

CHAPTER ONE

INTRODUCTION

1.1. General Background

Language is the means of communication which helps us to express our chaotic ideas in a systematic order. It is one of the unique properties of human society which separates the human beings from other animals. Human beings use language in their daily life to share ideas, transmit cultures, religion, norms and values so as to preserve the social properties. By the use of language we can express our thoughts, feelings and emotions. Without language we cannot exchange our ideas and opinions with each other. Language is a universal phenomenon. People can fulfill their basic needs by means of language.

Hornby (2005, p. 862) defines language as "the system of communication in speech and writing that is used by people of particular country or area." In other words, language is primarily spoken, although it can be transferred to other media, such as writing. When the spoken means of communication is unavailable or impossible, as may be the case among deaf, visual means such as sign language can be used. According to Sapir (1921) "Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols." This means through the use of language human beings share their thoughts, beliefs, experiences, feelings and impulses, etc. with one another. Hence, it makes no denial in the fact that language has become basic need like food and shelter particularly for human life. No one can believe the existence of human civilization without language. We cannot ignore the fact that the present world would get paralyzed if there was no language coined.

Language is species specific. It is the sense that only human beings are able to acquire native language which is exposed to them. It is a universal phenomenon in the sense that every human child's mind is equipped with a

special capacity which enables the child to acquire the exposed language at about the same age, caste and ethnicity. Language is not merely haphazard mass of utterances. It means it is systematic and purposeful flow of expressions in itself. It is systematic arrangement of linguistic units like sounds, words, phrases, clauses, etc. System of a language is shared and practiced throughout the speech community of the language.

Chomsky (1957, p. 13) defines language 'to be a set (finite or infinite) of sentences, each finite in length and constructed a finite set of elements'. In general, there are finite set of rules in a language, out of these finite set of rules, infinite number of meaningful expressions can be constructed. Richards et al. (1999, p. 196) have said that a language "... consists of structured arrangement of sounds (or their written representation) into large unit; for example, morphemes, words, sentences, or utterances."

Language reveals the identity and civilization of human-beings. We can easily predict the speaker's status, nationality, class, caste, and ethnicity through the observation of his/her language use/command over the language. Development of language reflects the development of a society. It is commonly accepted that language is a part of culture, and that it plays a very important role in cultural exposition. Some social scientists consider that without language culture would not be possible. Cultural dynamism runs by means of language in the society. Language simultaneously reflects culture, and is shaped and constrained by the culture in the society. It is also the symbolic representation of people, since it comprises their historical and cultural backgrounds, as well as their approach to life and their ways of living and thinking. Brown (1994, p. 165) says "A language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture." In a sentence, culture and language are inseparable. Sociologists believe that language is the mirror of culture; in the sense that people can see a culture through its language. Metaphorically, the relation of language and culture is an iceberg i.e. the visible part is the

language, with a small part of culture; the greater part, lying hidden beneath the surface, is the invisible aspect of culture.

1.1.1. The English Language

The English Language is the most widely used Language West-Germanic sub branches of the Germanic of the Indo-European family. English, a *lingua franca* is widely used for communication between people who do not have same first and second language. English is also a mother tongue for many people in the world. Today, English is used as a second or third language and it is used for international communication.

English has served as a language of wider communication in many multilingual countries. More than half of the world books and three quarters of international mails are found in English. English is now represented in every continent, giving the status of global language. Burchfield (1985 p.160 as quoted in Phillipson 2007 p.7) says “English has become a *lingua franca* to the point that any literate educated person is in a very real sense deprived if he does not know English. Poverty, famine, and disease are instantly recognized as the cruellest and least excusable forms of deprivation”. This statement says that the demand for English is rapidly increasing all over the world. It is due to the globalization i.e.the different cultures, economic systems around the world are being connected because of large multinational companies. English, today is not only English, there are world Englishes i.e.the concept of English language as a global means of communication, has numerous dialects.

People in the world are eagerly motivated towards learning English. This changing fact informs us that there are more non native speakers of English than its native speakers. So, in this present world English is an international language of books, newspapers, journals, e-mail and internet. It is taken as the language of the airports, international business, academic conferences, science and technology, sports, and advertisements. Hence, English is now taken as international *lingua franca*.

1.1.2. Status of English in Nepal

English is one of the Indo-European languages which is used as a foreign language by the speakers of different languages in Nepal. It is also an international language. English is learned and taught as a second and foreign language in many countries including Nepal.

Nepal is a developing country located in South Asia. Nepal cannot remain uninfluenced from English because of influence of globalization and world liberalization. The essence of English in Nepal is growing rapidly. It takes an important place even in the educational system of Nepal. English is taught as a compulsory and optional subject in all levels and classes. Today, realizing the importance of English, the government of Nepal has given permission to open English medium schools at private level. In Nepal, every parents want to make their children English speaker. To fulfill the demand of English there have been established many schools in the country. English is an international language which functions as a lingua franca across people of the different countries. It is also an international language. English is learned and taught as a second and foreign language in many countries including Nepal.

The English language has been taught as an independent subject for many years in Nepal. The private boarding schools have been teaching through English medium. The attempts are made to enhance the condition of English in Nepal but there is no development as expected due to the multilingual situation of the country.

English has served as a language of wider communication in many pluralistic contexts and in many multilingual countries. More than half of the world's books and three quarters of international mails and electronic information are found in English. Today, the knowledge, inventions, ideas, cultures, literatures, modern technology, etc. are transmitted from one place to another, one person to another through the medium of the English language. For example, we can import Greek philosophy, French literature, Chinese technology in the English

language. It plays the role of lingua franca among the speakers of different language communities. Due to the importance of the English language today, everybody wants to learn it.

There are various roles of English language in Nepal. Awasthi (1979 p. 199) has discussed the role of English in Nepal on the basis of two different perspectives i.e. English Language Teaching (ELT) in past and English Language Teaching (ELT) at present. English is taught and learnt as second and foreign language in many countries in the world including Nepal. At present in Nepal English is given high priority in the education sector. According to Sapkota and Shrestha (2012 p.77)"The English language has got a status of foreign language in Nepal.It is hard to find out a particular speech community as such that uses English for day to day communication".

The educated mass of Nepal at present consists of people with two types of schooling background with Nepali and English mediums and three types of schools; government aided schools, community schools and private schools. In government aided community school, since 2003 English has been taught from grade one as a compulsory subject. English is made compulsory subject up to the bachelor's degree in the curriculum of Nepal. It is also taught as an elective subject from secondary level.

Awasthi (2003, as quated Sapkota and Shrestha 2012, p.78) says "Nepal is providing education through six Universities about 1000 constituents and their affiliated colleges, some 1500 higher secondary schools and 42100 schools of which 7154 are privately run and rest are publicly run. English occupies a prominent position in the total education system in Nepal.

Thus the number and interest of the Nepalese to study the English language either as formal u or informal education is increasing.

1.1.3. The Linguistic Scenario of Nepal

Nepal is a multilingual nation. There have been identified ninety two languages which are spoken as mother tongue (CBS report 2001). However, a single language has been given power and recognition while minority languages are marginalized. On the basis of genetic affiliation of the languages in Nepal they are classified into four board families.

1.1.3.1. Indo-Aryan Group

The languages spoken in Nepal are maximally under Indo-Aryan group. This group includes the following languages:

Nepali	Maithili	Bhojpuri
Tharu	Awadhi	Urdu
English	Rajbamshi	Hindi
Danuwar	Bangali	Marwari
Majhi	Darai	Kumal
Bote	Charaute	Magadhi
Panjabi		

1.1.3.2. Tibeto-Burman Group

The Tibeto-Burman family of languages is spoken by smaller group of population in Nepal in comparison to Indo-Aryan family. This group includes the following languages:

Yamphu	Newar	Magar
Gurung	Bantawa	Limbu
Sunuwar	Thami	Kulung
Dhimal	Yakkha	Thulung
Sampang	Khaling	Thakali
Chhantyal	Tibetan	Dumi
Jirel	Puma	Dongmali
Meche	Pahari	Lepcha
Baing	Raji	Hayu
Byagnshi	Ghale	Chhiling
Lohorung	Chinese	Tilung
Kaile	Raute	Dzonkha
Linkhim	Koche	Hayu
Chhintang	Mizo	Tamang

The Tibeto- Burman languages spoken in Nepal can be sub-categorized into two groups on the basis of prominent linguistic features:

I. Pronominalized Languages

It includes all Kiranti languages. The Kiranti languages include Kirant Rai groups and Limbu languages. Kiranti languages are complex in pronominal system. So these languages are also known as complex pronominalized languages.

II. Non-Pronominalized Languages

This group includes Tamang, Gurung, Manang Thakali, etc. In terms of pronominal system these languages are not so complex in comparison to Kiranti-Limbu languages.

1.1.3.3. Austro-Asiatic Group

The languages that come under this family are Santhali, Mund and Kharia. The 2002 census lumps both Satar and Santhal together into single language called Santhali. It is also suggested that Munda should also be included within Santhali. Satar is spoken in Jhapa district of eastern part of Nepal. Kharia, under this family has been just introduced in the 2001 census for the first time.

1.1.3.4. Dravidian Group

Dravidian language family includes the two languages spoken in Nepal. One of them is called Jhangar in the region east of Kosi River but Dhangar in the region west of Kosi River (Yadava, 2003). It constitutes the northernmost part of Dravidian family of languages. It is said to be a regional variant of Kurux spoken in Jharkhand State of India though it shows divergence in its vocabulary and grammar (Gordon, 1976; Yadava, 2002). Another Dravidian language is Kisan with 489 speakers settled in Jhapa district.

1.1.4. The Yamphu Language

Yamphu is a Kirati tribe of the Himalayas of Nepal. According to Rutgers (1998, p. 1) "The term Kirati as a geographical designation refers to the region of hills and mountains of eastern most Nepal where the Yamphus inhabit a handful of villages along the upper course of the river Arun." Today, Yamphu people are searching their own identity in terms of language, culture, religion and so on. They have their own language, culture, and religion. They unite themselves to save the language, culture and religion. On the other hand, Yamphu people are raising issues to the government for the identity. The Yamphus call themselves Yakkhaba and their language Yakhaba Khap. At present, Yamphus are found in Sankhuwasava, Sunsari, Morang, Jhapa, Ilam, Dhankuta, Kathmandu and many places of India, Bhutan.

The Yamphu language is one of the languages of Tibeto-Burman language family. Rutgers (1998, p. 6) says "The language spoken by the Yamphu belongs to the group of complex-pronominalising languages of the Tibeto-Burman branch of the Sino-Tibetan language family." This language is spoken by about 1722 Yamphus (CBS Report 2001). It shows that the number of speakers of Yamphu Kirati language is very small. But in reality, more than 14 thousand Yamphus are inhabited in Nepal. All of them can speak and communicate in Yamphu as mother tongue. Therefore, Census Report 2001 did not give exact data of Yamphu and Yamphu speakers.

