

CHAPTER ONE

INTRODUCTION

This thesis entitled 'A Comparative Study of Pronoun between Bantawa and English' consists of general background and multilingual scenario of Nepal focusing on Bantawa and English pronouns spoken in Nepal. It also includes review of related literature and objective and significance of the study from the pragmatic perspectives. This chapter encompasses general background, literature review, objectives and significance of the study.

1.1 General Background

Language is originated for human communication. It is an inevitable part of human life. We use language not only for communication but also for exchanging ideas, feelings, interests, desires etc. It is thus a highly versatile and complex code to communicate to each other. It is considered as the most significance asset of human being although animals make use of quite sophisticated communications system. So it is said that language is the 'species-specific' and 'species-uniform' possession.

According to Lyons (1981, p.3) "The principle system of communication used by particular groups of human beings within particular society of which they are the members." Gimson (1974, p.3) defines "A language is a system of conventional signal used for communication by a whole community." In the same way, Bhattarai (1994) defines language as;

Universal medium of conveying facts, emotions and feeling of every day life. Language has enabled man to establish civilization. Man differs from the other species on this earth only because s/he possess a unique faculty of speech man expresses his personality through language.

Similarly, Richard et.al. (p.191) defines language as "the system of human communication which consists of the structural arrangement of sounds for their written representation into larger units, e.g. morphemes, words, sentences, utterances."

Brown (1987, P.4) states "to presume to define language adequately would be folly." Though, several scholars and linguists have attempted to define the term of language. Similarly, Webster's Third New International Dictionary of English Language (1961, P.1270) mentions "Language is a systematic means of communicating ideas or feelings by the use of conventionalized signs, sounds, gestures, or marks having understood meaning" (as cited in Brown 1987, P.4). According to this definition a language is a system constructed with sign, sounds, marks which make possible to communicate ideas, feelings, emotions and so on.

In other words, Wardough (2000, P.1) defines language as "A Language is what the members of a particular society speak. " His definition focuses on the types of language. There are several kinds of language on the basis of social variation. A language that is spoken in a society may be different to another society. Thus, language may be different from society to society. Wardough (2000, P.10) takes language as a social phenomenon by presenting the following relationship between language and society;

- I. Social structure may either influence or determine social behavior and linguistic structure.
- II. Linguistic structure and behavior may influence or determine social structure.
- III. Language and society may influence each other.

These points show that language is not only personal peculiarity but it has social values, cultural belief, ethnicity, geographical boundaries, etc.

There are several definitions about language by the different linguists and scholars. None of them is perfect in them. In the similar way, whatever may be the volumes of grammars and dictionary, they seem unable to describe

language rules and systems. No doubt, language is rule governed system but is much diverse and arbitrary.

Summing up, language can be defined as a systematic, arbitrary, dynamic, and social phenomenon. It is a means of transmitting human messages from one language to another. In the absence of language we can not imagine the present world. The languages of the world can be classified under various classes. Some may be standard, other may be vernacular or classical or artificial, pidgin or Creole, lingua franca etc. Some languages are rich in literature and others are not.

1.1.1 Relationship Between Language and Culture

Language is a social phenomenon. It is possess by human society. Which makes the sets of rules according to which the member of a society to cooperate and interact with each other. Socio-cultural norms and values, thoughts and convention are preserved, nourished and inherited form generation to generations through language. Culture is one of the social aspects which is reflected through the language of the community. Broadly speaking, language has complex and intimate relationship with other phases of culture. E.g. mythology, rituals, religion and social institution.

Newmark (1970, p.219) says, "When a speech community focuses its attention on a particular topic it spawns plethora of words to designate its special language on terminology."

In conclusion, language and culture are interrelated. Language is used to express one's ideas that expressing the worldview of that culture. The difference in language has made different people to have different world views through they share the same culture. Teachers teach students their language so as to help them understand their culture and appreciate it. The use of language policy is important as it helps the people and the society to know their culture and also to understand it.

1.1.2 Importance of the English Pronoun

Pronoun refers to noun. So, the representation of noun is called pronoun. It is easy to convey message. Either it is male or female, it is clear in pronoun. That is why it is important. Every language specific because of its grammatical patterns. Pronoun is one of the grammatical pattern of any language. There are different kinds of pronouns in English languages. Pronouns are compared and contrasted contextually in languages. Pronoun shortens the noun phrase and the term of the nouns in language. It is convenient, economical and fast while it is used pronoun in the place of noun. This is the reason why pronouns are important.

1.1.3 Multilingual Scenario of Nepal

Nepal is rich and famous in the world for its multicultural, multiethnic, multiracial and multilingual scenario. Different people use different languages in their day to day communication. So, Nepal is taken an appropriate place for researchers to carry out research in the field of language.. The population census of (2001) has identified ninety two distinct language used by indigenous people (including different varieties of the Rai language). Whereas, Ethnologue Report for Nepal (2009), has recognized 126 languages. Most of the languages are used by indigenous nationalities of the country. Several of them are gradually dying because of many reasons. Some languages have scripts and some have only spoken form.

As Ethnologue Report (2009) classifies, the languages spoken or not in Nepal have their genetic affiliation to four language families, viz. Indo-Aryan, Tibeto-Burman, Austro-Asiatic and Dravidian. Among them Indo Aryan family occupies the largest percentage of speakers whereas Tibeto-Burman contains the several numbers of languages. The languages listed in the Ethnologue Report for Nepal 2009 are classified under the four families as follows:

1.1.3.1 Indo-Aryan

According to the report, 26 languages fall under this family. Nepali, lingua franca of Nepal, having 1,11,00000 (population census 2001) speakers also come under this family. The following list shows all the languages that fall under this family.

Table No. 1

Indo- Aryan Language

Angika	Dhanwar	Majhi	Tharu, Chitwani
Awadhi	Hindi	Marwari	Tharu, Dangaura
Bagheli	Jumli	Musasa	Tharu, Kathoria
Begali	Kayort	Palpa	Tharu, Kochila
Bhojpuri	Kumhali	Rajbanshi	Tharu, Rana
Bote-Majhi	Kurmukar	Nepali	
Darai	Maithili	Sonha	

Source: Ethnologue Report for Nepal, 2009

1.1.3.2 Tibeto-Burman

These languages family are spoken by indigenous people of Nepal. It has lesser number of speakers than Indo-Aryan family. However, it contains largest number of languages. All languages fall under this family can be listed as follows:

Table No. 2

Tibeto-Burman Language

Athpahariya	Kaike	Puma
Bahing	Khaling	Raji
Bantawa	Kham, Eastern Parbate	Raute
Barramu	Kham, Ghamale	Rawat

Belhariya	Kham, Sheshi	Saam
Bhujel	Kham, Western Parbate	Sampang
Bodo	Koi	Seke
Byangsi	Kulung	Sherpa
Chamling	Kusunda	Sunwar
Chhantyal	Keyerung	Tamang, Eastern
Chaudangsi	Lambichhong	Tamang, Eastern Gorkha
Chepang	Lepcha	Tamang, North Western
Chhintange	Lhomi	Tamang, South western
Chhulung	Limbu	Tamang, Western
Chukwa	Lingkhim	Thakali
Dammia	Lorung, Northern	Thangmi
Dhimal	Lorung, Southern	Thudam
Dolpo	Lowa	Thulung
Dumi	Limbu-Yakkha	Tibetan
Dungmali	Magar, Eastern	Tichorung
Dura	Magar, Western	Tilung
Dzonkha	Managaba	Tseku
Ghale, Kutang	Meohang, Eastern	Tsum
Ghale, Northern	Meohang, Western	Waling
Ghale, Southern	Mugom	Walungge
Gurlong, Eastern	Naada	Wambule
Gurlong, Western	Nachhiring	Wayu
Helambu, Sherpa	Narphu	Yakkha
Humla	Newar	Yamphu
Jerung	Nubri	Yamphu
Jirel	Phangduwali	
Kagate	Pongyong	

Source: Ethnologue Report for Nepal, 2009

1.1.3.3 Dravidian

As Ethnologue Report for Nepal, 2009, mentions only one language named 'kurux-Nepali comes under this family. It's named 'Jhangad', 'Dangar', 'Jangar'

'Oraon', 'Orai', and 'Uran'. This language has 28,600 speakers and is specially spoken in Dhanusha, Jhapa, and Sarlahi district.

