

CHAPTER ONE

INTRODUCTION

1.1 General Background

Language is an abstract entity that uniquely equips human beings for their communication demarcating them from other living creatures. So, it has become the most valuable asset in human life. It is used in our society to establish good relationship among human beings.

Language is an identity of a speaker because it shows the total information about the speaker in many respects like status, nationality, caste, ethnicity etc. through his language. Language is not only used for communicating ideas, thoughts, feelings, emotions etc. but also for the identity of the speaker in true sense. Language differs according to geographical boundaries, social ethnicity and person. It is extremely complex and highly versatile code for human communication. Language has become a basic need like food and shelter particularly for human life. We can not ignore the fact that the present world would get paralyzed if there is no language coined. So, language can be regarded as an incomparable possession of mankind helping humans for communication in their daily life. There are many languages in the world that are used for communication and no one has been able to fix yet the exact number of language spoken in the world. Language has been defined in various ways by various linguists and scholars. A few are discussed here.

Hall (1968, p.158) defines language as "The institution where by humans communicate and interact with each other by means of habitually used for auditory arbitrary symbols." Hall by 'symbol' presumably means the vocal signals that are actually transmitted from sender to receiver of communication and interaction.

According to Halliday (1985), "Linguistics is the study of how people exchange meanings through the use of language." This view of language as a system for meaning potential implies that language is not a well defined system, not the set of all grammatical sentences. It also implies that language exists and therefore must be studied in contexts such as professional settings, classrooms and language tests.

According to Sapir (1921, p. 9) "Language is a purely human and non instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols". According to him, human beings express their feelings, experiences, desires, thoughts and ideas by means of arbitrary vocal symbols. Chomsky (1957, p.13) defines language in terms of its constitution. According to him "Language is a set (finite or infinite) sentences each finite in lengths and constructed out of a finite set of elements." According to Chomsky all natural languages in either their spoken or written form has a finite number of sounds in it (and a finite number of letters in its alphabet on the assumption that it has an alphabetic writing system); and although, there may be infinitely many distinct sentences in the language, each sentence can be represented as a finite sequence of these sounds (or letters). Similarly Widdowson (2003 p. 13) defines a language as a system of arbitrary vocal symbols which permit all people in a given culture or other people who have learned the system of that culture, to communicate or to interact." This view shows that language can be permitted and learned according to culture.

Skinner (1957) states "Language is viewed as a system of system and is learnt as the process of habit formation". According to him, language is learnt bit by bit through limitation repetition and memorization. Richards, et.al (1985, p. 153) state "Language is the system of human communication by means of a structural arrangement of sounds to form target units e.g. morphemes, words sentences etc."

Similarly, Ronald (1967) defines a language as "a device that establishes sound meaning correlations, pairing meanings with signals to enable people to exchange ideas through observable sequences of sounds". (as cited in varshney, 1982, p.2)

Although language has been defined differently most linguists agree with the fact that language is a body of words and the systems for their use common to people who are of the same community or nation, the same geographical area or the same cultural tradition. It is a communication by voice in the distinctively human manner, using arbitrary sounds in conventional ways with conventional meanings.

In conclusion, we can say that language is an innate property of human beings. So it is species specific and specific uniform which is only limited to human beings. Every normal human being irrespective of the caste, sex and nation can acquire at least one language at approximately the same age but the people are gradually becoming bilingual and multilingual in the present day world.

In accordance with these definitions cited above, language is a different entity in the eyes of different linguists and scholars. So there are no universal definitions of language in that it is a complex phenomenon. However language can be described as a vocal, systemic, conventional, symbolic, unique, complex and modifiable means of communication.

There are innumerable languages existing in the world. Whatever languages available in the world are neither completely different nor completely similar. The degree of differences and similarities between languages depends upon the language families they are related to. In this connection, CA (Contrastive Analysis) has been introduced to study similarities and differences found between languages. Every language needs to be explored and studied as far as possible, for their richness and advancement.

1.1.1 Short Introduction to the English Language

The English language belongs to the Indo-European language family which is widely used as the international lingua franca but falls in second rank in terms of its number of speakers. It has approximately 480 million speakers across the world. Many reputed books, newspaper, journals in the world are published in English and many nationalities of the world use the English language for communication with each other. Yadava (2003, p.170) states that "English is spoken even in Nepal as a mother tongue by 1037 people, a small number of population". Similarly, Malla (1977, p.12) states "English is undoubtedly of vital importance for accelerating the modernization process in Nepal."

Poudel (2010, p.3) mentions, "English is the second largest mother tongue." TC Baruah (1985, p.6) states that "English is the only means of preventing our isolation from the world and we will act unwisely if we allow ourselves to be enveloped in the folds of a dark curtain of ignorance." Malla (1977, p.9) mentions that "English is the first cogent statement of Nepal's educational aspiration which, at the same time, puts her foreign language needs in a correct national perspective." Similarly, Pathyakram (2030, p.61) states that "English is one of the 5 official languages of the UN and as such plays a vital role in international communication".

In accordance with these definitions cited above, English is highly used as a link language, language of diplomacy, trade, foreign mission, mass communication, academic, medium of instruction and education system. It plays an important role in the society because it serves as a lingua-Franca at the international level.

English belongs to west Germanic sub-branch of Indo-European family of language. In the context of Nepal, it is taught as a compulsory subject upto

the bachelor level. Teaching English in Nepal aims at making students able to communicate their thoughts, feelings and beliefs with one another and with the people in any country. We can get latest information, and knowledge of various fields by using internet services which are mainly expressed in the English language. Now, teaching English is regarded as developing four skills - listening, speaking, reading and writing.

The development of the English language in Nepal is closely connected with the rise of the prime minister Janga Bahadur Rana regime. After his visit to England he established Durbar High School in 1854 A.D. It was the first school to teach the English language in Nepal. Mr. Ross and Canning were the first teachers to teach in this school. Another further step of formal English language education in Nepal was the establishment of Tri-Chandra College in 1918 A.D. Since then it has been included in curriculum right from primary to the Bachelor level. It has been introduced as a compulsory subject from grade one to Bachelor level and learnt in almost all the educational institutions of Nepal. So it has become an integral part of formal education system in Nepal. SLC Board of Nepal which was established on 16th Kartik 1990 prescribed 8 papers to be completed by the students.

English is a passport through which one can visit the whole world and one who knows English can enjoy the advantages of a world citizen. It is a powerful means to achieve the end of development. A vast store of knowledge and technology is explored through English. We can never pluck the fruit of the rapid advancement and innovations made in the field of science and technology, industrial development, international relationships tremendous progress made in the different fields of human knowledge unless we use English.

English is learnt in terms of enhancing four language skills and achieving fluency and accuracy in communication. Today, English is not only a subject

taught in the academic institutions, but it is also a medium of instruction, means of communication between students and teachers and the language of trainings and conference. The rapid increment of English users and the rapid growth of English medium school and college and their influence on society and nation proves that how important the English language is in Nepal.

But English is yet to be the official language in Nepal, English language education is not within the access of all Nepalese students because of geographically complex diversities and economical inequalities. So it has not been extended and developed as satisfactorily as demanded by the people in Nepal.

1.1.2 Linguistic Situation of Nepal

Nepal is a multilingual, multi-cultural and multi-religious country, According to population census 2011, 93 languages is identified as mother tongues in Nepal. Besides, as 'unknown languages (CBS, 2011) which need to be precisely identified on the basic of field observation and its analysis' most of the languages do not have their own scripts. They are found only in spoken form in day-to-day communication. Some of these languages are in a verge of extinction. The major languages spoken in Nepal are categorized into four language families as follows (CBS, 2011).

1.1.2.1 Indo-Aryan Group

Indo-Aryan language group is one important group of languages of Nepal. In Nepal, majority of people speak the languages from Indo-Aryan family. It is spoken by a relatively few number of people than Tibeto-Burman family. According to Gurung, etal. (2006, p. 143) the following languages belong to Indo-Aryan language family.

| | |
|----------------|----------|
| Sadhani/Sadani | Gujarati |
| Kurmal | Marwari |
| Rajbanshi | Urdu |
| Olriya | Hindi |
| Assamese | English |
| Magahi | Awadhi |
| Tharu | Nepali |
| Majhi | Danuwar |
| Bhojpuri | Bhote |
| Angika | Darai |
| Baijika | Sanskrit |
| Maithili | Churaute |
| Bangla | |

1.1.2.2 Tibeto-Burman Group

This language group is another important language family of Nepal which is genetically derived from sino- Tibetan language family. It is spoken by relatively a lesser number of people than Indo-Aryan family, but it consists of the largest number of languages. About 57 languages are included in this group. According to Gurung, et al. (2006, p.31) the following languages belong to Tibeto. Burman language family.

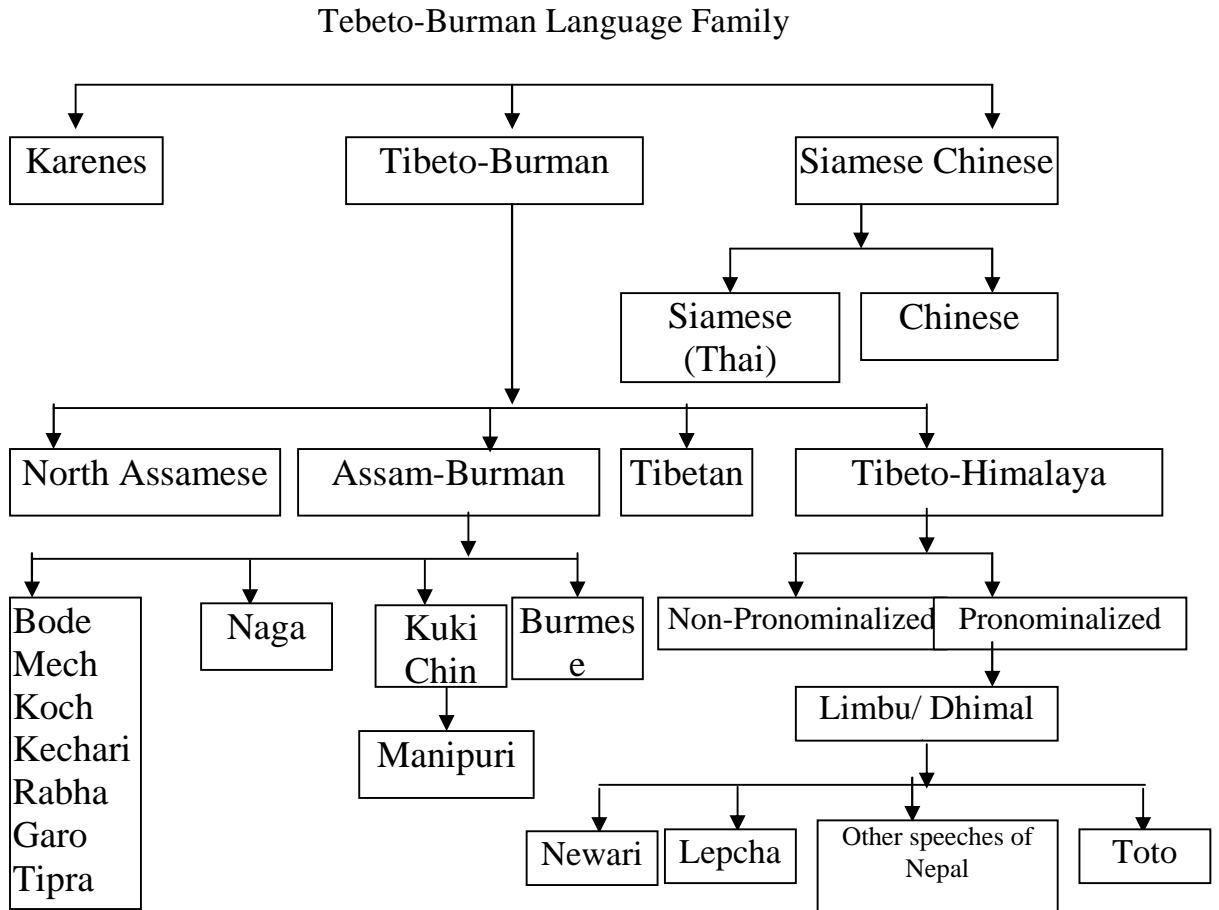
| | |
|-------------|---------------------|
| Barmu/Bramu | Bhujel Thulung |
| Bote | Byansi Wambule |
| Chepang | Chhantyal Bahing |
| Dhimal | Dura Sangpang |
| Ghale | Gurung Tilung |
| Haylu | Hyolmu Yamphu |
| Jirel | Kagate |
| Kaike | Koche |

| | |
|------------|----------|
| Kusunda | Lepcha |
| Lhomi | Limbu |
| Magar | Meche |
| Newari | Pahari |
| Raji | Raute |
| Sherpa | Sunuwar |
| Tamang | Thakali |
| Thami | Tibetan |
| Yakha | Bantawa |
| Chamling | Chhiling |
| Chhintang | Dumi |
| Dungmali | Jerp |
| Khaling | Koyo |
| Kulung | Lingkhim |
| Lohorung | Mewahang |
| Nachhiring | Puma |
| | Sam |

The following diagram shows the position of Dhimal language in Tibeto-Burman language family.

Figure No. -1

Position of Dhimal in Tibeto-Burman Language family



(Source: Grierson and Konow (1926) "Linguistic Suvery of India" (Vol-(III))

1.1.2.3 Dravidian Group

Dravidian language family is another important language family in Nepal. Yadava (2003, P. 147) mentions "Dravidian language group includes the two languages in Nepal, Viz Jhangar/Dhangar and Kisan." Jhangar is spoken in the eastern region of the Koshi river and Dhangar in the region west of Koshi. In the same way, Kisan with 489 speakers settled in Jhapa district.

