

**BANTAWA AND ENGLISH PRONOMINALS: A
LINGUISTIC COMPARATIVE STUDY**

**A Thesis Submitted to the Department of English Education
In Partial Fulfilment for the Master of Education in English**

**Submitted by
Kranti Hang Rai**

**Faculty of Education
Tribhuvan University
Kirtipur, Kathmandu, Nepal
2012**

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DECLARATION

I hereby declare to the best of my knowledge that this research work has not yet been carried out by anyone anywhere, this is absolutely original.

Date: _____

Kranti Hang Rai

RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Mr. Kranti Hang Rai** has completed the research work of his M. Ed. Thesis entitled “**Bantawa and English Pronominals: A Comparative Linguistic Study**” under my guidance and supervision.

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Date: 17/08/2012

Kranti Hang Rai

ABSTRACT

The present thesis entitled “Bantawa and English Pronominals: A Linguistic Comparative Study” is different from a course book or any document. It is a practical course of M. Ed. English, always carried out on the basis of the rules, regulations and format of the Department of English Education, Tribhuvan University, Kirtipur, in Partial Fulfillment for the Master of Education in English. To be more specific, I have tried to collect the pronominals used in Northern Bantawa (also called Dilpali Bantawa) dialect which was the main objective of this study. Northern Bantawa dialect is spoken mainly in Annapurna, Chhinamakhu and Nagi VDCs of Bhojpur district. Therefore, the necessary data for this research had been elicited from these abovementioned three villages, whereby 30 Bantawa speakers were selected by using snowball sampling under judgmental sampling procedure. This is the invention or creation of a new word, and a start point of language development. The task of data collection for this research work was targeted to take from the laymen because I'd believed that they have the exact pronunciation. But, it was found that some of them had lack of knowledge about new vocabularies e.g. to say the English words ‘book’, ‘school’, ‘pen’, etc. in the Bantawa language. Since the nature of the title of the research is on the basis of linguistic comparative study, it has tried to introduce altogether 54 pronominals of the Northern Bantawa dialect and compared them with that of English basing on their varied accents and sounds as well, and pointed out the similarities and differences between the pronominal systems or functions. They have been compared with that of English by analyzing with help of figures and tables.

I have divided this thesis into four chapters: Introduction, Methodology, Analysis and Interpretation, and Findings and Recommendations. The first chapter has been dealt with the general background, literature review, objectives and the rationale of the study. The second chapter contains the methodology which is sub-chaptered as the sources of data, sampling procedure and tools for data collection, process of data collection and

limitations of the study. The third chapter includes the analysis and interpretation of the data elicited from the field. To deal with third chapter, the necessary tables and illustrations are also included numerically. The last, fourth chapter has the findings and recommendations of the study in which some pedagogical implications also have been recommended.

TABLE OF CONTENTS

	Page no.
<i>Declaration</i>	<i>I</i>
<i>Recommendation for Acceptance</i>	<i>II</i>
<i>Recommendation for Evaluation</i>	<i>III</i>
<i>Evaluation and Approval</i>	<i>IV</i>
<i>Dedication</i>	<i>V</i>
<i>Acknowledgement</i>	<i>VI</i>
<i>Abstract</i>	<i>VIII</i>
<i>Table of Contents</i>	<i>X</i>
<i>List of Figures</i>	<i>XIII</i>
<i>List of Tables</i>	<i>XIV</i>
<i>Abbreviations</i>	<i>XV</i>
CHAPTER – ONE: INTRODUCTION	1-28
1. Introduction	1
1.1. General background	1
1.1.1. The English Language	2
1.1.1.1. Role of English Language in Nepal	4
1.1.2. Language Situation in Nepal	7
1.1.2.1. Indo-Aryan Language Family	7
1.1.2.2. Tibeto-Burman Language Family	8
1.1.2.3. Dravidian Language Family	10
1.1.2.4. Austro-Asiatic Language Family	10
1.1.3. The Bantawa Language: An Overview	11
1.1.4. Pronominals	13
1.1.4.1. Personal Pronouns	15
1.1.4.2. Possessive Pronouns	16
1.1.4.3. Reflexive pronouns	17
1.1.4.4. Demonstrative Pronouns	19
1.1.4.5. Interrogative Pronouns	20
1.1.4.6. Indefinite Pronouns	21
1.1.4.7. Reciprocal Pronouns	22
1.1.4.8. Relative Pronouns	22
1.1.5. Contrastive Analysis	23
1.1.5.1. Need and Importance of CA	25

1.2. Reviews of Related Literature	26
1.3. Objectives of the Study	30
1.4. Significance of the Study	30
CHAPTER – TWO: METHODOLOGY	32-34
2. Methodology	32
2.1. Sources of Data	32
2.1.1. Primary Sources of the Data	32
2.1.2. Secondary Sources of the Data	32
2.2. Population of the Study	32
2.3. Sampling Procedure	32
2.4. Tools for the Data Collection	33
2.5. Procedure of Data Collection	33
2.6. Limitations of the Study	33
CHAPTER – THREE: ANALYSIS AND INTERPRETATION	35-78
3. Analysis and Interpretation of Data	35
3.1. Personal Pronouns	35
3.1.1. First Person	36
3.1.1.1. Similarities and Differences between English and Bantawa First Person Personal Pronouns	38
3.1.2. Second Person	40
3.1.2.1. Similarities and Differences between Bantawa and English Second Person Personal Pronoun	42
3.1.3. Third Person	44
3.1.3.1 Similarities and Differences between Bantawa and English Third Person Personal Pronouns	46
3.2. Possessive Pronouns	49
3.2.1. First Person	50
3.2.2. Second Person	51
3.2.3. Third Person	52
3.2.4. Similarities and Differences between Bantawa and English Possessive Pronouns	54
3.3. Demonstrative Pronouns	57
3.3.1. The Bantawa Demonstrative Pronouns	57
3.3.2. Similarities and Differences between Bantawa and English Demonstrative Pronouns	59
3.4. Indefinite Pronouns	60

3.4.1. Similarities and Differences between Bantawa and English Indefinite Pronouns	62
3.5. Interrogative Pronouns	64
3.5.1. Similarities and Differences between Bantawa and English Interrogative Pronouns	65
3.6. Reflexive Pronouns	67
3.6.1. Similarities and Differences between Bantawa and English Reflexive Pronouns	71
3.7. Reciprocal Pronouns	73
3.7.1. Similarities and Differences between Bantawa and English Reciprocal Pronouns	74
3.8. Relative Pronouns	75
3.8.1. Similarities and Differences between Bantawa and English Relative Pronouns	76
CHAPTER – FOUR: FINDINGS AND RECOMMENDATIONS	79-85
4. Findings and Recommendations	79
4.1. Findings	79
4.1.1. Similarities between English and Bantawa Pronominals	82
4.1.2. Differences between English and Bantawa Pronominals	83
4.2. Recommendations	84
REFERENCES	

LIST OF FIGURES

	Page No.
Figure No. 1: The Germanic Languages	4
Figure No. 2: Tibeto-Burman Language Family	9
Figure No. 3: Dialects of Bantawa Language	13

LIST OF TABLES

	Page No.
Table No. 1: Indo-Aryan Language Family	8
Table No. 2: English Pronominals	15
Table No. 3: Population of the Study	33
Table No. 4: Bantawa and English Personal Pronouns	36
Table No. 5: First Person Bantawa Personal Pronouns	37
Table No. 6: First Person English and Bantawa Personal Pronouns	38
Table No. 7: Second Person Bantawa Personal Pronouns	40
Table No. 8: Second Person English and Bantawa Personal Pronouns	42
Table No. 9: Third Person Bantawa Personal Pronouns	44
Table No. 10: Third Person English and Bantawa Personal Pronouns	47
Table No. 11: Bantawa and English Possessive Pronouns	49
Table No. 12: First Person Bantawa possessive Pronouns	50
Table No. 13: Second Person Bantawa Possessive Pronouns	51
Table No. 14: Third Person Bantawa Possessive Pronouns	53
Table No. 15: English Possessive Pronouns	54
Table No. 16: Bantawa and English Demonstrative Pronouns	57
Table No. 17: Bantawa Demonstrative Pronouns	58
Table No. 18: Bantawa Indefinite Pronouns	61
Table No. 19: English Indefinite Pronouns with Regular Pattern	63
Table No. 20: Bantawa Interrogative Pronouns	64
Table No. 21: English Interrogative Pronouns	65
Table No. 22: Bantawa and English Reflexive Pronouns	66
Table No. 23: Bantawa First Person Reflexive Pronouns	68
Table No. 24: Bantawa Second Person Reflexive Pronouns	68
Table No. 25: Bantawa Third Person Reflexive Pronouns	70
Table No. 26: English Reflexive Pronouns	71
Table No. 27: Bantawa and English Relative Pronouns	75

ABBREVIATIONS

AF	: Anglo-Frisian
APA	: American Psychological Association
CA	: Contrastive Analysis
CBS	: Central Bureau of Statistics
CUP	: Cambridge University Press
Dept	: Department
Dem	: Demonstrative
Dr.	: Doctor
EGmc	: East Germanic
ELT	: English Language Teaching
EScand	: East Scandinavian
etc.	: Etcetera
e.g.	: For Example
Gmc	: Germanic
Hon	: Honorific
Int	: Interrogative
i.e.	: Id est. (that is)
L ₁	: First Language
L ₂	: Second Language

NELTA	: Nepal English Language Teachers' Association
Neth-Gmn	: Netherlandic German
NGmc	: North Germanic
NINF	: Nepal Indigenous Nationality Federation
No.	: Number
NP	: Noun Phrase
p.	: Page
Prof	: Professor
SVO	: Subject Verb Object
SOV	: Subject Object Verb
SO	: Subject Object
T. U.	: Tribhuvan University
VDC	: Village Development Committee
Vol.	: Volume
VP	: Verb Phrase
WGmc	: West Germanic
WScand	: West Scandinavian

CHAPTER – ONE

INTRODUCTION

1.1. General Background

Language is a means of communication. By using language, we can perform many things in our communities. It makes understanding among people. Moreover, language is a body of words and the systems for their use common to a people who are of the same community or nation, the same geographical area, or the same cultural tradition. Language is always a great word to know and to define. There are so many definitions of language made by various scholars. Let us look at some...

According to Sapir (1921, p. 8, as quoted in Lyons, 2009, p. 3), “Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols”.

Likewise, Bloch & Trager (1942, p. 5) write “A language is a system of arbitrary vocal symbols by means which a social group co-operates”.

Robins (1964, p. 14; 1967, p. 13) says: “Languages are infinitely extendable and modifiable according to the changing needs and conditions of the speakers”.

Likewise, Hall (1968, p. 5, as quoted in Lyons, 2009, p. 4) defines language as “the institution whereby humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols”.

There are many more definitions of language made by various scholars. If we look at all, we can find the common points they share within the definitions i.e. language is voluntary vocal system of communication through which humans communicate their feelings, thoughts, emotions, ideas, desires, etc. Language is

a means of communication by voice in the distinctively human manner, using arbitrary sounds in conventional ways with conventional meanings i.e. speech. Language can be said the system of linguistic signs or symbols considered in the abstract i.e. approach to speech. Language is a set or system of such symbols as used in more or less uniform fashion by a number of people, who are thus enabled to communicate intelligibly with one another. Language is any system of formalized symbols, signs, sounds, gestures, or the like used or conceived as a means of communicating thought, emotion, etc. for example language of mathematics; sign language.

Language differs from place to place and person to person, so it is not only a personal phenomenon but also a social phenomenon. There is a belief that without language we cannot imagine our existence, our world and its civilization. Many languages are spoken in different places and in speech communities. All of them have their own complexity in the structures. However, they share a very attractive common aspect. We know all normal human beings, under normal condition, are born with the capacity to acquire at least one language, and probably more than one. So, linguistic knowledge in language teacher has a very great importance. A language teacher who knows more languages will have better performance on teaching language in a multilingual speech community like Nepal. It is because learning an L₂ or foreign language is always shaped by facilitation and hindrance by the mother tongue of the language learner.

1.1.1. The English Language

The English language is most widely used 'West-Germanic' sub-branches of the Germanic branch of the Indo-European family. English is becoming a globing language because of the power of people who speak it. It is an international language which functions as a lingua franca world widely. More than half of the world's books and three quarters of international mails are

found in English. English being one of the most influential and/or dominant international languages, its spread all over the world cannot be exaggerated.

Freeman (2007, p. 68) says about the globalization of the English language as;

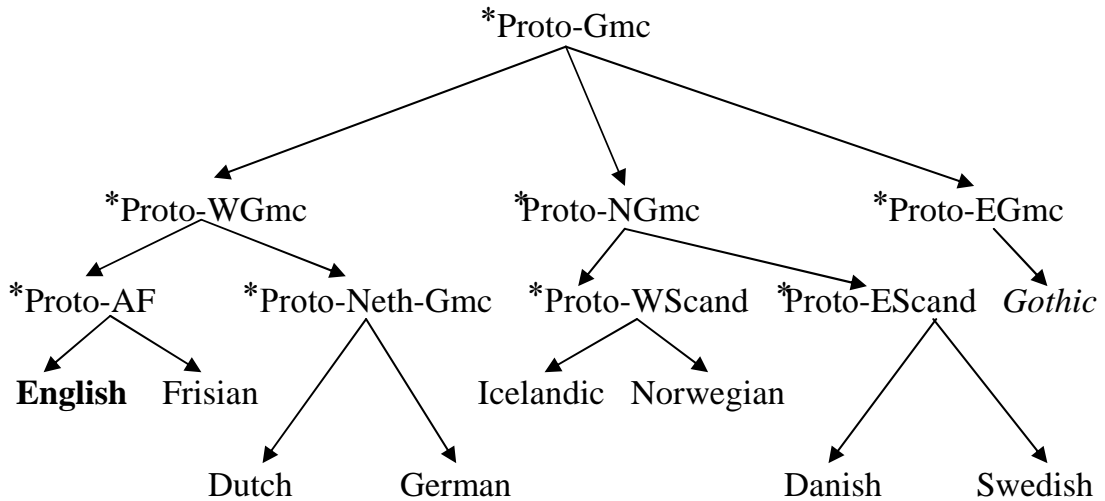
“Let me begin by speaking of the situation in general. All over the world, we are witnessing a tremendous inner ease in demand for English not only due to different changing demographics but also because of the trends towards globalization, which is, of course, now a fact, no longer a speculation.”

