

COMPARATIVE STUDY ON PRONOMINALS IN ENGLISH AND ATHAPAHARIYA RAI

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

By
Bhim Kumar Rai

Faculty of Education
Tribhuvan University
Kirtipur, Kathmandu, Nepal
2007

**A COMPARATIVE STUDY ON PRONOMINALS IN
ENGLISH AND ATHAPAHARIYA RAI**

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

By

Bhim Kumar Rai

M.Ed. (Second Year)

Faculty of Education

Tribhuvan University

Kirtipur, Kathmandu, Nepal

2007

T.U. Regd. No.: 9-2-9-997-99

Campus Roll No.: 858

Exam Roll No. (2nd year): 280147/2061

Date of Approval of the Thesis

Proposal: 2063-08-29

Date of Submission: 2064-02-13

RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Mr. Bhim Kumar Rai** has prepared this dissertation entitled "**A Comparative Study on Pronominals in English and Athapahariya Rai**" under my guidance and supervision.

I recommend this dissertation for acceptance.

Date:

Dr. Chandreshwar Mishra

(Guide)

Associate Professor

Department of English Language Education

Faculty of Education

University Campus, T.U.

Kirtipur, Kathmandu, Nepal

RECOMMENDATION FOR EVALUATION

This dissertation has been recommended for evaluation by the following research guidance committee:

Dr. Chandreshwar Mishra

Reader and Head,
Department of English Language Education
T.U., Kirtipur, Kathmandu, Nepal

Chairperson

Mr. Prem Bahadur Phyak

Lecturer,
Department of English Language Education
T.U., Kirtipur, Kathmandu, Nepal

Member

Mrs. Madhu Neupane

Lecturer,
Department of English Language Education
T.U., Kirtipur, Kathmandu, Nepal

Member

Date:

EVALUATION AND APPROVAL

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

Dr. Chandreshwor Mishra

Reader and Head,
Department of English Language Education
Tribhuvan University
Kirtipur, Kathmandu, Nepal

Chairperson

Dr. Jai Raj Awasthi

Professor,
Department of English Language Education
Tribhuvan University
Kirtipur, Kathmandu, Nepal

Member

Dr. Tirth Raj Khaniya

Professor,
Department of English Language Education
Tribhuvan University, Kirtipur
Kathmandu, Nepal

Member

Date:

DEDICATION

*To my
Fore-fathers
Parents
And
Gurus*

ACKNOWLEDGEMENTS

I would like to express my sincere gratitude to my research supervisor Dr. Chandreshwar Mishra, Head of Department of English Language Education for his continuous guidance, supervision and suggestions for this study. This study would not have been complete without his proper guidance. So any attempt to thank him in words is inadequate.

I am grateful to Prof. Dr. Shishir Kumar Sthapit, and Prof. Dr. Shanti Basnyat, the Professors at the Department of English Education, for their valuable academic support.

I would like to express my special thanks to Prof. Dr. Jai Raj Awasthi, Prof. Dr. Tirth Raj Khaniya, Prof. Dr. Govinda Raj Bhattarai, Assistant Dean of Faculty of Education for their kind cooperation and valuable suggestions.

I am also grateful to Dr. Anjana Bhattarai, Mr. Padam Lal Bishwakarma, Dr. Bal Mukunda Bhandari, Mr. Bishnu Luitel, Mr. Prem Bahadur Phyak, Mrs. Madhu Neupane for their cooperation and encouragement.

I am thankful to Mrs. Jaya Rai, a senior teacher of Triveni Secondary School, Dhankuta for her help in providing reference materials for the study and Mrs. Nanu Rai, Miss Sudha Subba, Miss Saru Rai, Miss Dhyanu Rai for their help for this study.

My thanks also go to my friend Manoj Rai, my brothers Mahesh Rai, Madan Rai and my well wishers; Asha Rai, Priya Rai, Ram and Laxman Khanal, Narayan and Hom Luitel, Prakash Acharya, Ghanshyam Ghimire for their suggestions and encouragement during my study.

Finally, I would like to thank those all informants who provided the valuable information about Athapahariya Rai pronominal system. And I would also thank to Mr. Deepak Basnet of Resunga Computer Service, Kirtipur for his computer work.

ABSTRACT

This thesis entitled "**A Comparative Study on Pronominals in English and Athapahariya Rai**" attempts to compare and contrast pronominal system between English and Athapahariya Rai languages. The researcher utilized both primary and secondary data to carry out this research. The native speakers of Athapahariya Rai were the primary sources in addition to the various books, journals, magazines and theses as the secondary sources of data for the present study. The sample population of this study consisted of sixty native speakers of Athapahariya Rai. The informants for this study had been selected from Dhankuta Municipality and Bhirgaun VDC of Dhankuta District. A set of interview schedule was prepared to collect data. Those collected data were analyzed and interpreted to draw findings.

Some of the major findings of this research are; Athapahariya Rai pronominal system has more number of pronouns; it has more complex pronominal system than those of English, the personal, reflexive and possessive pronouns are categorized under the first, second and third persons in both languages, Athapahariya has the existence of inclusive and exclusive pronouns which lacks in the English pronominal system; both languages have also categorized into number; English has only singular and plural numbers but Athapahariya has singular; dual and plural numbers; both languages use suffix to make plural nouns or pronouns; English has more indefinite pronouns than Athapahariya Rai; Athapahariya Rai pronominal has no separate words for relative pronouns, but English does not have relative pronouns; English has separate third person singular personal pronouns for male and female but Athapahariya has female third person singular personal pronouns.

This thesis consists of four chapters i.e. introduction, methodology, analysis and interpretation and findings and recommendations. The first chapter is an introductory chapter which deals with general background,

English language and its importance in Nepal, the linguistic scenario of Nepal, classification of Tibeto-Burman languages, and introduction to Rai group and Athapahariya Rai, importance of CA, literature overview, objectives of the study etc.

Chapter two deals with methodology. It consists sources of data, population of the study, sampling procedure, research tools, process of data collection and limitation of the study.

Chapter three deals with analysis and interpretation of data. And chapter four incorporates findings, recommendations and pedagogical implications of the study.

CONTENTS

	Page No.
Recommendation for Acceptance	i
Recommendation for Evaluation	ii
Evaluation and approval	iii
Dedication	iv
Acknowledgements	v
Abstract	vi
Table of Contents	viii
List of Tables	xi
Abbreviations	xii

CHAPTER ONE

INTRODUCTION

1.1 General Background	15
1.1.1 English Language and Its Importance in Nepal	16
1.2 The Linguistic Scenario of Nepal	19
1.2.1 Indo-Aryan	19
1.2.2 Dravidian	19
1.2.3 Tibeto-Burman	20
1.2.4 Astro-Asiatic	20
1.3 Classification of Tibeto-Burman Languages	20
1.4 An Introduction to Rai Group and Athapahariya Rai Languages	22
1.5 Pronominal System an Overview	24
1.6 Need and Importance of Contrastive Analysis (CA)	27
1.7 Literature Review	28
1.8 Objective of the Study	32
1.9. Significance of the Study	32
1.10 Definition of the Specific Terms	33

CHAPTER TWO
METHODOLOGY

2.1 Sources of Data	35
2.1.1 Primary Sources of Data	35
2.1.2 Secondary Sources of Data	35
2.2 Population of the Study	35
2.3 Sampling Procedure	36
2.4 Research Tools	36
2.5 Process of Data Collection	36
2.6 Limitations of the Study	37

CHAPTER THREE

ANALYSIS AND INTERPRETATION OF DATA

3.1 Analysis and Interpretation of the Personal Pronouns	38
3.1.1 Similarities and Differences between English and Athapahariya Personal Pronouns	39
3.1.a. First Person (English and Athapahariya Personal Pronouns)	39
3.1.b. Second Person (English and Athapahariya Personal Pronouns)	40
3.1.c. Third Person (English and Athapahariya Personal Pronouns)	42
3.2 Analysis and Interpretation of Demonstrative Pronouns	43
3.2.1 Similarities and Differences between English and Athapahariya Demonstrative Pronouns	44
3.3 Analysis and Interpretation of Reflexive Pronouns	45
3.3.1 Similarities and Differences between English and Athapahariya Reflexive Pronouns	46
3.4 Analysis and Interpretation of Indefinite Pronouns	47

3.4.1 Similarities and Differences between English and Athapahariya Infinite Pronouns	48
3.5 Analysis and Interpretation of Reciprocal Pronouns	49
3.5.1 Similarities and Differences ^{ix} between English and Athapahariya Reciprocal Pronouns	50
3.6 Analysis and Interpretation of Relative Pronouns	50
3.7 Analysis and Interpretation of Interrogative Pronouns	51
3.7.1 Similarities and Differences Between English and Athapahariya Interrogative	52
3.8 Analysis and Interpretation of Possessive Pronouns	53
3.8.1 Similarities and Differences between English and Athapahariya Possessive Pronouns	55
CHAPTER FOUR	
FINDINGS AND RECOMMENDATIONS	
4.1 Findings	57
4.2 Recommendations and Pedagogical Implications	58
REFERENCES	47-49
APPENDICES	50-86

LIST OF TABLES

	Page No.
Table No. 2.1: Population of the Study	36
Table No. 3.1: First Person (English Personal Pronouns)	38
Table No. 3.2: First Person (Athapahariya Personal Pronouns)	39
Table No. 3.3: Second Person (English Personal Pronouns)	40
Table No. 3.4: Second Person (Athapahariya Personal Pronoun)	40
Table No. 3.5: Third Person (English Personal Pronouns)	41
Table No. 3.6: Third Person (Athapahariya Personal Pronouns)	42
Table No. 3.7: English Demonstrative Pronouns	44
Table No. 3.8: Athapahariya Demonstrative Pronouns	44
Table No. 3.9: English Reflexive Pronouns	45
Table No. 3.10: Athapahariya Reflexive Pronouns	45
Table No. 3.11: English Indefinite Pronouns with Regular Pattern	47
Table No. 3.12: English Indefinite Pronouns with No Pattern at all	47
Table No. 3.13: English Interrogative Pronouns	51
Table No. 3.14: Athapahariya Interrogative Pronouns	51
Table No. 3.15: English Interrogative Pronouns	51
Table No. 3.16: Possessive Pronouns of English	54
Table No. 3.17: Athapahariya Possessive Pronouns: Determiner Function	54
Table No. 3.18: Athapahariya Possessive Pronouns: Pronominal Function	54

ABBREVIATIONS

CA	Contrastive Analysis
CBS	Central Bureau of Statistics
Det.	Determiner
Dr.	Doctor
F	Female
HMG	His Majesty's Government
i.e.	Used to explain exactly what the previous thing that you have mentioned means
L1	First Language
L2	Second Language
M	Male
No.	Number
Obj.	Objective
Poss.	Possessive
Prof.	Professor
Sing.	Singular
Sth.	Something
Sub.	Subjective
SVO	Subject Verb Objective
T.V.	Television
TU	Tribhuvan University
UN	United Nations
VDC	Village Development Committee
Viz.	Namely

CHAPTER ONE

INTRODUCTION

1.1 General Background

Language is a means of communication through which human beings express their thoughts, ideas and emotions. It is complex and highly versatile code for communication. Language is regarded as a characteristics of human beings because only human beings can use language as a means of communication. So human beings are different from other animals due to the possession of language. Language is a dynamic and open system that allows human civilization to run smoothly from one generation to another. No one can believe the existence of human civilization without language. It borns and dies as well. It rises, becomes famous and disappears according to the need of time. This cycle of language has been running continuously for centuries. So it is also compared as a live creature in the world. There are many languages in the world. These are used for communication among human beings but no one has able to fixed yet the exact number of languages spoken in the world. Language can also be taken as a personal, social and geographical phenomena because it is effected by person, social ethnicity and geographical boundaries.

