



## Struggle and Tension in City in Nayan Raj Pandey's *Ular*

Yubaraj Subedi

Assistant Lecturer

Department of English

Janta Multiple Campus, Itahari, Sunsari

[yubarajsubedi41050@gmail.com](mailto:yubarajsubedi41050@gmail.com)

<https://orcid.org/0009-0002-4908-7971>

Received: June 05, 2025

Revised & Accepted: July 06, 2025

Copyright: Author(s) (2025)



This work is licensed under a [Creative Commons Attribution-Non Commercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/).

### Abstract

**Background:** Nayan Raj Pandey's *Ular* [Imbalance] (1998) portrays Nepalgunj and Kathmandu as contested urban landscapes where systematic exploitation, political corruption, economic disparity, and social marginalization define the lives of the underprivileged.

**Methods:** This study employs qualitative literary analysis to examine the urban struggle in *Ular*. Theoretical framework from Mumford's (2019) concept of the city as a social institution and a theatre of social action, Wirth's (1938) idea of corruption, exploitation, and lack of emotional ties, Simmel's (2023) individualism, alienation, impersonal nature, and blasé attitude of metropolis, and Nandy's (2001) estrangement and alienation ground the analysis, situating *Ular* within South Asian urban discourse.

**Results:** *Ular* depicts Nepalgunj as a contested space where the poor struggle for survival amid the indifference of political elites. Similarly, Kathmandu embodies the ultimate seat of power, reinforcing social hierarchies and discrimination rather than offering respite and help. Premlalwa's economic precarity and Draupadi's dehumanizing exploitation reveal cities as hostile urban labyrinths driven by indifference and corruption.

**Conclusion:** *Ular* reveals Nepali cities as landscapes of continuous struggle, where urbanization perpetuates social hierarchies and marginalization. The novel also reflects the precarious realities of urbanization in Nepal, where cities function not as spaces of empowerment but as landscapes of continuous struggle.

**Novelty:** By analyzing *Ular* through urban studies lenses, this study uniquely situates Nepali literature within global urban discourses, illuminating the precarious realities of South Asian urbanization.

**Keywords:** urban struggle, political corruption, socioeconomic disparity, marginalization, urbanization



## **Introduction**

In literary works, urban spaces often function as more than mere settings; they become dynamic entities that shape and are shaped by the lives of their inhabitants. [Ular \(1998\)](#), a novel by Nayanraj Panday, offers a compelling exploration of urban struggles, exploitation, and alienation in Nepal, primarily through the depiction of Nepaljung, a city caught between aspirations of modernization and the grim realities of socio-political corruption. The novel tells the story of Premlalwa, a tanga driver whose life is unknown due to political deception, economic hardship, and systematic exploitation. His journey from Nepalganj to Kathmandu highlights how cities, instead of serving as spaces of progress, became grounds where the poor and marginalized are further dispossessed. Furthermore, Draupadi, a sex worker from the marginalized Badi community, faces relentless economic and gender-based exploitation. The way she is treated reinforces the unequal power dynamics that govern urban life.

This paper aims to examine *Ular* through the framework of city studies, investigating how Nepalganj and Kathmandu function as contested spaces where power, economic structures, and political systems perpetuate inequality. It interrogates how political deception, economic problems, and social alienation shape the experiences of those on the margins, revealing the city as a mechanism of survival and subjugation. The concept of urban alienation and its psychological impact on cities will be explored. This study explores how opportunities and prosperity remain inaccessible to ordinary people. By analyzing *Ular* as a narrative of struggle, this study argues that the novel challenges the idealized image of the city as a space of social mobility instead of exposing the hidden violence of urban life. By situating *Ular* within border South Asian urban discourses, this study aims to contribute to the growing scholarship on city studies in Nepali literature. It argues that Panday's depiction of the city challenges conventional narratives of urbanization.