1.1.2.4 Austro-Asiatic Group

Satar (Santhali) is the only one language that belongs to this group, which is spoken in Jhapa district of the eastern part of Nepal. This family has other branches, namely: man-khmer and munda.

1.1.3 A short Introduction to Dhimal

Though little is known about the history of the Dhimal, it is thought that prior to settling down; the Dhimals were nomadic hunters who practised shifting cultivation. After land became less available and there were fewer animals to hunt, they began to settle in specific areas (Gautam, 1994, p.176). What is thought to be the original settlement of the Dhimal is located in northern Morang (Williams and Larsen, 2001, p.2). There are several legends as to the Dhimal origin. However, the most frequently told is about two kirat brothers who went on a pilgrimage to Varanasi. On the way home the older brother walked faster than the younger brother, cutting trees as he went. The younger brother became lost as the trees grew back and decided to remain on the plains becoming the father of the Dhimal people. The older brother continued walking until he reached the mountains and founded the group known today as the Limbu people (Regmi, 1991, p.56). To this day the people of the hills often refer to the Dhimals as "Limbu of the Plains". (Ukyab and Adhikari, 2057 B.S., p.34) have remarked the Dhimal origin with the similar ideas, "These Dhimals are also called the Limbu of the Terai because they resemble Limbu ethnicity in relation to face, religion and language". They have their own language, clothing and culture. According to Diwas (2039, B.S., p.4), the Dhimal are found to be living at Uurlabari, Hariacha, Kaseni, Dangihat, Bahuni, Keraun, Bayarban, Amardaha, Rajghat, Letang, Madhumalla, Babiyabirta and Govindapur or Morang district and Damak, Gauradaha, Topgachhi, Bahundangi and Dhulabari of Jhapa district. Damak, Uurlabari, Rajghat, Madhumalla and Manglabare are the most densely populated areas of the

Dhimal people. Dhimals were originally traced back to be living in the north-east part of Nepal, Tibet, Himalayan region then they gradually were called as Himali first and then Dhimal there by coined as Dhimal and it persisted till now. The Dhimal society regards themselves as Kiratis (Indo-Mongolians).

The Dhimals have profound belief in supernatural powers. They are not idolaters. Their animistic religion is very close to the Kirat religion. Their religious beliefs can be compared with the religion of the Rigvedic Age whose main essence is the supreme power of nature. There is no word 'Dharma' in the vocabulary of Dhimal language. Hodgson (1847) identifies "Their religions as the religion of nature rather, the natural religion of man have neither temple nor idol." Historically Dhimals occupied one of the most fertile yet dangerous and unhealthy regions in Nepal. Until malaria was eradicated in the early 1950s, they lived a largely autonomous existence of people from the hills and felling of the sal forests has turned Dhimals into a backward minority group. In the process, they have lost much of their original land. In many villages about 60% of Dhimals are landless or near landless forcing many to seek work in Kathmandu, India or even in the Gulf states. These socio-economic stresses have put great pressure on Dhimal cultural traditions. Since the advent of democracy in 1990, Dhimals have joined the struggle for linguistic and cultural survival along with many other indigenous groups of Nepal. Most Dhimals are bilingual to varying degrees in Nepali, which has supplanted Maithili, and Bengali as the major sources of loan words. In 1993 the Dhimal center in Damak, Jhapa was formed to champion the socio-economic betterment of Dhimals.

The Dhimals do not occupy a high status in society but neither are they untouchable (Toba, unpublished manuscript). The Dhimals have a strong group to identify among themselves though some cultural differences can be seen between the Eastern and Western groups: most of the western Dhimal women wear the traditional Dhimal clothing while the Eastern Dhimals typically do not.

Today young Dhimal people have much freedom in regard to their choice of a marriage partner (Bista, 2000, P.154). This freedom seems to extend to marriages with people outside the Dhimal people group, as several mixed marriages were observed. There are also known cases of polygamy.

The majority of Dhimal make their living as agriculturalists growing rice, jute, millet, wheat oil, seeds and corn. They sell these products for a profit at markets such as Damak and Urlabari. Several Dhimal families also own mills from which they earn some money. When families do not own land, they typically earn a living by working as labourers for other people (Regmi, 1991, p.80-95). The Dhimal women are much richer in traditional arts and crafts in wearing traditional clothes in looms such as red striped in black ground called BANAS in Dhimal and bed sheets of cotton clothes. Dhimal people have their own typical dances and flock songs. The Dhimals people are very rich in festivals. In Dhimal society, Parba is the main family festival which is universally celebrated like the Deepawali of the Hindus.

The Dhimal are backward in Education. The Dhimal people have an umbrella organization. That is Dhimal cast Development Center, Nepal which was established in 1990 A.D. to unite all Dhimal people, Maintain rights, save religion, culture, custom, language and enhance and import knowledge in abetter planned ways.

Nepal is a multi-lingual, multi cultural, multi ethic, multi religious country where more than hundred ethic groups in different parts of Nepal speak many languages. These ethnic nationalities have their own unique language, religious, traditions and cultures. Nepal possesses a rich cultural diversity and linguistic plurality. Among them, the Dhimal is an ethnic group of Nepal. All languages spoken by Dhimal people belong to the Sino-Tibetan language family.

According to John T.King (1994, p.122) "Dhimal is related but not mutually intelligible with Rai, Limbu and other Bodic languages spoken in the hills of Nepal".

Dhimal language is named after caste. So far as its genetic affiliation is concerned, it falls under the group of Tibeto-Burman language family (Yadava and Glover, 1999, p.27). No script of the Dhimal language is made yet. Either Devanagari or Roman is used for the written Dhimal language. No articles and important books promoting this language have been written on other languages. The Dhimal language is influenced by the neighboring language, but mostly it is influenced by the Nepali language. Rimal (2045 B.S., p.30) states that "The Dhimals are born bilingual." The Nepali language has began to be used more than the Dhimal language in many of the Dhimal villages. The Dhimal language is spoken within the Dhimal community only. Dhimal children speak Dhimal at home and Nepali with their friends and neighbours at school so they have double interference. Because of their mother tongue Dhimal and their lingua Franca, Nepali they are interfered in learning English.

Yadava and Glover (1999 p.26) report that "The total population of Dhimals was 30,000." But the census, 2001 has recorded Dhimals numbering 17308. The population census 1994 shows that 89.5 percent of the total Dhimal population was speaking the Dhimal language. But the population census 2001 has reported 88.6 percent of the total Dhimal population to be speaking their language. In this way, the comparative study of Dhimal speaking population between the census 1991 and 2001 informs us that the Dhimal speakers are decreasing and it is in danger of dying out. Thus the Dhimal language needs to be studied and promoted.

George Grierson is considered to be the first person carrying out a wide study about the Dhimal language in his "Linguistic Survey of India" in 1929. In this

book he has given an introduction to the Dhimal language its language family and words groups (Ibid p.15) Toba, et.al (2002) have written "Dhimal - Nepali English glossary" which adds to promoting the Dhimal language. Similarly, shafer includes "Dhimal is the Bodic division of Sino-Tibetan family". Sino-Tibetan language is the family of tonal language spoken in eastern Asia. A study done in 1997 (from Nov. 1996 to Mar. 1997) by Kathrin cooper from university of Zurich Switzerland deserves a greater important in studying the Dhimal people and their language (Yadava and Glover 1999, p. 26). According to Kathrin cooper "There is a dialectal varieties of the Dhimal language and genetic affiliation."

The Dhimal language contains two dialects spoken within the Dhimal communicates: Eastern dialect and western dialect Yadava and Glover, (1999 p. 28) State that "The Dhimals living in the areas to the east of the Kankai river called Eastern Dhimals and the dialect they use is Eastern dialect." The Eastern dialect of the Dhimal language tends to mix with the language of their Rajbanshi neighbours (Williams and Larsen, 2001, p.2). Cooper (1997 p.28) says "The dialect used within the Dhimal communities by the western Dhimals living in the areas to the west of the Kankai river is the western dialect." Mainly it is found to be influenced by the Nepali language due to the Nepali speaking communities around. The eastern dialect has been greatly influenced by the Rajbanshi speech. The western dialect on the other hand has been in close contact with Tharu.

The Dhimal language has some affinity with the Limbu language. L.B. Rai (1976) states that "There are many words as nouns, which appear to be similar to Limbu dialect." The Dhimal sounds are not unfamiliar to any native speakers of Nepali. The sound systems and structures are interesting. The presences of glottal sounds is a prominent features of the language. Homophonous words are plenty in the language and Dhimal is strongly suspected to be a tonal language. Another very significant factor about the Dhimal language is the regular

occurrence of Nepali words in its speech. Though Dhimal has freely borrowed words and sounds from Nepali, Yet the distinction can be easily made the retroflex sounds which are absent in Dhimali sound system are gradually emerging in Dhimali language. Less frequent Dhimal, words are thrown into disuse and being rapidly replaced more and more by active and convenient Nepali words.

1.1.4 Grammar and its Importance

Grammar refers to the mechanism directing the pattern of language. It is not a book written about language. Grammar makes language understandable and meaningful. Grammar is a system of rules that defines the grammatical structure of a language. It is a speech or writing evaluated according to its conformity to grammatical rules. It is the set of principles rules of an art, science or technique using language.

Now a days the study of grammar is thought to be outdated. During the 20th century, approximately between 1925 and 1965 linguists gave sincere attention to grammar, which proved to be one of the most productive areas for linguistic analysis. A language is more elegant, beautiful and legible when it goes by the rules of grammar, usage and style. Grammar is just like the signpost, which directs the traveler along the night path, making the journey quicker and easier and saving them from getting lost. In the same way, grammar directs the language learner along the right way, making the journey of language learning quicker and easier and saving them from getting lost in the ocean of language. Thus the knowledge of grammar is essential for language, teacher, linguists, language experts and language learners too.

Palmer (1978, p.9) defines grammar as "A device that specifies the infinite set of well-formed sentences and assigns to each of them one or more structural descriptions". This is to say that grammar generates infinite number of well

formed possible sentences and explains them descriptively. According to Oxford Advanced Learner's Dictionary (2005, p.675) "Grammar is the rules of words and joining them into sentences." Similarly, Harmer (1987, p.1) says "Grammar then, is the way in which words change themselves and group together to make sentences. The grammar of a language is what happens to words when they become plural or negative, or what word order to make one sentence". The areas of grammar are phonology, morphology, syntax and semantics in a broad sense. Grammar uses discovery procedures to analyze language. Structuralist believes that grammar as a device by which words are combined into larger units of discourse. A solid knowledge of all the rules is necessary to speak language well. Without grammar, language does not exist. Good English means correct English. We cannot feel confident about using grammar if we do not know the rules. People associate grammar with errors and correctness. But knowing about grammar also helps us understand what makes sentences and paragraphs clear and interesting and precise. Grammar can be part of literature discussions when our students and we closely read the sentences in poetry and stories so knowing about grammar means finding out that all languages and all dialects follow grammatical patterns.

John T.King (2008) published his grammar of Dhimal which fills an important void in the documentation of the vast and ramified Tibeto-Burman language family.

1.1.5 Pronominal Systems

Pronominal is a term used in classical transformational Grammar to refer to a rule which replaces a lexical noun phrase with a pronoun. In more recent approaches within Generative Grammar, Pronouns are base generated. In Government Binding Theory, the term Pronominal is used for a type of noun phrase of particular importance as a part of a theory of Binding.

The common term of pronominal is pronoun which can be used to substitute a noun phrase. A pronoun is a referential word that takes the place of noun usually when the referent is known to both writer and reader. According to Aarts and Aarts (1986, p.48) "Pronouns are usually treated as forming one word class with several sub classes." Similarly, Yule (1997, p.88) defines "Pronouns are words (me, they, he, himself, this, it) used in the place of noun phrases, typically referring to things already known (he likes himself, this is it?)"

Crystal (2003, p.376) mentions, "Pronoun is a term used in the grammatical classification of words, referring to the closed set of items which can be used to substitute for a noun phrase."

According to Parrott (2000, p.323), "We use pronominal to avoid specifying or repeating information that is already clear." Similarly, Allsop (1986, p.90), states that "Pronouns are used to replace a noun already referred to, that so, we use them instead of repeating the noun".

Dhimal pronominal system deals with the grammatical indexing of the marked relationship between affinal kin in Dhimal, Dhimal has generally been characterized as a simple pronominalizing language. There is a distinct speech register in which the social relationship is indexed both lexically through distinct pronominal and in the verb agreement morphology. The complex and varied systems are characterized by distinct pronominal forms (often plural) and avoidance language involving extensive lexical replacement. The social relationship between affinal kin is the most elaborate in Tibeto Burman. The Dhimal affinal kin based speech register is a linguistic manifestation of a socially constrained relationship between the parents of a bride and bridegroom and the groom and his wife's senior in laws. The mechanism employed to index this relationship has much in common with honorific and respect registers in many languages.

The official register is confined to first and second person forms with 'kya' and 'nya' being natural for number. Number distinctions emerge with the 'nya' suffixed to the unmarked for the addressee suffix is employed with first person singular as on marked formal form at some point along this route the newer plural forms in 'lai' arose.