1.1.3.4 Austro-Asiatic

Ethnologue Report for Nepal (2009) puts two languages, Mundari, and Santali under this family. Mundari is also known as 'Horo', 'Mandari', 'Mondari', 'Munari' and 'Munda'. It is spoken in Jhapa, Morang and Sunsari districts. Similarly, Santali is also called 'Har', 'Hor', 'Sainti', 'Sandal', 'Sangtal', 'Santhal', 'Sanghtali', 'Satar', 'Sentali' and 'Sonthali'. It is also spoken in the same districts, Jhapa, Morang and Sunsari.

1.1.4 Rai and Bantawa Rai

Nepal is a country where different languages exist. There are many languages within the same tribe. There are more than one hundred types of races or castes in Nepal. Among the different races, Rai people are one of them. Rai has historical and mythological bases after its origin. In Nepal Rai are in several places. However, the main people who use the Rai people live in Bhojpur, Khotang, Udayapur, Solukhumbu, Sankhwasava, Dhankuta, Ilam, and Panchthar. Some Rai lived in Darjeeling and Sikkim of India near the eastern part of the Nepal.

According to Dr. Prapannacharya, (1990, P.1) "Rai and its sub castes are not recent race but they were originated million years before who settled down with Aryan," Thus, observing this definitions we can analyze that Bantawa, the subcaste, of Rai has a primitive history. Bantawa people lived million years ago.

The pronunciation of words may vary. The Bantawa language speakers of Bhojpur and all mid part of Nepal speak pronouncing / ð / but same sound is pronounced /d/ by the people who live in eastern part of nepal. So, there are some regional contrast between /ð/ and /d/.

There are some districts of Nepal where Bantawa language is spoken are as follows.

Table No. 3

Bantawa Language Speaking Districts

S.N.	Districts	No.of Rais	No of Bantawa Speakers.
1	Bhojpur	61487	33104
2	Sangkhuwasava	44165	29700
3	Khotang	514208	22105
4	Ilam	17407	6142
5	Udaypur	31211	15465
6	Panchthar	13404	8502
7	Solukhumbu	18790	11005

Source: Population Census, 2001

The script of Bantawa and Limbu language is same. This script is also used by limbu indigenous people. Bantawa language is rich and common language of Rai.

It is true that, there are some linguistics differences of dialect in Bantawa speaking in mid and eastern parts of Nepal. However, the written form is same in both part of Nepal. So, there is need of contrastive analysis of Bantawa pronoun.

1.1.5 Contrastive Analysis

Contrastive Analysis (CA) was introduced by C.C. Fries and Roberto Lado in Late 1940s and 50s. It was used in the field of second language Acquisition (SLA) in the 1960s and early 1970s. It was used as a method of explaining why some features of Target Language (TL) were more difficult to acquire than others. The basis of this theory was behaviorism of psychology and structuralism of linguistics. According to behaviorism, language learning is the matter of habit formation. Thus, certain structure in a TL depends on the differences and the similarities between mother tongue and TL. Thus, CA was used as a method of explaining the language features extensively during that time.

CA is an approach to the study of SLA which involves predicting and explain learners problems based on comparison L_1 and L_2 to determine similarities and difference. It means CA first compares L_1 and L_2 find similarities and differences, then predicts or explains about the problems that a learners or acquirers can face. James (1980, P.3) says, "CA is a linguistics enterprise aimed at producing inverted to valued typologies and found in the assumption that languages can be compared." It clarifies, CA is often related to the study of languages in pair and it is used to contrast two language rather than to compare them.

Crystal (2003, P.10) defines CA as "A general approach to the investigation of language, particularity as carried on a certain area of applied linguistics, such as foreign language teaching and learning, particularly in the filed of applied linguistics." According to Richard et. al. (1985). "CA is the comparison of the linguistics systems of two languages, for example, the sound system or the grammatical system." Hence, CA can be used for example for comparing any levels of two languages.

CA assumes, while learning a new language, first language interferes it and cause difficulties. CA helps to design teaching materials to ease the difficulties. Therefore, CA has important role in the field of language teaching and learning. In this way, in the study pragmatics is need studied for the study. CA and pragmatics of Bantawa language can find out differences and similarities of pronoun in sociolinguistic context.

1.1.6 Pragmatics

Pragmatic is a component of linguistics which studies the ways in which contexts contribute the meaning. The modern terms of pragmatics are attributed to the American Philosopher Charles Morris. He made use of the term pragmatics for the first time in 1938. It was in the sense of symbols study in their relation to the speakers, listeners, and social contexts. He divided semiotics into syntactic, semantics, and pragmatics. Morris expanded the scope of pragmatics saying that it deals with the biotic aspects of semiosis, that is,

with all the psychological, biological and sociological phenomena which occur in the functioning of signs. Thus, originally, the term pragmatics was used broadly to refer to a branch of philosophy.

In the same way, the American Philosopher Richard Montague (1968) used the term pragmatics to refer to "the study of language both natural and artificial that contain indexical and deictic terms." as cited in Levinson, (2000, P.4). Hence Montague narrowed the use more than Carnap did. Nowadays, pragmatics has been specific subject or discipline to be studied. Yule (200, P.3) has defined Pragmatic as "The study of speaker, contextual meaning that is communicated than it is said and expression of relative distance".

This points conceptualized pragmatics as a notion of appropriateness. It is concerned with the study of meaning as communicated by speakers, context, situation from which meaning is elicited. Levinson (2004, p.4) defines "pragmatics is the study of those relationship between language and context that are grammaticalized or encoded in the structure of a language." This definition means pragmatics is the study of relations among lexicon, morphology, syntax and phonology of language. Thus, pragmatics is important for both English and Bantawa language. Pronoun of English and Bantawa can be contextually used in different context.

1.1.7 Pronoun

Pronoun is grammatical term that indicates nouns. It means pronoun is an indicating word instead of a noun. Pronouns are used in the place of nouns. For example; "Tej plans to go to London" can be written. "He plans to go to London." Here, 'Tej' is replaced, by the pronoun 'he'. As Cowan (2008, p.266) defines; "pronouns are grammatical forms that substitute in some way for an NP or for an entire clause." Further more, he says, "pronoun is the term or word which is used in the place of noun phrase. Sometimes pronoun is not representation of only noun but also the representation of whole noun terminology".

