CHAPTER-ONE
INTRODUCTION

1.1 General Background

It is generally considered that human beings have inborn and inherited capacity of language especially human beings have a particular mechanism to speak i.e. Language Acquisition Device (LAD). Although we have the inborn and inherited mechanism of LAD, language is not inherited but acquired; it is not inborn but learned. If language was inborn or inherited, a newly born baby of Nepali speaking parents would inevitably acquire Nepali language even if the baby is grown in a non Nepali speaking community. But if a baby of Nepali speaking couple is given to English speaking couple and is grown up in the English linguistic environment, then the baby acquires English language. Hence, we can not possess language without getting exposure. In other words, it is not gene but the exposure of language that compels us to acquire a particular language. In this sense, "The capacity of acquire language is genetically transmitted, but the language itself is transmitted culturally." (Mishra et.al, 2009 p.17)

The word 'human' in human language is redundant like water in the ocean. In other sense, ocean cannot be imagined without water, similarly, language without human beings. That is to say language always reflects to human language. Language itself is a vast subject to study about its origination, development and present condition, but we can say that it is a powerful means of communication and expression of human emotion,

thoughts feeling and ideas. Due to language, human being is able to be a social being.

Language is a system of communication widely used as the means of expressing ideas, thoughts, feelings and emotions of human beings. So, it is 'species-specific' and 'species-uniform' possession of man. It is a dynamic and open system that makes human beings communicate their expression. Language is common to all human beings. It is the most unique gift to mankind that sets apart from the rest of living beings the possession of language makes us dominant to the rest of the creatures. Language is used to express different functions in our day to day communication. It is an abstract phenomenon as complex as human relationship in a society. It is a medium through with religion, history, literature, philosophy, politics, psychology and several other subjects are created and transmitted to the upcoming generations. It has played a great role to preserve the human civilization. One cannot think any social and academic activities going on without language.

According to Sapir (1921, p.8), "Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols," Similarly, Hall (1968, p.158) defines language as "the institution whereby human communicate and interact with each other by means of habitually used oral, auditory and arbitrary symbols." In the same way, Chomsky (1957, p.13) defines, "Langauge is a set (Finite or infinite) of sentences, each finite in length constructed out of a finite set of elements." Likewise, Bloch and Trager (1942, p.5) defines, "A language is a system of arbitrary vocal symbols by means of which a social ground co-operates."

In the same way, Finocchialo (1964) defines language as "A symbol of arbitrary vocal symbols which permit all people in a given culture, or other people who have learned the system of the culture, to communicate or to interact." Doff (1995, p.21) states language as "The principal system of communication used by particular group of human being within the particular linguistic community of which they are members."

From the above definitions, we can say that language is a set of sentence used by human beings for certain functions in their society for their daily life communication. In other words, is human phenomenon specially meant for communication with its own system and produced voluntarily through vocal apparatus. Though language we can not transfer our knowledge and experience, the whole universe can be studied and described. Thus, language has seen the most powerful and the best means of communication.

1.1.1 The English Language

English is one of the most widely used and dominant languages in the world, which comes under the West-German sub branch of Indo-European family of language. It is the means of international communication and is recognized as global international language having achieved a world wide status. It is a genuine lingua franca, used widely for communication among the international speech communities. Most of the significant deals in any discipline of the world are found in English. It has the largest body of the vocabulary and richest body of literature. Most of the books and articles are written and published in the English language. The craze of using the English language can be seen in every body's eyes today. The use of the English language in different field i.e.

philosophy, politics, literature, medicine, trade and commerce, science and technology etc. make it more significant in our day to day life. Thus, English is not only a principal language for international communication but also a gateway to the world body of knowledge.

It is said that language is as old as human origin. Languages came into existence simultaneously with human civilization. According to Crystal (2002, p.3), "Most reference books published since the 1980s give a figure of between 6000 and 7000, but estimates have varied in recent decades between 3000 and 10,000." Among them, English is the most widely used; the most highlighted and therefore, the most dominant language in the world. It is an international language, which is used in most of the places abroad, as lingua franca. About fourteen percent of people in the world can speak English. It is the most highly used language in the world because more than half of the books are written in Englishs. Similarly, two third of the books of science are written in English. In e-mails, and postal mails also it is very common. Nowadays, most of the countries in the world practice and use the English language in one form or the other. It means, it is being popular day by day and glowing as the rising sun.

It is the treasure house of knowledge. The craze of using the English language can be seen in everybody's eyes today. Though English is the second language of most Nepali people, it has a prestigious reputation here. It is prestigious in the sense that it has occupied an important place even in the educational system of Nepal. Here, it is taught as a compulsory subject up to bachelor level from Grade-1. Now, it is enjoying the status of a prestigious language in Nepal where most of the

youths have shown their keen interest not only in it but also in English culture.

1.1.2 Linguistic Scenario of Nepal

Nepal is multifarious country. It has distinctive variations in terms of language, culture, ethnicity, race and religion. This fact has placed our nation at rich and high position on the linguistic map of the world. In this regards, Toba (1992, as cited in Rai, 2000, p.4) says, "It is not only the fact that Nepal boasts of the highest mountain in the world, but Nepal also exhibits a remarkable wealth of cultures and languages." Thus, Nepal is regarded as paradise for linguistic researches. According to the Report of national Census (2001), ninety two distinct languages are spoken all over Nepal but linguists claim that more than one hundred language are still in existence.

Most of the languages spoken by a small number of populations do not possess their own script. These languages are called minority languages viz. Dhimal, Kusunda, Rajbansi, Chepang etc. It is bitter truth that some minority languages are going to be extinct very soon if we do not make any attempt to preserve them. According to the Report of the national Census (2001), seventeen languages like Kusunda, Koche, Magadhi etc have less than hundred native speakers, likewise Twenty eight such as Sanskrit, Kisan, Chureti are about to extinct.

Even though all the language spoken as mother tongue have been approved as the national language by the Interim Constitution of Nepal, 2007, It is not sufficient to preserve the declining minority languages. The government, on one hand must come with careful planning and

practical programmes, on the other hand, people should be aware of preserving their languages. Otherwise many languages are dying slowly because of several reasons, which are lack of language loyalty, migration and inter caste marriage. It is a reality that Nepal is a multilingual state and the government should be aware of the fact that "A multilingual state with an emerging democratic system cannot continue to have a monolithic language policy." (Kansakar, 1999, as cited in Rai, 2000, p.168). The government has allowed teaching in mother tongue in the local areas by producing curriculum of different languages. It is a positive attempt to preserve languages, but it is not successful, either. Our country has been a federal nation and it is going to be divided into various states very soon. So, we can hope that the future states will play the vital role and contribute to save local languages.

The languages spoken in Nepal fall under four group or language families according to the genetic classification. They are explained as followed:

1.1.2.1   Indo-European Family

The languages of this family are spoken in the European continent along with the Indian sub continent. That is why it is called indo European language family. From the ancient languages like Sanskrit, Greek, Latin etc. to modern languages viz. English, Hindi, Nepali, Bengali etc fall under this family. It is the greatest language family in the world. In Nepal altogether sixteen different languages are spoken under this group (as cited in Tumbahang, 2008, p.5). This language family includes the following languages.

Nepali	Maithaly	Bhojpuri	Magadhi
Tharu	Kumal	Majhi	Marwadi
Hindi	Urdu	Awadhi	Rajbansi
Danuwar	English	Darai	Chureti

1.1.2.2 Tibeto-Burman Family

This language family contains the languages spoken in Tibet, Nepal and North-East India; and even in Burma. Considering the Number of the languages, it is the language of majority spoken in Nepal. According to Nishia (1992, as cited in Tumbahang, 2008, p.5), there are seventy one language spoken in Indian sub-continent and out of them fifty eight languages are spoken in Nepal.

This group comprises the following languages:

Limbu	Tamang	Rai	Magar
Gurung (Rumdali)	Newari	Yakkha	Bahing
Chepang	Hayu (Bayu)	Dhimal	Sherpa
Sunuwar	Lepcha	Jirel	etc.

1.1.2.3 Austric/Munda Family
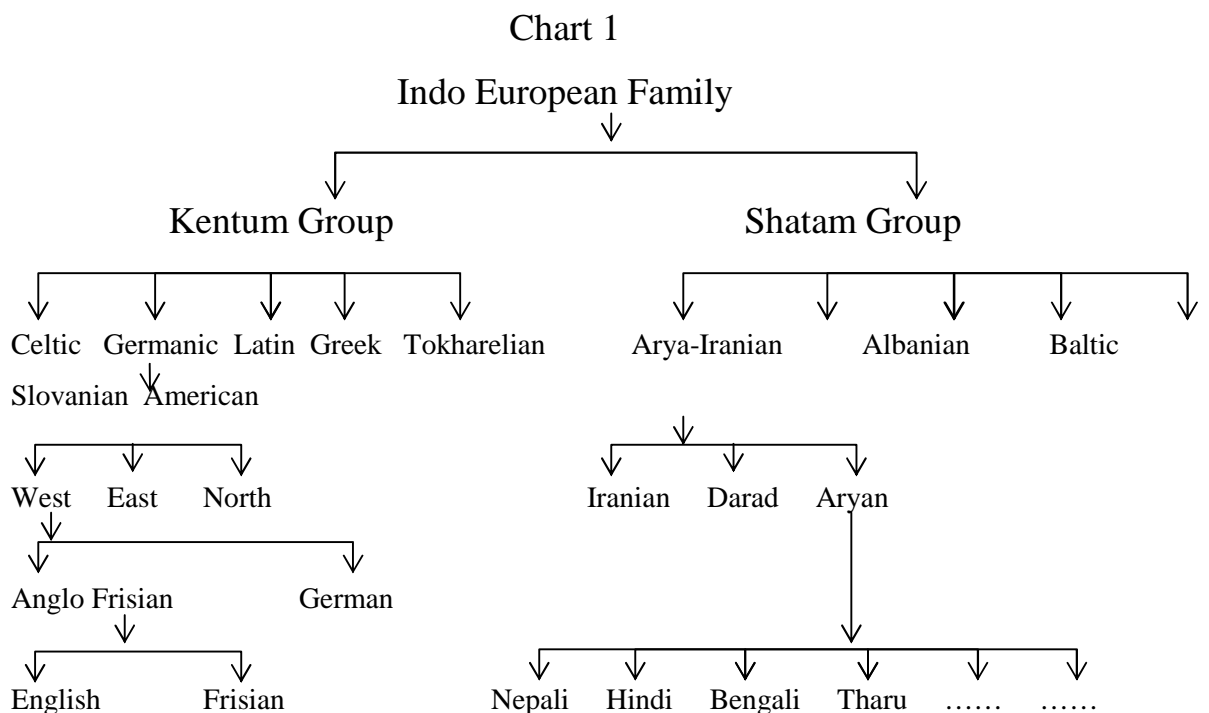
Satar (Santhali) language is the only one language which falls under this family. Satars, the people who speak the satar language, dwel in the eastern Terai region of Nepal; west Bengal, Jharkhanda and Bihar of India. In Nepal, Satar speaking people only live in Jhapa and Morang districts. Their population in around forty thousands. This family has two other branches viz. Mon Khmer and Munda.

1.1.2.4   Dravidian Family

Nepal has only one language of this group which is called Jhangad language. The Jhangad native speakers inhibit in the province of the Koshi River especially in Sunsari District. The majority of the people who are related to Dravidian Family live in different states of South India. The native speakers are locally known as Uraon in Nepal.

1.1.3 The classification of Indo-European Language Family

Both English and Tharu language are originated from the Indo-European language family. This language family can be classified as follows to trace out their genealogical derivation:

Chart 1

Indo European Family

Kentum Group   Shatam Group

Celtic Germanic Latin Greek Tokharelian   Arya-Iranian   Albanian   Baltic

Slovanian American

West   East   North   Iranian   Darad   Aryan

Anglo Frisian   German

English   Frisian   Nepali   Hindi   Bengali   Tharu   ……   ……

Source (Asher: 1994)

When we observe the above genealogical chart of Indo-European Language family, it is divided into two groups i.e. Khentum and Shatam.

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English is sub-branch of Anglo Frisian which is derived from western Germanic family from Kentum Group. In the same way Tharu language is derived from Aryan which is sub branch of Aryan-Iranian family from Shatum group of Indo-European language family. Thus, we can say that both of the language i.e. English and Tharu are originated from same i.e. Indo-European language family.

1.1.4 Origin and History of Tharu

The Tharus are original inhabitants of the Terai region of Nepal. There is a debate about their origin and languages. Shrivastav (1958) provides an overview of different theories. Many including Grierson, believe the Tharus to be of Dravidian stock whose appearance has become more Mangoloid as a result of union with different race (Grierson, 1916 as cited in Chaudhary, 2005, p.7). Shrivastavas' conclusion, however, is that the 'Tharus are the northern most extension of the middle Indian aboriginal races' since their basis cultural Pattern are the same as those farther south. "They are predominantly mongoloid in their physical make up, yet distinct from other groups in Nepal in that they have assimilated non mongoloid physical features as well."(Webster, 1993, p.2)

Many of the people also believe that they have come from the 'Thar' desert of Rajasthan in India, having fled at the time of Islamic invasion. Some maintain they are the descendents of Rajput Women who settled in the forest and intermarried with their servant after the exodus from Rajasthan (Webster, 1993, p.3, Bista 1967, p.119).

Bahuram Acharya, a Nepali historian, stated that many Rajput soldiers were killed by Akabar's forces and those women of those soldiers fled to

the jungles of Nepal with their servants. The Tharus are supposed to be the progenies of these mistresses and their servants (Ranjiyar, 1993, p.20)

Some Scholars are of the opinion that there are two groups of Buddhists. They are 'Sthirvadi' and 'Shakyavanshi'. Tharu was derived from Stirvadi group (Singh 2025 as cited in Katuwal, 2006, p.3). In this regard, it is said that Tharus are of Shakya clan. Their nature is similar to the Lord Buddha. They seem to be the straight, and peace loving temperament.

Chaudhary, (1995, p.11) mentions that a German citizen Gr. A.H. Faharu has described his view in Antiquity of India saying that the Tharus are of the Shakya clan. The worlds, which have been spoken by Buddha, in stanza 365 of Dhamapad-'Anas' meaning 'jealously' and in stanza 366 'Pasar' meaning 'handful' are in vague in the Tharu language but absent in any other languages. The Tharus are the remnant of the Shakya' and Kolya's, the two branches of the descendent of Okaka and Okaukha, the king of Banaras.

The Tharu whether of east or middle or of the west are of the some origin. It is needless to debate on this topic. They originated around Kapilbastu and Taulihawa. The nature of the Tharu is similar with the lord Buddha. Therefore, we can say that the origin of the Tharus is in Nepal and they are of the Shakya clan. But still the controversy remains unsolved (Chaudhary, 2004, p.6)

1.1.5 Tharu and Their Language

Tharu have been living particularly in the Terai belt of Nepal. They are original inhabitants of the forest of the Terai and Dune valleys of Nepal.

They speak their own mother tongue which is called Tharu language. All languages have their own historical background. Similarly, Tharu Language has a long history but it does not possess its own script and uses Devanagaric scrip. The etymological name of the term 'Tharu' is that is derived from 'Thar' which means a man of the forest (Boehm 1998 as cited in Katuwal, 2006, p.3). The language of the Tharus of Mongooid stock is related to Indo-European family of languages.

Tharu is one of the language varieties spoken mainly on the southern part of Nepal in twenty two districts. They are Jhapa, Moranag, Sunsari, Udaypur, Saptari, Siraha, Dhanusha, Mahottari, Sarlahi, Rautahat, Bara, Parsa, Chitwan, Nawalparasi, Rupandehi, Kapilvastu, Dang, Surkhet, Banke, Bardiya, kailali and Kanchanpur

The Tharus speak hybrid language which resembles Bhopuri, Awadhi and Magohi (Malla 1979 as cited in Katuwal, 2006, p.3). Tharu language seems to have regional effect: in the east which is influenced by Maithili, in the central by Bhojpuri and Awadhi in the west and fast western by Magohi (Chaudhary, 2004)

Among all the languages spoken in Nepal, there are 1037 people speaking English as mother tongue and 1,533,879 people speaking Tharu language as their mother tongue (C.B.S., 2001). The present study deals with the comparative study of personal pronoun and time adverbial in Tharu and English in Saptari district. Saptari district is one of the six districts of Sagarmatha zone of eastern Nepal. It is boardered by Siraha, Sunsar, Udaypur and India. It has one hundred fourteen VDCs and municipality.

There are more than eight languages spoken in Saptari district. Among them Tharu language is in the forty position on the basis of the number of

speakers of the language. The total population of Saptari is 570,282 among them 73,11 (12.83%) are Tharu language speakers in the district. (C.B.S., 2001)

1.1.6 Dialectal Variation in the Tharu Language

The language of the Tharus of Mongoloid stock is related to Indo-European family of languages. The language of the Tharus of the area east of Bagmati to Mechi is influenced by Maithili. The language of the Tharus living in the west from Bagmati to Tinau is influenced by Bhojpuri, the language of Tharus from Tinau to Mahakali in the west is influenced by Awadhi and the language spoken particularly by Rana Tharus from Karnali to Mahakali is influenced by the Braja language or by Khadi Boli (Rajaure, ibid). (Boahm, 1998 as cited in Adhikari, 2064, p.11) has elaborated Tharu language has different dialects like Rana, Dangauriya, Morangiya/Kochila, Chitwania etc.

According to Dahit (2062, p.266) Tharu language has nine different dialects on the basis of their living in different geographical region. They are:

Saptariya Tharu	Dangali Tharu	Chitaunia Tharu
Desori Tharu	Rana Tharu	Deukhuria
Bhauria Tharu	Nawalpuria	Sunsaria Tharu

Except these there are more dialects like Morangia, kathauria, Mohotaria etc.

The main dialects of Tharu language being spoken in Nepal are described as follow (Graeme, 2000 as cited in Adhikari, 2064, p. 11/Wikipedia):

1.1.6.1 Dangaura Tharu Dialect

The Tharu people living in Dang and Deokhuri are called Dangaura. Dang and Deukhuri are densely populated by Tharu. They speak Tharu language of their own dialect which is different from others. Even there are sub dialects within Dangaura viz. sivaratanpur, Dangora kotani Dang, Chandanpur Dangora, Rajipur Dangora etc. This dialect is influenced by Awadhi.

1.1.6.2 Chitwania Tharu Dialect

Tharu people living southern strip of low country within Rapti valley of Chitwan destrict, Rupandehi and Nawalparasi districts speak this dialect of Tharu language. These districts have separate Tharu language from others. This dialect is partially influenced by Nepali and partially by Bhojpuri.

1.1.6.3 Kathoriya Tharu Dialect

Tharu people who live near the Dangora, mainly in Kkailali district of western Nepal and Keri and Gonda districts of India speak this dialect. This a different dialect from other Tharu languages.

1.1.6.4 Rana Thakur Tharu Dialect

Tharu living in far southwestern districts of Nepal: Kanchanpur and Kailali, also on the eastern border of India, Nighasan Tehsil of Kheri

District, Khatima, Sitarganj, Kiccha, and Haldwani Tehsils of Nainital District and Pilibhit districts speak this dialect this dialect of Tharu language. This dialect has more sub dialectal variation viz. Rana Sugia, Rana Sisaikera, Rana Sisana, Rana Majhgam, Rana Bangama, Thakur. This dialect is distinct from other Tharu language.

1.1.6.5 Morangia Tharu Dialect

Kochila Tharu are divided in to two groups. Eastern Kochila and Western Kochila. Tharu people living in eastern Kochila (Morang Kochila) which includes Jhapa, Morang and Sunsari districts speak Morangia dialect. Morangia Tharu has their own unique language and cultural activities. This dialect is quite different from other dialects of Tharu language.

1.1.6.6 Saptaria Tharu Dialect

This dialect is spoken by Tharu people of western Kochila. Tharu living in Saptari, Siraha, Udaypur, Dhanusa, fall under western Kochila, speak this dialect. These districts are densely populated with Tharu people. Since these districts are attached with India and Mithala province, this dialect is influenced by Maithili language.

1.1.7 Introduction to Pronoun

The word which is used in the place of noun is called pronoun. Such as I, He, She, It, They this, That these, Those, myself, Itself, which, what etc. Pronouns refer to or replace nouns and noun phrases within a text e.g. "My aunt, She _____" or as direct reference to an outside situation e.g. "in response to sudden loud noise, we can say, what was that?" They

occupy the same position as a noun or noun Phrase does. (Murcia and Freeman, The Grammar Book).

Pronouns are under minor word class that is also known as closed class because no new words are added in that class. They are sometimes also called "structure" words or 'function' words, or even "functors". They play a more structural role in a sentence. Such as:- with content words (function words are deleted.)

……… boom ………… sweeping ……… floor belongs ……… closer.

Clearly, the central message is unknown when the function words are deleted. Thus pronouns as well as other functional words are very important for the meanings of sentences as well as for the meaning of lexical words. (Murcia and Freeman, The Grammar Book of M.Ed.)

There are many different kinds of pronouns: subject (I, You, He, She, It, We, They), object (me, you, him, she, it, us, them), reflective (myself, yourself, himself, herself, itself, ourselves, themselves) Possessive (mine, yours, his, hers, its ours, theirs) and others. The forms within each category are distinguished by number, person, gender and in the case of the demonstratives, by number and proximity. (Murcia and Freeman, The Grammar Book of M.Ed.)

Hidlliday and Hasan (1976) distinguish three types of reference about pronouns in English. They are as follows:–

    i.   Personal reference

    ii.   Demonstrative reference and

    iii.   Comparative reference

Pronouns can be used as a subject and an object of verb like "He gave me a book". In the same way demonstrative pronouns seem to follow somewhat different patterns of use in spoken and written English. Strauss (1993) states that demonstratives are important to distinguish situational uses from textual and cataphoric uses.

In Levinson's word (1995, P.54) "Pronoun concerns with the ways in which language encodes or grammaticalizes features of the context of utterance and speech event and thus also concerns ways in which the interpretation of utterance depends on the analysis of the context of utterances." In other words, the term pronoun refers to words which can reflect the context or circumstance in which they are used.

The relationship between language structure and context is reflected through pronoun. For example, the use of demonstrative, first and second person pronouns, reflexives as well as other grammatical features which concerns directly with the circumstances of utterance of persons, animals, things etc.

Likewise crystal (2003, P.127) defines pronouns as a term used in linguistic theory to subsume those features directly to the person temporal locational characteristics of situation within which an utterance takes place, whose meaning is thus relative to situation e.g. I, you, my, them, those that etc are deictic.

Thus, in my view, pronouns can be considered to be the bridge between linguistic, semantic and pragmatics because they can exhibit their relationship in terms of personal, locational and linguistic context. They are mostly used in face to face interaction.

To sum up the above views, pronoun refers to the words in the place of noun and noun phrase which directly reflect the context or circumstances in which they are used.

1.1.7.1 Personal pronouns

The pronoun which is used for person, animal, things etc. is called personal pronoun. I, we, you, he, she, it, They etc. are personal pronouns. Personal pronouns can be used as the subject and the object of verb like. "I am telling you." These pronouns directly relate an utterance to the person. In the sentence 'I' relates the utterance to the speaker and 'you' relates the utterance to the addressee. Thus, personal pronouns concern the encoding of the role of participants in the speech event in which the utterance in question is delivered "(Levinson, 1993, P.62). In brief, "personal pronoun concern how languages encode/gramaticalize the person in an utterance and how the interpretation of an utterance depends on the persons. The traditional paradigm of first, second or third person is captured by two semantic features of the speaker inclusion (S) and addressee inclusion (A). First person (+S), Second Person (+A) and third person (–S), (–A) and thus third person is encoding of reference of persons and entitles which are neither speaker nor addressee." (Levinson, 1995, P.65).

Thus, pronominal systems are clear manifestations of persons which exhibit three way distinctions (Ingram 1978 as cited in Levinson, 1995, P.65). But some pronominal systems exhibit as many as fifteen basic pronouns (ignoring honorific alternatives) by super imposing distinctions based on plurality (dual, trial and plural) gender and so on.

Moreover, in many languages, there are two first person plural pronouns corresponding to 'me inclusive of addressee' and 'we exclusive of addressee'.

In some languages, many other features are often enclosed in person system whether in pronominal paradigms or predicate agreements including gender or honorific distinctions. Generally there are eight types of pronouns:

i.   Personal Pronoun

ii.   Possessive Pronoun

iii.   Reflexive pronoun

iv.   Demonstrative Pronoun

v.   Interrogative Pronoun

vi.   Indefinite Pronoun

vii.   Distributive Pronoun

viii.   Relative Pronoun

                (R.B. Karn, English Grammar and Composition)

1.1.8 Introduction to Adverb

An adverb is a word that modifies a verb, an adjective, adverb, an adverb phrase, a sentence and a pronoun. The adverb is a word that adds or limits the meanings of sentence, verb, adjectives, etc. The following examples show that how an adverb modifies meanings of different words: (R.B. Karn, English Grammar and Composition).

i.   They have run swiftly.

ii.   Mohan is a very intelligent boy.

iii.   You are very slow.

iv.   The police came right after the incident.

v. Honestly, I have no money on me.

vi. Almost everyone knows him.

In sentence (i) 'swiftly' modifies the verb 'ran'. In sentence (ii) 'very' modifies the adjective 'intelligent'. In sentence (iii) 'very' modifies the adverb 'slowly'. In sentence (iv) 'right' modifies the adverb phrase 'after the incident'. In sentence (v) 'Honestly' modifies the whole sentence and in sentence (vi), 'Almost' modifies the pronouns 'everyone'. (R.B. Karn: English Grammar and Composition)

Adverbs are under the major word class which is also called open class because they carry most of content or meaning of a sentence and new words are added as they are coined. They play a more structural role in a sentence. (Murcia and Freeman, The Grammar Book of M.Ed.)

Adverbs modify verbs and contribute meaning of various sorts to sentences. Adverbs are quite flexible in terms of their location. They can occur in a sentence finally, medially and initially. Manner adverbs are the only one with distinctive inflections; they usually take the–ly ending such as slowly, lastly, fastly, gradually etc. (Murcia and Freeman, The Grammar Book of M.Ed.)

Traditional grammars distinguish adverbs of degree which modify adjectives and other adverbs e.g. 'It is too early to plant a garden', 'Ben was very late to school.' (Murcia and Freeman, The Grammar Book of M.Ed.)

Adverbs can be used to indicate the time and the place of an action for example:

     i.   I bought the calculator yesterday.

    ii.   Suresh has gone out.

Adverbs also can be used to express the frequency and degree of an action e.g.

     i.   I wash my clothes twice a week.

    ii.   Bina like her dress very much.

         (R.B. Karn, English Grammar and Composition)

To sum up, the adverbs are the words which give meanings or modify the meaning of sentences etc. Particularly common are the adverbs of direction, location, manner, time and frequency.

Thus, in my view, adverbs are very important to modify the meanings. They can be considered to be the bridge between linguistic, semantic and pragmatic meanings. They are most used in face to face interaction.

1.1.8.1   Time Adverbial

The adverbs which indicate the time of an action and answer the question 'when' are called time Adverbials. e.g.

     i.   The plane will take off soon.

    ii.   He has already gone to school.

The time adverbials are ago, already, back, before, early, since, soon, today, tomorrow, now, yesterday etc. (R.B. Karn, English Grammar and Composition).

Time Adverbials refer to terms that directly relate an utterance to the period. "In other word or expression used to point the time." "The deictic

centre is normally taken to be the speaker's location at the time of speaking". (Fill more, 1975). Hence words which are used to point the time come under adverb of time. They are proximal–now and Distal–then in both past and future. Now may include now, today, this time, this week, this year. etc. 'Then' may include yesterday, previous day, last day, two days before etc. Adverb of time is reflected in tense as well. For example;

Ram is going. (Now)

Ram was going. (Yesterday)

Ram will be going. (Tomorrow)

1.1.9 Contrastive Analysis

Linguists say that no languages have one to one relation in terms of vocabulary, sentence structure and other pattern and we have experienced as well. Richard et.al. (1993:83) defines contrastive analysis as "the comparison of the linguistic system of two languages, for example, sound system or the grammatical system."

According to James (1980) "Contrastive Analysis is a linguistic enterprise aimed at producing inverted two valued typology and funded on the assumption that languages can be compared." Contrastive Analysis can simply be defined as scientific of similarities and differences between two or more than two languages.

In the same way, Crystal (2003:107) defines it as 'a term used in linguistics for difference between units, especially one which serves to distinguish meaning in language.' The above definitions of contrastive Analysis show that it is the systematic comparison of two or more

languages so that the difficulties of learning a second language can be diagnosed and solved by adopting appropriate techniques.

According to Richard et.al. (1993:83) contrastive analysis is based on the following assumptions:

i.   The main difficulties in learning a new language are caused by interference from first language.

ii.   These difficulties can be predicted by contrastive analysis.

iii. Teaching materials can make use of contrastive analysis to reduce the effects if inference.

Contrastive Analysis has two aspects: Linguistic Aspects and psychological Aspect. Linguistic Aspects deal with the theory to find some feature quite easy and some other extremely difficult. Psychological aspects deal with the theory to predict the possible errors made by second language learners. Thus CA can be used for various purposes. It helps the language teachers to identify difficult and different areas for the second language learners. It is also concerned with explaining the sources of errors in the learner's performance. It helps the language teacher to perform their teaching strategies by concentrating on difficult areas for learners. By keeping the result obtained from CA in mind, a language teacher can adopt suitable methods and materials accordingly. Furthermore, it is equally significant for language trainers so that they can train language teachers to help them to make their L2 teaching more effective for the intended group. It is significant for curriculum designers and text book writers to so that they can select and organize language items by keeping differences and difficulties of target language for the learners in mind, and perform their task accordingly.

1.2 Review of Related Literature

Many studies have been carried on linguistic comparative studies which are concerned with different linguistic fields of English and various dialects of language spoken in Nepal. Though some thesis are available on case, kinship terms, tense and sentence system of English and other dialects and languages spoken in Nepal. No research is available on "Personal Pronoun and Time Adverbial" in Tharu language. So, researches done or conducted on case, kinship terms and deixis system are only the only available related literature for the present study. Some of related researches for the present study are reviewed as follows:

Mahato (2001) carried out research on "A comparative study of the subject-verb Agreement in the English and Tharu Languages" and he found that in English, the second and third person pronouns do not change for honorific forms whereas they do in the Tharu language spoken in Parsa.

Khanal (2004) carried out a research work on "Comparative Study on the Forms of Address of Tharu and English Language". His research shows that Tharu native speakers use a lot of addressing terms than the English native speakers English native speakers use the first name frequently to address some one but it is so less in Tharu native speakers.

Chaudhary (2005) has carried out a research on "Pronominals in English and Tharu Language: A comparative study". He found that both Tharu and English have more or less similar number of pronouns, except for a few more words in the Tharu language. It is because of the existence of alternative words in the Tharu language. In the same way, Chaudahry

(2008) carried out a survey research entitled "Verbal Affixation in Tharu and English Language: A comparative Study". He found Saptaria dialect of Tharu has more verbal affixes in comparison to English.

Tharu (2001) carried out a research entitled 'A comparative study of the subject and verb Agreement in English and Tharu languages. The main purpose of this study was to identify the subject and verb agreement system of the Tharu language and to compare with that of the English. He found that in English the second and third person pronouns do not change for honorific from where as they do in tharu language.

Katuwal (2006) has conducted the research on "A comparative study on English and Tharu Kinship Term". His main objectives were to determine English and Tharu Kinship terms used to refer to various kinship relations and to compare and contrast those terms with each others (i.e. English with Nepali). His study concludes that Tharu language has a larger number of kinship terms where as English has least because the relationships are addressed by names in most of the cases in English. English language has various neutral terms to refer to different kinship relations but such cover terms are rarely found in Tharu language. English language does not make any distinction between elder and younger kinship relation where as Tharu language makes this distinction to show seniority and Juniority.

Yadav, (2007) carried out a research entitled "Pronominal in the Maithili and English language". The main purpose of his study was to determine pronominal in Maithili and compare and contrast Maithili pronominal with those of English. He has found out Maithili pronominal system is richer than that of English and Maithili has the existence 0of honorific,

mid-honorific and non-honorific alternates that does not exist in English. English has the distinct singular third person pronouns for male and female which does not exist in Maithili. Although he has mentioned that Maithili pronouns as categorized on proximal/distal criteria as in English but his research does not deal with deictic of both the language.

Acharya, (2008) has conducted a research on "Person and Time Deixis in English and Nepali". His main objectives were to determine Nepali person and time deixis and compare and contrast Nepali person and time deixis with that of English. His study concludes Nepali has more person deixis and some Nepali time deixis are somehow similar to English time deixis.

Both English and Nepali deictic pronominal have two numbers: singular and plural. Nepali is richer than English in terms of the person deixis because Nepali deictic second person and third person pronouns have honorific distinction which is not found in English. In Nepali, deictic personal pronouns denoting female take distinct feminine gender specific verbs. This phenomenon is not found in English.

1.3   Objective of the study
   i)   To compare and contrast Tharu personal pronoun and time adverbial with that of English.
   ii)   To suggest out some pedagogical implications.

1.4   Significance of the Study

Language is closely related to grammatical words. The linguistic utterance without its sufficient grammatical words and structure can not

give its actual meaning or may give different meaning. There may not be meaningful communication in the absence of personal pronouns and time adverbials between speaker and hearer. The speaker and hearer may be confused in performing activities in real life situation. Thus this study deals with the language with clear meaningful utterance times, speaker, addressee and referents. So the present study is important to the applied linguistics as it deals with clear structures of language. As it concerns with pragmatic aspects of language it is equally significant to sociolinguists and pragmatists.

This study will be valuable for the department itself as there is no single research in personal pronoun and time adverbial comparing Tharu and English language. Moreover, it will be beneficial to language trainers, syllabus designers, text book writers, teachers and students as they can adopt contextual aspects of the both of those languages while giving training and designing syllabus for Tharu native speaker learning English as well as vice-versa. On the other hand, the present research will also be more important for general readers who are interested in personal pronoun and time adverbial in Tharu and English.

1.5 Definition of the Specific Terms

First Language : A person's mother tongue or the language one acquires first.

Second Language : A language which is not a native language but is used as a medium of communication (e.g. In education and government offices)

Multilingual : A person who knows or uses three or more languages.

Ethnic Language	: A language used by indigenous people who have typical life style, culture and tradition.
Noun	: A word that refers to a person, place, thing, animal, quality, or an activity
Pronoun	: A word replacing a noun.
Endangered Language	: A language that is used by a small number of adult speakers and is no longer used by their children.
Gender	: A grammatical category reflecting the difference in sex e.g. masculine, feminine, neuter etc.
Coding Time	: It refers to that time of utterance.
Receiving Time	: It refers to the time of reception.
Honorifics	: Politeness formulae in a particular language which may be specific affixes, words or sentence structures.
Lingua Franca	: A language that is used for communication between different groups of people, each speaking at different language.
Case	: A grammatical category that shows the function of noun or noun phrase in a sentence.
Discourse	: The use of language in speech and writing in order to produce meaning.

CHAPTER-TWO
METHODOLOGY

The researcher adopted the following methodology to conduct the study.

2.1   Source of Data

The researcher used both primary and secondary sources of data for this study.

2.1.1 Primary sources

The researcher collected the data from the Tharu native speakers from Tharu communities of Bhangaha V.D.C. of Saptari District. He also consulted other educated Tharu scholars for the primary source of the data for this study.

2.1.2 Secondary sources

The researcher consulted and studied various books, theses, researches reports, journals, and documents dictionaries, encyclopedia and many other books on relevant subjects for the secondary source of English Personal Pronoun and Time adverbial for this study. The major secondary sources Asher (1994), Yule (1997) and Levinson (1995).

2.2   Population and Sample Size

The sampling population of the study consisted of eighty Tharu native speakers for the information of Personal Pronouns and Time adverbials in

Tharu language: fourteen people were from Bhagwatpur village, fourteen from Sabaiya, Fourteen from Thikaha, fourteen from Bhirya, fourteen from Durgapur, fourteen from Bhangaha and ten Tharu teachers teaching in different schools in Bhangaha V.D.C. Number of uneducated Tharu informants were written below:

Names	Villages
1. Nirajan Tharu	Bhangaha
2. Tara Kant Tharu	Bhagwatpur
3. Hira Nand Chaudahry	Baswalpur
4. Sudip Chaudhary	Kathauna
5. Dhukhi Lal Chaudhary	Mohanpur
6. Yogendra Pd. Chaudhary	Thikaha
7. Asharam Chaudhary	Bairyahi
8. Mahesh Chaudhary	Mohanpur
9. Nitesh Tharu	Harkatti
10. Krishna Kumar Chaudhary	Durgapur

Number of Educated Tharu informants were written below:

Name	Village
1. Ramakant Chaudhary	Khoksar Prawaha
2. Satya Narayan Chaudhary	Kathauna
3. Panalal Chaudhary	Bhangaha
4. Nenulal Chaudhary	Kathauna
5. Ashok Chaudhary	Mohanpur
6. Dipendra Chaudhary	Harkatti
7. Ramu Chaudhary	Durgapur
8. Nemchandra Chaudhary	Durgapur
9. Debnath Chaudhary	Thikaha
10. Aashamani Chaudhary	Khoksar Prawaha

2.3   Sampling Procedure

The researcher used judgmental sampling procedure to select to informants. According to Kumar (1996, as cited in Gautam, 2064, P.96), "In Judgmental sampling, the researcher selects those units who, he thinks, can provide the best information to active the objective of his study." For example, if researcher is to select 100 teachers, he may exercise his own judgment based on experience for including a given teacher and decides who to select and whom to discard. Such a sample is arbitrarily selected because there is good evidence that it is a representative of total population. For example there were many qualitative adjectives in Tharu language for the qualitative adjective "good" of English such as Nika, Asal, Banhiya etc. But the researcher selected "Nika" for the qualitative adjective "good" of English. For his research.

2.4   Tools for Data collection

The researcher used an interview questionnaire as the research tool. He used forty questions in English and clarified them to the informants in Tharu language. Then he asked them to translate the sentences in Tharu language. Two types of questions, which were based on all types of personal pronouns and time adverbials systems, were used in the questionnaire. The informants had to translate the given sentences into Tharu in the first type whereas they had to give Tharu equivalent for the deictic terms given in English in the second.

2.5   Process of Data Collection

The researcher prepared a set of questionnaire which was used for interview. Then he visited the place and met the informants and built rapport with them. He, then clarified objectives and significance of the study to the informants. He interviewed the uneducated ones orally and noted down their responses. He asked the educated ones to write their responses and fill the questionnaire. The questions selected for uneducated Tharu informants were written below:

1. Last year…………………………………
2. Last day…………………………………
3. Last week…………………………………
4. Last night…………………………………
5. Last month…………………………………
6. Next year…………………………………
7. Then…………………………………
8. Still…………………………………
9. Yet…………………………………
10. Now…………………………………

The questions selected for educated Tharu informants were written below:

1. They have done their work.

…………………………………

2. Who came to your house yesterday?

…………………………………

3. Ram was sick last week.

…………………………………

4. I will compose a poem tomorrow.

…………………………………

5. He has already phoned me.

…………………………………

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6. They don't come here now a day.

…………………………………

7. She died last year.

…………………………………

8. I don't go to school these days.

…………………………………

9. Asha will go to India on third from today.

…………………………………

10. Today is Sunday.

…………………………………

11. They have not come yet.

…………………………………

Finally, the researcher thanked all the informants for their co-operation. English Deictic expressions were collected from secondary sources. Some of them were Levinson (1995), Asher (1994) and Yule (1997).

2.6   Delimitations of the Study

i)   The study was limited to personal pronoun and time adverbial system only.

ii)   It was based on data elicited and data from eighty native speakers of Tharu communities from Bhangaha V.D.C., Saptari District.

iii)   English Deictic expressions were collected through secondary sources.

iv)   The study was limited to the analysis of the data elicited from the native speakers of Tharu who use Saptaria dialect.

ANALYSIS AND INTERPRETATION

The data obtained from informants were analyzed and interpreted descriptively using tables, charts, and illustration, and simple statistical tools.

3.1 Personal Pronouns in Tharu and English Language

Personal pronouns are used to refer to person(S). For example: *ham, hame, hamar, hamsab, hamarasabke, hamaraurake, to, tu, tusab, tuhe, toher, toraurake, apane, apanesab, yi, yisab, yisabke, yekaraurake, u, usab, okar, okaraurake, okara sabke* etc. are some of the examples of person pronoun in Tharu. Basically, the first person, second and third person pronominal is used as personal pronoun in Tharu. Personal pronouns denote speakers (+s), addressee (+A) and person and entities besides speaker and addressee (-S), (-A). Deictic personal pronouns are marked for case and number. The following table shows first personal pronouns in Tharu.

Table-1

Deictic First Person Tharu & English Pronouns

Number	Case					
	Subjective		**Objective**		**Genitive**	
	Tharu	*English*	*Tharu*	*English*	*Tharu*	*English*
Singular	*ham, Hame*	*I*	*Hamara*	*Me*	*Hamar*	*My*
Plural	*Hamsab*	*We*	*Hamaraurke Hamarasabake*	*Us*	*Hamaraurke hamarasabake*	*Our*

The above table shows that Tharu first person deictic pronominal are marked for number and case but there is lack of gender difference. They take *'sab'/'aurke'* in the plural.

The following table clarifies deictic second person pronominal of Tharu & English

Table-2

Deictic Second Person Pronouns of Tharu & English

Number / Case		Singular				Plural			
		Non-honorific	**Mid-honorific**	**High-honorific**	**Higher-honorific**	**Non-honorific**	**Mid-honorific**	**High-honorific**	**Higher-honorific**
Subjective	*Tharu*	*tu,to*	*tuhe, tohe*	*yãnhã*	*apane*	*tusab, tosab*	*toraurake torãsabke*	*yãnhãsab*	*apanesab*
	English	*You*	*You*	*You*	*You*	*You*	*You*	*You*	*You*
Objective	*Tharu*	*torã*	*torã*	*yãnhãke*	*apaneke*	*torãsabke*	*toraurake torãsabke*	*yanhãsabke*	*apanesabake*
	English	*You*	*You*	*You*	*You*	*You*	*You*	*You*	*You*
Genitive	*Tharu*	*tohar*	*tohar*	*yãnhãke*	*apaneke*	*torãsabake*	*toraurake torãsabake*	*yãnhãsabake*	*apanesabake*
	English	*Your*	*Your*	*Your*	*Your*	*Your*	*Your*	*Your*	*Your*

The above table clarifies that second person deictic pronominal in Tharu have honorific distinctions i.e. they have distinct form to mark non-honorific, mid-honorific, high-honorific and higher honorific etc. Moreover, the second person deictic pronominal are marked for numbers and cases as well.

The third person deictic pronominal are presented in the table below:

Table-3

Third Person Deictic Pronouns of Tharu

Number Case	Gender	Singular		Mid- honorific	High- honorific	Plural		Mid- honorific	High- honorific
		Non-honorific				Non-honorific			
		Tharu	English			Tharu	English		
Subjective	Masculine	*yi/u*	*he*	–	–	*yisab/usab/usun*	*they*	–	–
	Feminine	*yi/u*	*she*	–	–	*yisab/usab/usun*	*they*	–	–
	Neuter	*yi/u*	*it*	–	–	*yisab/usab/usun*	*they*	–	–
Objective	Masculine	*ekarã/okarã*	*him*	–	–	*yisabake/usabake/usunke ekaraurake/okaraurake*	*them*	–	–
	Feminine	*ekarã/okarã*	*her*	–	–	*yisabake/usabake/usunke ekaraurake/okaraurake*	*them*	–	–
	Neuter	*ekarã/oka*	*it*	–	–	*yisabake/usaba*	*them*	–	–

		rã				*ke/usunke ekaraurake/oka raurake*			
Genetive	Masculine	*ekar/okar*	*his*	–	–	*yisabake/usabake/usunke ekaraurake/oka raurake*	*their*	–	–
	Feminine	*ekar/okar*	*her*	–	–	*yisabake/usabake/usunke ekaraurake/oka raurake*	*their*	–	–
	Neuter	*ekar/okar*	*its*	–	–	*yisabake/usabake/usunke ekaraurake/oka raurake*	*their*	–	–

The above table reflects that the third person deictic pronouns in Tharu are marked for number and cases i.e. they have different forms in different number and case. But they lack gender distinctions and honorific level.

The following table shows personal pronouns in English:

Table-4

Personal Pronouns in English

Person	Case	Number	
		Singular	**Plural**
1st Person	Subjective	I	We
	Objective	Me	Us
	Genitive	My/mine	Our/ours
2nd Person	Subjective	You	You
	Objective	You	You
	Genitive	Your/yours	Your/yours
3rd Person	Subjective	Masculine: he	They
	Objective	Masculine: him	Them
	Genitive	Masculine: his	Their/theirs
	Subjective	Feminine: She	They
	Objective	Feminine: her	Them
	Genitive	Feminine: her/hers	Their/theirs
	Subjective	Neuter: it	They
	Objective	Neuter: it	Them
	Genitive	Neuter: its	Their/theirs

(Source : R.B.Karn, English Grammar and Composition)

The above table shows that the first and third persons deictic pronominal in English are marked for number and cases. But second person deictic pronouns *'you'* has the same form in both singular and plural numbers and subjective and objective cases. On the other hand, the third person deistical pronouns are marked fro number, cases and gender.

3.1.1 Similarities and Differences in Personal Pronouns.

The above tables clarify that both English and Tharu deictical personal pronouns belong to two types of numbers: singular and plural. For example,

U dãktar chiyai.   (Singular)

He doctor is.   (Word for word translation)

He is a doctor.   (Singular)

                              (Free Translation)

usab dãktar chiyai   (Plural)

They doctor are.   (Word for word translation)

They are doctors.   (Plural)

                              (Free Translation)

First person plural pronoun '*we*' similar in both English and Tharu in terms of the exclusion and inclusion of the addressee, e.g.

Tu hamarãsab ke nai bhetalihi.   (Exclusive)

You us did not meet.   (Word for word translation)

You did not meet us.   (Free Translation)

Hamasab kisãn chhiyai.   (Inclusive)

We farmers are.   (Word for word translation)

We are farmers.   (Free Translation)

Tharu deictical pronominal mainly take suffix '*sab*'/'*sun*' in plural but sometimes a little bit different whereas English deictical Pronominal have separate plural forms, e.g.

English Examples:

He eats rice.   (Singular)

They eat rice.   (Plural)

I am a student.   (Singular)

We are students.   (Plural)

Tharu examples:

U bhãt khaichhai.   (Singular)

Usab/usun bhãt khãichhai. ⎤
                                ⟩(Plular)

Okãraurake bhãt khãichhai.⎦

Ham iskul jãichaiyai.   (Singular)

hamsab iskul jãichiyai. ⎤
                               ⟩(Plular)

hamaraurake iskul jãichiyai.⎦

English second person deictical pronoun '*you*' has the same form in both singular and plural numbers but Tharu second person pronouns have distinct forms in singular and plural, e.g.

English	Tharu
You are a student.	Tu bidhyãrthi chihi.
You are students.	Tusab bidhyãrthi chihi.

The above examples show that Tharu second person deictic pronouns have affixation in plural which doesn't exist in English i.e. English has distinct form of deictic pronoun in plural.

Where do you live?

Tu kate rahaichihi?   Turãusab/Tosab kate rahaichihi?
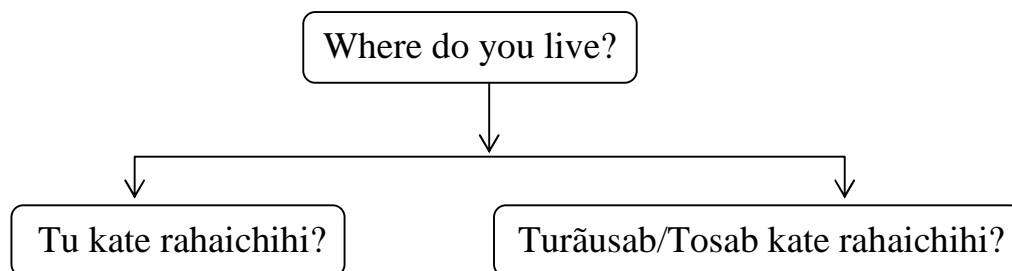
The following table shows comparison of English and Tharu deictic second person pronominal in term of honorific distinction.

Table-5

Comparison of English and Tharu Deictic Second Person Pronouns in terms of Honorific Features.

Features	English	Tharu
Non-honorific	-	+
Mid-honorific	-	+
High-honorific	-	+
Higher-honorific	-	+

The above table shows that unlike in English, deictic second person pronominal in Tharu have honorific distinctions. English second and third person deictic pronominal do not have honorific diction whereas Tharu second person pronouns have distinct forms in terms of honorific but third person does not have so. Honorific distinction in Tharu determines the use of verbs too. The example given below makes it clear.

English	Tharu	
You go to market.	a) Tub bajãr jãichihi.	(Non-honorific)
	b) Tohe bajãr jãichihi.	(Mid-honorific)
	c) Yanha bajãr jãichiyai.	(High-honorific)
	d) Apane bajãr jãichiyai.	(Higher-honorific)

The third deictic pronouns in Tharu are marked for number and cases i.e. they have different forms in different number and case. But they lack gender distinctions and honorific level. For example:-

English	Tharu
He comes to school.	u iskul ãbaichhai.
She comes to school.	u iskul ãbaichhai.
They come to school.	usab/usun iskul ãbaichhai.

In objective case, Tharu personal pronouns take suffix '*ra*' whereas English has distinct forms. For example:

English	Tharu
I help you.	ham torã sahayog karaichiyau.
She loves me.	u hamra mãyã karaichhai.

In genitive case, Tharu personal pronouns take suffixes such as *er, ar, ke* etc. there is no distinction in number and gender. But English lacks such phenomena because English deictic personal pronominal have distinct forms in genitive case. For example:

English	Tharu
This is my pen.	yi hamar kalam chiyai.
She is my daughter.	u hamar beti chiyai.
He is my son.	u hamar betã chiyai.
Ramesh is her son.	ramesh oker betã chiyai.
They are my friends.	usab hamer sãthi chiyai.
These books are mine.	yi kitãbsab hamer chiyai.

3.2   Time Adverbials in Tharu and English

Time adverbials refer to any expression which point to the time within or around which the utterance takes place. Tharu is rich in time adverbial as it has a number of deictical expressions referring to the time within or around which the utterance takes place. For example: *akhin, ãikula, ãikãil, behãn, parsu, paurakã, akhaintak, ãnsãl, kãil, kahiyokãl, saibadin* etc. are time adverbials frequently used in day-to-day communication in Tharu. The following table shows time adverbials in Tharu and English.

Table-6

Time adverbials in Tharu and English

Tense	English	Tharu
Present	Now	akain
	Today	ãike
	Nowadays	Ãikulã
	These days	ãikulã
	At present	Akahin
	Right now	akhainte/akhuniye

	This time	yeisamaime/yeiber
	Sometimes	kahiyokãhã/kahiokãl
	Still	Akhaintak
	Yet	Akhaintak
	Already	Pahailiye
	Just	Bharkhare
	Recently	hãlsãle/ãikulãme/bharkhare
	This time/week/month/year	aiber/aihapta/aimahina/aibaras
Past	Then	tahiye/takhunte
	In the past	pahile/palie pahile
	Ago	pahle/ pahailiye
	Those days	Tahiyã
	Last year	Paurkã
	The year before last year	Tesarã
	That day	Oidinã
	Previous day/week/month/year	kãiliye, bitalhã haptã/ gelahã mahinã/paurkã
	Yesterday night	kail rãit/ kaulkã rãit
	Last night	kãil rãit/ kaulkã rãit
Future	Next year	dosar sãl/ansãl
	The year after next	tesarsãl
	Tomorrow	behãn
	The day after tomorrow	parsu
	The third day from today	tesardin/tindin bãd
	The fourth day form today	chairmãdin/chauthãdin/chãramdin
	Soon	turante/jaldiye
	Next time	dosarber/dosardãib

This afternoon/evening	aberke/berulagãira/berke/ sãjhulagãir/sãjhake
Tonight	ãi rãitke
Before	takhunte/pahailiye/pahainiye
Immediately	turante/tatkãle/chatdeke
After	pãchhe/bãdme
Late	aber/dhilo/ber/pãchhe
Early	sabere/sakãle
Shortly	turante/tatle
At once	turante/tatkãle/ekbãige

The above table shows that Tharu has more time adverbials in terms of the names of the days and years but longer linguistic devices are used in English instead i.e. English has less number of time adverbials in terms of the days and years. Furthermore, English has more tense specific time adverbial than in Tharu. Tharu has less tense specific time adverbial. So, most of them are used in different tenses. In time adverbial which refers to present are similar in both English and above table further suggests that Tharu has more number of time adverbial in English which refers to past and future tenses, so long linguistic explanation are used in English instead of pure time adverbial in Tharu. Example:

English   **Tharu**

We have not reached *yet.*   Hamsab *akhaintak* nai pugal chiyai.(Present)

I wrote a letter *yesterday.*   Ham *kãilake* ektã chithi likhaliyai. (Past)

He will come *today.*   u *ãike* etai.   (Future)

They used to come to school in *those days*.   Okaraurake *tahiyã* iskul

                                            ãbaichhelei. (Habitual Past)

CHAPTER – FOUR
FINDINGS AND RECOMENDATIONS

4.1   Findings

Through the analysis and interpretation of the collected data, the major findings of the present research and are present below:

    a. Tharu has more expression of personal pronouns which are: *ham, hame, hamar, hamsab, hamaraurake, hamarãsabke, tu, to, tosab, torãsab, tohe, tohar, torãabke, yãnha, yãnhãsab, yãnhãke, yãnhãsabke, apane, apanesab, apanesabke, yi, yisab, yekar, yisabke, yekaraurake, u, usab, usabke, okar, okaraurake,* etc.

    b. Both Tharu and English deictic pronominal have two numbers: singular and plural.

    c. Third person deictic pronouns in Tharu are marked for number and cases but they lack gender distinctions and honorific level.

    d. Tharu is richer than English in terms of the personal pronouns because Tharu deictic second person pronominal have honorific distinctions which is not found in English.

    e. Tharu deictic second person pronouns have different forms in terms of subjective and objective cases and singular and plural numbers whereas English deictic second person pronoun 'you' has the same form in both subjective and objective cases and singular and plural number.

    f. Tharu deictic pronominal take suffix *rã/ke* in objective case but English deictic pronominal (except 'you') have distinct forms in objective case.

g. In genitive case, tharu deictic personal pronouns take suffixes such as *ar/ke* in both singular and plural but such distinction is not found in genitive in English.

h. Unlike English, second person deictic pronominal in Tharu have honorific distinctions.

i. Tharu third person deictic pronominal do not have honorific distinction. In other words Tharu has respect system to addressee(S) (Second person only but not for others.)

j. Some Tharu time adverbials are somehow similar to English time adverbials which are: *akain, ãike, ãikulã, akhuniy, eisamaime, aiber, akaintak, kahiyokãhã/kahiokãl, pahailiye, bharkhare, hãlsãle, yeihaptã, yeimahinã, yaibaras, takhunte, tahiyã, paurakã, tesarã, oidinã, kãiliye, gelahã mahinã, kãile rãit, dosar sãl/ãnsãl, tesarsãl, behãn, parsu, tesardin/tindin bãd, chairmãdin/chauthãdin/chãramdin, dosarber/dosardãib, aberke/berke/berulagãira, sãjhulagãir/sãjhake, ãi rãitake, takhinte, aber/dhilo/ber/pãchhe/bãdme, turante/tatkãle, sabere/sakãle, tatkãle, ekbãige* etc.

k. Both Tharu and English language have similar time adverbial except some cases but Tharu is richer in terms of the name of the days and years.

l. English has some distinct tense specific deictic time adverbs that are not available in Tharu. So, tense specific deictic time adverbs of English are used in other tenses in Tharu.

m. English is richer than Tharu in terms of time adverbial except the names of the days and years because English deictic time adverb like : just, still, yet, recently, already, immediately, shortly, at once, soon, etc have no distinct equivalent in Tharu.

4.2   Recommendations for Pedagogical Implications

On the basis of the finding obtained from the analysis and interpretation of the data, some pedagogical implications along with some recommendations have been suggested below:

a. Both English and Tharu deictic pronominal have two kinds of numbers. This similarity should be considered while teaching deictic pronominal to Tharu students.

b. Both English and Tharu have inclusive *we* and exclusive *we*. So, the teacher should consider that Tharu students can use both inclusive and exclusive *we* easily.

c. English has just single second person deictic pronominal 'you' used for all numbers, subjective and objective cases but Tharu distinct second person deictic pronominal in these case. Therefore, the teacher should clarify this fact to his students.

d. Tharu deictic pronominal take suffixes *sab/sun* in plural, *rã/ke* in objective case and *ar/ke* in genitive case. It has distinct pronominal forms. So, Students should be made aware about this fact while teaching English.

e. Tharu second person deictic pronominal have various honorific forms, such phenomenon lacks in English. So, the teacher should clarify the students that deictic second person pronoun 'you' represents all second person deictic honorific alternates in Tharu.

f. To teach honorific distinction in Tharu pronouns to English learners of Tharu, the teacher should explain that all possible honorific alternative second person deictic pronouns are represented by single '*you*' in English.

S/he should illustrate all possible contexts in which 'you' in English represents all Tharu honorific second person pronouns.

g. While designin g English syllabus for Tharu learners, syllabus designers and experts should consider the honorific and suffixial distinctions with Tharu deictic pronouns and develop instructional materials accordingly.

h. Unlike in English, Tharu personal pronouns take suffixes in objective and genitive cases; they take suffix in plural numbers, too. The teachers should consider this while teaching tme to the English learners of Tharu. This should be also considered while designing syllabus for English learners of Tharu.

i. The teachers teaching Tharu to English students should clarify that Tharu deictic personal pronouns are changed into plural by adding the suffix *sib/sun* so that the learners can learn it more easily. To make it more clearly, s/he should given a number of examples.

j. Tharu third person deictic pronominal do not have honorific distinction. In other words Tharu has respect system to addressee(s) (second person) only but not for others. The language teacher should give more examples to make it clear. The syllabus designers should consider such thing while designing syllabus for Tharu learner of English.

k. Tharu time adverbial richer in terms of the name of the days and years Instead of letting students memorize long and tedious definitions of some deictical time adverbs, the teacher can encourage the students to use pure Tharu deictical time adverbs to promote communication in the language classroom.

l. Some English deictic time adverbs are used in specific tense. The teacher, therefore, should keep this in mind and teach them accordingly. English and Tharu time adverbial are similar except some case.

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APPENDIX

INTERVIEW/QUESTIONNAIRE

This interview/questionnaire has been prepared in order to accomplish a research work entitled "Personal Pronouns and Time Adverbials in Tharu and English". This research is being carried out under the guidance of Shankar Dewan, Lecturer, Department of English Education, Sukuna Multiple Campus, Indrapur, Morang. It is hoped that your kind cooperation will be a great contribution in the accomplishment of this valuable research.

Researcher

Pramod Kumar Chaudhary

Department of English Education

Sukuna Multiple Campus, Indrapur,

Morang Nepal

APPENDIX–I

Questionnaire

Name (नाम) :……………………………………………………….**Sex (लिङ्ग) :**………

District (जिल्ला) :………………………………… **Age (उमेर):** ……….……

Academic Qualification ( ):……………….…………

This interview/questionnaire has been prepared in order to accomplish a research work entitled "Personal Pronoun and Time Adverbial in Tharu and English". Please respond each item how you use those terms in Your everyday life. The researcher hopes that all of you co-operate with him in giving reliable information which will be inevitable help to complete his research work.

B. How do you say the following sentences in Tharu?

1. We are cutting grass.

…………………………………

2. You are working in the field.

………………………………… (Non-honorific)

………………………………… (Mid-honorific)

………………………………… (High-honorific)

………………………………… (Higher-honorific)

3. Nobody has called.

…………………………………

4. She did not writer her name.

…………………………………

5. I do not believe him.

…………………………………

6. This is my book.

…………………………………………

7. These are my cows.

…………………………………………

8. It is a ball.

…………………………………………

9. They go to their shop.

…………………………………………

10. He is reading a story.

…………………………………………

11. She is my daughter

…………………………………………

12. He is going there.

…………………………………………

13. He is a student.

…………………………………………

14. They have done their work.

…………………………………………

15. Who came to your house yesterday?

…………………………………………

16. Ram was sick last week.

…………………………………………

17. I will compose a poem tomorrow.

…………………………………………

18. He has already phoned me.

…………………………………………

19. They don't come here now a day.

…………………………………………

20. She died last year.

…………………………………………

21. I don't go to school these days.

…………………………………………

22. Asha will go to India on third from today.

…………………………………………

23. Today is Sunday.

…………………………………………

24. They have not come yet.

…………………………………………

25. They used to come to school those days.

…………………………………………

26. I cannot put up with this animal.

…………………………………………

27. Ram and Gita came into the room: he has laughing but she was crying.

…………………………………………

28. We have to fulfill our duty to make others dutiful.

…………………………………………

29. Ram likes ice-cream but Dil can't eat it.

…………………………………………

30. Prem is a sweet heart: he is so helpful.

…………………………………………

31. I beg you have not heard this story.

…………………………………………

32. That was my finest story I have ever heard.

…………………………………

33. I was born in London and have lived there ever since.

…………………………………

34. Your Honor, I am innocent.

…………………………………

35. Please, call me.

…………………………………

36. How do you do, Your Excellency!

…………………………………

37. It would be better if you come inside, please.

…………………………………

38. Give me your pen.

…………………………………

39. Give me your pen, please.

…………………………………

40. Would you mind giving me your pen, please?

…………………………………

C. Please tell Tharu equivalent for the following English terms. If one word has more than one equivalent, please give all the possible equivalents.

1. He…………………………………
2. She…………………………………
3. It………………………………….
4. They…………………………………
5. You(Non-honorific) …………………………………

6. You (Honorific) …………………………………

7. You (High honorific) …………………………………

8. You (Higher honorific) …………………………………

9. You (Singular) ………………………………….

10. You (Plural) ………………………………….

11. Yourself………………………………….

12. Yourselves………………………………….

13. Me………………………………….

14. You (Objective case) …………………………………

15. I………………………………….

16. Them………………………………….

17. Her (Objective case) …………………………………

18. Him ………………………………….

19. We………………………………….

20. These………………………………….

21. Those………………………………….

22. That………………………………….

23. These………………………………….

24. This………………………………….

25. Today………………………………….

26. Yesterday………………………………….

27. Tomorrow………………………………….

28. The day before yesterday………………………………….

29. The day after tomorrow…………………………………

30. The four day from tomorrow…………………………………

31. Last year………………………………….

32. Last day………………………………….

33. Last week………………………………….

34.Last night…………………………………

35.Last month…………………………………

36.Next year…………………………………

37.Then…………………………………

38.Still…………………………………

39.Yet…………………………………

40.Now…………………………………

APPENDIX–II

Transliteration of Tharu alphabet into Roman Script

Tharu Alphabet	English Alphabet	Tharu Alphabet	English Alphabet
अ	a	ञ	
आ	ã	ट	t
इ	i	त	t
ई		थ	th
उ	u	ड	d
ऊ		ढ	dh
ऋ	r	न	n
ए	e	प	p
ऐ	ei	फ	ph
ओ	o	ब	b
औ	au	भ	bh
अं	m	म	m
क	l	य	y
ख	lj	र	r
ग	g	ल	l
घ	gh	व	w/v
ङ		श	
च	c	ष	
छ	ch	स	s
ज	j	ह	h
झ	jh	ठ	th

(Source: Turner, R.L.: A comparative and Etymological Dictionary of the Nepali language: 1931)

APPENDIX–III

2001 Census figure for Tharu Population by districts (Nepal)

S.N.	District	Number	Tharu	%
1	Jhapa	633,042	9,588	1.51
2	Morang	843,220	63,673	7.55
3	Sunsari	625,633	87,523	13.99
4	Saptari	570,282	73,161	12.83
5	Udaypur	287,689	22,323	7.76
6	Siraha	569,880	27,252	4.78
7	Dhanusha	671,364	3,909	0.58
8	Mohotari	553,481	9,025	1.63
9	Sarlahi	635,701	20,225	3.18
10	Rautahat	545,132	27,502	5.05
11	Bara	559,135	53,259	11.31
12	Parsa	497,219	40,970	8.24
13	Chitwan	472,048	60,121	12.74
14	Nawalparasi	562,870	92,779	16.48
15	Rupandehi	708,419	74,888	10.357
16	Kapilvastu	481,976	60,574	12.87
17	Dang	462,380	147,328	31.86
18	Surkhet	269,870	5,631	2.09
19	Banke	385,840	63,344	16.42
20	Bardiya	382,649	201,276	52.60
21	Kailali	616,697	269,521	43.70
22	Kanchanpur	377,899	88,153	23.33

(Source: Populaiton Census, 2001, Nepal)

APPENDIX–IV

Major Language Spoken in Nepal

S.N.	Major Languages	% of Speakers
1	Nepali	18.6%
2	Maithili language	12.%
3	Bhojpuri	7.5%
4	Tharu	5.%
5	Tamang	5.1%
6	Newari/Nepal Bhasa	3.9%
7	Magar	3.3%
8	Awadhi	2.4%
9	Limbu	1.4%
10	Bantawa	1.%
11	Gurung	1.%
12	Bajjika	1.05%

(Source: Population Census, 2001, Nepal)