The word 'language' has been defined in various ways by various linguists and books to make it clear.

According to Richard et al. (1985), "Language is the system of structured arrangements of sounds or units e.g. morphemes, words and sentences."

Hornby (2000) defines the term 'language' as, "The use by humans of a system of sounds and words to communicate."

From the above definitions of language, we come to know that no one has been able to give the exact comprehensive and wholly

satisfactory definition of language. All these definitions have tried to include the main characteristics of language i.e. human, vocal, voluntary system. There is no universal acceptable definition of language. But the main ideas about language seems to be similar though different linguists have presented separate definitions for language.

1.1.1 English Language and Its Importance in Nepal

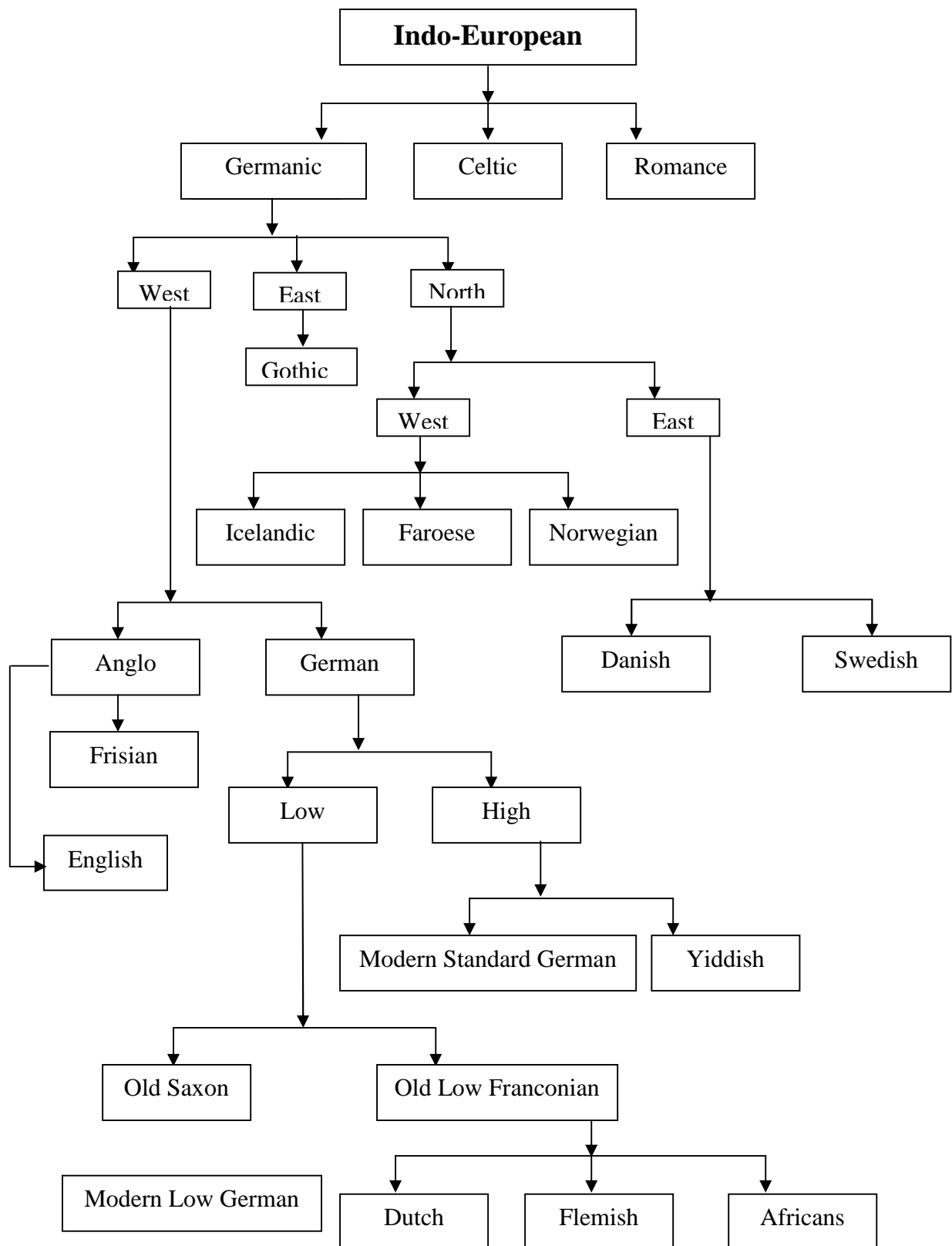
Although no language is superior or inferior to the other languages and all languages possess equal status. However, some languages play more dominant role in the particular situation, time and society. English is one which is regarded as a most prestigious and common language. It is a lingua franca for the world because people from different linguistic background use English to communicate with each other. English is a UN language among others viz. French, German, Spanish, Arabic and Russian.

"The importance of English language in the present day world need not be over emphasized. It is a principal language for international communication and a gate way to the world body of knowledge. In views of these facts the English language is given great importance in the education system of Nepal" (Stahpit et al 1994).

Most of the world's books of Science and Technology have been written in English. Similarly in the world of media more than fifty percent of the world's newspapers, radio, T.V. stations, international mail etc. use English as a medium of communication. So the English language has become an obligatory and important for all. And due to the English language western civilization has been transmitting to the world together with its culture, system, ideas etc. in this present era.

The importance of the English language in Nepal is growing rapidly in the present day. It is taught and learnt as a compulsory subject upto bachelor's level and major subject from certificate to master's level. Realizing its importance His Majesty's Government of Nepal in 1982, decided to open English medium schools in Nepal. Now there are many schools where teaching activities are being conducted in English medium. Not only this, private English language institutes are also running different English language programmes. Every Nepali is interested to learn English because it has wider scope and everyone has realized that without English, it is very difficult to grab the golden opportunities in different sectors in the present world.

This important worldwide used language belongs to the group of Indo-European family that is presented overleaf.



(Asher, R. E. , 1994, The Encyclopedia of Language and Linguistics, Vol. II)

1.2 The Linguistic Scenario of Nepal

Nepal is a small garden of different casts, cultures, dresses and languages. Linguistically it is one of the rich countries in the world and linguistic plurality is one of the important features of Nepal. According to the population census (2001) more than 93 languages are spoken as the mother tongue in Nepal. However, most of these languages don't have their written script and exist only in spoken form. The languages spoken in Nepal can be divided into the following four language families:

1.2.1 Indo-Aryan

The following languages spoken in Nepal come under this family:

Nepali	Hindi
Maithili	Urdu
Magahi	Rajbanshi
Marwadi	Darai
Bhojpuri	Awadhi
Majhi	Kumal
Tharu	Danuwar
Chureti languages	Bote
Bengali	

Source: Gurung, Harka. 2003, Social Demography of Nepal.

1.2.2 Dravidian

According to population census 2001, only one language i.e. Jhagad comes under this group. This language is spoken particularly on the province of Koshi River in the eastern region of Nepal.

1.2.3 Tibeto-Burman

The following languages come under this family.

Rai

Yakkha	Raute	Raji
Toto	Sherpa	marpha
Tebatan	Pahari	Lhomi
Chepang	Koche	Lepcha
Thami	Dura	Byangshi
Dhimal	Chhantal	Newar
Limbu	Tamang	Kham
Magar	Sunuwar	Manang
Thakali	Kaike	Kagate
Jirel	Meche	Bhujel
Hayu	Yholmo	Nar
Syang	Baram	Gurung

Source: Gurung, Harkaa. 2003, Social Demography of Nepal.

1.2.4 Astro-Asiatic

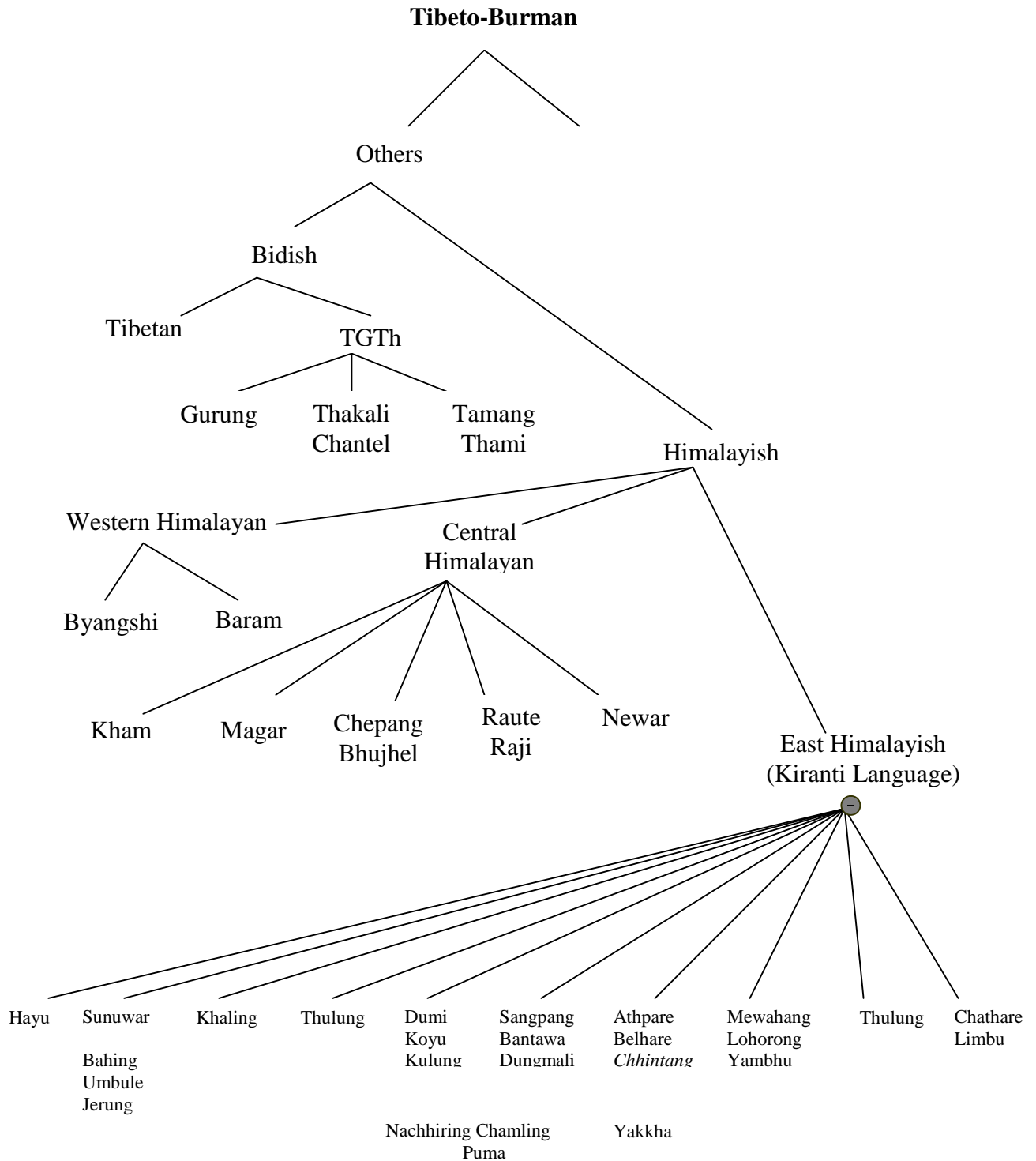
As population census 2001, only one language comes under this group i.e. Satar which is spoken in Jhapa district of the eastern part of Nepal.

