CHAPTER- ONE

THARUS AND DANGAURA THARU LANGUAGE

1. General Remarks

The origin of Tharus has formed the subject of much controversy. Some people say that they have come from *Thar Desert* of *Rajasthan*, but the name *Thar* itself is not so ancient. The origin of most of the Tharus is *Kochila,* which is probably a corrupt form of *Koshala*. According to history, *Koshala* had spread up to *Mithila*. Probably, during the attack of *Kashi* in *Koshala*, a branch of the Tharus came into this region. Even the *Shakya* was *Koshal*. Whoever and wherever they might live, all Tharus are of the same roots but their language is definitely geographically oriented. Among the various groups of Tharus, Dangaura Tharus have the history that they had settled in Dang from the ancient time. Once Dang-Deukhur was under the regime of Tharu King named Dangi Sha Ran. They were called the Dangaura Tharus and then some of their families migrated to different parts of Nepal. I have chosen Dangaura Tharus living in Kailali district for my study and focused on their language while comparing it with subject verb agreement in English language.

Dr. Anton Fuhrer, who discovered Lumbini in 1896, has categorically mentioned that Buddha was a Tharu. He states in "*Antiquities of the Buddha's Birth Place in the Nepalese Terai*" that the modern Tharus are the descendants of the Shakyas. Fuhrer also states that although the Shakyas claim to be descendants of the mythical Aryan king Ikshwaku or Okaka, it is not quite improbable that they were in fact primarily aboriginal casteless and un-Aryan tribes of Northern India (Singh, 99).

Crooke traces their origin to the word '*Thar*' denoting '*a wine bibber*'. This name is believed to have been given to the Tharus by one of the *Kshastriya Rajas* of the plain, who was simply amazed at the thirst and capacity of drinking liquor. Nesfield favors the word '*Thar*' which in the colloquial dialect of the lowest class means '*a man of the Forest*'. The next view is that the word "*Thatharana*" signifies '*trembling*' or '*quaking*', from their flight from Hastinapur to the Terai after a fierce battle between the Rajputs and the Muslims. Risley Knoween Crooke and Nesfield have agreed on the basis of the physical structure of the Tharus that they have developed a Mongolian Physiognomy through their marriage alliance with Nepalese and other hill tribes (Srivastava, 13-17).

Majumdar has found the Tharus to be a Mongoloid tribe. Indeed, blood groups studies done by Majumdar clearly signal Mongoloid social features among Tharus. The study reveals that they possess more or less oblique eyes, mostly brown or yellow-brown complexion, very sparse and straight hair on the body and the face, with a nose of medium size. Srivastava doesn't think that they resemble any of the Australoid or Pre-Dravidian castes and tribes. He summarizes these statements, "Tharus are a Mongoloid people or predominantly so, who have successfully assimilated non- mongoloid physical features as well" (14).

Many of the Tharu people believe that they have come from Thar Desert of Rajasthan in India, having fled at the time of the Islamic invasion. Some mention that they are descendants of Rajput women who fled with their domestic servants rather than fall victim to enemy (Bista, 108).

The Tharus either of east, middle or west in Nepal are of the same origin. It is needless to debate on this topic. They are originated in and around Kapilvastu and their

simplicity, honesty, loyalty and physical structure are similar with the Lord Buddha. Therefore, we can say that the origin of the Tharus is in Nepal and are of Shakya clan.

In context of Nepal, more than 92 languages and dialects are spoken. Among them, Tharu language falls in the forth position. Government of Nepal (GN) had not paid proper attention during Rana and Panchayat reign but after the restoration of democracy in 1990 AD, the constitution of the kingdom of Nepal-1990 was regulated and since then each and every ethnic, pre-dominant group has got constitutional right that they can have their primary education in their own mother tongue. After the second Democratic People's Movement (C.A.Election) in 2062/063, Federal Republic Nepal was established and through which more right of languages has been ensured to all groups. Tharu is an Indo-Aryan language written in Devanagari script. We can find the regional and social variations within Tharu language i.e. it consists of a lot of dialects and sociolects in different societies respectively. Tharus in Nepal are of different types like Nawalpuria Tharu, Chitunia Tharu, Rana Tharu, Rajhatia Tharu, Dangaura Tharu and so on. Whoever Tharus they are, it is logical to consider that their identical language names are often geographically oriented.

The present study deals with the descriptive study on subject-verb agreement in Tharu language which is especially spoken in Kailali district among Dangaura Tharus. Federal Democratic Republic Nepal has ensured the right of national language. In Federal system, local languages are given high priority and are ensured for official language. Interim constitution 2063 has provision to get fundamental education in local language. Government has launched bilingual, trilingual and multilingual education policy. These

provisions and attempts to keep national language ever alive, active and interactive have encouraged facing challenge on research on various languages.

Language is a systematic means of communicating ideas or feelings by the use of conventionalized signs, symbols, sounds, gestures or marks having understood meaning. A.S. Hornby, in *Oxford Advanced Learner's Dictionary,* mentions, "Language is the system of communication in speech and writing that is used by people of particular country or area" (862). So, it is one of the most uniquely powerful weapons, through which human civilization is possible. It is also the best means of communication having distinctive features to share one's experiences, expressions, thoughts and ideas. Language can further be defined as voluntary, arbitrary, vocal system of human communication.

As language is a particular code or a set of convention, it belongs to specific community. Nepal is a multilingual, multi-religious, multi-cultural and multiethnic nation where people belonging to different ethnic groups speak different languages. Besides 2000 languages in the world, Tharu Language is one of them which are basically spoken by indigenous Tharu community in Terai. Tharu language particularly belongs to Tharu community which has been spread from east Mechi to west Mahakali in Nepal and even in the northern part of India. In a book by Mangalshidhi Manandhar, Shova Shrestha and Pushpa Sharma, they have proposed for '*Sanghiya-Rajya*' of Tharus targeting Banke, Bardiya, Kailali, Kanchanpur, Kapilvastu, Nawalparasi and Rupandehi as '*Tharuhat Pradesh*'(67-69).

Every language consists of grammar which guides one to write and speak one's language. So, grammar is defined as a science that treats of the principle that governs the correct use of language in either oral or written form which accurately expresses the

meaning. In a general sense, we can consider that if language is flowing water, grammar is its barrage. Grammar controls the fall of language as a barrage controls the fall of water. As a barrage prevents water stream, grammar prevents language from violation of its conventions. As we know, language is a means of communication through which people express their thought, feelings, ideas and emotions, which is nonetheless controlled by its grammar. Without perfect knowledge of grammar, one may not express and interpret contextually appropriate and structurally correct utterances. So, grammar is also a model of the native speaker's competence. It contains a finite number of rules which generate finite number of all and only grammatical sentences in language.

Among various elements of grammar, subject-verb agreement is one of them. It is a grammatical constraint that deals with sentence formation. In a high school grammar book, Wren and Martin have indicated, "A verb must agree with subject in number and person. Otherwise, it is called the "Error of Proximity" (267). Each sentence consists of subject and verb which organizes words into sentences. So, the importance of the study of subject-verb agreement in any language can't be neglected.

This study will definitely be fruitful for researchers, linguists, students, course designers, textbook writers as well as Ministry of Education and curriculum development centre of Nepal.

1.1 Tharu Language

Tharu language is spoken in a large territory of Nepal and in some parts of India. "The Terai tribal constitutes 7.9 % of Nepal's total population of which the Tharus form the largest group with a population of 1.2 million (in Nepal, and approximately the same in India, Population Census 1991). In Kailali alone, there are 206,933 individuals, in

5

Bardiya 153,322, in Kanchanpur 70,544 and in Dang-Deukhuri 11,574 (Gurung 1994:3, 13-14)" (Skar,3)

Although the Tharus are scattered all over the low-lying belt of the Himalayas in the 'Terai' which means 'wet-land', in India they are mainly concentrated in Nainital Terai of Uttar Pradesh. But, Tharu language is mother tongue of Nepali citizens inhabited in western pert of Terai/ Madhesh in Nepal. Tharu belongs to a group of languages usually called the Indo-Aryan. The Indo-Aryan languages are the sub-group of the Indo-European family of languages. Tharu language is in the class of Indo-European, Indo-Iranian, Indo-Aryan and East Central Zone.

Some of the writers and scholars like Grierson, Srivastava and other call that Tharu language is the stocks of Hindi, and its other forms, namely, Kanauji and Brajbhakha, Kumaonese and Urdu. But, whatever they say, Tharu language itself is an independent language. Tharu has its own word stocks, grammar, culture, civilization along with its literature.

1.2 Language Identity

The Tharus in Kailali district use different dialects according to their community base. Dangaura Tharus in Kailali speak the language little similar to the Tharus in Dang District as they are migrated from there. Among the Tharu-speaking people, geographical barrier such as mountains and rivers have long defined the limits of travel and communication. It is logical to consider that their identity and names are often geographically oriented. They may call themselves as *Nawalpuria Tharu, Chitunia Tharu, Rana Tharu, Rajhatia Tharu, Dangaura Tharu* and so on, but the Tharu speakers

6

refer to both themselves and their language as "*Tharu*". All the respondents from all location said that they have no other name for their language; they learn the Tharu language as their first language.

1.3 Dangaura Tharus' Subject-Verb Agreement

In Dangaura Tharu language, an adjective agrees in gender with the noun. It modifies the verb that agrees with person, number and gender with its subject. But, such agreement is not seen in English language. For example:

A) barka   bhaiya   khai-tai

    Big   brother   eat. (3rd, SG, M, PRES)

    Big   brother   eats.

B) barki   bahein   khai-ti

    Big   sister   eat. (3rd, SG, F, PRES)

    Big   sister   eats.

In above examples (A, B) show the agreement between subject and its verb. We come to know that when the subject is masculine (A), the adjective is /barka/ and the verb ends in /-tai/ and when the subject is feminine (B), the adjective is /barki/ and the verb ends in /-ti/. But, in English agreement whether the subject is (M/F), the same adjective /big/ is used and the verb in both ends in suffix (-s).

1.4 Lingual Family of Tharus and Other Indo-Aryan Languages

Nepal, being one of the nations of South Asia, is home to four different language families: Indo-Aryan, Tibeto-Burman, Dravidian and Austro-Asiatic (D' Souza, 18). Within these families, at least sixty different ethnic communities or castes speak over seventy languages within the country's present day political boundaries. Therefore, it is

obvious that Nepal is a multilingual nation. It opens up challenging theoretical and methodological issues for linguistic and sociolinguistic research in Nepal. One of such possibilities in Nepal is the Tharu language, which is generally affiliated to the Indo-Aryan family. The categorized figure of languages in Nepal is given below:

Figure- 1

Languages of Nepal

Austro-Asiatic Burman	Indo-Aryan	Dravidian	Tibeto-

Satar /Santhal

Nepali	Maithali
Bhojpuri	Tharu
Awadhi	Urdu
Hindi	Rajbansi
Danwar	Bangali
Marwadi	Majhi
Darai	Kumal
Magahi	English

Jhangadh/Dhangadh

Tamang	Newar
Sunuwar	Rai
Limbu	Gurung
Magar	Sherpa
Chepang	Thakali
Dhimal	Thami
Jirel	Raji
Byanshi	Lepcha
Meche	Pahari
Hayu	
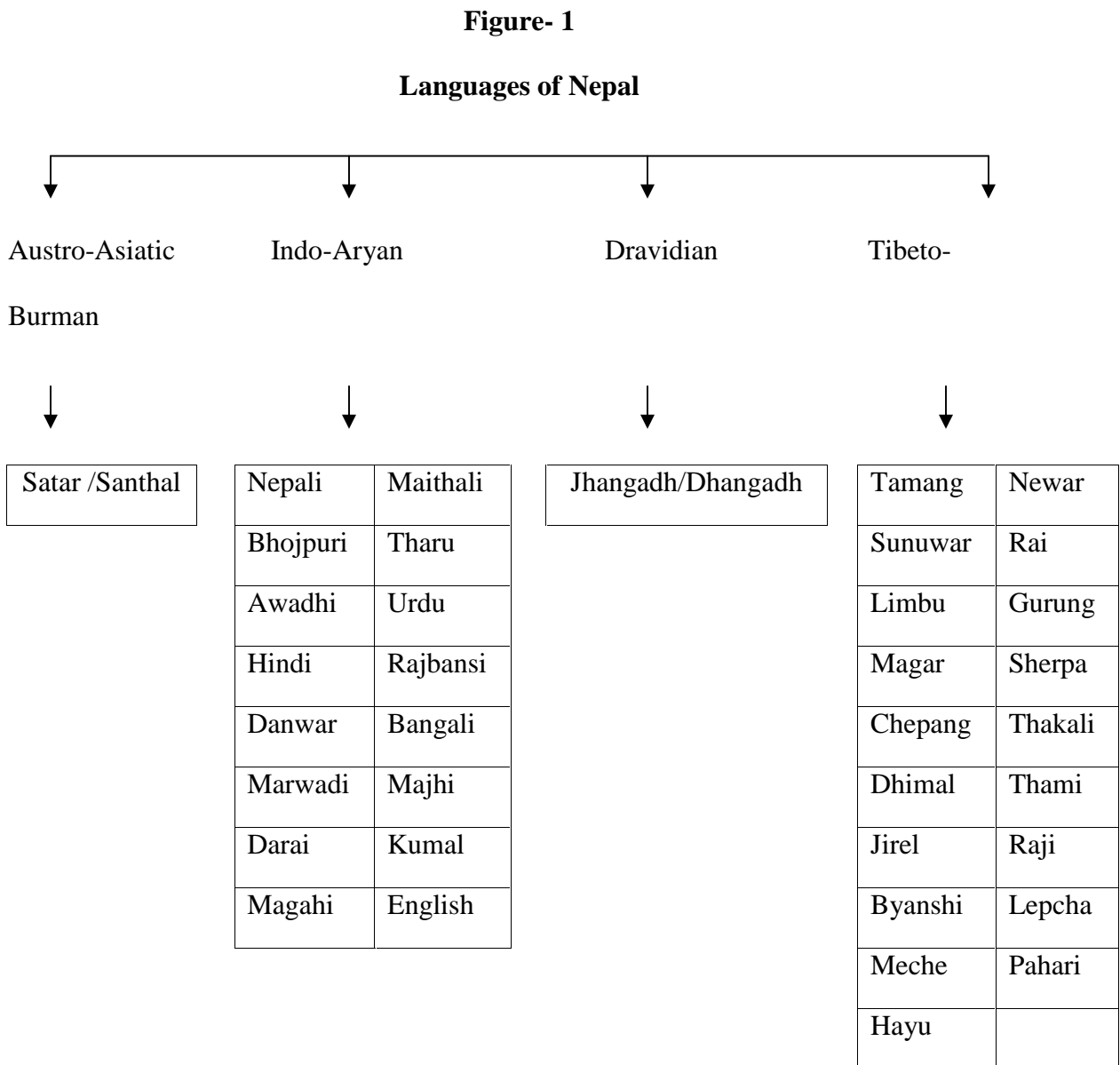
Source: Chudamani, Bandhu. *Pragya 79,* Kathmandu: Nepal Academy, 2050.

1.5 Tharus in Nepal

Tharu language has got constitutional provision to be a national language in Nepal. Besides this, Interim constitution has provided right to official language to national languages in their locality. Though new constitution is still in hangover, Interim constitution-2063 has various provisions regarding ethnic groups and their languages.

Tharu is spoken largely in western part of Madhesh in Nepal from east Jhapa to the west Kanchanpur. The census report shows that Kailali and Bardiya are the districts where Tharu language is spoken in high range.

The statistics compiled in 2001 census report is as follows:

Table – 1

Districtwise Population of Tharus by Mother Tongue

S.N.	Districts	Number of Tharu Speakers
1	Jhapa	5711
2	Morang	61273
3	Sunsari	97706
4	Udaypur	21027
5	Saptari	95908
6	Siraha	17977
7	Dhanusha	129
8	Mahottari	2489
9	Sarlahi	7820
10	Rautahat	13440
11	Bara	40094
12	Parsa	3555
13	Chitwan	57375
14	Nawalparasi	51424
15	Rupendehi	44793
16	Kapilvastu	48130
17	Dang	139091
18	Surkhet	5018
19	Banke	57867
20	Bardiya	197994
21	Kailali	257512
22	Kanchanpur	96782
	Total	1323115

Source: Central Bureau of Statistics: *Statistical Year Book of Nepal*, Kathmandu, 2003.

The table throws clear light upon the fact that the Tharu language is a widely used language within the Tharu communities of many districts of Nepal.

1.6 Legal and Educational Position of Tharu Language in Nepal

The position of Tharu language by legal and educational site is strong. Interim constitution of Nepal-2063 has the following provisions regarding national languages:

❖ Each of the mother tongues spoken in Nepal is National language. (Part 1, Article 5, Section 1).

❖ Each of the communities has right to get basic education in their mother tongues according to provision of law.(Under fundamental right, Part 3, Article 17, Section 1).

❖ Each of the communities inhabitant in Nepal has right to preserve and promote their language, script, culture, cultural heritage and civilization.(Part 3, Article 17, Section 1).

Government of Nepal has given high priority to ethnic groups and their languages. Nowadays, Tharu language is printed and published in Gorkhapatra, a governmental national daily newspaper. Several FM radios broadcast informative and musical programs in Tharu language. Radio Nepal also broadcasts news in Tharu language. There are several films in Tharu language. Nepal Academy is also furnishing this language by organizing several seminars, conducting researches and publishing books etc. Though rules and law are there, but implication is still lacking.

1.7 Statement of Problem

The Terai reason of Nepal is the home for several ethnic groups and among them one of the pre-dominant groups is the Tharus. This ethnic group has spread from east Mechi to west Mahakali in Nepal and even in the Northern part of India.

The origin of Tharu and the language spoken by these people have created much controversy. There are different opinions of different people who have studied them.

In terms of language, subject and verb have to agree for number, person, gender, tense and aspects in Dangaura Tharu language. Analysis of subject-verb agreement has been done in surface level but it has not been minutely defined yet. In context of Nepal, no work has been done on subject-verb agreement in any Tharu language. Thus, the problem of study is to define and analyze the nature of subject-verb agreement in Dangaura Tharu language.

Objective of this study will be:

➤ To discover subject-verb agreement in various tenses and aspects in Dangaura Tharu language.

➤ To know the role of number, person and gender in subject-verb agreement.

➤ To compare subject-verb agreement in Dangaura Tharu and English language.

1.8 Review of Literature

Several scholars have contributed on various topics of the Tharu language but subject-verb agreement remained untouched or virgin. We rarely find books on Tharu language related to pure grammar. Though, Tharu language has its own origin, it is regarded as a dialect of Maithali, Hindi and of other languages. Only few numbers of scholars have worked out for Tharu language in Nepal.

Grierson is the first linguist who elaborated and analyzed several languages in systematic and scientific way. His contribution for languages ever remains unpaid. Regarding Tharu language; Grierson views,

There is however, no such thing as a Tharu language. Everywhere the Tharu speak, more or less correctly, the language of the Aryan races with whom they are immediately in contact. For instance, the Tharu of the north *Purnea* appear to speak a corrupt form of the eastern Maithili spoken in that district, those of *Champaran,* a corrupt *Bhojpuri* and those of the *Nainital Terai*, the ordinary western *Hindi* of the locality (311).

Through the remark above by Grierson, it throws light on the issue that there is no distinct Tharu language. He has not talked and mentioned subject-verb agreement of Tharu language in analytical way. So, it is the first scientific and systematic study, even in Tharu language.

Similarly, commenting on Tharu language, Teknath Gautam in his book *Tharu Jatiko Itihas Tatha Samskriti* states:

Some have said the Tharu do not have their own separate language, they speak the language of the regions where they live. It is not true that the Tharu do not speak local languages; however, they do affect their language where they live, the language of Indo-European family is spoken. Therefore, there is an affinity of the Tharu language with the local languages. However, the Tharus have their own language (46).

The above interpretation of Gautam, gives the fact that Tharus have their own language even if local languages have influenced Tharu language. So, I find Tharu dialect and their use is primarily to be studied in terms of subject-verb agreement.

Likewise, Badrinath Kapoor has described subject-verb agreement of Hindi language by applying analytical method. If the Tharu language was exactly similar to Hindi language, his mentioned rules would definitely match in Tharu language in context of Nepal but it is not so. Hence, I find it to be studied very distinctively and analytically.