Most Yamphu speakers are bilingual and multilingual but the older Yamphu people are less proficient in Nepali language than the youngsters. This language has basically subject-object-verb word order for simple clauses. The Yamphu's closest neighbours are the Mewahang and Lohorung geographically and linguistically. This research work is focused on Yubhali dialect in Matchyapokhari of Sankhuwasava.

1.1.4.1. The Yamphu Dialects

The Yamphu language has its varieties/dialects. It is used differently in different places in phonology, vocabulary and supra-segmental features level viz. tone, juncture, stress etc. Mainly, it has two varieties spoken in different regions. But, if we go in detail, we can find more than two dialects having minor differences in terms of above mentioned features.

In the Yamphu language we can see some minor and idiolectal differences. Rutgers (1998, p. 7) says “The dialects of Seduwa and Valung, however, differ in the important respects both phonologically and morphologically from the dialect of Hedangna as the dialect of Num.” In his research he excludes dialect of Yamphu spoken in Matshyapokhari and Bahrabise VDCs of Sankhuwasava, Dhankuta, Ilam and Morang districts. Here, we can see major dialects only.

- a. **Hedangna-Num dialect** is a dialect spoken in Pathivara VDC and Num VDC of Sankhuwasava district. The Yamphu language used in Makalu VDC of same district seems similar to this dialect. It is also spoken by migrated Yamphu in different parts of India and Terai belt.
- b. **Yubhali dialect** is another dialect spoken in Matshyapokhari and Barabise VDCs of Sankhuwasava district. This dialect is spoken in Ilam, Dhankuta and Morang districts as well as where Yamphus live. The vocabulary, phonology and morphology seem similar in these regions.

In comparison, Hedangna-Num dialect users are more in number. However, it is not announced and determined which dialect is standard. No any books and literatures are written in the Yamphu language.

1.1.5. The Pronominal System: An Overview

Pronominal is a term used to substitute for a noun or noun phrase. Crystal (2003, p. 376) says "A term used in the grammatical classification of words, referring to the closed set of items which can be used to substitute for a noun phrase." The grammatical statement of pronominal distribution in a language is

quite complex. It is often used with reference to the more general notions of pro-form.

The common term of pronominal is pronoun which substitutes a noun or noun phrase. In other words, pronominals are referential forms that point to people or objects in the real world or to other forms called antecedents. The connection between pronouns and their antecedents is called anaphora. The anaphora can be intersentential and intrasentential. Generally pronouns are treated as forming one word class with several subclasses. We follow this classification, although morphologically and semantically it is hard to find properties that all pronouns share. The forms of pronoun within each category are distinguished by number, person, gender and in the case of demonstrative by number and proximity.

1.1.5.1. Personal Pronouns

Personal pronouns replace the name of person and object. They have the specific reference to the persons or things that are involved in the conversation or in written discourse. Quirk et al. (1985, p. 343) say “In English personal pronoun is one of the central pronouns. Others are possessive and reflective in the sense that they contrast for number, person, case and gender.” First and second person pronouns, when they have specific reference, are used to refer to the directly involved in discourse situation viz. the addresser and addressee. But third person refers to person other addresser and addressee.

For example;

The first person: I, we

The second person: you

The third person: he, she, they

1.1.5.2. Possessive Pronouns

English possessive pronouns replace noun phrases that indicate possession. Larsen-Freeman and Celce-Murcia (1999, p. 298) said “They show the ownership and belongingness of somebody or something. They reform two syntactic functions: a possessive form can serve as a possessive determiner before a noun, or it can replace an entire possessive NP.” Here, it means, possessive pronouns have a determinate function and an independent function as a noun phrase.

For example;

Determinative: my, our, your, his, her, its, their

Independent: mine, ours, yours, his, hers, its, theirs

1.1.5.3. Demonstrative Pronouns

A pronoun that demonstrates any near or distant, living or non-living thing is called a demonstrative pronoun. Quirk et al. (2010, p. 372) say "The demonstratives have number contrast in both determiners and pronouns." The demonstrative determiners of English vary along two dimensions: proximity and number.

For example;

	Singular	Plural
Near	this	these
Far	that	those

1.1.5.4. Indefinite Pronouns

The pronouns that do not point out the certain thing and show uncertainty are called indefinite pronouns. They are not referential. For example;

one, none, few, many, etc.

1.1.5.5. Reflexive Pronouns

Reflexive pronouns refer back to the subject of the clause or sentence. Reflexive pronouns end with – *self* (singular) and –*selves* (plural). These suffixes are added to the determinative possessive forms for the 1st and 2nd person and to the adjective form for the 3rd person. In English, reflexive pronouns contrast for persons, number, and gender.

For example;

1st person: myself, ourselves

2nd person: yourself, yourselves

3rd person: himself, herself, itself and themselves

1.1.5.6. Interrogative Pronouns

Pronouns which are used in questions are called interrogative pronouns. They are formally identical with the *wh*-series of relative pronouns but have a different function. English interrogative pronouns do not contrast for number and person but contrast for case. They correspond closely to interrogative determiners.

For example;

Pronoun function: who, whom, whose, what, which

Determinative function: whose, what and which

1.1.5.7. Reciprocal Pronouns

The reciprocal pronoun is one which expresses a mutual action or relation. There are two reciprocal pronouns in English viz. *each other*, and *one another*. Although in prescriptive tradition ‘*each other*’ is sometimes preferred reference to two and ‘*one another*’ to more than two, this distinction seems to have little foundation in usage.

1.1.5.8. Relative Pronouns

A pronoun which denotes that one sentence is related with another is called relative pronoun. The element which comprises the relative pronoun is always placed at the beginning of the clauses, whether it is subject, complement, adverbial, etc. or object. English relative pronouns contrast only for human and non-human reference. English has same forms of relative and interrogative pronouns having the distinction in meaning. For example; who, whom, where, that, while and when

1.1.6. Contrastive Analysis: An Overview

Contrastive Analysis (CA) is a branch of applied linguistics which compares the systems of two or more languages to determine the similarities or differences between them either for theoretical or for pedagogical purposes. vanEls et al. (1984, p. 38) define CA as the systematic comparison of specific linguistic characteristics of two or more languages. The CA hypothesis (theoretical basis of CA) explains how contrastive analysis predicts learner's errors. The basic assumption of CA is that while the learners are learning an L2, they will tend to use their L1 structure, and where structures in their target language differ from their native language, they will commit error/s.

It was Sir William Jones who made the first attempt to compare and contrast between languages in 1786. That was the birth of comparative philology- the study of historical or genetic connection between languages in which two languages are related. This is to say that languages are developed from one and the same language or single source of two or more languages does not indicate that their formal characteristics are similar in all or most respects. CA was developed in the late 1940s and 50s as an application of structural linguistics to language teaching by C.C. Fries and Robert Lado with the opinion that languages with different sources or genetically unrelated languages may resemble each other sharing some features. In this regard, historical approach (diachronic) to language comparison was shifted into contemporary- approach

(synchronic). This is also termed typological comparison. In this way, the credit of comparing languages goes to CA (Corder, 1973).

In course of studying about different languages, the practice of comparison and contrast is naturally made between two or among different languages. James (1980, p. 3) defines CA as “A linguistic enterprise aimed at producing inverted (i.e. contrastive, not comparative) two valued typologies (a CA is always concerned with a pair of languages), and founded on the assumption that languages can be compared.” Therefore, CA is carried out to compare the linguistic systems of two languages. There are similarities and differences between an L1 and L2. The study of these similarities and differences helps us to predict the areas of ease or difficulty in learning L2. To quote Sthapit's CA hypothesis, the greater the difference between languages, there is greater the difficulty in learning the target language and accordingly, the greater the number of errors in performance. James (1980, p. 14) quotes Lado (1957, p. 2) “CA is founded on the assumption that L2 learners will tend to transfer . . . to the foreign language and culture.” While learning L2, the learners transfer the system of their L1. If there are similarities between two languages i.e. L1 and L2, the L1 facilitates in L2 learning. If there are differences between two languages (L1 and L2), the L1 interferes in L2 learning. The facilitation made by the L1 is called positive transfer and interference is called negative transfer. CA, not only predicts the tentative errors but also explains the sources and reasons of the L2 learners' errors.

CA, the theory of comparison, is divided into two types. The first is known as interlingual comparison in which two languages are compared. The second one is intralingual comparison in which one can compare dialectal differences occurring within a language. This study is an interlingual comparison.

1.2. Review of Related Literature

There are various research works done on linguistic comparative study among different languages spoken in Nepal viz. Kirati group, Gurung, Tamang etc.

Dialects of Nepali viz. Bajhangi dialect is also studied comparing with English in the Department of English Education TU. Only one thesis is available on the Yamphu language in the department. The related literature to the present study is as follow:

Rutgers (1998) studied the Yamphu language as a member of Himalayan languages project at Leiden University. He studied phonology, morphology, grammar, texts and lexicon of Yamphu language. His study was focused on Hedangna-Num dialect of Yamphu. He found that the Yamphu language has a complex pronominal system. In his study, he described the Yamphu Kirat languages and accounted the collection of oral texts and lexicon. He found that most of the grammatical categories in Yamphu are made by means of suffixes.

Phyak (2004) has carried out a research on 'Limbu and English Pronominals: A Comparative Study'. The main objectives of his study were to determine Limbu pronominals in relation to English and to find out similarities and differences between Limbu and English pronominals. His study showed that Limbu and English pronominal systems are different. Limbu personal and possessive pronouns are of three types viz. singular, dual and plural but English has only two types viz. singular and plural. There is no any difference in the use of Limbu pronouns for male and female.

Rai (2005) has carried out a research on 'Pronominals in English and Chhintang Rai Language'. He has compared personal, possessive, demonstrative, interrogative, indefinite, reflexive, reciprocal and relative pronouns. The main objectives of his study were to determine pronominals in Chhintang Rai in relation to English and to compare and contrast Chhintang Rai pronominals with those of English. He found that Chhintang has more numbers of pronouns. He found that English has separate third person singular personal pronouns for male, female and neutral whereas Chhintang has only one third person singular pronoun for male, female and neutral.

Ghimire (2008) has conducted a research on 'Magar and English Pronominals: A Comparative Study'. The research aimed to identify Magar pronominals and to find out similarities and differences between Magar and English pronominals. The researcher found that Magar personal, reflexive and possessive pronouns are categorized under three numbers: singular, dual and plural but English personal reflexive and possessive pronouns are categorized under two numbers: singular and plural. Magar has more number of second person pronouns than those of English. Magar has distinct second person pronouns for singular, dual and plural. But English has only one second personal pronoun. English and Magar interrogative pronouns are used in the same forms for both singular and plural. In the sense both are found similar.

Rai (2009) has accomplished a research on 'Subject-verb Agreement in Yamphu and English'. He purposed to identify the subject-verb agreement system of Yamphu and compare and contrast it with the subject-verb agreement systems of English. He identified that Yamphu verbs agree with personal pronouns (inclusive and exclusive) and number (singular, dual and plural), aspect, tense and object. Both dual and plural objects agree with the same verb inflection but singular object agrees with separate verb inflection. Gender doesn't have any effect in the selection of verbs in the both languages. He noted that change in tense causes change in verb inflection, verbs agree with the third person singular and plural personal pronouns in simple aspect of present tense in the both languages. He found some contrasts in the sentence patterns (SOV in Yamphu and SVO in English), number system (dual-only in Yamphu), personal pronouns (inclusive and exclusive -only in Yamphu). He added that the first person pronouns in Yamphu take different verbal forms whereas the same verbal form is used in English and Yamphu second person singular, dual and plural personal pronouns agree with separate verb inflections.

Joshi (2010) has carried out a research on 'Pronominals in English and Bajhangi Dialect'. The main objectives of his research were to determine the

pronominals in Bajhangi dialect of Nepali; and to compare and contrast Bajhangi pronominals with those in English. He found that three person system i.e. first, second and third person are found in both languages. He found Bajhangi has more interrogative pronouns than English and it has different interrogative pronouns for singular and plural whereas in English same form is used for both singular and plural.

1.3. Objectives of the Study

The objectives of this study were as follows:

- a. To determine Yamphu pronominals in relation to English.
- b. To compare and contrast Yamphu pronominals with English pronominals.
- c. To suggest some pedagogical implications.

1.4. Significance of the Study

Very few researches have been carried out on Yamphu language. There is only one research on Yamphu language in the Department of English Education, TU. So this will be an important work for the department.

This study will also be significant to the people who have keen interest to conduct research on the Yamphu language. And this study also helps pragmatic and prospective researchers on the Yamphu language, linguists, language teachers, course designers, text book writers and so on.

CHAPTER TWO

METHODOLOGY

This research work had been conducted using following research methodology:

2.1. Sources of Data

In this study both primary and secondary sources of the data were used.

2.1.1. Primary Sources of Data

The primary sources of the data werethe native speakersof the Yamphu language.

2.1.2. Secondary Sources of Data

The secondary data for this study were collected from the books, journals, articles, census reports, governmental and official publications, websites, and other online resources related to the study; for example, Quirk et al. (1972), Larsen-Freeman and Celce-Murcia (1983), Rutgers (1998) and Cowan (2008).

2.2. Population of the Study

The native speakers of Yamphuresiding in Matshyapokhari VDC of Sankhuwasava were the population of the study.

2.3. Sampling Procedure

I selected the sample population using non-random purposive sampling procedure. The sample population of the study wasthirtySLC passed native speakers of Yamphu. There were both male and female respondents.

2.4. Tools for Data Collection

I used a set of questionnaires to elicit required information.

2.5. Process of Data Collection

The primary sources of data were used for Yamphu pronominal system. The researcher visited the SLC passed native speakers of Yamphu in Sankhuwasava district. In sum, the following procedure was used to collect the primary data:

- i. The researcher had prepared a set of questionnaires, visited the specified VDC and established a good relationship with Yamphu native speakers. And he told the Yamphu natives about the objectives of his research.
- ii. He selected thirty native speakers purposively.
- iii. He collected required information from the selected respondents using set of questionnaires.
- iv. To confirm the collected data he also participated with native speakers of Yamphu.
- v. English pronominals had been taken from the secondary sources of data.

2.6. Limitations of the Study

The limitations of this study were as follows:

- i. This study was limited to the following Yamphu and English pronominals

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

- ii. The area of the study was limited to the Yamphu natives in Matshyapokhari VDC of Sankhuwasava district especially Yubhali dialect users.
- iii. Only thirty five respondents were included in the study.

CHAPTER THREE

ANALYSIS AND INTERPRETATION OF DATA

This chapter deals with analysis and interpretation of the data. The collected data have been presented, analyzed and interpreted descriptively and comparatively with the help of tables and illustrations. After presenting the data in table, the similarities and differences between English and Yamphu pronouns have been analyzed with the help of illustrations. The data have been analysed and interpreted on the basis of the following points:

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

3.1. Analysis and Interpretation of the Pronominal System in Yamphu

The researcher has presented the Yamphu pronominals in different tables to identify pronominal system of the Yamphu language. The collected data from informants have been interpreted in different types.

3.1.1. Personal pronouns

Personal pronouns refer to the name of the person and object. They have specific reference to persons or things are involved in the conversation or a piece of writing. Personal pronouns of Yamphu are presented below:

3.1.1.1. First person

The first person pronominal forms in Yamphu are presented in the table below.

Table No. 1

First Person Yamphu Pronominals

Number Case	Singular	Dual		Plural	
		Inclusive	Exclusive	Inclusive	Exclusive
Subjective	ga	gaci	gaci	gani	gani
Objective	ga	gaci	gaci	gani	gani

- a) The first personal pronouns are listed in the table 1 above. This table shows that Yamphu first personal pronouns can be marked for the first person.

They are marked for case i.e. subject and object case.

For example;

1. **ga** riksi ca e (*subjective*)

I eat mango.

2. k^ho-se **ga** yicamiti -a (*objective*)

He made me laugh.

These instances clearly show that Yamphu has no separate marker for the objective case. In Yamphu, the same subjective case works as an objective case.

- b) Yamphu first personal pronouns are also marked for number i.e. singular, dual and plural. The first personal pronouns can be analyzed and distinguished for singular, dual and plural number separately.

For example;

3. **ga** cebru den e (*singular*)

I play the drum.

4. **ga-ci** k^him k^hekci e (*d inclusive*)

gaci k^him k^hekci e (*pinclusive*)

We go home.

5. **gani** k^him k^hekti -a-ha (*dinclusive*)
gani k^him k^hekti (*p exclusive*)

We go home.

The plural pronouns for singular, dual and plural number of the referent is three or more. The first person non-singular pronouns also distinguish between inclusive and exclusive. A dual inclusive pronoun includes the addressee in the group of persons referred to by the pronoun. A first person dual or plural exclusive pronoun is used when the speaker refers to a group of people which does not include the addressee. In Yamphu, the first person dual or plural exclusive pronoun is used to seek agreement or disagreement on the statement of the speaker in polite manner.

3.1.1.2. Second Person

The second person pronouns in Yamphu are displayed in the table below:

Table No. 2

Second Person Yamphu Pronominals

Number Case	Singular	Dual	Plural
Subjective	hæn	hænci	hæni
Objective	hæn	hænci	hæni

- a. This table shows that Yamphu personal pronouns are marked for the second person. They are marked for case (subjective and objective case).

For example;

6. **hæn** saro yombok-da ba ræyuk (*subjective*)

You are so active.

7. ge? **hæn** cuculun -ba ga?ne(*objective*)

I called you from hill.

These examples show that the same forms are used as subjective and objective case.

- b. In above table, Yamphu second personal pronouns are marked for number i.e. singular, dual and plural. Yamphu second person pronouns are distinguished among singular, dual and plural in terms of number.

For example;

8. **hæn** t^hiko master yo (s)

You are a teacher.

9. **hænci** saro yombok ræyukce (d)

You are so active.

10. **hæni** akko-bi k^hæk-tani a-ha (p)

You go there.

3.1.1.3. Third Person

The third personal pronouns in Yamphu are displayed in the table below:

Table No. 3

Third Person Yamphu Pronominals

Number Case	Singular		Dual	Plural
	Male	Female		
Subjective	k ^h o	k ^h o	k ^h oci	k ^h oci
Objective	k ^h o	k ^h o	k ^h oci	k ^h oci

- a. Above table represents Yamphuthird personal pronouns. They are marked for subjective and objectiverespectively.

For example;

11. **k^ho-se** ga yica-meu e? (S)

He makes me laugh.

12. k^ho-se **k^ho** hametu (O)

She made him cry.

These example sentences make clear that the same forms are used to denote subjective and objective case in Yamphu third personal pronouns.

- b. The table above shows that Yamphu has only one third singular personal pronoun for male and female i.e. **k^ho**.

For example;

13. **k^ho** t^hicko iskule yo

He is a student.

14. **k^ho-se** k^ho hametu

She made him cry.

- c. Yamphu third person personal pronouns are also marked for number ie. Singular, dual and plural in table above. Third person pronouns distinguish only between singular and non-singular number. The third person pronouns **k^ho**-‘s/he’ and **k^ho-ci** ‘they’ refer exclusively to human beings. And same forms are used for dual and plural pronouns in Yamphu third person pronouns.

For example;

15. **k^ho** bamidum imeni sæ? (*S*)

She is telling story.

16. **k^hoci** bazaar k^haraci (*d*)

They went to market.

17. **k^hoci** lel-le k^heta-bi yombok ræyukme (*p*)

They work whole day in the field.

3.1.2. Possessive Pronouns

The possessive pronouns refer to the possession. Possessive pronouns are formed to fulfil two functions. They can serve as possessive determiner before noun phrase, or they can replace NP inflected for possession.

TableNo. 4

Yamphu Possessive Pronouns

Number Person	Singular	Dual		Plural	
		Inclusive	exclusive	inclusive	exclusive
First	gæ?	gace?	gaci æ?	gane?e ganidæ?	gani æ?
Second	hænæ?	hænci æ?		hæni æ?	
Third	k ^h o-sæ?æ/ k ^h oci	k ^h o-ce?		k ^h oce?	

- a. Yamphu has many possessive pronouns. **-æ?æ** or **-e?e**is suffixed to the personal pronoun to make possessive pronouns in the Yamphu language. But in the case of genitive, **mi** is suffixed to the personal pronouns to show the genitive relation of the pronouns for example, **ga -mi** 'my'**gaci-mi**our (two), **k^hom-mi** 'his/her' etc. Yamphu has same forms for determiner and pronominal function.

For example;

18. ak-ko sem **k^ho-sæ?** yo (*POS.det.*)

That is her song.

19. ak-ko **k^ho-sæ?** sem yo (*POS.pron.*)

That song is hers.

- b. Yamphu possessive pronouns are marked for number (singular, dual and plural). Yamphu possessive pronouns have existence of inclusive and exclusive pronouns in dual and plural. Especially, in first personal pronoun, there is the existence of inclusive and exclusive both in dual and plural. On the other hand, Yamphu possessive pronouns are marked for person i.e. first, second and third person. For example;

20. igo gæ?æ kalam yo (1s)

This pen is mine.

21. igo gau gaci? yo (1d.i)

igo gau gaci æ? yo (1d.e)

This village is ours.

22. ak-ko yara ganidæ? yo (1p.i)

ak-ko yara gani æ? yo (1p.e)

That farm is ours.

23.igo k^him hæna? yo (2s)

igo k^him hænci æ?æ yo (2d)

igo k^him hæni æ? yo (2p)

This house is yours.

24. igo k^him k^hosa? yo (3d)

This house is his/hers.

25. ak-ko k^him-ci kk^ho-ce? yo (3d)

Those houses are theirs.

26. ak-k^ha k^him k^hoce?e yo (3d)

Those houses are theirs.

To pluralize these possessive pronouns with plural noun in Yamphu simply the plural nominaliser suffix **-ha** or **-a** is added to the possessive suffix **-æ?æ** or **e?e**.

For example;

27. ig^ha p^hosuwa gæ?ha yo (1p.S)

These baskets are mine.

28. ak-k^ha yaspa **k^hoc?ha-ci** yo (3p)

Those goats are theirs.

29. gamnu-a cam **hænci æ?-a** yo (2d)

Good paddy is yours.

c. In Yamphu, possessive determiners are shown by genitive forms as mentioned above. It can equally be used for possessive pronouns as well.

Forexample;

30. igo **ga mi** mobile yo (POS.det.)

This is my mobile.

31. igo **am-mi** kitab yo (POS.det.)

This is your book.

32. igo **k^hom-mi** sepcira yo (POS.det.)

This is his pen.

3.1.3. Demonstrative Pronouns

The pronouns that are used to point out the objects any near or distant, living or non-living to which they refer to are called demonstrative pronouns. Yamphu demonstrative pronouns are presented below:

Table No. 5
Yamphu Demonstrative Pronouns

Number Distance	Singular	Dual	Plural
Near	Igo	Igoci	ig ^h a
Far	akko/go	akko-ci/go-ci	akk ^h a/goha

- a. As the above table shows, in Yamphu there are six demonstrative pronouns. They are **igo**, **akko** for singular, **igo-ci**, **akko-ci** for dual; and **ig^ha**, **akk^ha** for non-singular. These pronouns are marked for number i.e. singular, dual and non-singular pronouns. It seems that for dual number just the suffix **-ci** is added to the singular and **-ha** non-singular suffix marker is added to singular to change into non-singular with some deletion.

For example;

33. **igo** t^hik-ko k^him yo (*N.demons.*)

This is a house.

34. **igo-ci** k^him yo (*d*)

These are houses.

35. **ig^ha** kitab amnimi lagi yo (*ns*)

These are books for you.

36. **akko/go** t^hikko barmi da yo (*F.demons.*)

That is an oak tree.

- b. Yamphu has demonstrative pronouns to refer to distance i.e. near and far relationship. In Yamphu, there are three pronouns to refer near; **igo**, **igo-ci** and **ig^ha** and six pronouns to refer to far **akko/go**, **akko-ci/go-ci** and **akkha/goha**. Here, **go**, **go-ci** and **goha** show the object (abstract and real) which is more farther than shown by **akko**, **akko-ci** and **akk^ha**. In such object may or may not be seen by the speaker(s) and the listener(s).

For example;

37. **igo** t^hik-ko sepcira yo (*s.N*)

go t^hiko sepcira yo (*s.F*)

That is a pen.

38. **igoci** k^him-ci yo (*d.N*)

These (two) are houses.

39. **ak-koci/goci** k^him-ci yo (*d.F*)

Those (two) are houses.

40. **ig^ha** yaspa-ci yo (*p.N*)

These are goats.

41. **ak-k^ha/goha** yaspa-ci yo (*d.F*)

Those are goats.

Yamphu demonstrative pronouns mentioned above precede the suffix **æ?æore?e** and **-ha** or **-a** to show possessive singular/dual and non-singular respectively. For example;

This-**igoæ?æorigoe?e** for possessive singular and dual and **igoæg?-ha** for possessive non-singular.

In addition to these pronouns, Yamphu has three pronouns for spatial relations. They are **igobi?** 'here' **akkobi/gobi?** 'there'. These basic locative demonstratives indicate place corresponding forms containing the relative suffix **-ba** and **-ba** are in **igoba** 'from here' and **akko-ba/goba** from there and sometimes **goba** 'from there' and 'then'. **akko-bia** and **gobi** show the object which is more farther than shown by **igobi**.

For example;

42. **igobi?** t^hiko kitab duk (*N*)

Here is a book.

43. **akko-bi?** t^hiko kitab duk (*F*)

Or **go-bi** t^hiko kitab duk (*F*)

There is a book.

3.1.4. Indefinite Pronouns

The pronouns that do not point out the certain thing and show uncertainty are called indefinite pronouns. The Yamphu indefinite pronouns are very difficult to identify. In Yamphu, following indefinite pronouns are used. Here, Yamphu indefinite pronouns are presented with their equivalent English indefinite pronouns.

TableNo. 6

Yamphu and English Indefinite Pronouns

Yamphu	English
asa/ase	someone, somebody
hama so	anything
asa-so	nobody, no one, none
asa-ho so	any one, anybody (<i>s</i>)
asa-ci-ha so	everybody, everyone (<i>p</i>)
harko	another (<i>s</i>)
har-koha	others (<i>p</i>)
mi?mik	few

- a. **ase, asa-so** and **asa-ho so** are used to refer to the persons that are not specified but are uncertain.

For example;

44. igo huksok **asa-asam-mi** yo

This parcel is for somebody/someone.

45. **ase-so** id^hokma samband^ha doksuni (s)

asa-ci-re-so id^hok-ma samband^ha doksucini (p)

Nobody makes such relation.

46. gani **ase-ho so** yicabiyuk-me

Everybody laughs at us.

47. d^hol **ase-ho so** de te? (s)

d^holase-**ho so** de tuce (p)

Does anybody play that drum?

48. t^hiko **harko** yæ g^hete, nenceho (s)

harko-ha yæ g^hete, nencohaho (p)

Take another one if you like.

49. akko-bi t^hik-ko be-a namb^hu la **mimic**

yækloduye

There was a big jungle few years ago.

- b. **hama -so** Yamphu indefinite pronoun is used to refer to the non-human things in general way.

For example;

50. akko-bi amlagi **hama so** du-a yo

Is anything there for you?

But when we use **hama -so** Yamphu indefinite pronoun to refer to English indefinite pronoun 'anything' it seems or heard as integrative pronoun 'what'.

- c. In Yamphu, **mi?mik** is used to refer to the quantity in general way for both human and non-human beings.

For example;

51. **mi?mik** yami-ci ganilai t^ha?me-mi sik-mi (H)

A few people are coming towards us.

3.1.5. Reflexive Pronouns

Reflexive pronouns normally refer back to the subject of the clause or sentence.

Reflexive pronouns in Yamphu are shown in the table below:

TableNo. 7

Yamphu Reflexive Pronouns

Number Person	Singular	Dual		Non-singular	
		inclusive	Exclusive	inclusive	Exclusive
First	ga -da ba	gaci- da ba	gaci - da ba	gani- da ba	gani - da ba
Second	am-da ba	am-ci-da ba		amni-da ba	
Third	k ^h o-da ba igo-da ba	k ^h o-ci-da ba, igo- cida ba		k ^h o-ci-da ba, ighaci- da ba	

- a. As the above table shows **-da ba** is suffixed to the personal pronouns in the Yamphu language to make it reflexive pronoun. For example;

52. ga igobi **ga -da ba** be hi? e (1s)

I can live here myself.

53. **amci-da ba** rætaɕe (2d)

Do yourselves (two).

54. k^ho-ci-de igo **k^ho-ci-da ba** doksu-ci (3p)

They made it themselves.

The suffix **-da ba** ‘person’, ‘self’ is used to indicate a person who is associated in some or other way with the object referred to by the modified noun.

- b. Yamphu reflexive pronouns are marked for number i.e. singular, dual and non-singular. Yamphu reflexive pronouns have the existence of

inclusive and exclusive pronouns in first person dual and non-singular number.

For example;

55. ga **ga -da ba** se?ptu (1s)

I write myself.

56. gaci **gaci-da ba** do ci (1d.i)

gaci **gaci -da ba** do ci (1d.i)

We (two) do ourselves.

57. gani **gani-da ba** do tu ma (1d.i)

gani **gani -da ba** domtu ma (1p.e)

We do ourselves.

- c. Yamphu reflexive pronouns are also marked for person i.e. first, second and third person.

For example;

58. ga igo-bi **ga -da ba** be hi? e (1s)

I live here myself.

59. hæn **am-da ba** ræte? (2s)

You did yourself!

60. k^ho-se **k^hom-da ba** se-ap-te (3s)

He writes himself.

61. sadep-pa-mi t^hiko huwaga-ap-te igo-se yaspa-ci **k^hom-**
da ba nambhu la-bi

wa-ap-tuce(3s)

Kanchha has a dog. It looks after goats itself in jungle.

3.1.6. Interrogative Pronouns

Pronouns that can be used to ask questions are called interrogative pronouns.

The following table presents the Yamphu interrogative pronouns:

Table No. 8

Yamphu Interrogative Pronouns

S	Persons			Things/animals			Possessive			
	S	D	ns	S	D	ns	s	d	ns	
	asa	asaci	asaci	Ham hambe	hamaci hambeci	hambahaci	hamaci	asam	asacimi	asacimi
O	S	P		S		P				
	asam /asa	asacimi		ama/hambe		hambahaci	hamaci/ hambeci	hama mi	hambeci	hambahacimi

- a. The above table shows that Yamphu has many interrogative pronouns, Yamphu has different interrogative pronouns for singular and plural. In some case, Yamphu interrogative also can be in dual number, for example; **hambe** ‘which one is’, **hambe.ci** ‘which two are’ and **hambahaci** ‘which are’. Some examples are presented below.

62. k^ho **asa** do/ro (3s)

Who is she?

63. k^hoci **asaci** do/ro (3d)

Who are they?

64. k^hoci **asaici** do/ro (3p)

Who are they?

These examples show that Yamphu has same forms for dual and plural number in some case. The researcher has presented some more examples here.

65. hæn **asa** ro/do (2s)

Who are you?

66. hænci **asaci** ro/do (2d)

Who are you?

67. hæni **asaci** ro/do (2p)

Who are you?

68. igo **hama** ro/do (s)

What is this?

69. igoci **hamaci** ro/do (d)

ig^ha **hama** ro/do (p)

What are these?

70. igok^him **asami** ro/do (s)

igo k^him **asacimi** ro/do (ns)

Whose house is this?

- b. In Yamphu, **asa** and **asaci** equivalent 'who' in English interrogative pronouns are used for human beings, whereas **hama** and **hamaci** equivalent 'what' in English interrogative pronouns are used for non-human things.

For example;

71. igo **asa** ro/do (s)

Who is she?

72. igo **hamaci** ro/do (d)

igoci **hamaci** ro/do (p)

What are these?

73. igo **hama** ro/do (s)

What is this?

74. igoci **hamaci** ro/do (d)

ig^ha **hama** ro/do (p)

What are these?

hambe, **hambe-ci** and **hambaha-ci** ‘which’ singular, dual and plural number respectively are free variation. They can be used for both human beings and non-human things.

For example;

75. hæne? cob-vanda **hambe** nence (s)

Which one do you like most?

76. **hambe-ci** am lagi (d)

hambaha-ci am lagi (p)

Which are for you?

- c. Yamphu interrogative pronouns **asam** for singular and **asaci-mi** for plural number are used as subject with possession. Similarly, for object **hama mi**, **hambeci-mi** and **hambahaci-mi** ‘whose’ singular, dual and plural number respectively are used with possession. To show possession, genitive forms are used in Yamphu interrogative pronouns.

For example;

77. igo k^him **asam** ro/do (s.S.POS)

 igo k^him **asaci-mi** ro/do (d.S.POS)

 igo k^him **asaci-mi** ro/do (p.S.POS)

Whose house is this?

78. igo t^hi **ham -mi** do ba-a (s.O.POS)

What is this beer made up of?

79. ig^ha mobile **hambeci-mi** ro/do (d.O.POS)

Whose mobiles are these?

80. ig^ha mobile **hambahaci-mi** ro/do(p.O.POS)

Whose mobiles are these?

Other interrogative pronouns in Yamphu are the forms **hando-o** , meaning ‘why’ and **t^hinam** meaning ‘when’. In Yamphu **handok** is used as an exclamatory rather than interrogative pronoun. Here some examples are presented for each.

81. hæne ig^ha k^ha **hando-o** ræyu-a
(*interrog.*)

Why do you ask these questions?

82. hæne **handok** sumta-ha (*interrog.*)

How much do you collect?

83. hænci **hambe-ba** letace (*interrog.*)

Where do you come from?

84. hæn t^hinam deye (*interrog.*)

When do you go back?

In these pronouns, there is no number and case division, as other interrogative pronouns have.

3.1.7. Reciprocal Pronouns

Reciprocal pronouns refer to the exchange or mutual interaction between two or more people which express two-way reflexive relation. In Yamphu, there is or are not any, fixed reciprocal pronoun – words. But suffixes, **-k^huse**, **-ig^huse**, **-pik^huse** and **-biguse** are added to verb form but verb form or structure is also modified i.e. shortened.

For example;

85. gaule-ci sag^ha **ræ-k^huse** cukme (*p.S*)

The villagers help one another.

86. suman nu ha jit **sewa-mug^huse** cuk-ce (*d.S*)

Suman and Hangjit greet each other.

The two suffixes **-k^huse** and **-g^huse** are used to show relation of subject themselves. Suffix **-g^huse** is added to those verbs which end in nasal consonant i.e. **m**, and **n**. And suffix **k^huse** is elsewhere.

For example;

87. k^hoci **yite-k^huse** cukce (*d.S*)

They laugh each other.

88. k^ho-ci **k^ha -g^huse** cukme (*p.S*)

They look after each other.

But for suffixes **-bik^huse** and **-pik^huse** can be used interchangeably for the subject-object relation.

For example;

89. gaule-ci bik-yæspa wap-**pik^huse** cukme

(*p.S with O*)

The villagers look after each other's cattle.

90. kumar nu narha k^him do **-bik^huse**

cukce (*d.S with O*)

Kumar and Narhang make each other house.

Sometimes these two suffixes **-bik^huse** and **-pik^huse** can be used interchangeably without making no change in meaning at all.

For example;

91. k^ho-ci ho siba **wa:pk^huse** cukce (*d.S*)

k^ho-ci ho siba **wa:pk^huse** cukme (*p.S*)

They were staring each other.

92. k^hoci **ibik^huse** cukce (d.S)

k^hoci **ibik^huse** cukme (p.S)

They teach each other.

In Yamphu reciprocal suffixes are affected by subject, either dual or plural.

93. k^ho-ci ho siba **wa:pk^huse** cukce (d.S)

k^ho-ci ho siba **wa:pk^huse** cukme (p.S)

They were staring each other.

3.1.8. Relative Pronouns

A pronoun which denotes that one sentence is related to another is called relative pronoun. Relative pronouns resemble personal pronouns in that they have conference to an antecedent.

In Yamphu, it was found that relative pronouns are not used widely. Although, interrogative forms of pronouns are used to refer relative pronouns. There are no separate words for relative pronouns in Yamphu.

For example;

94. siya **hamba-ha** hæne asen agaha, letaha
yo (n.HB)

The rice which you ordered last week has arrived.

95. yæ?mi **asa** stage-pi k^hanawa musa, gonoiskul
bæbast^hapansamiti-ba-e be-e? (HB)

The man who gave speech on the stage is the president of school management committee.

96. p^hom, **gose** gauba-a cam-ba ge (carawa) romg^hætu (n.HB)

The hailstone, that destroyed the crops in village.

97. gæ asenda cup-pa-a be musa bic^ha
asam p^hubu no semlug^hu yo (HB)

I met that girl yesterday whose brother is a singer.

These relative pronouns are not used in day to day communication in Yamphu language. But they are possible in Yamphu. When speakers try to make relative pronouns in conversation, it does not sound natural.

3.2. Comparison Between English and Yamphu Pronominals

In this section, English and Yamphu pronouns are analysed and interpreted comparatively and contrastively with the help of different tables.

3.2.1. Personal Pronouns

The researcher has compared English and Yamphu pronominals in this section. Pronominals of English and Yamphu are presented in the same tables.

3.2.1.1. First Person

In the following table, English and Yamphu first person personal pronouns have been presented:

TableNo. 9

English and Yamphu First Person Pronouns

Case	Number		Singular		Plural	
	English	Yamphu	English	Yamphu	English	Yamphu
Subjective	I	ga	we		gaci (<i>d.i</i>)	
					gaci (<i>d.e</i>)	
					gani (<i>p.i</i>)	
					gani (<i>p.e</i>)	
Objective	me	ga	us		gaci (<i>d.i</i>)	
					gaci (<i>d.e</i>)	
					gani (<i>p.i</i>)	
					gani (<i>p.e</i>)	

- a. When we compare English first person personal pronouns and Yamphu first person personal pronouns in table 9; we find that English has two kinds of number: singular and plural but Yamphu has three kinds of number; singular, dual and plural.

There is a significant difference between Yamphu and English first person pronominal system in the existence of inclusive and exclusive pronouns.

Yamphu has inclusive and exclusive pronouns which are not found in English. Inclusive and exclusive pronouns are found in both dual and plural number of Yamphu first person personal pronouns. But in Yamphu, the first person dual and plural exclusive personal pronouns are used to seek agreement or disagreement on the statement of the speaker in polite manner.

For example;

98. **gaci** riksi cakci e (*i*)

gaci riksi cakci e (*e*)

We eat mango.

(The exclusive is pronounced with great stress and surprise in Yamphu.)

99. k^ho-se **gaci** riksi yæ g^hiyu-a

He brings us some mangoes.

100. **gani** k^him k^hyæk^ti a-ha (i)

gani k^him k^hyæk^ti a-ha (e)

We go home.

101. ma-de **gani** ig^ha sepcira ya -g^hi-ate (O)

Mother bought us pens.

- b. Yamphu and English first person personal pronouns are marked for case i.e. subjective and objective case. In English, there is a separate pronominal form for subjective and objective case but in the case of Yamphu, the same subjective case form of Yamphu works as an objective case.

For example;

102. **ga** k^him do - e? (1S)

I make a house.

103. k^ho-se **ga** yicameu e? (1O)

He makes me laugh.

104. **hæn** iskul k^heyue (2S)

You go to school.

105. gæ? **hæn** ma -suk-pi gæyuk-ne (2O)

I call you on house-party.

We can say that Yamphu has more number of first personal pronouns than those of English. Finally we can say that the pronominal system of Yamphu is more complex than English.

3.2.1.2. Second Person

Table No. 10

English and Yamphu Second Person Pronouns

Number Case	Singular		Dual		Plural	
	English	Yamphu	English	Yamphu	English	Yamphu
Subjective	you	hæn	You	hænci	you	hæni
Objective	you	hæn	You	hænci	you	hæni

The Yamphu second person personal pronouns and English second personal pronouns show that both Yamphu and English personal pronouns are marked for second person. They are also marked for case i.e. subjective and objective case. The same form of Yamphu and English second person personal pronouns are used as subjective and objective case in that sense Yamphu and English are similar.

For example;

106. **hæn** t^hiko bamidum se?me-mi si-a (S)

You are writing a story.

107. gani-de **hæn** gæpa-a (O)

We invite you.

- a. Yamphu and English second person personal pronouns are also marked for number: Yamphu has three kinds of number i.e. singular, dual and plural but English has only two kinds of number i.e. singular and plural. In English same form of second person personal pronoun is used for singular and plural whereas in Yamphu, there separate forms for singular, dual and plural.

For example;

108. **hæn** gam-nuk (sS)

hæn-ci gam-nuk-ci (dS)

hæni gam-nuk-tani (pS)

You look beautiful.

109. gani-de **hæn** gæpa-a (*sO*)

 gani-de **hæn-ci** gæpa-a (*dO*)

 gani-de **hæn-ni** gæpa-a (*pO*)

We invite you.

3.2.1.3. Third Person

Table No.11

English and Yamphu third Person personal Pronouns

Number Case	Singular					
	Male		Female		Neutral	
	English	Yamphu	English	Yamphu	English	Yamphu
Subjective	he	k ^h o	she	k ^h o	it	igo
Objective	him	k ^h o	her	k ^h o	it	igo

Number Case	Dual		Plural	
	English	Yamphu	English	Yamphu
Subjective	they ^d	k ^h oci	they ^p	k ^h oci
Objective	them ^d	k ^h oci	them ^p	k ^h oci

- a. When we compare Yamphu third person personal pronouns and English third person personal pronouns tabl, we find that Yamphu and English third person personal pronouns are marked for case i.e. subjective and objective case. Yamphu has same forms for both Yamphu subjective and objective case but English third person personal pronouns have separate marker for subjective and objective case.

For example;

110. **k^ho**-se k^ho hametu (3.sS)

She made him cry.

111. roman-de **k^ho** asenda cuptu (s.O)

Roman met her yesterday.

- b. English and Yamphu the third person personal pronouns are also marked for number. English has two kinds of number i.e. singular, dual and plural.

The same forms are used as dual and plural in Yamphu third person personal pronouns.

For example;

112. **k^ho** sem-lume -mi si-a (3s)

She is singing.

113. **k^hoci** sem-lume-mi sikce (3d)

They are singing.

114. **k^ho-ci** sem-lume-mi sikme (3p)

They are singing.

But English has only singular and plural number.

- c. English has separate third person singular personal pronouns for male or female whereas Yamphu has only one third person singular personal pronoun for male and female i.e. **k^ho**.

For example;

115. **k^ho-se** k^ho hametu (3SM)

He made her cry.

116. **k^ho-se** k^ho hametu (3SF)

She made him cry.

But in both Yamphu and English, there are separate third personal pronouns for neutral i.e. **igo** and 'it' respectively.

For example;

117. **igo** t^hiko sepcira yo

It is a pen.

3.2.2. Possessive Pronouns

In the following table English and Yamphu Possessive pronouns are presented:

Table No. 12

English and Yamphu Possessive Pronouns

Number	Pronominals					
	Singular		Dual		Plural	
Case	English	Yamphu	English	Yamphu	English	Yamphu
Frist	mine	gæ?	ours ^d	gace?(i) gaci æ?(e)	ours ^p	gane?e(i) ganidæ?(i) gani æ?(e)
Second	Yours	hænæ?	yours ^d	hænci æ?	yours ^p	hæni æ?
Third	his/her/its	k ^h osæ?æ/ igo-sæ?	theirs ^d	k ^h o-ce?	theirs ^p	k ^h oce?

- a. When we compare English possessive pronouns and Yamphu possessive pronouns in table 12, we find that possessive pronouns of both languages function as determiner and that pronominal. English has separate forms for possessive determiner and possessive pronominal but in Yamphu to show the possessive determiner simply suffix **-mi** is added to the personal pronouns.

For example;

118. igo **ga mi** mobile yo (*d.POS*)

This is my mobile.

119. igo mobile **gæ?** yo (*ns.POS.det*)

This mobile is mine.

- b. Both Yamphu and English possessive pronouns are marked for number. Yamphu has singular, dual and non-singular possessive pronouns but English has only singular and plural possessive pronouns. Moreover, Yamphu possessive pronouns have the existence of inclusive and exclusive

pronouns both in first person dual and non-singular number but in English such pronouns are not. Similarly, Yamphu and English possessive pronouns are marked for person i.e. first, second and third person.

For example;

120. igo sem **gæ?** yo (*1s*)

This song is mine.

121. ig^ha sepcira **gacia?** yo (*1d.i*)

ig^ha sepcira **agaci æ?æ** yo (*1d.e*)

These pens are ours.

122. ig^ha yaspaci **gane?-ci** yo (*1p.i*)

ig^ha yaspaci **gani æ?-ci** yo (*1p.e*)

These goats are ours.

123.igo sepcira **hænci æ?** yo (*2d*)

This pen is yours.

124. igo sem **k^ho-se?** yo (*3s*)

This song is hers.

- c. Third person singular possessive pronouns in English are used distinctively for male, female and neutral but in Yamphu, there are no separate possessive pronouns for male, female and neutral third person singular possessive pronouns.

For example;

125.igo sup **k^ho-sæ?** yo (*s.POS.pron.*)

This bag is his/hers.

126. igo **k^ho-sæ?** sem yo (*sPOS.det.*)

This is his/her song.

3.2.3. Demonstrative Pronouns

English and Yamphu demonstrative pronouns are presented in the following table:

Table No. 13

English and Yamphu Demonstrative Pronouns

Number Case	Singular		Dual		Plural	
	English	Yamphu	English	Yamphu	English	Yamphu
Distance	this	igo	These	igo-ci	these	ig ^h a
Near	that	akko/go	Those	akko-ci /go-ci	those	akk ^h a/ goha

- a. amphu demonstrative pronouns and English demonstrative pronouns in table 13 can be seen from two perspectives distance and number.

Yamphu and English have demonstrative pronouns to refer to near and far relationship. In Yamphu, there are two demonstrative pronouns to refer to objects which are far or remote. Similarly, table 10 shows that English has two demonstrative pronouns to refer to what object is near temporally, psychologically and physically. And there are two demonstrative pronouns to refer to what is far.

For example;

127. **igo** t^hiko cepcira yo (s.N)

This is a pen

128. **igo-ci** kitab yo (d.N)

These (two) are books.

129. **ig^ha** kitab yo (p.N)

These are books.

130. **akko/go** t^hiko kitab yo (s.F)

That is a book.

131. **akko-ci/go-ci** cepcirayo (d.F)

Those(two) are pens.

132. **ak^ha/go-ha** yaspa-ci yo (*p F*)

Those are goats.

- a. Both English and Yamphu demonstrative pronouns are marked for number. English demonstrative pronouns have two types of number i.e. singular and plural whereas Yamphu demonstrative pronouns are three types in terms of number i.e. singular, dual and non-singular. In Yamphu demonstrative pronouns, for dual and non-singular number just suffix-**ci** and **-ha** or **-a** are added to its singular number respectively whereas in English for singular and plural there are separate markers.

For example;

133. **igo** t^hiko riksi yo(*S*)

This is a mango.

134. **akko-ci /go-ci** sepcira yo (*d.F*)

Those (two) are pens.

135. **ig^ha** yaspa-ci yo (*p.N*)

These are goats.

136. **akko** t^hik-ko yæk?p^hu yo (*s F*)

That is a hill.

3.2.4. Indefinite Pronouns

In English, the pronouns which refer to indefinite entities are called indefinite pronouns. They are formed by combining some, any, every and no with the endings –one, -body, and –thing as shown in the table 11.

Table No. 14

Positive Indefinite Pronouns

	some+	any+	every+
-one	someone	Anyone	Everyone
-body	Somebody	Anybody	Everybody
-thing	something	anything	Everything

Table No. 15

Negative Indefinite Pronouns

	No+
-one	no one
-body	Nobody
-thing	Nothing

English has more indefinite pronouns than Yamphu. It is very difficult to identify the Yamphu indefinite pronouns. There are no equivalent indefinite pronouns in Yamphu for some English indefinite pronouns. For example: something, somebody and someone. Although, English indefinite pronouns are compared with Yamphu indefinite pronouns as below:

English	Yamphu
Another	harko (<i>s</i>)
Other	harko-ha (<i>p</i>)
Few	mi?mik
Nobody	asa-so
No one	asa-so
None	asa-so
Everyone	asa-ci-ho -so
Everybody	asa-ci-ho -so
Anybody	asa-so-ho -so

Anyone	asa-ho -so
Anything	hama -so

This presentation shows that English has certain indefinite pronouns whereas in Yamphu indefinite pronouns are formed by the inclusive focus suffix ‘-so’ adding in an interrogative pronoun.

For example;

English	Yamphu
Who	asa
Whoever	asa-so(<i>negativated</i>)

- a. Yamphu has only one indefinite pronoun **asa-so** for English indefinite pronouns, nobody, no one and none.

For example;

137. **ase-so** id^hokma samband^ha doksuni

Nobody makes such relation.

138. **asa-so** yicani

No one is laughing.

139. **ase-so** hago-rum me-yetituci

None has finished yet.

- b. Similarly, Yamphu has only one indefinite pronoun **asa-ho -so** for English indefinite pronouns i.e. ‘anyone’ and ‘anybody’.

For example;

140. **ase-ho -so** k^ho k^him-bi nencoktu-ce

Anybody loves him in family.

141. **asa-ho -so** gela simb^hakme

Anyone dances cultural dance.

These examples show that these are only equivalent to singular subjects.

- c. There is only one indefinite pronoun in Yamphu **asa-cia-ho -so** for English indefinite pronouns ‘everybody’ and ‘everyone’.

For example;

142. **asa-ci-ho so** niwa duk^{h?}k^hæ.ukme

Everyone becomes emotional.

143. **asa-ci-ho so** solu -bi simb^hakme

Everyone dances on the floor.

The above examples show that these indefinite pronouns are only equivalent to indicate Yamphu plural subject.

- d. Similarly, Yamphu indefinite pronouns **hama-ho** sois used to equivalent English indefinite pronoun 'anything'. But in interrogative of English 'anything' can be replaced by **hama** in Yamphu.

For example;

144. hæne **hama so** gabi ak[?]i[?]-a

You can ask me anything.

145. sup ho si **hama** du-a-ha?

Is anything inside the bag?

- d. There are an indefinite pronouns **harko** and **harko-ha** in Yamphu for the English indefinite pronoun 'another' and 'other' respectively. Likewise **mi?[?]mik** Yamphu indefinite pronoun is equivalent to 'few' in English indefinite pronoun.

For example;

146. **harko** gæda-*nume* (*s*)

Call another one.

147. k^hoci **harko-ha-ci** sag^harema-bi sapt^ha me (*p*)

They enjoy helping other.

148. **mi?[?]mik** nandru a-bi beme-mi -si-dami

Few were flying in the sky.

3.5.1. Reflexive Pronouns

English and Yamphu reflexive pronouns are presented below:

TableNo. 16

English and Yamphu Reflexive Pronouns

Number Case	Singular		Plural	
	English	Yamphu	English	Yamphu
Frist	myself	ga -da ba	Ourselves	gaci-da ba (<i>d.i</i>) gaci da ba (<i>d.e</i>) gani-da ba(<i>p.i</i>) gani -da ba(<i>p.e</i>)
Second	yourself	amci- da ba	Yourselves	amci-da ba(<i>d</i>) amni-da ba (<i>p</i>)
Third	himself/herself /itself/oneself	k ^h o-da ba igo-da ba	Themselves	k ^h oci-da ba(<i>d</i>) igo-da ba (<i>d</i>) k ^h oci-da ba (<i>p</i>) ig ^h aci-da ba(<i>P</i>)

- a. When we compare Yamphu reflexive pronouns and English reflexive pronouns in table16 the researcher found that Yamphu hasmore reflexive pronouns than those of English. In English ‘-self’ suffix is added to personal pronoun to form the English reflexive pronouns whereas in Yamphu **-da ba**is suffixed to form Yamphu reflexive pronouns.

For example;

149. ga **ga -da ba** be? e (*1s*)

I live myself.

150. hæn-e **am-da ba** do te (*2s*)

You make yourself.

151. k^ho-se **k^hom-da ba** sep-ta (*3s*)

She writes herself.

152. gani-de igo **gani-da ba** yæ ce?pa (1p)

We brought it ourselves.

153. hæni **amni-da ba** rætanume (2p)

Do yourselves.

154. yamp^hu-ci-de **k^ho-ci-da ba** igo maram

do -a-tuce (3p)

Yamphu people made this road themselves.

- b. In terms of number, both Yamphu and English are marked. Yamphu reflexive pronouns are marked for singular, dual and non-singular number whereas English reflexive pronouns are marked for singular and plural. Yamphu first person reflexive pronouns have the existence of inclusive and exclusive pronouns in dual and non-singular number but such pronouns are not found in English first person reflexive pronouns.

For example;

155. ga **ga -da ba** rækto e (1s)

I do myself.

156. gaci **gaci-da ba** rækci e (1d.i)

gaci **gaci -da ba** rækci e (1d.i)

We (two) do ourselves.

157. gani **gani-da ba** do tu me (1p.i)

gani **gani -da ba** do tu me (1p.e)

We do ourselves.

- c. Yamphu and English reflexive pronouns are marked for person i.e. first person, second and third person.

For example;

158. ga **ga -da ba** septu e (1s)

I write myself.

159. hæn **am-da ba** ræʔte (2s)

You did yourself.

160. k^ho **k^hom-da ba** se-apte (3s)

He writes himself.

3.2.6. Interrogative Pronouns

In the following table English and Yamphu interrogative pronouns are presented in different table:

Table No. 17

Yamphu and English Interrogative Pronouns

S	Persons			Things/Animals			Possessive		
	S	D	ns	S	D	Ns	s	D	ns
	Asa	Asaci	asaci	Ham hambe	hamaci hambeci	hambahaci hamnaci	asam	Asacimi	asacimi
O	S	P		S		p	hama	hambeci	hambahacimi
	asam /asa	Asacimi		ama/hambe		hambahaci hamnaci/			

	Persons	Things	Possessive
Subject	who	what, which	whose
Object	whom, who	what, which	whose

- a. When we compare English interrogative pronouns and Yamphu interrogative pronouns table 17, the researcher found that Yamphu has more interrogative pronouns than English. Yamphu has different interrogative pronouns for singular and plural and some pronouns also have their dual number. In contrast to Yamphu, English has the same forms for both singular and plural.

For example;

161. igo **hama** ro/do (*s.POS*)

What is this?

162. igoci **hama.ci** ro/do (*d.POS*)

ig^ha **hamaci** ro/do (*p.POS*)

What are these?

But dual and plural number forms are indicated by the same interrogative pronoun i.e. **hamaci** ‘which’ in Yamphu.