## **Conceptual Foundations of Urban Tension and Struggle**

This literature review explores existing scholarly works that examine the study of the city and the novel *Ular*. The study of cities in literature has gained significant attention within urban and cultural studies, as cities are not merely physical spaces but complex social constructs that shape human experiences. Theoretical frameworks from city studies provide essential insights into how literature represents urban struggles, economic exploitation, and sociopolitical hierarchies. Scholars such as [Mumford \(2015\)](#), [Simmel \(1964\)](#), and [Wirth \(2015\)](#) have examined the urban condition from different theoretical perspectives, shedding light on how cities influence identity, power structures, and socioeconomic relations. This section reviews key theoretical and contextual literature that forms the analysis of *Ular* within the framework of city studies focusing on struggle, exploitation, and power.

## **Conceptualizing the City**

[Mumford \(2015\)](#) defines the city as a social institution that organizes human life through its economic, political, and cultural structure. He writes, "The city in its complete sense, then it is a geographic plexus, an economic organization, an institutional process, a theater of social action, and an aesthetic symbol of collective unity" ([2015, p. 112](#)). Cities are not just



geographical spaces but cultural and social organisms shaped by human interaction. He argues that urban environments reflect the political and socioeconomic ideologies of their time. [Simmel \(1964\)](#) explores another crucial perspective, suggesting that urban life fosters individualism, anxiety, and alienation. The impersonal nature of the Metropolis often leaves individuals feeling disconnected from social structure. While discussing the city spaces, he notes, "...Under certain circumstances, one nowhere feels as lonely and lost as in the Metropolitan Crowd" [\(1964, p. 418\)](#). Similarly, he emphasizes the economy of money and the relationship among city dwellers. He explains a blasé attitude in the following words:

The essence of the blasé attitude consists in the blunting of discrimination...With all its colorlessness and indifference, money becomes the common dominator of all values; irreparably, it hollows out the core of things, their individuality, their specific value, and their comparability. [\(1964, p. 414\)](#)

In the city, money devalues individuality and reduces human worth to a purely monetary value. He argues that "Money is concerned only with what is common to all: it asks for the exchange value, it reduces all quality and individuality to the question: How much?" [\(1964, p. 115\)](#). Because of the money economy, the poor experience feelings of alienation and oppression.

The poor in metropolitan areas often live in cold and isolating environments. They may lack social networks or community support. As Simmel maintains, "It is this reserve which, in the eyes of the small-town people, makes us appear cold and heartless" [\(1964, p. 116\)](#). This isolation compounds their struggles, as the absence of personal connections leaves them vulnerable to exploitation and neglect in an urban landscape. The metropolitan system reduces an individual to a 'mere cog.' "The individual has become a mere cog in an enormous organization of things and powers which tear from his hands all progress, spirituality..." [\(1964, p. 422\)](#). This condition is acutely felt by the poor, who are often trapped in low-wage, dehumanizing labor. They lose agency—the poor struggle to assert their individuality or secure a meaningful existence.

Scholars have extensively studied, thought, and developed striking ideas, resulting in a large body of literature on urban studies. [Wirth \(2015\)](#) examines how urbanization alters social relationships, resulting in social stratification and economic disparities. "Personal disorganization, mental breakdown, suicide, delinquency, crime, corruption, and disorder might be expected under these circumstances to be more prevalent in the urban than in the rural community" [\(2015, p.112\)](#). City space is where the divide between the powerful and the powerless becomes increasingly evident through the manipulation of the political and economic systems. City space has varieties mixed. Wirth also states, "The contact of the city may indeed be face-to-face, but they are nevertheless impersonal, superficial, transitory and segmental" [\(2015, p. 118\)](#). This understanding of Wirth aligns with the idea of urban alienation. Similarly, [Nandy's \(2007\)](#) reflection on South Asian urbanism offers insights into the psychological and cultural dimensions of city life.