Though all the above opinions and research made so far with regard to Tharu language, it is clear that the research title and the region that I have proposed deserves serious academic and research attention.

And also, the aim of this research will be to show that the Dangaura Tharu people have their own identity. This research will be introductory and general since no such survey has been done on subject-verb agreement in Dangaura Tharu language in Kailali district.

1.9 Methodology

Linguistics studies the relationship between language and society. Grammar is a part of language which makes the language linguistically correct. Trudgill provides a good summary of some aspects of its coverage.

> Whenever we speak, we can't avoid our listeners' clues about our origins and the sort of person we are. Our accent and our speech generally show where we came from, and what sort of background we have. We may even give some indication of certain of our ideas and attitudes, and all of this

information can be used by the people we are speaking with to help them

formulate an opinion about us.

These two aspects of language behaviors are very important from a social

point of view: first, the function of language in establishing social

relationship; and second, the role played by language in conveying

information about the speaker (Trudgill 14).

This chapter deals with the methodology adopted during the study. As this study

aims to define and analyze subject verb agreement in Dangaura Tharu language in Kailali

district, data have been collected, analyzed and interpreted. Linguistically, descriptive

method has been used.

1.9.1 Sources of Data

The data collected for the present survey was both oral and written in nature. The

data were collected from the Dangaura Tharu communities of Kailali districts, including

teenagers and adults whose mother tongue was Dangaura Tharu.

1.9.2 Primary Sources of Data

Native Dangaura Tharu speakers are primary sources of data for this thesis.

1.9.3 Secondary Sources of Data

The researcher has used different books, journal and other related materials

including literature and research works as:

❖ Articles and other writing, published in daily, weekly, monthly and yearly

magazines and journal etc.

14

- ❖ Occasional papers and seminars papers presented by distinguished scholars on various languages topic in Nepal Academy CDC.
- ❖ Books and the publication.
- ❖ Doctorate dissertation, masters' thesis, Tharu research papers.
- ❖ Suggestion and guidelines of the respected Dangaura Tharu friends, lectures and professors.

1.9.4 Sampling Procedure

The sample of this study has been determined judge mentally by the researcher. Dangaura Tharu native speakers of Kailali districts were the population of the study. So Dangaura Tharu speakers of Kailali districts especially in Tikapur municipality, Munuwa VDC and Rajipur VDC have been selected and set of questionnaire was given.

1.9.5 Tool for Data Collection

The set of questionnaire, library study, social and personal interaction among Dangaura Tharu speakers etc are the main tool of the collection of data.

1.9.6 Process of Data Collection

Dangaura Tharu speakers of Kailali were selected and visited by the researcher with the set of questionnaires. Then, the following steps were taken:

1. As many of the Dangaura Tharu speakers are still uneducated, they were immensely motivated and persuaded to answer.
2. They were profoundly explained the purpose of taking the sample.
3. They were fully assured that their conversation and sample were just for measurement of finding out the agreement of subject and verb in Dangaura Tharu language.

4. Tharu researchers, authors, writers were contacted and interviewed.

5. The selected participants were handed over the questionnaires prepared by the researcher and asked to complete it within the justified period.

6. After the specific time, the researcher collected the worked out questionnaires the researcher was very grateful for the contribution that was made by those Dangaura Tharu speakers and writes.

1.9.7 Limitations of study

This study has been confined in particular standard contemporary Tharu texts. Its major focus is on subject-verb agreement of Dangaura Tharu language in Kailali district. Other elements of language except noun, verb, gender, person and number have been dealt in large extend:

❖ This study is limited to the identification of sub-verb agreement system of Dangaura Tharu language spoken in Kailali district.

❖ Only Dangaura Tharus are selected for this study.

❖ The set of questionnaires is in written form.

❖ This study is limited to the comparative study of subject-verb agreement system of English and Dangaura Tharu language.

❖ The population of study is confined to 100 Dangaura native speakers of Tikapur municipality and Munuwa VDC in Kailali district.

DANGAURA THARU LANGUAGE

2. Description

The Tharus of were all originated in and around Kapilvastu and their simplicity, honesty, loyalty and physical structure are similar with Lord Buddha. Therefore, we can say that the origin of the Tharus is in Nepal and are of Shakya clans.

Among the various groups of Tharus in Terai Lowland, Dangaura Tharus have the history that they were settling in Dang from the ancient time. The evidence could be brought from the history that once Dang-Deukhur was under the regime of Tharu King named Dangi Sha Ran. They were called the Dangaura Tharus and then some of their families migrated to different parts of Nepal. Many scholars and writers say that Tharus don't have thair own language. It is even predicted that their language is the product of Hindi, Maithili, Bhojpuri and the other but my study shows that they have their own mother language. So, I have chosen Dangaura Tharus living in Kailali district focusing on their language pattern comparing with subject verb agreement in English language.

To focus my comparative study on Dangaura Tharu and English languages, there are definitely some similarities and differences between Tharu and English subject-verb agreement. There is agreement distinction with the gender of the first person in Tharu and English languages.

For Example:

a)   mai   eskul   jai-tu:

I (1st SG) M/F   school   go-AUX-PRES

I (M/F) am going to school

17

b)   hamre   eskul   jai-ti

We (1st PL) M/F   school   go-AUX- PRES

We (M/F) are going to school

c)   mai   eskul   ga-il-hu:

I (1st SG) M/F   school   go-AUX-PST

I (M/F) went to school

d)   hamre   eskul   ga-il-rahi

We (1st PL) M/F   school   go-AUX-PST

We (M/F) went to school.

In the above examples, present and past tenses show that the verb agreement is changed due to the gender of the first person.

Similarly, we can trace out various differences in subject-verb agreement system of English and Tharu languages. Tharu language has variability in verb paradigm in al tenses with second person subject as per the number, gender and degree of honorificity with the second person subject.

2.1 Personal Pronouns in Dangaura Tharu Language

Dangaura Tharu' verb encodes the grammatical features of nominal or pronominal. In order to understand subject verb agreement in the languages, it is therefore important to look at personal pronoun first. They are as follows:

Table- 2

Personal Pronouns in Dangaura Tharu

Person/ Cases	Nominative	Accusative	Genitive
1st	I (mai)	me (mihin)	my/ mine (moor)
1st	We (hamre)	Us (hamrehin)	Our (hamar)
2nd (nh)	you (tai)	You (toortan)	You/yours (toor)
2nd (mh)	you (tu:)	You (toohartan)	You/yours (tohar)
2nd (h)	You (apne)	You (apne-hen)	You/yours (apnek)
2nd (hh)	You (hajur apne)	You (hajur apne-hen)	You/yours (hajur apnek)
3rd (h/nh)	He (u:/i:)	him/her (u:hin/ i:hin)	his/ her (u:hinek/i:hinek)

(Note: 1- first person, 2- second person, 3- third person,

nh- non-honorific, mh- mid- honorific, h- honorific, hh- high- honorific)

Dangaura Tharus' personal pronouns have three persons: first(1), second (2) and third (3). All of them inflect for nominative, accusative and genitive cases. They have two numbers- singular and plural. These pronouns vary with regard to honorific grades. The second person pronouns have four honorific grades: high-honorific (hh), mid-honorific (mh), honorific (h) and non-honorific (nh). The third person pronouns are marked with two honorific grades: honorific (h) and non- honorific (nh) but the words used for both are the same.

Besides, Dangaura Tharus' proper nouns, like third person pronominal counter parts, show two honorific grades: honorific (eg. Sharad-ji, Sharad-h) and non- honorific (eg. Sharad-uwa).

For further convenience, the following set of story which is quite common in English language is translated in Dangaura Tharu language to justify that they have also

19

their own morphology, phonology and syntax pattern. Though, their language might have been influenced by local languages in some extend, the following piece of translation will definitely be a set of evidence to see subject verb agreement in their language.

English language has the pattern of SVO in sentence formation whereas Dangaura Tharu language has the pattern of SOV. Though, the researcher will minutely analyze and interpret the agreement of subject and verb of Dangaura Tharu language in the other chapters, let's see the following piece of story to observe how sentences in Dangaura Tharu language are constructed.

Story

Grapes are Sour

Angur aamil ba

Ek	din,	ektho	gidara	bahut	bhukhail	rahe
One	day,	a	fox	very	hungry	was

One day, a fox was very hungry.

u:	yahar-uhar	ghumke	haina cheese	khoj	teha
He	here-there	roaming	food	search	was

He was roaming in search of food.

u:	ektho	bagiya	me	pugal
He	a	garden	to	came

He came to a garden.

bagiya	pakal	angurse	bharal	rahe
garden	ripe	grapes	full	was

Garden was full of ripe grapes.

sakku	tangal	rahe
these	hanging	were

These were hanging.

Angur	dekhke,	gidara	kahal,	"mai	bhagyamani	batu,
yaharto	bahut	guri	angur	babai"		
Grapes	seeing,	fox	said,	" I	lucky	am,
Here	so many	sweet	grapes	are."		

Seeing the grapes, the fox said, "I am lucky, here are so many sweet grapes."

u:	fir-fir	kudal
he	again and again	jumped

He jumped again and again.

mano	angur	bahut	upar	rahe
but	angur	very	high	were

But, the grapes were very high.

u:	nai	bhetael	sekal
he	not	reach	could

He couldn't reach to them

u:	michail	wo	dikkaigil	rahe
he	tired	and	disappointed	was

He was tired and disappointed.

Pache	u	kahal,	"angur	bahut	aamil ba,	mihin	nai	maan paral"
At last,	he	said,	"grapes	so	sour	are,	I	not	like"

At last, he said, "These grapes are so sour, I don't like them."

u:	banawa	me	lautgil
he	jungle	into	went

He went back into the jungle.

2.2 Importance of Grammar

Grammar is termed as a science that treats the principle that governs the correct use of language in either oral or written form which accurately expresses the correct and sensible meaning.

Every language has grammar which guides one to write and speak one's language. The main purpose of the grammar is to help learners/ the students to choose structures, which accurately express the meaning they want to create. Grammar is a weapon to restrict violation of norms in language as a barrage restricts water in stream.

Subject-verb agreement is a part of grammar that deals with sentence formation. Subject and verb must agree with each other to construct meaningful grammatically and logically correct sentences. Each sentence consists of subject and verb but agreement between them by applying various rules make it logically correct sentence. There may be agreement errors due to phonological or perceptual factors rather than syntactic or morphological differences. We find problems in subject and verb number choice, agreeing verb with gender, tense, person and aspects. There are several cases that cause difficulty for native or non-native speaker (of Tharu). So, we find the grammar in any language has the great importance of subject-verb agreement. Though, the area of subject-verb agreement is small, it can't be neglected due to its importance in speech and writing.

2.3 Definition of the Related Terms (Grammatical Features)

i) Subject

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

Subject refers to a noun, noun phrase or pronoun representing the person or thing that performs the action of the verb (Hornby, 2005:1529).

ii)Verb

Verb refers to a word which:

a) occurs as the part of the predicate of a sentence.

b) carries marks of categories such as tense, aspect, person, number and mood.

c) refers to an action or state.

(Richards, et. al. 1995:305).

"Verb is a word to tell or assert something about some person, thing or place. It tells us: a) what a person or thing does b) what is done to a person or thing c) what a person or thing is (Gautam, 2063:105)

iii) Agreement

A type of grammatical relationship between two or more elements in a sentence, in which the choice of one element causes the selection of a particular form of another element (Richards, et. al.1995:124).

The state of having the same NUMBER, GENDER or PERSON (Hornby, 2005:31).

iv) Honorifics

"Politeness formula in a particular language which may be specific affixes, words or sentence structures" (Richards, et. al. 1985:131).

Showing respect for the person you are speaking to (Hornby, 2005:748).

v) Dialect

' A variety of language spoken in one part of country (regional dialect) or people belonging to a particular social class (social dialect or sociolect) which is different in some words, grammar or pronunciation from other forms of the same language (Richards, 1995:80).

The form of language that is spoken in one area grammar, words or pronunciation that may be different from other forms of the same language (Hornby, 2005:420).

vi) Inflection

The process of adding an affix to a word or changing it in some other way according to the rules of grammar of a language. For example, in English grammar, verbs are inflected for third person singular: he work<u>s</u> (Richards. et. al. 1995).

A process of changing in the forms of a word, especially the ending, according to its GRAMMATICAL function in a sentence (Hornby, 2005:796).

2.4 Subject-Verb Agreement in Dangaura Tharu Language

2.4.1 Agreement

Agreement is a type of traditional relationship between two or more elements in a sentence, in which the choice of one element causes the selection of a particular form of another element (Richards). In Latin, for example, agreement between elements is of central importance, being one of the main means of expressing grammatical relationship, in the absence of fixed pattern of word order. The term 'concord' has been more widely used in linguistic studies but in generative linguistics agreement resurfaced with a new range of application. In government, Binding theory, agreement making (AGR) of

24

person, gender or number in finite verb plays vital role in Binding Theory and case study. In generalized phrase structure grammar the Control Agreement Principle (CAP) is a systematically based principle governing the distribution of agreement making (Crystal, David).

2.4.2 Verb Agreement with Person, Number and Gender in Dangaura Tharu Language

i) Person

Verb agreement depends according to person in Dangaura Tharu Language. For example,

1. (a)   mai   bhat   khai-thu:

           I (SG)   rice   eat. (IMPER Aux-PRES)

           I eat rice.

   (b)   apne   bhat   khai-thi:

           You (SG) (h)   rice   eat. (IMPER Aux-PRES)

           You eat rice.

           tu: bhat   khai-tho

           You (SG) (nh)   rice   eat. (IMPER Aux-PRES)

           You eat rice.

   (c)   hukhan   bhat   khai-ta

           He (SG) (h)   rice   eat. (IMPET Aux-PRES)

           He eats rice/ He is eating rice.

In the above example (1.a) first person 'mai' takes verb (khai-thu:) for present tense. In example (1.b) second person subject 'apne' takes verb (khai-thi:) for honorific

and for non-honorific 'tu:' takes verb form (khai-tho) for present tense whereas in (1.c) third person subject 'hukhan' has taken verb (khai-ta) for male in present tense.

In English language, there is no such rule as in Dangaura Tharu language. Person doesn't matter in verb agreement in simple present tense. Each personal pronoun agrees with verb 'eat' in the above example except inflection 's' in verb 'eat' with third person singular subject.

The change of person sometimes brings changes in the inflections of verb even in Dangaura Tharu language. For instance:

2. (a)   mai   bhat   kha-seknu

    I (SG)   rice   eat. (PST)

    I ate rice.

    (b)   apne   bhat   kha-seknai

    You (SG) (h)   rice   eat. (PST)

    You ate rice.

    (c)   i: bhat   kha-seknai

    S/he (SG) (nh)   rice   eat. (PST)

    S/he ate rice.

In the given example (2.a) first person 'mai' takes verb 'kha-seknu' for past tense whereas in example (2.b and c) singular subject of second person 'apne' and third person singular 'i:' both have taken the verb form 'kha-seknai'.

Verb agreement of Dangaura Tharu language varies according to person but English verb doesn't have to agree with subject in simple past tense. In given example verb 'ate' appropriates with all person in English language with simple past tense.

The same agreement system of person can be seen in future tense of English language whereas it varies in Dangaura Tharu language.

3. (a)　　mai　　　　　bhat　　　　　khai-bu

　　　　　I　　　　　　rice　　　　　eat. (FUT)

　　　　　I shall rice.

　　(b)　　tai　　　　　bhat　　　　　khai-bo

　　　　　You　　　　　rice　　　　　eat. (FUT)

　　　　　You will eat rice.

　　(c)　　i:　　　　　 bhat　　　　　khai-hi

　　　　　S/he　　　　 rice　　　　　eat. (FUT)

　　　　　S/he will eat rice.

ii) Number

Number is a grammatical category which marks a grammatical distinction reflecting the number of nouns or noun phrases. Number can be expressed by one of the usual morph syntactic processes: prefixation, suffixation, stem change, reduplication, modification or distinct particles. The singular number is unmarked while the plural number is marked by a plural marker.

Dangaura Tharu language has the number system. It has two types of number system- singular and plural. In Dangaura Tharu language, verbs show number agreement, i.e. number distinction is made in verb agreement. The same form of verb is not used for both singular and plural nouns. For instance:

4. (a)　　laun-da　　　　　　　 pahar-ta:

Boy   read –IMPER Aux- PRES (3 NH)

A boy is reading.

(b)   laun-da hukre   pahar-tai:

Boys   read –IMPER Aux- PRES (3 NH)

Boys are reading.

From the given example above, it is clear that singular subject takes singular form of verb and plural subject takes plural form of verb. In example (4.a) singular subject 'launda' has taken the verb 'pahar-ta:' whereas in (4.b) plural subject 'launda hukre' has taken the verb 'pahar-tai:'

According to the number system of Dangaura Tharu language, though singular subject takes singular form of verb, there is distinction in verb inflection. For example:

5. (a)   mai   eskul   jai-bu

            I   school   go. (FUT)

            I shall go to school.

    (b)   tu: eskul   jai-bo

            You   school   go. (FUT)

            You will go to school.

     (c)   i: eskul   jai-hi

            S/he   school   go. (FUT)

            S/he will go to school.

There is no distinction in verb inflection with second person pronoun regarding number system in Dangaura Tharu language. For example:

6. (a)   tu: ektho   parha   par-ho
            You (SG)   a   book   read (Aux-PRES)

28

You read a book.

(b) tuhure   ektho   parha   par-ho

You (PL)   a   book   read (Aux-PRES)

You read a book.

(c) apne   ektho   parha   par-hi

You (SG)   a   book   read (Aux-PRES)

You read a book.

(c) apne-hukre   ektho   parha   par-hi

You (PL)   a   book   read (Aux-PRES)

You read a book.

In the mentioned example (6.a) singular second person pronoun 'tu:' agrees with 'par-ho' whereas in (6.b), the plural form of second person pronoun 'tuhure' also agrees with verb inflection 'par-ho'. In the same way (6.c) and (6.d) show that 'apne' and 'apne-hukre' both singular and plural form of second person honorific grade subject agree with the same verb inflection 'Par-hi'.

But, there is distinction in verb inflection with first person pronoun regarding Dangaura Tharus' number system.

7. (a)   mai   pahar-thu:

I   read (Aux-PRES)

I read. / I am reading.

(b)   hamre   pahar-thi

We   read (Aux-PRES)

We read. / We are reading.

(c)   mai   mandi   jai-bu:

29

I (SG)   market   go-FUT

        I shall go to market.

(d)   hamre   mandi   jai-bi

        We (PL)   market   go-FUT

        We will go to market.

In given example (7.a), singular subject 'mai' has taken the verb form 'pahar-thu:'

whereas in (7.b), 'hamre' has taken 'pahar-thi'. Similarly, in (7.c) and (7.d), 'mai' takes

'jai-bu' and 'hamre' takes 'jai-bi' respectively.

Noun, pronoun and verb have to agree in Dangaura Tharu number system in some

paradigm. For instance:

8. (a)   i: babhana   fataha   ba

            That   Brahmin (SG)   dishonest   be-PRES

            That Brahmin is dishonest.

    (b)   i: babhana-hukre   fataha   batai

            Those   Brahmins (PL)   dishonest   be-PRES

            Those Brahmins are dishonest.

ii) Gender

Gender classifies nouns into various categories. The number of gender differs

from language to language and on the other hand, some languages have no gender at all.

In the context of gender in Dangaura Tharu language, grammatical gender is very much

restricted both as morphological category and as a syntactic category. There exists

declensions like '-i' (Chhawa-son /Chhawi-daughter), '-a' in (Master /Master-a̱ in

'teacher' masculine and feminine) etc. but, they are confined to a limited number of noun

30

and do not apply across broad. Thus, it can be said that Dangaura Tharus' verb must agree with two genders- masculine and feminine.

Agreement between the gender of an animate subject and verb in Dangaura Tharu sentences are of restricted nature.

For example, the verb shows no agreement with the gender of their subject in present tense, with first person pronoun.

9. (a)   mai   ball   khel-tu:

         I (M)   football   play –IMPER (Aux-PRES)

         I am playing football.

    (b)   mai   ball   khel-tu:

         I (F)   football   play –IMPER (Aux-PRES)

         I am playing football.

    (c)   hamre   ball   khel-ti

         We (M/F)   football   play –IMPER (Aux-PRES)

         We are playing football.