- b. Some interrogative pronouns both in Yamphu and English do not have their number.

For example;

163. hæŋ igobi **hando.o** lete(*interrog.*)

Why do you come here?

164. hæne **bandok** sumta-ha (*interrog.*)

How much do you collect?

165. hæne go kitab **t^hinam** ga

yan g^hiyu?ye ` (*interrog.*)

When do you bring me that book?

166. hænci **hambe-ba** letace (*interrog.*)

Where are you two from?

c. Different Yamphu and English interrogative pronouns are used with human things, non-human things and possession. For example;

167. hæŋ **asa** ro/do (HB)

Who are you?

168. igo **hama** ro/do (n.HB)

What is this?

169. igo k^him **hama-mi** do b-a (n.HBP)

What is this house made up of?

3.2.7. Reciprocal Pronouns

The English reciprocal pronouns are given below with their example sentences.

Each other – They were staring each other.

One another – The villagers help one another.

But in Yamphu suffixes – **k^huse**, **g^huse**, **pik^huse** and **bik^huse** are added to the modified verbs.

For example;

170. k^ho-ci ho siba **k^ha -g^huse** cukce

They were staring each other.

171. k^ho-ci yækp^hu-bi **k^ha me-mi sida-mi**

They were looking at mountain.

But in English if object is not mentioned, it is itself clear i.e. relates to the object.

3.2.8. Relative Pronouns

Yamphu and English relative pronouns are compared in following way:

Table No. 18

English and Yamphu Relative Pronouns

English Relative Pronouns	Yamphu Relative Pronouns
who	Asa
which	hambe
whose	asam
that	go
whom	asa

When we compare the relative pronouns of both Yamphu and English languages, we find that Yamphu has only four relative pronouns but English has five relative pronouns.

- a. The Yamphu relative pronoun **asam** can be used as equivalent of both whose and whom of the English. Normally, who and whom are used in the following situation.

who + subjective case
+ human

whom/whose + object case
+ Human

For example;

172. igobi yæ?mi ma-a-mi, **asa** mæsig^hæ-k^hhu

Here is no man who does not die.

173. gæ lek^h-tu e? **go** be musa asa hæne ha-mite

I know that woman to whom you made cry

174. gæ cup-pa-a go be musa bic^ha, **asam** p^hubu
nosemlughu yo

I met that girl whose brother is a singer.

175. gæ go ya?mi lek^htu e hæne asanda
 sag^haræte

I know that man to whom you helped.

Although in English, it is used both ‘whom’, ‘who’ to replace human NP in object position, native speakers don’t always use it in this way. They often use instead for the subject case form ‘who’.

For example;

176. gæ asa be musabica simbare cuptu t^hiko sepcira
 bisi

The girl whom/who I met the day before yesterday gave me a pen.

Yamphu relative pronoun **asam** can be used for human as subjective case and objective case.

- b. **hambe** and **go** Yamphu pronouns are used for English relative pronouns which and that respectively.

The use of ‘which’ and ‘that’ in English can be shown as below.

Which - Human

That - ± Human

But in Yamphu **hambe** and **go** can be shown as below.

hambe± Human

go ± Human

For example;

177. karcinda k^hæn marcuwa yo, go/hambe gæ cop-pa
 nencaktu e (H)

Tomatoes are vegetable which I like most.

178. gæde wara busa buchha, go/hæmbe y?memi si.a (H)

Call the boy who is standing.

179. gaso lek?mik^ha e nakpa go/hambehæne dokse (H)

Let me taste the pudding that you have made.

- c. Similarly, ‘whose’ an English relative pronoun has Yamphu equivalent **asam**. The use of whose in English is shown as below;

Whose ± human

In English ‘whose’ generally refers to a human noun, but sometimes sentences like the following occur where whose refers to an inanimate noun.

For example;

180. igo yæmi **asam** yang k^hu-i-k^hepietu-ci (H)

This is the man whose money has been stolen.

181. igo kitab **hambem** prist^ha nak-ye k^he-a-ta

This is the book whose pages are worn-out.

In English ‘whose’ can be used for both human and non-human subject but in Yamphu there are separate pronouns i.e. **asam** and **hambem** respectively.

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

In this Chapter, the findings of the study are summarized systematically. Mainly, Yamphu pronominal system and similarities and differences between Yamphu and English Pronominal system are re-presented. Here, recommendations and pedagogical implications for the Yamphulanguage Teaching are also suggested in this chapter.

4.1. Findings of the Study

The following enlisted findings are based on the analysis and interpretation of Yamphu pronominal system. These findings are in terms of eight categories of pronominals i.e. Yamphu as well as English pronominal system.

4.1.1. Yamphu Pronouns

Yamphu has more number of pronouns which are as follows;

- i. Yamphu personal pronouns are **ga, gaci, gaci , gani ,gani, hæn, hæci , hæni , igo, k^ho, and k^hoci.**
- ii. Yamphu possessive pronouns are **gæ?-a, gace?, gaci æ?, gan?, ganidæ?, gani æ?, hænæ?, hæci æ?, hæni æ?, k^hoæ?, k^hoce? and k^hoce?.**
- iii. Yamphu demonstrative pronouns are **igo, igoci, ig^ha, akko, go, akko-ci or go-ci, and akk^h?a, or goha.**
- iv. Yamphu indefinite pronouns are **asa, ase, hama so, asa-so, asa-ho so, asaci- ho so, harko, harko-ha and mi?mik.**
- v. Yamphu reflexive pronouns are **ga -da ba, gaci-da ba, gani -da ba, hæni -da ba, gani-da ba, am-da ba, amci-da ba, amni-da ba, k^ho-da ba, igo-da ba, k^hoci- da ba and igoci-da ba.**
- vi. Yamphu interrogative pronouns are **asa, asaci, hama, hama-ci, asam, asa-ci-mi, asami, hama, hama-ci, hambe, hambe-ci, hambaha-ci, hama -ci, hambe-ci and hambaha-ci.**

- vii. Yamphu reciprocal pronouns are **-k^huse**, **-g^huse**, **-pik^huse** and **-bik^huse** are added to verb form but verb form or structure is also modified i.e. shortened-**igmug^huse**, **ræk^huse**, etc.
- viii. Yamphu relative pronouns are **hamba-ha**, **asa** and **go**, **asam**.

4.2. Similarities and Differences between Yamphu and English

The similarities and differences between Yamphu and English pronominal system have been presented as follows;

4.2.1. Similarities between Yamphu and English

The similarities between Yamphu and English are presented below:

- i. Personal, reflexive, possessive, pronouns are categorized under three persons; first, second and third person in both languages.
- ii. Yamphu and English second personal pronouns are similar in the sense that they have the same form of pronoun in both subjective and objective case.
- iii. Both Yamphu and English demonstrative pronouns can be seen from two perspectives; distance and number.
- iv. English indefinite pronouns nobody, no one and none are taken as a single pronoun in the Yamphu language. Therefore, Yamphu uses **asa-so** for the above mentioned English pronouns. Similarly, English indefinite pronouns 'anybody' and 'anyone' are taken as a single pronoun in Yamphu. Yamphu uses **asa-ho so** for English pronouns 'anybody' and 'anyone.'
- v. In Yamphu **-da ba** is suffixed in personal pronouns to make Yamphu reflexive pronouns and '-self' is suffixed to the possessive pronouns in English to form the reflexive pronouns.

4.2.2. Differences between Yamphu and English

The differences between Yamphu and English are presented below:

- i. Yamphu personal, reflexive, possessive, pronouns are categorized under three numbers; singular, dual and plural but English personal, reflexive and possessive pronouns are categorized under two numbers; singular and plural.
- ii. A significant point to note is the existence of inclusive and exclusive pronouns for the first person personals, reflexive and possessive pronouns in dual and plural numbers in Yamphu language, which do not exist in the English language.
- iii. Yamphu and English first person personal pronouns are marked for case i.e. Subjective and objective. In English, there are separate pronominal forms for subjective and objective case but in Yamphu, the same subjective case forms work as an objective case. Furthermore, dual and plural numbers are different in terms of inclusive and exclusive I Yamphu.
- iv. In the case of Yamphu the second personal pronouns, there are more number of second personal pronouns than those of English. Yamphu has distinct second personal pronouns for singular, dual and plural. But English has only one second personal pronoun i.e. 'you' which is used for all numbers.
- v. English has separate third person singular personal pronouns for male and female and neutral whereas Yamphu has only to the third person singular personal pronoun for male and female and neutral i.e. **k^ho** for 'male' and 'female' **igo** for 'it'. So, there is no gender based form of pronouns in the Yamphu language.
- vi. English has more indefinite pronouns than Yamphu. English indefinite pronouns can be classified into two categories; the indefinite pronouns with the regular pattern and with no pattern at all.

- vii. Yamphu has more interrogative pronouns than English. There are two types of interrogative pronouns for singular and plural in Yamphu but in English same forms are used for both singular and plural.
- viii. English relative pronouns 'which' is used only with non-human subject and 'that' with both human and non-human subject. But Yamphu relative pronouns **hambe** can be used as equivalent of English 'which'. **go** can be used for both human and non-human subject.
- ix. English third person singular possessive pronouns are used distinctively for male and female. But there are no separate pronouns for male and female in Yamphu third person singular possessive pronouns.

4.3. Recommendations

On the basis of findings of the study, the following recommendations have been suggested for the pedagogical implications in teaching English pronominal system to Yamphu Native speakers. Here, these recommendations have been equally suggested for the pedagogical implications in Yamphu language teaching and learning activities.

- i. The findings of the present study show that Yamphu has more number of pronouns in comparison to English and they are more complex than English pronouns. So, complexity of Yamphu pronominal system should be considered while teaching English pronominal system to the Yamphu native speakers.
- ii. Personal, reflexive and possessive pronouns are categorized under three persons: first, second and third person in both languages i.e. Yamphu and English. Therefore this similarity should be pondered while teaching the Yamphu native speakers.
- iii. English personal reflexive and possessive pronouns are categorized under two numbers; singular and plural whereas Yamphu personal, reflexive and possessive pronouns are categorized under three numbers; i.e. singular, dual and plural. So, this difference should be considered while teaching English pronominal system.

- iv. English has separate third person singular personal and possessive pronoun for male and female whereas Yamphu has only one third person singular personal pronoun for them i.e. **k^ho**.
- v. Therefore, this difference should be made clear to the Yamphu native speakers while teaching English pronominal system to them.
- vi. In English the same forms are used for both singular and whereas Yamphu has different interrogative pronouns for singular and plural. So, this difference should be taken into consideration while teaching English pronominal system to Yamphu native speakers.
- vii. English has only one second personal pronoun i.e. you, which is used for all numbers whereas Yamphu has distinct second personal pronouns for singular, dual and plural. The English language teacher should teach that English has only one second personal pronouns whereas Yamphu has second personal pronouns for singular, dual and plural.
- viii. English has separate pronominal forms for subjective and objective case whereas Yamphu has same pronominal forms for both cases. Due to the transfer of knowledge of the first language; Yamphu native speakers may use same English subjective pronominal form for objective case and they may commit errors. So, Yamphu native speakers should be taught that English has separate pronominal forms for subjective and objective case.
- ix. English and Yamphu second personal pronouns are similar in the sense that they have the same form of pronoun in both subjective and objective case. Therefore, this similarity should be taken in consideration while teaching English pronominal system to Yamphu native speakers.
- x. Yamphu has the existence of inclusive and exclusive pronouns for the first person personal, reflexive and possessive pronouns in dual and non-singular numbers while do not exist in English language. So, the Yamphu native speakers should be made clear that English has no inclusive and exclusive pronouns while teaching pronominal system to them.
- xi. English relative pronoun 'which' is used only with non-human subject **hambe** and **hambaha** relative pronoun of Yamphu can be used as

equivalent of English relative pronoun 'which'. In Yamphu **hambe** and **hambaha** can be used for both human and non-human subject. So, this should be accounted to the students.

