	LT	LT	LT
2. jyamire besiko phat	R	LB	R	Para	FE	Tr	R	R	R	LB
3. bastu	LT	LT	Con E	LT	Con E	LT	LT	LT	Con E	Con E
4. damna	Con E	LT	LT	LT	LT	LT	Con E	LT	Con E	Con E

Table- 3: Material Culture words and Techniques of translation

Cultural words	Techniques									
	V ₁	V ₂	V ₃	V ₄	V ₅	V ₆	V ₇	V ₈	V ₉	V ₁₀
1. cautaro	CTQ	CTQ	Sub	Tr	Com	Tr	Tr	Com	CTQ	Tr
2. kulo	CA	CTQ	Tr	Sub	Sub	Sub	CA	Com	Sub	CTQ
3. hiude pasal	LT	Para	LT	R	R	Con E	R	El	R	LT
4. tamakhu	LT	LT	LT	LT	FE	LT	LT	LT	LT	LT
5. kakkad	Del	CTQ	Tr	CA	Del	Del	Del	CA	Sub	CA
6. ghum	CTQ	CTQ	Com	Tr	Com	Tr	Com	Com	Com	CTQ
7. birsikka	Tr	CA	CTQ	Com	Com	Tr	Tr	CA	Tr	CA
8. surtiko ludo	R	R	LT	LT	R	R	El	R	R	LT

Table- 4: Religious Cultural Words and Techniques of Translation

Cultural words	Techniques									
	V ₁	V ₂	V ₃	V ₄	V ₅	V ₆	V ₇	V ₈	V ₉	V ₁₀
1. deu-deuta	El	LT	LT	LT	LT	LT	LT	El	LT	El
2. thani	Com	CTQ	Tr	Com	Com	Com	Com	CTQ	Com	Com
3. aja-puja	LT	CTQ	LT	LT	LT	LT	LT	LT	Del	LT
4. sime-bhume	CTQ	Del	CTQ	El	CTQ	R	Del	Del	Del	Tr
5. ghatki devi	CTQ	R	LB	LB	Tr	LB	Del	CTQ	Del	LB
6. daiba	Con E	Del	Con E	Con E	Del	Com	Del	Com	LT	Con E
7. adham	Com	CA	FE	Con E	FE	Con E	Del	LT	Del	Con E
8. din-dasa	Para	Del	Con E	Con E	Con E	Del	Del	Com	Del	Con E

Table- 5: Cultural (Social) Words and Techniques of Translation

Cultural words	Techniques									
	V ₁	V ₂	V ₃	V ₄	V ₅	V ₆	V ₇	V ₈	V ₉	V ₁₀
1. melo	CA	CA	Com	Com	CA	Del	Com	Com	Com	CA
2. tan chad ra ma chad	Con E	FE	FE	FE	Del	FE	FE	FE	Com	FE
3. thateula	LT	LT	El	LT	LT	EL	Con E	LT	FE	LT
4. bujruk	CA	CA	Con E	Con E	Con E	CA	CA	Com	LT	CA
5. armal	LT	LT	LT	LT	LT	LT	LT	LT	LT	LT
6. pakhura surkadai	Para	Con E	Con E	Con E	Con E	Con E	Con E	Con E	Con E	Con E
7. nimothdai	LT	Com	LT	LT	Com	Com	Del	Com	Del	LT
8. michaha	LT	Del	LT	LT	FE	Com	Del	FE	LT	LT
9. udkancha	LT	LT	Com	El	LT	El	El	El	Con E	LT
10. kansiri tatnu	Con E	Con E	Del	Con E	LT	Con E	Con E	Sub	Con E	Con E
11. nirdha	El	El	Del	El	Del	Com	Del	El	Del	LT
12. balko tujuk	Con E	LT	LT	R	R	R	Del	El	Com	LT
13.that	LT	LT	LT	CA	LT	CA	CA	LT	Del	LT
14. dhakre	LT	Del	CTQ	Del	Del	Del	Del	LT	Del	Del
15. chamka lagayeko dhuga	Def	R	Def	R	Com	R	R	Def	R	Def
16. daurako pher	com	CTQ	LB	Del	Com	R	Del	CTQ	Com	CTQ
17.chidi	LT	LT	LT	LT	LT	LT	LT	El	Del	CTQ
18. aghor	LT	Del	LT	Del	Del	Del	Del	LT	Con E	Del
19.dhakar	Sub	Sub	CTQ	Sub	Sub	Com	Sub	Sub	Del	Sub
20. gorkhelauri	Para	Tr	CTQ	LB	Com	Con E	Com	Com	LB	CTQ
21. ijjat-hurmat	Del	LT	LT	Com	Com	LT	LT	LT	LT	LT
22. athe	Com	LT	LT	El	Con E	Ca	Con E	LT	Del	LT
23. bhungrejaro	R	R	El	LT	R	R	LT	LT	LT	LT
24. sannipat	LT	LT	LT	LT	LT	CTQ	Del	LT	Del	LT
25. lachhin	LT	LT	LT	Del	LT	LT	LT	LT	Del	LT

26. sotar	Com	Com	El	Com	Com	Con E	Com	Con E	Con E	Con E
27. kareso joriyeko	Con E	Con E	LT	Com	Con E	Con E	Del	Com	Del	Con E
28. intu na cintu	LT	Para	LT	Del	Con E	LT	Com	Para	Del	El
29. jarako tod	R	R	LT	Del	Del	Del	Para	R	R	LT
30. tattiyera	Com	Con E	El	Del	LT	LT	Para	LT	Del	LT
31. phoera	El	El	El	Com	Con E	LT	Con E	LT	LT	LT
32. baiguni	Con E	LT	LT	Con E	LT	Con E	LT	Com	Del	Com
33. dautar	El	FE	FE	CA	Del	FE	FE	Cul E	FE	CA
34. sahu	CTQ	Tr	Tr	Tr	Del	Del	Del	Tr	Del	Tr
35. janti	Def	Del	Del	Del	Del	Tr	Del	Del	Del	Del
36. malami	Def	Del	Del	Del	Del	Tr	Del	Del	Del	Del
37. thamthamti	Del	LT	LT	LT	LT	LT	Del	LT	Del	LT
38. bharko tado	LT	R	LT	FE	Con E	FE	Con E	Con E	Del	Con E
39. bijok	CA	Con E	CA	CA	Con E	Del	LT	CA	CA	CA
40. badkhoi	CA	CA	CA	LT	LT	Con E	Con E	LT	CA	LT

APPENDIX - IV

Some Examples of Bad or Mistranslations

<u>Cultural words</u>	<u>Bad/Mistranslations</u>
1. phoera	garbage aside
2. melo	field
3. kulo	conduit
4. cautaro	inn dais
5. ghum	canopy the net
6. birsikka	jokes
7. damna	beast
8. micaha	hell
9. daura ko pher	trousers
10. gorkhelauri	gorkhe stick beaten by stout beaten
11. bharko tado	cycle eternal law rule
12. bujruk	pedantic
13. daiba	such things
14. bijok	all the things
15. daura ko pher	end of upper pyjama