What the above definition of English language says is the demand for English is rapidly increasing all over the world. It is due to the globalization i.e. the different cultures and economic systems around the world are being connected because of large multinational companies. Different changing demographics e.g. number of radio listeners, number of internet users, etc. also are the influential to demand for English.

English is now represented in every continent, giving the status of global language. 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 started to take as a must. English is an international language of books, newspapers, journals, e-mail and internet. It is commonly taken as the language of airports, international businesses, academic conferences, science and technology, sports, and advertisements as well. So, English is now taken as international lingua-franca. Figure no. 1. presents the Germanic languages genetically related to one another, where English also lies.

Figure No. 1

The Germanic Languages



Reconstructed proto-languages are indicated by means of a preceding asterisk; the names of extinct languages are italicized. (Much of the detail is omitted: e.g. High German is distinguished from Low German, and older attested ancestors of modern languages – Anglo-Saxon, Old High German, etc. – not included.)

(Lyons, 1981, p. 186)

1.1.1.1. Role of the English Language in Nepal

There are various roles of English language in Nepal. Sapkota and Shrestha (2012, pp. 75-78) have discussed the role of English language in Nepal on the basis of two different viewpoints; (i) the historical background of the English language education and (ii) schooling and the present status of English language in Nepal.

(i) The historical background of the English language education

In Nepal, English was introduced formally in the school level education system about 150 years ago i.e. in 1854. According to Awasthi (1979), the history of English in Nepal goes back to 17th century, when King Pratap Malla ruled over

Kathmandu. In this period, English was used simply for very limited purposes. Later, the rule of King Prithvi Narayan Shah used the English language to support missionaries on supplying information to East-India Company as a business enterprise (Awasthi 1979, pp. 1-4, as cited in Sapkota and Shrestha, 2012, p. 75).

Likewise, during the Rana regime, the prime and rich families hired Bengali or English tutors to teach for their children. In 1853, the Prime Minister Jung Bahadur Rana authorized the English system under Durbar School at Thapathali. The role of Chandra Shamsheer to adopt the English language in higher education and to open Tri Chandra College in 1918 was one of the important periods to develop the English language in Nepal, which was taken as the beginning of Nepalese higher English education system. After the establishment of Tribhuvan University in 1959, the general people got opportunities to study English in Nepal. Realizing the importance of English, the Government of Nepal, in 1982 A. D., decided to open English medium schools and institutes at national and regional level. Along with different plans and policies made for the development educational status of Nepal, English language was also given emphasis.

Bhattarai (2006) writes:

English teaching situation is built upon different historical facts, and the way a nation responds to them largely, what type of it and how much of it are decided by the political, historical as well as administrative standpoints which the elitist academic hold (p.12).

Thus, the history of English language development as stated above from the past plays an important role to enrich its present status. In Nepal, English is still in condition of 'to teach and learn'. Though efforts are made for the betterment of English in Nepal, the standard of English is not satisfactory yet.

(ii) Schooling and the present status of English language in Nepal

English is taught and learnt as second language in many countries in the world including Nepal. The status of English in the education sector is given high priority in Nepal. According to Sapkota and Shrestha (2012, p. 77), “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 the present day Nepal consists of people with two types of schooling background with Nepali and English mediums and three types of schools at each level of school education namely government aided schools, community schools and private schools. In government aided community schools, since 2003 English is 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 taught as an elective subject from secondary level too.

Awasthi (2003) 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 (as cited in Sapkota and Shrestha 2012, p. 78).

Thus, the number and interest of the people to study the English language either as formal education or in the form of informal education is increasing day by day.

Malla (1977, p. 12) talks about the importance of English in this way: “English is undoubtedly of vital importance for accelerating the modernization process in Nepal”.

In a simple look, English has a dominant role over other indigenous languages as well as the national language i.e. ‘Nepali language’ in Nepal. English is taught as compulsory subject from grade one to tertiary level. The English language is used in the offices which are internationally linked. For example; English is used as its official language in UNDP, UNICEF, UNESCO, and so on. To say in a clearer way, English has very important role in language translation i.e. document translation, medium of second language teaching i.e. like teaching French, Korean, Japanese, Chinese, etc., and also in science and technology i.e. computer science, medical science, engineering and so forth.

1.1.2. Language Situation in Nepal

Nepal is one of the countries of linguistic diversity. It is a multilingual community based nation. Many different languages were spoken in Nepal in past and still a number of languages are being used with their scripts. Many researchers and linguists from various countries have carried out their linguistic researches on different languages in Nepal.

According to the report of Nepal Indigenous Nationality Federation (NINF) and the Census (2001), there are 92 spoken languages in Nepal. Ethnologic Report for Nepal (2009), states that there are 126 languages in Nepal. Out of them, two languages have been died. Most of them do not have their own written scripts though they have been used in daily communication. The languages spoken in Nepal are mainly divided into four language families.

1.1.2.1. Indo-Aryan Language Family

Indo-Aryan languages are spoken in the South Asia, constitutes a branch of the Indo-Iranian languages, itself, a branch of Indo-European language family. Indo-Aryan language speakers form about one half (approx 1.5 million) of all Indo-European language speakers (approx 3.0 million) also Indo-Aryan has more than half of all recognized Indo-European languages, according to ethnologue.

The languages listed in table no. 1 come under Indo-Aryan language family in Nepal;

Table No. 1

Indo-Aryan Language Family

Hindi	Nepali	Maithili
Bhojpuri	Tharu (Chitwan)	Tharu (Dangasura)
Tharu (Kathariya)	Tharu (Kokihila)	Tharu (Rana)
Bengali	Majhi	Sonha
Jumli	Kayort	Musasa
Palpa	Bagheli	Kurmukar
Kumhali	Awadhi	Marwari
Darai	Rajbanshi	Dhanwar

[Ethnologic Report for Nepal, (2009)]

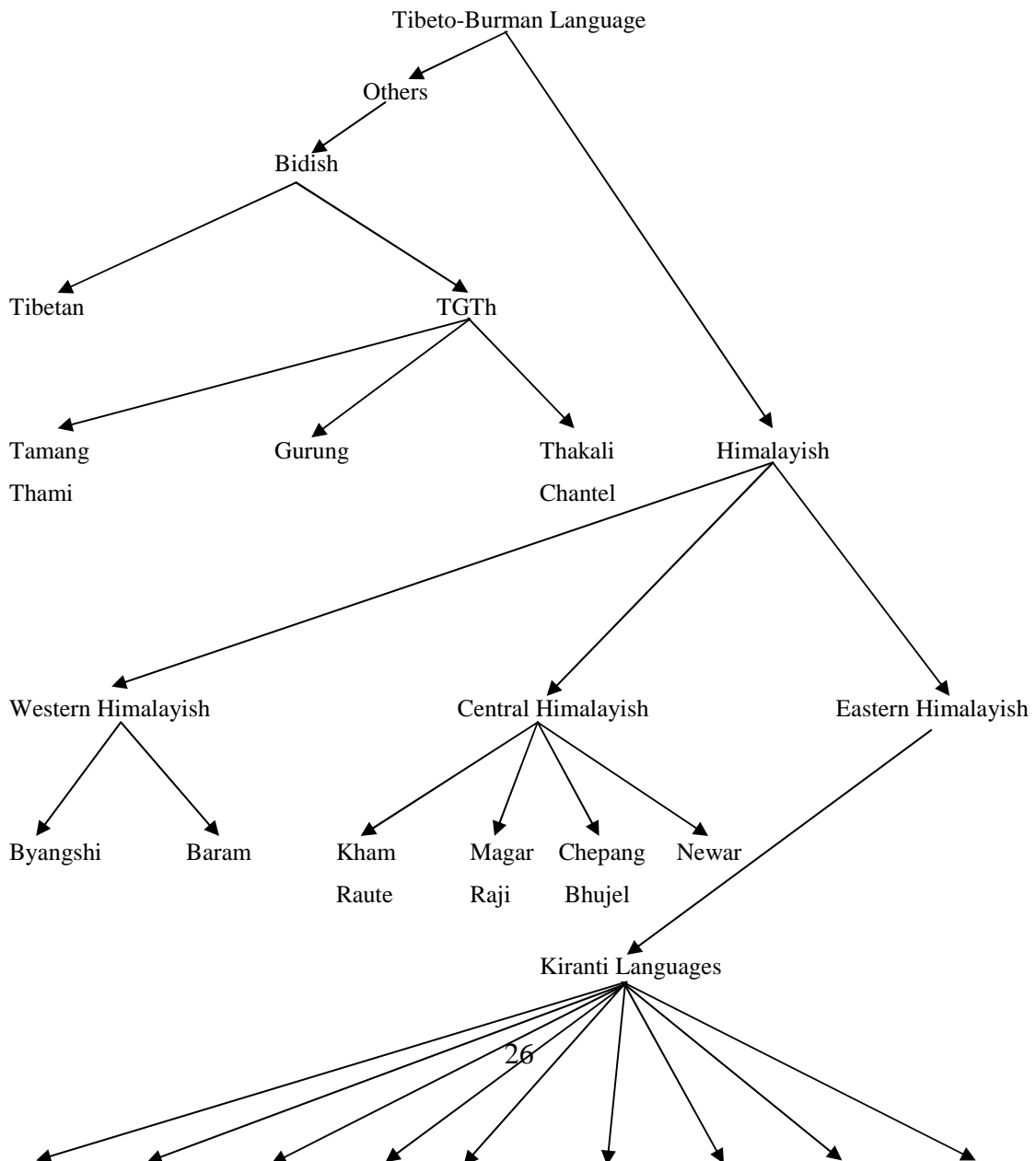
1.1.2.2. Tibeto-Burman Language Family

The Tibeto-Burman languages are the non-Chinese members of the Sino-Tibetan language family, over 400 of which are spoken throughout the highlands of Southeast Asia, as well as lowland areas in Burma (Myanmar). The group is named after its most widely spoken members, Burmese (over 32 million speakers) and the Tibetan languages (over 8 million). Most of the other languages are spoken by much smaller communities, and many of them have not been described in detail.

The languages come under this language family, with reference to Nepal, are listed in figure no. 2.

Figure No. 2

Tibeto-Burman Language Family



Hayu	Sunuwar	Khaling	Dumi	Thulung	Sampang	Athpare	Chathar	Mewahang
	Bahing		Koyu		Bantawa	Belhare	Limbu	Lohorung
	Jerong		Puma		Dungmali	Chhintang		Yamphu
	Wambule		Nachhiring		Chamling	Yakkha		

(Yadava, 2003)

1.1.2.3. Dravidian Language Family

The Dravidian language family includes approximately 85 genetically related languages spoken by about 217 million people. They are mainly spoken in Southern India and parts of Eastern and central India as well as in Northeastern Sri Lanka, Pakistan, Nepal, Bangladesh, Afghanistan, Iran, and overseas in other countries such as Malaysia and Singapore. The most widely spoken Dravidian languages are Kannada, Malayalam, Tamil, and Telugu; of these, Telugu has the largest number of native speakers. There are also found small groups of Dravidian-speaking scheduled tribes, who live beyond the mainstream communities. It is often speculated that the Dravidian languages have native speakers in India. The Dravidian languages have been attested since the 6th century BC. Only two Dravidian languages are exclusively spoken outside India i.e. Brahui and Dhangar, which is related to Kurukh language. Dravidian place-names throughout the regions of Sindh, Gujarat and Maharashtra suggest that Dravidian languages were once spoken throughout the Indian subcontinent.

According to the Ethnologic Report for Nepal (2009), only one language named Dhangar (Kurukh) comes under this language family in Nepal. It is spoken in the Province of Koshi River.

1.1.2.4. Austro-Asiatic Language Family

Austro-Asiatic language family is a scattered group of languages in Asia. They are also found from Eastern India to Vietnam. Khasi belongs to the Mon

Khmer branch of the Austro-Asiatic language family. The languages like Munda, Sora, Khariya, etc. within tea tribes belong to the Munda branch of the Austro-Asiatic language family. According to the Ethnologic Report for Nepal (2009), Satar language is the only language that comes under this language family.

Furthermore, On the basis of prominent linguistic feature, Tibeto-Burman languages can further be categorized into two sub-families;

(a) Pronominalized Family

Pronominalize is a verb and its meaning is to make a word into or treat as a pronoun. All the Rai-Limbu languages have pronominalization system. These are also called ‘Kiranti’ languages. They have complex pronominal system. So, these languages are known as complex-pronominalized language.

(b) Non-pronominalized Family

The Tamang, Gurung, Manang and Thakali languages come under the non-pronominalized language family. These languages have less complex pronominal system in comparison of other ‘Kiranti’ languages i.e. Rai-Limbu languages.

1.1.3. The Bantawa Language: An Overview

The Bantawa language is one of the mother tongues in Nepal. Though the land of origin of this language is Bhojpur district of Nepal, it is spoken mainly in Dhankuta, Sankhuwasava, Sunsari, Morang, Jhapa, Ilam, Panchthar, Khotang, Udayapur in Nepal and also in Darjeeling, Assam, Sikkim in India, and in Bhutan also. According to the CBS report (2002), the Bantawa speakers are scattered in 73 districts of Nepal, only Kalikot and Salyan districts remain as without Bantawa language speaking natives. Numerically, the largest number of Bantawa speakers’ lies in Bhojpur i.e. 59049 speakers and the smallest number in Bajhang i.e. 18 speakers.

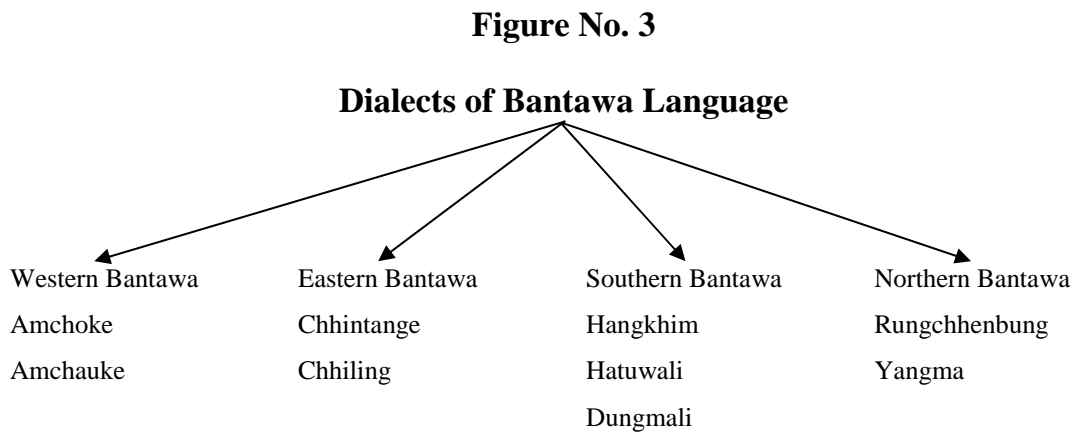
Bantawa speakers generally identify themselves as 'Kirawa', and their language as 'Kirawa-Yung'. The term 'Kirawa' no doubt has some relationship with the Nepali word 'Kiranti' that is used nation-wide. This etymon is as old as the Vedas, dating back to 1000 BC (Van Driem 2001, p. 594, as quoted in Doornenbal 2009, p. 7). The term 'Kiranti' designates the groups of Tibeto-Burman stock that peopled the Himalayas from the East in prehistoric times. These people reached at least as far as the Kathmandu valley. It has been suggested that the progenitors of the current inhabitants of the Kathmandu valley, the Newar, were also part of this prehistoric period. Nowadays, different subdivisions of the Kiranti people are proposed. In common parlance, a distinction is made between Rai, who are the largest group of Kiranti people, Limbu, the largest single unit of Kiranti people who are not Rai, and smaller groups such as the Yakkha and Sunuwar people who are neither Rai nor Limbu. Some Kiranti groups reject the designation 'Rai', as this word is of Nepali origin. Other groups recently started to shed the epithet 'Rai', e.g. the Bahing people. In any case, currently most Bantawa people are known by the name 'Rai' in Nepal's registry offices. Due to the present increase in awareness and status of minorities, it is becoming increasingly popular to choose 'Bantawa' or a clan name ('Pachha' in Rai languages) as a surname.

Numerically, Bantawa is the largest language among the Kiranti branch of Tibeto-Burman languages, which is spoken in parts of Sikkim and Eastern Nepal. The number of people identifying themselves as Bantawa language speaking was 371,056 in the 2001 census of Nepal.

According to CBS Report (2002), the total population of Rai people is 635,151 and 22 Rai languages are spoken in Rai community (Census: 2001). Besides these languages, Belahare, Dungmali, Mungali are also spoken as the Rai languages in Rai community which have not yet been included in CBS Report (2002). According to the report of sociolinguistic survey carried out by Cho, Epele and Rai in 2003, most Bantawa people had positive attitudes towards their mother tongue and expected it to be spoken by future generations.

The Bantawa language is also in use as a lingua-franca among Rai minorities, Himalayan India and Bhutan (Rai, 1985 and Bradley, 1996 quoted in Ethnologue, 2003). Within the context of Kiranti languages, the Bantawa language holds a central position, geographically as well as linguistically.

The Bantawa language has its several dialects too. GRN currently recognizes 12 distinct spoken languages and dialects within the Bantawa language, which are in figure no. 3.



The above mentioned dialects of the Bantawa language come under four geographic sub-divisions; Northern Bantawa: includes Rungchhenbung and Yangma dialects which are also called Dilpali Bantawa, Western Bantawa: includes Amchoke or Amchauke Bantawa which is spoken in Ilam, Southern Bantawa: includes Hatuwali and Hangkhim dialects which are spoken in Southern Bhojpur, Eastern Bantawa: includes Chhintange, Chhiling and Belahare dialects which are spoken in Dhankuta. Southern and Northern dialects are most similar and could be united as ‘intermediate Bantawa’. The Northern Bantawa has a little bit different pronouns in comparison to that of other Bantawa dialects; all the Bantawa dialects do not have distinct honorific and non-honorific forms in their pronominal system. Though the Kirant Rai languages are different in speaking and vocabulary meaning, they all have the same written script; Brahmi script. They have their own grammar; they use both the SVO and SOV patterns of sentences.

1.1.4. Pronominals

A pronominal is an adjective and it is a noun relating word. There are two major word classes in grammar; the open or major word class which carry the content meaning of a sentence i.e. nouns, verbs, adjectives and adverbs, and the close or minor word class i.e. pronouns, preposition, determiners, conjunctions and interjections.

Pronominals are treated usually as forming one word-class with several sub-classes. There are some characteristics of pronominals that can briefly be discussed here. Semantically, pronominals may be performed. Furthermore, it may stand for a very general concept. For instance, 'somebody' that indicates a broad class of people including a man, a girl. Syntactically, most pronominals function like noun-phrases rather than nouns. They combine in only a limited way with determiners and modifiers. Morphologically, unlike noun pronominals have following feature:

1. Case; there is contrast between subjective and objective cases e.g. I/me, she/her, he/him, who/whom, ...
2. Person; there is a contrast between first person, second person and third person e.g. I/you/he...
3. Gender; there are overt grammatical contrasts between (i) personal and non-personal gender and (ii) masculine and feminine gender.
4. Number; there are morphologically unrelated number forms as in I/we, he/they as opposed to the typical regular formation of noun-phrases girl/girls.

Pronominals come under the minor word class, which refer to nouns and noun-phrases within a text. They occupy the same position as a noun or noun-phrase does. Different languages have different pronouns in formal use. There are many words which can act as a pronoun but they express different meanings and they do not follow the same grammatical rules, so the number of pronominals in different languages can be different. There are altogether eight types of pronominal in English, regarding which we generally use to study

about other languages found all over the world. It is so in the sense that English is the most widely used and developed international language. The English pronominals can be categorized as in table no. 2.

Table No. 2

English Pronominals

Personal	I, we, you, he, she, it, they, me, him, her, us, them.
Possessive	Mine, ours, yours, his, hers, its, theirs.
Reflexive	Myself, yourself, herself, himself, itself, ourselves, yourselves, themselves.
Demonstrative	This, that, these, those.
Interrogative	What, who, which, whom, whose.
Indefinite	Somebody, anybody, nobody, someone, anyone, no-one, something, anything, nothing.
Reciprocal	Each other, one another.
Relative	What, who, which, whom, whose.

[Quirk et al. (1985), Hornby (2001), Cowan (2008)]

1.1.4.1. Personal Pronouns

Personal pronouns refer to the person and object. They have specific reference to persons or things that are involved in the conversation or a piece of writing. For instance, in (1), the pronoun *he* refers to the person Ramesh.

(1) Ramesh is an intelligent student. *He* speaks English very well.

Quirk et al. (1985, p. 343) says “In English, personal pronoun is one of the central pronouns, and others are possessive and reflexive in the sense that they contrast for number, person, case and gender”.

This definition gives the meaning that only the personal pronouns contrast for number (singular/plural), person (first person/second person/third person), case (subjective/objective), and gender (male/female/neutral). But other pronouns do not contrast for such. For example; in the sentence “she sings very nice.” the pronoun ‘she’ tends to third person/singular/female/subjective pronoun.

Personal pronouns are of three types: first, second and third person. The first and second person pronouns, when they have specific reference, are used to refer to those directly involved in the discourse situation: viz. the addresser and the addressee. But third person pronoun refers to the person other than addresser and addressee.

English has two sets of personal pronouns; one is used in subject position in sentences, the other as objects of verbs or preposition.

	SUBJECT PRONOUNS		OBJECT PRONOUNS	
	Singular	Plural	Singular	Plural
1st person	I	we	me	us
2nd person	you	you	you	you
3rd person	he/she/it	they	him/her/it	them

(Cowan, 2008, p. 267)

1.1.4.2. Possessive Pronouns

Possessive pronouns refer to the possession of subject over object. They show the ownership and belongingness of somebody or something.

According to Quirk et al. (1985),

“In English, possessive pronouns contrast for number, person, case and gender are called central pronouns. Possessive pronouns contrast traditionally of two series: the first, ‘weak’ set of possessive pronouns has a determinative function, while the second, ‘strong’ set has an independent function as a noun phrase (p. 361)”.

This definition makes us clear that the possessive pronouns are also central pronouns. Central pronouns refer to such pronouns which contrast for number (singular/plural), person (first person/second person/third person), case (subjective/objective), and gender (male/female/neutral). Traditionally, the possessive pronouns were contrasted of two series, which are rarely applied now days. They are determinative; my, our, your, his, her, its, their, and independent; mine, ours, yours, his, hers, its, theirs.

English possessive pronouns are as follows;

	POSSESSIVE PRONOUNS	
	Singular	Plural
1st person	mine	ours
2nd person	yours	yours
3rd person	his/hers/its	theirs

(Cowan, 2008, p. 276)

English possessive pronouns replace NPs that indicate possession. For example, the possessive pronoun *hers* in (2a) can replace *Rita’s book* in (2b).

(2) a. You take the bag, and I'll carry *Rita's book*.

b. You take the bag, and I'll carry *hers*.

Possessive pronouns can be used in possessive construction in which they are preceded by a determiner + noun + of, which can as in (3), refer to someone or something that the speaker cannot or does not want identify more precisely.

(3) *This friend of mine* told me that you won some money recently.

1.1.4.3. Reflexive Pronouns

Reflexive pronouns normally refer back to the subject of the clause or sentence. The 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 objective form for the 3rd person. In English, reflexive pronouns contrast for persons, number, and gender.

The set of reflexive pronouns is shown in the following table.

	REFLEXIVE PRONOUNS	
	Singular	Plural
1st person	myself	ourselves
2nd person	yourself	yourselves
3rd person	himself, herself, itself	themselves

(Cowan, 2008, p. 271)

Reflexive pronouns said to be in the same clause as its antecedent and have a non-emphatic function and an emphatic function. They are described in turn as follows.

(i) Non-emphatic Function

The non-emphatic function of pronouns comprises two basic functions: lexical and anaphoric. In the first function, reflexive pronouns occur as part of a reflexive verb; in the second, they refer to a preceding NP.

In lexical function, some verbs can only take a reflexive pronoun as an object. They often combine with a particular preposition, which follows the reflexive pronoun e.g. *on* in the case of *pride*, as illustrated by (4).

(4) Rajesh *prides himself on* his knowledge of singing.

In the anaphoric function, a reflexive pronoun is used simply because the entity to which the pronoun refers has been mentioned in the sentence. Typically, antecedent is the subject, as in (5), in which, *herself* refers to Amrita.

(5) Amrita recognized *herself* in the picture.

(ii) Emphatic Function

In their emphatic function, reflexive pronouns supplement a noun (or pronoun), rather than occurring in its place.

In conversation, a reflexive pronoun is often used to emphasize and distinguish a noun or pronoun with which it occurs. The reflexive pronoun can appear in any of several positions, as shown in (6b), (6c), and (6d). Here, the speaker is using a reflexive pronoun to distinguish himself or herself from someone else.

- (6) a. I would never do anything like that.
b. I, *myself*, would never do anything like that.
c. *Myself*, I would never do anything like that.
d. I would never do anything like that *myself*.

In academic prose and other writing, reflexive pronouns are used to emphasize a contrast between two NPs, which are often in different clauses. In such cases, the typical position for the reflexive pronoun is immediately after the NP it is used with. This is shown in (7).

(7) If the symptoms of the disease are difficult to recognize, *the disease itself* is even harder to treat.

1.1.4.4. Demonstrative Pronouns

A pronoun that demonstrates any near or distant living or nonliving thing is called a demonstrative pronoun. The demonstrative pronouns exactly match the form of four demonstrative determiners i.e. this, that, these, and those. The English demonstrative pronouns contrast for number and proximity. They are as follows.

	Singular	Plural
Near reference:	this	these
Distant reference:	that	those

(Cowan, 2008, p. 283)

As we know, *this* and *that*, and their plural forms, *these* and *those*, are demonstrative determiners when they modify nouns. However, when *this/these* and *that/those* appear by themselves in discourse, as in (8a) and (8b), they have an anaphoric function and are called demonstrative pronouns.

- (8) a. Here are application forms. You need to fill *these* out.
b. This book is not bad. But I read his book first, and *that* was more interesting.

This and *that* also refer to multiple clauses, sentences and the content of quote. At that time, if the speaker or writer views the antecedent as old information or of low-relevance, the pronoun used is likely to be *that*. In contrast, if the speaker or writer views the antecedent as information that is new or of high relevance and wishes to place it in focus, the pronoun is likely to be *this*.

1.1.4.5. Interrogative Pronouns

The pronouns that can be used as 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, as in (9a), (9b), (9c), and (9d) below.

- (9) a. *Who* called you? (Subjective function)
- b. *Whom* you meet last Sunday? (Objective function)
- c. *Who* are they? (Plural)
- d. *Who* is the story teller? (Singular)

In (9c) and (9d), the same interrogative pronoun (i.e. *who*) is used refer singular and plural number. So, these two sentences exemplify that interrogative pronouns do not contrast for number.

The interrogative pronouns correspond closely to interrogative determiners which are shown below:

Pronoun function

Who, whom, whose, what, which

Determinative function

whose, what, which

The interrogative pronouns also contrast for both human and non-human, as shown in (10a) and (10b) below.

- (10) a. *Who* is he?
b. *What* is your teacher's name?

In (10a), the interrogative pronoun '*who*' is related to the pronoun '*he*'. So, it is used for human being. But, in contrary, in (10b), the interrogative pronoun '*What*' is not related to teacher but to the teacher's *name*. So, it is used for non-human thing.

1.1.4.6. Indefinite Pronouns

The pronouns that do not point out the certain thing and show uncertainty are called identified pronouns. These types of pronouns lack the element of definiteness which is found in the personal, reflexive, possessive and demonstrative pronouns, and to some extent also in the *wh*-pronouns.

Certain pronouns in English refer to indefinite or unspecified entities. These are called indefinite pronouns, and they are formed by combining *some*, *any*, *every*, and *no* with the endings *-one*, *-body*, and *-thing*, as follows. With exception of *no one*, these indefinite pronouns are written as one word.

POSITIVE INDEFINITE PRONOUNS

	some +	any +	every+
-one	someone	anyone	everyone
-body	somebody	anybody	everybody
-thing	something	anything	everything

NEGATIVE INDEFINITE PRONOUNS

no +

-one	no one
-Body	nobody
-thing	nothing

(Cowan, 2008, p. 277)

The positive indefinite pronouns that end in *-body* are largely interchangeable with those that end in *-one*. Generally, the indefinite pronouns take a singular form of the verb.

1.1.4.7. Reciprocal Pronouns

Reciprocal pronouns refer to the exchange or mutual interaction between two or more people which express ‘two-way’ reflexive relationships. There are only two reciprocal pronouns in English: ‘each other’ and ‘one another’.

Although the two reciprocal pronouns have the same meaning, *one-another* is used especially in expressing a reciprocal relationship among more than two individuals or among many people. In (11a) and (11b), it refers to a relationship between all members of humanity.

- (11) a. It is only in teaching respect for *one another* that the different races can live peacefully together.
 b. We must all learn to get along with *one another*.

1.1.4.8. Relative Pronouns

A pronoun which denotes that one sentence is related with another is called relative pronoun. It is always placed at the beginning of the clauses, whether it is subject, complement, adverbial, post modifier, prepositional complement, or object. English relative pronouns contrast only for human and non-human reference. The sentences (12a) and (12b) are the example of human and non-human references.

- (12) a. The novel *which* I bought is very interesting.
 b. The doctor *whom* you visited last week is my uncle.

English has the following relative pronouns:

Human

Who, whom, whose

Non-human

what, which

1.1.5. Contrastive Analysis

Contrastive analysis is a branch of linguistics which compares two languages to find out their similarities and differences, and then to predict the areas of difficulty in learning. In other words, contrastive analysis is a comparative study of the linguistic systems of two or more languages to find out similarities and differences. Thus, we can define contrastive analysis as a scientific study of similarities and differences between languages, the special focus being differences.

In Lado's (1957, p. 1) words, "The same assumption, that in the comparison between native and foreign language lies the key to ease or difficulty in foreign language learning, was applied to the preparation of language achievement tests by Lado".

The basic assumption of contrastive analysis is that language learners transfer the formal rules of their first language in learning a second language or foreign language, which is the psychological basis of contrastive analysis. Contrastive analysis is based on the following assumptions:

- (a) The main difficulties in learning a new language are caused by interference of the first language.
- (b) These difficulties can be predicted by contrastive analysis.
- (c) Teaching can make use of contrastive analysis to reduce effects of interference.

Contrastive analysis was initiated and developed in the late 1940s and 50s by C. C. Fries and Robert Lado with the view that languages with different sources or languages with genetically unrelated may resemble each other sharing some features while genetically related may differ quite seriously in the same features. In this regard, historical or diachronic approach to language comparison was shifted into synchronic or contemporary approach. Such comparison of contemporary languages helps to establish their general types on the basis of their formal similarities. It is also called typological comparison. So, the credit of comparing languages goes to the contrastive analysis. Contrastive analysis is concerned with how a monolingual becomes bilingual. Comparison can be done between two languages and between two dialects which are called inter-lingual and intra-lingual comparison respectively and comparison can also be done at different levels of language viz. phonological, morphological, syntactic, and discourse levels as well.

Crystal (2003) views contrastive analysis as “a general approach to the investigation of language (contrastive linguistics), particularly as carried out on certain area of applied linguistics, such as foreign language teaching and translation (p. 107)”.

According to James (1980, p. 3), “Contrastive analysis is a linguistic enterprise aimed at producing inverted (i.e. contrastive not comparative) two valued typologies (a contrastive analysis is always concerned with a pair of languages) and founded on the assumption that languages can be compressed”. Contrastive analysis is more interested in differences between languages than in their likenesses. So, it finds the area of difficulties of learning languages.

Contrastive analysis has two functions:

(a) As a predictive device

The function of contrastive analysis as a predictive device is to find out the areas of difficulties in learning certain languages for a particular group of learners. Here a particular group of learners indicates the group of students

having a particular language background. To predict the likely errors to be committed by a particular group of learners in learning a particular language is regarded as the primary function of contrastive analysis.

(b) As an explanatory tool

The function of contrastive analysis as an explanatory tool is to explain the sources of errors in one's performance. The source of errors as explained by contrastive analysis is the L₁ interference which is the secondary function of contrastive analysis.

There are two views on contrastive analysis regarding the question of its functions. They are known as strong and weak version of contrastive analysis. In its strong version, contrastive analysis is believed to serve both the abovementioned functions but in its weak version, contrastive analysis is believed to serve the first function.

1.1.5.1. Need and Importance of CA

Contrastive analysis is considered to find out similarities and differences between the first languages (L₁) and the second languages (L₂) which helps us predict the areas of eases or difficulties in learning (L₂). If there are similarities between L₁ and L₂ then the former helps to learn the latter, and it is called positive transfer. If there are differences then the former hinders to learn the latter, and it is called negative transfer.

As per the classroom lecture of Prof. Dr. Anju Giri, Ronald, Sheen (1996, p. 183) asserts, "Contrastive analysis is helpful in minimizing learner's errors".

Thus, contrastive analysis helps learners to overcome their learning difficulties. Contrastive analysis has pedagogic importance in the sense that academicians, teachers, language experts, course book designers are being highly benefited from the outcome of contrastive analysis. Contrastive analysis is regarded as the main source of information regarding the preparation of language courses, textbooks, and teaching materials.

Since the functions and meaning of CA as described above, the need and importance of it is necessary for this study because this thesis is a comparative study of two languages; the English and the Bantawa language.

1.2. Reviews of Related Literature

There are some research works on linguistic study among different languages spoken in Nepal e.g. Rai, Limbu, Newar, Gurung, Tamang, Tharu, etc. and also in the Department of English Education, T. U. The reviews of related literatures to the present study are as follows;

Phyak (2004), in his research work on “Limbu and English Pronominal: A Comparative Linguistic Study” determines the Limbu pronominal and compares and contrasts them with those of English, which was the main objective of his study. To complete his research work, he has followed the judgmental and snowball sampling procedure. He has taken only 30 Yokels (Limbus) from two district; Panchthar and Ilam by using the judgmental sampling procedure. He used interview schedule as research tools by using snowball sampling procedure. The major findings of his linguistic comparative study are; Limbu language has more complex pronominal system than the English has, there is no distinction in the use of Limbu language pronouns for male and female. The main significant point that he noted is the existence of personal pronoun in dual and plural numbers in the Limbu language.

Adhikari (2006) carried out a research on “A Comparative Linguistic Study: English and Santhali Kinship Terms”. The main objective of his study was to determine different terms used for Santhali kinship relations and their corresponding addressive forms (used by male and female ego and both). He consulted with 100 native speakers of Santhali language from Topgachhi and Dharampur, Jhapa. This population was sampled using snowball non-random sampling procedure. He used both questionnaire and unstructured interview as research tools. Her findings were that there are no one-to-one correspondences between English and Santhali kinship terms; English has no distinction

between elder and younger but Santhali language has. Next finding of her research is that there is no distinction between male and female ego except the two terms 'human' and 'wife' in English. On the contrary, most of the relations of Santhali language have distinct kinship terms in the regards of male and female ego. For instance, 'nephew' (brother's son) in English = bh c yako (male ego), himangidro (female ego). Likewise, 'nephew' (sister's son) in English = bh gn ko (male ego), babu (female ego).

Sharma, (2006) in her research work on "English and Bajjika Pronominals: A Comparative Study" introduces Bajjika pronominals and comparatively analyses them with English ones, which was the main objective of her thesis. To meet this objective, she selected 60 Bajjika native speakers on the basis of age (above 15 years), sex (male and female), and education (above SLC). The sample population she used was selected by using stratified random sampling procedure. Structured interview schedule was her research tool. Mainly, she found some Bajjika pronominals like hamar = my, tohar/rauar/apne ke = your, okar/hunkar = his/her/its, etc. Likewise, her significant finding was that in English 's' is the plural marker but in Bajjika 'sab' is the plural marker e.g. house = ghar, houses = ghar sab, cow = ga:i, cows = ga:i sab, etc.

Bhattarai (2007) also carried out a research work on pronominal system of two languages. The title of his research is "Pronominals in English and Jhagar (Kudux): A Comparative Study". The main objective of his study was to determine Jhagar pronominals in relation to English and compare them with English ones. To elicit the Jhagar pronominals, he had selected 60 informants as sample population. He had categorized the population into two stratum; literate and non-literate informants. He had used the stratified random sampling procedure to sample the population. A set of interview questionnaire was his research tool. The main finding of his study was that the existence of inclusive and exclusive personal pronouns in plural number in Jhagar language, which do not exist in English. He had identified some pronominals in Jhagar language like - en, nam, e , n, n m, id, ad, ibdr, etc.

Gautam (2007), in his research on “Pronominals in the English and Dura Languages: A Comparative Linguistic Study”, says that Dura pronominals have suffixation but this system does not exist in English. He finds out some Dura pronominals like / i/, / re/, / y re/, /nore/, /hui/, /huire/, /ini/, / ini/, etc. To find out Dura pronominals in relation to English was the main objective of his study which he had fulfilled by consulting 60 respondents of his structured interview schedule. He adopted the stratified random sampling procedure to select the Dura native respondents, where the respondents were selected on the basis of age group, educational backgrounds and gender.

Ghimire (2008) carried out a research work on “Magar and English Pronominals: A Comparative Study”. The main objective of his study was to identify the Magar pronominals and compare them with that of English. To meet this objective he had selected 90 Magar native speakers aged above 15 years using the stratified random sampling procedure and used structured interview questions. The major finding of his study was that separate personal, reflexive, and possessive pronouns are used for senior and junior person in Magar language. Furthermore, he had found out Magar pronominals like , k n, n n, n ko, ise, hose, il , hol , etc.

Rai (2008), in his research work on “Chamling and English Kinship Terms: A comparative Study”, determines Chamling kinship terms, and compares and contrasts them with those of English which was the main purpose of his study. He has applied the purposive sampling procedure to meet the objectives of his research work. He has taken only 60 native speakers of Chamling language from the same VDC, Lekkharka, Bhojpur. He has used oral structured interview schedule as a research tool. The major findings of his study are that there are only eight core consanguine terms of relation i.e. papa, mama, buwa, nicho, nana, chucha, nichoboma, etc. and thirteen peripheral consanguine kinship terms i.e. kopa, koku, tippa, timma, papasibe, mamasimma, diku, achkou, chemai, chucha, chachama, etc. in Chamling language.

Lama (2009) carried out a research work on “Spatial Deixis in English and Tamang”. The main objective of his research was to determine Tamang deixis terms used to refer to various indexical expressions. To fulfill this objective, he selected 70 Tamang people from Nuwakot district by using purposive sampling procedure. He prepared interview schedule where 35 questions were included. His main findings were that Tamang language has proximal spatial deixis which are; chhu/iju, churi/iti, etc. and distal spatial deixis which are; the/hojo, their/hoti, etc. The significant difference that he has found in his study was that Tamang verbs as spatial deixis have honorific deictics whereas there is no honorific deictics in English.

In her study on “Pronominals in English, Nepali and Newari” Manandhar (2009) finds out Newari pronominals and compares and contrasts the Newari pronominals with those of Nepali and English ones, which is the main objective of her study. She used judgmental and snowball sampling procedure. The sample of her research population was 80 Newar native speakers from Kirtipur, Kathmandu. She has used two types of research tools; the structured interview schedule for illiterate Newars and questionnaires for literate Newars. Analyzing descriptively and comparatively the collected data she has found out that Newar personal, reflexive and possessive pronouns are categorized under three persons; 1st person, 2nd person and 3rd person. Furthermore, she has found out the existence of inclusive and exclusive plural form in 1st person personal, reflexive and possessive pronouns.

In his thesis on “Pronominal in English and Bajhangi Dialect”, Joshi (2010) compares and contrasts pronominals found in Bajhangi dialect with that of English. The main objective of his study was to determine the pronominals of Bajhangi dialect and compare them with English pronominals. To meet the main objectives of his research work he has consulted with 60 native speakers of the Bajhangi dialect as a sample of total population. He has used prescheduled interview questionnaire as research tool. He used judgmental sampling procedure. He has descriptively and comparatively analyzed the

collected data. He has found out eight types of Bajhangi pronominal e.g. I = mu, we = hame, yours = uiko, this = yi, that = ti, someone = koi-koi, what = kya, myself = muafui, each other = ek-arkha/ek, who = jo, etc.

At last but not least, newspapers, magazines, books, journals, documents, dictionaries, reports, manuals, net searches are studied and consulted with the facilitator as well as other professors to carry out this research work.

Reviewing above cited research works and consulting with various professors, the researcher came round to the point that this study will be different from the above reviewed researches because pronominal in Bantawa language is totally different which are going to be identified. The researcher is one of the native speakers of the Bantawa language; Northern Bantawa dialect, he has chosen this research title – “Bantawa and English Pronominals: A Linguistic Comparative Study”.

1.3. Objectives of the Study

The research was carried out with following objectives keeping in mind;

- (a) To determine pronominals of Bantawa language.
- (b) To identify the differences between Bantawa pronominals and English.
- (c) To suggest some pedagogic implications of the present study.

1.4. Significance of the Study

There are only few researches on the Bantawa language in the faculty of Education. So, this research will be a valuable work for the department itself. This study will be significant for the prospective researchers of the Bantawa language, linguists, textbook writers, students, course designers, and others as well, who are interested to know about the Bantawa language pronominal. The researcher hopes that this study can contribute to the language planners those who are working for the development of graphology and phonology of endangered languages. This study will also have pragmatic value. So, the researcher hopes that this study will have global significance.

Huber (2012, p. 79) says,

“Throughout Nepal the official language Nepali and the international languages English has been suppressing the indigenous languages including Bantawa language more and more. But the culture of Rai tribes is rather orally oriented. If the Bantawa Rai people want to follow perpetually their religious path i.e. the path of Mundhum, they need to preserve their language”.

By analyzing the abovementioned saying of Prof. Huber, we can say that the Bantawa Rai people should not forget to preserve, develop and give continuity in using their mother tongue. In this regard, this research work can have a significant importance and will be one of the documents of Bantawa language.

Moreover, this research will also be an important document for the indigenous nationalities of Nepal since it particularly approaches to concern with the indigenous nationalities of Nepal struggling for their identity and rights as well as their endangered languages. This study holds an importance because, in spite of good progress in the course of the past several years, the shortage of Bantawa literary texts is still an impediment for Bantawa language development.

CHAPTER –TWO

METHODOLOGY

I have conducted his research work using the following methodology for the nature of this title.

2.1. Sources of Data

I elicited the data from both primary and secondary sources to carry out the present research work.

2.1.1. Primary Sources

The intuition of mine as one of the native speakers of Bantawa language played an important role in data collection. So, I myself as well as the other Yokel Bantawas was the main sources of primary data.

2.1.2. Secondary Sources

I used e-mail internet, different books, newspapers, journals, documents etc. as secondary sources to elicit data. The major sources of secondary data were Quirk et al. (1985), White (1989), Chomsky (1957), Hornby (2001), Crystal (2003), Best and Kahn (2006), and Cowan (2008).

2.2. Population of the Study

All the Bantawa speakers were the population of the study. Chhinamakhu, Annapurna and Nagi VDCs were selected as the area of the study from Bhojpur district.

2.3. Sampling Procedure

Three VDCs were selected from Bhojpur district where the great number of the Bantawa Rai is residing. They were selected by using Judge-mental sampling. The total sample population was 30 Yokel Bantawas. Interviews were taken by using snowball sampling with the help of prescheduled questionnaire (appendix-II).

Table No. 3
Sample Population of the Study

VDCs	Annapurna		Chhinamakhu		Nagi	
	Male	Female	Male	Female	Male	Female
No. of Respondents	5	5	7	3	4	6
Total	10		10		10	

I found five male and five female respondents from Annapurna VDC, seven male and three female respondents from Chhinamakhu VDC, and four male and six female respondents from Nagi VDC. Hence, in total, there were thirty Bantawa people as the respondents of this research.

2.4. Tools for Data collection

The data for the research were elicited with the help of structured interview schedule (appendix-II). To confirm the data, I had conducted participant observation for three weeks with Yokel Bantawas in the study area.

2.5. Procedure of Data Collection

- I prepared a set of questionnaire (appendix-II).
- I visited the selected VDCs and built rapport with the native speakers of Bantawa language.
- I took interview with the Bantawa Rais basing on the prepared interview schedule.
- I participated in daily conversation with the Bantawa natives for a week.
- English pronominals were taken from aforementioned books.
- Finally, I found out the Bantawa pronominals, and compared them with those of English.

2.6. Limitations of the Study

Bantawa has several dialects – only one in my area of concern was Dilpali Bantawa, Bantawa: Northern Bantawa (also called simply Bantawa) which is spoken by the Bantawa sub caste (Mukarung, Siptung, Kangmang, Rungmang, Awaichha, Ruchchhenbung, Hungchhen, Khomyung, Khamtu, Charghare, Mangpahang, etc.) and other Rais (Kulung, Koyu/Koyee, Chamling, Sampang, Thulung, etc.) in Annapurna, Chhinamakhu and Nagi VDCs of Bhojpur district.

So, the following points were the limitations of the present research;

- a. This study was limited to the identification of Bantawa pronominals in relation to the English ones; personal, demonstrative, interrogative, reflexive, relative, possessive, indefinite and reciprocal pronoun.
- b. Only thirty Yokel Bantawas were included in the study
- c. This study were based on only three Western VDCs of Bhojpur district; Annapurna, Chhinamakhu and Nagi.

CHAPTER – THREE

ANALYSIS AND INTERPRETATION OF THE DATA

This chapter deals with the analysis and interpretation of the collected data are descriptively presented with the help of tables and illustrations. After tabulating the data, similarities and differences between the Bantawa and English pronominals have been drawn. Some notes also have been pointed out as a conclusion while analyzing the data. The elicited data have been analyzed on the basis of the eight types of English pronouns. They are...

Personal pronouns

Possessive pronouns

Demonstrative pronouns

Indefinite pronouns

Interrogative pronouns

Reflexive pronouns

Reciprocal pronouns

Relative pronouns

3.1. Personal Pronouns

Personal pronouns refer to the name of person and object. They have specific reference to persons or things that are involved in the conversation or a piece of writing. The personal pronouns that are found in the Bantawa language in course of this research work are tabulated and analyzed with reference to the English personal pronouns.

To identify the Bantawa personal pronouns I studied and analyzed the elicited data from my research area. After then, I prepared the following table which

includes the Bantawa and English personal pronouns. Their detail comparisons have been made with the help of other tables.

Table No. 4

Bantawa and English Personal Pronouns

Pronouns	Bantawa						English		
	Singular		Dual		Plural		Singular	Plural	
1st person	Singular		Dual		Plural		Singular	Plural	
	u ka		u kac		u kank		I	we	
2nd person	Singular		Dual		Plural		Singular	Plural	
	Non honorific	Honorific	Non honorific	Honorific	Non honorific	Honorific	You	you	
	kh n	kh n nci	kh n ci	kh n nin	kh n nin	kh n nin			
3rd person	Singular		Dual		Plural		Singular	Plural	
	Non honorific	Honorific	Non honorific	honorific	Non honorific	honorific	Male	Female	They
	khoko/ kho	khoko/ kho	khokoci/ khoci	khokoci/ khoci	khokoci/ khoci	khokoci/ khoci	He	She	
oko		okoci/oci	okoci/oci	okoci/oci	okoci/oci	It			

Table no. 4 presents the total Bantawa and English personal pronouns that are found in course of this study. They have been discussed below in detail with necessary tables and illustrations:

3.1.1. First Person

To introduce the first person personal pronominal forms of the Bantawa language and analyze them in part by part, table no. 5 is presented in which the Bantawa first person personal pronouns have been categorized in two parts; case and number.

Table No. 5

First Person Bantawa Personal Pronouns

Case	Number		
	Singular	Dual	Plural
Subjective	u k	u k c	u k nk
Objective	u k	u k c	u k nk

This table shows that the Bantawa personal pronouns are marked for first person. They are marked for case i.e. subjective and objective. There are no any differences between the cases subjective and objective. As illustrated in (1a) and (1b);

(1) a. I wear a cap. (Subjective case)

u k bopchu khu .

b. They called me. (Objective case)

khoci *u k* butt .

As in (2a), (2b), and (2c), the Bantawa personal pronouns are marked for number (singular, dual, and plural).

(2) a. I sing a song. (Singular)

u k ch m mu .

b. We sing a song. (Dual)

u k c ch m muc .

c. We sing a song. (Plural)

u k nk ch m munk . (More than two)

3.1.1.1. Similarities and Differences between English and Bantawa First Person Personal Pronouns

To compare the Bantawa and English first person personal pronouns the following table is presented which shows the entire pronominal systems that found in both the Bantawa and English first person personal pronouns.

Table No. 6

First Person English and Bantawa Personal Pronouns

Case	Number				
	Singular		Plural		
Subjective	English	Bantawa	English	Bantawa	
	I	<i>u k</i>	We	Dual <i>u k c</i>	Plural <i>u k nk</i>
Objective	Me	<i>u k</i>	Us	<i>u k c</i>	<i>u k nk</i>

This table shows that both English and Bantawa first person personal pronouns are marked for number i.e. singular and plural. Both languages have mainly two types of number; singular and plural; the Bantawa plural number can

further be of two types; dual and plural. In Bantawa language, the suffix *-c* is added to the singular form of first person personal pronoun in case of only two persons to make it plural and the suffix *-nk* is added to the singular form of first person personal pronoun in case of more than two numbers to make it plural. As in (3a), (3b), and (3c) below:

(3) a. I am a teacher. (Singular)

u k uk s ndiw .

b. We are teachers. (Dual)

u k c s ndiw ci.

c. We are teachers. (Plural)

u k nk s ndiw ci.

Note: in (3a), (3b), and (3c), we can see that the English sentences are structure as ‘S+V+O...’ but the Bantawa sentences are structured as ‘S+O...’ (Without verb agreement) which is the significant point of this research.

The Bantawa and English first person personal pronouns are marked for cases i.e. subjective and objective. In English there are separate pronominals for subjective and objective cases. But, in Bantawa language, there are same pronominals for both subjective and objective case. As illustrated in (4a), (4b), (4c), and (4d) below:

(4) a. We dance in chandi. (Subjective)

u k c s khkhew l k l kluc .

b. Father gave us money. (Objective)

P p u k c y puw c .

c. We dance in chandi. (Subjective)

u k nk s khkhew l k l klunk .

d. Father gave us money. (Objective)

P p u k nk y punk .

Note: in (3a), (3b), and (3c), the Bantawa sentences are structured as ‘S+O...’ but now if we look at (4a), (4b), (4c), and (4d), we find that the Bantawa sentences can be structure as ‘S+O+V’, too.

Thus, we can say there are little bit different systems between the Bantawa and English first person personal pronoun as well as in their sentence structure.

3.1.2. Second Person

To introduce and analyze the elicited second person pronouns of the Bantawa language, the following table is constructed.

Table No. 7

Second Person Bantawa Personal Pronouns

Case	Number					
	Singular		Dual		Plural	
	Hon	Non-hon	Hon	Non-hon	Hon	Non-hon
Subjective	kh n nci	kh n	kh n nin	kh n ci	kh n nin	kh n nin
Objective	kh n nci	kh n	kh n nin	kh n ci	kh n nin	kh n nin

This table shows that the Bantawa personal pronouns are marked for second person. They are marked for two cases; subjective and objective. In the Bantawa language, there is no any strict rule to make a subjective case an objective. They have the same form in both subjective and objective cases, which are illustrated below in (5a) and (5b).

(5) a. You go home. (Subjective)

kh n ci khim kh r ce.

b. Who called you? (Objective)

s butt kh n ci?

Note: if we look at (5b), we can conclude that the Bantawa sentences can also be structured as ‘S+V+O...’ which is same as English ones.

Bantawa second person personal pronouns are marked for number i.e. singular and plural. Bantawa, not as in English, has different personal pronouns for singular, dual, and plural form. They are illustrated in (6a), (6b), and (6c) as follows:

(6) a. When did you come? (Singular)

kh n emkh b n ?

b. When did you come? (Dual)

kh n ci emkh b n ci?

c. When did you come? (Plural)

kh n nin emkh b nin?

The Bantawa second person personal pronouns have the existence of honorific and non-honorific forms; *kh n nci*, *kh n ncin* and *kh n nin* are honorific pronouns, and *kh n* and *kh n ci* are non-honorific. They are illustrated as follows:

(7) a. You go home. (To junior)

kh n khim kh re.

b. You go home. (To junior)

kh n ci khim kh r ce.

c. You, please have the seat. (To senior)

kh n nci o yu ne.

d. You, please have these seats. (To senior)

kh n nin oci h nu yu ne.

Thus, in Bantawa language, the second person personal pronoun *kh n* and *kh n ci* is used for non-honorific singular pronoun and non-honorific dual pronoun respectively. The Bantawa second person personal pronouns *kh n nci* and *kh n nin/kh n ncin* are used for honorific singular and honorific plural pronouns.

3.1.2.1. Similarities and Differences between the Bantawa and English Second Person Personal Pronoun

To point out the similarities and differences between Bantawa and English second person personal pronouns, the following table has been constructed. This table includes the second person personal pronouns that found in both the English and Bantawa languages.

Table No. 8

Second Person English and Bantawa Personal Pronouns

Number Case	Singular			Plural		
	English	Bantawa		English	Bantawa	
		Honorific	Non-honorific		Honorific	Non-honorific

Subjective	You	kh n nci/ kh n ncin	kh n	You	kh n nin	kh n ci/ kh n nin
Objective	You	kh n nci/ kh n ncin	kh n	You	kh n nin	kh n ci/ kh n nin

This table shows that Bantawa and English second person personal pronouns are marked. By analyzing this table we can say that English second person personal pronoun has the same word and form in both the subjective and objective cases, as in (8a) and (8b).

(8) a. You help me. (Subjective case)

b. She called you. (Objective case)

But, as in (9a) and (9b), the Bantawa second person pronouns are used differently in subjective and objective cases i.e. *kh n nci/kh n ncin*, *kh n /kh n nin*, and *kh n ci*.

(9) a. *kh n u k f s e*. (Subjective case)

b. *khos kh n butt* . (Objective case)

These two examples clarify that in the subjective case in Bantawa, the word is added.

Also, table no. 8 shows that the Bantawa and English second person personal pronouns are marked for number. The same form of English second person personal pronoun is used for both singular and plural number whereas the Bantawa language has different forms of word. They are illustrated below in (10a) and (10b):

(10) a. You come here. (Singular)

kh n o b ne.

b. You come here. (Plural)

kh n ci o b n ce.

Honorific and non-honorific second person personal pronouns are also found in Bantawa language, which are generally not found in English second person personal pronoun. This is found as a significant difference between Bantawa and English second person personal pronoun. They are illustrated as follows in (11a), (11b), (11c), and (11d):

(11) a. You come here. (Non-honorific singular)

kh n o b ne.

b. You, please have the seat. (Honorific singular)

kh n nci o yu ne.

c. You come here. (Non-honorific plural)

kh n ci o b n ce.

d. You, please have the seat. (Honorific plural)

kh n nin o yu ne.

By analyzing table no. 8 and considering the above discussed example, we can say that Bantawa second person personal pronouns are more in number than in English.

3.1.3. Third Person

To identify the similarities and differences between Bantawa and English third person personal pronouns, the following table is presented, which includes the Bantawa third person personal pronouns only. They have been compared and contrasted with that of English with some descriptive ways.

Table No. 9

Third Person Bantawa Personal Pronouns

Case	Number						
	Singular				Plural		
	Female		Male		Neutral	Hon	Non-hon
	Hon	Non-hon	Hon	Non-hon			
Subjective	khoko	khoko	khoko	khoko	oko	khoci	okoci/khokoci
Objective	khoko	khoko	khoko	khoko	oko	khoci	okoci/khokoci

In table no. 9, the Bantawa third person personal pronouns are classified on the basis of their uses to refer to honorific and non-honorific female, male and neutral gender. They are also marked for number; singular and plural, and also for the cases; subjective and objective.

In Bantawa third person personal pronouns, there are two numbers i.e. singular and plural. Singular pronouns are also differentiated on the basis of gender; female, male, and neutral gender. The Bantawa words *khoko*, *khoko*, and *oko* are used to refer to singular genders; female, male, and neutral respectively. They are illustrated in (12a), (12b), and (12c);

(12) a. She is very beautiful. (Female/singular)

khoko hunin kh n nuy .

b. He is very intelligent. (Male/singular)

khoko hunin les mi y .

c. It's a good thing. (Neutral/singular)

oko yu ch m nuy .

The Bantawa third person personal pronouns *khoci*, *khokoci*, *oci*, and *okoci* are used to refer to the plural number. Illustrations are in (13a), (13b), (13c), and (13d);

(13) a. They are dancing. (Plural)

khoci l k luy .

b. They are our teachers. (Plural)

khokoci nko s ndiw ci.

c. Whose books are these? (Plural)

oci s ko ch pd yu ci?

d. Whose pens are these? (Plural)

okoci s ko ch pkh ci?

Note; as in (14), the Bantawa third person personal plural pronoun *okoci* can also equally be used as, *oko/khoko* + *noun* + *ci*.

(14) These books are mine. (Plural)

oko ch pd yu ci u ko.

The Bantawa third person personal pronouns have the same form and word to be used for both the cases subjective and objective, but a slight difference is that when we are using the Bantawa third person personal pronouns subjectively we are generally adding *s* . They are exemplified in (15a) and (15b) below:

(15) a. She killed a snake. (Subjective)

khokos uk puch p seru.

b. I gave her a pencil. (Objective)

u k khoko uk ch pkh pu .

The next feature of the Bantawa third person personal pronouns is that whatever the person is (i.e. whether honorific or non-honorific), the form of pronouns is always the same, as in (16a) and (16b).

(16) a. She is small. (Non-honorific)

khoko cuky .

b. He is my uncle. (Honorific)

khoko u b /chuw .

3.1.3.1. Similarities and Differences between Bantawa and English Third Person Personal Pronouns

To identify the differences and similarities between the Bantawa and English third person personal pronouns, the following table presents the English and Bantawa third person personal pronouns which were elicited from my research field.

Table No. 10

Third Person English and Bantawa Personal Pronouns

Number Case	English			Bantawa			
	Singular			Plural	Singular		Plural
	Female	Male	Neutral		Male/ Female	Neutral	
Subjective	She	He	It	They	khoko	oko	khoci

Objective	Her	Him	It	Them	khoko	oko	khoci
------------------	-----	-----	----	------	-------	-----	-------

In this table, the Bantawa and English third person personal pronouns are marked for two cases; subjective and objective. In Bantawa language, there are same words to be used for both cases but in English there are different words to be used for subjective and objective cases except in case of neutral gender.

Illustrations are as follows, in (17a to f);

(17) a. She sings a song. (Subjective case)

khoko ch m mu.

b. I gave her a pencil. (Objective case)

u k khoko uk ch pkh pu .

c. He already went home. (Subjective case)

khoko hu e khim kh r .

d. I gave him a knife. (Objective case)

u k khoko uk bukhup pu .

e. It is very nice. (Subjective case)

oko hunin kh n nuy .

f. Give it to her. (Objective case)

khoko oko puye.

English and Bantawa third person personal pronouns are marked for number; singular and plural. Both the Bantawa and English have singular and plural numbers. They are exemplified in (18a) and (18b);

(18) a. She is very beautiful. (Singular)

khoko hunin kh n nuy .

b. They are very beautiful. (Plural)

khoci hunin kh n nuy .

There are no existence of honorific and non-honorific form of third person personal pronouns in both English and Bantawa language (the same pronouns are used to refer to the honorific and non-honorific persons), as in (19a) and (19b).

(19) a. He is our teacher. (Honorific)

khoko nko s ndiw .

b. He is my younger brother. (Non-honorific)

khoko u nich .

As shown in (20a) and (20b), the Bantawa language has same third person personal pronoun *khoko* to refer to male and female whereas English has different forms i.e. *she* for female, and *he* for male.

(20) a. He is a singer. (Male)

khoko ch m muk b .

b. She is a singer. (Female)

khoko ch m muk b .

3.2. Possessive Pronouns

The possessive pronouns refer to the possession. Possessive pronouns are formed to fulfill two functions. They can serve as possessive determiner before

a noun phrase, or they can replace an NP inflected for possession, Celce-Murcia and Larsen-Freeman (1983, p. 124).

To introduce the elicited Bantawa possessive pronouns, the following table is presented in which the English possessive pronouns are also included:

Table No. 11

Bantawa and English Possessive Pronouns

Pronouns	Bantawa			English
1st Person	Singular	Dual	Plural	Mine, ours
	u ko/u	nc u	nko/ nk u	
2nd Person	Singular	Dual	Plural	Yours
	mko/ mnou	mcou	mnou	
3rd Person	Singular	Dual	Plural	His, hers, its, theirs
	khokosou/ khosou	khocio/ khokocio	khocio/ khokocio	

The table no. 11 presents the entire possessive pronouns that are found in Bantawa and English languages. They have been discussed below in detail:

3.2.1. First Person

To introduce the first person possessive pronouns in Bantawa language, table no. 12 has been constructed, which are categorized mainly on the basis of two functions; pronominal function and determinative function, and compared and contrasted with that of English.

Table No. 12

First Person Bantawa Possessive Pronouns

Number	Function					
	Determiner function			Pronominal function		
	Singular	Dual	Plural	Singular	Dual	Plural
First person	u ko/u	nc u	nko/ nk u	u ko/u	nc u	nko/ nk u

Table no. 12 shows that the Bantawa possessive pronouns are marked for number and function. By analyzing the table we can say that the Bantawa possessive pronoun has three numbers; singular, dual, and plural. And the Bantawa possessive pronouns are used in the same way for both the determinative and pronominal function. They are illustrated as follows, in (21a to e);

(21) a. It is my shawl. (Singular)

oko u ko su khi.

b. This is our bag. (Dual)

okoci nc u bekh ci.

c. This is our house. (Plural)

oko nko/ nk u khim.

d. This pen is mine. (Possessive determiner)

oko ch pkh u ko.

e. This is my pen. (Possessive pronoun)

oko ch pkh u ko.

3.2.2. Second Person

To introduce the second person Bantawa possessive pronouns, the following table has been constructed, which are categorized mainly on the basis of two functions; pronominal function and determinative function, and compared and contrasted with that of English.

Table No. 13

Second Person Bantawa Possessive Pronouns

Function	Number					
	Singular		Dual		Plural	
	Hon	Non-hon	Hon	Non-hon	Hon	Non-hon
Determiner	mnou	mko	mcou	mnou	mnou	mnou
Pronominal	mnou	mko	mcou	mnou	mnou	mnou

This table shows that the Bantawa second person possessive pronouns are marked for function and number. In case of number, the Bantawa second person possessive pronouns are used as singular, dual, and plural. All numbers have their honorific and non-honorific forms too. Illustrations are as follows in (22a to f);

(22) a. This shawl is yours. (Non-honorific singular)

oko su khi mko.

b. This cap is yours. (Honorific singular)

oko bopchu mnou.

c. These pens are yours. (Non-honorific dual)

oko ch pkh ci *mcou*.

d. These pens are yours. (Honorific dual)

oko ch pkh ci *mnou*.

e. These books are yours. (Non-honorific plural)

oko ch pd yu ci *mnou*.

f. These books are yours. (Honorific plural)

oko ch pd yu ci *mnou*.

Thus, by looking at the illustrations, we can conclude that the Bantawa second person possessive pronouns also have their honorific and non-honorific forms.

3.2.3. Third Person

To introduce and analyze the elicited third person Bantawa possessive pronouns, table no. 14 has been constructed, which are categorized mainly on the basis of two functions; pronominal function and determinative function, and compared and contrasted with that of English.

Table No. 14

Third Person Bantawa Possessive Pronouns

Number Function	Third person			
	Singular		Dual and Plural	
	Male/Female		Male/Female	
Determiner function	Honorific	Non honorific	Honorific	Non honorific
	khokosou/ khosou	khokosou/ khosou	khocio/ khokocio	khocio/ khokocio
Pronominal function	khokosou/ khosou	khokosou/ khosou	khocio/ khokocio	khocio/ khokocio

Table no. 14 shows that the Bantawa third person possessive pronouns are marked for number; singular, dual, and plural. These pronouns are also marked in this table for their functions they deserve; determinative and pronominal. They are exemplified as follows, in (23a to i);

(23) a. This pen is his. (Singular)

oko ch pkh *khokosou/khosou*.

b. These shoes are theirs. (Dual)

oko l upci *khokocio/khocio*.

c. These shoes are theirs. (Plural)

oko l upci *khokocio khocio*.

d. This is her pen. (Determinative function)

oko ch pkh *khokosou/khosou*.

e. This book is hers. (Pronominal function)

oko ch pd yu *khosou*.

f. This book is his. (Honorific/male)

oko ch pd yu *khokosou*.

g. This shawl is her. (Non-honorific/female)

oko su khi *khosou*.

Thus, by analyzing these above examples, we can say that there are the same word and form of Bantawa possessive pronouns to refer to the honorific and non-honorific form, and to refer to male and female.

3.2.4. Similarities and Differences between English and Bantawa Possessive Pronouns

To identify the similarities and differences between the Bantawa and English possessive pronouns, English possessive pronouns are presented in the following table:

Table No. 15

English Possessive Pronouns

Person	Number	
	Singular	Plural
First person	Mine	Ours
Second person	Yours	Yours

Third person	His, hers, its	Theirs
---------------------	----------------	--------

When we compare the table no. 12, 13 and 14 with the table no. 15, we find that English has different words for third person possessive pronouns which refer to human beings but, the Bantawa language has the same word for both representations. They are illustrated in (24a) and (24b);

(24) a. That bag is hers. (Female)

moko bekh khosou/khokosou.

b. This pen is his. (Male)

oko ch pkh khosou/khokosou.

Likewise, when we compare table no. 12, 13 and 15, we find that the Bantawa language has three numbers (singular, dual and plural) whereas English has only two (singular and plural). Illustrations are as follows, in (25a to f);

(25) a. This is mine.

oko u ko. (First person singular)

b. These are ours.

okoci nc u. (First person dual)

c. These are ours.

okoci nk u/ nko. (First person plural)

d. Those books are yours.

moko ch pd yu ci mko. (Second person singular)

e. Those books are yours.

moko ch pd yu ci mcou. (Second person dual)

f. Those books are yours.

moko ch pd yu ci *mnou*. (Second person plural)

When we look at the table no. 13 and 15, we find that English has the same words to refer to the honorific and non-honorific form whereas the Bantawa has its honorific forms to refer to the different numbers of second person possessive pronouns. Illustrations are below in (26a) and (26b).

(26) a. This pen is yours. (Second person honorific)

oko ch pkh *mnou*.

b. This pen is yours. (Second person non-honorific)

oko ch pkh *mko*.

When we compare the table no. 14 and 15, we find that the English has the same words and Bantaawa also has the same words to refer to honorific and non-honorific second person possessive pronouns. They are illustrated as follows, in (27a) and (27b);

(27) a. This shawl is hers. (Third person honorific)

oko su khi *khosou/khokosou*.

b. This shawl is hers. (Third person non-honorific)

oko su khi *khosou khokosou*.

Similarly, analyzing the same tables (14 and 15) we can say that English has different words to refer to the third person possessive pronouns regarding gender; female, male and neutral. But the Bantawa has no distinct use of words, the same words are found that have been using except in case of neutral gender. They are illustrated as follows, in (28a), (28b) and (28c);

(28) a. This house is hers. (Female)

oko khim *khosou/khokosou*.

b. This house is his. (Male)

oko khim *khosou/khokosou*.

c. Its color is nice. (Neutral)

okosou/osou chenbiyi kh n nuy .

As a conclusion, we can point out that English has 14 and the Bantawa has only seven possessive pronouns that are in use.

3.3. Demonstrative Pronouns

A pronoun that points to any near or distant, living or non-living thing is known as demonstrative pronoun.

To introduce the Bantawa demonstrative pronouns, the following table presents the entire Bantawa demonstrative pronouns that are elicited from the field of this research. They are presented basing on two references; near and far. Along with them, in this table, the English demonstrative pronouns are also included.

Table No. 16

Bantawa and English Demonstrative Pronouns

	Bantawa		Engsih	
	Singular	Plural	Singular	Plural
Near	oko/o	okoci/o h ni	This, here	These, there
Far	mo /moko	mokoci/mo h ni	That	Those

In this table, the Bantawa demonstrative pronouns have been introduced on the basis of English ones. They have been discussed below in detail:

3.3.1. The Bantawa Demonstrative Pronouns

To compare the Bantawa demonstrative pronouns with that of English, the table no. 17 is created which includes the Bantawa demonstrative pronouns. They are categorized basing on the references; near and far.

Table No. 17

Bantawa Demonstrative Pronouns

Distance	Number					
	Singular			Plural		
	Human beings		Non-human beings	Human being		Non-human beings
	Hon	Non-hon		Hon	Non-hon	
Near	o	oko	oko	o h ni	okoci	okoci
Far	mo	moko	moko	mo h ni	mokoci	mokoci

This table shows that the Bantawa demonstrative pronouns are marked for number and under this they are also marked for singular and plural human beings and non human beings. Again, under human beings Bantawa demonstrative pronouns are marked for honorific/non-honorific and male/female. The illustrations are as follows, in (29a to d);

(29) a. Here is my uncle. (Honorific/singular male)

o h ni u chuw .

b. Here are my sisters. (Non-honorific/plural female)

oko u nich .

c. This is my house. (Singular)

oko u ko khim.

d. These are mine. (Plural)

okoci u ko.

In case of plural nouns in Bantawa demonstrative pronouns, we generally find that the demonstrative words are used as in its singular form and the suffix *-ci* is added to the nouns, as illustrated in (30).

(30) These pens are mine.

oko ch pd yu ci u ko.

Likewise, as in (31a to d), both the Bantawa and English have demonstrative pronouns to refer to distance; near and far.

(31) a. This is mine. (Near)

oko u ko.

b. That is yours. (Far)

moko mnou.

c. These are good. (Near)

okoci/oci nuy .

d. Those are good. (Far)

mokoci/moci nuy .

3.3.2. Similarities and Differences between Bantawa and English

Demonstrative Pronouns

The words *here* and *there* are also regarded as demonstrative pronouns in English which are used to demonstrate objects and places. The Bantawa pronominal system also has the equivalent words *o a* and *mo a* with their honorific and non-honorific forms *o ha ni* and *mo ha ni* for these English words *here* and *there* which are the main differences between English and Bantawa demonstrative pronouns. These Bantawa words are used to demonstrate peoples. The illustrations are in (32a) and (32b).

(32) a. There is my uncle. (Honorific)

mo h ni u chu w .

b. Here is my sister. (Non-honorific)

o a u nich .

While comparing English and Bantawa demonstrative pronouns, we come to know that both have demonstrative pronouns to refer to distance; near and far, as illustrated in (33a) and (33b).

(33) a. This is my cap. (Near)

oko u ko bopchu.

b. That is her shawl. (Far)

moko khosou/khokosou su khi.

Both the languages have singular and plural demonstrative pronouns, as in (34a) and (34b).

(34) a. This stone is very thick. (Singular)

oko lu hunin khon u u.

b. These stones are thick. (Plural)

oko lu ci khon u uci.

3.4. Indefinite Pronouns

The pronouns that do not point out the certain thing and show uncertainty are called identified pronouns. These types of pronouns lack the element of definiteness which is found in the personal, reflexive, possessive and demonstrative pronouns, and to some extent also in the *wh*-pronouns.

To introduce the Bantawa indefinite pronouns, table no. 18 is presented in which the Bantawa indefinite pronouns are categorized on the basis of sense of negative and positive. They are also grouped under the reference of human and non-human beings.

Table No. 18

Bantawa Indefinite Pronouns

Positive pronouns		Negative pronouns	
Human	Non-human	Human	Non-human
s -s	ici- ici	s ch	i ch
jh r k	jh r k		
s ninch	ninch		
	kh u ninch		
kh u-kh uci	kh u-kh uci		

This table shows that Bantawa indefinite pronominal system has been marked for positive and negative pronouns. Further, they are marked for human as well as non-human beings also; as in (35a to k).

(35) a. Everybody speaks nepali. (Human)

jh r k mun ci nep li yu cep.

b. Eeverything is okay. (Non-human)

jh r k yu ch mci nuy .

c. Anybody of you could come. (Human)

s ninch b n ce.

d. Anything will be okay for me. (Non-human)

ninch nu u k .

e. This is for someone. (Human)

oko s -s o nimp .

f. There is something wrong. (Non-human)

mo ici- ici nulok m n o yuk.

g. No-one has come. (Human)

s ch m n yuk.

h. Nothing is good. (Non-human)

i ch nulok m nnu .

i. Anyone/anybody of you can say. (Human)

kh n ci k s ninch yu m nu.

j. You can select anyone of it. (Non-human)

okoci/oci k kh u ninch kh n chenm ru.

k. Some of them are wiping. (Human junior/non-human)

moci/mokoci k kh u-kh u pok khapy .

3.4.1. Similarities and Differences between Bantawa and English Indefinite Pronouns

To find out the differences and similarities between the Bantawa and English indefinite pronouns the table no. 19 is presented in which English indefinite pronouns are put under its two categories; positive and negative indefinite pronouns.

Table No. 19

English Indefinite Pronouns with Regular Pattern

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

When we compare the table no. 18 and 19, we find out that English language has 10 indefinite pronouns and the Bantawa language has only nine pronouns. This means the Bantawa language do not have one to one equivalent indefinite pronouns with that of English. For example;

English	Bantawa
Someone/Somebody	s -s kh u-kh u
Everyone/everybody	jh r k
Anyone	kh u ninch
Anybody	s ninch
Anything	-ninch
Something	ici- ici
Nothing	di ch
Nobody/no one	s ch

The Bantawa language has only one indefinite pronoun to refer to the English indefinite pronouns none, nobody, and no one; *s ch* . Illustrations are in (36a) and (36b).

(36) a. Nobody has come yet.

s ch m n yuk onben.

b. No one has come yet.

s ch m n yuk onben.

Bantawa language has only one indefinite pronoun to refer to English indefinite pronouns everybody, everyone, and everything; *jh r k*. Illustrations are in (37a) and (37b).

(37) a. Everybody speaks Nepali language in Nepal.

Nep l d jh r k mun ci parbate yu cep.

b. Everything is okay.

jh r k e nuy .

3.5. Interrogative Pronouns

The pronouns that can be used as question words are known as interrogative pronouns.

To introduce the elicited Bantawa interrogative pronouns, the following table is created. In this table, the Bantawa interrogative pronouns are presented with reference to the person, thing, animal, and their subjective and objective uses.

Table No. 20

Bantawa Interrogative Pronouns

	Persons		Things		Animal	
Subject	Singular	Plural	Singular	Plural	Singular	Plural
		s	s ci	i	ici	kh u
Object	s	s ci	i	ici	kh u	kh uci

This table shows that the Bantawa language has different interrogative pronouns to refer to singular and plural person, things, and animal. And to refer to the cases of subject and object the Bantawa language has been used the same interrogative pronouns. They are illustrated as follows, in (38a to d);

(38) a. Who called you? (Singular/subjective)

s butt kh n ?

b. Who called you? (Plural/subjective)

s ci butt kh n ?

c. Whom you will go with? (Singular/objective)

s nin kh tko kh n ?

d. Whom you will go with? (Plural/objective)

s ci nin kh tko kh n ?

3.5.1. Similarities and Differences between Bantawa and English

Interrogative Pronouns

To compare and point out the distinctions between the Bantawa and English interrogative pronouns the English interrogative pronouns are presented in the following table.

Table No. 21

English Interrogative Pronouns

	Persons	Things	Possession
Subject	Who	What, which	Whose
Object	Whom	What, which	Whose

This table shows that English interrogative pronouns are marked for subjective and objective cases. These are also marked for person, thing, and possession. When we compare the table no. 20 and 21, we can find that there are six interrogative pronouns in the Bantawa language but in English there are only five. The Bantawa language has different interrogative pronouns than that of the English, the same form are used for both singular and plural. They are as follows, illustrated in (39a to d);

(39) a. Who gave you? (Singular)

s puw kh n ?

b. Who gave you? (Plural)

s ci puw kh n ?

c. What did you ask for him? (Singular/things)

kh n khoko i senu?

d. What did you give them? (Plural/things)

kh n ici pu khoci?

As in (40a), (40b), and (40c), both the Bantawa and the English interrogative pronouns are used with human and non-human things and possession.

(40) a. Who is he? (Human)

s lo khoko?

b. What is this? (Non-human)

oko lo?

c. Whose pen is this? (Possession)

oko s ko ch pkh lo?

3.6. Reflexive Pronouns

Reflexive pronouns refer back to the subject of the clause or sentence. They contrast for number, person, and gender.

To identify the Bantawa reflexive pronouns, the following table presents total Banatawa and English reflexive pronouns which have been categorized according to number, person, and gender.

Table No. 22

Bantawa and English Reflexive Pronouns

	Bantawa				English	
Persons	Number				Number	
	Singular		Plural		Singular	Plural
1st person	u h p		n h p / nc u h p		Myself	Ourselves
2nd person	Non-hon	Honorific	Non-hon	Honorific	Yourself	Yourselves
	m h p	mnou h p	mcou h p	mnou h p		
3rd person	khosou h p		khocio h p		Himself herself	Themselves
	osou h p / u-h p				Itself	

The detailed analysis of table no. 22 has been made below, for which some tables have been added:

To introduce and analyze the Bantawa reflexive pronouns elicited from the research field, the table no. 23 is presented. In this table, only the first person Bantawa reflexive pronouns are included.

Table No. 23

Bantawa First Person Reflexive Pronouns

Singular	Dual	Plural
u h p	nc u h p	n h p

This table shows that the Bantawa language has three types of reflexive pronouns; singular, dual, and plural. They are illustrated in (41a), (41b), and (41c).

(41) a. I can do this task myself. (Singular)

u k oko k m u h p e mum ru .

b. We do this task ourselves. (Dual)

u k c oko k m nc u h p e muc .

c. We do ourselves. (Plural)

u k nk n h p e munk .

To identify the Bantawa reflexive pronouns, the following table is presented. In this table, only the second person Bantawa reflexive pronouns to be introduced and are included.

Table No. 24

Bantawa Second Person Reflexive Pronouns

Singular		Dual		Plural	
Honorific	Non-hon	Honorific	Non-hon	Honorific	Non-hon
mnou h p	m h p	mnou h p	mcou h p	mnou h p	mnou h p

Like the second person personal pronouns the Bantawa second person reflexive pronouns also have their honorific and non-honorific words with the singular, dual, and plural forms, table no. 24 shows. They are illustrated as follows, in (42a to f);

(42) a. You can feel yourself. (Singular/honorific)

kh n nci *mnou h p e* chemm / m rum.

b. You say yourself. (Singular/non-honorific)

kh n *m h p e* cewai.

c. It's okay if you will go yourselves. (Dual/honorific)

kh n nin *mnou h p e* kh rin ninch nu.

d. You do yourselves. (Dual/non-honorific)

kh n ci *mcou h p e* mu ce.

e. You should say yourselves. (Plural/honorific)

kh n nin *mnou h p e* lom dot.

f. You should say yourselves. (Plural/non-honorific)

kh n nin *mnou h p e* lom dot.

Thus, by analyzing the above illustrations we can conclude that the Bantawa second person reflexive pronoun *mnou h p* is used to refer to honorific singular, honorific dual, and both honorific and non-honorific plural.

Likewise, to identify the Bantawa reflexive pronouns, the following table is presented. In this table, only the third person Bantawa reflexive pronouns to be introduced are included.

Table No. 25

Bantawa Third Person Reflexive Pronouns

Singular			Dual		Plural	
Male	Female	Neutral	Human	Neutral	Human	Neutral
khosou h p	khosou h p	u- h p	khocio h p	uncou h p	khocio h p	uncou h p

Like the third person personal pronouns the Bantawa third person reflexive pronouns also have gender specific words with the singular, dual, and plural forms, table no. 25 shows. In case of politeness, the same words are used in the Bantawa third person reflexive pronouns. They are illustrated as in (43a), (43b), and (43c);

(43) a. He speaks himself. (Singular/male/honorific)

khoko khosou h p e cep.

b. She works herself. (Singular/female/non-honorific)

khoko khosou h p e k m mu.

c. The book is good in itself. (Singular/neutral)

mo ch pd yu u-h p d kh n nuy .

Thus, for more clear concept, it can be said that the Bantawa third person reflexive pronouns altogether have only three words; *khosou h p* , *khocio/khoceu h p* , and *u-h p* .

As in (44a), (44b), and (44c), the Bantawa language has the same reflexive pronoun to refer to both the dual and plural nouns.

(44) a. They learn themselves. (Dual/human)

khoci khocio h p e cinn ncin.

b. They learn themselves. (Plural/human)

khoci khocio h p e cinn ncin.

c. These colors are so matching themselves. (Plural/non-human)

oko chenbiyici uncou h p d hunin o y .

As a conclusion, we can say that the bantawa language has the suffix ‘h p e’ to be added to the personal pronouns to make them reflexive pronouns.

3.6.1. Similarities and Differences between Bantawa and English Reflexive Pronouns

To compare and point out the differences and similarities between the Bantawa and English reflexive pronoun system, the following table presents the English reflexive pronouns:

Table No. 26

English Reflexive Pronouns

Person	Number	
	Singular	Plural
First Person	Myself	Ourselves
Second Person	Yourself	Yourselves
Third Person	Herself, himself, itself	Themselves

When we look at the table nos. 23, 24, 25 and 26, we find out that both the Bantawa and English reflexive pronouns are marked for persons; 1st person, 2nd person and 3rd person with their singular and plural forms. They are illustrated in (45a to e);

(45) a. I read myself. (1st person singular)

u k u h p e khip .

b. We dance ourselves. (1st person plural)

u k nk n h p e l klunk .

c. You go yourself. (2nd person)

kh n m h p e kh re.

d. She dances herself. (3rd person)

khoko khosou h p e l klu.

e. They learn themselves. (3rd person plural)

khoci khocio h p e cinn ncin.

As in (46a) and (46b), if we compare the table no. 23 and 25, we find that the Bantawa second person reflexive pronouns have their polite words whereas the English does not have.

(46) a. You go yourself. (Honorific)

kh n nci mnou h p e kh r ne.

b. You go yourself. (Non-honorific)

kh n m h p e kh re.

In the same tables (table no. 24 and 26), we can find out that Bantawa has three numbers (singular, dual, and plural) whereas English has only singular and plural forms; as illustrated in (47a to d).

(47) a. You go home yourself. (Singular/non-honorific)

kh n m h p e khim kh re.

b. You go home yourselves. (Dual/honorific)

kh n nin mnou h p e khim kh r ne.

c. You go home yourselves. (Dual/non-honorific)

kh n ci mcou h p e khim kh r ce.

d. You go home yourselves. (Plural)

kh n nin mnou h p e khim kh r ne.