1.1.7.1 Pronoun in English Language

Pronoun is a grammatical term that substitutes the place of noun. As Cowan (2008, p.266) defines; "pronouns are grammatical forms that substitute in some way for an NP or for an entire clause."

According to him pronouns are grammatical forms that substitute nouns or nouns phrases. They can substitute entire clause. There are five kinds of pronouns, personal pronoun, reflexive pronoun, possessive pronoun, demonstrative pronoun and interrogative pronoun.

Oxford Advanced Learner's Dictionary (2000) defines; "Pronoun is a word which represents in place of noun."

According to Baral and Atom (2010) there are 5 kinds of English pronoun.

1.1.7.1.1 Personal Pronoun

Personal pronoun is the pronoun which is used instead of person, things, etc. There are three kind of personal pronouns; first person, second person and third person. Speaker is first person, listener is second person and addressee is third person.

1.1.7.1.2 Demonstrative Pronouns

Indicated person or things are called demonstrative pronouns. Baral and Atom (2010) say, "the indicating pronoun that definitely shows any person or thing is demonstrative pronoun." e.g. "This is a pen." "That is a pen."

1.1.7.1.3 Interrogative Pronoun

Baral and Atom (2010) say, "Interrogative pronoun is related with question. A speaker can ask for someone for something to clear the indicating person or thing or concept." "Who are you?" "What is your name?" etc.

1.1.7.1.4 Possessive Pronoun

Baral and Atom (2010) say, "possessive pronoun is a pronoun that comes for the same person or thing. It indicates pronoun itself and uses the word like; his, her, my, their. etc.

1.1.7.1.5 Reflexive Pronoun

Baral and Atom (2010) say, "Reflexive Pronoun is the pronoun which reflects on pronoun itself. It adds suffixes like "self", "selves" in any pronouns." e.g. "I cut my nail myself." "you go to school yourselves."

1.1.7.2 Pronoun in Bantawa Language

Bantawa pronoun has been studied from various perspectives since its publication and written materials were available of the language. (Rai & Rai 2010, P.11). "A pronoun refers to a noun. In Bantawa language, there are four kinds of pronouns." In this definition, pronoun is used in the place of the noun one. It is a grammatical rule in a language.

Rai & Rai (2010, P.12) say "in any speech, speaker context is considered as first person pronoun or in the context of communication, the speaking person refers to first person pronoun. Bantawa pronoun has there distinct persons. Ekbachan pronoun "Ungka", refers to "I", duibachan pronoun "ungkancha or ungkachi" refers to "we" and bahubachan pronouns "ungkanchi" refers to 'we'.

English pronoun has five types but Bantawa praonouns are in four tyes. It means Bantawa pronouns are four types. Rai and Rai (2010,p.11) says". In Bantawa language, there are four types of pronouns; i. Personal pronoun, ii. Demonstrative pronoun, iii. Interrogative pronoun, iv. Possessive pronoun".

Oxford dictionary (v3.1) says,"word used instead of and to indicate a noun already mentioned or know, esp. to avoid repetition." The dictionary mentions that pronoun is a word that displaces a previous mentioned noun in any context which is used in the repeated position of a noun.

To conclude, pronoun is a word or term instead of noun or the term of the noun language use of nouns. In facts pronouns are used to indicate to make language short and specific. It clears either the persons are male or female and nouns as things or something. In these way male or female nouns are personal pronoun.

1.1.7.2.1 Personal Pronoun

Rai and Rai (2010, p.12) say "in any speech, the contextual situation in which speaker, hear and speech subject matter are considered personal pronoun." It states that any speech that contain environment in which focusing points are speaker and listener. There are three kinds of personal pronouns; first person pronoun, second person pronoun and third person pronoun. Regarding personal pronouns, speaker is the focal point. It changes over time depending upon who is speaking and regarding componential analysis of personal pronoun.

1.1.7.2.2 Demonstrative Pronoun

To indicate or show any things or persons, there is use of pronoun, is called demonstrative pronoun. Rai and Rai (2010, P.15) defines, " the indicating pronoun that definitely shows any person or thing or concept is demonstrative pronoun. "Oko chaplawā." "Moko Chaplawā."

The third person pronoun and the demonstrative pronoun are alike. Rai and Rai (2010,p.15) say, "there are four kinds of demonstrative pronoun in Bantawa language, proximate, remote, extra remote and anaphoric." eg. oko,moko,yako and khoko.

1.1.7.2.3 Interrogative Pronoun

Interrogative pronoun is related with question. In speaking context, such situation is created in which a speaker can ask for someone or something to clear the indicating person or thing or concept.

Rai and Rai (2010, P.17) define as" who? what? which? That indicates questions are called interrogative pronouns." It means that in any speech, there's speech about a person or thing or a concept, in which addressee or

addresser wants to clear the indicating context. So, he or she uses questions to bear the message. These questions bear the demonstrative pronouns. e.g. Khana khadanka?, Oko di?, Ochi Shangchi?

1.1.7.2.4 Possessive Pronoun

There is possessive pronoun in both grammars in Bantawa and English. According to Rai & Rai (2010, P.18) possessive pronoun is the pronoun that comes for the same person or same thing. Or it indicates pronoun itself and is like the word; "myself" or "yourselves" etc." In Bantawa language, similar to English, there are three kinds of possessive pronoun; first person possessive pronoun, second person possessive pronoun.

Possessive pronoun is a self reflective pronoun. It reflects on pronoun itself. It talks about itself.

1.1.7.3 Comparison Between English and Bantawa Pronoun

There are four kinds of pronoun in Bantawa language. They are personal pronoun, demonstrative pronoun, interrogative pronoun and possessive pronoun. But there are five kinds of pronoun in English language. They are; personal pronoun, demonstrative pronoun, interrogative pronoun, possessive pronoun and reflexive pronoun. Thus, there is not reflexive pronoun in Bantawa language. English language learners of Bantawa native speakers can commit error. Bantawa native speakers face difficult to learn English pronoun. How do Bantawa native speakers learn English reflexive pronoun? It is comparison between English and Bantawa pronouns.

There is one pronoun of Bantawa to English pronoun and multi number of pronouns in Bantawa but single number of English pronoun. In English 'he' is only one pronoun 'kho' in Bantawa. In Bantawa 'you' indicates: 'khana', 'khanachi' and 'khananinchi'. This problem is seen in the case of 'you'. In this case, it is hard to learn English pronoun for the Bantawa native speakers.

1.2 Review of Related Literature

Some of the related studies have been carried out in the study. These related literature reviews are as follows;

Bhatta (2011) carried out a research on "The pronominal in English and Raji; A Comparative Study." The objective of the study was to find out types of pronoun of English and Raji. The nature of study was experimental. The methodology was communicated in group work of students in classroom. The finding was the five kinds of Pronouns in English and Raji.

Paudel (2011) carried out a research on "Communicative proficiency of M.A. and M.Ed. first year student." The objective of the study was to find out communicative proficiency of students using male and female pronouns. The nature of study was experimental. He found that communication between male and female presents the use of personal pronoun makes communication fast and clear as who are learners and speakers.

Rai (2010) carried out a research entitled "A semantic Analysis of English and Kulung (Rai) verbs." The objective of the research was to compare and contrast semantic description of Kulung verbs with English and to find out one-to-one correlation. He used judgmental sampling procedure consisting male and female Kulung native speakers of Ilam and Sunsari. The finding was every verb with noun or pronoun is one-to-one correlation and Kulung verbs are more in number.