According to the data mentioned above, Tibeto-Burman language family among others viz. Indo-Aryan, Dravidian, Astro-Asiatic includes a large number of languages spoken in Nepal.

1.3 Classification of Tibeto-Burman Languages

Tibeto-Burman languages are a family having more numbers of languages than Indo-Aryan languages in Nepal. It consists of more than fifty five languages. Athpahariya, a Kirati language also comes under the

family, so to establish a place of Athapahariya Rai language, it is necessary to classify the Tibeto-Burman languages. The classification is given below:



(Yadava, Y.P. 2003, Population Monograph of Nepal, Volume 1)

1.4 An Introduction to Rai Group and Athapahariya Rai Languages

Nepal is a beautiful and rich place in the world having heterogeneous characteristics. Nepal has been constructed by multi-racial, multi-lingual, multi-cultural and multi-religious groups. The indigenous nationality people are the root cause of this characteristics of Nepal. Rai, one of the groups of these people have contributed a lot to the cultural richness of nation with their distinctiveness in term of cultural identity, civilizational role, history and tradition and physical traits. Rai is the only one racial group in Nepal that has approximately 30 languages in use (Population census, 2001). It is also regarded as a richest social group in term of languages in Nepal. "Rai belongs to the Kirant confederation. Rais speak many dialects of the Tibeto-Burman family. Rais are indigenous to the majh or middle Kirat of eastern Nepal. The Rais are also known in their own villages as Jimi Kirati" (www.googlecom. 2006, Nepal Federation of Indigenous Nationalities, NEFIN). According to the population census 2001, the group which has played significant role to add up to the beauty and richness of Nepal have been living in all 75 districts of Nepal. However, they are the main inhabitants of the eastern part of Nepal and have been living densely specially in Ilam, Panchthar, Dhankuta, Bhojpur, Sankhuwasabha, Sholukhumbu, Khotang, Udayapur, Okhaldhunga districts in eastern hilly regions of Nepal.

They have also been found dwelling in different parts of India like Sikkim, Darjelling, West Bengal, Asham, Manipur, Nagaland and the countries like Bhutan, Burma etc. and they can be found world widely. According to the census 2001, the total population of the Rai is 6,35,158 which comes to happen 2.69% of the total population of Nepal.

Athapahariya Rais, one of the minority group among other Rais, are originally the main inhabitant of Dhankuta, an eastern hilly district of

Nepal. They have been living in Dhankuta municipality and its surrounding villages, Bhirgaun and Balahara VDCs. These two VDCs, Bhirgaun and Belahara are situated in north east and south-west of Dhankuta municipality respectively. "Dhankuta is the origin place of Athapahariya Rais, where they have been living for centuries" (A Profile of the Athapahariya Rais Community, 2061). The group which is still rich in their culture, ritual functions, language, tradition, dress believe that migration from the very places is the symbol of ill omen for their dynasty. So the migration rate of Athapahariya Rais in Nepal is not remarkable. And their all round development is also not satisfactory. The total population of Athapahariya Rais is 7405 (Athapahariya Kirat Rai Soceity, 2061).

Athapahariya Rais, an ethnic group of Nepal, is a branch of Kirat and their language is also one of the languages of Tibeto-Burman language family. "The language is specially spoken in Dhankuta municipality and Bhirgaun VDC, that is mainly known as Athapahariya Rai language and Belahare is regarded as a distinct language but there is not so vast differences between them" (Neupane, 2058: 32). The people living in those areas are bilingual. They speak Athapahariya as their mother tongue and Nepali langaue as second language. "Most of them understand their mother tongue and 66.4 %. Speak it and 33.6 %use Nepali language" (ibid). This language is used at home by all and the young generations use Nepali in schools and with other people. This language seems to have the combination of Limbu, Yakha, Chhintang, Bantawa and Loharung because the areas where Athapahariya Rais have been living is surrounded by these ethnic groups. Now the number of this language user is decreasing day by day. The main reasons of the decreasing are: use of the Nepali language in schools, English has

become essential to get jobs in Nepal as well as in foreign countries and lack of written materials in the Athapahariya Rai language. And at present different organizations are studying the difference aspects of the Athapahariya Rais.

1.5 Pronominal System an Overview

Grammar covers a vast or wide area of language. Grammar is classified into different parts such as noun, verb, adjective, pronoun, etc. to make its study easy and meaningful. Every part of grammar has a important role to play. Pronominal is one among others having the important role in language. The common term of pronominal is pronoun which is related to noun. The pronominal helps to avoid unnecessary repetition of already mentioned nouns in a sentence or paragraph. It makes sentences shorter and simpler.

According to the classical Transformational Grammar, pronominal is a rule which replaces a lexical noun phrase with a pronoun. In Generative Grammar, pronouns are base generated and according to Government Binding Theory, pronominal is used or a type of noun phrase of particular importance as part of a theory of Binding. The types and its examples in both the English and Athapahariya Rai language are given below:

a. Personal Pronoun

Personal pronouns stand for the persons and things. They replace the name of persons, objects or things and they are also marked for person, case and number. For example:

English	Athapahariya
I/we (1 st person)	a/an a (1 st person)
You (2 nd person)	khan (2 nd person)
He, she, it, they (3 rd person)	un, na, unci (3 rd person)

b. Demonstrative Pronoun

Demonstrative pronouns are used to demonstrate or point out people or things they stand for. There are four demonstrative pronouns in English; This and That (Singular) and These and Those (Plural). This and These refer to the nearby things and people but That and Those refer to far or remote things and people. For example:

English	Athapahariya
This/That	na/hitna
These/Those	naga/hitnaga

c. Reflexive Pronoun

The reflexive pronouns are those pronouns in which action done by the subject reflects or turns back upon it (the subject). They are specially formed by adding '-self' or '-selves' to the personal pronouns. They are also called self pronoun. For example:

English	Athapahariya
Myself	appe
Himself	un-appe
Itself	na-appe

d. Indefinite Pronoun

The indefinite pronouns refer to the person or thing whose number is not fixed and known clearly or persons or things in general but not any person or thing is particular. For example:

English	Athapahariya
One	thik
None	sa gaca/sakca
Few	nattipma
All	sobbe

e. Reciprocal Pronoun

The reciprocal pronouns are the pronouns which are used to express a reciprocal relation i.e. mutual action or relation. There are only two reciprocal pronouns in English; each other and one another. For example:

English	Athapahariya
Each other	ani-ani/unci/unci
One another	appe-appe

f. Relative Pronoun

The relative pronouns are those pronouns which are used to join sentences to refer back to a noun, pronoun, called its antecedent. The relative pronouns in English are: who, whose, whom, which and that. They are clauses normally functioning as post modifiers in the structure of the noun phrase. The pronouns may have a noun phrase as well as a sentence as their antecedents. For example:

English	Athapahariya
Who	jo
Which	jun
That	jun

g. Interrogative Pronoun

The interrogative pronouns are those pronouns which are used to ask questions or the words; who, whom, whose, and which are the interrogative pronouns, when they are used for asking questions about the subject or the objects. For example:

English	Athapahariya
Who?	sak
What?	pak
Which?	khona
Whom?	sak

h. Possessive Pronoun

The possessive pronouns are those pronouns which are used to show or indicate possession or ownership. They are used for two functions: to work as possessive determiner before a noun phrase and to replace an NP inflected for possession. For example:

English	Athapahariya
His	unnana
Her	unnana
Its	unnana
Their	unciga

1.6 Need and Importance of Contrastive Analysis (CA)

Generally Contrastive Analysis (CA) means to contrast or differentiate between two languages and to examine different elements or structures of the languages in detail. CA compares two or more languages in order to find out similarities and differences between languages and it is concerned specially with teaching activities. It has been founded on the assumption that second language learners tend to transfer the formal features of their first language to the second language while learning second language. So CA believes that greater the difficulty and more chances of the occurrence of errors will be.

CA compares learners' two languages viz. their mother tongue (L1) and target language (L2), it finds out similarities and differences and then

predicts the areas of ease and difficulty. In CA after the detail study of particular language, the findings of learners' native language is put side by side with the description of the foreign language. Such a comparison would be helpful on pointing the areas of difficulties in learning and errors in performance, determining the difficult area for learner and helping to design teaching-learning materials for the particular areas. The finding of CA would be useful for course designers, teachers, testing experts and learner as well.

Robert Lado (1957: 2) has provided three assumptions of CA, which have significant role in language teaching.

- a. "Individuals tend to transfer the forms and meanings and distribution of forms and meanings of their native language and culture to the foreign language and culture, both productively when attempting to speak the language ... and receptively when attempting to grasp and understand the language."
- b. "In the comparison between native and foreign languages lies the key to ease or difficulty in foreign language learning."
- c. "The teacher who has made a comparison of the foreign language with the native language of the students will know better what the real learning problems are and can better provide for the teaching them."

1.7 Literature Review

On the list of completed dissertations in linguistic comparative studies, different languages like Nepali, Newari, Maithili, Bhojpuri, Tharu, Rai, Bantawa, Gurung, Chhintang Rai and Limbu have been found in the department of English language education, T.U. Among them three dissertations viz. 'English and Limbu pronominal', 'Pronominal in English and Chhingang' and pronominal in "Tharu and English

languages: A comparative study" have been carried out in pronominal. The review of the literature available in this department is as follow:

Giri (1982) has carried out a research entitled, "English and Nepali Kinship Term: A Comparative Linguistic Study". This is the first Master's level thesis on kinship terms. The purpose of this study was to determine the English and Nepali kinship relation and to find out their corresponding addressing forms and then to compare and contrast the terms. The finding of this thesis was English kinship terms are less in number in the comparison to Nepali kinship terms.

Shrestha (1986) has carried out a research on "Errors on Subject Verb Agreement in English". She has analyzed the errors made by learners in terms of gravity and frequency in her study.

Pandey (1997) has carried out a research on, "A comparative study of Apologies between English and Nepali." The purpose of this study was to enlist the different forms of apologies used in English and Nepali and compare them in the context of some related situations. He found that English people are more apologetic than Nepali people and women are more apologetic than their male counterparts in English and Nepali.

Tharu (2001) has carried out a research entitled, "A Comparative Study of the Subject-Verb Agreement in English and Tharu Language." The main objective of the study was to identify the S-V agreement system of the Tharu language to compare the same with that of the English. He found that in English the second and third person pronouns don't change for honorific forms where as they do in the Tharu. Similarly the Tharu verb are marked for formal and informal forms, that is not found in English verbs.

Rai (2001) has carried out a research on, "A comparative linguistic study of English, Nepali and Limbu kinship Terms." The aim of this study was to study the linguistic systems used to refer to kinship relations

among the three languages. The study indicates that English has less number of kinship terms in comparison to both Nepali and Limbu.

Basnet (2002) has carried out a research entitled, "Noun phrase structure in Thulung and English: A comparative study." The main purpose of this study was to compare noun phrase structures, heads and their properties in Thulung and English languages. His findings were that single noun, pronoun, adjectives, gerund and infinite can be the head of the noun phrase both in Thulung and English and the head of noun phrase in Thulung is preceded by determiners but the head of the noun phrase in English is preceded by determiners.

Neupane (2002) has worked on "A comparative study of verb forms in English and Gurung Languages." The main purpose of the study was to analyse the verb forms in Gurung in the light of structural and transformational linguistics insights and to compare and contrast the verb forms in the Gurung and English languages. She found that English has S+V+O sentence structure but Gurung has S+O+V sentence structure and English as well as Gurung has no discrimination of the verb on the basis of gender.

Karn (2004) has carried out a research on, "A Comparative study of cases in Maithili and English Language." This study aimed at identifying and analyzing cases in Maithili, finding the points of similarities and differences between English and Maithili cases systems. He found that seven cases all in Maithili and common cases identified in both the languages are nominative, instrumental, ablative, locative and dative.

Khanal (2004) has carried out a research entitled, "A comparative study on the forms of address of Tharu and English Languages." The main objective of this study was to find out the forms of address used in the Tharu and English languages and compare them. His findings are

Tharu has several forms of address but English language lacks such concepts. There are more kinship terms in Tharu than English languages.

Shah (2004) has carried out a research entitled, "A comparative study on the simple present tense and simple past tense of English and Maithili." The findings of the study was English tense system differs from Maithili in various aspects. However, there are similarities as well.

Rai (2004) has worked on, "A comparative study on English and Rai Banta kinship terms." with the target of determining, comparing and contrasting the English and Rai Bantawa kinship terms. The findings of this study are English has a few number of kinship terms in comparison to Bantawas' in terms of number and there is no distinction between elder and younger in English where as there is distinction between elder and younger in Rai Bantawa.

Phayak (2004) has carried out a research on, "English and Limbu Pronominals: A Linguistic Comparative Study." The main purposes of his study were to determine Limbu pronominal in relation to English and to find out similarities and differences between Limbu and English pronominal. The findings of the study are: Limbu language has more number of pronominals than in English, Limbu has more complex pronominal system than in English. Similarly, Limbu personal and possessive pronouns are categorized under three numbers singular, dual and plural but English has only two numbers i.e. singular and plural.

Rai (2005) has carried out a study on, "Pronominal in English and Chhintang: A Linguistic Comparative Study" The purpose of this study were to determine pronominal in Chhintang language and to compare and contrast them with those of English language. His findings are: Chhintang Rai language has more number of pronouns in comparison to English and they are more complex than those of English.

Chaudhary (2005) has carried out a study on "Pronominals in the Tharu and English languages: A comparative study". The objectives of this study were to determine pronouns in Tharu and to find out similarities and differences between Tharu and English. The findings of the study are; both languages are more or less similar number of pronouns but the Tharu has a few more pronouns than the English and the pronominal system in little more languages than the English.

But, a single study has not been carried out yet on Aathapahariya Rai language in this department. This study will be the first research on Aathapahariya Rai language in the department.

1.8 Objective of the Study

The objectives of the study are:

- i. To determine pronominals in Aathapahariya Rai language.
- ii. To compare and contrast Aathapahariya Rai language pronominal with those of English.
- iii. To suggest some pedagogical implications.

1.9. Significance of the Study

- i. Not even a single research has yet been carried out in the Aathapahariya Rai language in any department of T.U. So this research will be invaluable for the department of English language education and T.U. as well.
- ii. The findings of this research work will be beneficial for the Aathapahariya Rai students who study the English language, teachers who are teaching English to Aathapahariya Rai students and textbook writers, subject experts, curriculum designers and language trainers as well.

- iii. The study will be significant for the interested researchers who want to study Athapahariya Rai language.

1.10 Definition of the Specific Terms

The specific terms used in this dissertation are defined below:

Athapahariya Rai (Noun): Kirati Rai group who have distinct culture, language and dress and specially the inhabitant of Dhankuta municipality and its surrounding villages in Dhankuta district.

Bilingual (Adj.): able to speak two language equally.

Case (Noun): a grammatical category used in the analysis of word classes to identify the syntactic relationship between words in a sentence.

Demonstrative pronouns: they point out some specific persons or things e.g. this, that, these, those.

Dialect (Noun): a regionally or socially distinctive variety of language, identified by a particular set of words and grammatical structures.

Distributive pronouns: they refer to persons or things one at a time. For e.g. each, either, neither.

Ethnicity (Noun): the fact of belonging to a particular race.

Heterogeneous (Adj.): consisting of many different kinds of people or things.

Incorporate (Verb): to include something so that it forms a part of something.

Indefinite Pronouns: they refer to persons or things in general way. For e.g. one, all, none.

Indigenous (Adj.): belonging to a particular place rather than coming to it from somewhere else or native.

Interrogative pronouns: pronouns used for asking questions. For e.g. who? What? Which?

Lingua Franca (Noun): a shared language of communication used by people whose main languages are different.

Personal pronouns: they replace for the name or a person or object e.g. I, you, they.

Possessive pronouns: pronouns used for showing ownership. For e.g. his, her, their, etc.

Pronominal (Adj.): pronominal, commonly called pronouns, refer to persons, places or things without naming them. Pronouns substitute for nouns.

Reciprocal pronouns: they express a mutual action or relation. For e.g. each other, one another.

Reflexive pronouns: they reflect upon the subject e.g. myself, himself.

Relative pronouns: they link a subordinate clause with their own antecedents e.g. who, whose, which, that etc.

Vocal (Adj.): connected with the voice.

Voluntary (Noun): done willingly.

CHAPTER TWO

METHODOLOGY

The study was carried out using the following methodology.

2.1 Sources of Data

The researcher used both primary and secondary sources to carry out this research work.

2.1.1 Primary Sources of Data

Primary sources of the data were the native speakers of Athapahariya Rai language from Dhankuta municipality and Bhirgaun VDC from whom the researcher elicited the required data for the research by using questionnaires.

2.1.2 Secondary Sources of Data

Secondary sources of data were books, magazines, journals, theses, articles, internet and dictionaries. Some of them were: Larsen-Freeman (1983), Kumar Ranjit (1996), Arts and Arts (1982).

2.2 Population of the Study

The research was based on the sixty informants from Dhankuta municipality and Bhirgaun VDC. Forty Athapahariya Rai speakers from different occupations and sex were selected from Dhankuta municipality and twenty were selected from Bhirgaun VDC. The following table shows the informants of the study.

Table No. 2.1
Population of the Study

Areas of the study	Dhankuta municipality		Bhirgaun VDC	
	Male	Female	Male	Female
Number of population	20	20	10	10
Total	40		20	

2.3 Sampling Procedure

The population was native speakers from Dhankuta municipality and Bhirgaun VDC. The selected informants were above 12 years old from both sexes and different occupations. The researcher used stratified random sampling process to sample the population.

2.4 Research Tools

The sixty sets of questionnaire were used as a research tool for data collection. Where a set of interview questions was developed to elicit information from the native speakers of Athapahariya Rai on the pronominals of the Athapahariya Rai language.

2.5 Process of Data Collection

- i. The researcher prepared interview schedule, then he visited the particular areas i.e. Dhankuta municipality and Bhirgaun VDC and established a good relationship with native speakers of Athapahariya Rai.
- ii. He made the informants clear about the objective of his research before conducting interview, then he interviewed the Athapahariya native speakers with the help of prepared interview schedule and recorded the data with the help of questionnaire and pencil.

- iii. After collecting the data the researcher participated in daily conversation with the Athapahariya native speakers to cross check the validity of the data.
- iv. Athapahariya Rai pronominals were elicited, recorded and confirmed on the basis of English pronominals with the help of Roman transliteration of Devanagari script (Appendix-I).

2.6 Limitations of the Study

- i. This study was limited to the comparison between the following English and Athapahariya pronominals.
 - Personal pronouns
 - Demonstrative pronouns
 - Reflexive pronouns
 - Indefinite pronouns
 - Reciprocal pronouns
 - Relative pronouns
 - Interrogative pronouns
 - Possessive pronouns
- ii. This study was limited within only 60 Athapahariya native speakers and only two places i.e. Dhankuta municipality and Bhirgaun of Dhankuta district.
- iii. This study was confined only on the pronominals system of the English and Athapahariya Rai languages.

CHAPTER THREE

ANALYSIS AND INTERPRETATION OF DATA

The collected data were analyzed and interpreted descriptively with the help of tables and illustrations. After the data is tabulated, the similarities and differences between English and Athapahariya Rai languages were drawn using the illustrations. The data were analyzed on the basis of the following points:

- Personal pronouns
- Demonstrative pronouns
- Reflexive pronouns
- Indefinite pronouns
- Reciprocal pronouns
- Relative pronouns
- Interrogative pronouns
- Possessive pronouns

3.1 Analysis and Interpretation of the Personal Pronouns

As mentioned in chapter one, personal pronouns replace the name of persons or things. The following tables and description make the personal pronouns of the English and Athapahariya Rai languages clear.

Table No. 3.1

First Person (English Personal Pronouns)

	Number	Singular	Plural
Case			
Subjective		I	We
Objective		Me	Us

Table No. 3.2

First Person (Athapahariya Personal Pronouns)

Number	Singular	Dual		Plural	
		Inclusive	Exclusive	Inclusive	Exclusive
Subjective	an a	anci	ancya	ani	anya
Objective	an a	anci	ancya	ani	anya

3.1.1 Similarities and Differences between English and Athapahariya Personal Pronouns

3.1.a. First Person (English and Athapahariya Personal Pronouns)

i. As above tables show, English and Athapahariya first person personal pronouns are marked for case: subjective and objective cases. In English there are separate pronominal forms for subjective and objective case but in Athapahariya the same forms are used in both cases. For examples:

We eat rice (Subjective English)

ani cama camtumma (Sub. Athapahariya)

He believes **us** (Objective English)

un **ani** biswas ocoguna (Obj. Athapahariya)

ii. English and Athapahariya, both languages are also marked for number: Singular and plural. English first person pronoun has two kinds of number i.e. singular and plural but Athapahariya has three kinds of number i.e. singular, dual and plural. Athapahariya has also inclusive and exclusive pronouns but English lacks these pronouns. So it becomes clear that Athapahariya first person personal pronouns system is complex and more in number than English. For example:

I live in a village. (Singular)

an a thik gauni yu ana

We (two) eat rice. (Dual)

anci cama cacu a (Inclusive)

ancya cama cacu a (Exclusive)

We eat rice. (Plural)

ani cama cantumma (Inclusive)

anya cama cantumma (exclusive)

Table No. 3.3

Second Person (English Personal Pronouns)

Case \ Number	Singular	Plural
Subjective	You	You
Objective	You	You

Table No. 3.4

Second Person (Athapahariya Personal Pronoun)

Case \ Number	Singular	Dual	Plural
Subjective	Khan	Khanci	Khani
Objective	Khan	Khanci	Khani

3.1.b. Second Person (English and Athapahariya Personal Pronouns)

- i. As above the tables show, English and Athapahariya personal pronouns are marked for the second person. They are also marked for case i.e. subjective and objective. So in the sense of case, both are similar. Both

languages have same forms for subjective and objective case. For example:

You are a farmer. (Subjective English)

khan thik kisan (Sub. Athapahariya).

I met **you** yesterday. (Objective English)

an a **khan** asen tupne (Obj. Athapahariya)

- ii. English and Athapahariya second person personal pronouns are also marked for number. English has only two kinds of number i.e. singular and plural but Athapahariya has three kinds of number i.e. singular, dual and plural. And in English the same word is used for second person personal pronoun in singular and plural but there are different words for second person personal pronoun in Athapahariya. So Athapahariya has more pronouns in the case of number (Singular, dual and plural) than English. For example:

You are a farmer. (English singular)

Khan thik kisan (Athapahariya Sing.)

You (two) are farmers. (English dual)

Khanci kisan (Athapahariya dual)

You are farmers. (English plural)

Khani kisan (Athapahariya plural)

Table No. 3.5

Third Person (English Personal Pronouns)

Case	Number	Singular			Plural
		Male	Female	Neutral	
Subjective		He	She	It	They
Objective		Him	Her	It	Them

Table No. 3.6

Third Person (Athapahariya Personal Pronouns)

Case	Number	Singular			Dual	Plural
		Male	Female	Neutral		
Subjective		un	un	na	unci	unci
Objective		un	un	un	unci	unci

3.1.c. Third Person (English and Athapahariya Personal Pronouns)

i. According to the comparison of above tables between English and Athapahariya third person personal pronoun, it becomes clear that the third person personal pronouns of both languages are marked for case i.e. subjective and objective case. English has separate marker for subjective and objective case. But Athapahariya third person pronoun has same marker for subjective and objective case except neutral third person personal pronoun. For example:

He works in the field. (Subjective)

un khetabari i kam cokna

She cooks rice (Subjective English)

un cama thuktuna (Sub. Athapahariya)

It was your mistake. (Subjective English)

na khanana galti (Sub. (Athapahariya)

I believe **him**. (Objective English)

an a **un** biswas ocoguna (Obj. Athapahariya)

ii. Both of the languages are marked for number. English third person pronoun has two kinds of number i.e. singular and plural but Athapahariya third person pronoun has three kinds of number i.e. singular, dual and plural. And the same form is used as dual and plural third person pronoun in Athapahariya. For example:

She cooks rice. (Singular English)

un cama thuktuna (Sing. Athapahariya)

They (two) are reading in school. (Dual)

unci bidhalaya i p̄dh̄liciga (Dual Athapahariya)

They are reading in school. (Plural English)

unci bidhalaya i p̄dh̄liciga (Plural Athapahariya)

iii. English has separate third person personal pronouns for male and female but Athapahariya has same third person pronoun for male and female. For example:

He works in the field. (Male English)

un khetabari i kam cokna (M. Athapahariya)

She cooks rice. (Female)

un cama thuktuna (F. Athapahariya)

3.2 Analysis and Interpretation of Demonstrative Pronouns

As mentioned in chapter one, demonstrative pronouns are used to show people or things they stand for. The following tables and description make clear about the demonstrative pronouns of the English and Athapahariya Rai languages.

Table No. 3.7

English Demonstrative Pronouns

	Number	Singular	Plural
Distance			
Near		This	These
Far		That	Those

Table No. 3.8

Athapahariya Demonstrative Pronouns

	Number	Singular	Dual	Plural
Distance				
Near		na	nagaci	naga
Far		hitna	hitnaci	hitnaga

3.2.1 Similarities and Differences between English and Athapahariya Demonstrative Pronouns

i. As above tables, both English and Athapahariya demonstrative pronouns are classified according to their number and distance. Both pronominal systems have words for near and far and singular and plural. English has two demonstrative pronouns to refer to near i.e. This/These and two demonstrative pronouns to refer to far i.e. That/Those but Athapahariya has more demonstrative pronouns to refer near and far. For example:

This is a tall tree. (Singular English)

na thik kena si ugu ma (Sing. Athapahariya)

These (two) are tall trees. (Near/dual English)

nagaci kega si ugu maci (Near/dual Athapahariya)

These are tall trees. (Near/plural English)
naga kega si ugu maci (Near/plural Athapahariya)

That is a mountain. (Far/singular English)
hitna thik himal (Far/Sing. Athapahariya)

Those (two) are mountains. (Far/dual English)
hitnaci himalci (Far/dual Athapahariya)

Those are mountains. (Far/plural English)
hitnaga himalci (Far/plural Athapahariya)

3.3 Analysis and Interpretation of Reflexive Pronouns

As mentioned in chapter one, reflexive pronouns are the pronouns in which action done by the subject reflects upon it (subject). The following tables and description of English and Athapahariya make clear about the reflexive pronouns in both languages.

Table No. 3.9

English Reflexive Pronouns

Person \ Number	Singular	Plural
1 st	Myself	Ourselves
2 nd	Yourself	Yourselves
3 rd	Himself/Herself/Itself	Themselves

Table No. 3.10

Athapahariya Reflexive Pronouns

Person \ Number	Singular	Dural		Plural	
		Inclusive	Exclusive	Inclusive	Exclusive
1 st	a-appe	anci-appe	anciya-appe	ani-appe	aniya-appe
2 nd	khan-appe	khanci-appe		khani-appe	
3 rd	un-appe na-appe	unci-appe		unci-appe	

3.3.1 Similarities and Differences between English and Athapahariya Reflexive Pronouns

i. As above tables show, in English suffix '-self' is added to make reflexive pronoun from personal pronoun and '-appe' is added to make reflexive pronoun from personal pronoun in Athapahariya language. For example:

I finish the work **myself**. (Self)

a-appe hitnakam hidu ga. (-appe)

ii. English and Athapahariya reflexive pronouns are marked for number. English reflexive pronoun system has only singular and plural number but Athapahariya has singular, dual and plural number. For example:

I finished the work **myself**. (Singular English)

a-appe hitna kam hidu ge (Sing. Athapahariya)

We (two) finished the work **ourselves**. (Dual English)

ani-appe hitna kam hidu me (Dual Athapahariya)

We finished the work ourselves. (Plural English)

ani-appe hitna kam hidu me (Plural Athapahariya)

iii. English and Athapahariya reflexive pronouns are also marked for person. Both languages have first, second and third person reflexive pronouns and in some extent they are not so different (both languages have same type of singular reflexive). For example:

I finished the work **myself**. (1st person)

a-appe hitna kam hidu ge

Do your work **yourself**. (2nd person)

khan-appe khana kam cogu.

Let him do his work **himself**. (3rd person)

un-apppe un kam cokmapiru

Let her do her work **herself**. (3rd person)

un-apppe un kam cokmapiru

English has '**himself**' and '**herself**' reflexive pronouns for 'male' and 'female' but Athapahariya has only one reflexive pronoun '**un-apppe**' for male and female pronouns.

3.4 Analysis and Interpretation of Indefinite Pronouns

As mentioned in chapter one, indefinite pronouns refer to the person/things in general but not to any person/thing in particular. The following tables show English indefinite pronouns:

Table No. 3.11

English Indefinite Pronouns with Regular Pattern

	Some	Any	No	Every
-one	Someone	Anyone	No-one	Everyone
-thing	Something	Anything	Nothing	Everything
-body	Somebody	Anybody	Nobody	Everybody

Table No. 3.12

English Indefinite Pronouns with No Pattern at all

Others	Few	Many	Some
All	One	Ones	They

3.4.1 Similarities and Differences between English and Athapahariya Infinite Pronouns

Above tables show that English has more indefinite pronouns but Athapahariya has not more indefinite pronouns as English. There are no equivalent pronouns in Athapahariya for all English indefinite pronouns. However, English indefinite pronouns and Athapahariya indefinite pronouns are compared.

English indefinite pronouns	Athapahariya indefinite pronouns
All	sɔbbe
None	sa gaca/sakca
Few	nattipma
Some	natiti
Nobody	khonaca
Noone	khonaca
Nothing	pakca
Anybody/anyone	junca/koi

i. Athapahariya has two indefinite pronouns; **sakca** and **sa gaca** for the English indefinite pronoun none. For example.

None has helped us yet.

hatle samma **sakca** sɔhɔjog yano cokniga

None has arrived yet.

hatle samma **sa gaca** uta-nigetniga

ii. Similarly Athapahariya has only one indefinite pronoun '**khonaca**' for English indefinite pronouns **Nobody** and **No-one**. For example:

Nobody can speak Chinese.