Brown and Levinson (1987, p.198) mention "The marked first and second person singular pronouns derive from plural pronouns, a common pattern found in the world's languages." There are many types of pronouns according to Aarts and Aarts, which are discussed below.

a. Personal Pronoun

The pronoun, which stands for person, is known as personal pronoun. The personal pronouns are marked for person (first person, second person and third person) and for case (nominative and accusative case) and also for number (singular, dual and plural) for example;

| English | Dhimal |
|------------|--------|
| sing | ka |
| we (plu) | kelai |
| you (sing) | na |
| you (plu) | nelai |
| he/she | wa |
| they | obolai |
| it | ya |

(Source: Toba et al (2002) "Dhimal Nepali English Glossary")

b. Possessive Pronoun

A possessive pronoun is one that is used for showing ownership. Possessive pronouns can be distinguished in terms of the categories of person, number and gender. According to Aarts and Aarts (1986) there are two classes of possessive pronouns: those function dependently that is a determiner in the structure of noun phrase and those which function independently that is as heads of noun phrase (p.52) for example.

| English | Dhimal |
|-----------------------------|------------|
| my | kasengko |
| our | kelaiko |
| mine | kasingheng |
| ours | kelaikong |
| your | nangko |
| yours | nangkong |
| his | wako |
| her | wako |
| hers | wakong |
| his-younger sister/ brother | aanuko |
| their | obalaiko |
| it | yako |
| theirs | oblaikong |

(Source: Toba et al (2002) "Dhimal Nepali English Glossary")

c. Reflexive Pronoun

The reflexive pronoun is the one in which the action done by the subject reflects upon the subject. It is also called self pronoun. The reflexive pronouns are marked for person (first, second and third) and number (singular, dual and plural) but not for case for example,

| | |
|----------------------|-----------------|
| English | Dhimal |
| myself (sg) | ka-taiming |
| ourselves (pl) | kelai-taiming |
| yourself (sg) | na-taiming |
| yourselves (pl) | nelai-taiming |
| herself/himself (sg) | wa-taiming |
| themselves (pl) | obalai-taiming) |
| itself | ya-taiming |

(Source: Toba et al (2002) "Dhimal Nepali English Glossary")

d. Demonstrative Pronoun

The demonstrative pronoun is one that is used to point out the object to which it refers. There are four demonstrative pronouns in English: this, that (singular) these and those (plural) according Aarts and Aarts (1986 p.51) This and these refer to what is near and that and those to what is remote. For example :

| | |
|---------|-----------|
| English | Dhimal |
| this | ya/edoi |
| that | odoi |
| these | edoigelai |
| those | odoigelai |

(Source: Toba et al (2002) "Dhimal Nepali English Glossary")

e. Interrogative Pronoun

An interrogative pronoun is one that used for asking questions. According to Aarts and Aarts (1989, p.55) the following interrogative pronouns are:

| | |
|-------------------|-----------|
| English | Dhimal |
| who | hasu |
| what | hai |
| which | hide |
| where | heta/hiso |
| when | helau |
| how | heta |
| how many (person) | he? mi |
| how many (thig) | helong |
| why | haipali |

(Source: Toba et al (2002) "Dhimal Nepali English Glossary")

f. Indefinite pronoun

The indefinite pronoun is the one that refers to person or thing in general way, but it does not refer to any person or things in particular way. For example:

| | |
|------------|----------------|
| English | Dhimal |
| Everyone | ami-ami |
| someone | hasu-ami |
| anyone | hasu-ami |
| noone | hasu manthu |
| everybody | ami-ami |
| somebody | hasubing |
| anybody | hasubing |
| nobody | hasu-mantha |
| everything | idoing |
| something | haidong |
| anything | haidong |
| nothing | haidong-manthu |
| all | jharang |

| | |
|--------|-----------------|
| few | atuisa |
| others | venang |
| many | istung/ hensang |
| some | atuisa |
| none | hidoibun |

(Source: Toba et al (2002) "Dhimal Nepali English Glossary")

1.1.6 Need and Importance of Contrastive Analysis

Contrastive analysis is defined as a scientific study of similarities and differences between languages. It was Sir William Jones who made the first attempt 1786. It was the birth of comparative philology the study of historical or genetic connection between languages in which two languages are related. It was developed and practiced in the 1950s as an application of structural linguistics to language teaching was highly popularized in the 1960s and its popularity declined in the 1970s. The American linguist C.C. Fries (1945), who used contrastive Analysis for the first time for foreign language teaching, asserts that the most effective materials are those that are based upon a scientific description of the language to be learned, carefully compared with a parallel description of the native language of the learner. Later on Robert Lado, another linguist made the concept of CA more clear and explicit as follows:

-) Individuals tend to transfer the forms, meanings, and the description of forms and meanings of their native language and culture to the foreign language and culture both productively when attempting to speak the language and receptively when attempting to grasp and understand the language.
-) In the comparison between native and foreign language lies the key ease or difficulty in foreign language learning.

-) The teacher who has made a comparison of the foreign language with the native language of the students will know better what the real learning problems are and can provide them for teaching them.

CA has its great importance in language teaching. The findings of CA help the language teacher in pointing out the areas of difficulties in learning and errors in performance, in determining and specifying the areas which the learners have to learn with greater emphasis, and in helping and assisting to design teaching and learning materials for these areas that need particular attention. CA findings help not only the language teachers but also the syllabus designers, textbook, writers, curriculum designers, language testing experts and so on. So a language teacher should have knowledge of CA to treat the learners psychologically and academically.

1.1.7 Transfer Theory

Transfer theory is the cornerstone of CA which is based on the behaviourist theory. When learners come in contact with an L₂ they have already mastered an L₁. In such a case they transfer the knowledge of L₁, in learning L₂. While learning an L₂ some features of it are easier to learn and some are difficult due to the transfer of the old habit/knowledge of first language (L₁). If the old habit/knowledge of L₁ is similar to the new (L₂), there is positive transfer which facilitates learning new language (L₂) but if the old habit of L₁ is different from the new (L₂), there is negative transfer which hinders in learning new habit/knowledge of L₂.

Psychological aspect of CA which is popularly known as transfer theory is derived from the behaviourist psychology. In this sense, the use of the term transfer accounts for the way in which present learning is affected by past learning. This tendency of learning seems to be even more. In learning a second or foreign language. This transfer theory may be helpful to the learning of new language and then it is positive transfer or facilitation. On the other hand, the transfer may be rather hindrance, in this case we have negative

transfer or interference. If the difference between two linguistic items is so great that no transfer is likely to occur, then we have zero transfer. This psychological truth or the tendency of a learner to his/her past learning to ease his/her present learning is called theory of transfer.

In brief, the more similarities between the two languages, the more easier to learn and the more differences between the two language, the more difficult to learn. We can say that the greater the similarities the greater the ease and the greater the differences, the greater the difficulty.

1.2 Review of the Related Literature

Almost every discipline has a long and glorious tradition. The history of literature is literary tradition. Any related new creation is undoubtedly born to it. The main aspect of any research study is to review the previous literature as well.

Keeping in view the importance of reviewing the related literature, an attempt has been made here to draw the previous works about Dhimal, the Dhimal language and pronominal. Many research works have been done on linguistic comparative study among different languages spoken in Nepal. Such as Rai, Limbu, Newari, Tharu, Nepali and others in the Department of English Language Education. But less research studies are found about the Dhimals and the Dhimal language in comparison the others. However, some foreign as well as Nepalese scholars can not be forgotten for their hands at writing about the Dhimal language.

It was for the first time Hodgson who wrote about the Dhimal language in 1847 (Rimal, 2045 BS, p.14). But George-Grierson is considered to be the first person carrying out a wide study about the Dhimal language in his linguistics survey of India in 1929. In this book he has given an introduction to the Dhimal

language; its language family and word groups (ibid, p.15). Diwas (2039 B.S.) has written a book entitled "Dhimal Lok-Dharma Ra Sanskriti". He has talked about tribe identification, settlements, ancestors, villages house, their cultures and traditions in this book. His work is considered as a milestone in uplifting Dhimal people and their culture. But language has remained untouched in his volume. Similarly, a study done in 1997 (from Nov. 1996 to Mar. 1997) by Kathrin cooper from university of Zurich, Switzerland deserves a greater importance in studying the Dhimal people and their language (Yadava and Glover, 1999, p.26). The researcher has talked about Dhimal people their distribution, dialectal varieties of the Dhimal language and genetic affiliation. But, the study made by cooper (1997) is not found to be specific to any single aspect of the Dhimal language. Toba et al. (2002) have written "Dhimal - Nepali- English Glossary" which adds to promoting the Dhimal language. In this glossary, Dhimal words with their Nepali equivalents are translated into English. Regmi (2007) has written "The Dhimals: Cultural patterns and Economic Change." He talks about Dhimals cultures and their change in relation to economy in this book. Similarly John T. King (2008) has written "A grammar of Dhimal". This book consists of the grammar itself with sections on phonology, nominal and verbal morphology and sentence and information structure. Khatiwada (2003) has written a book, entitled "Pronominalization in Dhimal". He has talked about different pronouns in Dhimal language.

There are some research works in the field of pronominal in English and other on different languages but not any research has been carried on pronominal in English and Dhimal in the department of English Language Education. Related literature to the present study is reviewed below.

Phyak (2004) has carried out a research entitled "English and Limbu pronominal." The objectives of his research were to determine Limbu pronominal in relation to English and find out similarities and differences between limbu and English pronominal. The study showed that Limbu has

more complex pronominal system than English. Limbu personal and possessive pronouns are categorized under three numbers: singular, dual and plural but the English has only two numbers: singular and plural.

Chaudhary (2005) carried out a research on the "Pronominal in the Tharu and English languages: A comparative study". The main objective of this study was to find out similarities and differences between pronominals in the English and the Tharu languages. After analyzing and interpreting the data, he found out that the pronominal in the Tharu language has more grammatical distinctions. For separate pronouns separate verbs were found. Tharu has same pronominals in both masculine and feminine gender.

Rai (2005) carried out a research entitled "Pronominal in English and chintang Rai" the main purpose of this study was to compare and contrast chintang pronominal with those of English. The chintang has more number of pronouns in comparison to English and they are more complex than those of English.

Lama (2005) carried out a research on English and Tamang pronominals. A comparative study. His main purpose was to compare and contrast pronominal systems of the English and Tamang languages. He found that the existence of inclusive and exclusive pronominals for the first person personal pronouns in plural number in the Tamang language which are lacking in the English language. He also found out that Tamang possesses the second person honorific and non honorific personal pronouns. That do not exist in English.

Yadav (2007) carried out a research on "Pronominal in the Maithili and English." The main aim of his study was to determine the pronominals in Maithili and compare and contrast Maithili pronominal with those of English. His study showed that Maithili has more number of pronouns in comparison to English and the existence of honorific and non honorific pronouns for second

and third personal pronouns, demonstrative interrogation and relative pronouns in Maithili whereas these features are not found in English.

Sharma (2006) conducted a research on "English and Bajjika pronominal: A comparative study." The main aim of her study was to determine Bajjika and English pronominal and analyze them comparing those pronominal. The major findings of her research were Bajjika language has more number of pronominal than that of English "Bajjika has more complex pronominal systems than in English.

Aryal (2008) carried out a research on "Pronominal in English, Nepali and Achhami." The main purpose of his study was to compare and contrast Achhami pronominal with those of English and Nepali. His study showed that more number of pronominal in total is found in Nepali in comparison to Achhami but less number in English. And Nepali and Achhami have complex pronominal systems due to the addition of case markers.

Joshi (1989) carried out a research on "Linguistic study of Bojhang dialect." His main objective of the study was to introduce the structure of the Bajhang dialect describing its grammatical patterns (Morphological and syntactical) on the basis of attended lexicon and sentence structure.

Rosyara (2007) carried out a research on "Pronominal in English and Doteli Dialect of Nepali." The objectives of her study were to determine the pronominal in Doteli dialect of Nepal, to record the English pronominal and to compare and contrast Doteli pronominals with English pronominal. The number of pronouns than in English. Doteli has honorific and non-honorific pronouns for the second and possessive pronouns, which are not found in English.

Not all the above-mentioned studies cover the pronominal in English and Dhimal. The present study is different from other studies as it aims to find out the pronominals in English and Dhimal.

1.3 Objectives of the Study

The objectives of the study are as follows:

- i. To determine Dhimal Pronominals in relation to English
- ii. To find out similarities and differences between Dhimal and English pronominal.
- iii. To suggest some pedagogical implications of the study.

1.4 Significance of the Study

The study will be significant to the people who want to conduct research on the Dhimal language. It will also be helpful in developing the grammar of Dhimal. Further it will be significant to all those students, teachers, text book writers, syllabus designers who are involved in English language teaching in Nepal. It will be an extra work of appreciation on the Dhimal language in the department of English Education, TU.

CHAPTER TWO

METHODOLOGY

The following methodology was used to carry out the study.

2.1 Source of Data

The study was carried out on the basis of the both primary and secondary sources of data.

2.1.1 Primary Sources of Data

The study was mainly based on the primary sources. The primary sources of data were taken from sixty native speakers of Dhimal representing literate and illiterate from different areas of Damak Municipality, Jhapa (Nepal)

2.1.2 Secondary Sources of Data

The secondary sources of data were different books, journals, newspapers and profiles. Some of the secondary sources were Regmi (2007), Hornby (2005), Yadava (2003), Toba et al (2002), Yadav and Glover (1999), Khatiwada (1999), Kumar (1999) King (2008), CEle Murcia and Larsen Freeman (1983) Diwas (2039 BS) and Aams and Aarts.

2.2 Population of the Study

The population of the study limited only 60 Dhimal native speakers residing in Damak bazaar, karkhare, Krishnamandir, Adiyamal and Chiyadokan of Damak Municipality. The researcher consulted both male and female including literate and illiterate Dhimal speakers.

2.3 Sampling Procedure

Sixty Western Dhimal native speakers living in five areas of Damak Municipality of Jhapa district were selected using stratified random sampling procedure. The total population was divided into two strata. Here, the informants were literate and illiterate from different areas of Damak municipality.

2.4 Tools for Data Collection

To collect the data the researcher used questionnaire, interview schedule and personal query as the research tools. The questionnaires were grouped into personal pronouns, possessive pronouns, reflexive pronouns, demonstrative pronouns, interrogative pronouns and indefinitive pronouns.

2.5 Process of Data Collection

After preparing the interview schedule the researcher visited the five areas of Damak Municipality, Jhapa district. Then the researcher built rapport with the native speakers of Dhimal. She made the clear about the objectives of the research. She convinced them that this was purely academic work and will not be misused. Then she provided the sheets of structured questionnaires to the informants to translate English or Nepali sentence into the Dhimal language

orally. The researcher also used two educated Dhimal speakers as her facilitators.

2.6 Limitations of the Study

) This study was limited to the following pronominal of Dhimal and English.

Personal pronouns Interrogative pronouns

Possessive pronouns Indefinite pronouns

Reflexive pronouns

Demonstrative pronouns

) The data was collected from only 60 native speakers of Dhimal language.

) The study was based on the geographical dialect of the Dhimal language.

) The data for the English language was limited to the secondary sources.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

Language corpus concerning pronominal system in Dhimal was collected from the field of study, i.e. five different places of Damak, Jhapa whereas such data of English was collected from English grammar by Aarts and Aarts (1986)

Pronouns in both language have been morpho-syntactically studied. The data has been compared, analyzed and interpreted on the basis of the following points.

- (i) Personal pronouns
- (ii) Possessive pronouns
- (iii) Reflexive pronouns
- (iv) Demonstrative pronouns
- (v) Interrogative pronouns
- (vi) Indefinite pronouns

3.1 Personal Pronouns

Dhimal personal pronouns are divided into three types in terms of person i.e. first, second and third persons and singular, dual and plural in terms of number. Dhimal personal pronouns are presented and described separately below.

3.1.1 First person personal pronouns

The first person personal pronouns refer to the addresser or the speaker. The first person pronominal forms in Dhimal are presented and described in terms of number and case which are presented in the following table.

Table No. : 1
Dhimal first Person Personal Pronouns

| Person | Hon/Non. Hon | Number | Cases | | | |
|-----------------|-------------------|--------|------------|-------------|-------------|------------|
| | | | Nominative | Accusative | Dative | Possessive |
| 1 st | Non- Honorific | sg | ka | kaseng | kaseng | kangko |
| | | dl | kidhimi | kidhimiheng | kidhimiheng | kidhimiko |
| | | pl | kelai | kelaiheng | kelaiheng | kelaiko |
| | Honorific | sg | kya | kiseng | kiseng | kelaiko |
| | | dl | kidhing | kidhingheng | kidhingheng | kidhing |
| | | pl | kelai | kelaiheng | kelaiheng | kelaiko |

The above table shows that Dhimal first person personal pronouns are marked for case: Nominative, Accusative, Dative and possessive. For example,

ka naseng manparekha. (Nominative)
I like you.
wa kaseng manparekhe. (Accusative) Dative
He likes me.
Edoi fultin kangko hi (possessive)
This pen is mine.
Edoi gai kelaikong hi (possessive)
This cow is ours.

Dhimal first person personal pronouns are also marked for singular, dual and plural number for example;

ka um cha-kha (singular)
I eat rice.
Kidhimi um cha-khe-nin. (dual)

We (two) eat rice.
 Kelai um cha-nha-khe. (plural)
 we eat rice.

Similarly, the table shows that Dhimal first person personal pronouns have the existence of honorific and non-honorific pronouns. The honorific pronoun is 'kya' which is in the first person singular nominative case. The non-honorific pronoun is 'ka' which is in the first person singular huminative case. The following examples make it clear.

kya damak han-a kyo (honorific)
 I will go to Damak.
 Ka patrika parhe kha (non honorific)
 I read the newspaper.

3.1.1.2 English First Person Personal Pronoun

The first person personal pronouns of English consist of the following pronouns which are displayed in the table.

Table No.: 2
English first person personal pronouns

| Number/Case | Singular | Plural |
|-------------|----------|--------|
| Nominative | I | We |
| Accusative | me | us |
| Dative | me | us |
| Possessive | mine | ours |

According to the data in mentioned above in the table, English has no dual number and no honorific pronoun.

3.1.1.3 Comparison between Dhimal and English first person personal pronouns

English and Dhimal first person personal pronouns are compared in terms of number and case in the following table.

Table No.: 3
English and Dhimal First Person Personal Pronoun

| Number/ Case | Singular | | | Dual | | Plural | | |
|-----------------|----------|----------|----------|-------------|-----------------|---------|-----------|-----------|
| | English | Dhimal | | Dhimal | | English | Dhimal | |
| | | Hon. | Non.Hon. | Hon. | Non.Hon | | Hon | Non.Hon |
| Nominative | I | kya | ka | kindhing | kindhimi | we | kelai | kelai |
| Accusative | me | kiseng | kaseng | kidhinheng | kidhimiheng | us | kelaiheng | kelaiheng |
| Dative | me | kiseng | kaseng | kidhinheng | kidhimi heng | us | kelaiheng | kelaiheng |
| Possessive | mine | kingkong | kangkong | kidhingkong | kidhiming | ours | kelaikong | kelaikong |

The table 3 shows the following similarities and differences.

a. Similarities

i. Dhimal and English first person personal pronouns are marked for case (nominative, accusative, dative and possessive). In both languages, the same pronominal is used for accusative and dative case. For example,

ka waseng manprekha. (nominative)

I like him.

na kaseng manprekhe. (Accusative/ Dative)

You like me.

Edoi fultin gelai kelaikong hi (Possessive)

These pens are ours.

- ii. Both the Dhimal and English first person personal pronouns agree verbs with aspect.
- iii. Both the Dhimal and English first person personal pronouns do not exist with inclusive and exclusive meaning.

b. Differences

The Dhimal and English number systems are different. The English has possessive two numbers namely singular and plural. On the contrary, the Dhimal language language possessive three numbers namely singular, dual and plural. Ka, kidhimi and kelai are the first person pronouns for the singular, dual and plural numbers respectively in the non-honorific Dhimal language whereas I and we are the first person singular and plural numbers respectively in the English language.

There is a significant difference between Dhimal and English first person personal pronominal system in the existence of honorific and non-honorific pronouns. Dhimal has the extance of honorific and non honorific pronouns which are not found in English. The different honorific and non honorific pronouns are found in singular number but not in plural number for example.

kya hate hane-khya (Honorific)

I am going to bazaar.

ka fultin chol-an ka (non-honorific)

I shall buy a pen.

No verb variation is found to agree with the first person singular and plural subjects in the simple present in the English language but the variation in verbs

is realized to agree with the subjects of the respective pronoun and number in the Dhimal language. for example,

ka fultin chol-kha (singular)

I buy a pen.

Kelai fultin chol-nha-khe (plural)

We buy a pen.

In these examples illustrated above ka is the first person singular pronoun in Dhimal language. The suffix 'kha' is added to the base form of verbs as in chol-kha. Similarly, kelai is the first person plural pronoun 'nha' is the plural marker which is followed by 'khe' in Dhimal but the same form 'buy' is used for both singular and plural pronominal in English.

3.1.2 Second Person Personal Pronouns

The second person personal pronouns can be defined in terms of speaker-hearer distinction. It refers to the hearer or addressee.

3.1.2.1 Second Person Personal Pronouns in Dhimal

Second person personal pronouns in Dhimal are displayed in the table below

Table No. : 4
Dhimal second person personal pronouns

| Person | Hon/Non Hon | Number | Cases | | | |
|--------|-------------------|--------|------------|-------------|-------------|-------------|
| | | | Nominative | Accusative | Dative | Possessive |
| 2nd | Non- Honerific | sg | na | naseng | naseng | nangkong |
| | | dl | nidhimi | nidhimineng | nidhimineng | nidhimikong |
| | | pl | nelai | nelaiheng | nelaiheng | nelaikong |
| | Honorific | | | | | |
| | | sg | nya | niseng | niseng | ningkong |
| | | dl | nidhing | nidhingheng | nidhingheng | nidhingkong |
| | | pl | nelai | nelaiheng | nelaiheng | nelaikong |

i. The table 4 shows that Dhimal second person personal pronouns are marked for case: Nominative, Accusative, Dative and Possessive.

na kaseng man-parekhe. (nominative)

you like me.

ka naseng manpare-khe (Accusative/ Dative)

I like you.

Edoi fultin nangkong hi. (Possessive)

This pen is yours.

Edoi fultin ningkong hi (Honorific Possessive)

This pen is yours.

ka niseng manpare-khe (Honorific accusative)

I like you.

ii. Dhimal second person personal pronouns are also marked for singular and plural number. For example;

na fultin chol-khe-na (singular)
You buy a pen.
nidhimi fultin chol-khe-nin. (dual)
you (two) by a pen.
nelai fultin chol-su-khe-na (plural)
you buy a pen.

iii. The table presents that Dhimal second person personal pronouns have the existence of honorific and non honorific pronouns. The honorific person is 'nya' which is the second person nominative case. The different honorific and non honorific pronouns are found in singular number but not in plural. For example;

nya hiso hane-khe-nya? (singular honorific)
where are you going?
na um cha-khe-na (singular non-honorific)
you eat rice.
nelai fultin chel-su-a-na (plural honorific)
you will buy a pen.

iv. No inclusive and exclusive meaning is found in Dhimal second person personal pronoun.

3.1.2.2 Second Person Personal Pronoun in English

In English, there are two second person personal pronouns in terms of number- singular and plural. They only one form 'you' is used in English both in singular and plural which is determined the situation. The second person personal pronouns of English are presented in the following table.

Table No. : 5
English second Person Personal Pronouns

| Number/ Case | Singular | Plural |
|--------------|----------|--------|
| Nominative | you | you |
| Accusative | you | you |
| Active | you | you |
| Possessive | yours | yours |

i. The above table shows that second person personal pronoun of English has no separate form for singular and plural. The same form is used for nominative accusative and dative case. Similarly the same possessive case is used for both singular and plural. The following examples make it clear.

you eat rice. (singular)

you eat rice. (plural)

you buy a pen. (nominative)

He gives you a book. (Accusative/ Dative)

These pens are yours. (possessive)

3.1.2.3 Comparison between English and Dhimal

English and Dhimal second person personal pronouns are compared in terms of number and case in the following table

Table No. : 6
English and Dhimal second person personal pronoun

| Number/ Case | Singular | | | Dual | | Plural | | |
|-----------------|----------|----------|----------|-------------------|------------------|---------|----------------|-----------|
| | English | Dhimal | | Dhimal | | English | Dhimal | |
| | | Hon. | Non.Hon. | Hon. | Non.Hon | | Hon. | Non.Hon |
| Nominative | you | nya | na | nindhing | nidhimi | you | nelai | nelai |
| Accusative | you | niseng | naseng | nidhing - heng | nidhimi- heg | you | nelai- heng | nelaiheng |
| Dative | you | niseng | naseng | nidhing- heng | nidhimi- heng | you | nelai- heng | nelaiheng |
| Possessive | yours | ningkong | mangkong | nidhning- kong | nidhimi- kong | yours | nelai- kong | nelaikong |

The table no. 6 shows that the following similarities and differences:

a. Similarities

i. Dhimal and English second person personal pronouns are marked for case (nominative accusative, dative and possessive. In both languages, the same pronominal is used for acusative and dative case. For example.

na kaseng manpare-khe (nominative)

you like me.

ka naseng man pare kha (accusative/ dative)

I like you.

Edoi fultin nangkong hi (possessive)

This pen is yours.

ii. Both the Dhimal and English second person presonal pronoun agree verbs with aspect.

iii. Both the Dhimial and English second person personal pronouns do not exist with inclusive and exclusive meaning.

b. Differences

i. The Dhimial second person personal pronoun has three numbers namely singular, dual and plural whereas English has only two numbers namely singular and plural. For example,

na um cha-khe-na (singular)

you eat rice.

nidhimi um chol-khe-nin (dual)

you (two) eat rice.

nelai um chol-su-khe-na (plural)

you eat rice

The above examples show that second person personal pronouns of English have no separate form for singular and plural whereas na, nidhimi and nelai are different forms for singular, dual and plural of Dhimial.

ii. There is a significant difference between Dhimial and English second person personal pronoun in the existence of honorific and non honorific pronouns which are not found in English. The different honorific and non honorific pronouns are found in singular number but not in plural number for example;

na um cha-khe-na (non honorific)

you eat rice.

nya um cha-khe-nya (honorific)

you eat rice.

3.1.3 Third Person Personal Pronoun

The Third person personal pronouns refer to the person or the thing except the speaker and hearer or the addresser and addressee.

3.1.3.1 Dhimal Third Person Personal Pronouns

The third person personal pronouns in Dhimal can be described by a number of ways. Dhimal third person personal pronouns are three types in terms of number; singular, dual and plural. Third person has no affinal or honorific form in Dhimal language. Third person has distal and proximal form in the singular, dual and plural for non human person. The third person personal pronouns of Dhimal are displayed in the following table.

Table No.:7
Dhimal Third person personal pronouns

| Person | Number | Cases | | | |
|----------|---------------------------------|-------------|-------------|-------------|-------------|
| | | Nominative | Accusative | Dative | Possessive |
| | | Male/Female | Male/Female | Male/Female | Male/Female |
| 3rd | sg | wa | waseng | waseng | wakong |
| | dl | udhimi | udhimiheng | udhimiheng | udhimikong |
| | pl | obalai | obalaheng | obalaheng | obalaikong |
| | Female (Little sister/ brother) | | | | |
| | sg | aanau | aanauseng | aanauseng | aanaukong |
| | dl | udhimi | udhimiheng | udhimiheng | udhimikong |
| | pl | obalai | obalaheng | obalaheng | obalaikong |
| Proximal | sg | ya | yaseng | yaseng | yakong |
| | dl | idhimi | idhimiheng | idhimiheng | idhimikong |
| | pl | ebalai | ebalaheng | ebalaheng | ebalaikong |
| distal | sg | | | | |
| | dl | | | | |
| | pl | imbalai | imbalaheng | imbalaheng | imbalaikong |

The table no.7 shows that Dhimal third person personal pronouns are marked for different cases, nominative, accusative, dative and possessive. The third person singular pronoun 'wa' marks for nominative case. 'a' is nominative marker in Dhimal language. The morpheme <-seng> represents the accusative or dative case in singular number. Similarly, the morpheme <-heng> represents the accusative or dative case in dual and plural number. Dhimal has the same form for both male and female. So there is no gender distinction in Dhimal. But 'aanau' can be used for little sister/brother in Dhimal language.

Neuter gender in Dhimal language has proximal and distal distinction. |ya| is proximal nominative case. The morpheme <-seng> shows proximal accusative and dative case. The morpheme <-lai. represents proximal plural natural gender in Dhimal third person personal pronoun. Similarly, imbalai is distal plural. The following examples make it clear.

wa London ta pare-khe. (nominatives)

She studies in London.

wa London ta pare-khe (nominative)

He studies in London.

wa um cha-khe (nominative)

He eats rice.

wa um cha-khe (nominative)

she eats rice.

ka waseng manparekha (accusative)

I like him/her.

anhau um cha-khe. (nominative)

She (little Sister) eats rice.

Edoi fultin wakong hi (possessive)

This pen is hers.

Inko fultin gelai obalaikong hi. (possessive)

These pens are theirs.

ii. Similarly, the table no 6 show that Dhimal third person personal pronouns are also marked for number: singular, dual and plural. for example

wa fultin chol-khe. (singular)

He buys a pen.

udhimi fultin chol-khe (dual)

They (two) buy a pen.

Obalai fultin chol-khe (plural)

They buy a pen.

In the above examples wa, udhimi and obalai are the third person personal singular, dual and plural nominative respectively in the Dhimal language. The Dhimal third person singular, dual and plural pronouns take singular verb: 'col-khe'

ya kitap hi (singular)

It is a book.

ya fultin hi (singular)

It is a pen.

3.1.3.2 English Third Person Personal Pronouns

English third person personal pronouns are presented in the following table.

Table no. : 8

English third person personal pronouns

| Number/ Case | Singular | | | Plural |
|--------------|----------|------|--------|--------|
| | Female | Male | Neuter | |
| Nominative | she | he | it | they |
| Accusative | her | him | it | them |
| Dative | her | him | it | them |
| Possessive | hers | his | its | theirs |

i. The above table shows that gender distinction is made in third person singular pronouns in English. They are masculine, feminine and neuter in terms of gender. There are singular and plural third person personal pronouns in terms of number but gender distinction is not made in plural. The following examples show clearly:

He is a teacher. (Male singular)

She is a doctor. (Female singular)

They are teachers. (Plural)

It is a book. (Neuter singular)

ii. There are different pronouns for nominative, assistive, dative and possessive case of 'he' and 'she' but it is neutralized in both nominative and accusative/dative case in English. The following examples make clear.

59. He writes a letter (nominative)

60. I give him a letter. (Accusative/ dative)

61. This book is hers/ his. (Possessive)

62. These pens are theirs. (Possessive)

3.1.3.3 Comparison between English and Dhimal third person personal pronouns

English and Dhimal third person personal pronouns are compared in terms of number and case in the following table.

Table no. : 9
English and Dhimal third person personal pronouns

| Number/ Case | Singular | | | | Dual | | Plural | |
|-----------------|----------|------|--------|-----------------------------------|----------------|----------------------------------|------------|------------|
| | English | | Dhimal | | M/F | M/.F. (little sister/brother) | English | Dhimal |
| | M | F | M | F/M (little sister/brother) | M | F/M. | | |
| Nominative | he | she | wa | annau | udh imi | udhimi | they | obalai |
| Accusative | him | her | waseng | annauseng | udhin iheng | udhimiheng | them | obalaheng |
| Dative | him | her | waseng | annauseng | udhin iheng | udhimiheng | them | obalaheng |
| Possive | his | hers | wakong | anaukong | udhin ikong | udhimikong | udhimikong | obalaikong |

| | Number | Nominative | | Accusative | | Dative | | Possessive | |
|-----------|--------|------------|---------|------------|-------------|--------|------------|------------|-------------|
| | | Eng | Dhimal | Eng | Dhimal | Eng | Dhimal | Eng | Dhimal |
| Proximity | | | | | | | | | |
| | sg | it | ya | it | yaseng | it | yaseng | its | yakong |
| | dl | | idhimi | | idhimiheng | | idhimiheng | | idhimikong |
| | pl | | obalai | | ebalaiheng | | ebalaiheng | | ebalaikong |
| distal | sg | it | ya | | yaseng | it | yaseng | | idhimikong |
| | dl | | odhimi | | odhiming | | | | |
| | pl | | imbalai | | imbalaiheng | | imalaiheng | | imbalaikong |

The table no.-9 shows that the following similarities and differences

a. Similarities

i. Dhimal and English third person personal pronouns are marked for different cases. Both languages has separate markers for nominative, accusative and possessive case. For example.

aanau kitap pary awa. (nominative)

She (sister) will read a book.

wa dosa aaba hi (nominative)

He has a friend.

wa fultin chol-khe. (nominative)

She buys a pen.

ka waseng man-pare-kha. (accusative)

I like him.

unko kitabgelai obalaikong hi. (possessive)

Those books are theirs.

ii. Both the Dhimal and English pronouns do not exist with inclusive and exclusive meaning.

iii. Both the Dhimial and English have no honorific form.

b. Differences

i. The distinction of gender difference is realised in the third person singular pronominal in the English language but lacks in the Dhimial. For example

wa um ca-khe. (male, singular)

He eats rice.

wa um ca-khe (female, singular)

She eats rice.

ii. The third person singular and plural pronouns agree with the separate verb form in English language whereas the same verb form is agreed with all the third person singular, dual and plural personal pronouns in the Dhimial language. For example,

wa fultin chol-hi (singular)

he bought a pen.

wa fultin chol-hi (singular)

She bought a pen.

annau fultin chol-hi (singular)

she (sister) bought a pen.

udhimi fultin chol-hi (dual)

They (two) bought a pen.

obalai fultin chol-hi (plural)

They bought a pen.

wa kabita-gelai lekhi-khe. (singular)

He/s composes poems.

iii. The table no 9 also presents that the English language number system is marked with two numbers namely singular and plural on the contrary, the Dhimal language possesses three numbers namely single, dual and plural. The morpheme <-ng> is added for singular, dual and plural numbers in Dhimal possessive case wa qanau for sister, udhimi and obalai are human third persons whereas ya, idhimi and ebalai are non-human third persons imbatai is used for distal non-human plural number.

iv. The third person plural forms are made up of a directional marker the morpheme <-bal> indicating a human referent and the plural marker <-lai> third person has distal and proximal forms in the singular, dual and plural, while plural also marks a marked distal distinction. The 'wa' forms are unmarked. The 'ya' forms tend to occur with non-human referents.

3.2 Possessive Pronouns

3.2.1 Dhimal Possessive Pronouns

Dhimal possessive pronouns function both as determiner and pronominal which are presented in the following:

Table No. :10
Dhimal Possessive Pronouns

| Number/ Person | Determiner Function | | | Pronominal Function | | |
|-------------------|---------------------|-----------|-----------|---------------------|-------------|-------------|
| | Singular | Dual | Plural | Singular | Dual | Plural |
| First | kangko | kidhingko | kelaiko | kangkong | kidhingkong | kelaikong |
| Second | nangko | nidhingko | nelaiko | nangkong | nidhingkong | nelaikong |
| Third | wako | udhingko | obalaiko | udhingkong | udhingkong | obalaikong |
| | aanuako | udhingko | obalaiko | udhingkong | udhingkong | aanuakong |
| 3rd Proximity | yako | idhingko | ebalaiko | yakong | udhingkong | idhingkong |
| 3rd distal | yako | idhiming | imbalaiko | | | imbalaikong |

i. The above table shows that /-o/ and /-ng/ are suffixed to the personal pronouns to make them possessive pronouns in the Dhimal language. Dhimal has the same form for determiner function and pronominal function in all persons singular, dual and plural. The different forms of determiner and pronominal function are presented in the following examples.

Edoi kangko kitab hi (determiner)

This is my book.

Odoi fultin kangkong hi (pronominal)

That pen is mine.

Edoi nangko fultin hi (determiner)

This is your pen.

Odoi fultin nangkong hi (pronominal)

That pen is yours.

Inko / Odoi gelai obalaiko fultin gelai hi. (determiner)

Those are their pens.

Inko/ Odoi gelai fultin gelai obalaikong hi. (pronominal)

Those pens are theirs.

ii. The table also shows that Dhimal possessive pronouns are marked for number (singular, dual and plural) and person. For example.

Edoi Kitab wakong hi. (singular)

This book is hers/his.

Edoi kitab kangkong hi. (singular)

This book is mine.

Edoi kitab wakong hi (singular)

This book is hers.

Edoi Chhati wakong hi. (singular)

This umbrella is hers.

Edoi chhati kelaikong hi. (plural)

This umbrella is ours.

Edoi chhati kangkong hi (first person)

This umbrella is mine.

Edoi chhati nangkong hi. (second person)

This umbrella is yours.

Odoi chhati wakong hi. (third person)

That umbrella is hers/his.

3.2.2 English Possessive Pronouns

English possessive pronouns are presented in the following table.

Table No. : 11
English Possessive pronouns

| Number/ Person | Determiner Function | | Pronominal function | |
|-------------------|---------------------|--------|---------------------|--------|
| | Singular | Plural | Singular | Plural |
| First | my | our | mine | ours |
| Second | your | your | yours | yours |
| Third | her/his/its | their | thers/his/its | theirs |

i. The above table shows that English possessible pronouns function both as determiner and pronominal English second person has the same form for singular and plural determiner function. For example, 'your' is as singular and plural determiner whereas 'yours' is as singular and plural pronominal. English possessive pronouns are marked for number and person. For example:

This pen is mine. (1st person, singular)

This pen is yours. (2nd person singular)

This book is ours (1st person plural)

These books are theirs (3rd person plural)

This book is hers. (3rd person singular)

3.2.3 Comparison between English and Dhimal Possessive Pronouns

English and Dhimal possessive pronouns are compared in terms of person, number and function in the following table.

Table no. :12
English and Dhimal possessive pronouns

| Number/ Person | Singular | | Dual | Plural | |
|-------------------|----------------|----------|------------|--------------|------------|
| | English | Dhimal | Dhimal | English | Dhimal |
| First | my (det.) | kangko | kidhinko | our (det) | kelaiko |
| | mine (pro) | kangkong | kidhinkong | ours (pro) | kaleikong |
| Second | your (det) | nangko | nidhinko | your (det) | nelaiko |
| | yours (pro) | nangkong | nidhinkong | yours (pro) | nelaikong |
| Third | her/his (det) | wako | udhingko | their (det) | obalaiko |
| | hers/his (pro) | wakong | udhinkong | theirs (pro) | obalaikong |
| | its (det) | yako | idhingko | | |
| | its (pro) | yakong | idhinkong | | |

The table no.12 shows the following similarities and differences

a. Similarities

i. When we compare English and Dhimal possessive pronouns, we find that possessive pronouns of both languages function as determiner and pronominal, for example

Edoi wako sa hi. (determiner)

This is her house.

Odoi sa wakong hi (pronominal)

That house is hers.

Edoi kangko kitap hi. (determiner)

This is my book.

Odoi kitab kangkong hi. (pronominal)

That book is mine.

ii. English and Dhimal possessive pronouns marked for person (first, second and third) for example

Edoi kitab kangkong hi. (first person)

This book is mine.

Edoi kitab hungkong hi (second person)

This book is yours.

Odoi kitab wakong hi. (third person)

That book is hers.

b. Differences

i. Dhimal possessive pronouns have singular, dual and plural in terms of number whereas English has singular and plural only. For example.

Edoi kangko sa hi (singular)

This is my house.

Edoi kidhinko sa hi (dual)

This is our house.

Edoi sa kidhingkong hi (dual)

This house is ours.

Edoi kelaiko sa hi. (plural)

This is our house.

Edoi sa kelaikong hi (plural)

This house is ours.

ii. Third person possessive pronouns in English are used distinctively for male and female but there are no separate pronouns for male and female in Dhimal third person possessive pronouns. For example.

Edoi kitap wakong hi (male)

This book is his.

Odoi kitap wakong hi (female)

This book is hers.

3.3 Reflexive Pronoun

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

Reflexive pronouns are found in both English and Dhimial in English reflexive pronouns are known as self pronouns.

3.3.1 Dhimial Reflexive Pronouns

Dhimial reflexive pronouns are displayed in the following table.

Table No.:13
Dhimial Reflexive Pronouns

| Number/Person | Singular | Dual | Plural |
|-----------------|------------|-----------------|----------------|
| 1st | ka-taiming | kidhimi-taiming | kelai-taiming |
| 2nd | na-taiming | nidhimi-taiming | nelai-taiming |
| 3rd | wa-taiming | udhimi-taiming | obalai-taiming |
| 3rd (non-human) | ya-taiming | idhimi-taiming | ebalai-taiming |

i. As above table shows taiming is suffixed to the personal pronouns to make it reflexive Dhimial reflexive pronouns are marked for number; singular, dual and plural. For example

ka- taiming um gakha. (singular)

I cook rice myself.

kidhimi taiming um gakhe nin (dual)

We (two) cook rice ourselves.
kelai-taiming um ga-nha-khe (plural)
We cook rice ourselves.
na-taiming gakhe-na. (singular)
You cook rice yourself.
nidhimi-taiming um ga-khe-nin (dual)
You (two) cook rice yourselves.
nelai-taiming um ga-su-khe-na. (plural)
You cook rice yourselves.
wa-taiming um ga-khe (singular)
He/s cooks rice himself/ herself.
Udhimi-taiming um ga-khe (dual)
They (two) cook rice themselves.
ya table ta hi. (singular)
It is on the table.

ii. The table also shows that Dhimal pronouns are marked for person : first, second and third. for Example.

ka-taiming um gakhe. (first person)
I cook rice myself.
na-taiming um ga-khe-na (2nd person)
You cook rice yourself.
wa-taiming um ga khe (3rd person)
He cooks rice himself.

3.3.2 English Reflexive Pronouns

English reflexive pronouns are shown in the following table.

Table no. : 14
English Reflexive pronouns

| Number/Person | Singular | Plural |
|---------------|------------------------|------------|
| 1st | myself | ourselves |
| 2nd | yourself | yourselves |
| 3rd | herself/himself/itself | themselves |

i. The above-mentioned table shows that English reflexive pronouns are suffixed with 'self' in singular number and 'selves' in plural. All reflexive pronouns are classified in terms of person-first, second and third and number-singular and plural. Gender distinction is found in third person singular pronouns. The following examples make it clear.

I cook rice myself. (singular)

We cook rice ourselves. (plural)

You cook rice yourself. (singular)

You cook rice yourselves. (plural)

He/s cooks rice himself/herself. (singular)

They cook rice themselves. (plural)

3.3.3 Comparison between Dhimal and English Pronouns

English and Dhimal reflexive pronouns have been compared in terms of person and number in the following table.

Table No. : 15
English and Dhimal Reflexive Pronouns

| Number/ Person | Singular | | Dual | Plural | |
|-----------------------------|--|---------------------------------|--------------------------------|------------|----------------|
| | English | Dhimal | Dhimal | English | Dhimal |
| First | myself | ka-taiming | kidhimi-taiming | ourselves | kelai-taiming |
| Second | yourself | na-taiming | udhimi-taining | yourselves | nelai-taiming |
| Third | himself, /herself, herself (little sister) | wa-taiming annaudung-taiming | udhimitaiming udhimitaiming | themselves | obalai-taiming |
| Third proximal distal | itself | ya-taiming | idhimitaiming | themselves | embalaitaiming |

The table no. 15 shows the following similarities and differences.

a. Similarities

i. Both Dhimal and English reflexive pronouns are marked for person: first, second and third. For example;

ka taiming um ga-kha (first person)

I cook rice myself.

na taiming um ga-khe-na (second person)

You cook rice yourself.

wa-taiming um ga-khe. (third person)

She cooks rice herself.

b. Differences

i. In Dhimal <-taiming> is attached to all personal pronouns to form reflexive pronouns whereas in English the <-self> is attached to all singular possessive pronouns and <-selves> is attached to all plural possessive pronouns to form reflexive pronouns. For example;

ka-taiming fultin chol-gha. (singular)

I bought a pen myself.

na-taiming fultin chol-nha. (singular)

You bought a pen yourself.

kidhimi-taiming fultin chol-khe-nin (dual)

We (two) bought a pen ourselves.

Kelai-taiming fultin chol-nha-khe (plural)

We bought a pen ourselves.

ii. Dhimal Reflexive Pronouns are marked for singular, dual and plural whereas English reflexive pronouns are marked for only singular and plural.

iii. There is gender distinction in the third person singular reflexive pronoun in English but this is not the case in Dhimal. For example.

wa-taiming um cha-khe (male)

He eats rice himself.

wa-taiming um cha-khe (female)

She eats rice herself.

3.4 Demonstrative Pronouns

A person that demonstrates any near or distant, living or non-living thing is called a demonstrative pronoun. The Dhimal and English demonstrative pronouns are discussed in the following ways:

3.4.1 Dhimial Demonstrative Pronouns

Dhimial demonstrative pronouns are shown in the following table.

Table No. : 16
Dhimial Demonstrative Pronoun

| Number/Proximity | Singular | Dual | Plural |
|------------------|----------|--------|-----------|
| Proximal | ya, edoi | idhimi | edoigelai |
| distal | odoi | odhimi | odoigelai |

i. As the above table shows Dhimial demonstrative pronominal are marked for number: singular, dual and plural. |ya|, |Edoi| and odoi are singular numbers. Idhimi and odhimi and odhimi are dual numbers. Similarly, Edogelai yagelai and odoigelai are known as plural numbers. For example.

Edoi kitab hi (singular and proximal)

This is a book.

Edoigelai kitabgelai hi. (plural and proximal)

These are books.

idhimi kitabgelai hi (dual and proximal)

These (two) are books.

odoi kitab hi. (singular and distal)

That is a book.

odhimi kitabgelai hi. (dual and distal)

Those (two) are books.

Odoigelai kitabgelai hi. (plural and distal)

Those are books.

Besides these pronouns Dhimial has two pronouns for spatial relations. Eta, Iso (here) and Uso and Inta (there). The following examples make it clear:

Inta fultin hi. (far)

There is a pen.

Ita fultin hi. (near)

Here is a pen.

3.4.2 English Demonstrative Pronouns

The English demonstrative pronouns are shown in the following table

Table No. : 17
English demonstrative pronouns

| Number/Proximity | Singular | Plural |
|------------------|----------|--------|
| Proximal (near) | this | these |
| distal (far) | that | those |

i. This table shows that there are four demonstrative pronouns in English language. In addition to these common demonstrative pronouns the words 'here' and 'there' can also be regarded as demonstrative pronouns when they are used to demonstrative objects, persons or places. English demonstrative pronouns are described in terms of proximity. They are proximal-this and these and distal-that and those. The following example show it clearly.

This is a bag. (proximal, singular)

These are my bags. (proximal, plural)

That is a bag. (distal, singular)

Those are my bags. (distal, plural)

3.4.3 Comparison between Dhimal and English demonstrative Pronouns

English and Dhimal demonstrative pronouns have been compared in terms of proximity and number in the following table.

Table No.: 18
English and Dhimal Demonstrative pronouns

| Number/ Person | Singular | | Dual | Plural | |
|-------------------|----------|----------|--------|---------|-----------|
| | English | Dhimal | Dhimal | English | Dhimal |
| Proximal | this | ya, edoi | idhimi | these | edoigelai |
| distal | that | odoi | odhimi | those | odoigelai |

The table shows the following similarities and differences.

a. Similarities

i. Dhimal and English demonstrative pronouns can be seen from two perspectives: proximity and number. Both Dhimal and English have demonstrative pronouns to refer to proximal and distal relationship. For example.

edoi kitab hi (near/ singular)

This is a book.

idhimi kitabgelai hi. (near/ dual)

These (two) are books.

edoigolai kitabgelai hi. (near/ plural)

These are books.

Odoi kitab hi. (distal/ singular)

That is a book.

odhimi kitabgelai hi. (distal/ dual)

Those (two) are books.

odoigelai kitabgelai hi. (disal/ plural)

Those are books.

ii. Both English and Dhimal have no existence of honorific and non honorific demonstrative pronouns.

b. Differences

i. The Dhimal and English number system is different in demonstrative pronouns. The English possesses two numbers namely singular and plural whereas Dhimal has three numbers namely singular, dual and plural. For example.

Edoi kitap hi (singular)

This is a book.

ldhimi kitapgalai hi. (dual)

These (two) are books.

Edoigalai kitapgelai hi. (plural)

These are books.

3.5 Interrogative Pronouns

Pronouns that can be used as questions are called interrogative pronouns are discussed in the following ways.

3.5.1 Dhimal Interrogative Pronouns

Dhimal interrogative pronouns are shown in the following table;

Table No. : 19
Dhimal Interrogative Pronouns

| | Singular | | Plural | Possessive |
|----------|-------------------|------------|-------------|------------|
| | Subject | Object | | |
| Person | hasu | hasuheng | hasugelai | hasuko |
| | hidoi | hidoiheng | hidoigelai | |
| Things | hai | haiheng | haigelai | |
| | hidoi | hidoiheng | hidoigelai | |
| Place | heta | hetaheng | hetagelai | |
| | heso | hesoheng | hisogelai | |
| Time | helau | helauheng | helaugela | |
| Quantity | heta | hetaheng | hetagelai | |
| | hesa | hesaheng | hesagelai | |
| | heth (thing) | hethheng | hethegelai | |
| | helong (thing) | helongheng | helonggelai | |
| | he?mi (person) | he?miheng | hi?migelai | |
| Reason | haipali | hasing | | |

i. The table 19 shows that Dhimal has many interrogative pronouns. it has different pronouns for singular and plural forms. For example

wa hasu hi. (singular)

Who is he?

Obalai hasugelai hi (plural)

Who are they?

ii. The table also shows that Dhimal plural interrogative pronouns are suffixed with (-gelai/ and object interrogative pronouns are suffixed with (-heng/ for example,

hasu huya monglhakhe (singular object)

Who go for fishing?

na hai kam pakhena. (singular subject)

What work do you do?

na hesa hani hate hanekhena (singular)

How do you go to the market?

nelai hesu paisa kamaisukhena (plural)

How do you earn money?

hasuko edoi kitapgelai hi. (plural)

Whose books are these?

hidoi nangko kam?

Which is your work?

bebalai helau kamta hanikhe (plural)

When do women go at work?

3.5.2 English Interrogative Pronouns

English interrogative pronouns are shown in the following table.

Table no. : 20
English Interrogative Pronouns

| | Subject | Object | Possessive |
|----------|-------------------------|-------------------------|------------|
| Person | who, which | who, whom, which | whose |
| Things | what, which | what, which | whose |
| Place | where | where | |
| Time | when | when | |
| Quantity | how, how much, how many | how, how much, how many | |
| Reason | why | why | |

i. The table no. 20 shows that there is initial |w| except 'how' in the English interrogative pronouns.

3.5.3 Comparison between Dhimal and English Interrogative Pronouns

Dhimal and English interrogative pronouns have been compared and analyzed in the following table.

Table No. : 21
Dhimal and English Interrogative Pronouns

| | Subject | | | Object | | | Possessive | |
|----------|---------|----------|-----------------|---------|------------|------------|------------|--------|
| | English | Dhimal | | English | Dhimal | | Eng. | Dhimal |
| | | Singular | Plural | | Singular | Plural | | |
| Persons | who | hasu | hasugelai | who | hasuheng | hasugelai | whose | hasuko |
| | which | hidoi | hidoigelai | whom | hasuheng | hasugelai | | |
| | | | | which | hidoiheng | hidoigelai | | |
| Things | what | hai | haigelai | what | haiheng | haigalai | | |
| | which | hidoi | hidoijelai | which | hidoiheng | hidoigalai | | |
| Place | where | heta | hetagalai | where | hetaheng | hetagelai | | |
| | | heso | hesogalai | | hesoheng | hesogelai | | |
| Time | when | helau | helanglo | when | helauheng | helaugelai | | |
| Quantity | how | hesa | hesagelai | how | hesaheng | hesagalai | | |
| | how- | heth | hethegelai | how | hetreheng | hethegelai | | |
| | much | helong | helong- | much | helongheng | helong | | |
| | how - | he?mi | gelai | how | he?miheng | galai | | |
| | many | | he?- migelai | many | | he?migelai | | |

The table 21 shows that English and Dhimal interrogative pronouns have the following similarities and differences.

a. Similarities

Both English and Dhimal interrogative pronouns are used with human beings, non human beings, possession, place, time, reason and quantity. For Example:

wa hasu hi (human)

Who is she?

Edoi hai hi. (non human)

What is this?

Edoi kitap hasuko hi (possession)

Whose is this book?

nelai heso kam pasukhe na (place)

Where do you work?

Bebalai helau kam the hanikhe. (time)

When do women go at work?

na haipali hate hanekhena. (reason)

Why do you go to market?

b. Differences

i. When we compare English and Dhimal interrogative pronouns, we find that Dhimal has more interrogative pronouns than English. For example:

wa hasu hi (singular)

Who is he?

Edoi hai hi (singular)

What is this?

ii. Dhimal has separate interrogative pronouns for singular and plural. The plural interrogative pronouns are suffixed with 'gelai' except 'haipali' (why) for example

wa hasu hi. (singular)
 Who is he?
 Obalai hasugelai hi. (plural)
 Who are they?
 Edoi hai hi. (singular)
 What is this?
 Edoigelai haigelai hi. (plural)
 What are these?

3.6 Indefinite Pronouns

The pronouns that do not point out the certain thing and show uncertainty are called indefinite pronouns. Indefinite pronouns in English can be classified into two categories: the indefinite pronouns with regular pattern and with no pattern at all.

3.6.1 Dhimal Indefinite Pronouns

Dhimal indefinite pronouns can also be classified into two categories: the indefinite pronouns with regular pattern and with no pattern at all. Dhimal indefinite pronouns are shown in the following table.

Table No.-22

Dhimal Indefinite Pronouns with regular pattern

| | Every | Some | Any | No |
|-------|---------|----------|----------|----------------|
| one | ami-ami | hasu-ami | hasu-ami | hasu, manthu |
| body | ami-ami | hasubing | hasubing | hasu manthu |
| thing | idong | haidong | hai dong | haidong manthu |

The table 22 shows indefinite pronouns with regular pattern. Such as ami-ami, hasu-ami hasubing and hasu menthu are used for the persons that are not specified and certain. For example.

hasu ami inta hi.
Some one/ any one is there.
hasubing inta hi.
somebody/ anybody is there
ami ami inta hi
Everyone/ Everybody is there.
ami-ami rempha nhakhe.
Everyone/ Everybody dances well.
ami-ami rempha hi
Everyone/ Everybody is beautiful.

The table also shows that Dhimal indefinite pronouns idong, haidong and haidong manthu are used to refer to things or non-human beings in general that are not specified and certain. For example.

haidong masukaka hi
something/ anything is difficult.
haidong manthu masukaka hi
nothing is difficult.
idong khali hi.
Everything is empty.

The following table shows the Dhimal indefinite pronouns with no pattern at all.

Table No.: 23

Dhimal Indefinite pronouns with no pattern

| | | | |
|--------|--------|----------------|----------|
| venang | atuisa | istung hensang | atuisa |
| Jharan | along | | hidaibun |

The table 23 shows that most of the Dhimal indefinite pronouns with no pattern are used to refer to both persons and things. For example.

atuisa catiyagelai kacha maloka hi.

some of the students have left the class.

atuisa catiyagelai kacha malokahi.

few of the students have left the class.

istung catigagelai kacha maloka hi.

many of the students have left the class.

hidoibun catiyagelai pas majena hi

None of the students pass the test.

ka along obalaiheng man pare kha.

I like one of them.

3.6.2 English Indefinite Pronouns

In English, the indefinite pronouns can be classified into two categories: the indefinite pronouns with regular pattern and with no pattern at all. They are shown in the following tables.

Table No.: 24

English indefinite pronouns with regular patterns

| | Every | Some | Any | No |
|-------|------------|-----------|----------|---------|
| one | everyone | someone | anyone | no one |
| thing | everything | something | anything | nothing |
| body | everybody | somebody | anybody | nobody |

Table No.:25

English Indefinite pronouns with no patterns

| | | | |
|--------|-----|------|------|
| Others | few | many | some |
| all | one | ones | none |

English has more systematic indefinite pronouns. Indefinite pronouns are both negative and positive and they are formed by adding <-one>, <-thing>, <-body> to every, some, any and no. There are eight irregular indefinite pronouns.

3.6.3 Comparison between Dhimal and English Indefinite Pronouns

English and Dhimal indefinite pronouns can be classified into two categories: the indefinite pronouns with regular pattern and with no pattern at all. They are shown comparatively in the table below.

Table No. - 26

English and Dhimal indefinite pronouns with regular pattern

| English | Dhimal | English | |
|-------------|-----------|---------|----------------|
| Everyone | ami-ami | no one | hasu manthu |
| Every body | ami-ami | nobody | hasu manthu |
| Every thing | idong | nothing | haidong manthu |
| Some one | hasu-ami | | |
| Some body | hasu bing | | |
| Some thing | haidong | | |
| Any one | hasu-ami | | |
| Anybody | hasu bing | | |
| Any thing | haidong | | |

The table 26 shows that English and Dhimal indefinite pronouns with regular pattern have the following similarities and differences:

a. Similarities

i. Both English and Dhimal indefinite pronouns can be divided under two categories; the indefinite pronouns with regular pattern and indefinite pronouns with no pattern at all.

b. Differences

i. English has more number of indefinite pronouns with regular pattern than that of Dhimal. Dhimal has only one indefinite pronouns for English indefinite pronouns such as /ami-ami/ for 'everyone' and 'everybody' /hasubing/ for 'somebody' and 'anybody' /hasu-ami/ for 'some one' and anyone /hasu manthu/ for 'no one' and 'nobody' / haidong/ for 'something' and 'anything. For example.

hasubing inta hi
 Somebody/ Anybody is there.
 ami-ami inta hi
 Everyone/ Everybody is there.
 hasu-ami inta hi
 Someone/ Anyone is there.

ii. It is very difficult to identify the Dhimal indefinite pronouns because indefinite pronouns in Dhimal are not systematic and productive which are found in English. There are no equivalent indefinite pronouns between Dhimal and English.

English and Dhimal indefinite pronouns with no pattern at all are presented in the following table.

Table No.: 27
English and Dhimal Indefinite Pronouns with no pattern

| English | Dhimal | English | Dhimal |
|---------|--------|---------|-----------------|
| others | venang | ones | |
| few | atuisa | none | hidoibun |
| some | atuisa | all | jharan |
| one | along | many | istung/ hensang |

The table 27 shows that English and Dhimal indefinite pronouns with no pattern have the following similarities and difference.

a. Similarities

i. Both English and Dhimal indefinite pronouns are used to refer to person and things for example.

inta intuisa kitapgelai hi.
There are few books.
atuisa chol ka hi.
Some are bought.
atuisa bigirhoi hi.
Few are broken.
hidoibun fultin chol ka hi.
None has bought a pen.
venang hanikatang hi.
Others are going.
jharang remk hi.
All are beautiful.

b. Differences

- i. English has more number of indefinite pronouns without any alternatives and Dhimal has hers numbers of indefinite pronouns with alternatives in some of them.
- ii. The table also shows that there is no existence of Dhimal indefinite pronoun for English indefinite pronoun 'ones'.

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

The major findings of the research are as follows:

4.1.1 Pronominal Identified in the Dhimal Language

From the study, the researcher has find out the following types of pronouns in Dhimal which are given below:

-) Dhimal personal pronouns are ka, kaseng, kangkong, kidhimi, kidhimi heng, kidhimikong, kelai, kelaiaheng, kelaikong, kya, kiseng, kidhing, kidhingheng, kidhingko, na, naseng, nangkong, nidhimi, nidhimiheng, nidhimikong, nelai, neliaheng, nelaikong, nya, niseng, ningkong, nidhing, nidhing-heng, nidhingkong, wa, waseng, wakong, aanua, aanuaseng, aanuakong, udhimi, udhimiheng, udhimikong, obalai, obalaheng, obalaikong, ya, yaseng, yakong, idhimi, idhimiheng, idhimikong, ebalai, ebaliaheng, ebalaikong, imbalai, imbaliaheng, imbalaikong.
-) Dhimal possessive pronouns are kangko, kidhingko, kelaiko, kangkong, kidhinkong, kelaikong, nangko, nidhinko, nelaiko, nangkong, nidhingkong, wako, udhiyko, obalaiko, udhingkong, obalaikong, aanuako, aanuakong, yako, idhinko, ebalaiko, yakong, idhinkong, ebalaikong
-) Dhimal reflexive pronouns are ka taiming, kidhimi-taiming, kelai-taiming, na-taiming, nidhimi-taiming, nelai-taiming, wa-taiming,

udhimitaiming, obalai-taiming, ya-taiming, idhimi-taiming, ebalai-taiming,

) Dhimal demonstrative pronouns are promimal and distal:

Promimal: ya, edoi, idhimi, edoigelai

distal: odoi, odhimi, odoigelai

) Dhimal interrogative pronouns are hasu, hasuheng, hasugelai, hasuko, hai, haiheng, haigelai, hidoi, hidoiheng, hidoigelai, heta, hetaheng, hetagelai, hiso, hisoheng, hisogelai, helau, helauheng, helaugelai, hesa, hesahung, hesagelai, hethe, hetheng, hedhegelai, helong, helongheng, helonggelai, he?mi, he?miheng, hi?migelai, haipali.

) Dhimal indefinite pronoun are ami-ami, hasu-ami, hasu mahthu, hasubing, hasumanthu, idong, haidong, haidong, manthu, venang, atuisa, jharan, istung, hensang, along, hidoibun

) The researcher has found dissimilar information between the Dhimal-Nepali-English Glossary and the Research Filed Study. For example: Kasingheng (p.22) is used for possessive pronoun 'mine', whereas the field study has proved 'kangkong' for 'mine'. Similarly 'hide' (p.24) is used for interrogative pronoun 'which' according to Dhimal-Nepali-English Glossary but the field study proves 'hidoi' for 'which'.

) The Dhimal possesses three numbers namely singular dual and plural.

) Dhimal 1st and 2nd person personal pronouns have the existence of honorific and non-honorific forms.

) The Dhimal pronouns do not exist with inclusive and exclusive meaning.

) Gender distinction is not made for indicating both male and female in the Dhimal language for example:

wa- he

wa- she

annua - little sister/ brother

) Dhimal has more number of second person personal pronouns. The same prefix 'n' is used to represent second person personal pronouns.

For example

| | |
|-------------|-----|
| na | you |
| nidhimi | you |
| nelai | you |
| naseng | you |
| nidhimiheng | you |
| nelaiheng | you |
| hya | you |
| niseng | you |
| nidhing | you |
| nidhinheng | you |

(p.46)

) The third person has no affinal kin in Dhimal language.

) In Dhimal the same 'taining' is attached to all personal pronouns to form reflexive pronoun.

) There is mainly /h/ in the Dhimal interrogative pronouns. (p.72)

) Dhimal has only one indefinite pronoun for English indefinite pronouns such as (ami-ami) for 'everyone' and 'everybody' (hasubing) for somebody and anybody (hasu-ami) for someone and anyone (p.81)

4.1.2 Similarities and differences between English and Dhimal

Pronominal

The similarities and differences between in English and Dhimal pronominal are listed below:

4.1.2.1 Similarities

-) Both the Dhimial and English Personal, possessive and reflexive pronouns are categorized under three persons namely first, second and third.
-) Both the English and Dhimial first person personal pronominals are marked for case (nominative, accusative, dutive and possessive) and both of them have separate pronominal forms for nominative and accusative cases.
-) No inclusive and exclusive distinction is found in both languages.
-) Both the English and Dhimial languages have demonstrative pronouns to refer to near and far relationships.
-) Both the Dhimial and English first person personal pronouns agree verbs with aspect.
-) Both English and Dhimial indefinite pronouns can be divided under two categories, the indefinite pronouns with regular pattern and indefinite pronouns with no pattern at all.
-) Both languages have the human and non-human distinction in personal pronouns.
-) Both the English and Dhimial have possessive pronouns which function as possessive determiner and pronominal.
-) Both the Dhimial and English third person personal pronouns have no honorific form.

4.1.2.2 Differences

-) The Dhimial language possesses three numbers namely singular, dual and plural but the English language contains only singular and plural.

-) Gender difference for the third person singular is realized by separate pronouns in the English language whereas the same pronoun is used for indicating both male and female in the Dhimial language.
-) A significant point to note is that there is the existence of honorific and non-honorific form for the first and second person personal pronouns in Dhimial, which is not found in English.
-) Dhimial has more number of second person personal pronouns than those of English. Dhimial has distinct second person personal pronouns for singular and plural, honorific and non honorific and nominative and accusative cases but English has only one second person personal pronouns i.e. you which is used for all numbers and cases.
-) /ko/ and /kong/ are suffixed to different persons and numbers to make them possessive pronouns in Dhimial which are not the case in English.
-) Dhimial personal pronouns are more in number than English.
-) The English language has different forms in singular and plural reflexive pronominal as 'self' for singular and 'selves' for plural but in the Dhimial language the same taiming is used for the both singular and plural reflexive pronominal.
-) The Dhimial language has more possessive, reflexive and interrogative pronominals than English.
-) There is mainly /h/ in the Dhimial interrogative pronoun and there is initial /w/ except how in the English interrogative pronouns.
-) Dhimial has more number of demonstrative pronouns than English.
-) The same word 'hasu manthu' is used for English indefinite pronominal 'no one' and 'no body' similarly, 'hasubing' is used for English indefinite pronominal 'somebody and nobody'.
-) Dhimial has more number of first person personal pronouns than those of English.
-) Dhimial has more number of third personal pronouns than those of English.

-) English has more number of indefinite pronouns with regular pattern than that of Dhimal. Dhimal has only one indefinite pronoun for English indefinite pronouns such as /ami-ami/ for 'everyone' and 'everybody' /hasubing/ for somebody and anybody/ hasu ami/ for someone and anyone.

4.2 Recommendations

Based on the findings drawn after the analysis and interpretation of the data, the following recommendations have been made for the pedagogical implications.