As a conclusion, we can say that the Bantawa language has the suffix *h p e* to be added to all types of reflexive pronouns whereas English has two different suffixes *self* and *selves* to be added to the singular and plural nouns respectively. In Bantawa second person reflexive pronouns, there are three types of numbers i.e. singular, dual and plural whereas English has only two i.e. singular and plural. In English third person reflexive pronouns, there are four different pronouns to refer to the singular or plural gender forms i.e. himself, herself, itself, and themselves whereas the Bantawa has only three different pronouns i.e. *khosou h p*, *u-h p*, and *khocio h p*. Both the languages have three persons i.e. 1st person, 2nd person and 3rd person.

3.7. Reciprocal Pronouns

Reciprocal pronouns refer to the exchange or mutual interaction between two or more people which express two-way reflexive relationship.

There are nearly five reciprocal pronouns in the Bantawa language that had been found in the course of field study; *ppi- ppid* , *khoci-khocid* , *moci-mocid* , *uk-h p d* . Actually, these pronouns are not to be used for the same relationship all time, they are found to be used on the basis of politeness, number, and person as well, depend on the subject of an utterance. They are illustrated as follows, in (48a to d);

(48) a. We love each other. (Between two people)

u k c *ppi- ppid* somtuk muc .

u k c *uk-h p d* som uk muc .

b. We should discuss one another. (Between many people)

u k nk *u k n-u k nd* yu mum dot.

c. They do not talk one another. (Between two/many people)

khoci *khoci-khocid* cepp munin.

d. They are fighting against one another. (Between two/many animals)

moci *moci-mocid* huy .

3.7.1. Similarities and Differences between Bantawa and English Reciprocal Pronouns

There are altogether two different reciprocal pronouns in English language i.e. *each other* and *one another*.

The differences between the Bantawa and English reciprocal pronouns are that the Bantawa has different alternative terms to refer to reciprocal pronouns; as in (49a) and (49b), instead of *ppi- ppid* we can use *khoci-khocid* , *uk-h p d* , *moci-mocid* , etc. but English has only two reciprocal pronouns.

(49) a. They love each other.

khoci *uk-h p d* som uk mup mucu.

khoci *ppi- ppid* som uk mup mucu.

b. They help one another.

khoci *uk-h p d / ppi- ppid / khoci-khocid* f s mu.

Moci *uk-h p d / ppi- ppid / moci-mocid* f p mu.

3.8. Relative Pronouns

A pronoun which denotes that one sentence is related with another is called relative pronoun. It is always placed at the beginning of the clauses, whether it is subject, complement, adverbial, post modifier, prepositional complement, or object.

To identify the distinctions between the Bantawa and English relative pronouns, the following table is presented where all the elicited Bantawa relative pronouns and the English relative pronouns are included.

Table No. 27

Bantawa and English Relative Pronouns

Pronouns			
Bantawa		English	
Singular	Plural	Singular	Plural
s	s ci	Who	Who
s	s ci	Whom	Whom
	ici	What	What

s ko	s cio	Whose	Whose
kh u	kh u	Which	Which

The Bantawa relative pronouns are as follows:

s	+Subject VP +Object VP +Human
s ci	+Subject VP +Object VP +Human +Plural ±Subject NP -Human
ici	±Subject NP -Human +Plural
kh u	±Subject NP -Human
s ko	+Human +possessive +Determiner

The Bantawa relative pronouns have the same form of word as in interrogative pronouns having the distinctions in meaning; *s*, *s ko*, *s ci*, *ici*, etc.

3.8.1. Similarities and Differences between Bantawa and English Relative Pronouns

To compare and contrast the Bantawa and the English relative pronouns, the following English relative pronouns are presented. This shows that the 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, e.g. *who*, *whom*, *whose*, *which*.

Who	+Subject NP +Human
Whom	+Human +Object NP
Which	±Subject NP –Human
That	±Human ±Subject NP
Whose	±Human +Possessive +Determiner

As (50a), and (50b) exemplified below, the Bantawa relative pronoun *s* is used for both subject VP and object VP whereas English relative pronouns *who* and *whom* are used for subject NP and object NP respectively.

(50) a. The girl who is reading is my sister.

s khipy khoko u nich .

b. The man whom you met yesterday gave me a pen.

s uwu kh n khum khos u k uk ch pkh pu .

As illustrated in (51a) and (51b), both the Bantawa relative pronoun *kh u*, and English relative pronoun *which* are used for the same phrase i.e. for non-human NP.

(51) a. The book which I bought is very nice.

kh u u k khiru moko ch pd yu hunin kh n nuy .

b. The cap which he bought was nice.

kh u bopchu khos khiru moko kh n nuw .

The Bantawa relative pronoun *kh u* is also regarded to be used for English relative pronoun *which*. In this situation, the Bantawa relative pronoun *kh u* is used for both human and non-human things, as illustrated in (52a), (52b).

(52) a. *Kh u duw ch kh n senu khoko u chuw .* (Human)

Which gentleman you asked, he is my uncle.

b. *Kh u l m kh n u m mi u u moko e nuy .* (Non-human)

Which way you are thinking of following is right.

The English relative pronoun *whose* can be used as having determinative and possessive function. Its word to word Bantawa equivalent term is *s ko*. But, in Bantawa language communication, the word *s ko* is generally replaced by the word *khosou* when we use it as a relative pronoun. This is exemplified below in (53a) and (53b).

(53) a. My teacher is very nice whose face is also cute.

u s ndiw hunin kh n nuy khosou iw ch kh n nuy .

b. My uncle is a singer whose songs are very nice.

u b ch m muk b mun khosou ch mci hunin enm nuy .

Finally, these are all about the entire comparison of the pronominal systems that exist in the Bantawa language and that of the English language. So far as I did with analyzing the elicited data about the Bantawa pronominals, I have a conclusion that the pronominal systems of Bantawa language are amazingly different from English.

CHAPTER – FOUR

FINDINGS AND RECOMMENDATION OF THE STUDY

4.1. Findings

This research work had been carried out aiming at exploring the pronominals in the Bantawa language and to compare and contrast them with those of English. To fulfill the objectives a set of questionnaire was prepared to collect the data through Bantawa informants and whatever the data of the English language are mentioned here have been extracted from Cowan (2008) and Oxford Language Reference I (2001). The major findings of the study based on the analysis and interpretation of the data are put as follows:

The following pronouns are found in Bantawa language pronominal system:

a) Personal Pronouns:

u k (singular)	}	first person
u k c (dual)		
u k nk (plural)		
kh n (singular non-honorific)	}	second person
kh n nci (singular honorific)		
kh n ci (dual non-honorific)		
kh n nin (dual honorific)		
kh n nin (plural)		
khoko (singular/male/female/honorific/non-honorific)	}	third person
khokoci (dual/male/female/honorific/non-honorific)		
khoci (plural/male/female/honorific/non-honorific)		
oko (singular/neutral)		
okoci (plural/neutral)		

b) Possessive Pronouns:

u ko (singulr)	}	first person
u (singular)		
nc o (dual)		
nk o (plural)		
nko (plural)		
n (plural)		
mko (singular/non-honorific)	}	second person
m (singular/non-honorific)		
nc o (dual)		
mnou (singular/plural/honorific/non-honorific)		
khosou (singular/male/female/hon/non-hon)	}	third person
khokosou (singular/male/female/hon/non-hon)		
khocio (dual/plural/male/female/hon/non-hon)		
khokocio (dual/plural/male/female/hon/non-hon)		

c) Demonstrative Pronouns:

oko (near/singular)	}	junior human/things
okoci (near/plural)		
moko (far/singular)		
mokoci (far/plural)		
o a (near/singular)	}	senior human
oci ha ni (near/plural)		
mo a (far/singular)		
moci ha ni (far/plural)		

d) Indefinite Pronouns:

jh r k (human/non-human)		
s -s	}	human
s ninch		
s ch		
i ninch	}	non-human
ici- ici		

i ch

e) Interrogative Pronouns:

s	(singular)	}	human
s	ci (plural)		
i	(singular)	}	things
ici	(plural)		
khau	(singular)	}	animal
khauci	(singular)		

f) Reflexive Pronouns:

u h	p (singular)	}	first person
nc o	(dual)		
n h	p (plural)		
m h	p (non-honorific/singular)	}	second person
mcou h	p (non-honorific/dual)		
mnou h	p (honorific/singular/dual/plural)		
khosou h	p (singular/hon/non-hon/ male/female)	}	third person
u-h	p (neutral)		
khocio h	p (dual/plural/honorific/non-honorific)		
uncou h	p (neutral)		

g) Reciprocal Pronouns:

ppi- ppi
khoci-khoci
moci-moci
uk-h p

h) Relative Pronouns:

s
s ci
s ko

ici
kh u

By collecting the all findings of this research we can say that the Bantawa pronominal system has the maximum use of the sounds like / /, / /, and /i/.

The English relative pronoun *whose* can be used as having determinative and possessive function. Its word to word Bantawa equivalent term is *s ko*. But, in Bantawa language communication, the word *s ko* is generally replaced by the word *khosou* when we use it as a relative pronoun.

The Bantawa language has three patterns of sentences i.e. SVO..., SOV, and SO... This is also one of the remarkable findings of this research. Thus, we can say that there is no any strict rule for making sentence in Bantawa language.

Bantawa pronominal system also has the equivalent words *o* and *mo* with their honorific and non-honorific forms *o h ni* and *mo h ni* for the English words 'here' and 'there'. These Bantawa words are used to demonstrate peoples and places.

4.1.1. Similarities between English and Bantawa Pronominals

- a. Both the languages have three person system; first person, second person and third person.
- b. Both the languages have the human and non-human distinction in personal pronouns.
- c. Both the languages have same words to refer to honorific and non-honorific second person personal pronouns e.g. *his* in English for honorific as well as non-honorific and *khosou* in Bantawa for honorific as well as non-honorific.
- d. There are no existences of any specific different words to refer to honorific and non-honorific third person personal pronouns in both the Bantawa and English languages.
- e. The Bantawa and English demonstrative pronouns contrast for proximal and distal references; near and far.
- f. Both the Bantawa and the English interrogative pronouns are used with human and non-human things and possession.

4.1.2. Differences between English and Bantawa Pronominals

- I. Three types of numbers are found in the Bantawa i.e. singular, dual and plural, which are not found in the English pronominal system.
- II. Generally, English has the SVO... sentence pattern whereas the Bantawa language has three patterns i.e. SVO..., SOV, and SO...
- III. In English, there are irregular patterns of first person personal pronouns whereas in the Bantawa there are generally regular patterns of- pronouns with their dual and plural forms suffixed *c* for dual and *nk* for plural first person personal pronouns.
- IV. English second person personal pronouns have the same form of pronouns in both singular and plural numbers, but the Bantawa has different forms of pronouns in singular, dual and plural numbers with their honorific and non-honorific forms as well.
- V. The Bantawa language has the same third person personal pronouns to refer to male and female whereas English has different forms i.e. *khoko* in Bantawa is equivalent for *she* for female, and *he* for male in English.
- VI. English possessive pronouns have different words for determiner and pronominal function but, Bantawa language has the same words for both functions.
- VII. English has different words to refer to the third person possessive pronouns regarding politeness and gender; female, male and neutral. But the Bantawa has no distinct use of words, the same words are found that have been using except in case of neutral gender.
- VIII. The Bantawa language has different interrogative and relative pronouns whereas English has not; the same forms are used for both singular and plural.
- IX. Bantawa second person reflexive pronouns have their polite words with their singular, dual and plural forms whereas English does not have.

- X. English indefinite pronouns can be grouped under two categories: the indefinite pronouns with regular pattern and the indefinite pronouns with no pattern at all. After all, English indefinite pronouns has greater number than that of bantawa.
- XI. Bantawa language has the suffix *h p e* to be added to all types of reflexive pronouns whereas English has two different suffixes *self* and *selves* to be added to the singular and plural nouns respectively.
- XII. The differences between the Bantawa and English reciprocal pronouns are that the Bantawa has different alternative terms to refer to reciprocal pronouns; instead *uk-h p d* of we can use *khoci-khocid* , *moci-mocid* , *ppi- ppid* , and *u k n-u k d* etc. but English has only two reciprocal pronouns.
- XIII. The Bantawa relative pronoun *s* is used for both subject VP and object VP whereas English relative pronouns *who* and *whom* are used for subject NP and object NP respectively.

4.2. Recommendations

On the basis of the findings of this research, the following recommendations are made for some pedagogic implications:

- (a) As there is no one to one correspondence between each and every Bantawa and English Pronouns, main focus should be given to the points of differences between the two languages while teaching.
- (b) This research can help the language teachers who are teaching English as a second or foreign language to predict the area of difficulty that learners may face with and the possible errors that they may commit. It is because this is a linguistic comparative study.
- (c) English has the same form of second person personal pronoun for singular/plural and subjective/objective cases whereas the Bantawa second person personal pronouns have the different form for singular/dual/plural and subjective/objective cases by some suffixation process. Therefore, learners should be made aware of this fact while teaching.

- (d) The existence of honorific and non-honorific pronouns for second and third person personal, possessive, demonstrative and reflexive pronouns in the Bantawa pronominal system which do not exist in English may cause the point of difficulty for the English language learners of Bantawa native speakers. Thus, the learners should be made aware of this point.
- (e) Suffixation process is mostly found in Bantawa personal, interrogative, reflexive and relative pronouns which is not found in English. So, the learners should be made aware of this point also.
- (f) The existence of three numbers i.e. singular, dual and plural in Bantawa pronominal system may cause the learners to commit errors because in English this system is not existed. So, the learners should be made aware of this point too.
- (g) Personal, possessive and reflexive pronouns are categorized under three persons; first person, second person and third person in both languages. Therefore, this similarity also should be taken into consideration while teaching to the Bantawa natives.
- (h) Unlike the English, the Bantawa pronouns do not contrast for masculine and feminine gender. Thus, learners should be given knowledge about these differences too.
- (i) Different relative pronouns for singular, dual and plural are found in Bantawa language but same relative pronoun is used for both singular and plural in English. So, these things also should be made clear to the learners.
- (j) The complex pronominal system has been found in Bantawa than in English because of the presence of different case markers that are added to different types of pronouns that causes difficulties in learning English as a foreign language. Students should be aware of this fact.
- (k) In Bantawa language a sentence making patterns are of three types i.e. SVO, SOV, and SO. Therefore, the teacher should make the students aware of it while teaching English.

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