

CHAPTER ONE

INTRODUCTION

1.1 General Background

There are several means of communication. Out of them, language is regarded as the most common and widely used one. Generally, language is defined as a voluntary vocal system of human communication. It is a social phenomenon by means of which one can express one's ideas, thoughts, feelings, emotions, pains, sorrows, likes and dislikes etc. It is purely human. It is the language that separates the human creature from other animals as the human beings use language in their daily communication to transmit ideas from each other.

Language is a universal phenomenon only the medium of human beings which helps us to express our ideas in a systematic order. It is an essential set of items and the systematic arrangement of linguistic units like sounds, words, phrases, clauses etc. Different cultures, literatures, histories, religions, norms and values etc. are transmitted from one generation to another, from past to present, through the medium of language. It is a gift of god to mankind.

There are different eyeglasses to view the things differently. Language is not the exception of it. Different linguists have defined language differently. Some of the definitions of language are given below. Chomsky (1986) views that a language is a set of well-formed strings produced by well-formed sentences using underlying rules which are finite in number. He opines that language is "a set (finite or infinite) of sentences each finite in length and constructed out of finite set of elements". Similarly, Crystal (2003, p 255) says, "Language is concrete act of speaking, writing or singing in a given situation" Lannenber (1967, p 2) says, "Language is 'species-specific' and 'species-uniform' possession of man." It is purely human; no species other than human beings have been endowed with language. It is completely different from animal communication. Animal can not acquire language due to its complex structures and their physical inadequacies. According to Wardhaugh (1996, p 24),

“Language can be used to refer either to a single linguistic norm or a group of related norms.”

In the same way Pei (1966, p 4) writes “ Language is a system of communication by sound, operating through the organs of speech and hearing among members of a given community and using vocal symbols possessing arbitrary conventional meaning.” (as cited in Brown, 1994)

By comparing these definitions we can conclude that there is no exact definition of language. It is a universal phenomenon which makes people understand messages and keeps them closer. It is a special gift of god to mankind. That is why, it will not be wrong to claim that from the day when man tried to speak, he started to transmit and interchange thoughts, feelings, pain, sorrow, happiness and help. It is only possible to preserve our social tradition or activities for future generation by the means of communication through language. That is why language is responsible for social change, social mobility and stratification as well.

1.1.1 The English Language

Language is the means of communication used by human beings that makes the human beings different from other animals. It is the medium that is used by human beings to express their ideas in a systematic order. No language is superior or inferior in terms of communicating ideas. However, some languages play dominant role in the society. Among those, English is a major and most widely used language in the world. English belongs to the Indo-European family of language. It has approximately three hundred million speakers in the world. It is spoken more widely among different countries than any other languages and that is why it is recognized as an international language. It is used to bridge the gaps in communication among the speakers of different languages, i.e., it is used as lingua-franca. One in every seven people in the world uses it. More than half of the world’s books are written in English. It is one of the languages recognized by the United Nations as well. It has one

of the noblest bodies of literatures and has richest number of vocabulary i.e. as far as two million words. Hence, it is an inevitable source of knowledge for non-native speakers too.

The popularity of English in the world is growing day by day. People in the world are eagerly motivated toward learning English. English as a foreign language has occupied an important place in the educational system for Nepalese students. English is the medium of instruction in higher level as well as lower level in private schools. To involve in business, tourism industry, journalism, diplomacy and in other fields, it is a must to learn English. Due to the latest scientific discoveries and development in the field of communication the importance of the English language as an international language has increased all the more. Hence, English has become the need and high demand of people to develop their personality and nationality as well as the help in their jobs.

1.1.2. Linguistic Scenario of Nepal

Nepal is a multilingual, multicultural, multiracial, multi-religious and multiethnic nation. It is rich in culture and languages. According to the Population Census (2001), there are more than 93 languages used in this small country. Among these languages most of them do not have written scripts but they exist in spoken form. Though it is small geographically, it is very big culturally and linguistically. It is very fertile land for languages.

Central Bureau of Statistics (CBS) has released the preliminary result of the National Population Census 2011 on September 27, 2011 in a program held in Lalitpur. According to preliminary result of the National Population Census 2011 released by CBS among the higher government officials, development partners and media, the population of Nepal reached 26,620,809 in the year 2011 which shows an increase of population at the rate of 1.4 percent per annum. The preliminary result reveals that the population of male and female in Nepal is 12,927,431 and 13,693,378 respectively.

According to Interim Constitution (IC) 2006, Nepali is only the official language (article 5, point 2). Other languages spoken as the mother tongue in Nepal are the national languages (article 5, point 1). According to article 5, point 3, all languages are accepted as official languages at the regional level. Besides, this part of the article is about native names and not about official language. The constitution does not state that Nepali written in Devanagari is the official name.

Nepali is spoken by nearly half of the total population. It is the language of legal affairs, business, transactions, mass media, communication and administration. It is also used as a medium of instruction in public schools and universities. In addition, Nepali is the only official language of Nepal. According to CBS (2002), Nepali is spoken as a mother tongue by 48.61% of the total population and Maithili is spoken as a mother tongue by 12.3% of the total population. The most numerous mother tongues spoken by indigenous people are Tamang (5.19%), Newar (3.63%) and Magar (3.39%), as reported in the 2001 census. However, the census (2001) reports that only 1037 people speak English as mother tongue in Nepal. Besides English and Nepali, Maithali, Tharu, Bhojpuri, Doteli, Tamang, Tibetan and Awadhi languages are widely used as a means of communication and instruction in classroom, especially in the primary grades in Nepal.

The languages and their innumerable dialects spoken in Nepal have genetic affiliation to at least four language families namely Indo-Aryan (14 languages), Tibeto-Burman (about 57 languages), Austro-Asiatic, and Dravidian (Gurung, 2003). Among these different languages Nepali language has held the dominant role in the life of the country. It is designated as the official language of Nepal by the Nepali Constitution 1990. It is the medium of instruction at various fields, such as education, commerce and in public communication. It is also claimed that Nepali language has 50.3% native speakers in the country.

According to Gurung (2003, p. 17), the languages used in Nepal are grouped in to the following four language families:

1.1.2.1 Indo –Aryan Group

This group of languages comes under Indo-European Family of languages. This is the largest group of languages in terms of the speakers viz. nearly 80 percent of the total population of Nepal speak these languages.

The following languages are spoken in Nepal under Indo-Aryan Group

- | | |
|---------------|-----------------------|
| 1. Nepali | 9 Maithili |
| 2. Bhojpuri | 10. Tharu |
| 3. Awadhi | 11. Urdu |
| 4. Hindi | 12. Rajbanshi |
| 5. Bangali | 13. Danuwar |
| 6. Marwadi | 14. Majhi |
| 7. Darai | 15. Kumal |
| 8. Bote/Bhote | 16. Chureti languages |

1.1.2.2. Tibeto- Burman Group

This is another group of languages which comes under Sino-Tibetan Language Family. Though it is spoken by relatively less number of people than the Indo-European family, it consists of the largest number of languages, about 57 languages.

This group includes the following languages:

- | | |
|--------------|----------------|
| 1. Tamang | 2. Gurung |
| 3. Limbu | 4. Ghale |
| 5. Hagu/Bagu | 6. Thakali |
| 7. Kaike | 8. Cheppang |
| 9. Sunuwar | 10. Newar etc. |

1.1.2.3. Dravidian Group

This group includes two languages spoken in Nepal viz. Jhangad which is spoken on the Province of Khoshi River in the eastern region in Nepal and Kishan which is spoken in Jhapa district. According to the census 2001, this group of languages is spoken by 0.13 percent of the total population of the country.

1.1.2.4 Astro- Asiatic Group

This is the minor language family. It includes two languages viz. Satar (Sanfhar) which is spoken in Jhapa district of the eastern part of Nepal and Munda. It has the speakers of approximately 0.19 percent of the total population of Nepal (census 2001).

1.1.3. Dialect

No two languages in the world are same. There is variation within a single language too. The use of language varies according to place, time, group of people or subject matter and situation. The variation in the use of a language according to time, place and a group of people is called dialect. It is a variation within a single language and which is different in pronunciation, grammar and vocabulary from the standard form of the language. Crystal (2003) says, “Dialect is a regionally or socially distinctive variety of language identified by a particular set of words and grammatical structures.” According to Spolsky (1998, p. 33), “dialect is something that concern variation which are located regionally or socially”. “Dialect also means the language variation that comes from a group of users that are relative in numbers, living in one particular place, region or area” (Chaer & Agustina, 1995, p. 83). Since dialect is based on the place, region or area where the users live, it is usually called as area dialect, regional dialect or geographical dialect. The users of a dialect have certain features that mark them as people who have the same dialect though they have their own idiolect. Dialect is a non-standard variety of language and it is generated due to different social background and geographical origins of the speakers.

Dialect is a cover term which includes three kinds of such varieties.

- a. Language variation in a geographic dimension, i.e. geographical/regional dialect.
- b. Language variation in social dimension, i.e. social dialect/sociolect
- c. Language variation used at a particular stage of its historical development, i.e. temporal dialect.

1.1.3.1 Geographical Dialect

The same language may have different variations if it is used in different regions. The variation of a language due to geographical dimension is simply called geographical dialect. It is spoken in a particular area of a country. It reflects the geographical origin of the speakers. A regional dialect is not a distinct language but a variety of a language spoken in a particular area of a country. According to Spolsky (1998, p 29), ‘regional dialects tend to show less differences from their close neighbours and greater differences from distance neighbours’.

Regional dialect can also be found in the international world. The variation can be distinguished from the pronunciation, vocabulary and even from the grammatical differences (Holmes, 2008, p128). Pronunciation and vocabulary differences probably are the easiest differences that people aware of between different dialects of English. The examples of the pronunciation differences mentioned by Holmes (ibid) in her book are the word *dad* pronounced by a New Zealander that to British ear sounds like *dead* that pronounced by an English person and the word *god* pronounced by an American that sounds like *guard* that pronounced by an English and the word *latter* that sounds like *ladder* to many non-American English speakers. The example of vocabulary differences, according to Holmes (ibid), can be found in the term used by Australians, people live in England and New Zealanders. Australians use the term *sole parents*, while people live in England use *single parents* and New Zealanders called them *solo parents*. Geographical dialects are generated due to the distance from one group of speakers to those of others. Greater the distance,

greater is the difference. This distance is caused by geographical diversity or natural situation e.g. mountains, rivers etc.

1.1.3.2. Social Dialect

The variation of the language due to social dimension is called social dialect. The same language may have different variations if it is used in different social classes. Those variations are social dialects and they reveal the social background of the speakers. There is language variation from one social class to another. Those social classes may be classified on the basis of ethnicity, occupation, income, education, prestige, religion, age, sex and so on, e.g. Black English, Baby English, etc.

According to Chaer and Agustina (1995, p 84), 'social dialect means the language variation that is concerning with the social status and class'. This language variation is usually the most spoken language variation, most time consuming to talk about since this variation is concerning with all personal problems of the user, such as age, sex, gender, occupation, economic social status, social status, social class etc. According to Holmes (2008, p. 134) "social dialect are the language that reflects the grouping of people that based on similar social and economic factors". In Javanese, a particular social dialect can be defined as a particular combination of styles or levels that has its distinctive patterns of vocabulary, grammar and pronounation though there are many forms which are shared by different stylistic levels.

The term social class that is related to the social dialect refers to the difference between people who are associated with difference in social prestige, wealth and education (Holmes, 2008, p135). People from different social class do not speak in the same way, for example, bank manager do not talk like office cleaners, and lawyers do not talk in the same way as the criminals they defend in court.

1.1.3.3. Temporal Dialect

A variation of language used at a particular stage in its historical development is called temporal dialect e.g. Prakrit and Pali in Ancient India. “Temporal dialect means the language variation that is used by a certain social group in particular time” (Chaer & Agustaina, 1995, p 84), for example, the language variation can be seen in the development of English. According to Widarso (1989, pp. 22-28), “the development of English had begun from the Old English in the year of 600 to 1100, the Middle English in the year of 1100 to 1450, the early Modern English in the year of 1450 to 1700 until the Modern English in the year of 1700 up to now”.

1.1.4 A Short Introduction of Achham District

Achham, a part of Seti zone, is one of the seventy-five districts of Nepal, a landlocked country of South Asia. Geographically, Achham is one of the hilly districts situated in Seti Zone of Far-Western Region. The district, with Mangalsen as its district headquarter, covers an area of 1,692 sq km. It extends from 81⁰ 7' to 81⁰ 35' eastern longitude and from 28⁰ 45' to 29⁰ 2' northern latitude (District Profile-2011, p 2) and has a population of 231,285 (NPS2001). According to the Preliminary result of National Population Census (2011), Achham has a population 258,022. It is one of the remotest districts of Nepal. It is surrounded by Dailekh and Kalikot districts in the east, Doti in the west, Bajura in the north and Surkhet in the south. Karnali River separates it from Kalikot, Dailekh and Surkhet districts in eastern and southern part.

According to District Profile (2011, p 1), there are different sayings about the name of Achham district which are as follows:

According to first saying, near by the *Sera Budhi Dharpu*, the Capital of ancient Achhami king, there flowed *Pastoli Gad* (stream). There were three

falls from this *Gad*. The origin of the *Gad* was known as ‘*Asmambu*’. Later on this word changed into ‘*Asmamba*’ and finally Achham has been named.

According to second saying, in ancient time, there were four sons of *Gopal Khatiwoda Bhatta* residence of Doti district. His younger son *Devendra* had one son named *Prabhas* who got married with the daughter of the famous *Jumli* king, *Ashok Malla*. *Prabash* lived in Jumla for a long time. Later on, he ruled over *Naukhuba* (the present Achham) and there was one tradition developed that his son also became the king though he was from the Brahmin family. It was said that to be a king from *Brahmin* family is amazing which is called as ‘*Achhamma*’ in Achhami dialect. Later on this word ‘*Achhamma*’ changed into Achham and the name of the district became Achham.

According to the next saying, due to the influence of Mugal empiricism in India, some Hindu people came to *Naukhuba*, the present Achham a western part of Nepal to protect their religion. The Hindu people who were from India used to live in *Naukhuba*. This place was very famous for mangoes. They liked the mangoes very much. In Hindi language it is said ‘*Achha cheej*’ for delicious things. Hence, they used to say ‘*Achha Aanp*’ for delicious mangoes. And later on, people used to say ‘*achha aanp*’ ‘*achha aanp*’ and finally it changed into Achham.

Achham is divided into different parts as Panchsaya, Pandrabis, Aathsaya, Chhabis, Tallo Bhaisalya, Mallo Bhaisalya etc. Achhimi dialect is also different in these different parts. “Ramarosan is the tourism area of this district. Khaptad national park ,established in 2040 B.S. lies in the west part of Achham is also one of the major tourism area of this district. This national park lies on the border of four districts viz. Achham, Bajura, Bajhang and Doti” (District Profile 2011,pp 79-80). Achham consists of 75 VDCs and two Municipalities. People of different castes such as Bramhins, Kshetris, Dalits, Newars, Magars and Muslims reside here.

It is accessible by automobile from Kathmandu and Nepalgunj and via a paved road that runs along the western border of Nepal from Dhangadhi. Mangalsen, the district headquarters, is eight hours walk from Sanfebagar - a town in Achham sporting a non-functional domestic airport. A bridge crosses the *Budhi Ganga* river in Sanfebagar allowing access during high water, a second bridge over the second river *Kailash Khola* which comes from *Ramaroshan*, a tourism place, and this river separates the district into two election regions. The both rivers meet Seti river. The district is served by two hospitals, the government district hospital in *Mangalsen* and one in *Bayalpata* that is collaboration between the government and the non-profit organization.

Although, Achham is rich in natural resources they are not utilized yet, it is backward in education, transportation, electricity, health facilities, modern technology etc. in other words, there is lack of infrastructures of development. Due to this reason, majority of the young and energetic people go to India in search of job. Besides this, “Achhami people have also contributed in Nepali literature. Nirpa Bahadur Swar and Pahalman Singh Swar are the two literary figures from Achham. The former was the novelist and poet and the latter one was the dramatist and poet” (Subedi,2058, p156).

1.1.5 Achhami Dialect

Achhami dialect is one of the western geographical varieties of the Nepali language i.e. Doteli, Bajhangi, Bajurali, Soradi, Achhami and Darchula (Ethnologue Report of Nepal, 2009) which is spoken in western part of Nepal. It is mainly spoken in Achham district. However, due to migration, the migrated people from Achham to Kailali also speak this dialect. Though, it is mainly spoken by Achhami people, it is not identical in all parts of the district. There are also some variations in this dialect due to geographical differences.

To know historical background of Achhami dialect, we have to go back to B.S. 1337. According to Pokhrel, (1993 p. 20) the first language model of Achhami Dialect is that which was found in Askshaya Malla’s “*Achham Panchdewal*

Inscription” of B.S. 1337. A *Lalmohar* named “*Arjanya Budha’s Purso Kathuro*” of B.S.1648 (ibid, p 62) and “*Achham Mallo Bhaisalya Record*” of B.S. 1736 written by Joisi (ibid, p.94) are the medieval records of Achhami dialect.