- xii. The affixes are maximally used in Yamphu to indicate tense, pronominals, negation, etc. so, a teacher should make the learners aware of the functions of these affixes.
- xiii. The pronominal systems of Yamphu and English are different, the curriculum and syllabus designers and course book writers should give consideration on the similarities and differences in Yamphu and English.

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APPENDIX A

This interview questionnaire is prepared in accordance with research work on **Yamphu and English Pronominals** for M.Ed. thesis in English Education under the guidance of Mrs. Hima Rawal, Department of English Education, TU, Kirtipur, Kathmandu. I hope you all cooperate to accomplish this research work. Thank you.

Researcher: Tara Bir Rai

TU, Kirtipur,

Kathmandu

Name: _____

Sex: _____

Address: _____

Age _____

Academic Qualification: _____

How do you say following sentences in Yamphu language?

1. *I eat mango.* (म आँप खान्छु ।)

2. *This is my mobile.* (यो मेरो मोबाइल हो ।)

3. *He makes me laugh.* (उसले मलाई हसाउँछ ।)

4. *This book is mine.* -यो मेरो किताब हो ।)

5. *We (two) go home.* (हामी दुई घर जान्छौं ।)

6. *We go home.* (हामीहरु घर जान्छौं ।)

7. *You* (single) are so active. (तिमी साह्रै काम गर्छौं ।)

8. *You* (two) are so active. (तिमी दुई साह्रै काम गर्छौं ।)

9. *You* are so active. (तिमीहरु साह्रै काम गर्छौं ।)

10. Father brought *us* (two) these watches. (बुबाले हामी दुईलाई यी घडीहरु ल्याईदिनु भयो ।)

11. Father brought *us* these watches. (बुबाले हामीहरुलाई यी घडीहरु ल्याईदिनु भयो ।)

12. I called *you* from hill. (मैले तिमीलाई डाँडाबाट बोलाएँ ।)

13. Hangman uncle invited *you* (two) for help. (हाडमान काकाले तिमी दुईलाई सहयोगको लागि बोलाउनु भयो ।)

14. The teacher teaches *you*. (शिक्षकले तिमीलाई पढाउनु हुन्छ ।)

15. She made *him* cry. (उनीले उसलाई रुवाइन् ।)

16. There is a big oak tree. *It* is 100 years old. (त्यहाँ एउटा ठूलो बरको रुख छ । यो सय वर्ष पुरानो हो ।)

17. *They* work whole day in the field. (तिनीहरु दिनभर खेतमा काम गर्छन् ।)

18. There were many deer in past in that jungle. But *they* disappeared now. (त्यो जङ्गलमा धेरै मृगहरु थिए । तर ति सबै लोप भए ।)

19. This is his house. (यो घर उसको हो ।)

20. That is *her* song. (त्यो उनको गीत हो ।)

21. That song is *her/s*. (त्यो गीत उनको हो ।)

22. He checked the room before he left *it* either windows are locked or not.

(उसले कोठा छोड्नु अगाडी भ्यालहरु बन्द छ की छैन भनि परीक्षण गर्‍यो ।)

23. Dhan brings all balls from Singapore and he donates *them* to the school.

(धनले सिंगापुरबाट बल ल्याउछ र उनले तिनीहरु विद्यालयलाई वितरण गर्छ ।)

24. This house is *yours* (single). (यो तपाईंको घर हो ।)

25. That house is yours (two). (त्यो तपाईं दुईको घर हो ।)

26. Those houses are *yours*. (यी घरहरु तपाईंहरुको हो ।)

27. Those houses are *theirs*. (ति घरहरु उनीहरुको हो ।)

28. Well come to you in *our/s* village. (स्वागत छ तपाईंलाई हाम्रो गाउँमा ।)

29. I can live here *myself*. (म यहाँ आफै वस्न सक्छु ।)

30. We made this ground *ourselves*. (यो खेल मैदान हामी आफैले बनाएका हौं ।)

31. Do *yourself*. (तिमी आफैले गर ।)

32. Do *yourselves*. (तिमीहरू आफै गर ।)

33. He makes mistake *himself*. (उ आफै गलति गर्छ ।)

34. Kriti can survive *herself*. (कृती उनी आफै जिउन सक्छे ।)

35. Kanchha has a dog; *it* looks after goats *itself* in jungle. (कान्छासँग एउटा कुकुर छ , यसले जंगलमा आफै बाखाहरु हेर्छ ।)

36. The students have made this garden *themselves*. (विद्यार्थीहरुले यो बगैचा आफैले बनाएका हुन् ।)

37. This parcel is for *someone/somebody*. (यो कोशेली कसैको लागि हो ।)

38. *Nobody* makes such relation. (कसैले पनि यस्तो सम्बन्ध बनाउँदैन ।)

39. *Nothing* is there inside the room. (त्यहा कोठा भित्र केहि छैन ।)

40. *None* has researched in Yubali dialect of Yamphu yet. (आजसम्म कसैले पनि याम्फू भाषाको युवाली भाषिकामा अनुसन्धान गरेको छैन ।)

41. *Some of* the Yamphus reached there. (कुनै/केहि याम्फूहरुले त्यहाँ पुगे ।)

42. *All* seems beautiful. (सबै राम्रा देखिन्छन् ।)

43. I like *one of* them. (ती मध्येमा मलाई एउटा मन पयो ।)

44. *Every boys cracks jokes.* (सबै केटाहरु ठट्टा गर्छन् ।)

45. *The villagers help one another.* (गाउँलेहरु एक आपसमा सहयोग गर्छन् ।)

46. *You can take either tea or milk.* (तपाईं चिया वा दुध लिन सक्नुहुन्छ ।)

47. *Neither of them did.* (उनीहरु कसैले पनि गरेनन् ।)

48. *Suman and Hangjit greet each other.* (सुमन र हाङजित एक आपसमा सम्बोधन गर्छन् ।)

49. *The man is coming, who is my brother.* (मान्छे आउदैछ, जो मेरो भाई हो ।)

50. *This is the boy whom I met yesterday.* (त्यही केटा हो, जसलाई मैले हिजो भेटे ।)

51. *Take anything that you need.* (सबै तिमिलाई चाहिने चिज लैजाउ ।)

52. *What she said is not clear.* (के उनले भनि त्यो स्पष्ट छैन ।)

53. *This is the same thing that I did yesterday.* (यो उस्तै कुरा हो जे हिजो मैले गरे ।)

54. *Who are you?* (तिमी को हो ?)

55. *What makes so?* (केले त्यस्तो बनाउँछ ?)

56. *With whom you go?* (तिमी कोसँग जान्छौ ?)

57. *What is this?* (यो के हो ?)

58. *Where do you (one) come from?* (तिमी कहाँबाट आएको हो ।)

59. *Where do you (two) come from?* (तिमी दुई जना कहाँबाट आउछौ ?)

60. *Where do you come from?* (तिमीहरु कहाँबाट आउछौ ?)

61. *When do you go back?* (तिमी कहिले फर्कन्छौ ?)

62. *How much do you collect?* (तिमीले कति संकलन गर्छौ ?)

63. *Why do you ask these questions?* (तिमी यी प्रश्नहरु किन गर्छौ ?)

64. *Which one do you like most?* (तिमी कुन सबै भन्दा बढि मन पराउछौ ?)

65. *Whose house is this?* (यो घर कस्को हो ?)

66. The rice *which* you ordered last week has arrived. (चामल जुन तपाइले माग्नु भएको थियो, आईपुगेको छ ।) _____

67. The man *who* gave speech on the stage the president of school management committee. (जसले मञ्चमा भाषण गर्‍यो, उ विद्यालय ब्यावस्थापन समितिको अध्यक्ष हो ।)

68. The hailstone *that* destroyed the crops in village. (असिना, त्यसले बाली सखाप पार्‍यो ।)

69. I met that girl *whose* brother is a singer. (मैले त्यो केटिलाई भेटें जसको दाई गायक हो ।)

70. This is the man *whose* money has been stolen. (यो मान्छे उनै हो जसको पैसा चोरी भएको छ ।) _____

71. This is the book *whose* pages are worn-out. (यो त्यो किताब हो जसको पृष्ठहरु च्यातिएका छन् ।) _____

Thank you

APPENDIX B

The List of Informants

1. Mina Yamphu
2. Mekh Yamphu
3. Chetnath Yamphu
4. Hira Bahadur Yamphu
5. Tilaram Yamphu
6. Umesh Jung Yamphu
7. Durga Yamphu
8. Nirmala Yamphu
9. Sabikala Yamphu
10. Eiti Maya Yamphu
11. Chandra Bahadur Yamphu
12. Indra Bahadur Yamphu
13. Dal Bahadur Yamphu
14. Indra Jit Yamphu
15. Bal Kumar Yamphu
16. Harkaman Yamphu
17. Santosh Yamphu
18. Suman Yamphu
19. Kala Yamphu
20. Pabitra Yamphu
21. Rakam Bahadur Yamphu
22. Bagbir Yamphu
23. Anjana Yamphu
24. Bisnu Yamphu
25. Bibek Yamphu
26. Jivan Yamphu
27. Padam Lal Yamphu
28. Pradeep Yamphu
29. Yubaraj Yamphu
30. Rita Kumari Yamphu
31. Guman Sing Yamphu
32. Tirtha Yamphu
33. Yamraj Yamphu
34. Anjan Yamphu
35. Khila Jung Yamphu

APPENDIX D

Yamphu Sound Systems

Yamphu Monophthongs

	Front Unrounded	Central Unrounded	Back Rounded
High	i, i:		u, u:
Mid	e, e:	, :	o, o:

Yamphu Diphthongs

Front Unrounded	Central Unrounded	Back Rounded
		ui
ei	i	oi
	ai	
iu		
eu		ou
	au	

Yamphu Consonant Sounds

.	<i>p</i>	<i>p^h</i>	<i>b</i>	<i>m</i>	<i>w</i>
	<i>t</i>	<i>t^h</i>	<i>d</i>	<i>n</i>	<i>r, l</i>
<i>S</i>	<i>c</i>	<i>c^c</i>	<i>j</i>		<i>y</i>
	<i>k</i>	<i>k^h</i>	<i>g</i>		
		<i>?</i>			
					<i>h</i>