Khonaca Chinese cekma uhiniga

Nobody is dancing.

Khonaca olonigetniga

- iii. Similarly, Athapahariya indefinite pronoun '**junca**' and '**koi**' are used for English indefinite pronouns '**Anybody**' and '**Anyone**'. Athapahariya indefinite pronoun '**junca**' is used in affirmative sentence and '**koi**' is used in interrogative sentence for English indefinite pronoun **Anybody/Anyone**. For example:

Anybody/Anyone can go there?

junca khapma uhiug

Is **anybody/anyone** there?

koi yani uju gwagi

- iv. Similarly, Athapahariya indefinite pronouns **sɔbbe**, **nattipma**, **natiti** are used for English indefinite pronouns **all**, **few** and **some** respectively. For example.

All are villagers.

sɔbbe gauleci

Few children have gone to school.

natitima pichhaci bidhalaya okhadese

Some of the oranges were stolen.

natiti suntɔla coru khutwe

3.5 Analysis and Interpretation of Reciprocal Pronouns

As mentioned above, reciprocal pronouns are used to express a reciprocal relation. Both English and Athapahariya reciprocal pronouns have equal in number. The following list shows the reciprocal pronouns of English and Athapahariya.

English	Athapahariya
Each other	ani-ani/unci-unci
One another	appe-appe

3.5.1 Similarities and Difference between English and Athapahariya Reciprocal Pronouns

i. The above list of English and Athapahariya reciprocal pronouns show that both languages have separate reciprocal pronouns. Athapahariya has two words **ani-ani** and **unci-unci** for English reciprocal pronoun **each other**. For example:

The villagers help **one another** in any problem.

gauleci **appe-appe** s̄m̄sya e s̄h̄dyog ocaḡa

We are helping to **each other**.

ani-ani s̄h̄dyog cokḡacok

They are helping to **each other**.

hitnaḡa **unci-unci** s̄h̄dyog cokḡacok ucaga.

3.6 Analysis and Interpretation of Relative Pronouns

As mentioned in chapter one, relative pronouns are used to join sentences to refer back to a noun or pronoun called its antecedent. Athapahariya has no words to refer relative pronouns, so Nepali relative pronoun '**jun**', '**jo**' and '**j̄ḡsko**' are used as relative pronouns in Athapahariya for English relative pronouns; **which**, **that**, **who**, **whose** respectively. For example:

I met the man **who** was tall.

an a hitna yabmi tubu e **jo** keyana

The orange **which** is not sweet.

hitna suntɔla **jun** lelemlolina

3.7 Analysis and Interpretation of Interrogative Pronouns

As mentioned in chapter one, interrogative pronouns are those pronouns which are used for asking questions. The following tables and description make clear about the interrogative pronouns of English and Athapahariya languages.

Table No. 3.13

English Interrogative Pronouns

	Persons	Things	Possessive
Subject	Who	What, Which	Whose
Object	Whom, Who	What, Which	Whose

Table No. 3.14

Athapahariya Interrogative Pronouns

	Person		Things/Animals		Possessive	
	Singular	Plural	Singular	Plural	Singular	Plural
Subject	saina sak	saci	pak/paina khona khonambak	paiga khona khonambak	sana	saga
Object	sak	saci	pak/paina khona khonambak	paiga khona khonambak	sana	saga

Table No. 3.15

English Interrogative Pronouns

English interrogative	Athapahariya interrogative
Why	poho
How	khodde
Where	khoni/khonai

3.7.1 Similarities and Differences Between English and Athapahariya Interrogative

i. As above tables show, both English and Athapahariya interrogative pronouns are divided into person, thing and possession but Athapahariya has different interrogative pronouns than English. Athapahariya has different interrogative, pronouns for singular and plural whereas same forms are used for both, singular and plural in English. For example:

Who is eating rice? (Singular English)

sak cama cawetna (Sing. Athapahariya)

Who is he? (Singular English)

un **saina** (Sing. Athapahariya)

What are you doing?

khan **pak** acokgoyetna

Who are they? (Plural English)

unci **saci** (Plural Athapahariya)

What is this? (Singular English)

hitna **paina** (Sing. Athapahariya)

What are these? (Plural English)

hitnaga **paiga** (Plural Athapahariya)

Which is your house? (Singular/General English)

khanana **khona** pa (Sing./General Athapahariya)

Which is your house? (Singular/Particular)

khanana **khonambak** pa (Sing./Particular Athapahariya)

Whose is this bag? (Singular English)

na jhola **sana** (Sing. Athapahariya)

Whose are those bags? (Plural English)

naga jholaci **saga** (Plural Athapahariya)

- ii. Above examples show that, Athapahariya has three interrogative pronouns i.e. '**pak**', '**paina**' and '**paiga**' for English interrogative pronoun '**what**', '**paina**' is used for singular interrogative pronoun '**what**' and '**paiga**' is used for plural interrogative pronoun '**what**'.
- iii. Similarly, Athapahariya '**khona**' and '**khonambak**' interrogative pronoun for English interrogative pronoun '**which**'. Both '**khona**' and '**khonambak**' are used for singular and plural. '**Khona**' is used for general question whereas '**khonambak**' is used for asking particular thing.
- iv. Above table No. 3.15 shows that Athapahariya has two forms '**khoni**' and '**khonai**' for English interrogative pronoun 'where'. For example:

Where do you live?

Khan **khoni** ayu na

Where is your father working?

khanna kappa **khonai** kam cogetna

3.8 Analysis and Interpretation of Possessive Pronouns

As mentioned in chapter one, possessive pronouns are those pronouns that indicate possessive or ownership. The following tables and description make clear about the possessive pronouns of English and Athapahariya languages.

Table No. 3.16**Possessive Pronouns of English**

Number Person	Determiner Function		Pronominal Function	
	Singular	Plural	Singular	Plural
1 st	My	Our	Mine	Ours
2 nd	Your	Your	Yours	Yours
3 rd	Her/His/Its	Their	Hers/His	Theirs

Table No. 3.17**Athapahariya Possessive Pronouns: Determiner Function**

Number Person	Singular	Dual		Plural	
		Inclusive	Exclusive	Inclusive	Exclusive
1 st	ana	anci ga	anci ga	aniga	ani ga
2 nd	khannana	khanci ga		khaniga	
3 rd	unnana	unci ga		unciga	

Table No. 3.18**Athapahariya Possessive Pronouns: Pronominal Function**

Number Person	Singular	Dual		Plural	
		Inclusive	Exclusive	Inclusive	Exclusive
1 st	analok	anci ga lok	anci ga lok	anigalok	ani ga lok
2 nd	khannanalok	khanci ga lok		khanigalok	
3 rd	unnanalok	unci ga lok		uncigalok	

3.8.1 Similarities and Differences between English and Athapahariya Possessive Pronouns

- i. As above tables show, both English and Athapahariya possessive pronouns have determiner and pronominal functions of possessive pronouns. For example:

This is **my** book. (Possessive Determiner English)

na **ana** kitab (Poss. Det. Athapahariya)

This book is **mine**. (Possessive Pronominal English)

na kitab **analok** (Poss. Pron. Athapahariya)

In Athapahariya suffix '**lok**' is added to the possessive determiner to make possessive pronominal.

- ii. English possessive pronoun has only 'singular and plural number'. But Athapahariya possessive pronoun has singular, dual and plural number. Similarly, Athapahariya has existence of inclusive and exclusive pronouns in first person dual and plural number but English lacks such pronouns. For example:

This is **my** book. (Singular Possessive Determiner English)

na **ana** kitab (Sing. Poss. Deter. Athapahariya)

These are **our** (two) books. (Dual Possessive Determiner)

naga **anciga** kitabci (Inclusive)

naga **anciaga** kitabci (Exclusive)

These are **our** books. (Plural Possessive Determiner)

naga **aniga** kitabci (Inclusive)

naga **aniaga** kitabci (Exclusive)

These books are **ours**. (Dual Possessive Pronominal)

naga **ancigalok** kitabci (Inclusive)

naga **anciagalok** kitabci (Exclusive)

These books are ours (Plural Possessive Pronominal)

naga **anigalok** kitabci (Inclusive)

naga **aniagalok** kitabci (Exclusive)

- iii. In English, third person singular possessive pronoun has different forms for male, female and neutral (His/Her/Its), but in Athapahariya only one word '**unnana**' is used for third person singular possessive pronoun. For example:

This is **her** book. (Female)

na **unnana** kitab

This is **his** book. (Male)

na **unnana** kitab

This is **its** tail. (Neutral)

na **unnana** mela

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

The major findings of this research are given below:

- i. Athapahariya pronominals are different from English, they are; an a, khan, un, na, hitna, appe, un-appe, ani-ani, sak, pak, unnana, etc.
- ii. English and Athapahariya pronominals systems are different but there are similarities as well.
- iii. English has only two numbers; singular and plural but Athapahariya personal, demonstrative, reflexive and possessive pronouns are categorized under three numbers; singular, dual and plural number.
- iv. English has less number and simple pronominal system than Athapahariya pronominals.
- v. In both English and Athapahariya, personal, reflexive and possessive pronouns are categorized under three persons i.e. first, second and third person.
- vi. Athapahariya pronominal system has the existence of inclusive and exclusive pronouns for the personal pronoun, reflexive pronoun and possessive pronouns.
- vii. English and Athapahariya first person personal pronouns are marked for case; subjective and objective case. In English different forms are used for the cases but in Athapahariya the same form is used for both cases except neutral pronoun.
- viii. English and Athapahariya second person personal pronouns are similar in the sense that both has same forms in subjective and

objective cases. But Athapahariya has more numbers of second person pronouns than English. Athapahariya has different second person personal pronouns for singular, dual and plural, but English has only one second person personal pronoun 'you' for all numbers.

- ix. English has separate third person singular pronouns for male, female and neutral but Athapahariya has only one form for male, female i.e. 'un'. So there is no gender based form of pronoun in Athapahariya.
- x. English and Athapahariya demonstrative pronouns are classified according to their number and distance. Both languages have words for near and far. English has few demonstrative pronouns than Athapahariya.
- xi. Athapahariya has no words to refer to relative pronouns, so Nepali relative pronouns 'jun', 'jo' and 'jasko' are used as relative pronouns in Athapahariya.
- xii. English and Athapahariya possessive pronouns have determiner and pronominal functions.
- xiii. In English suffix '-self' is added to make reflexive pronoun from personal pronoun and suffix '-appe' is added to make reflexive pronoun from personal pronoun in Athapahariya.
- xiv. In Athapahariya generally suffix '-ci' in noun and pronoun is added to make dual and plural nouns or pronouns as '-s' in English.