Rai and Rai (2010) carried out a study entitled "Bantawa Byakaran; A study of Bantawa Language." The objective of the study was to find out similarities and differences of grammar between Bantawa and Nepali. The nature of study was experimental. The researcher administrated pre test and post test to experimental and controlled group. Comparing to both grammars, he found Bantawa grammar is similar to Nepali in translation context and different in sociolinguistic context.

Adhikari (2006) carried out a research on "The Proficiency of PCL first year student in recognizing and using pronoun." The objective of the research was to

find out the terms of pronoun. The methodology was judgemental random sampling. The finding was co-operative talk was effective to learn the pronoun.

Chaudhari (2005) carried out a research on "Pronominal in Tharu and English; A comparative study." The objective of the research was to find out similarities and differences of pronoun in Tharu and English. The nature of the study was experimental. Pre test and post test the methodology technique were administrated to both experimental and controlled groups. The finding was game technique of teaching pronoun found effective to compare languages.

Karn (2005) carried out a research on "A comparative study of the terms of address in the Maithili and English language." The objective of the study was to compare terms of address of Maithili and English. The researcher used stratified random sampling procedure over 72 native speakers of Maithili from Dhanusa and Mahotari as primary source. He used different relative books and research paper as secondary source. The finding of the study was using noun and pronoun most the kinship terms of Maithili are used in addressing people but only a few kinship terms is used as address terms in English.

Rai (2005) carried out a research on "Pronominal in English and Chhintang Rai language." The objective of the study was to compare English and Chhintang pronominal use in both languages. The nature of study was judgmental sampling observations were administrated to the nature of the study. The finding was English and Chhintang pronominal were same and difference while they were used.

Limbu (2004) carried out on research "Verbs of pre coding, writing and consuming Activities in English, Limbu, Rai Bantawa, Newari, Nepali language; A Semantic comparison. The objective of the research was to find out to various type of pronoun use with verbs and in different languages. The nature of the study was judgmental. Observation was as a technique. The researchers found that the use of verbs with pronouns is easy in English but it is difficult in Limbu, Rai Bantawa, Newari and Nepali language.

Rai (1990) carried out a research on "Rai Bantawa Mundhum; A study of culture." The objective of the study was to find out cultural value in language use and one to one relation of Bantawa pronoun. The nature of the research was experimental. The research divided Bantawa speaker culturally into experimental and controlled groups. Both pre and post tests were administered to them. It was found that culture can vary the use of language pronoun. A person can be addressed by different pronouns because of culture.

Though, many researches have been carried out on comparative study between English and Bantawa, this study is different in the sense that no study has been carried out on "A comparative study of pronoun between English and Bantawa" in this department. Thus, it is a new venture in itself.

1.3 Objectives of the Study

The study had the following objectives;

- i) To compare Bantawa and English pronoun
- ii) To find out the difficulties of Bantawa speaking people in learning English pronoun.
- iii) To suggest some pedagogical implications

1.4 Significance of the Study

Every language is related to field of pragmatics. Pragmatics studies the contextual use of language. Without the use in context, the linguistic utterance may have ambiguous meaning. Pronoun is the aspect of language which directly refers to the context in which communication takes place. Therefore, this study will be significant to the applied linguistics, sociolinguistics and pragmatics.

Since the Bantawa pronoun and English pronoun are the less studied. Bantawa language is spoken, especially, in the mid and eastern part of Nepal. This study will assist to uplift and keep it in existence in the field of linguistics. So, this study will be assisted for them who want to know about Rai Bantawa and like to conduct a research on it. Moreover, this study will be valuable to language

planners, trainers, linguists, learners of Rai Banta as well as English in Nepali context. In additional, it will be beneficial for text book designers, writers, teachers, students, general readers and so on from other speech community.

CHAPTER TWO

METHODOLOGY

For the fulfillment of the objectives of the study, the researcher used the following methodology;

2.1 Source of Data

The researcher used both the primary and secondary sources of data to conduct the study.

2.1.1 Primary Sources of Data

The native speakers students of Bantawa language from Shree Buddheshwary Secondary School, Panchthar were the primary sources of data.

2.1.2 Secondary Sources of Data

The Secondary sources of data for the study were different books, journals, magazines, articles, dictionaries, encyclopedias, websites and related thesis. Some of them are Rai and Rai (2010), Ethnologue Report for Nepal (2009), Population census (2001), Adhikari (2006), Rai (2010) etc.

2.2 Population of the Study

Bantawa native speakers of Shree Buddheshwary Secondary School in Panchthar district were the population of the study.

2.3 Sampling Procedure

To carry out the research the researcher sampled thirty respondents of Bantawa native speakers including boys and girls students of class-9 from Shree Buddheshwary Secondary School in Panchthar. The respondents were selected on the basis of purposive sampling procedure.

2.4 Tools for Data Collection

Questionnaire and observation checklist were the tools for data collection. The questionnaire was for the Bantawa native speaker students. Data of Bantawa pronouns and English pronouns were collected from both primary and secondary sources.

2.5 Process of Data Collection

To carry out the research, the researcher prepared a set of questionnaire in both English and Bantawa languages to Bantawa native speakers of class-9.

Creating language environment, the researchers planned to go to a field trip with the students. The Bantawa native speakers were asked questions. Then, the answers were filled up. In another field trip the researcher set the responses of the respondents. Learning behavior and use of pronoun in both English and Bantawa languages were observed and recorded in observation checklist. The ease and difficult pronouns were noted down in both English and Bantawa pronouns. The researcher has prepared questionnaire and observation check list to find out the ease and difficulty level of pronoun for the Bantawa native speakers.

The responses of the questionnaire were collected from the informants. Then the collected pronouns were analyzed and interpreted in terms of ease and difficult for Bantawa native speakers while learning English pronouns. At last, the responses were tabulated and analyzed using simple statistical tools; average and percentage.

2.6 Limitations of the Study

The limitations of the study were as follows:

- I. This study was limited to compare the pronouns between English and Bantawa.
- II. It was limited to the thirty Rai Bantawa native speakers of Shree Buddheshwary Secondary School in Panchthar.
- III. English pronouns were presented through primary sources and secondary sources.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

This chapter deals with the analysis and interpretation of data. The main objectives of the study were to compare pronouns of English and Bantawa and to find out the difficulties of Bantawa speaking learners in pronoun. The Data has been analyzed and interpreted based on two criteria. First of all, the English and Bantawa pronouns have been compared and the similarities and differences between them have been identified. Secondly, the difficulty level in learning English pronouns as faced by the Bantawa speaking students have been analyzed and interpreted in detail.

3.1 Comparison Between English and Bantawa Pronouns

One of the objectives of this study was to compare English and Bantawa pronouns. The comparison have been made holistically. The similarities and differences have been identified.