### **Contextualizing Pandey's *Ular***

Different fields of inquiry and scholarship are rapidly evolving worldwide. The things that shape urban experiences include historical, social, economic, and political forces. South Asian cities have been the subject of critical inquiry in literary works such as Crispin Bates, which highlights the uniquely rapid urban growth. This growth has led to the emergence of individuals from diverse social classes. This dynamic often gives rise to social tensions. This situation meaningfully parallels Premlalwa's experience as he moves from Nepaljung to Kathmandu in search of justice but finds only further exploitation. In the Nepali literary tradition, cities have often been depicted as spaces of power corruption, social transformation, alienation, and sociopolitical disillusionment. [Ular \(1998\)](#) highlights its struggles with modernization, governments, and inequality, revealing how cities have become sites of struggle for the working class.

*Ular* has drawn significant attention in academia and has been studied from different perspectives. [Phuyal \(2012\)](#) has read the Novel *Ular* through the lens of the Subaltern. He argues that subaltern speech is rich in codes and significance. Premlalwa is understood as a person possessing potential agency. Similarly, [Phuyal \(2024b\)](#) has explored how and why the authors have employed the horse as a symbol. Likewise, [Phuyal \(2024a\)](#) has discussed the novel's appropriation of the myth of Draupadi by portraying her as a Badi woman who serves in a sexual capacity within her society in Nepalgunj. [Luitel and Dahal \(2025\)](#) have presented a character analysis of the novel based on gender, action, tendency, nature, consciousness of life, proximity, affiliation, dimension, environment, originality, personality, reaction, and relativity. [Subedi \(2021\)](#) includes *Ular* to discuss regional margins, focusing on the portrayal of the Terai Madhesh. [Linder \(2019\)](#) analyzes two works of modern Nepali literature that deal with Thamel as an urban space where cultural politics and identities are evident. This study aims to fill this gap by examining how *Ular* contributes to our understanding of the city, not only as a space of opportunities and prosperity. Moreover, it presents a secondary city alongside Kathmandu, where most of the works are set. A thematic analysis is conducted to identify recurring motifs of urban alienation, elite exploitation, domination, corruption, marginalization, and struggle. This study presents it as a work of fiction and represents South Asian urban experiences.

### **Contestation in Urban Spaces**

Urban spaces foster alienation among marginalized groups. Premlalwa goes to Kathmandu with the hope of getting compensation from Shantiraja. As soon as he gets off the bus, he experiences terrible treatment from urban dwellers. Not familiar with the location, he inquires about Singha Darbar, but the shop owner poorly responds, "... pointing to his private part, he shouted this is where the place you asked for" ([1998, p. 38](#)). This response made him feel alienated. This experience, caused by that incident, aligns with Simmel's idea: 'Under certain circumstances, one nowhere feels as lonely and lost as in the metropolitan crowd' ([1964, p. 418](#)). In city space, individuals are often surrounded by a crowd of people, but they do not feel the warmth of relation. In urban spaces, one's status is often marked by wealth. Simmel



again states, "Money, with all its colorlessness and indifference, becomes the common dominator of all values" (1964, p. 115). The tea shop owner values him in terms of money. If Premlalwa belongs to the upper class with better financial status, he will not treat him like that. One's individuality is stripped away because of the amount of money they own.

Urban space is a site where even an individual of average social standing may experience a sense of estrangement. The situation of the underprivileged is even more severe. Premlalwa, a Terai resident, finds Kathmandu unwelcoming for him. "For sometimes he stripped himself off of everything, and he felt the cold of Kathmandu, hectic life, movements, and business" (1998, p. 39). 'Feeling cold' suggests not only a literal meaning but also a metaphorical one. It metaphorically suggests that Kathmandu has treated him in an inhospitable manner. Simmel also points out a city as "I refer to the brevity and scarcity of the inter-human contact granted to the metropolitan man, as compared with social intercourse in the small town" (1964, p. 421). City space is a site where personal connections are absent. People mostly remain busy with less inter-human contact and are not ready to offer themselves in times of need, as one often finds in small towns.

While in Kathmandu, he faced many ups and downs. It becomes tough for him to meet Shantiraja and complete his mission. He is badly treated as he asks about Singhadarbar in the very beginning. Nirakar Prasad also cheats on him with false pretensions. "He felt Kathmandu did not love him. He felt Kathmandu did not accept him" (1998, p. 40). This feeling of Premlalwa captures the sense of how city space makes marginalized and underprivileged individuals feel alienated, as Simmel argues, 'one nowhere feels as lonely and lost as in the metropolitan crowd' (1964, p. 418). Premlalwa feels outcast, lonely, and lost. For Premlalwa, Kathmandu is not a cooperative place for people like him. He finds the street and people clean. Even if the lodge owner gave him the dirtiest bed, he felt his dirt would make the bed dirty. During his arduous search and prolonged wait for the minister, he encounters an older man who cynically remarks on the impossibility of meeting the minister and offers a satirical commentary on the inaccessibility of those in power. Such a remark leaves him with a deep sense of disappointment. As Pandey further narrates, "Satirical remarks of the old man made him cry within" (1998, p. 48). This exemplifies how urban space can be unfavorable for those marginalized and how it can make a person feel profoundly alienated.

The system itself does not appear to support such a vulnerable person. In this regard, Simmel views, "The individual has become a mere cog in an enormous organization of things and powers which tear from his hands all progress, spirituality..." (1964, p. 422). Although politicians claim to be the representatives of citizens and are readily available to hear, help, and provide services to them, they do not seem to act as they claim. They form a complex system that is too intricate for the uneducated to comprehend. Premlalwa felt profoundly isolated for two reasons. First, he could not achieve his goal of visiting Kathmandu. He comes hopeful of getting financial compensation but cannot. Secondly, he experiences ill treatment from the people in urban settings. "During a five-day stay in Kathmandu,





Premlalwa felt scattered” (1998, p. 51). This feeling makes him feel overwhelmingly alienated. In city space, an individual 'hollows out the core of things' (1964, p. 414). A city dweller becomes detached from personal connection. As a result, others also do not feel included and have companions to share their problems, feelings, and emotions. Kathmandu, a crowded city from a demographic lens, often leaves people like Premlalwa feeling alone.

The economic and psychological exploitation of characters like Premlalwa and Draupadi in *Ular* demonstrates a border pattern of inequities and marginalization in urban space. Premlalwa remembers his father saying their house was in the main bazaar. “Son! Our house was in the main bazaar” (1998, p. 59). The main Bazar was the center of economic activities, and the land’s worth was also high. However, they are now pushed towards the city's periphery rather than being at its center. This is because of the economic disparity faced by the marginalized. Mumford (2015) views the city as 'an economic organization, an institutional process' (p. 112). The economic activity of the urban sometimes contributes to further marginalizing the deprived group. The cunning people take advantage of the innocent people and usurp their property, as happens in the life of Premlalwa’s family.

At a point, Premlalwa meditates on why his family is compelled to migrate farther from the city center: "... here around me something must have existed that have pushed us further and further from the main road to Shurkhet road, from Shurkhet road to Korianpurwa, from Korianpurwa to Paraspur. People like me are always pushed aside” (1998, p. 59). Powerless people are compelled to surrender themselves to a situation that is inescapable for them, much like being caught in a web. *Ular* examines how urban space continues to serve as a site of elite exploitation, domination, and corruption. Up to a certain point, Premlalwa considers Rajendraraj a benevolent and selfless figure deeply revered by him. However, his true nature is gradually revealed. The following lines expose the reality of his character, challenging his initial idealized image. While managing financial compensation to the deceased’s family after Premlalwa’s father lost his life run by a truck, Rajendraraj is actively involved in the process and receives and hands over some money. For Wirth (2015), "Personal disorganization, mental breakdown, suicide, delinquency, crime, corruption, and disorder might be expected under these circumstances to be more prevalent in the urban than in the rural community" (p. 122). Rajendraraj's act reveals a deep moral corruption; his words and actions are misaligned. While he outwardly presents himself as cooperative, inwardly, he plots to seize Premlalwa’s property, not hesitating even a little to grasp the death compensation given to an orphan child. Elite exploitation emerges as a recurring theme in the novel. In another instance, when Premlalwa finds himself unable to escape his financial trouble, he offers to sell his land to Rajendraraj. Losing every possibility for his livelihood, he goes to Rajendraraj with the document of land ownership and offers him. Rajendraraj remains detached from the present predicament of Premlalwa as he does not ask if his problem is solved. Neither Premlalwa reports of his current troubles. Instead, Rajendraraj informs, "Shilababu is looking for a piece of land for the Woda committee office. I will manage yours" (1998, p. 56). This declaration of Rajendraraj strengthens the theme of elite exploitation. Furthermore, city spaces’ “cold and heartless” (1964,



[p. 116](#)), as argued by Simmel, also remains meaningful in this context. Premlalwa gets compelled to sell his worthy land, “Had Premlalwa not been in such a crisis, he would not have sold the land even for sixty thousand” ([1998, p. 56](#)). For him, the land is a diamond piece located on the highway. However, Rajendraraj happily receives the commission, being inconsiderate of his present predicament. These incidents powerfully highlight that in the city, the life of the marginalized is very frightening because of elite exploitation and domination.

Premlalwa considers Rajendraraj a great man and social activist, so he has a very positive attitude towards him. He even thinks his life would be darker if Rajendraraj were not there. In return, he would not only give him a free tanga ride, but he would also not charge his relatives. “Premlalwa would not charge Rajendraraj’s relatives for the tanga ride. He would buy groceries and other items from Rupaidiha for him” ([1998, p. 26](#)). It demonstrates elite exploitation of the economically vulnerable. If Tanga is only the sole earner for him, such an act from people like Rajendraraj is unfair and exploitation.

Draupadi is also badly exploited in the city space. She is exploited by the wealthy because she is not paid respectfully. The characters, like Sub-Inspector Vishnu, use their bodies without paying. As a result, she is even pushed backward and marginalized. “Meanwhile, Draupadi was thinking about Premlalwa, and the sub-police inspector Vishnu came and started playing with her body” ([1998, p. 33](#)). In this poignant scene, the rich and powerful exploit her. The sub-police inspector uses her services but refuses payment. This act embodies elite exploitation in urban space, aligning with Simmel's 'unmerciful' characterization of the city. The policeman, Bishnu, a figure of authority, uses his power to remain unmerciful and exploits her.

During his stay in Kathmandu, Premlalwa is mostly ignored, but Nirakarji listens to his story emotionally and remarks that it is powerful. His story resonates with him, and he is going to write about it. However, he betrays him by borrowing and fleeing away. “But Nirakarji was not in the room in the morning” ([1998, p. 46](#)). Premlalwa is cheated. [Wirth \(2015\)](#) argues, “The city's contract may be face-to-face, but they are nevertheless impersonal, superficial, transitory and segmental (p. 118). In this context, Nirakarji pretends to be the faithful companion in his difficulties and promises to help him by taking him to the minister. However, his words appear to be deceitful. The relationship is often impersonal and superficial in urban spaces, even when someone meets someone in person.

Urban space is a social theater where multiple performances take place. Politicians seem to discuss serious matters, such as people and prosperity, on such sites. On the contrary, they are engaged in another kind of discussion. “But more than the nation, power, position, and conspiracy were being talked” ([1998, p. 46](#)). This is because they are very much concerned about power, position, and corruption. People with diverse attitudes coexist in urban spaces, and their interactions resemble a theater. Politicians also behave as if they are performing a show. He even has served as a telephone operator. However, “He was once charged with corruption” ([1998, p. 50](#)). The corrupted nature of the city reflects systematic corruption. It aligns with Wirth ideas of ‘corruption’ in urban space. This cycle of corruption reveals the



city's corrupt nature, where moral decay and power manipulation enable those who do not deserve to ascend to positions of power.