4.2 Recommendations and Pedagogical Implications

The study has the following pedagogic implications with some recommendations.

- i. This comparative study between English and Athapahariya pronominal system helps the teachers who are teaching English to the Athapahariya Rai students. And Athapahariya students who are learning English.
- ii. From the analysis between English and Athapahariya it becomes clear that Athapahariya pronominal has more pronouns than English. So while teaching English pronominal to Athapahariya Rai students, at first a teacher should make clear about this fact to them.
- iii. There is no existence of inclusive and exclusive in personal, reflexive and possessive pronouns in English but Athapahariya has these pronouns, so while teaching these pronouns a teacher should be careful.
- iv. There is no distinct pronouns for male and female in Athapahariya pronominal. So while teaching or learning the pronominals in English and Athapahariya both teachers and students should be aware of this fact.
- v. Generally, suffix '-s' is used to make plurals in English, similarly suffix '-ci' is used in Athapahariya to make plural noun or pronouns. So while teaching English, a teacher can generalize this rule to make plurals to the students of Athapahariya Rai who are learning English.
- vi. English pronominal has singular and plural numbers only but Athapahariya pronominal has singular, dual and plural number. So while teaching pronominals in English and Athapahariya this difference should be considered.
- vii. English reciprocal pronouns and Athapahariya reciprocal pronouns have partial similarities. Partial similarities are

dangerous for second language learners, so a teacher should be more aware about these pronouns while teaching them.

- viii. Athapahariya pronominal system does not have the words for relative pronoun. This language uses Nepali words 'jo', 'jun' and 'jasko' as relative pronouns for English relative pronouns 'who', 'which', 'whose' respectively. So it is very difficult for Athapahariya Rai students to find relative pronouns in their language. This fact should be made clear while teaching and learning relative pronouns in the English and Athapahariya languages.
- ix. English first person and third person personal pronouns have separate pronominal forms for both subjective and objective cases whereas Athapahariya generally has same form for both cases. So Athapahariya Rai students may use the knowledge of their own pronominal systems while learning English pronominals and commit errors. A teacher should make it clear to the Athapahariya Rai students who are learning English.
- x. English has only one second person personal pronoun 'you' for all numbers but Athapahariya has different pronouns for singular, dual and plural. So while teaching second person personal pronoun of English, a teacher should have this fact to the Athapahariya Rai students.
- xi. English has different third person singular person and possessive pronoun for male, female and neutral but Athapahariy uses the same word for both sexes. So a teacher should take care of this phenomenon while teaching these pronouns to the Athapahariya students.

REFERENCES

- Aarts, F. and Aarts, J. 1982. *English Syntactic Structures Functions and Categories in Sentence Analysis*, Oxford: Pergamon Press.
- Asher, R.E. (Ed.) 1994. *The Encyclopedia of Language and Linguistics*, vol. ii. Oxford: Pergamon Press.
- Basnet, N.B. 2005. *Methods of English Language Teaching*. Kirtipur: New Hira Books Enterprises.
- Basnet, P.R. 2002. *Nouns of Rai Bantawa and English*, An Unpublished M.E.d Thesis Kathmandu.
- Bhattarai, G.R. 2005. *A Thematic Analysis of Research Reports.*, Kathmandu: Ratna Pustak Bhandar.
- CBS, 2002. *Population Census 2001*. National Report, Kathmandu; HMG/CBS.
- Celce-Murcia, M. and Larsen – Freeman, D. 1983. *The Grammar Book*, London: New Bury House Publication.
- Chaudhary, Binod. 2005. *Pronominals in the Tharu and English Languages: A Comparative Study*, Unpublished M.Ed. Thesis: T.U.
- Crystal, David 1996. *A Dictionary of Linguistics and Phonetics*; Blackwell Publishing.
- Dewan, Shankar 2005. *Negative and Interrogative Transformation in English and Yakikha Language*, An Unpublished M.Ed. Thesis, T.U.
- Giri, Anju 1981. *English and Nepali Kinship Terms: A Comparative Linguistics Study*, An Unpublished M.Ed. Thesis, Kathmandu, T.U.
- Gurung, Harka 2003. *Social Demographic of Nepal*, Himal Books.
- Gurung, Harka 2003. *Social Demography of Nepal*, Himal Books.
- Hornby, A.S. 2000. *Oxford Advanced Learner's Dictionary of Current English*, Oxford: Oxford University Press.

- Hornby, A.S. 2000. *Oxford Advanced Learner's Dictionary of Current English*, (Six edition), Oxford: Oxford University Press.
- Karna, Sajan Kumar 2004. *A Comparative Study of Cases in Maithili and English Language*, An Unpublished M.Ed. Thesis Kathmandu, T.U.
- Khanal, Govinda 2004. *A Comparative Study on the Forms of Address of Tharu and English Languages*, An Unpublished M.Ed. Thesis, Kathmandu, T.U.
- Khatiwada, S.P. 2004. *A Profile of the Athapahariya Rai Community*, Dhankuta: Human Rights Social Awareness and Development Center.
- Kumar, Ranjit, 1996. *Research Methodology*, London : Sage Publication.
- Lado, R. 1957. *Linguistics Across Culture*, Ann Arbor: University of Michigan Press.
- Neupane, Ganga Devi 2004. *A Comparative Study of Verb Forms in English and Gurung Languages*, An Unpublished M.Ed. Thesis, Kathmandu, T.U.
- Neupane, T.P. 2058. *Athapahariya Rai Ko Bhasik Adhayan*, Unpublished Ph.D. Thesis in Nepal: T.U.
- Pandey, Gopal Prasad 1997. *A Comparative Study of Apologies Between English and Nepali*, An Unpublished M.Ed. Thesis Kathmandu, T.U.
- Pandey, Yuba Raj 2004. *A Comparative Study on Negative and Interrogative Transformation in English and Panchathare Dialect*, An Unpublished M.Ed. Thesis Kathmandu, T.U.
- Phyak, Prem 2004. *English and Limbu Pronominal: A Linguistic Comparative Study*, An unpublished M.Ed. Thesis Kathmandu, T.U.

- Rai, Diwa 2001. *A Comparative Linguistic Study of English, Nepali and Limbu Kinship Terms*, An Unpublished M.Ed. Thesis, Kathmandu, T.U.
- Rai, Ichhapurcha 2004. *A Comparative Study on English and Rai Bantawa Kinship Terms*, An Unpublished M.Ed. Thesis, T.U.
- Rai, Manoj, 2005. *Pronominal in English and Chhitang Rai Language: A Linguistic Comparative Study*, An Unpublished M.Ed. Thesis, Kathmandu, T.U.
- Rai, V.S. 2000. *Psycholinguistics and Socio-linguistics*, Kirtipur: New Hira Books Enterprises.
- Richard, J.C. and T.S. Rodgers. 1986. *Approaches and Methods in Language Teaching*, Cambridge: Cambridge University Press.
- Shah, Pawan Kumar 2004. *A Comparative Study on the Simple Present Tense and the Simple Past Tense of English and Maithili*, An Unpublished M.Ed. Thesis, Kathmadu, T.U.
- Shrestha, J.K. 1986. *Errors on Subject-Verb Agreement in English*, An Unpublished M.Ed. Thesis, Kathmandu, T.U.
- Sthapit, S.K. 1978b. "The Role of Contrastive Analysis in Second Language Teaching" in *Education Quarterly* 23:37-40. Institute of Education: Tribhuvan University.
- Tharu, R.P. 2001. *A Comparative Study of Study of the S-V Agreement in English and Tharu*, Unpublished M.Ed. Thesis: T.U.
- Wardhangh, Ronald 2000. *An Introduction to Socio-Linguistics*: Blackwell.
- Yadava, Y.P. 2001. *Linguistics*, Kirtipur: New Hira Books Enterprises.
- Yadava, Y.P. 2003. *Population Monograph of Nepal*, Kathmandu: His Majesty's Government of Nepal.

APPENDICES

APPENDIX-I

Roman Transliteration of Devanagari Script

Based on Turner's (1931) Nepali Alphabet and Diacritic Markets

अ	a	क्	k	द्	d
आ		ख्	kh	ध्	dh
इ	i	ग्	g	न्	n
ई		घ्	gh	प्	p
ए	u	ङ्	n	फ्	ph
ऊ		च्	c	ब्	b
ऋ	e	छ्	ch	भ्	bh
ॠ	ai	ज्	j	म्	m
ऌ	o	झ्	jh	य्	y
ॡ	au	ञ्	ñ	र्	r
अँ	an, am	ट्	t	ल्	l
अं	ã	ठ्	th	व्	w/v
:	h	ड्	d	श्	s
		ढ्	dh	ष्	s
		ण्	n	स्	s
		त्	t	ह्	h
		थ्	th		

Note: The traditional letters क्ष्, त्र् and ज्ञ् are treated as Conjunct letter e.g. क्ष् =ks, ksh kch; ज्ञ् =gy; त्र् =tr

APPENDIX-II

CBS Report on Languages (2001)

The Central Bureau of Statistics (CBS), HMG/Nepal has recently submitted its population census 2001. According to this report, the following is the list of languages used in Nepal.

S.N.	Mother Tongue	Number	%
1	Nepali	11053255	48.98
2	Maithili	2797582	12.4
3	Bhojpuri	1712536	7.59
4	Tharu	1331546	5.9
5	Tamang	1179145	5.22
6	Newar	825456	3.66
7	Magar	770116	3.41
8	Awadhi	560744	2.48
9	Bantawa	371056	1.64
10	Gurung	338925	1.5
11	Limbu	333633	1.48
12	Vajjika	237947	1.05
13	Urdu	174840	0.77
14	Rajbansi	129883	0.58
15	Sherpa	129771	0.58
16	Hindi	105765	0.47
17	Chamling	44093	0.2
18	Santhali	40193	0.18
19	Chepang	36807	0.16
20	Danuwar	31849	0.14
21	Dhangar/Jhanger	28615	0.13

22	Sunuwar	26611	0.12
23	Bangala	23602	0.10
24	Marwad (Rajsthani)	22637	0.10
25	Majhi	21848	0.10
26	Thami	18991	0.08
27	Kulung	18686	0.08
28	Dhimal	17308	0.08
29	Angika	15892	0.07
30	Yakkha	14648	0.06
31	Thullung	14030	0.06
32	Sangpang	10810	0.05
33	Bhujel/Khawas	10733	0.05
34	Darai	10210	0.05
35	Khaling	9288	0.04
36	Kumal	6533	0.03
37	Thakali	6441	0.03
38	Chhantyal	5912	0.03
39	Sankatic	5743	0.03
40	Tibbetan	5277	0.02
41	Dumi	5271	0.02
42	Jire	4919	0.02
43	Wambule/Unbule	4471	0.02
44	Puma	4310	0.02
45	Yholmo	3986	0.02
46	Nachhiring	3553	0.02
47	Dura	3397	0.01
48	Meche	3301	0.01