3.1.1 Holistic Comparison Between English and Bantawa Pronoun

English and Bantawa pronouns have been holistically compared and identified. All the types of English and Bantawa pronouns have been separately presented and compared in the following table;

Table No. 4

English and Bantawa Pronouns

Pronouns									
Personal Pronoun		Demonstrative Pronoun		Interrogative Pronoun		Possessive Pronoun		Reflexive Pronoun	
English	Bantawa	English	Bantawa	English	Bantawa	English	Bantawa	English	Bantawa
I	Ungka,	This	O/Okoko	Who	Sang/Sang-Sang/Sangchi	My	Ungko	Myself	
We	Ungkacha Ungkachi Ungkanchi Ungkanka	That	Mo/ Moko/ Yako	where	Khada/ Khada-khada	Our	Aancho/ Aanchao/ Aanko /Aankao	Ourselves	
You	Khana Khanchi Khananinchi	These	Ochi/Okochi	Which	Khau/Khau- khau/Khauchi	Yours	Aamko/ Aamcho	Yourself/Yes	
He	Kho/Khoko	Those	Mochi/ Yakochi	What	Di/Di-di/ Dichi	His	Khosoo	Himself	
She	Kho/Khoko					Her	Khosoo	Herself	
It	O/Okoko					Its	Osoo	Itself	
They	Mochi/khochi/ Mokochi					Their	Mochio/ Mokochio/Ochio	Themselves	

The table shows that English personal pronoun 'I' refers to 'ungka'. 'We' refers to 'ungkacha/ungkachi/unkanka and ungkanka'. Similarly, 'you' refers to 'khana/khanachi and khananinchi'. 'He' and 'she' both refer to 'kho'. 'It' refers to 'o' and 'oko'. 'They' refers to 'ochi/okochi/mochi and mokochi'.

In the case of demonstrative pronoun, 'this' refers to 'o' and 'oko' and 'that' refers to 'mo'/moko' and 'yako'. 'These' refers to 'ochi' and 'okochi' and 'those' refers to 'mochi'/mokochi' and 'yakochi' in Bantawa language.

In the case of interrogative pronoun, English pronouns 'who' refers to 'sang' and 'sang-sang' and 'where' refers to 'khada' and 'khada-khada' in Bantawa language. Similarly, 'which' refers to 'khau' and 'khau-khau' and 'what' refers to 'di/di-di' and 'dichi' in Bantawa pronoun.

In the case of possessive pronoun, English pronoun 'my' refers to 'ung' and 'ungko' in Bantawa. Similarly, 'our' refers to 'aancho'/'aanchao' and 'aanko'. 'Yours' refers to 'aamko' and 'aamcho'. 'His and her' refers to 'khosoo'. 'Its' refers to 'osoo', 'okosoo'/'mosoo' and 'mocosoo'. 'Their' refers to 'khochio' and 'khokochio'.

In the case of reflexive pronoun, English pronouns 'myself', 'ourselves', 'yourself'/'ves', 'himself', 'herself', 'itself' and 'themselves' refer nothing in Bantawa pronoun. It means, Bantawa pronoun doesn't have reflexive pronoun. Only English pronoun does have reflexive pronoun.

3.1.2 Contextual Comparison of English and Bantawa Pronouns

Contextual use of pronouns give an actual use of pronoun in languages. Here, Bantawa Native Speakers (BNSs) use of pronouns in context have been analyzed and interpreted under the following sub headings.

3.1.2.1 Contextual Comparison of Personal Pronouns of English and Bantawa

Here, contextual comparison of personal pronouns of English and Bantawa has been presented in the following table;

Table No. 5**Contextual Comparison of Personal Pronouns**

S.N.	Context of English	Context of Bantawa
1.	<u>I</u> read a book.	<u>Ungka</u> chaplawawa khiptung.
2.	<u>We</u> go to school.	<u>Unkanka</u> khipmakhim kharinka. <u>Unkacha</u> khipmakhim khatcha. <u>Unkan</u> khipmakhim kharin.
3.	<u>You</u> are students.	<u>Khana</u> khipkawa. <u>Khanachi</u> khipkawachi. <u>Khananinchi</u> khipkawachi.
4.	<u>He</u> is a boy.	<u>Kho</u> duwachha chaa.
5.	<u>She</u> is a girl.	<u>kho</u> mechha chaa.
6.	<u>It</u> is a house.	<u>Oko</u> ungma khim.
7.	Are <u>they</u> coming?	<u>Mochi</u> ma banyang? <u>Mokochi</u> ma banyang?

In the above mentioned table the English pronoun 'I' has been contextually used with 'ungka' of Bantawa pronoun. 'We' has been used in different ways of Bantawa pronoun 'unkanka', 'unkacha' and 'unkan'. Similarly, 'you' also refers many Bantawa pronouns as 'khana', 'khanachi' and 'khananinchi'. 'He'/'she' and 'it' have one to one correspondence. 'He' refers to 'kho' and 'she' also refers 'kho'. The examples shows that there is one 'it'-'oko' to one to one correspondents between the following English and Bantawa pronouns; 'I'-'ungka', 'he' and 'she'-'kho'. 'It' correspondents 'oko'. 'They' has been used with two Bantawa pronouns 'mochi' and 'mokochi'. But there is no one to one

correspondent between the following English and Bantawa pronouns; EP (English pronoun) 'we' refers three BP (Bantawa pronouns), EP 'you' refers three BP and EP 'they' refers two BP.

3.1.2.2 Contextual Comparison of Demonstrative Pronouns of English and Bantawa

Here, comparison of demonstrative pronouns of English and Bantawa has been presented contextually in the table.

Table No. 6

Contextual Comparison of Demonstrative Pronouns

S.N.	Context of English	Context of Bantawa
1.	<u>This</u> is a question.	<u>O</u> senmayung. <u>Oko</u> senmaung.
2.	What's <u>that</u> ?	<u>Mo</u> di? <u>Moko</u> di?
3.	<u>These</u> are paints.	<u>Ochi</u> lang tit. <u>Okochi</u> lang tit.
4.	<u>Those</u> are trees.	<u>Mochi</u> sang tang. <u>yakohi</u> san tang.

The above mentioned table shows the English pronoun 'this' corresponds with 'o' and 'oko' in Bantawa pronoun and 'that' corresponds with 'mo' and 'moko'. Similarly, 'these' is used as 'ochi' and 'okochi' and 'those' is used 'mochi' and 'yakochi'. In these contrastive way there is not one to one correspondence in English and Bantawa pronouns.

3.1.2.3 Contextual Comparison of Interrogative Pronouns of English and Bantawa

Here, comparison of interrogative pronouns of English and Bantawa have been presented contextually in the table;

Table No. 7

Contextual Comparison of Interrogative Pronouns

S.N.	Context of English	Context of Bantawa
1.	<u>Who</u> is he?	<u>Kho</u> sang?
2.	<u>Where</u> ?	<u>Khada</u> ? <u>Khada-khada</u> ?
3.	<u>Which</u> are?	<u>Khau</u> ? <u>Khau-khau</u> ?
4.	<u>What</u> is this?	Oko <u>di</u> ? <u>Oko</u> chi di?

The above mentioned table shows that English pronouns 'who','where','which' and 'what' refer to either singular or plural but Bantawa pronoun 'sangkhada', 'khau' and 'di' refer to singular and 'sang-sang', 'khada-khada', 'khau-khau' and 'ditchi' refer to plural interrogative pronouns. In the case of singular pronoun there is one to one correspondence between English and Bantawa but in the case of plural pronoun there is double use of same interrogative pronouns in Bantawa language.