The exploitation of the elite is a contributing factor to Premlalwa's present predicament. Until then, Premlalwa has a revered gaze at Rajendraraj, thinking he is the rescuer of him and also a saver from his trouble. Nevertheless, he knows him well at the end. "He knows Rajendrababu is expert in seizing others land and house" (1998, p. 56). This fact supports how urban space serves as a site for the elite to exploit the vulnerable and marginalized more. Wirth (2015) states, "The close living together, working together of individuals who have no sentimental and emotional ties foster a spirit of competition, aggrandizement, mutual exploitation' (p. 119). In city space, people are often cold and inconsiderate of others' feelings. At the story's beginning, Premlalwa's perception of Rajendraraj is positive, but his true identity is revealed as Rajendraraj makes this utterance during the last deal of Premlalwa's land. Politics, for him, is not a social service but rather a means of earning, causing Premlalwa to feel shocked.

The city is often perceived as the epitome of prosperity and opportunities. However, it does not apply to Premlalwa and Draupadi's life. Their experiences of living in the city space challenge this notion. In one context, Premlalwa becomes very sad and thoughtful. He deeply thinks, "Can a house be built by dragging a tanga? He saw whole darkness in front of him. Dark, pitch black indeed!" (1998, p. 15). This feeling of his reveals a great deal about the struggles of the marginalized in urban spaces. It suggests an uncertain future with only a tanga as an income source, vividly capturing the profound struggle of the poor in the Metropolis. City space is challenging for underprivileged or marginalized individuals with limited resources. Even fulfilling their basic needs is threatening. After his horse dies, Premlalwa sees no way out of this worst situation and goes to Rajendraraj. While rich and powerful city dwellers seek amenities to enjoy life, economically vulnerable people struggle hard to make ends meet, but even fulfilling their basic needs can remain tough.

Draupadi's struggle to make ends meet is a striking example of exposing how urban space is a site of struggle for the poor. After Premlalwa loses his horse during the victory rally, he begs Rajendraraj to help him, doing something to alleviate his hardship. Rajendraraj writes to Shantiraja, and Shantiraja asks him to meet him in Kathmandu. He makes arrangements to go but finds that he has minimal expenses and shares them with Draupadi. She says, "We are also facing financial hardship" (1998, p. 35). With high hopes, Premlalwa embarks on an arduous journey to Kathmandu but returns empty-handed, having spent little of what he had. When he gets home, he learns that his house has collapsed and his cart has been stolen. An old neighboring woman asks what he will do. He says, "I will cry. I will burst into tears. I will beat on the chest. What can I do, Amma?" (1998, p. 54). This encapsulates the intense struggle and urban despair of the marginalized. His raw emotional outburst reflects the utter powerlessness of the city space. Life in urban areas for low-income people remains the same: they are helpless and struggling. This reflects an accurate picture of the struggles of the poor





in urban spaces. Despite their incessant efforts, the city space does not help such vulnerable individuals achieve any good results.

### **Conclusion**

The study has demonstrated that city spaces are not only celebrated hubs of opportunity and prosperity; they are also sites of profound struggle, exploitation, oppression, and alienation for the poor and marginalized. Through a critical analysis of foundational urban studies texts by Simmel, Mumford, Wirth, and Nandy, I have uncovered the exploitation and struggles faced by the urban poor due to the actions of corrupt politicians and upper-class elites. The narrative of Premlalwa and Dhrupathi, a marginalized tanga driver and a sex worker in the Badi community, respectively, is a poignant example of border urban dynamics. It skillfully illustrates how economic exploitation, social isolation, and institutional failure marginalize the vulnerable. Their experiences are not isolated incidents but rather reflect systemic issues of economic exploitation, social marginalization, and the failure of urban promises to reach those who are most in need.