The given examples in (9.a) and (9.b) show that animate subjects of first person pronoun in singular has the agreement with same form of verb 'khel-tu:' and in (9.c) plural pronoun, either indicated to male or female has the agreement with the same form of verb 'khel-ti'.

In past tense, however gender agreement between an intransitive verb and its subject does occur but mostly in formal and literary styles using honorific form.

10. (a)   Sitaram   daur-tehe

         Sitaram (M)   run –PST(3H)

Sitaram ran.

(b)   Sita   daur-tihi

Sita (F)   run –PST(3H)

Sita ran.

And also, we can find no distinction in verb agreement with subject of second person

pronoun with high-honorific and non-honorific grades in simple past tense, in gender

system

of Dangaura Tharu language. For example:

11. (a)   apne   par-hi

You (M)   read –PST(2hh)

You read.

(b)   apne   par-hi

You (F)   read –PST(2hh)

You read.

(c)   tu: par-ho

You (M)   read –PST(2Nh)

You read.

(d)   tu: par-ho

You (F)   read –PST(2Nh)

You read.

The given examples in (11.a) and (11.b) show that there is no distinction in verb

inflection with high-honorific degree regarding gender system. The same pattern is

followed in example (11.c) and (11.d).

But, we can find change in verb inflection with third person subject in past tense of Dangaura Tharu language. For instance:

12. (a)   Sarad-uwa   dhandha   kar-sekal

     Sarad-uwa (M)   work   do –PERF   be-PST(3NH)

     Sarad had done work.

(b)   Sita   dhandha   kar-sekli

     Sita (F)   work   do –PERF   be-PST(3NH)

     Sita had done work.

In future tense, there is no distinction in verb inflection regarding gender of Dangaura Tharu language. For example:

13. (a)   mai   chhi:ya   khai-bu

     I (M/F)   banana   eat –FUT (1H)

     I shall eat banana.

(b)   tu: parha: parhe-jibo

     You (M/F)   school   go-FUT (2MH)

     You will go to school.

(c)   Ram   parha: parhe-jai

     Ram (M)   school   go-FUT (3NH)

     Ram will go to school.

(d)   Sita   parha: parhe-jai

     Sita (F)   school   go-FUT (3NH)

     Sita will go to school.

(e)   i: chhi:ya   khai-hi:

33

| S/he (M/F) | banana | | eat –FUT (3NH) |

S/he will eat banana.

The above example (13. a-e) vividly shows that verb inflection don't have to be changed because of gender. Male of female denoting both subjects agree with the same form of verb in simple future tense. But, it varies in other aspects of future tense.

14. (a)   mai   eskul   pugal   raham

        I (M)   school   reach-PERF   be–FUT (1H)

        I shall have reached at school.

(b)   mai   eskul   pugal   rahim

        I (F)   school   reach-PERF   be–FUT (1H)

        I shall have reached at school.

Example (14.a) shows that verb 'pugal-raham' agrees with male subject 'mai' whereas (14.b) shows that female subject 'mai' has agreed with verb 'pugal-rahim' causing change in its inflection.

In terms of assertive sentences in Dangaura Tharu language, the verb has to agree with gender of the subject. For example:

15. (a)   Hari   gai-ta

        Hari (M)   sing –PRES (3NH)

        Hari is singing.

(b)   Ramila   gai-ti:

        Ramila (F)   sing –PRES (3NH)

        Ramila is singing.

(c)   tu: nach-to

You (M) dance –PRES (2MH)

You are dancing.

(d)   tu: nach-ti:

You (F)   dance –PRES (2MH)

You are dancing.

(e)   i: bhat   khai-sekle   batai

He (M)   rice   eat-PRES   be- (3 NH)

He has eaten rice.

(f)   i: chhi:ya   khai-sekli   batai

She (F)   banana   eat-PRES   be- (3 NH)

She has eaten banana.

(g)   mai   thar-hyail   batu

I (M)   stand   be-PRES (1H)

I am standing.

From the above illustration in example (15. a-g), we can get the conclusion that gender plays vital role in subject verb agreement. In assertive sentences, verb inflections have to change because the gender of subject either it is first person, second person or third person pronoun or noun.

In Dangaura Tharu language, an adjective agrees in gender with the noun. It also modifies the verb that agrees with person, number and gender with its subject. But, such agreement is not seen in English language.

16. (a) barka   bhaiya   khai-tai

Big	brother	eat. (3rd, SG, M, PRES)
Big	brother	eats.
(b) barki	bahein	khai-ti
Big	sister	eat. (3rd, SG, F, PRES)
Big	sister	eats.

In the above examples (A, B) show the agreement between the subject and its verb. We come to know that when the subject is Masculine (A), the adjective is /barka/ and the verb ends in /-tai/ and when the feminine (B), the adjective is /barki/ and the verb ends in /-ti/. But, in English agreement whether the subject is (M/F), the same adjective /big/ is used and the verb in both ends in suffix (-s).

CHAPTER- THREE

ANALYSIS AND INTERPRETATION

3. Subject -Verb Agreement: Comparison with English Language

3.1 Subject-Verb Agreement

Agreement is a type of grammatical relationship between two or more elements in a sentence, in which the choice of one element causes the selection of a particular form of another element.

It is also a part of grammar that deals with sentence formation. Subject and verb must agree with each other to construct meaningful grammatically and logically correct sentences. In a high school grammar book, Wren and Martin have indicated, "A verb must agree with subject in number and person. Otherwise, it is called the "Error of Proximity" (267). Each sentence consists of subject and verb but agreement between them by applying various rules makes it a logically correct sentence. There may be agreement errors due to phonological or perceptual factors rather than syntactic or morphological differences. We find problems in subject and verb number choice, agreeing verb with gender, tense, person and aspects. There are several cases that cause difficulty for native or non-native speaker (of Tharu). So, we find the grammar in any language has the great importance of subject-verb agreement. Though, the area of subject-verb agreement is small, it can't be neglected due to its importance in speech and writing.

Similarly, we can trace out various differences in subject-verb agreement system of English and Dangaura Tharu languages. Dangaura Tharu language has variability in

verb paradigm in al tenses with second person subject as per the number, gender and degree of honorificity with the second person subject.

So, the importance of the study of subject-verb agreement in any language can not be neglected

3.2 Tense

Tense is a grammatical constraint which refers to the way the grammar marks the time at which action denoted by the verb takes place.

Tense involves primarily, though not exclusively, an experience of the concept of time as points in a sequence and thus subsequence are important in the theory of tense (Givon, 2001). The tense steam reflects two fundamental features of our concept of time sequentially and point of reference. The moment of speech is reference point and sequentiality either precedes or follows the time of speech. The time of speech is the time axis (Givon, 2001). "The time axis may be absolute or relative. It is grammatical expression of location in time" (Comrie, 1995).

Natural languages may have different ways of locating a situation in time such as temporal adverbs, pragmatic devices and tenses. It is empirically claimed that tense is expressed by means of grammatical categories associated with verbs and it is also true that all natural languages may have no tense system.

The time of speech is taken as reference point. Tenses, which take the time of speech as referential points are called absolute tenses. So, in principle, there are three absolute tenses which are authentically possible: Past tense, Present tense and Future tense.

Subject verb agreement in Dangaura Tharu language and English language will comparatively be analyzed and interpreted in this chapter with regard to tenses and their different aspects. Besides, the similarities and differences will be minutely seen as far as possible.

(i) Past Tense

Past tense generally denotes the situation in question prior to the present moment and says nothing about whether the past situation occupies just a single point prior to the present situation, or an extended time period prior to the present moment or, indeed the whole of the time up to present moment (Comrie, 41).

Past tense simply shows the action completed by the subject prior to the present. In English language, simple past in regular verbs is formed by '-ed' or '-d' to the infinitive and in irregular verbs it varies considerably whereas in Dangaura Tharu language, the past tense is marked by morphemes like: 'sek', 'rah', 'i:' 'nai' which are suffixed to the verb stem.

For example:

17. (a)   woine   parha   pahar-nai

            They   book   read-PST

            They read book.

    (b)   Sarita   bhat   paka-i:li

            Sarita   rice   cook-PST

            Sarita cooked rice.

    (c)   u   barda   mot   ra-he

            That   bull   fat   be-PST

That bull was fat.

(d) mai   ektho   parha   pahar-sek-nu

    I   a   book   read-PST

    I read a book.

(e) Ramila   bhat   kha-sekli

    Ramila   rice   eat-PST

    Ramila ate rice.

The mentioned examples in (17) vividly present that past tense marker vary according to person, number, gender, etc. There is distinction of person, number, gender, etc. in subject verb agreement in Dangaura Tharu language.

(ii) Present Tense

Present tense is that form of verb which shows that the action is mentioned simply, without anything being said about the completeness or incompleteness of the action.

It also denotes the time of contemporary situation. It indicates that the location of situation is contemporary to the present moment. In English language, the present tense is marked by (-s/-es) suffixed in root verb for third person singular subject whereas in Dangaura Tharu language, present tense is marked by different suffixes to the verb stem followed by gender, person and number marker. For example:

18. (a) Sita   parha   par-hath

        Sita   book   read-PRES

        Sita reads book.

    (b) mai   bhat   khai-nu

| | I | rice | eat-PRES |

I eat rice.

(c)   i: parha `   ho

This   book   be-PRES

This is book.

From the analyses of the above example it is clearly said that Dangaura Tharus'

present tense is marked by morphemes – 'h', 'nu', etc.

In example (18.a), subject 'Sita' has taken morpheme 'ha' according to the gender

of subject. In (18.b and c) 'mai' has agreed with 'nu' and 'i:' has agreed with 'ho'

respectively. But, such different suffixations are not seen in present tense of English

language except (-s/-es) with verb in the use of singular subject.

(iii) Future Tense

Future tense is that form of verb used for an action that has still to take place or

that will come after the present. It also suggests that the event or action is subsequent to

the moment of speaking. The morphemes like 'bu', 'bo', 'i:' are suffixed to the root verb

to mark future tense in Dangaura Tharu language. For example:

19. (a)   mai   eskul   jai-bu

I   school   go-FUT

I shall go to school.

(b)   tu: chithi   lekh-bo

You   letter   write-FUT

You will write letter.

(c)   Sarita   ektho   parha   par-hi

         Sarita   a   book   read-FUT

         Sarita will read a book.

In the example (19), subject 'mai' has taken morpheme 'bu' suffixed to verb 'jai' in future tense whereas subject 'tu:' has taken morpheme 'bo' suffixed to verb 'lekh' for future tense and third person noun 'Sarita' has agreed with future form of morpheme 'hi' suffixed to verb 'par'.

3.3 Aspects

Aspect defines the shape, distribution or internal organization of the events in time. Aspects are different ways of viewing the internal temporal constituency of a situation (Comrie, 3).

So, indicating 'situation internal time' is in aspect and 'situation external time' is in tense. Aspect is also a verbal category. Its function is to highlight the internal temporal unfolding of the predation. Essentially, aspects indicate whether an event, state, process or action that is denoted by a verb is completed.

Aspect can be categorized under (i) perfective aspects and (ii) imperfective aspects. Habitual aspect, progressive and inferential aspects fall under imperfective aspects. But, aspects in Dangaura Tharu language are expressed mainly by morphological means. Aspects play the vital role in subject verb agreement in Dangaura Tharu language.

3.3.1 Perfective Aspects

Perfect aspect of the tense denotes that the action is completed in relation to some point of time. In Dangaura Tharu language, there are three types of perfect aspects according to tense system. They are past perfect, present perfect and future perfect.

(i) Past Perfect

In English language, there is the use of had + V3 as the structure of past perfect which denotes the action perfected in past time. V3 in English is formed by the suffixes 'en', 'ed', etc. but in Dangaura Tharu language, the perfect marker 'sekle' is added with root verb and 'ba-tai', 'ba-tu', 'ba-ti' are used as 'be' form to represent different nouns and pronouns. For example:

20. (a)	i:	parha	pahar-sekle	ba-tai
	He	book	read-PERF	be-PST

He had read book.

(b)	mai	bhat	kha-sekle	ba-tu
	I	rice	eat-PERF	be-PST

I had eaten rice.

(c)	Deepa	duba	kaat-sekle	ba-ti
	Deepa	grass	cut-PERF	be-PST

Deepa had cut grass.

(ii) Present Perfect

Present perfect tense is that form of verb which shows that the action is mentioned as finished or completed at the moment of speaking. To obtain present perfect aspect in Dangaura Tharu language, 'sekle', 'i:' which mark perfect aspect are suffixed to the verb stem followed by the past tense marker 'ba-tu', 'ba-tai', 'li', etc. For example:

21. (a) mai   dhanda   kar-sekle   ba-tu

         I   work   do-PERF   be-PRES

         I have done work.

   (b)   i:/u   eskul   gail   ba-tai

         He   school   go-PERF   be-PRES

         He has gone to school.

   (c)   apne   mijni   khai-sekle   ba-tai

         You (h)   breakfast   eat-PERF   be-PRES

         You have taken breakfast.

(iii) Future Perfect

Future perfect tense is that form of a verb used for an action which at a given future time will be in the past, or will just have finished. Thus tense in English language, is made up of will/shall + perfect infinitive that is will/shall have + V3. but to obtain future perfect aspect in Danagura Tharu language, the perfect marker 'sekle' is suffixed with root verb, and future marker 'rah-am', rah-i:hi' are used following the root verb. For example:

22. (a) mai   bhat   kha-sekle   rah-am

         I   rice   eat-PERF   be-FUT

         I shall have eaten rice.

   (b)   u   pani   bhar-sekle   rah-i:hi

         S/he   water   fill-PERF   be-FUT

         S/he will have filled water.

3.3.2 Progressive Aspects

Progressive aspect indicates that an action is incomplete, in progress or developing. A progressive or continuous form emphasizes on the duration or frequency of an action. There are three types of progressive aspects in Dangaura Tharu language.

(i) Past Progressive

Past progressive is that form of a verb which shows that the action was incomplete or continuous, that is, as still going on for some time in the past. In English, past progressive tense is formed by the past tense of the verb to be +present participle, which is, was/were + V4.

But, to obtain past progressive aspect in Dangaura Tharu language, progressive marker 't', 'ti' are suffixed to the verb stem which is followed by past form of 'be' verb 'rahu', ti:hi', ta-hai:', etc. according to the use of person, gender and number marker. For example:

23. (a)   mai   bhat   kha-it   rahu

    I   rice   eat-PROG   be-PST

    I was eating rice.

   (b)   apne   parha   pahar   ti:hi

    You (h)   book   read-PROG   be-PST

    You were reading book.

   (c)   woine   ball   khel   ta-hai

    They   football   play-PROG   be-PST

    They were playing football.

(ii) Present Progressive

Present progressive is that form of a verb which shows that the action is mentioned as incomplete or continuous, that is as still going on at the moment of speaking. In English language, this form of tense is formed with the present tense of the auxiliary verb 'be' + present participle.

But, to obtain present progressive aspect in Dangaura Tharu language, progressive marker 'i:' is suffixed to the verb stem followed by 'ti', 'tihi', 'tu', etc. according to the use of person, gender and number marker. For example:

24. (a)   Sarita   aai   ti

        Sarita   come-PROG   be-PRES

        Sarita is coming.

    (b)   apne   parha   pahar   ti:hi

        You (h)   book   read-PROG   be-PRES

        You are reading book.

    (c)   mai   eskul   jai   tu:

        I   school   go-PROG   be-PRES

        I am going to school.

(iii) Future Progressive

Future progressive is the form of verb used for an action as going on at some time in future time. In English, this tense is made up of the simple future of 'to be' + present participle, that is, will/shall + be + V4.

But, to obtain future progressive aspect in Dangaura Tharu language, progressive marker 'ait' is suffixed to the verb stem followed by future marker 'rah-am', 'rah-bo'. For example:

25. (a)　　kaahal　　　mai　　　　eskul　　　ja-it　　　　rah-am

　　　　　Tomorrow　　I　　　　　school　　go-PROG　　be-

FUT

　　　　　I shall be going to school tomorrow.

　　(b)　　kaahal　　　tu　　　　　bhat　　　　kha-it　　　　rah-bo

　　　　　Tomorrow　　you　　　　rice　　　　eat-PROG　　be-

FUT

　　　　　You will be eating rice tomorrow.

　　(c)　　woine　　　　beri-jun　　tak　　　　puga-t　　　　rah-hai

　　　　　They　　　　evening　　by　　　　reach-PROG　　be-

FUT

　　　　　They will be reaching by the evening.

3.3.3 Inferential Aspect

Inferential Aspect shows that the speaker is not aware of the action that happened in the past. This aspect indicates that the speaker is representing some event that he has not himself witnessed, but about whose occurrences he has learnt at second hand (Comre, 108). So, in this aspect, the speaker comes to know that an event happened in the past by examining the proof which he finds in present.

To obtain the meaning of inferential in Dangaura Tharu language, 'sek' is suffixed with verb stem to make inferential aspect. For example:

47

26. (a)   tu   bahut   pahar   sek-lo

          You   lot   read-INFR   be-PST

          You had read a lot.

    (b)   u   su:t   sek-al

          He   sleep-INFR   be-PST

          He had slept.

    (c)   mai   ektho   parha   pahar   sek-lu

          I   a   book   read-INFR   be-PST

          I had read a book.

3.3.4 Habitual Aspect

The feature that is common to all habitual is that they describe a situation which is characteristic of an extended period of time. So, extended in fact that the situation referred to is viewed not as an incidental property of the moment but, precisely, as a characteristic feature of a whole period (Comrie, 28). In this aspect, there is the repetition of an action.

(i) Past Habitual

To form past habitual in Dangaura Tharu language, the verb stem is followed by 'u:', 'i', and the other suffixes, to show the habit of subject in past that has removed in present time.

27. (a)   mai   pahile-roj   dudh   pi-u:

          I   everyday   milk   drink-HBT-PST

          I used to drink milk everyday.

    (b)   u   roj-din   sak-kare   roh-i

	He	always	morning	weep-HBT-PST

He always used to weep in the morning.

(c)	woine	pahile-roj	ball	khel-ta-hai
	They	everyday	football	play-HBT-PST

They used to play football everyday.

From the above examples, we come to the conclusion that Dangaura Tharu language, as in English, aspect can be classified as perfective and imperfective. Subject verb agreement in Dangaura Tharu language is well determined by aspect system as in English language

3.4 Similarities and Differences Between Dangaura Tharu and English Subject Verb

(i) Agreement

Every language in the world has its own morphemes, phonemes and the syntactic patterns. Those languages consist of grammar which guides one to write and speak one's language correctly. In every language, subject and verb must agree for number, person, tense and aspects. So, is in Dangaura Tharu language. To focus my research on Dangaura Tharu and English languages' subject verb agreement there are definitely some differences and similarities in these languages in terms of subject verb agreement. The very first differences throughout this thesis among Dangaura Tharuand English language can be traced out in their structure. English language has the pattern of S+ V+ O or S+ aux+ V+ O while forming sentences whereas Dangaura Tharu language has the sentence pattern of S+ O+ V. Comparing subject verb agreement in English and Dangaura Tharu languages, there are only few similarities rather than differences. Despite similarities, we can trace abundance differences in English and Dangaura Tharu language.

(ii) Differences

Dangaura Tharu language has variability in verb paradigm in all tenses with second person subject as per the number, gender and degree of honorificity it deserves; whereas English language has dropped variability with second person subject. For example:

28. (a)   apne   eskul   jai-bo

You (2nd SG)   school   go-Aux-Fut

You will go to school.

(b)   apne-hukre   eskul   jai-bi

You (2nd PL)   school   go-Aux-Fut

You will go to school.

Above examples vividly show that subject 'apne' (2nd SG) takes the verb form 'jai-bo' whereas 'apne-hukre' (2nd PL) takes the verb form 'jai-bi'. But, in English, both cases 2nd person pronoun 'you' takes the same form of verb 'go'.

It means to say that, in Dangaura Tharu verb agreement with 2nd person pronoun (h/hh) form is determined by its number but in English there is no such provision.

29. (a)   Sita   eskul   jai-ti

Sita (3rd SG) F   school   go-PRES

Sita goes to school.

(b)   Ram   eskul   jai-ta

Ram (3rd SG) M   school   go-PRES

Ram goes to school.

The above examples (26. a-b) shows that third person singular 'Sita' denoting a female takes the verb form 'jai-ti' and 'Ram' denoting a male has takes the verb form 'jai-ta' unlike in Dangaura Tharu, third person singular 'Sita' and 'Ram', in English takes the verb form 'goes' no matter it denotes male or female. To conclude, the verb agreement with 3rd person is controlled by gender in Dangaura Tharu language unlike in English language.

30. (a) tai   eskul   ja

You (2nd SG, NH)   school   go-PRES

You go to school.

(b) tu: eskul   ja-u:

You (2nd SG, MH)   school   go-PRES

You go to school.

(c) hajur-apne   eskul   ja-i:

You (2nd SG, HH)   school   go-PRES

You go to school.

In the above mentioned examples 'tai' is non-honorific form of 2nd person pronoun which agrees with the verb form 'ja'. 'tu:' is used for same meaning but for mid-honorific, which takes the verb form 'ja-u:'. besides the above illustrations, 'hajur-apne' representing the same pronoun used for high-honorific degree prefers the verb form 'ja-i:'. But, in case of English language, the same form of verb 'go' is applied with the pronoun 'you' irrespective of the degree of honorificity.

31. (a) mai   mandi   jai-tu

I (1st SG) M/F   market   go-Aux-PRES

I am going to the market.

(b) hamre   mandi   jai-ti:

We (1st PL) M/F   market   go-Aux-PRES

We are going to the market.

(c) mai   mandi   gail-hu:

I (1st SG) M/F   market   go-Aux-PST

I went to the market.

(d) hamre   mandi   gail-rahi

We (1st PL) M/F   market   go-Aux-PST

We went to the market.

(e) mai   mandi   jai-bu:

I (1stSG) M/F   market   go-Aux-FUT

I shall go to the market.

(f) hamre   mandi   jai-bi

We (1st PL) M/F   market   go-Aux-FUT

We shall go to the market.

In the above examples, present, past and future tenses show that the verb agreement in Dangaura Tharu does not differ due to gender in first person pronoun but differs due to the use of number. It shows that Dangaura Tharu verb agreement is quite sensitive in terms of gender and number. But, English language verb agreement does not show any difference in the use of gender and number. It takes the same verb form whereas in Dangaura Tharu language, the verb form keeps on changing.

Such variations can be observed in the verb paradigm on the basis of number of first and second person subject in Dangaura Tharu language whereas there is no distinction of such verb paradigm in English language.

32. (a) mai   pani   pi-nu:

    I (1st SG)   water   drink-Aux-PST

    I drank water.

   (b) hamre   pani   pi-li

    We (1st PL)   water   drink-Aux-PST

    We drank water.

   (c) tu   pani   pi-lo

    You (2nd SG)   water   drink-Aux-PST

    You drank water.

   (d) apne-hukre   pani   pi-li

    You (2nd PL)   water   drink-Aux-PST

    You drank water.

In the given examples, the verb agreement in Dangaura Tharu language differs. Different verbs are used with different pronouns according to their use in number and person whereas in English language, the use of verb form doesn't matter with number and person in past tense.

From the above illustrations, we can conclude that honorificity guides for agreement with verb in Dangaura Tharu language but in English honorificity has nothing to do with subject verb agreement.

Though the verb agreement system of Dangaura Tharu language and English language are almost different in all the grammatical aspects, there are very few similarities in regard to the differences.

Variability in verb forms is observed on the ground of number of third person subject in present tense in both languages. For example:

33. (a) ankit   eskul   jai-thai

    ankit (3rd SG)   school   go-Aux-PRES

    Ankit goes to school.

(b) ankit wo shyam   eskul   jai-thai

    Ankit wo shyam (3rd PL)   school   go-Aux-PRES

    Ankit and Shyam go to school.

(c) u: eskul   jai-thai

    S/he (3rd SG)   school   go-Aux-PRES

    S/he goes to school.

(d) woine   eskul   jai-hi:

    They (3rd PL)   school   go-Aux-PRES

    They go to school.

Thus, the verb agreement system in both English and Dangaura Tharu languages is determined in accordance with the grammatical categories of subject.

34. (a) tu: parha   parhe   ja-u:

    You (2nd SG) M   book   read   go-Aux-PRES

    You go to read book.

(b) tu: parha   parhe   ja-u:

You (2nd SG) F   book   read   go-Aux-PRES

You go to read book.

In the example (31. a-b), 'tu:' denoting male and female has taken the same form of verb 'ja-u:'. Like in Dangaura Tharu, second person pronoun 'you' in English takes the same form of verb 'go', no matter whether it denotes male or female. The verb agreement with second person pronoun in both languages is not controlled by gender.

As we investigate the similarities and differences in Dangaura Tharu language and English language, we can observe only the differences rather than similarities in the use of subject verb agreement.

CHAPTER- FOUR

SUMMARY AND CONCLUSION

The analysis and findings of this research demonstrate that Tharus speak separate languages though each form of Tharus is somehow influenced by some of the local languages. It also presents that Dangaura Tharu language is a dialect of Tharu language spoken across Nepal, especially in Dang-Deukhur, Banke, Bardiya, Kailali, Kanchanpur, Nawalparasi, Chitwan, etc. for some extent and in some parts of India. The main objective of this study is to analyze the subject verb agreement of the Dangaura Tharu language. It also makes a general comparison of Dangaura Tharu and English verb agreement. Findings of the study reveal the reality regarding the status of the Tharu people and their language because ninety percent of the total population of the country has no clear vision whether the Dangaura Tharu language has its own identity in the linguistic configuration of Nepal.

The conclusion, regarding the Dangaura Tharu language, seems to be drawn by the scholars on the basis of superficial observations. It must be accepted that the Dangaura Tharu language is somehow influenced by the local dominant languages, particularly on the manner and style of speech in different regions where it is spoken. However, it has its own kind of vocabulary, cognate forms and pronunciation pattern, which really differs from local languages of the related regions.

The whole thesis has been divided into four chapters which can be summarized as below:

Chapter One includes the general introductory part of the whole study. It presents the general remarks, language identity, and lingual family and other features of the

56

Dangaura Tharu language. It also includes a review of the earlier literature and major objectives of the research methodology.

Chapter Two deals with a description of Dangaura Tharu language, use of personal pronouns, grammatical features and verb agreement with person and gender there in.

Chapter Three comprises of analysis and interpretation of the data. Here, the subject verb agreement in terms of tense and aspects in Dangaura Tharu language has been presented in detail comparing then with English language and showing major differences and similarities.

Conclusion

English subject verb agreement is determined with the agreement of number between subject and verb. Singular verb agrees with singular subject and plural verb agrees with plural subject, except in some exceptional cases. For example, though 'I' is singular subject, it always agrees only with plural verb in simple present tense. But, Dangaura Tharu verb agreement is determined by the inflectional affixes. They inflect for gender, person, number, honorific degrees, tense and aspects. The number of subject plays vital a role in Dangaura Tharu's subject verb agreement. The system of verb agreement in Dangaura Tharu language is determined by the honorific grade of subject, too. Honorific subjects agree with honorific forms of verb and non-honorific subjects agree with non-honorific forms of verb whereas in English language, there are no honorific grades of subject. The change in person causes change in the inflection of Dangaura Tharu's verb agreement. Persons have their own honorific and plural form. For example:

35. (a) tu: dhanda   karhe   ja-u:

         You (2nd SG-mh)   work   do   go-PRES

         You go to work.

    (b) apne   dhanda   karhe   ja-i:

         You (2nd SG-h)   work   do   go-PRES

         You go to work.

As the conclusion of the thesis, we can observe that:

i. The verb agreement system of Dangaura Tharu language is determined in accordance with grammatical categories of subject.

ii. Variability of verb form is minutely observed in terms of number of the third person subject in present tense.

iii. There is no distinction found with the gender of the first person subject except in the structure of future tense.

iv. Verb agreement system is basically marked with tense though no person, gender and aspects are observed.

v. The difference in English and Dangaura Tharu language is basically found I terms of their sentence pattern. English language has the pattern of S + V + O whereas the sentence pattern of Dangaura Tharu language is S + O + V. For example:

36. (a) Ram   geet   gai-ta:

         Subject   +   object +   verb (PRES)

         Ram   song   sing

         Ram   sings   song. (PRES)

         Subject   +   verb   +   object

58

In English language, gender has no role at all in subject verb agreement. Whatever the gender is, the verb is the same in both genders. But, in Dangaura Tharu language, gender plays the dominant role in subject verb agreement. Though some pronouns do not have gender distinction, they agree with different forms of verb.

Tenses and aspects are also very important parts of subject verb agreement in Dangaura Tharu language. They determine the use of verb. There are various differences in English and Dangaura Tharu languages' in regard to tenses and aspects.

Through this minute observation and analsis, we come to know that subject verb agreement in Dangaura Tharu language is determined according to number, gender, person, tense, aspects and honorificity of the subject. In the absence of subject verb agreement, no meaningful sentence can be constructed. This study will be fruitful to know the agreement system of verb with subject of Dangaura Tharu language. As Nepal is going to experience the Federal system, this thesis will surely be supportive to prepare a suitable course of study for Dangaura Tharu language.

Many scholars have worked out in the field of Tharus' sociolinguistics in Nepal but such grammatical fields still remain untouched. Definitely, many languages have influenced this language. In this reference, sociolinguistic research of Tharu language is quite interesting and challenging. But, the researchers have to penetrate through different groups and sub-groups of the Tharus: such as Dangaura Tharu, Rajhatia Tharu, Rana Tharu and so on. Though, this work itself is a very small and limited, it has not covered the large area as it deserves, but, no doubt, it will be supportive for further research works in Dangaura Tharu language. There is a strong possibility that this language will continue to grow and develop in the future.

APPENDICES

APPENDIX 1

Subject-Verb Agreement (SVA) indicators (verb inflections) of Dangaura Tharu language according to the 'person', 'honorificity' and simple tenses.

Subject		Present Simple	Past Simple	Future Simple
1st		thu:, -nu	nu, -seknu	bu
2nd	NH	a:	**	bo, ho
2nd	MH	u:	ho, lo	bo, ho
2nd	H/ HH	thi:, i:	seknai, hi:, li	**
3rd	NH	ba, tai	seknai	hi
3rd	MH	ta:	seknai	hi

APPENDIX 2

Personal pronouns of Dangaura Tharu language and their distinctions in 'number' and

'honorificity'.

Person	First	Second				Third	
		H.H.	H.	M.H.	N.H.	M.H.	N.H.
Singular	mai	hajur-apne	apne	tu	tai	i:	u:
Plural	Hamre-hukre	Hajur-apne sab /	Apne-sab	tohare	tai sab	i:sab	u:sab

		Hajur-apne hukre	Apne- hukre	tu -sab			

APPENDIX 3

Nominative and Accusative personal pronouns of Dangaura Tharu languages

Person	Nominative		Accusative	
	Singular	**Plural**	**Singular**	**Plural**
1st (NH)	mai	hamre	mihin	hamre-hin
2nd (NH)	tai	tai-sab	toor-tan	toor-tan
2nd (MH)	tu:	tu:sab	toohar-tan	toohar-tan
2nd (H)	apne	apne-hukre	apne-hen	apne-hukre-hen
2nd (HH)	hajur-apne	hajur apne-hukre	hajur apne-hen	hajur apne-hukre-hen
3rd (MH)	i:	woine	i:hin	woine hen
3rd (NH)	u:	woine	u:hin	woine hen
3rd (H)	hukhan	woine	**	woine hen

APPENDIX 4

The present and past forms of 'be' and 'kha' as main verbs in Dangaura Tharu language.

Tense		Person				
		1st	**2nd**		**3rd**	
			NH	H/ HH	NH	H
Present	M	thu:	ta	thi:	ta:	ta:
	F	thu:	ti	thi:	ti:	ta:

Past	M	sek-nu	sek-nai	sek-nai	sek-nai	sek-nai
	F	sek-nu	sek-nai	sek-nai	sek-nai	sek-nai
Future	M	bu:	bo	bo	hi	hi
	F	bu:	bo	bo	hi	hi

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Questionnaire

Name of the Participant: दिपेन्द्र चौधरी (थारू यूवा सभा-महासचिव)

Address: टीकापुर नगर पालीका वाडा नं ९, कैलाली

Date: २०६८/०१/०५

Translate the following sentences in Dangaura Tharu Language.

1. I sing a song. मै गाना गैठुँ ।

2. We sing a song. हम्रे गाना गैठीँ ।

3. You sing a song.　　　　तैं (पुरुष)　　　　तै गाना गा : ।

　　　　　　　　　　　　तैं (महिला)　　　　तै गाना गा :।

　　　　　　　　　　　　तु (पुरुष)　　　　तु गाना गाउ :।

　　　　　　　　　　　　तु (महिला)　　　　तु गाना गाउ :।

　　　　　　　　　　　　अप्ने (पुरुष)　　　　अप्ने गाना गाई ।

　　　　　　　　　　　　अप्ने (महिला)　　　　अप्ने गाना गाई ।

　　　　　　　　　　　　हजुर-अप्ने (पुरुष)　　　हजुर अप्ने गाना गाई ।

　　　　　　　　　　　　हजुर-अप्ने (महिला)　　　हजुर अप्ने गाना गाई ।

4. S/he sings a song.　　　　ई (पुरुष)　　　　ई गाना गाइठ ।

　　　　　　　　　　　　ई (महिला)　　　　ई गाना गाइटी ।

　　　　　　　　　　　　उ (पुरुष)　　　　उ गाना गैठी ।

　　　　　　　　　　　　उ (महिला)　　　　उ गाना गाइटी ।

　　　　　　　　　　　　हुक्हन (आदर गरेर)　　हुक्हन / हुक्रे गाना गैठैं ।

5. Manish sings a song. मनिष गाना गाईठ ।

6. Manisha sings a song. मनिषा गाना गाईटी ।

7. They sing a song. वईने गाना गाईनै ／ गैठै ।

8. Radha and Krishna sing a song. राधे व किशन गाना गैठै ।

9. I am singing a song.		मै गाना गाईटु ।
10. We are singing a song.		हम्रे गाना गाईटी ।
11. You are singing a song.	तैं (पुरुष)	तैं गाना गाईटेहें ।
	तैं (महिला)	तैं गाना गाईटे / गाईटेहें।
	तु (पुरुष)	तु गाना गाईटो ।
	तु (महिला)	तु गाना गाईटी ।
	अप्ने (पुरुष)	अप्ने गाना गाईटी ।
	अप्ने (महिला)	अप्ने गाना गाईटी ।
	हजुर-अप्ने (पुरुष)	हजुर-अप्ने गाना गाईटी ।
	हजुर-अप्ने (महिला)	हजुर-अप्ने गाना गाईटी ।
12. S/he is singing a song.	ई (पुरुष)	ई गाना गाईटा ।
	ई (महिला)	ई गाना गाईटी ।
	उ (पुरुष)	उ गाना गाईटी ।
	उ (महिला)	उ गाना गाईटी ।
	हुक्हन (आदर गरेर)	हुक्हन /हुक्रे गाना गाईटै ।
13. Manish is singing a song.		मनिष गाना गाईटा ।
14. Manisha is singing a song.		मनिषा गाना गाइटी ।
15. They are singing a song.		वइने गाना गाइटै ।
16. Radha and Krishna are singing a song.		राधे व किशन गाना गाइटै ।
17. I've sung a song.		मै गाना गा सेक्ले बाटुँ ।
18. We've sung a song.		हम्रे गाना गा सेक्ले बाटी ।
19. You have sung a song.	तैं (पुरुष)	तैं गाना गा सेक्ले बाटे ।
	तैं (महिला)	तैं गाना गा सेक्ली बाटे ।
	तु (पुरुष)	तु गाना गा सेक्ले बाटो ।

	तु (महिला)	तु गाना गा सेक्ली बाटो ।
	अप्ने (पुरुष)	अप्ने गाना गा सेक्ले बाटी ।
	अप्ने (महिला)	अप्ने गाना गा सेक्ले बाटी ।
	हजुर-अप्ने (पुरुष)	हजुर अप्ने गाना गा सेक्ले बाटी ।
	हजुर-अप्ने (महिला)	हजुर अप्ने गाना गा सेक्ले बाटी ।
20. He has sung a song.		इ गाना गा सेक्ले बाटै ।
21. She has sung a song.		इ गाना गा सेक्ले बाटी ।
22. Manish has sung a song.		मनिष गाना गा सेक्ले बाटै ।
23. Manisha has sung a song.		मनिषा गाना गा सेक्ले बाटी ।
24. They have sung a song.		वइने गाना गा सेक्ले बाटै ।
25. Ram and Sita have sung a song.		राम व सीता गाना गासेक्ले बाटै ।
26. I ate rice.		मै भात खा सेक्नु ∕ खैनु ।
27. We ate rice.		हम्रे भात खासेक्ली ∕ खैली ।
28. We ate rice.		हम्रे भात खा सेक्ली ∕ खैली ।
29. You ate rice.	तैं (पुरुष)	तैं भात खा सेक्ले ।
	तैं (महिला)	तैं भात खा सेक्ले ।
	तु (पुरुष)	तु भात खा सेक्ले ।
	तु (महिला)	तु भात खा सेक्ले ।
	अप्ने (पुरुष)	अप्ने भात खा सेक्ली ।
	अप्ने (महिला)	अप्ने भात खा सेक्ली ।
	हजुर-अप्ने (पुरुष)	हजुर अप्ने भात खा सेक्ली ।
	हजुर-अप्ने (महिला)	हजुर अप्ने भात खा सेक्ली ।
30. He ate rice.	ई (पुरुष)	ई भात खा सेक्नै ∕ खैनै ।
	ई (महिला)	ई भात खा सेक्ली ∕ खैली ।
	उ (पुरुष)	उ भात खा सेक्नै ।

	उ (महिला)	उ भात खा सेक्ली ।
	हुक्हन (आदर गरेर)	हुक्हन भात खा सेक्नै ।
31. Manish ate rice.		मनिष भात खा सेक्नै ।
32. Manisha ate rice.		मनिषा भात खा सेक्ली ।
33. Manisha cooked rice.		मनिषा भात पकाईली ।
34. They ate rice.		वइने भात खा सेक्नै ।
35. They read book.		वइने पार्हा पहर्नै ।
36. Ram and Sita ate rice.		राम व सीता भात खा सेक्नै ।
37. I was eating rice.		मै भात खैटी रहुँ ।
38. We were eating rice.		हम्रे भात खैटी रही ।
39. You were eating rice.	तैं (पुरुष)	तै भात खैटी रहीस् ।
	तैं (महिला)	तै भात खैटी रहीस् ।
	तु (पुरुष)	तु भात खैटी रहो ।
	तु (महिला)	तु भात खैटी रहो ।
	अप्ने (पुरुष)	अप्ने भात खैटी रही ।
	अप्ने (महिला)	अप्ने भात खैटी रही ।
	हजुर-अप्ने (पुरुष)	हजुर अप्ने भात खैटी रही ।
	हजुर-अप्ने (महिला)	हजुर अप्ने भात खैटी रही ।
40. He was eating rice.		ऊ भात खाई टहैं ।
41. She was eating rice.		ऊ भात खाई टहैं ।
42. Aayush was eating rice.		आयुष भात खाई टहैं ।
43. Aayusha was eating rice.		आयुषा भात खाई टहैं ।
44. They were eating rice.		वईने भात खाई टहैं ।
45. Aayush and Aayusha were eating rice.		आयुष व आयुषा भात खाई टहैं ।

46. I am here.   मै यहोर बाटुँ ।

47. We are here.   हम्रे यहोर बाटी ।

48. He is there.   उ वहर बाटैं ।

49. She is there.   ई वहर बाटैं ।

50. This book is here.   ई पाढ़ा यहोर बा ।

51. The fox is here.   उ गींडरा यहोर बा ।

52. The bull is there.   उ बर्दा वहर बा ।

53. Neither his parents nor he is going.   न वकर डाई बाबा न वहे जाईटा ।

54. Each boy has a cart.   सक्कु लौन्डन्के लढ़ीया बा ।

55. Each girl has a flower.   सक्कु लौन्डीन्के ठन् फूला बा ।

56. The poor are honest.   गरीब मनै सोझ बाटैं ।

57. Dal and Bhat is Nepali food.   डाल भाट नेपाली खाना हो ।

58. No one called him.   उहिन् कोइ नाइ बोलाइनै ।