3.1.2.4 Contextual Comparison of Possessive Pronouns of English and Bantawa

Here, comparison of possessive pronouns of English and Bantawa has been presented contextually in the table;

Table No. 8

Contextual Comparison of Possessive Pronouns

S.N.	Context of English	Context of Bantawa
1.	<u>My</u> name is Bivek.	<u>Ung</u> nang Bivek.
2.	<u>Our</u> house is in Panchthar.	<u>Aanko</u> khim Panchthar da. <u>Aancho</u> khim Panchthar da. <u>Aankao</u> khim Panchthar da.
3.	<u>Yours</u> pen.	<u>Aamko</u> chapma yung. <u>Aamcho</u> chapma yung. <u>Aamno</u> chapma yung.
4.	<u>His</u> life is good.	<u>Khosoo</u> letma nuyang.
5.	<u>Her</u> name is Rita.	<u>Khosoo</u> nang Rita.
6.	<u>Its</u> colour.	<u>Osoo</u> rang.
7.	<u>Their</u> name.	<u>Mochio</u> nang. <u>Khochio</u> nang.

The above mentioned table shows that English pronoun 'my' refers to 'yang' and 'our' refers to 'aanko' 'aancho' and 'aankao' in Bantawa pronoun. Similarly, 'yours' refers to 'aamko', 'aamcho' and 'aamno' and 'his' and 'her' refer to 'khosoo'. Its refer to 'osoo' and 'their' refers to 'mochio and 'khohio'.

English pronouns 'my', 'his', 'her', 'its', and there have one to one correspondence situation but 'our' and 'your' have two and three more words of pronouns in Bantawa. This means there is no one to one correspondence between English and Bantawa in the case of 'our' and 'yours' possessive pronouns.

3.1.2.5 Contextual Comparison of Reflexive Pronouns of English and Bantawa

In fact, only English grammar has reflexive pronoun but Bantawa grammar does not have reflexive pronoun. But the native speakers use the word 'hangpa' referring to the reflexive pronoun with a pronoun or the terms of pronoun.

Some speakers do not use 'hangpa' while using Bantawa pronoun. Here, comparison of reflexive pronouns of English and Bantawa has been presented contextually in the table:

Table No. 9

Contextual Comparison of Reflexive Pronouns

S.N.	Context of English	Context of Bantawa
1.	I do <u>myself</u> .	Ungka mang.
2.	<u>Ourselves</u> .	Ungkacha <u>hangpa</u> . Ungkachi <u>hangpa</u> . Unkanka <u>hangpa</u> .
3.	Do <u>yourself</u> .	Khana <u>hangpa ma</u> . <u>Khanachi</u> mawachu.
4.	It freezes <u>itself</u> .	O chop. Oko <u>hangpa</u> chop.
5.	He goes <u>himself</u> .	Khoko <u>hangpa</u> khat.
6.	She sings <u>herself</u> .	Khoko <u>hangpa</u> chamlo.

The above mentioned shows English pronouns 'myself, ourselves, yourself, itself himself and herself' refer to 'ung hangpa', 'unkan hangpa', 'khana hangpa', 'oko hangpa', 'khoko hangpa' and 'khoko hangpa' respectively Bantawa pronouns. 'Myself' is in one to one correspondence of Bantawa pronoun 'ung hangpa' but 'ourselves' refers to three Bantawa pronouns linking 'hangpa' at last. Similarly, 'yourself' refer to 'khana' and 'khanachi' linking with 'hangpa'. It is not one to one correspondence of English and Bantawa pronouns. 'Itself' is not one to one correspondence with Bantawa pronoun 'oko hangpa' and 'oko hangpa'.

In the contrast English pronouns 'he' and 'she' have been used contextually similar Bantawa pronoun 'khoko hangpa' for the masculine and feminine gender of 'he' and 'she' in English pronoun.

3.2 The Degree of Difficulty Levels in Learning English Pronoun Faced by Bantawa Speaking Students

Banta native speakers face difficulties in learning English pronoun because of differences and use of more words either in English or in Bantawa pronouns. In some cases there is one to one correspondence between English and Bantawa pronouns and in some of the cases there are various pronouns words for the same pronoun of English and Bantawa and vice-versa. One of the main cause is that there is not reflexive pronoun in BN. In English Language (EL) there is reflexive pronoun. The lack of one-to-one correspondence and there are several words of pronouns in English and Bantawa. The different nature of pronouns makes difficulties for BNSs to learn English pronouns. There are several difficulties in every types of the pronoun. Bantawa native speakers students have been given English and Bantawa language environment in the field trip. Same pronoun had to use in both languages. Boys and girls student have made conversation each others. From the conversation, the frequency and percentage have been drawn. The degree of difficulty levels of Bantawa speaking students in learning English has been analyzed and interpreted as follows;

3.2.1 Difficulties in Learning Personal Pronouns in English

BNSs face difficulties in learning personal pronoun of English. Cultural effect, lack of one-to-one correspondence, overlapping and different nature of the pronoun create difficulties learning English pronoun to the BNSs.

Table No. 10

Difficulties in Learning Personal Pronouns

S.N.	English Personal Pronoun	Bantawa Personal Pronoun	Frequency (F)	Percentage (%)
1.	I	Ungka	15	50
2.	We	Unkan/Ungkanka/Unkacha	10	33.33
3.	You	Khanachi/Khananinchi	17	25
4.	He	Kho	20	66
5.	She	Kho	20	66
6.	It	O/Oko	11	34
7.	They	Mochi/Mokoschi	11	34

'I' is easy to learn because of one-to-one correspondence but 'We', 'You', 'He', 'She', 'It' and 'They' are difficult to learn for Bantawa native speakers because of the lack of one-to-one correlation. BNSs learn with translation method that is the cause they face difficult in learning personal pronouns. English Pronouns, 'He' and 'She' refer to same 'Kho' in Bantawa pronoun. This is the cause why the BNSs feel difficult to learn these English pronoun. The English pronoun 'I' is in one to one correspondence with 'ungka' in Bantawa. There is no difficulties in learning English pronoun 'I'. Bantawa native speaking speakers face difficulties in English pronoun 'we', 'you' and 'they' because of several words of pronoun changing in contextual use.

From the above mentioned table Bantawa native speakers used most frequently the personal pronouns 'I', 'we', 'you', 'he', 'she', 'it', 'they' 50%, 33.33%, 25%, 66%, 66%, 36%, and 36% respectively. It means that out of 30 Bantawa native students used more frequently the personal pronoun 'I' among the other English personal pronouns. 'You' has been used least percentage only 25% by the Bantawa native speaking speakers.

3.2.2 Difficulties in Learning Demonstrative Pronouns in English

BNSs face difficulties in learning demonstrative pronoun of English.

Demonstrative pronoun 'This' and 'These' are for singular and plural 'That' and 'Those' are also singular and plural demonstrative pronouns. These are presented in the following table;

Table No. 11

Difficulties in Learning Demonstrative Pronouns

S.N.	English Demonstrative Pronoun	Bantawa Demonstrative Pronoun	Frequency (F)	Percentage (%)
1.	This	O/Oko	11	34
2.	That	Mo/Moko	10	33.33
3.	These	Ochi/Okochi	8	27
4.	Those	Yakochi	3	9

The above mentioned table shows, singular and plural demonstrative pronoun. EP 'This' and 'That' refer 'O/Oko' and 'Mo/Moko' which are singular. Similarly, EP 'These' and 'Those' refer 'Ochi/Okochi' and 'Yakochi' which are plural. 'This' and 'These' are singular and plural demonstrative pronoun of nearness indicating English language and 'That' and 'Those' are also singular and plural English pronouns of far indicating. BNSs make error using demonstrative pronoun in the case of nearness and farness. Bantawa native speaking speakers faced difficulty in the case of English demonstrative pronoun 'that and these'. They faced quite easy while learning English pronoun 'this and those'. They felt ease and difficult because of one to one correspondence in 'this' and 'those' and 'that' and 'those'

In the case of demonstrative pronouns, 'this', 'that', these and those have been used 36%, 33.33%, 27%, 9% respectively. Among the demonstrative pronoun 'these' has been used more frequently and 'those' has been used least frequently.