Oppression is manifested through urban inequalities. The economic disparities enable economic and spatial marginalization. This is evidenced by Premlalwa's displacement to the urban periphery from the center. Similarly, domination by corrupt elites is a recurring theme of the novel. Wirth notes the prevalence of 'corruption' in urban settings. Nandy also talks about how marginalized are often pushed backward and made homeless in urban settings. Even if they realize such domination, they cannot raise their voice, as exemplified by Premlalwa and Draupadi's inability to challenge such. Moreover, the struggle of the poor to survive in competitive, exploitative urban environments is vividly captured in the novel. Wirth talks about 'mutual exploitation'. Similarly, Mumford's disintegration further highlights the poor's struggle to make a living. Premlalwa and Draupadi struggle greatly for their lives. Such a struggle is rooted in city characteristics. The findings reaffirm that cities are contested spaces where the promise of prosperity is overshadowed. Marginalized exploitation, oppression, corruption, and struggles are also features of urban spaces.

### **Acknowledgments**

This paper is the outcome of "Rethinking Cities Across South Asia-III," an initiative of Dr. Komal Phuyal from the Central Department of English, Tribhuvan University, Kathmandu, Nepal. I express my gratitude to Prof. Dr. Amma Raj Joshi, former Vice Chancellor of Far Western University, Kanchanpur, Nepal. Prof. Joshi is the patron of the Research Initiative. I acknowledge the mentorship of Dr. Phuyal from the conceptualization stage to the final preparation of the manuscript.



## References

- Bates, C. (2015). Introduction: The city in South Asia. In C. Bates & M. Mio (Eds.), *Cities in South Asia* (pp. 1–15). Routledge.
- Linder, B. (2019). (Re-)writing Thamel: National identity and the city-setting in contemporary Nepali literature. *GeoHumanities*, 5(2), 424–443.  
<https://doi.org/10.1080/2373566X.2019.1610666>
- Luitel, K., & Dahal, D. P. (2025). Character analysis of the *Ular* novel. *Interdisciplinary Journal of Management and Social Sciences*, 6(1), 296–314.  
<https://doi.org/10.3126/ijmss.v6i1.75411>
- Mumford, L. (2015). What is a city? In R. T. LeGates & F. Stout (Eds.), *The city reader* (6th ed., pp. 110–114). Routledge.
- Nandy, A. (2007). The Journey to the Past as a Journey into the Self. In *An Ambiguous Journey to the City*. (pp 1-36). Oxford University Press.
- Pandey, N. R. (1998). *Ular*. Fine Prints.
- Phuyal, K. P. (2024a). Appropriation of myth in Mahasweta Devi's "Draupadi" and Nayan Raj Pandey's *Ular*. *Tribhuvan University Journal*, 39(1), 160–174.  
<https://doi.org/10.3126/tuj.v39i1.66754>
- Phuyal, K. P. (2024b). Writing and rewriting the pharmakon: The use of horse in modern Nepali fiction. *SCHOLARS: Journal of Arts & Humanities*, 6(2), 14–23.  
<https://doi.org/10.3126/sjah.v6i2.68736>
- Phuyal, K. P. (2012). An eddy in the maze: Subaltern subject in Pandey's *Ular*. *Literary Studies*, 26, 63–66.
- Simmel, G. (1964). Metropolis and mental life. In K. H. Wolff (Ed.), *The sociology of Georg Simmel* (pp. 409–424). The Free Press.
- Subedi, P. (2021). *Rewriting the nation: politics, culture, and representation in contemporary Nepali literature*. [ Doctoral dissertation, Monash University].  
<https://doi.org/10.26180/16558182.v1>
- Wirth, L. (2015). Urbanism as a way of life. In R. T. LeGates & F. Stout (Eds.), *The city reader* (6th ed., pp. 115–123). Routledge.