49	Pahari	2995	0.01
50	Lepcha/Lapche	2826	0.01
51	Bote	2823	0.01
52	Bahing	2765	0.01
53	Koi/Koya	2641	0.01
54	Raji	2413	0.01
55	Hayu	1743	0.01
56	Byangshi	1734	0.01
57	Yamphu/Yamphe	1722	0.01
58	Ghale	1649	0.01
59	Khadiya	1575	0.01
60	Chhiling	1314	0.01
61	Lohorung	1207	0.01
62	Punjabi	1165	0.01
63	Chinese	1101	0.00
64	English	1037	0.00
65	Mewahang	904	0.00
66	Sanskrit	823	0.00
67	Kaika	794	0.00
68	Raute	518	0.00
69	Kisan	489	0.00
70	Churauti	408	0.00
71	Baram/Maramu	342	0.00
72		310	0.00
73	Jero/Jerung	271	0.00
74	Dungmali	221	0.00
75	Oriya	159	0.00

76	Lingkhim	97	0.00
77	Kusunda	87	0.00
78	Sindhi	72	0.00
79	Munda	67	0.00
80	Hariyanwi	33	0.00
81	Magai	30	0.00
82	Sam	23	0.00
83	Kurmali	13	0.00
84	Kagate	10	0.00
85	Dzonkha	9	0.00
86	Kuki	9	0.00
87	Chhingtang	8	0.00
88	Mizo	8	0.00
89	Nagamise	6	0.00
90	Lhomi	4	0.00
91	Assamise	3	0.00
92	Sadhahi	2	0.00
93	Unidentified Langnguages	168340	0.75
	Total	22736935	

(Source: The Population Census Report, 2001)

APPENDIX-III

The Number of Languages Spoken in Rai Community

The languages spoken in Rai community and number of Speakers are given below.

Languages	Number of speakers
1. Bantawa	371056
2. Chamling	44093
3. Kulung	18686
4. Thulung	14034
5. Sangpang	10810
6. Khaling	9288
7. Dumi	5271
8. Bambule	4471
9. Puma	4310
10. Nachiring	3553
11. Bahing	2765
12. Koyu	2641
13. Yamphu	1722
14. Chiling	1314
15. Loharung	1207
16. Mewahang	904
17. Tilung	310
18. Jerung	271
19. Dungmali	221
20. Lingkhim	97
21. Sam	23
22. Chhintang	8

(Source: Population Census Report, 2001)

APPENDIX-IV
QUESTIONNAIRE

Name of informant:

Sex:

Age:

Occupation:

District:

Municipality/VDC:

Ward No.:

How do you say the following sentences in Aathapahariya Rai language?

1. I live in a village (म एउटा गाउँमा बस्छु ।)

.....

2. We (two) eat rice। (हामी (दुई) भात खान्छौं ।)

.....

3. We eat rice (हामी खाना खान्छौं ।)

.....

4. You (single) are a farmer (तिमी (एक) एक किसान हो ।)

.....

5. You (two) are farmers (तिमीहरु (दुई) किसान हो ।)

.....

6. You are farmers (तिमीहरु किसान हो ।)

.....

7. He works in the field (ऊ खेतमा काम गर्छ ।)

.....

8. She cooks rice (उनी खाना पकाउँछिन् ।)

.....

9. It is your village (यो तिम्रो गाउँ हो ।)

.....

10. They (two) are reading in school (तिमीहरु (दुई) विद्यालयमा पढिराखेका छन् ।)

.....

11. They are reading in school. (तिनीहरु विद्यालयमा पढिराखेका छन् ।)

.....

12. Father talked to them (two). (बुबाले तिनीहरू (दुई) सँग कुरा गर्नु भो ।)

13. Father talked to them (बुबाले तिनीहरूसँग कुरा गर्नु भो)

14. I finished the work myself (म आफैले त्यो काम सके)

15. Let him do his work himself (ऊ आफैलाई उसको काम गर्न देऊ ।)

16. Let her do her work herself (उनी आफैलाई उनको काम गर्न देउ ।)

17. It will stop itself. (यो आफै रोकिनेछ)

18. Let them complete their duty themselves (तिनीहरू आफैलाई तिनीहरूका कर्तव्य पूरा गर्न देऊ ।)

19. Do your work yourself (single) (तिम्रो (एक) काम तिम्री आफै गर ।)

20. Do your work yourselves (plural) (तिमीहरू (धेरै) का काम तिमीहरू आफै गर ।)

21. This is a school (यो एउटा विद्यालय हो ।)

22. This is a tall tree (यो एउटा अग्लो रुख हो ।)

23. These (two) are schools (यी (दुई) विद्यालयहरू हुन् ।)

24. These are tall trees (यी अग्ला रुखहरू हुन् ।)

25. That is a mountain (त्यो एउटा हिमाल हो ।)

26. Those (two) are mountains. (त्यो (दुई) हिमालयहरु हुन् ।)

27. Those are mountains (त्यो हिमालयहरु हुन् ।)

28. I selected one among them (मैले तिनीहरुमध्ये एकलाई छाने ।)

29. She liked one of them (उनीले तिनीहरु मध्ये एकलाई मन पराई ।)

30. All are villager (सबै गाउँले हुन् ।)

31. None has helped us yet (कसैले अहिलेसम्म हामीलाई सहयोग गरेका छैनन् ।)

32. Few children have gone to school (थोरै बालबालिकाहरु विद्यालय गएका छन् ।)

33. Some of the oranges were stolen (केही सुन्तलाहरु चोरिए ।)

34. Nobody can speak Chinese (कसैले चाइनिज बोल्न सक्दैनन् ।)

35. Every women should learn to read (प्रत्येक महिलाले पण्डन सिक्नुपर्छ ।)

36. Neither of them went Bazaar (तिनीहरुमध्ये कोही बजार गएनन्)

37. Each man goes to jungle (प्रत्येक मान्छे जंगल जान्छन् ।)

38. Nothing is in the field (खेतमा केही पनि छैन ।)

39. The villagers help one another in any problem (गाउँलेहरु कुनै समस्यामा एक
 अर्कामा सहयोग गर्दछन् ।)

40. Jaya and Gita greet each other (जया र गीता एक आपसमा अभिवादन गर्छन् ।)

41. They are helping to each other (तिनीहरूले एक आपसमा सहयोग गरिहेका छन् ।)

42. The woman who is washing clothes is my mother. (त्यो महिला जो कपडा धोइरहनुभएको छ, मेरी आमा हुन् ।)

43. Mr. Rai is a good teacher whom all believe. (श्रीमान् राई एउटा असल शिक्षक हुन् जसलाई सबैले विश्वास गर्दछन् ।)

44. This is the proverb that I like most . (यो त्यो उखान हो, जुन मलाई धेरै मन पर्छ)

45. The orange which is not sweet (त्यो सुन्तला, जुन गुलियो छैन ।)

46. What you said is very good (तिमीले जे भन्यौ धेरै राम्रो छ ।)

47. Who are you? (तिमी को हो ?)

48. Who came at this house last week? (गत हप्ता यो घरमा को आयो ?)

49. With whom do you play? (तिमी कोसँग खेल्छौ ?)

50. To whom are you looking for? (तिमी कसलाई खोजिरहेका छौ ?)

51. What happened? (के भयो ?)

52. What are you thinking? (तिमी के सोचिरहेका छौ?)

53. Whose is this orange tree? (यो सुन्तलाको बोट कसको हो ?)

54. Whose pencil is this? (यो सिसाकलम कसको हो ?)

55. Which thing is best in the world? (संसारमा सबैभन्दा राम्रो वस्तु कुन हो ?)

56. Which party is strong in Nepal? (नेपालमा बलियो दल कुन हो ?)

57. Why did he go to bazaar? (उ किन बजार गयो ?)

58. Why are you giving money to poor? (तिमी किन गरिबलाई पैसा दिइरहेका छौ ?)

59. Where do you live? (तिमी कहाँ बस्छौ?)

60. Where is your father working? (तिम्रो बुबा कहाँ काम गरिरहेका छन् ?)

61. Ram bought his book. (रामले उसको किताव किन्यो ।)

62. Her mother is a teacher. (उनीको आमा एक शिक्षिका हुन् ।)

63. We asked for their help (हामीले उनीहरूको सहयोग माग्यो ।)

64. It was yours mistake (यो तिम्रो गल्ती थियो ।)

65. The dog loves its puppies. (त्यो कुकुरले उसको वच्चालाई माया गर्छ ।)

66. He believes us. (उ हामीलाई विश्वास गर्छ ।)

67. I met you yesterday. (मैले तिम्रीलाई हिजो भेटें ।)

68. It was your mistake. (यो तिम्रो गल्ती थियो ।)
.....
69. I believe him. (म तिम्रीलाई विश्वास गर्छु ।)
.....
70. We finished the work ourselves. (हामीले त्यो काम आफैँ सक्यौं ।)
.....
71. None has arrived yet. (अहिलेसम्म कोही आइपुगेको छैन ।)
.....
72. Nobody is dancing. (कोही नाचिरहेको छैन ।)
.....
73. Anybody/anyone can go there? (त्यहाँ कोही जान सक्छ ।)
.....
74. Is anybody/anyone there? (त्यहाँ कोही छ?)
.....
75. We are helping to each other. (हामी आपसमा सहयोग गर्दैछौं ।)
.....
76. I met the man who was tall. (मैले त्यो मान्छे भेटें जो अग्लो थियो ।)
.....
77. Who is eating rice. (को भात खाइरहेको छ ?)
.....
78. Who is he? (उ को हो?)
.....
79. What is this? (यो के हो ?)
.....
80. What are these? (यिनीहरू के हुन्?)
.....
81. Which is your house? (तिम्रो घर कुन हो?)
.....
82. Which is your house? (तिम्रो घर कुन हो?)
.....

83. Which are you houses? (तिमीहरूका घर कुन हो?)

84. Whose is this bag? (यो भोला कस्को हो ?)

85. Whose are these bags? (यी भोलाहरु कस्का हुन्?)

86. This is my book? (यो मेरो किताब हो ।)

87. This book is mine. (यो किताब मेरो हो ।)

88. There are our (two) books. (यी दुई हाम्रा किताब हुन् ।)

89. These are our books. (यी हाम्रा किताब हुन् ।)

90. These books are ours. (यी हाम्रा किताब हुन् ।)

91. This is his book. (यो उसको किताब हो ।)

92. This is her book. (यो उनीको किताब हो ।)

93. This is its tail. (यो यस्को पुच्छर हो ।)

APPENDIX – V
QUESTIONNAIRE