3.2.3 Difficulties in Learning Interrogative Pronouns in English

BNSs face difficulties while learning English Interrogative pronoun. EP, 'Who, where, what and which' refer 'sang, khada, di, and khau' of BP.

Table No. 12

Difficulties in Learning Interrogative Pronouns

S.N.	English Interrogative Pronoun	Bantawa Interrogative Pronoun	Frequency (F)	Percentage (%)
1.	Who	Sang	8	27
2.	Where	Khada	8	27
3.	Which	Khau-Khau	5	16
4.	What	Di/they	7	25

The above mentioned table shows EP and BP of Interrogative pronouns. 'who, where, which, what' are singular or plural in EP but 'sang, khada, khau and di' are only singular. That is the reason, BNSs felt difficult to learn and use the BP interrogative pronouns. The plural form of the 'Sang' is 'sang-sang' and similarly another BP interrogative pronouns are several use of words for same pronouns.

EP "who" refers to 'sang' in BP. It can be either singular or plural pronoun. In BL the form of plural is 'sang sang'. BNS were puzzled while answering in the expected plural forms of 'who'. There's no one to one correlation between 'who' and 'sang'. BNSs realized more difficult to learn such pronouns.

EP "what" refers to 'di' in BP. It can be either singular or plural pronoun. In BL the plural form is 'di-di'. BNS felt difficult while using 'what' in EP. There is no one to one correlation between 'what' and 'di'. BNSs felt more difficult to learn such more indicating pronouns.

EP 'which' refers to 'khau' in BP which can be either singular or plural but 'khau' is only singular. 'Khau khau' the double 'khau' refers plural 'which'. So, there is no one to one correlation between these pronouns. BNSs felt more difficult to learn these types of pronouns.

In the case of interrogative pronouns, 'who', 'what', 'where' and 'which' have been used 27%, 25%, 16% and 27% respectively. It means that 'who' and 'where' have been used more frequently and 'which' has been used least frequently in the conversation by Bantawa native speakers.

3.2.4 Difficulties in Learning Possessive Pronoun in English

BNSs felt quite easy and difficult in learning possessive pronoun of EL. The difficulties and ease of the learners can be shown in the table;

Table No. 13

Difficulties in Learning Possessive Pronouns

S.N.	English Possessive Pronoun	Bantawa Possessive Pronoun	Frequency (F)	Percentage (%)
1.	My	Ung	15	50
2.	Our	Aankao/Aancho	12	39
3.	Your	Aamko/Aamcho/A mno	8	27
4.	His	Khosoo	10	33.33
5.	Her	Khosoo	10	33.33
6.	Its	Osoo	10	33.33
7.	Their	Mochio	8	27

The above mentioned table shows the use of possessive pronoun in EL and BL. BNSs felt easy in the case of 'my, its and their' because there is one to one correlation and they felt very difficult in the case of 'our, your, his and her' because there is not one to one correspondence 'our and your' refer

'Aankao/Aancho, Aamko/Aamcho/Aamno. Similarly, 'his and her converge same BP 'khosoo'. It has been found that the English possessive pronouns 'my, his, her, its and their' were easily learnt by Bantawa native speakers but they faced difficulties while learning 'our and your'. There is no one to one correspondence in 'our and your' with Bantawa pronouns.

EP 'my' refers to 'ung/ungko' in BP. 'My' is singular possessive pronoun in EL and "Ung/Ungko" is also singular possessive pronoun in BL. They are not in one to one correspondence. BNSs felt easy to use and learn this EL pronoun my because of easiness of translation.

EP "our" refers to 'aancho/aanchao' 'aanko/aankao' in BP. 'Our' is plural pronoun whereas 'aancho/aanchao' and 'aankao/aankao' are also plural nouns. They are not in one to one correspondence. So, BNS faced difficult to learn them.

EP 'his' and 'her' refer to 'khosau/mosau/mokosau' in BP. There is not any gender difference in BL pronoun. But there is clear difference of gender in EL pronoun. There is gap in gender use of EP and BP. Thus, the learners have felt difficulty learning EP 'his' and 'her'.

EP 'your' refers to 'aamko/aamcho' in BP. EP 'your' refers both singular and plural but BP 'aamko' is singular and 'aamcho' is plural. Thus, there is difficult to learn EP 'yours'.

In the case of English possessive pronouns, 'my', 'our', 'your', 'his', 'her', 'its' and 'their' have been used 50%, 39%, 27%, 33.33%, 33.33% and 25% respectively. It means that there is more frequently use of 'my and least frequently use of their in the conversation. It has been found that 'there' is very difficult while learning English pronoun.

3.2.5 Difficulties in Learning Reflexive Pronouns in English

BNSs felt quite easy and difficult in learning Reflexive pronoun of EL. The difficulties and ease of the learners can be shown in the table;

Table No. 14

Difficulties in Learning Reflexive Pronouns

S.N.	English Reflexive Pronoun	Bantawa Reflexive Pronoun	Frequency (F)	Percentage (%)
1.	Myself	Unghangpa	7	25
2.	Ourselves	Ungkanhangpa	8	27
3.	Yourself/yourselves	Khanahangpa	5	16
4.	Itself	Hangpa	10	33.33
5.			10	33.33

The above mentioned table shows EP and BP of Reflexive pronouns. 'Myself, ourselves, yourself' itself are difficult to learn to BNSs because there is lack of reflexive pronoun in BL. The use of BP 'hangpa' is not translation of EP 'self/selves'. The suffix 'hangpa' is word created by BNSs while they speak in BN. 'Hangpa' is not found in grammar in Bantawa Language. Some BNSs speak without using 'hangpa' while they use reflexive pronoun.

EP "myself" refers to "ungka hangpa" in BP. "Myself" is a singular EP and 'Ungka hangpa' also a singular BP. Only EP has such reflexive pronoun but has no such pronoun. Adding "hangpa" with respected pronoun of BP, the reflexive pronoun is made. BNSs felt very uneasy to learn EP using contextually the pronouns.

In the case of reflexive pronouns, 'myself', 'yourself', 'itself', 'himself' and 'themselves' there have been 23%, 27%, 16%, 33.33% and 33.33% used English pronoun respectively by the Bantawa native speaking speakers. It means that the most frequent use of the reflexive pronoun are 33.33% and the least frequent use of reflexive pronoun is 16% only. It is found that reflexive pronouns are very difficult to learn and use by the Bantawa native speaking speakers.

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

From the above analysis and interpretation the following findings and recommendations have been deduced.

4.1 Findings

The findings have been drawn based on the comparison between English and Bantawa pronouns and the level of difficulties faced by Bantawa speaking students. They have been presented separately in the following ways;

4.1.1 Comparison Between English and Bantawa Pronouns

The following major findings have been deduced from the study.