The standard Nepali language was originated from Sinja of Jumla which is in eastern part of Achham. According to geographical determination of dialect, Achhami dialect comes under the Nepali language. Bandhu (1995) has said that Sinjali dialect and standard Nepali have not complete mutual intelligibility but its percent is very high. As Sinjali and Achhami dialects are nearer dialects, it can be said that Achhami dialect is not mutually intelligible with standard Nepali. There are some differences between them. Achhami dialect is spoken in Nepal as a dialect of Nepali language. Due to lack of contact with the speakers of Nepali language, geographical difficulties etc., this dialect has got independent geographical form. Achhami dialect is more different in pronunciation with standard dialect and has some original words. Hence, it is clear that these two have the relationship of dialect and language.

1.1.6 The Importance of Grammar

Grammar is the system of a language. Crystal (2003, p 207) says, ‘grammar is a central term in Linguistics, but one which covers a wide range of phenomena, being used both in mass noun and count noun senses (as ‘grammar in general’ and ‘a grammar in particular’)’. Cowan (2009, p 3) says, ‘grammar is the set of rules that describes how words and group of words can be arranged to form sentences in a particular language’.

Grammar is the heart and soul of the human experience. The process of communication mainly includes speaking, listening, and writing. Nobody actually learns grammar to learn his/her mother tongue. It is natural phenomenon that we start speaking what everybody speaks around us. We gradually develop a better sense of understanding with the passage of time. We do not study grammar of our own mother tongue to use it for daily communication, but when we need to polish our own mother tongue, we have

to study its grammar and we usually do that. When we come to learning a new language like English, we need to study its grammar. The importance of grammar can not be neglected. Any person who communicates using a particular language is consciously or unconsciously aware of the grammar of that language. To speak in a clearer and more effective manner we need greater depth of understanding and proficiency that the study of grammar provides.

Grammar is important because it is the language that makes it possible for us to talk about language. Grammar names the types of words and word groups that make up sentences not in English but in any language. As human beings, we can put sentences together even as children- we can all do grammar. But to be able to talk about how sentences are built, about the types of word groups that make up sentences- that is knowing about grammar. People associate grammar with errors and correctness. But knowing about grammar also helps us understand what makes sentences and paragraphs clear and interesting and precise.

Grammar is equally important for language teachers. For example, both native and non-native speakers of English teach English to speakers of other languages. Those teachers who are non-native speakers of English typically realize the benefits of knowing English grammar well. The native speakers have tacit knowledge of their mother tongue but the tacit knowledge of grammar does not enable them to describe or teach the rules of grammar to language learner. For that one must know the rules consciously.

According to Cowan (2009, p. 2):

‘the language learners want to know how grammar of the language works.

To them, it is the key to understanding the language and using it to communicate. To respond the questions of the language learners, the language teacher must have knowledge of grammar of that language.

Having an accurate, comprehensive understanding of grammar will make

one feel more confident as a teacher. Knowledge of grammar is also helpful to evaluate a new textbook as well’.

1.1.7 Rules of Subject-Verb Agreement in the English Language

Languages are operated by the underlying rules and these rules differ from one language to another. As English is a well developed language, it has specific rules for word formation, sentence pattern, word order, stress, intonation, plurality and other. This study is concerned with the subject-verb agreement. So, the main rules on subject verb agreement in English listed in Wren and Martin (2008, pp 214-216) are presented as follows:

1. A plural verb is used with plural noun.
Example: *They write letters.*
2. A singular noun takes singular verb.
Example: *John writes letters.*
3. Somebody, something, everybody anybody nobody etc take a singular verb.
Examples: *i. Everybody has gone out.*
ii. Somebody is there.
iii. Is anybody there?
iv. Nobody has done that.
4. A verb clause takes a singular verb.
Example: *To write books needs talentship.*
5. A unit noun takes a singular verb.
Example: *Five minutes is a short time.*
6. Two or more singular nouns or pronouns joined by *and* require a plural verb.
Example: *i) Fire and water do not agree.*
ii) He and I were playing.

Exception: If the noun suggests an idea to the mind, or refers to the same person or thing, the verb is singular.

Example: i) *Time and tide waits for no man.*

ii) *The novelist and poet is dead.*

7. Two or more singular subjects connected by *or* or *nor*, *neither/nor*, *either/or* require a singular verb.

Example: i) *Either the cat or the dog has been here.*

ii) *Neither praise nor blame seems to affect him.*

iii) *Our happiness or sorrow is largely due to our own actions.*

But when one of the subject joined by *or* or *nor* is plural, the verb must be plural, and plural subject should be placed nearest to verb.

Example: *Neither the chairman nor the doctors are present.*

8. Either, neither, each, everyone, many a, must be followed by a singular verb.

Examples: i) *Neither of the two men was very strong.*

ii) *Each of these substances is found in India.*

iii) *Every one of the boys loves to ride.*

iv) *Many a man has done so.*

9. Two nouns qualified by *each* or *every*, even though connected by *and* require a singular verb.

Example: *Every boy and every girl was given a pocket of sweets.*

10. Some nouns which are plural in form, but singular in meaning take a singular verb.

Examples: i) *The news is true.*

ii) *Mathematics is my favourite subject.*

11. Some nouns which are singular in forms, but plural in meaning, take a plural verb.

Example: *According to the present market rate twelve dozen cost one hundred rupees.*

12. None, though properly singular, commonly takes a plural verb.

Example: *None are so deaf as those who will not hear.*

13. When the plural noun is a proper name for some single object or some collective unit, it must be followed by a singular verb.

Examples: i) *The Arabian Nights is still a great favourite.*

ii) *Gulliver's Travels was written by Swift.*

14. When a plural noun denotes some specific quantity or amount considered as a whole, the verb is generally singular.

Example: i) *Fifteen minutes is allowed to each speaker.*

ii) *Ten kilometers is a long walk.*

15. Arithmetical operation takes a singular verb

Example: *Two plus two is four.*

16. When gerunds are used as the subject of a sentence they take the singular verb, but when they are linked by *and* they take the plural form.

Example: i) *Standing in the water was a bad idea.*

ii) *Swimming in the ocean and playing drums are my hobbies.*

17. Quantifiers take a plural verb when they modify a plural noun and the singular verb when they modify a mass noun.

Examples: i) *Some of the boys were absent yesterday.*

ii) *All of the water is polluted.*

18. 'A number of' takes a plural verb but 'the number' of takes singular verb.

Examples: i) *A number of students have left the school.*

ii) *The number of students is fifty.*

19. A collective noun takes a singular verb when the collection is thought of as one whole; plural verb when the individual of which it is composed are thought of.

Examples: i) *The committee has issued its report.*

ii) *The committee are divided on one minor point.*

20. Pains and means take either the singular or the plural verb, but the construction must be consistent.

Examples: i) *Great pains have been taken.*

ii) *Much pains has been taken.*

iii) *All possible means have been tried.*

iv) *The means employed by you is sufficient.*

In the sense of income, the word mean always takes a plural verb;

Examples: i) *His means are ample!*

ii) *My means were much reduced owing to that heavy loss.*

1.1.8 Contrastive Analysis (CA)

Contrastive analysis (CA) is a comparative study of the linguistic system of two or more languages to find out similarities and differences. It is a branch of applied linguistics which compares two or more languages or subsystems of languages to determine the differences or similarities between them. Van Els et al. (1984, p 38) have given a general definition of CA as a “systematic comparison of specific linguistic characteristics of two or more languages.” Comparison can be made at various linguistic levels, for example, at phonological or grammatical level. However, more specifically, contrastive analysis is looked upon as the field of some of the characteristic sounds in two or more languages. It is because CA seems to be more successful in phonology than other areas of language.

In CA, two or more than two languages are compared to find out similarities and differences between them. Generally one of the two languages is the

language familiar to the learners and the other is the language which the learners want to learn. CA can be defined as a scientific study of similarities and differences between languages, the special focus being on differences. CA was developed and practiced in the late 1940s and 50s as an application of structural linguistics to language teaching.

1.1.8.1 Assumptions of Contrastive Analysis

The basic assumption of CA is also called the theoretical basis of CA or the Contrastive Analysis Hypothesis (CAH). The CA hypothesis explains how contrastive analysis predicts learner's errors. The basic assumptions of CA is that while the learners are learning a second language, they will tend to use their first language structure in the second language, and where structures in their target language differ from their native language they will commit errors. To put it in Lado's (1957, p 2) words:

We assume that the student who comes in contact with a foreign language find some features of it quite easy and some other extremely difficult. Those elements that are similar to his native language will be simple to him and those that are different will be difficult.

Contrastive analysis hypothesis can be analyzed into two components. They are:

- i. Linguistic aspect
- ii. Psychological aspect

Linguistic aspect underlies the following beliefs:

- a) Language learning is essentially a matter of habit formation. It involves a set of habits, which are formed by means of S-R-R (Stimulus-Response-Reinforcement) chain. Human beings respond to different stimuli in their environment. The response is reinforced. The repeated reinforcement time after time leads to the formation of habit.

- b) The mind of a child at birth is a tabula rasa-the blank sheet of paper. There are no linguistic elements in the child's mind at birth. Later on, it is marked / imprinted with what the child is exposed to.

The psychological aspect of CA hypothesis is also known as transfer theory which is based on the premise derived from behavioural psychology, that past learning affects present learning. The notion of transfer was one of the key concepts in behaviourist theory. The main claim with regard to transfer is that "the learning of task A will affect the subsequent learning of task B" (Gass and Selinker, 2009, p 3). In other words, new learning is shaped by the past experiences and conditions. Old habits get in the way of learning new habits. According to transfer theory (TT), old habit hinders or facilitates the formation of new habit depending upon the nature of these two-i.e. depending upon similarity or difference between them. Past learning facilitates the present learning in case of similarity, and it hinders in case of difference. The former is known as facilitation or positive transfer and latter is known as interference or negative transfer.

1.2 Review of the Related Literature

Several comparative studies among different languages spoken in Nepal such as Rai, Limbu, Newari, Tharu, Gurung, Nepali, Bhojpuri etc. have been carried out by the students of the Department of English Language Education, T.U., Kirtipur. Several attempts have been made to study several grammatical aspects of English and Nepali but there are only two studies on Achhami dialect in our Department. A glimpse of the related literature is as follows:

Sha (2000) has carried out a research entitled: A Comparative Study of Subject-Verb Agreement in Maithali and English Language. The main objective of the study is to find out the similarities and differences between subject verb agreement system in English and Maithali languages. He used both primary and secondary sources of data. Questionnaire was the only tool for data collection and he used purposive non-random sampling procedure to accomplish the research. He found that in Maithali, subject-verb agreement is

determined by inflectional affixes not only with the subject but with the objects also.

Mahato (2001) has conducted a research entitled 'A comparative study of subject-verb agreement in the Tharu and English language'. The main objective of this study is to find out the similarities and differences between subject verb agreement system in English and Tharu languages. He used both primary and secondary sources of data. Questionnaire was the only tool for data collection and he used purposive non-random sampling procedure to accomplish the research. He mentioned that the nominative and accusative personal pronouns in English are marked by person, number and gender whereas in Tharu they are marked by person and number only. Second and third person pronouns are changed for honorific forms in Tharu but not in English. The Tharu verb, are marked for formal and informal forms and agree with the grammatical categories of person whereas English verbs agree with person and number and not marked for formal and informal forms. He found auxiliary verb be in English and equivalent terms 'ba' for present tense and 'raha' for past tense in Tharu. The subject-verb agreement is determined by person and honorific forms of the subject in Tharu whereas the honorifics do not show agreement in English. In both the languages verbs agree with the subject in a clause or sentence and do not agree with gender.

Neupane (2002) has conducted a research on "A Comparative study of verb forms in English and Gurung language." The objective of this study is to compare and contrast the verb forms in Tamu and English language. She used both primary and secondary sources of data. Questionnaire was the main tool for data collection. She has found that English has S + V + O but Tamu has S + O + V sentence structure. There is not equivalent form of shall/will modal auxiliary etc. She ambiguously presented that there are twelve tenses in English but only nine tenses in Tamu.

Mehata (2006) has carried out a research entitled ‘A comparative study on subject-verb agreement in Bhojpuri and English language’. The main objective of this research is to find out subject-verb agreement system in English and Bhojpuri language. He used both primary and secondary sources of data. Questionnaire was the only tool for data collection and he used purposive non-random sampling procedure to accomplish the research. He found that Bhojpuri has variability in verb paradigm in all tenses with second person subject which is affected by number, gender and degree of honorificity whereas English drops all these. The agreement of verbs is completely guided by gender and degree of the third person in Bhojpuri but not found such agreement in English. The variation of verb paradigm on the basis of number of the first person is modifiable in Bhojpuri but not in English. In both the language, subject-verb agreement system is marked with tense and determined in accordance with the grammatical categories of subject.

Poudel (2007) has carried out a research entitled ‘Subject- Verb Agreement in the English and Gurung languages: A Comparative Study’. The main objective of this research is to find out the similarities and differences of subject-verb agreement system in the English and Gurung languages. He used both primary and secondary sources of data. Questionnaire was the only tool for data collection and he used purposive non-random sampling procedure to accomplish the research. He found that Gurung verbs do not agree with person and gender whereas they do in English. He mentioned that both in English and Gurung languages have three person systems i.e. 1st, 2nd and 3rd. However, in English verb +’s’ form is for the third person singular subject but it is not found in Gurung language. Similarly, in Gurung language the 2nd and 3rd person change for honorific forms whereas they do not change in the English language.

Aryal (2008) studied “Pronominal in English, Nepali and Achhami”. The objective of this study was to determine pronominal used in Achhami and to compare and contrast Achhami pronominal with those of English and Nepali.

He used questionnaire as tool for data collection. He found that in Achhami 2nd and 3rd person personal pronominal are used non-honorifically and honorifically. But Nepali 2nd and 3rd person personal and demonstrative pronominal are used non-honorifically, honorifically and more honorifically i.e. levels of honorific ness exist.

Dahal (2008) has carried out a research entitled: 'A comparative study on the subject-verb Agreement in Magar, Nepali and English languages.' The main objective of this study is to find out the similarities and differences of sub-verb agreement system in Magar, Nepali and English. He used both primary and secondary sources of data. Questionnaire was the only tool for data collection and he used purposive non-random sampling procedure to accomplish the research. He mentioned that Nepali and Magar language have the same rules of sentences construction i.e. they follow SOV form but English follows SOV form. He also mentioned that English and Magar verbs do not agree with the categories of gender whereas Nepali verbs do. In Magar, there is only one honorific pronoun 'nāko' which also agree with non-honorific verb. Magar verbs and adjectives do not agree with the categories of number and attributes respectively.

Rai (2009) has conducted a research entitle: 'Subject-verb Agreement in English and Bantawa: A comparative study.' The main objective of this study is to find out the similarities and differences between subject –verb agreement system of English and Bantawa languages. He used both primary and secondary sources of data. Questionnaire was the only tool for data collection and he used purposive non-random sampling procedure to accomplish the research. He mentioned that in Bantawa language, all the nouns except honorific proper noun which function as a subject agree with the verb root. He also mentioned that Bantnwa verbs are not confined on the basis of the number of subject except personal pronoun

Budha (2011) has conducted a research on “Tense and Aspects in English and Achhami dialect.” The main objective of this study is to compare and contrast the tense and aspect system of Achhami dialect with that of English. He used questionnaire as the tool for data collection. He used purposive non-random sampling procedure to accomplish the research. He found that in English past tense is indicated by ‘v + ed’ but in Achhami dialect it is indicated by ‘ya/ i + root verb.’ Similarly, future tense in English is indicated by the use of shall/will before the verb but there is no verb inflection. But it is indicated by ‘root verb + nya + cha/hu’ in Achhami dialect which inflects according to gender, person, number and honorific grade.

The above reviews show that only two researches have been carried out in Achhami dialect. Although, a number of researches have been carried out to compare and contrast the two or more than two languages, none of the studies deals with a comparative study of the subject-verb agreement in Achhami and English. That is why; I am interested to carry out the research so as to identify the similarities and differences of subject-verb agreement system in Achhami and English.

1.3 Objectives of the Study

The objectives of this study were as follows:

- i. To identify the system of subject verb agreement in the Achhami dialect.
- ii. To find out the similarities and differences of subject-verb agreement system in Achhami and English.
- iii. To suggest some pedagogical implications.

1.4 Significance of the Study

There are many studies carried out and many books published everyday. However, only a few researches have been carried out and few books are written on the Achhami dialect. As a result, the dialect is poor in its literature and it is in the list of extinctions as well. The present research is the third

attempt on the Achhami dialect in the Department of English Education. So, the study will be invaluable for the Department itself and it will be fruitful for both teachers and students of the Achhami dialect. It will be equally beneficial for textbook writers, syllabus designers, researchers, linguists etc, and also useful for the one who is interested to learn Achhami dialect. . Beside this, it will be beneficial particularly for English teachers who are teaching English to the native speakers of Achhami dialect.

CHAPTER TWO

METHODOLOGY

The methodology used for this study is described below:

2.1 Sources of data

Both primary and secondary sources of data were used to accomplish this research.

2.1.1 Primary Sources of Data

The responses provided by the native speakers of Achhami dialect from Tikapur Municipality of Kailali District were taken as the primary data so those native speakers were primary sources of data for the research.

2.1.2 Secondary Sources of Data

I also used the secondary data to accomplish this research. Various books, thesis, articles, journals, magazine, websites etc. related to the research were consulted as the secondary source of data to process and analyze data and to design questionnaire. I used some authentic books such as Worddhaugh, (1986), Crystal, (2003), Wren and Martin (2008), Cowan, (2009) etc.

2.2 Population of the Study

The population of the study was the native speakers of Achhami dialect from Tikapur Municipality of Kailali District.

2.3 Sampling Procedure

I used the purposive non-random sampling procedure for the selection of the population to elicit the required information. The process of selection was continued until the expected informants were met to provide the adequate and required information.

2.4 Tool for Data Collection

I developed a set of questionnaire as a required tool to elicit information of the subject-verb agreement system in Achhami dialect from its native speakers. The sentences in questionnaire (see Appendix A) were written in English. I followed the purposive non-random sampling procedure to select the population. I selected two types of respondents vis: 25 were educated who could translate English into Achhami. Similarly I selected 25 others who were older; and could not translate my questionnaire themselves.

2.5 Process of Data Collection

In order to carry out the research, I, at first, went to the Achhami speaking community in Tikapur municipality of Kailali District and contacted some of the native speakers and informed them about my purpose to visit and developed rapport with them. I requested them for providing required information. After taking permission, I selected the population. I followed the purposive non-random sampling procedure to select the population. I selected two types of respondents vis: 25 were educated who could translate English into Achhami; and I provided the questionnaire and requested them to write answer on it. Similarly I selected 25 others who were older; and could not translate my questionnaire themselves. So, I interviewed them and wrote their responses myself.

2.6 Limitations of the Study

The followings were the limitations of the study.

- i. The study was limited only to Achhami native speakers of Tikapur Municipality of Kailali district.
- ii. The study was limited to 50 native speakers of Achhami dialect.
- iii. Only the subject-verb agreement System of English and Achhami was studied.
- iv. The primary data were collected only from questionnaire

CHAPTER THREE

ANALYSIS AND INTERPRETATION

This chapter deals with the analysis and interpretation of the data in detail. It includes the rules of subject-verb agreement in Achhami dialect; and also includes the similarities and differences between the subject-verb agreement system in English and Achhami dialect.

3.1 Subject-Verb Agreement System in Achhami Dialect

Rule No 1. In Achhami, singular and plural nouns take singular and plural verbs respectively.

Examples:

i chhoro baiga.

son go-pt.

Son has gone.

ii Chhora baigya.

Son-pl go-pt.

The sons have gone.

In the examples above, Number has affected the subject-verb relationship. Singular subject- *chhoro*, has come with the singular verb- *baiga*. On the contrary, the plural subject- *chhora* has come with plural verb- *baigya*. It shows that verbs agree with the categories of number in Achhami dialect. In the 'ii' example the noun *chhoro* is changed into *chhora* to make plural. It also shows that Achhami dialect follows SOV pattern of word order.

Rule No. 2. In Achhami, the word everybody takes plural verb.

Examples:

i sabbai bairi baigya.

everybody out go-pt.

Everybody has gone out.

ii *sabbai beli baigya.*
 everybody yesterday go-pt.
 Everybody went yesterday.

The above examples show that in Achhami, there is no difference in simple past and present perfect. The example 'i' is in present perfect and 'ii' is in simple past but in both examples the same verb 'baigya' is used for the English verbs- 'has gone' and 'went' respectively.

Rule No. 3. In Achhami, the words somebody and anybody are identical and they take both singular and plural verbs.

Examples:

i *tyã koi chha ke?*
 there anybody aux-3 sg QM.

Is anybody there?

ii *tyã koi chhan ke?*
 there anybody aux-3 pl QM

*Are anybody there?

iii *tyã koi chha.*
 there somebody aux-3 sg.

Somebody is there.

iv *tyã koi chhan.*
 there somebody aux-3 plH

*Somebody are there.

The above examples show that Achhami word *koi* is used for the both English words- somebody and anybody. Hence, it is identical to them. In the examples above the word *koi* takes singular and plural verb *chha* and *chhan* respectively.

Rule No.4. Nobody, none and no one are identical and they take singular and plural verbs.

Examples:

i *beli koi-pana āyana.*

Yesterday no one come-pt neg

No one came yesterday.

ii *kuḍai nasundinyā bhandā dḥebro ta koi-pana hoina.*

talk not hear than deaf coor. no one aux-3 neg

*None is so deaf as those who do not hear.

iii *tulai koi-pana maya had-daina.*

to you no one love aux-do sg neg

Nobody loves you.

The examples above show that the negative polarity item *koi-pana* is used for the English negative words- nobody, none and no one and that takes both singular and plural verbs. Hence, it is identical to the English words- nobody, none and no one. In the ‘i’ example the Achhami word *koi-pana* is used for the English word ‘no one’ and has taken plural verb *āyana*. In the ‘ii’ example the word *koi-pana* is used for the word ‘none’ and has taken singular verb *hoina*. Similarly, in the ‘iii’ example the word *koi-pana* is used for the word ‘nobody’ and has taken singular verb *had-daina*.

Rule No. 5. A verb clause, in Achhami, takes both singular and plural verbs.

Examples:

i *gaḍi chalauna sip chaīdo chha.*

car drive skill need aux-3 sg.

To drive car needs skills.

ii *ghar banauna iṭa chaīda chhan.*

house build bricks need aux-3 pl

*To built house need bricks.

The examples above show that not only subject but the object also affects the selection of verbs. The plural object takes plural verb and vice versa. In the ‘i’ example above the object *sip* is singular and that has taken the singular verb *chaīdo -chha*. Similarly in the ‘ii’ example the object *iṭa* is plural and has taken the plural verb *chaīda -chhan* respectively.

Rule No. 6. A unit noun takes singular verb.

Example:

- i. *das seken vhadya napai samaya ho.*
Ten second to say short time aux-sg
Ten second is a short time.

In the example above *das seken* is a unit noun and it has taken singular verb *ho*.

Rule No. 7. In Achhami, two or more singular nouns or pronouns joined by the coordinator ‘re’ (and) require a plural verb.

Examples:

- i. *u re ñu bhakundo khellai chhiyaũ .*
3- sg and 1- sg volley-ball play-PRM aux-pt pl
He and I were playing volley ball.
- ii. *ram re hari geet gaũdai chhan.*
ram and hari song sing-PRM aux-3 pl H
Ram and Hari are singing songs.
- iii. *sita re gita geet gaũniei chhan.*
sita and gita song sing-PRM aux-3 pl
Sita and Gita are singing songs.

In the ‘i’ example above *u* and *ñu* are singular pronouns joined by the coordinator ‘re’ take plural verb *khellai - chhiyaũ* . Similarly in the ‘ii’ and ‘iii’ examples, *ram* and *hari*; *sita* and *gita* are singular nouns joined by the coordinator ‘re’ take plural verbs *gaũdai -chhan* and *gaũniei -chhan* respectively. Example ‘iii’ also shows that there is changed in verb forms if the gender is changed. In Achhami, there are two types of gender- masculine and feminine. *ram* and *hari* are masculine gender and come with male verbs *gaũdai -chhan*. Similarly, *sita* and *gita* are feminine gender and come with the female verb *gaũniei -chhan* respectively. It proves that Achhami verbs agree with the categories of gender.

Rule No.8. In Achhami, two or more singular subjects connected by the correlatives either/or neither/nor take both singular and plural verbs.

Examples:

i *ki-ta billo ki-ta kukur tyā chhiyo.*

either cat or dog there aux-pt sg

Either the cat or the dog has been there.

ii *na-ta ram na-ta hari tyā chhiyo .*

neither ram nor hari there aux-pt sg

Neither Ram nor Hari was there.

iii *ki-ta buwa ki-ta kaka tyā chhiya.*

either father or uncle there aux-pt pl H

*Either father or uncle were there.

iv *na-ta uiki aãmã na-ta uika buwa uilai maya hadda-
chhan.*

Neither his mother nor his father him love aux-3 pl H

*Neither his mother nor his father love him.

The above examples show that Achhami correlatives *ki-ta* and *na-ta* have been used for the English correlatives ‘either/or’ and ‘neither/nor’ respectively. And they take both singular and plural verb. The examples also show that honorificity affects the selection of verb. Singular verb is used when there is non-honorific use and plural verb is required when there is honorificity. In the ‘i’ and ‘ii’ examples above, there is no honorific use so, singular verb *chhiyo* has been used. Similarly, in the ‘iii’ and ‘iv’ examples there is honorific use so; they both take plural verbs *chhiya* and *chhan* respectively.

Rule No.9. Some nouns which are plural in forms and meanings take singular verbs.

Examples:

i *ajikāl bajara inũko bara-darjan ko ek-saya paddo- chha.*

nowadays market their twelve-dozen of one hundred aux-3 sg

According to the present market rate twelve dozen cost one hundred rupees.

In the example above the plural noun *bara darjan* has plural meaning but it has taken singular verb *paddo- chha*.

Rule No.10. When a plural noun denotes some specific quantity or amount considered as a whole, the verb is generally singular.

Example:

i das kilomiṭar hãṭṇũ ta mastai ho.
ten kilometer walk coor. much aux-3 sg

Ten kilometer is a long walk.

In the example above *das kilomiṭar* is a plural noun but it denotes specific quantity or amount as a whole i.e. *hãṭṇũ* (a walk). So it has taken singular verb *ho*.

Rule No.11. Gerunds as the subjects take only singular verb.

Examples:

i hãsi - rakhnyã ta uiko bãniei ho.
laugh-PRM coor. his habit aux-3 sg

Laughing is his habit.

ii gai- rakhnyã re nãchi - rakhnyã ta mero ichchhyai ho.
sing-PRM and dance-PRM coor. my hobby aux-3sg

*Singing and dancing is my hobbies.

The examples show that gerunds take only singular verbs though two gerunds separated by 're' (and) are used as the subject. In the 'i' example above the gerund *hãsi - rakhnyã* has taken singular verb *ho*. Similarly, in the 'ii' example the gerunds *gai- rakhnyã* and *nãchi - rakhnyã* separated by 're' as the subject have also taken singular verb *ho*.

Rule No.12. Arithmetical operation takes singular verb.

Examples:

i dui mĩ dui jodya char hũdo -chha.
two coor two plus four aux-3 sg

Two plus two is four.

- ii *pāch baṭi char ghaṭaya ek bāṭ-ṭo chha.*
 five coor four subtract one remain aux-3 sg
 Five minus four is one.

The above examples show that the arithmetical operation in Achhami, takes singular verb. Due to the arithmetical operation the 'i' and 'ii' examples above takes singular verbs *hūdo-chha* and *bāṭ-ṭo-chha* respectively.

Rule No. 13. Quantifiers take plural verb when they modify plural noun and take singular verb when they modify mass noun.

Examples:

- i *ad-da chhoryāṭṭa beli khāḍa chhiya.*
 some boys yesterday absent aux-pt pl H

Some of the boys were absent yesterday.

- ii *sab-bai pāni āmlyayako chha.*
 all water pollute-pt aux-3 sg

All of the water is polluted.

- iii *sabbai mānchhe āyaka chhan.*
 all men present aux-3 pl H

All men are present.

- iv *nāpai iskulya āyaka chhan.*
 few students present aux-3 pl H

A few students are present.

In the above examples, the quantifiers *ad-da*, *sab-bai* and *nāpai* modify plural nouns *chhoryāṭṭa*, *mānchhe*, and *iskulya*; and they have taken the plural verbs *chhiya*, *chhan* and *chhan* respectively. Similarly, the quantifier *sab-bai* in the example 'ii' above modifies the mass noun *pāni* so it has taken singular verb *chha*.

Rule No.14. Collective nouns take singular verb.

Examples:

i *hatti ko ek-bathan āũna-lagya chha.*
elephant-pl of one-herd come-PRM aux-3 sg

A herd of elephants is coming.

ii *kitab ko ek-khatai harayo.*
book-pl of one pile lose-pt sg

A pile of books was lost.

iii *mānchhe ko tyā narajātra chhiyo.*
Man-pl of there crowd aux-pt sg

A crowd of people was there.

In the examples above, the collective nouns *bathan*, *khāt* and *narajātra* have taken singular verbs *chha*, *harayo* and *chhiyo* respectively. It also shows that in Achhami, the noun *narajātra* is used for the English noun ‘crowd’ as in the example ‘iii’ above.

Rule No.15. The word pains as the subject takes singular verb.

Examples:

i *dukh-kha mastai harya chha.*
pain great taken aux-3 sg

*Great pains has been taken.

ii *dukh-kha mastai harya chha.*
pain much taken aux-3 sg

Much pains has been taken.

The examples above show that in Achhami, the word *dukh-kha* can be the subject but takes only singular verb. In the ‘i’ and ‘ii’ examples the word *dukh-kha* has taken singular verb *harya-chha*.

3.1.1 Other Rules that exist in Achhami Dialect

Rule No. 1. In Achhami, not only verbs but adjectives also agree with gender.

Examples:

i *kalo lalit māṭha āyo.*
black lalit late come-pt M

Black Lalit came late.

ii *kali sabita māṭha āi.*
black sabita late come-pt F

Black Sabita came late.

In the examples above, adjectives used with masculine gender have not been used with feminine gender. The masculine attribute- *lalit* has been preceded by the adjectives *kalo*. On the contrary, the feminine attributes- *sabita* has been preceded by the adjectives *kali*. Hence, it proves that Achhami adjectives agree with gender.

Rule No.2. In Achhami, honorificity affects the selection of verbs.

Examples:

i *upañyas re kabita lekhn̄ya balo maryo.*
Novel and poem writing-man die- sg
The novelist and poet is dead.

ii *upañyas re kabita lekhn̄ya bala marya*
Novel and poem writing-man die- pl H
*The novelist and poet are dead.

The above examples show that the honorificity affects the selection of verb. In the ‘i’ example, due to the non-honorific use, singular verb *maryo* has been used. Similarly, in the ‘ii’ example, due to the honorific use the plural verb *marya* has been used. Honorificity means the forms of address which refers to the pronominal system of a language. There are different pronouns of address, in Achhami, which are used with different persons who are related differently to the speakers. For example, a pronoun which is used by a junior to his senior may not be used by the senior to his junior. Hence, pronouns are classified as honorific, non-honorific and neutral. Honorific pronouns are used by a junior to his senior, non-honorific pronouns are used by a senior to his junior and neutral pronouns are used among the persons of equal status.

Level wise honorific pronouns in Achhami and English.

Achhami		English	
level	pronouns	level	pronouns
Non-honorific	<i>tu</i>	Non-honorific	You
Mid honorific	<i>tmĩ</i>	Mid honorific	
High honorific	<i>tyã</i>	High honorific	
Highest honorific	<i>hajur</i>	Highest honorific	

Rule No. 3. In Achhami dialect, a noun phrase as a subject which is formed by combining adjective + noun also agrees with number of verb.

Examples:

i *Kalo bhau baha: mãṭha aũdo chha.*
 black brother evening late come aux-3 sg.

Black brother comes late in the evening.

ii *Kala bhau baha: mãṭha aũda chhan.*
 Black brother-pl evening late come aux-3 pl H

Black brothers come late in the evening.

iii *Sukilo bhuĩ so mastai dudh dĩ do chha.* white
 buffalo much milk give aux-3 sg.

White buffalo gives much milk.

iv *Sukila bhuĩ sa mastai dudh dĩ da chhan.*
 white buffalo-pl much milk give aux-3 pl.

White buffalos give much milk.

In the examples 'i' and 'ii' above the adjective *kalo* agrees with the singular noun *bhau* and takes singular verb *aũdho -chha*; and the adjective *kala* agrees with plural noun *bhau* and takes plural verb *aũda -chhan* respectively.

Similarly, in the 'iii' and 'iv' examples, the adjective *sukilo* agrees with the singular noun *bhuĩ so* and takes singular verb *dĩ do -chha*; and the adjective *sukila* agrees with the plural noun *bhuĩ sa* and takes plural verb *dĩ da -chhan*

respectively. It also shows that some nouns are used for both singular and plural numbers, only the verb differentiate them as in the 'i' and 'ii' examples above. In the 'i' and 'ii' examples above the same noun *bhau* is used for singular and plural numbers.

3.1.2 Similarities between English and Achhami S-V Agreement System

The subject-verb agreement systems of English and Achhami are different in various grammatical aspects. However, to some extent there are similarities between the subject-verb agreement system of the both English and Achhami, which are as follows:

- 1 Both English and Achhami verbs agree in the categories of number.

Examples:

i *chhoro baiga.*

son go-pt.

Son has gone.

ii *Chhora baigya.*

Son-pl go-pt.

The sons have gone.

- 2 Both in English and Achhami, something and anything take singular verbs.

Examples:

i *tyã kei chha ke?*

there anything aux-3 sg QM

Is there anything?

ii *tyã kei chha.*

there something aux-3 sg

Something is there.

- 3 In suprasegmental features for yes/no questions, the tone is raising in Achhami as in English.

Examples:

i *tamũle bhat khayā?*

you rice eat-pt H

Did you eat rice?

ii *u khãdo chha?*

he eat aux-3 sg

Does he eat?

- 4 As in English, two or more singular nouns or pronouns joined by coordinator- *re* (and) require a plural verb in Achhami.

Examples:

i *u re mũu bhakundo khellai chhiyã.*

3- sg and 1- sg volley-ball play-PRM aux-pt pl

He and I were playing volley ball.

ii *ram re hari geet gaũdai chhan.*

ram and hari song sing-PRM aux-3 pl H

Ram and Hari are singing songs.

- 5 Both in English and Achhami, quantifiers take plural verb when they modify a plural noun and singular verb when they modify a mass noun.

Examples:

i *ad-da chhoryãtta beli khãda chhiya.*

some boy-pl yesterday absent aux-pt pl H

Some of the boys were absent yesterday.

ii *sab-bai pãni ãmlyayako chha.*

all water pollute-pt aux-3 sg

All of the water is polluted.

- 6 Both in English and Achhami, arithmetical operation takes singular verb.

Examples:

i *dui mĩ dui jodya char hũdo-chha.*

two in two plus four aux-3 sg

Two plus two is four.

ii *pãch bati char ghataya ek bãt-ṭo chha.*

five from four subtract one remain aux-3 sg

Five minus four is one.

- 7 Both in English and Achhami, when a plural noun denotes some specific quantity or amount considered as a whole, the verb is generally singular.

Examples:

i das kilomitar hãṭnũ ta mastai ho.
 ten kilometer walk coor. much aux-3 sg
 Ten kilometers is a long walk.

- 8 Both in English and Achhami languages have three person systems i.e. 1st, 2nd and 3rd. Examples:

languages	First person	Second person	Third person
Achhami	<i>mũ / hãṃĩ</i>	<i>tu / tãṃĩ</i>	<i>u / ũ</i>
English	I / we	you	He/she/ it/ they

3.1.3 Differences between the English and the Achhami Subject-Verb Agreement System

In many aspects, the subject-verb agreement systems of English and Achhami are different. They are as follows:

- 1 There is difference on the basic word order: English follows SVO pattern and Achhami follows SOV pattern.

Examples:

i rām bhāt khãdo chha.
 ram rice eat aux-3 sg
 Ram eats rice.

- 2 In Achhami, everybody takes plural verb but in English it takes singular verb.

Examples:

i sabbai bairi baigya.
 everybody out go-pt
 Everybody has gone out.

ii *sabbai beli baigya.*
 everybody yesterday go-pt
 Everybody went yesterday.

3 In Achhami, there is no difference between simple past and present perfect; but there is difference in English.

Examples:

i *sabbai bairi baigya.*
 everybody out go-pt
 Everybody has gone out.

ii *sabbai beli baigya.*
 everybody yesterday go-pt
 Everybody went yesterday.

4 In Achhami, somebody and anybody are identical, the Achhami word *koi* is used for them; and the word *koi* takes singular and plural verbs whereas in English somebody and anybody take singular verb.

Examples:

i *tyā koi chha .*
 there somebody aux-3 sg
 Somebody is there.

ii *tyā koi chhan ke?*
 There anybody aux-3 pl H QM
 Is anybody there?

5 Achhami verbs agree with the categories of gender which is not found in English.

Examples:

i *ram re hari geet gaū dai chhan.*
 ram and hari song sing aux-3 pl M H
 Ram and Hari are singing songs.

ii sita re gita geet gaũniei chhan.
 sita and gita song sing aux-3 pl F H
 Sita and Gita are singing songs.

6 Achhami adjectives also agree in the categories of gender which is not found in English.

Examples:

i kalo lalit m̃ṭha āyo.
 black lalit late come-pt M sg
 Black Lalit came late.

ii kali sabita m̃ṭha āi.
 black sabita late come-pt F sg
 Black Sabita came late.

7 Achhami verbs agree with honorific subjects which are not found in English.

Examples:

Achhami		English	
level	pronouns	level	pronouns
Non-honorific	<i>tu jā</i>	Non-honorific	You go
Mid honorific	<i>Tami jao</i>	Mid honorific	
High honorific	<i>tyā janu</i>	High honorific	
Highest honorific	<i>hajur jaibaksyo</i>	Highest honorific	

8 In Achhami, both singular and plural verbs are used when two nouns refer to the same person but only singular verb is used in English.

Examples:

i upaņyas re kabita lekhñya balo maryo.
 novel and poem write man die-M sg
 The novelist and poet is dead.

ii *upañyas re kabita lekhn̄ya bala marya.*
 novel and poem write man die-M H pl
 *The novelist and poet are died.

9 A verb clause in English takes singular verb but both verbs singular and plural are used in Achhami.

Examples:

i *gaḍi chalauna sip chaīdo chha.*
 car drive skill need aux-3 sg.
 To drive car needs skills.

ii *ghar banauna iṭa chaīda chhan.*
 house build bricks need aux-3 pl
 *To built house need bricks.

10 Gerund as the subject in Achhami takes only singular verb but both singular and plural verbs are used in English.

Example:

i *hāsi - rakhnyā ta uiko bāniei ho.*
 laugh-PRM coor. his habit aux-3 sg
 Laughing is his habit.

ii *gai - rakhnyā re nāchi - rakhnyā ta mero ichchhyai ho.*
 sing-PRM and dance-PRM coor. my hobby aux-3sg
 *Singing and dancing is my hobbies.

11 Two or more singular subjects connected by either/or, neither/nor require singular verb in English but both verbs singular and plural are used in Achhami.

Examples:

i *ki-ta billo ki-ta kukur tyā chhiyo.*
 either cat or dog there aux-pt sg
 Either the cat or the dog has been there.

ii na-ta ram na-ta hari tyā chhiyo .

neither ram nor hari there aux-pt sg

Neither Ram nor Hari was there.

i ki-ta buwa ki-ta kaka tyā chhiya.

either father or uncle there aux-pt pl H

*Either father or uncle were there.

ii na-ta uiki aāmā na-ta uika buwa ulai maya hadda- chhan.

neither his mother nor his father him love aux-3 pl H

* Neither his mother nor his father love him.

- 12 Nobody and no one take singular verb but none takes plural verb in English however they all take both singular and plural verbs in Achhami.

Examples:

i beli koi-pana āyana .

Yesterday no one come-pt neg

No one came yesterday.

ii kudai nasundinyā bhanda dhebho ta koi-pana hoina.

talk not hear than deaf coor. no one aux-3 neg

*None is so deaf as those who will not hear.

iii tulai koi-pana maya had-daina.

to you no one love aux-do sg neg

Nobody loves you.

- 13 A collective noun in Achhami takes a singular verb but plural verb are also used in English.

Examples:

i hatti ko ek bathan āūna -lagya chha.

elephant-pl of one-herd come-PRM aux-3 sg

A herd of elephants is coming.

- ii *nānā kudale samiti bāḍya ho.*
 minor point committee divided aux-3 sg
 *The committee is divided on one minor point.

14 The word pains as the subject takes only singular verb in Achami but both singular and plural verbs are used in English.

Examples:

- i *dukh-kha mastai harya chha.*
 pain great taken aux-3 sg
 *Great pains has been taken

- ii *dukh-kha mastai harya chha.*
 pain much taken aux-3 sg
 Much pains has been taken.

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

This section deals with the findings and recommendations made for the pedagogical implication of the study.

4.1. Findings of the Study

The present study was conducted to find out the rules of the subject-verb agreement system of the Achhami dialect; and to find out the similarities and differences between the English and Achhami subject-verb agreement system. To fulfill the objectives, a practical study was carried out on the basis of the researcher's objectives. The following findings have been derived:

4.1.1. Rules of the subject-verb agreement system of the Achhami Dialect

1. In Achhami, singular and plural nouns take singular and plural verbs respectively.
2. In Achhami dialect, not only verbs but adjectives also agree with numbers.
3. In Achhami, the word everybody takes plural verb.
4. In Achhami, the words somebody and anybody are identical and they take both singular and plural verbs.
5. A verb clause, in Achhami, takes both singular and plural verbs.
6. In Achhami, two or more singular nouns or pronouns joined by the coordinator 're' (and) require a plural verb.
7. In Achhami, not only verbs but adjectives also agree with gender.
8. In Achhami, honorificity affects the selection of verb.
9. In Achhami, two or more singular subjects connected by the correlatives either/or neither/nor take both singular and plural verbs.
10. Collective nouns take singular verb.

11. Quantifiers take plural verb when they modify plural noun and take singular verb when they modify mass noun.
12. Arithmetical operation takes singular verb.
13. Gerunds as the subjects take only singular verb.
14. When a plural noun denotes some specific quantity or amount considered as a whole, the verb is generally singular.
15. Nobody, none and no one are identical and they take singular and plural verbs.
16. Some nouns which are plural in forms and meanings take singular verbs.

4.1.2 Similarities between the subject-verb agreement systems of English and Achhami

1. Both English and Achhami verbs agree in the categories of number.
2. Both in English and Achhami, something and anything take singular verbs.
3. In suprasegmental features for yes/no questions, the tone is raising in Achhami as in English.
4. As in English, two or more singular nouns or pronouns joined by coordinator- *re* (and) require a plural verb in Achhami.
5. Both in English and Achhami, quantifiers take plural verb when they modify a plural noun and singular verb when they modify a mass noun.
6. Both in English and Achhami, arithmetical operation takes singular verb.
7. Both in English and Achhami, when a plural noun denotes some specific quantity or amount considered as a whole, the verb is generally singular.
8. Both in English and Achhami languages have three person systems i.e. 1st, 2nd and 3rd.

4.1.3. Differences between the subject-verb agreement systems of English and Achhami

1. There is difference on the basic word order: English follows SVO pattern and Achhami follows SOV pattern.

2. In Achhami, everybody takes plural verb but in English it takes singular verb.
3. In Achhami, there is no difference between simple past and present perfect; but there is difference in English.
4. In Achhami, somebody and anybody are identical, the Achhami word koi is used for them; and the word koi takes singular and plural verbs whereas in English somebody and anybody take singular verb.
5. Achhami verbs agree with the categories of gender which is not found in English.
6. Achhami adjectives also agree in the categories of gender which is not found in English.
7. Achhami verbs agree with honorific subjects which are not found in English.
8. A verb clause in English takes singular verb but both verbs singular and plural are used in Achhami.
9. Gerund as the subject in Achhami takes only singular verb but both singular and plural verbs are used in English.
10. Two or more singular subjects connected by either/or, neither/nor require singular verb in English but both verbs singular and plural are used in Achhami.
11. Nobody and no one take singular verb but none takes plural verb in English however they all take both singular and plural verbs in Achhami.
12. Not only subject but object also affects the selection of verb in Achhami.
13. The collective nouns in Achhami takes only singular verb but some nouns in English take both singular and plural verbs.
14. The word pains as the subject takes only singular verb in Achami but both singular and plural verbs are used in English.
15. The word 'means' does not come as subject in Achhami which is found in English.

4.2. Recommendations

On the basis of the findings of this study the following recommendations have been made for the pedagogical implications. They are as follows:

1. The findings show that the S-V agreement system of English and Achhami are quite different. Therefore the teacher of Achhami community should pay more attention on the different aspects of the S-V agreement system while teaching English to Achhami speaking students.
2. The teacher has to give a lot of examples of similarities and differences between these two languages. So they become more conscious in selection of appropriate terms in the use of target language.
3. The mother tongue (Achhami) can interfere learning English S-V agreement system. Therefore, the students should be involved in ample practice. And, the major focus should be on the points of differences between these two languages.
4. The singular subject which looks like plural should be emphasized with adequate examples in the classroom because such subjects are not found in Achhami.
5. The use of –‘s/es’ to make the verb singular in accordance with the number of subject should be emphasized because there is no such number distinction in Achhami.
6. Students may be confused in simple past and present perfect because there is no difference between them in Achhami. So, the teacher should be aware of that while teaching.
7. The students may be in confusion in case of adjectives because they agree with gender and number in Achhami which is not found in English. So the teacher should make the comparison of adjectives between Achhami and English.
8. The syllabus designer as well as text book writer should be conscious of adjectives, genders, numbers and the honorific use which affect the selection of verb in Achhami.

9. The teacher should be aware of the honorific use which is found in Achhami but not in English. Therefore the teacher should make the learners clear about the honorific and non-honorific use; and ample examples should be provided to them.
10. Achhami learners of English may get confusion while selecting verbs. They may also select the verbs according to the object as well, which is found in Achhami. So, the teacher should be aware of it.
11. Achhami learners of English may be confused while using gerund as the subject because gerunds in Achhami take only singular verb. Therefore the teacher should make comparison of the gerunds between two languages.
12. The teacher should be conscious while teaching 'nobody', 'none' and 'no one' as the subject because they are identical in Achhami.
13. While using collective nouns, the Achhami learners of English may get confusion because Achhami nouns take only singular verb but plural verbs are also used in English. So, the teacher should be conscious of it and should make comparison between two languages.
14. While teaching the word means as the subject, the teacher should be aware of because it is not found in Achhami. Ample examples should be provided.
15. Achhami learners of English may get confusion while using pains as the subject, they may use only singular verb but plural verbs are also used in English. Hence, the teacher should be conscious of it and he/she should make comparison between two languages.

Finally, if the findings of the study and recommended points are taken into consideration, the teaching and learning English will be effective. Further exploration in Achhami dialect will bring different linguistic features of this very dialect.

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SYMBOLS FOR ACHHAMI WORDS AND OTHERS

a ā i ī u ū e ai ō au ṛ ḷ

k kh g gh

c ch j jh

ṭ ṭh ḍ ḍh

t th d dh ṇ ṇ' n

p ph b bh m

y r l ṽ r s'

s h

Source: Turner R.L. (1985).

1.5 Definition of the Specific Terms

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

Subject: It refers to something about which a statement or assertion is made in the rest of the sentence. (Richards et al. 1985:p.278)

Verb: It (in English) refers to a word which:

- a) Occurs as a part of the predicate of a sentence,
- b) Carries marks of categories such as tense, aspect, person, number and mood, and
- c) Refers to an action or state. (Richards et al. 1985:p.305)

Agreement: Agreement in grammar, refers to a formal relationship between elements, where by a form of one word requires a corresponding form of another. The term concord has, now been more widely used in linguistic studies instead of 'agreement'.

S-V Agreement: It refers to the

Appendix-A

This questionnaire is prepared in order to accomplish research work entitled “Subject-Verb Agreement in English and Achhami Dialect”. This research work is being carried out under the guidance of **Dr. Anjana Bhattarai**, Reader of Department of English Education, Tribhuvan University, Kirtipur, Kathmandu, Nepal. I hope that your help, support and co-operation will be a great contribution for the accomplishment of this research.

Thank You.

Researcher

Gopal Prasad Upadhyaya

T.U. Kirtipur, Kathmandu.

NameAge (optional)

Address: Occupation

Academic Qualification:

Please, translate the following sentences in to equivalent Achhami dialect.

1. The sons have gone.

.....

2. The son has gone.

.....

3. Everybody has gone out.

.....

4. Somebody is there.

.....

5. Is anybody there?

.....

6. To drive a car needs skill.

.....

7. To build a house needs bricks.

.....

8. Ten seconds is a short time.

.....

9. He and I were playing chess.

.....

10. Sita and Gita are singing.

.....

11. The novelist and poet is dead.

.....

12. The ship, with its crew, was lost.

.....

13. Sanskrit, as well as Arabic was taught there.

.....

14. Either the cat or the dog has been here.

.....

15. Neither his mother nor his father loves him.

.....

16. According to present market rate twelve dozen cost one hundred rupees.

.....

17. Our happiness or sorrow is largely due to our own actions.

.....

18. No one came yesterday.

.....

19. None are so deaf as those who will not hear.

.....

20. Nobody loves you.

.....

21. Every one of the boys loves to ride.

.....

22. Ten kilometers is a long walk.

.....

23. Every boy and every girl was given a pocket of sweets.
.....

24. The news is true.
.....

25. Mathematics is my favourite subject.
.....

27. Gulliver's Travels was written by Swift.
.....

28. Five minus four is one.
.....

29. Two plus two is four.
.....

30. Standing in the water is a bad idea.
.....

31. Swimming in the ocean and playing drums are my hobbies.
.....

32. Some of the boys were absent yesterday.
.....

33. All of the water is polluted.
.....

34. A few students were present.
.....

35. The number of students is fifty.
.....

36. A number of students have left the school.
.....

37. The committee has issued its report.
.....

38. The committee are divided on one minor point.
.....

39. A herd of elephant is coming.

.....

40. A crowd of people was there.

.....

41. All possible means have been tired.

.....

42. Great pains have been taken.

.....

43. Much pains has been taken.

.....

44. The means employed by you is sufficient.

.....

Thank you for your kind co-operation.