-) The findings of the present study show that the Dhimal has more number of pronouns in comparison to English. These features should be considered while teaching English to Dhimal speakers and Dhimal to English speakers.
-) Personal reflexive and possessive pronouns are categorized under three persons are categorized under three persons: first, second and third person in both the languages. Therefore, these similarities should be taken into consideration while teaching Dhimal speakers because these similarities can help them to learn English perfectly and correctly.
-) Dhimal personal pronoun, reflexive and possessive pronouns are categorized under three numbers i.e. singular, dual and plural whereas English personal, reflexive and possessive pronouns are categorized under two numbers i.e. singular and plural. In English there is no dual and plural distinctions so this difference should be paid attention while teaching English pronominal system to Dhimal speakers.
-) English has only one form of second person personal pronouns i.e. 'you' which is used for all numbers cases, honorific and non honorific forms whereas Dhimal has distinct second person personal pronouns for singular, plural, nominative case, accusative case and honorific and non honorific form. The teacher should teach that English has only one

second person personal pronoun where Dhimal has different second person personal pronouns for singular, plural nominative, accusative and honorific and non honorific uses.

-) The English native speaker learning the Dhimal language as a foreign language should be made aware of the differences that are in the Dhimal language. The very clear difference is that in English, the suffixes 'self' and 'selves' are added with personal singular and plural number of reflexive pronouns respectively. But in Dhimal the only one suffix 'taining' is added with personal in nominative case to denote both singular and plural number of reflexive pronouns.
-) In Dhimal, there are singular, dual and plural numbers in demonstrative pronouns whereas in English, there are only singular and plural numbers in demonstrative pronouns. So, this distinction should be considered while teaching English demonstrative pronouns to Dhimal speakers.
-) In English, there are two types of possessive pronouns determiner and pronominal whereas in Dhimal, there are prefixes which are attached to the personal pronouns to change them into possessive pronouns. So, this feature should be considered while teaching English possessive pronouns.
-) Separate pronouns are used for male and female in English language whereas the same pronoun is used for both the male and female in the Dhimal. So language teachers should pay attention on the factor while teaching the Dhimal learners learning English and the English learners learning the Dhimal language.
-) In Dhimal, there are more interrogative pronouns than those of English so, this difference should be taken into consideration while teaching English interrogative pronouns to Dhimal native speakers.
-) English indefinite pronominal has 'no one' and 'no body' but Dhimal has only one indefinite pronominal for these words /hasu manthu/ and /hasubing/ is used for English in definitive pronominal 'some one' and

'some body' thus, the language teacher should be familiar with such fact while teaching the Dhimal learners of English and English learners Dhimal.

-) Dhimal language has some alternative forms of pronominals than that of English. Thus the native speakers of Dhimal language should be paid special focused on the different alternatives forms of pronominals used in the Dhimal language.
-) Because of the influence of knowledge related to the first language, there occurs a logical problem in learning the second language. If the knowledge of the first language is different from that of the second language, learning will be difficult. So, a language teacher should analyze what are the similar and different points between the native language of the learners and the target languages they are going to learn.
-) Mother tongue influences second language/ third language in learning so while teaching language a teacher should see what difficulties that the learners are facing due to their mother tongue.
-) Teaching language effectively is an impossible task without having the knowledge of linguistic knowledge.
-) Since Dhimal is a complex pronominalized language, language teachers, textbook writers, planners, curriculum or syllabus designers, linguists and other concerned authorities should be more careful in designing the syllabus, writing the books and preparing other supplementary materials especially for the Dhimal native speaking students.
-) Teachers should use appropriate materials to teach pronominals as far as possible during classroom teaching.

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APPENDIX - I

Interview Questionnaire

As a student of M.Ed. Level in English Education, I am working on research projects; the title of which is "Pronominals in English and Dhimal."

A questionnaire is presented to you under the assumption that practical experience are the best clues in the implementation of a programme. The fruitfulness of the study will depend on your unbiased and accurate response. I assure that your responses will be completely anonymous.

Researcher

Name:

Sabitra Chapagain

Address:

Sukuna Multiple Campus,

Indrapur

Educational Status:

Ph. 9842027634

Age:

Sex:

How do you say the following sentences in the Dhimal language?

तलका वाक्यहरु धिमाल भाषामा कसरी भन्नुहुन्छ ?

1. I like you. म तिमीलाई मन पराउँछु ।

2. He likes me. उ मलाई मन पराउँछ ।

3. This pen is mine. यो कलम मेरो हो ।

4. This cow is ours. यो गाई हाम्रो हो ।

5. I eat rice. म भात खान्छु ।

6. We (two) eat rice. हामी दुई भात खान्छौ । (dual)

7. We eat rice. हामीहरु भात खान्छौ ।

8. I read the newspaper. म पत्रिका पढ्छु ।

9. I like him. म उसलाई मन पराउँछु ।

10. These pens are ours. यी कलमहरु हाम्रा हुन् ।

11. I shall buy a pen. म कलम किन्नेछु ।

12. We buy a pen. हामी कलम किन्छौ ।

13. This pen is yours. यो कलम तिम्रो हो ।

14. This pen is yours. यो कलम तपाईंको हो ।

15. You buy a pen. तिमी कलम किन्छौ ।

16. Where are you going? तपाईं कहाँ गइरहेको हुनुहुन्छ ? (honorific)

17. You eat rice. तपाईं भात खानुहुन्छ । (honorific)

18. She/He studies in London. उनी लण्डनमा अध्ययन गर्छन् ।

19. This pen is hers. यो कलम उनको हो ।

20. These pens are theirs. यी कलमहरु तिनीहरुका हुन् ।

21. It is a book. यो पुस्तक हो ।

22. It is a pen. यो कलम हो ।

23. She buys a pen. उनी किताब किन्छिन् ।

24. Those pens are theirs. ती कलमहरु उनीहरुका हुन् ।

25. He bought a pen. उसले कलम किन्यो ।

26. They bought a pen. तिनीहरुले कलम किने ।

27. They (two) bought a pen. तिनीहरु दुईले कलम किने । (dual)

28. He composes poem. उ कविता रचना गर्छ ।

29. This is my book. यो मेरो किताब हो ।

30. This umbrella is hers. यो छाता उनको हो ।

31. This umbrella is mine. यो छाता मेरो हो ।

32. That umbrella is his. त्यो छाता उसको हो ।

33. This is her house. यो उनको घर हो ।

34. That house is hers. त्यो घर उनको हो ।

35. That book is mine. त्यो किताब मेरो हो ।

36. This is our house. यो हाम्रो घर हो ।

37. I cook rice myself. म आफैँ भात पकाउँछु ।

38. We (two) cook rice ourselves. हामी दुई आफैँ भात पकाउँछौँ । (dual)

39. We cook rice ourselves. हामीहरु आफै भात पकाउँछौ ।

40. You cook rice yourself. तिमि आफै भात पकाउँछौ ।

41. You (two) cook rice yourselves. तिमि दुई आफै भात पकाउँछौ । (dual)

42. You cook rice yourselves. तिमिहरु आफै भात पकाउँछौ ।

43. He cooks rice himself. उ आफै भात पकाउँछ ।

44. They cook rice themselves. तिनीहरु आफै भात पकाउँछन् ।

45. They (two) cook rice themselves. तिनीहरु दुई आफै भात पकाउँछन् । (dual)

46. It is on the table. यो टेवलमा छ ।

47. Those (two) are books. ति दुई किताबहरु हुन् ।

48. Those are books. ति किताबहरु हुन् ।

49. There is a pen. त्यहाँ कलम छ ।

50. Here is a pen. यहाँ कलम छ ।

51. Who is he? उ को हो ?

52. Who go for fishing? माछा मार्न को जान्छ ?

53. What work do you do? तिमि के काम गछौ ?

54. How do you go to the market. तिमि कसरी बजार जान्छौ ?

55. How do you earn money? तिमि कसरी पैसा कमाउँछौ ?

56. Whose books are these? यी कसका पुस्तकहरु हुन् ?

57. Where do you work? तिमि कहाँ काम गछौ ?

58. When do women go at work.? आइमाइहरु कहिले काममा जान्छन् ?

59. Why do you go to market. तिमि किन बजार जान्छौ ?

60. What is this? यो के हो ?

61. Who are they? तिनीहरु को हुन् ?

62. Somebody is there. कोही त्यहाँ छन् ।

63. Everybody is there. सबैजना त्यही छन् ।

64. Everyone dances well. सबैजना राम्ररी नाच्छन् ।

65. Something is difficult. केही चिज अफ्यारो छ ।

66. Nothing is difficult. अफ्यारो भन्ने केही छैन ।

67. Everything is empty. हरेक चिज खाली छ ।

68. Some of the students have left the class. कोही विद्यार्थीहरुले कक्षा छाडेका छन् ।

69. There are few books. त्यहाँ केही किताबहरु छन् ।

70. All are beautiful. सवै जना राम्रा छन् ।

APPENDIX - II

The list of the surveyed population

| Name | Age | Gender | Literate/Illiterate | Village |
|--------------------|-----|--------|---------------------|---------------|
| Ram Bahadur Dhimal | 52 | M | Literate | Chiyadokan |
| Bishnu Dhimal | 37 | M | Illiterate | Chiyadokan |
| Bam Bahadur Dhimal | 48 | M | Literate | Chiyadokan |
| Bel Bahadur Dhimal | 43 | M | Illiterate | Chiyadokan |
| Shanti Dhimal | 49 | F | Literate | Chiyadokan |
| Rangamaya Dhimal | 38 | F | Illiterate | Chiyadokan |
| Sani Dhimal | 73 | F | Illiterate | Chiyadokan |
| Bishnumaya Dhimal | 45 | F | Literate | Chiyadokan |
| Krishna Dhimal | 52 | M | Literate | Chiyadokan |
| Jit Bahadur Dhimal | 64 | M | Literate | Chiyadokan |
| Chinta Maya Dhimal | 52 | F | Illiterate | Chiyadokan |
| Sanju Maya Dhimal | 53 | F | Literate | Chiyadokan |
| Santosh Dhimal | 40 | M | Literate | Krishnamandir |
| Mohan Dhimal | 53 | M | Literate | Krishnamandir |
| Ratan Dhimal | 63 | M | Illetrate | Krishnamandir |
| Tulasi Dhimal | 63 | F | Literate | Krishnamandir |
| Harilal Dhimal | 55 | M | Literate | Krishnamandir |
| Kalpna Dhimal | 26 | F | Literate | Krishnamandir |
| Hima Dhimal | 28 | F | Literate | Krishnamandir |
| Ratini Dhimal | 55 | F | Illiterate | Krishnamandir |
| Sudhan Dhimal | 23 | F | Literate | Krishnamandir |
| Sushil Dhimal | 20 | M | Literate | Krishnamandir |
| Dinesh Dhimal | 22 | M | Literate | Krishnamandir |
| Saraswati Dhimal | 39 | F | Literate | Krishnamandir |
| San Kumar Dhimal | 38 | M | Literate | Adiyamal |
| Nirmaya Dhimal | 35 | F | Illiterate | Adiyamal |
| Raj Kumar Dhimal | 40 | M | Literate | Adiyamal |

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| Mahendra Dhimal | 44 | M | Literate | Adiyamal |
| Sal Bahadur Dhimal | 48 | M | Illiterate | Adiyamal |
| Anjana Dhimal | 24 | F | Literate | Adiyamal |
| Sanmaya Dhimal | 27 | F | Literate | Adiyamal |
| Hagoi Dhimal | 63 | F | Illiterate | Adiyamal |
| Human Singh Dhimal | 30 | M | Illetrate | Adiyamal |
| Lokendra Dhimal | 32 | M | Literate | Adiyamal |
| Kopila Dhimal | 22 | F | Illiterate | Adiyamal |
| Reshma Dhimal | 20 | F | Literate | Adiyamal |
| Lok Bahadur Dhimal | 53 | M | Illiterate | Damak Bazaar |
| Bhupal Dhimal | 56 | M | Literate | Damak Bazaar |
| Suk Bahadur Dhimal | 68 | M | Illiterate | Damak Bazaar |
| Bir Bahadur Dhimal | 51 | M | Literate | Damak Bazaar |
| Sarmila Dhimal | 29 | F | Literate | Damak Bazaar |
| Lekai Dhimal | 63 | F | Illiterate | Damak Bazaar |
| Devimaya Dhimal | 25 | F | Literate | Damak Bazaar |
| Dhanmaya Dhimal | 38 | F | Illiterate | Damak Bazaar |
| Rina Dhimal | 48 | F | Literate | Damak Bazaar |
| Sobha Dhimal | 42 | F | Literate | Damak Bazaar |
| Mohan Dhimal | 48 | M | Literate | Damak Bazaar |
| Gopal Dhimal | 60 | M | Literate | Damak Bazaar |
| Rajendra Dhimal | 39 | M | Literate | Kharkhare |
| Madan Dhimal | 53 | M | Illiterate | Kharkhare |
| Gyan Bahadur Dhimal | 52 | M | Illiterate | Kharkhare |
| Ratna Dhimal | 28 | F | Literate | Kharkhare |
| Durga Dhimal | 38 | F | Literate | Kharkhare |
| Daneela Dhimal | 24 | F | Literate | Kharkhare |
| Asmita Dhimal | 29 | F | Illiterate | Kharkhare |
| Ramba Devi Dhimal | 41 | F | Illiterate | Kharkhare |
| Ranju Dhimal | 24 | F | Literate | Kharkhare |
| Reshma Dhimal | 28 | F | Literate | Kharkhare |
| Ramesh Dhimal | 26 | M | Literate | Kharkhare |

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|--------------|----|---|------------|-----------|
| Umesh Dhimal | 65 | M | Illiterate | Kharkhare |
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