- a) English pronoun does have reflexive pronoun whereas Bantawa pronoun does not have reflexive pronoun.
- b) English personal pronouns 'I, he, she and it' do have one to one correspondence with Bantawa personal pronouns 'ungka', 'kho', 'khoko' and 'o', 'oko' but 'we' refers four words as 'ungkacha', 'ungkachi', 'unkanka' and 'unkanchi' in Bantawa. Similarly, 'you' refers 'khana', 'khanachi' and 'khananinchi' in Bantawa. The English pronoun 'they' refer to 'mochi' and 'mokochi' in Bantawa pronoun.
- c) English demonstrative pronouns 'this' and 'that' do not have one to one correspondence with 'o' and 'oko' or 'mo' and 'moko'. Similarly, 'these' refers to 'ochi' and 'okochi' whereas 'those' refers to 'mochi' and 'yakochi'.
- d) English interrogative pronouns 'what, which, who and where' do have one to one correspondence in singular as 'di', 'khau', 'sang' and 'khada' respectively in Bantawa. But the Bantawa pronouns in plural form has been used as 'di-di', 'khau-khau', 'sang-sang' and 'khada-khada' respectively.

- e) English possessive pronoun 'my' is 'ungko' in Bantawa language but 'your' is in three different forms as 'aamno', 'aamcho' and 'aamko'. Similarly, 'our' is in the forms 'aanko', 'aanko', 'aancho' and 'aanchao'. English pronouns 'his', 'her', 'its' and 'their' do have one to one correspondence with 'khosoo', 'osoo' and 'ochioo' in Bantawa respectively.
- f) English reflexive pronouns 'myself', 'yourself/ves', 'ourselves', 'himself', 'herself', etc. have been not found in Bantawa pronouns. Moreover, Some of the Bantawa native speaking speakers used 'hangpa' in the place of 'self', 'selves' of the English pronouns. Grammatically, the use of 'hangpa' is incorrect in Bantawa language grammar.

4.1.2 Difficulty Levels Faced by Bantawa Speaking Speakers in Learning English Pronoun

- a) English pronouns personal pronouns, demonstrative pronouns, interrogative pronouns and possessive pronouns were somehow easy to learn while they were one to one correspondence. They were difficult while they were no one to one correspondence. Reflexive pronouns were difficult to Bantawa native speakers.
- b) The personal pronouns 'I', 'he' and 'she' were quite easy for Bantawa native speakers but 'we', 'you' and 'they' were difficult to learn.
- c) English demonstrative pronouns 'this' and 'that' were difficult and 'these' and 'those' were also difficult to them.
- d) English interrogative pronouns 'what', 'which', 'who' and 'where' were easy to learn while they were in the forms of singular pronouns but they were difficult while they were in the forms of plural in indicating pronouns.
- e) English possessive pronouns 'my', 'its', 'his' and 'her' were easy to learn by the native speakers. But 'your', 'our' and 'their' were difficult to them because they were not in one to one correspondence.

- f) English reflexive pronouns 'myself', 'yourself', 'ourselves', 'himself', etc were difficult to learn to the Bantawa native speaking speakers because Bantawa grammar doesn't have reflexive pronouns. The word 'hangpa' was linked with the reflexive form 'self', 'selves' in English.

4.2 Recommendations

On the basis of the findings the following recommendation have been made:

- a) There are five kinds of EP but only four kinds of BP. Reflexive pronoun is not in BL. Bantawa speaking speakers should give attention in the English and Bantawa types of pronoun.
- b) English Reflexive Pronoun is in either 'self of selves' form but Bantawa Reflexive pronoun doesn't have the form. All Relfexive pronoun forms are represented with the word 'hangpa'. The word 'hangpa' is not the representation of 'self or selves'. So, the BNSs should avoid misconception of 'hangpa' as reflexive form of Bantawa pronoun.
- c) Pronouns are in one to one correspondence and more words of pronoun in single pronoun. If there is not one to one correspondence in English and Bantawa pronoun language teacher should identify the several words of same pronouns to the learners of English pronouns.
- d) One to one correspondence pronouns were easy to learn. Learners should consider that there are more pronouns of a same pronoun. They should practise in context if they feel difficulties to learn such pronoun.
- e) There was wide range of English pronoun than Bantawa pronoun. Learners of English pronoun should consider the wide range of English pronoun while using them.
- f) English pronouns 'he and she' refer to 'kho'. BNSs felt difficulties while learning EP related with different genders representing the same pronouns. They should use and practise such Ep in context.

- g) BNSs faced difficulties in learning English BP because of weak of identification of English pronouns. It is clear that they should not go through translation method of pronoun while learning EP.
- h) BNSs made errors while learning EP. Teachers should be aware of students' background and the nature of the target language.

Since this study is limited to only the pronouns of English and Bantawa languages. It does not provide comprehensive study of pronoun in English and Bantawa language completely. A more comprehensive work of the study needs to be done covering a wide range of pronoun in this field.

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APPENDICES

Appendix-I

An Interview Questionnaire Schedule to the Students of Bantawa Native Speakers of Class 9 Shree Buddheswori Secondary School.

Please answer the questions in English and Bantawa language.

1. Who are you? (Khananin sang?)

2. What is this? (Oko di?)

3. How are you passing these days? (aaimit di chunyan?)

4. Do they learn language? (Khochi yang khip?)

5. This time is scientific time, isn't it? (Oko len khipma lamma wo len, maangna?)

6. What's your country? (Amno yungma khim khada?)

7. Who's your friend? (Amno yaba khau?)

8. Whose house is this? (Oko sangko khim?)

9. Who created the world? (Oko henkhama sang aa taru?)

10. Does he know this? (Oko khosaa sintu?)

11. Whose cloth is that? (Moko tit sanko?)

12. How is the country? (Oko yungma khim khaso yang?)

13. Who speak the language? (Oko yang sang sang aa chep?)

14. Your friends? (Amno Yawachi?)

15. Which is given to me? (Khau chai unka ma pangawa?)

16. Which ones? (Khau chi?)

17. Are they students? (Khochi chapkamachi sangkamachi?)

18. Is she a dancer? (khoko laglukama kamecha?)

19. Do we go? (Unkanchi Khatchi?)

20. Did you finish it yourself? (Khana ugninga chiwwa?)

21. Does Bibek like study himself? (Bibek ugninga khipma tot?)

22. Whose clothes are these? (Sangchio tit chi?)

23. Who did give you books? (Sang aa chaplawa chi mapuwanin?)

24. Are you ready to help her? (Khana oko phama ta ra?)

25. What is your school name? (Aamno chaplawa khim o nang di?)

Thank You !

		Pronouns of English and Bantawa languages.										
S n	Student's name	Pronoun of English language					Pronoun of Bantawa language					Remarks
		Perso nal prono un	Demons trative pronoun	Interro gative pronou n	Posse sive prono un	Refle xive pron oun	Pers onal pron oun	Demons trative pronoun	Interrog ative pronoun	Posse sive prono un		
24	Mamata Rai											
25	Jina Rai											
26	Susan Rai											
27	Jiwa Rai											
28	Samir Rai											
29	Rupa Rai											
30	Jeni Rai											

Observer Name: Surya Bikram Rai

Signature:

Date: