

**A COMPARATIVE STUDY OF COMMON CHITONIYA  
THARU AND ENGLISH PROVEBS**

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

**Submitted by  
Chandra Mani Mahato**

**Faculty of Education  
Saptagandaki Multiple Campus, Bharatpur  
Chitwan, Nepal  
2015**

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**T.U. Reg. No.: 17502-93  
Exam Roll No.: 2400036**

**Date:  
Proposal Approval: 2014-09-11  
Thesis Submission: 2015-01-12**

## **RECOMMENDATION FOR ACCEPTANCE**

This is to certify that **Mr. Chandra Mani Mahato** has prepared the thesis entitled **A Comparative Study of Common Chitoniya Tharu and English Proverbs** under my guidance and supervision.

I recommend the thesis for acceptance.

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**Dedicated to**

*To my grandparents, parents and whole  
family members  
and  
English language fellows.*

## ACKNOWLEDGEMENTS

Accomplishing a complex task as such cannot be a solo enterprise. It requires genuine suggestions, guidelines and cooperation from a wide range of individuals. In course of accomplishing this thesis I required and obtained an unfathomable assistance from those whom I trusted and those who trusted me. My individual knowledge and capabilities would be insufficient in lack of their genuine directions and guidelines. I owe a debt of gratitude to all of them.

Firstly, I would like to express my sincere gratitude to **Mr. Padam Lal Bharati**, my thesis guide and lecturer, Department of English Education, Saptagandaki Multiple Campus, Bharatpur, Chitwan, for his persistent supervision; otherwise, this work would remain incomplete. His suggestions and theoretical advice are keys to its successful accomplishment. I would be ever obliged to him for his incalculable guidelines.

I'm very much indebted to **Dr. Govinda Raj Bhattarai**, professor of English, Faculty of Education, Tribhuvan University, Kritipur, Kathmandu, for the final evaluation of the thesis and his valuable suggestions thereafter.

My words of gratitude are equally deliverable to my teachers **Mr.**

**Dhrama Raj Ghimire, Mr. Om Prakash Pokhrel, Mr. Min Prasad Sharma, Mr. Deepak Adhikari, Mr. Purnananda Sharma and Mr. Tirtha Raj Wagle** and other members of the department, who contributed to strengthening my theoretical insight through classroom teaching and casual counseling.

Likewise, very special thanks go to my friend **Mr. Dhruba Baral**, who, in true sense, is an integral part of this thesis. I owe much to him.

I would also like to extend my sincere thanks to **Krishna Raj Sarbahari, Bhajuman Ram Mahato, Laxman Prasad Chaudhary and Tharu Welfare Society, Chitwan** for assisting me in obtaining necessary materials for review. My thanks also go to **Mr. Shubarna Neupane of Fonet Computer Institute (FCI), Saptagandaki Chowk** who helped me to type and print the materials each and every time.

I am equally obliged to my mother **Bhagawati Devi** and father **Dev Narayan** who always remained by my side loving and inspiring me, and withstanding all the difficulties of life that one could ever imagine. These words, I hope, could be a special tribute to their endurance. One of the most influential ingredients of this thesis is my spouse **Bindu**, who never remained emotionally distant during the course of this mission. I would also like to remember my brother **Surya Mani** and lovely daughter **Suprima** for remaining without mischief and noise during this course.

Date: 7<sup>th</sup>, January, 2015

**Chandra Mani Mahato**

## ABSTRACT

The present work, **A Comparative Study of Common Chitoniya Tharu and English Proverbs**, was carried out in order to find out the major syntactic, figurative, and contextual and mood related aspects of the Tharu and the English proverbs. It is a qualitative research that analyses the sentence structures, use of figurative and non-figurative language, context dependency and the mood employed in the proverbs of the above mentioned languages. The data consisted of 360 proverbs each from the English and the Tharu languages randomly selected through various secondary sources. Analysis of data revealed that the Tharu language has a large number of proverbs with minor sentences whereas the English language has a large number of simple sentences. Similarly, both the languages have majority of proverbs with literary meanings. The study also revealed that both the languages have more proverbs with indicative mood than any other types. Similarly, the proverbs in both the languages are used in three different contexts like moral, instructional and evocative.

This study has been divided into five chapters. The first chapter deals with the introduction general background, statement of the problem, rationale of the study, objectives of the study, research question, significance of the study, delimitation of the study and operational



definition of the key terms. The second chapter deals with the review of related literature and conceptual framework included for the study under which review of related literature, implications of the review for the study and theoretical and conceptual framework. Chapter three consists of methods and procedures of the study adopted for the study under which design of the study, areas of the study, sampling procedures, tools for data collection, data collection procedure, data analysis and interpretation procedure. Chapter four deals with result and discussion, concrete thing of the thesis which has been included results, interpretation of data, types of sentence structure in Tharu proverbs, literal and literary language in Tharu proverbs, mood in Tharu proverbs and contextual category of Tharu proverbs and use of proverbs. Lastly, chapter five deals with summary, conclusion and implications of the thesis which has been included summary of the findings, conclusion and implications.

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## **ACRONYMS AND ABBREVIATIONS**

BC	- Before Christ
CD	- Compact Disk
DVD	- Digital Versatile Disk
EP	- English Proverb
FDRN	- Federal Democratic Republic of Nepal
TP	- Tharu Proverbs
TU	- Tribhuvan University
UP	- Uttar Pradesh
WCTL	- Words of Chitoniya Tharu Language
WEL	- Words of English Language

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background of the Study

Language is a system for communicating human feelings, ideas and intentions. It is estimated that there are more than five thousand languages in the world. Language may refer to the cognitive ability to learn and use the system of complex communication or to appropriately use the set of rules that underlie a language which are also practiced by others so that communication can be established among them. All the languages of the world depend on the semiotic system in which a sign is related to a concept or an entity in this world. Similarly, all the languages of the world consist of a phonological system that governs how symbols are used to form sequences known as words or morphemes, and a syntactic system that governs how words and morphemes are combined to form phrases and utterances. It is a unique property of the human beings. Chomsky (1957) states, "From now on I will consider a language to be a set (finite or infinite) of sentences, each finite in length and constructed out of a finite set of elements." Productivity, reclusiveness, and displacement are the major features of a human language. It has a complex structural pattern that provides a wide chance for its users to express their feelings and attitudes. Human language is thought to have originated from the primitive humans and evolved along with the evolutionary changes that occurred on them.

Today, there are a number of languages in the world or even within a particular country. So far the case with Nepal is concerned; it has more than 123 living languages according to 2011 census. The major languages spoken here are Nepali, Maithili, Bhojpuri and Tharu. The researcher is all set to carry out a research work on the use of proverbs in the Tharu language, so, the upcoming contents will be in that direction.

Tharu is a language spoken by an indigenous group of people mainly found in the inner and the outer Terai region of Nepal and some neighbouring parts of Uttaranchal, Uttar Pradesh (UP) and Bihar states of India. This language is from the Indo-Aryan language family which is highly influenced by the local Indian languages like Bhojpuri, Maithili and Awadhi.

According to Wikipedia, the online encyclopedia, the Tharu settlements are mostly found in the foothills of the Siwalik. Though the settlement of the Tharu communities in those areas began much before the arrival of the Indo-Aryans in this area, their language is strictly an Indo-Aryan.

In the Nepali context there are about seven major dialects of the Tharu language. **Dangaura, Kathoriya, Rana,** and **Buksa** are the dialects spoken west of the Gandaki river. They are mutually intelligible. These dialects are mother tongues of over 1.3 million people. Similarly, the Tharu dialects spoken east of the Gandaki are Chitwaniya and Kochila. The Chitwaniya dialect has around a quarter million speakers over Chitwan and Nawalparasi districts. The Kochila dialect is common in the eastern districts of Nepal like Udayapur, Jhapa, Siraha, Morang, Sunsari etc. This dialect also has roughly the same number of speakers as the Chitwaniya dialect. The major reason behind the prevalence of these dialects is due to the influence of the languages spoken in the adjoining Indian states. There is a high influence of the Abadhi language in the western dialects. Similarly, there is an influence of the Maithili language in the eastern dialect.

### **1.1.1 Language Families**

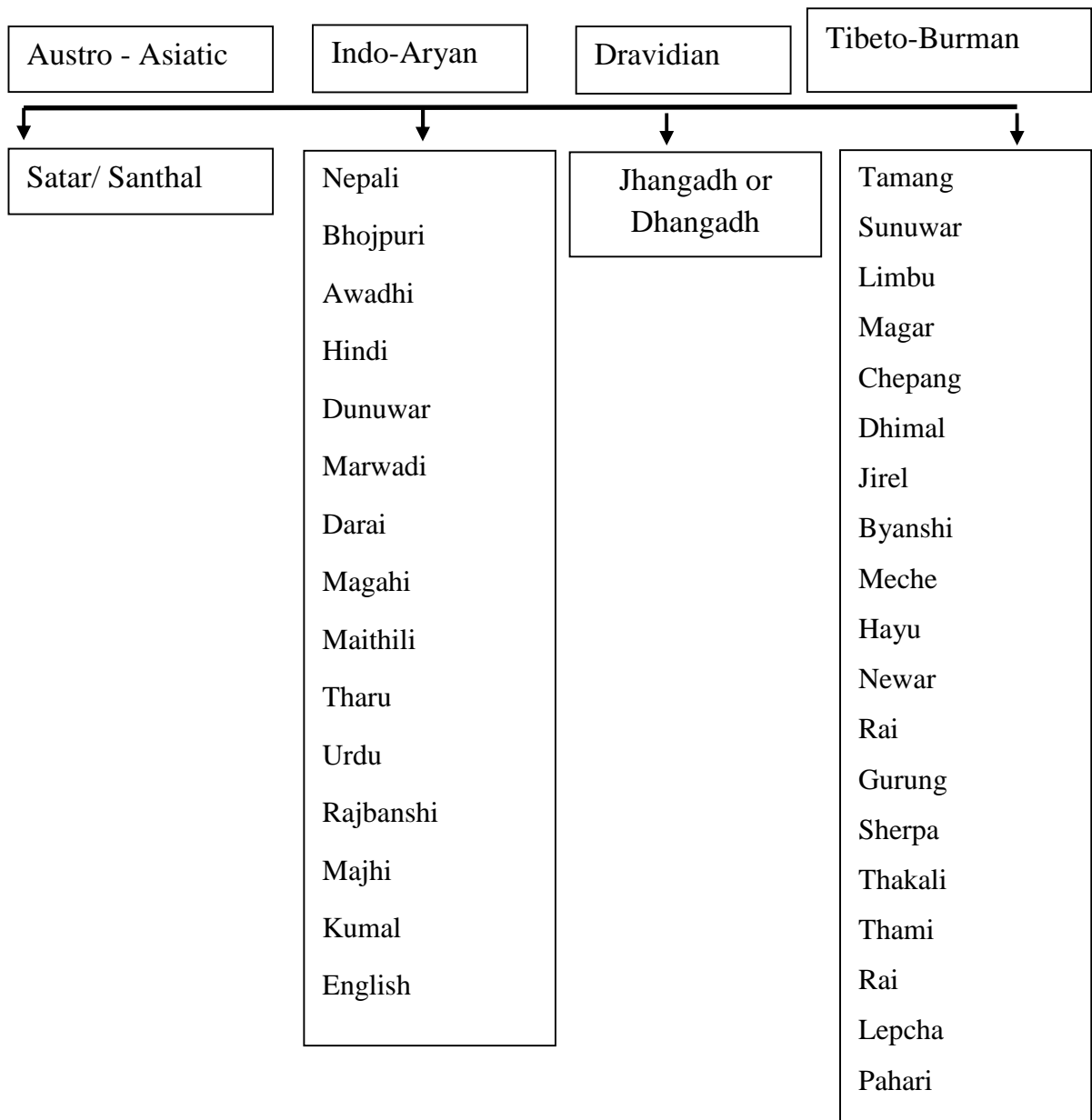
A language family is a group of families that descended from a common ancestor. This is the field of Historical Linguistics. This mutual intelligibility gives us clue to decide which language family a particular language belongs to. There are also many dead and extinct languages; some are still insufficiently studied to be classified, or even unknown outside their respective speech communities.



Membership of languages in a language family is established by comparative linguistics on the basis of relationships between languages from the genetic relationships between people. The evidence of linguistic relationship is found in observable shared characteristics that are not attributed to contact or borrowing. Genealogically related languages present shared retentions, that is, features of the proto-language (or reflexes of such features) that cannot be explained by chance or borrowing (convergence). Membership in a branch or group within a language family is established by shared innovations, that is, common features of those languages that are not found in the common ancestor of the entire family. For example, Germanic languages are "Germanic" in that they share vocabulary and grammatical features that are not believed to have been present in the Proto-Indo-European language. These features are believed to be innovations that took place in Proto-Germanic, a descendant of Proto-Indo-European that was the source of all Germanic languages

Undoubtedly Nepal is a multilingual and multicultural country. Different ethnic groups have possessed different wonderful cultural aspects as well. It is a common home to four different language family; Austro-Asiatic, Indo-Aryan, Dravidian and Tibeto-Burman (D'Souza, P.18). Within these families sixty different ethnic communities or castes speak over seventy languages within the country's present day political boundaries. The genetic affiliation of Tharu language which belongs to Indo-Aryan family has been categorized in the given figure.

**Figure 1: Languages of Nepal**



*Sources: Bandhu, Chudamani, (2015 P.79)*

Tharu is an Indo-Aryan language of Indo-European family as it resembles all the characteristics of Indo-Aryan branch.

### **1.1.2 Literal and Literary Language**

Literary language is also called a figurative language. A literal language, on the other hand refers to the use of language in which the words' meanings are not deviated from their original meaning. In literary language the words stand for some ideas in the external world. So, a literal use is the "normal" meanings of the words. It maintains a consistent meaning. Literal and figurative language is a distinction within some fields of language analysis. Non-literal or figurative language refers to words, and groups of words, that exaggerate or alter the usual meanings of the component words. For example, the phrases 'like roses', 'like a cherry', 'as white as snow' etc in the following example express some special meaning so they represent the literary use of language.

"His cheeks were *like roses*, his nose *like a cherry* and the beard on his chin was *as white as snow*."

It is also called simile where the comparison is made on indirectly. In this example the rose stands for a lovely and delicate object. Similarly, cherry refers to something round and flat. 'Snow' in the last instance refers to something fair and clean.

In the same way, the proverbs also present a figurative meaning. They are indirect expressions. The following examples will make it much clear.

"All that glitters is not gold."

This proverb in the English language has an indirect meaning to convey. It means that everything that is seen from outward is not as perfect as it seems.

### **1.1.3 Language and Folk Literature**

Folk literature refers to the part of literature that does not have any written records and which has been orally transmitted from one generation to another. It is also called folklore or oral tradition. It consists of prose and verse narratives, poems and songs, myths, dramas, rituals, proverbs, riddles, and the like. Studies have shown that until about 4000 BC all literature was oral. But, when the writing developed in Egypt and Mesopotamia between 4000 and 3000 BC, such folk literature and other new creations started having a recorded form. From that time on there are records not only of practical matters such as law and business but of written literature. Proverbs are also the parts of the folklore which transmitted from generations to generations. They have a very close and meaningful relationship with human life. They are set expressions and bear a sense of great human virtue.

### **1.1.4 Tharu Language and Literature**

The word Tharu comes from the Pali word 'Stharu'. Its meaning is 'Stay here.' The Pali language was spoken in the Kapilvastu Kingdom during the time of Lord Buddha. According to the legends, when Lord Buddha returned to Kapilvastu after getting enlightenment, he gathered some people and provided Nirvana and permanently settled them there. In course of time the word Stharu was transformed into Tharu. Bloch and Tragger (1942, p.5) define language as ".....a system of arbitrary vocal symbols by means of which, a social group cooperates." If we take this definition as a key we can state that the Tharu language functions as the common property of the Tharu communities that binds them linguistically, culturally and socially. In this way, the Tharu language (regardless of its dialects) binds almost 1.7 million people. This language is a member of the Indo-Aryan language family which shares certain features with the Abadhi, the Bhojpoori, the Maithili, the Nepali and Hindi.

The Tharus are one of the major indigenous ethnic communities of Nepal living in the Terai and the inner Terai belt. They are supposed to have originally

settled in this region. They now reside in various districts of the Terai like Kanchanpur, Kailali, Bardiya, Banke, Dang, Kapilvastu, Nawalparasi, Chitwan, Jhapa, Morang, Sunsari, Udayapur, Saptari etc. They have their own linguistic traditions. But, their flexibility is comparatively low.

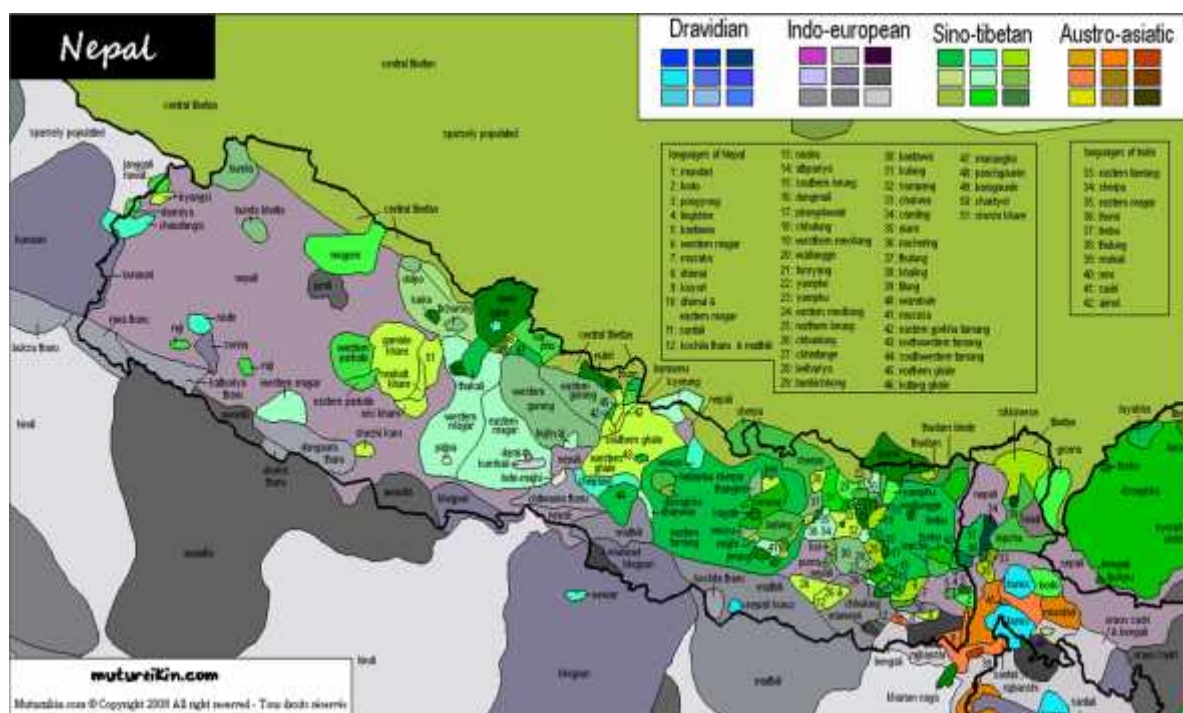
The Tharu language is a descendent of the Indo-Aryan language family. It has over two million native speakers in Nepal. In comparison to the Nepali language this language is far less standard and has a very less significant amount of literature. Most of the figurative use of language is limited to folklore, proverbs and set expressions. The researcher is all set to study the proverbs used in this language. In course of study he will put emphasis on the comparison of the Tharu proverbs with English proverbs.

The following languages are spoken by at least 1 percent of the population as mother tongue according to 2011 census:

- |                     |                       |                    |
|---------------------|-----------------------|--------------------|
| 1. Nepali (44.6%)   | 6. Tamang (5.1%)      | 11. Urdu (2.6%)    |
| 2. Limbu (15.0%)    | 7. Nepal Bhasa (3.2%) | 12. Awadhi (2.0%)  |
| 3. Maithili (11.7%) | 8. Magar (3.0%)       | 13. Bantawa (0.5%) |
| 4. Bhojpuri (6.0%)  | 9. Bajjika (3.0%)     |                    |
| 5. Tharu (5.8%)     | 10. Doteli (3.0%)     |                    |

The following diagram presents the linguistic geography of Nepal.

**Figure 2: Linguistic Map of Nepal**



*Source: <http://www.muturzikin.com/cartesie/12.htm>*

### 1.1.5 Types of Sentence Structure In English and Tharu

On the basis of their structure, Languages mostly have three types of sentences - simple, compound, and complex. These types are determined on the basis of the number of clauses and the type of connectives they consist of. One of the objectives of the research work is to discover the type of sentences used in the Tharu and the English proverbs. Therefore, a brief description of these types has been presented below.

#### 1. Simple Sentence

A simple sentence is also called an independent clause which consists of a subject and a verb, and it expresses a complete thought. Aarts and Aarts (1986, p. 80) write, “A simple sentence can be defined as a sentence in which none of the functions is realized by a clause. In other words, a simple sentence does not contain an embedded (or subordinate) sentence as realization of one of its functions”.

A simple sentence, thus, contains a subject and a predicate, and it expresses a complete thought. Some examples of simple sentences in English have been presented below;

- a. *The children have been quarrelling all day.*
- b. *Peter has grown a moustache.*
- c. *The two men were arrested in a pub last night.*

(Aarts and Aarts, 1986, p: 81)

Similarly, simple sentences in the Tharu are called 'saral wakya'. The following sentences are the examples of simple sentence in the Tharu language.

- a. *Hariya skol jebiya.*  
(*Hari goes to school.*)
- b. *Sita bhaat pakobia*  
(*Sita cooks rice.*)
- c. *Moi futbol khelelahin.*  
(*I played football.*)

The above sentences in both the language are simple. They are independent in themselves i.e. they do not combine with any other clause as their subordinates.

## **2. Compound Sentence**

A compound sentence consists of two or more than two independent clauses connected by a coordinating conjunction such as; *and, but, nor, for, or, yet, either... or, neither... nor, so* etc. Even in isolation the clauses can give a complete meaning. According to Aarts and Aarts (ibid, p. 86), coordination may be syndetic or asyndetic. In case of syndetic, the coordinator is overt. And, in asyndetic case, it is not marked overtly." A compound sentence may consist of;

- i. Two or more simple sentences,
- ii. One (or more) simple sentences+ one (or more) complex sentences.
- iii. Two (or more) complex sentences.

(Aarts and Aarts, 1986, p. 87)

Here are some examples of compound sentences.

***Syndetic coordination***

- i. *Oil is now more expensive and that will affect our economy.*
- ii. *I have bought a new shirt, but it does not fit me.*
- iii. *Can you come to dinner on Saturday or are you busy?*

(Aarts and Aarts, 1986, p. 87)

The above sentences have syndetic coordinaton as the coordinating conjunctions are overt.

***Asyndetic coordination***

- i. *He was a moody man, his temper was never equable.*
- ii. *Brooks was a brilliant chemist, he was ten years ahead of his time.*

(Aarts and Aarts, 1986, p. 86)

Coordination is possible even without an overt coordinators. The coordinators ‘so’ and ‘but’ are possible but are covert.

Compound sentences in Tharu are called ‘samyukta wakya’. The coordinating conjunctions used in Tharu compound sentences are; *hanse* (and), *feni*(also), *ya*(or), *Baki* (but), *kehakeki* (for), *kita.....kita* (either...or), *nata...nata*



(neither.....nor), etc Some examples of tharu compound sentences are presented below.

- i. *Sitram samtware kinlihe hanse jama khelihe.*  
(*Sitaram bought some oranges and ate them.*)
- ii. *Nata ua gelihe nata hunka gelau.*  
(*Neither he nor they went.*)
- iii. *Mui okar ghar gelhalahi kehakeki ua maniyaili haliya.*  
(*I went to his house for he was sick.*)

### **3. Complex Sentence**

Unlike in a compound sentence, the clauses in a complex sentence do not have the same status. A complex sentence has a main clause and at least one subordinate conjunction. The independent clause or the main clause has a complete meaning on its own but the subordinate clauses depend on the main clause. Aarts and Aarts (ibid, p. 83) describes a complex sentence as “Sentences in which one or more sentence functions are realized by a clause (finite or non-finite) are complex”. The clauses in a complex sentence are conjoined by the subordinating conjunctions like; *if, that, as, before, while, after, except, lest, since, though, till, unless, until, when, how, whither, why, whence* etc.

Here are some examples of complex sentences from the English language.

- i. *I went to office after my daughter’s admission procedures were over.*
- ii. *While he waited at the train station, Joe realized that the train was late.*
- iii. *After I came home, I made dinner.*
- iv. *The students are studying because they have a test tomorrow.*

- v. *Consumers buy fewer goods when prices rise.*

The Tharu language also has complex sentences like the English language. The major subordinating connectives are *jaun (if)*, *(yee)that*, *kehkeiki (as, since)*, *yaga (before)*, *jakhani (while)*, *pachha (after)*, *chhadke (except)*, *nahita (lest)*, *tabahupheni (though)*, *takle (till, until)*, *jakhanilai (unless)*, *jahiya (when)*, *kaske (how)*, *kehake (why)*, *jakar (whose)*, *jabjab.....tabtab (etc.*

- a. *Tuin kiho kaha, mui ua kamawa kareke nahi chhodbasu.*

*(I won't give this work up whatever you say.)*

- b. *Jahawa jahawa tui jabahi ohawa ohawa mui jebasu.*

*(I go wherever you go.)*

- c. *Kaam worasake hunka lahaye gelai.*

*(They went to take a bath after they finished their work.)*

One of the objectives of the present research is to discover what type of sentence structures are used in the proverbs of the English and the Tharu languages. The data showed that almost all types of sentence structures are used in the proverbs of both the languages. And, some proverbs are also found in phrasal as they lacked a finite verb. According to the data, majority of the Tharu Proverbs are minor sentences and English in Simple sentence. . Similarly, the phrasal proverbs are in second in frequency. The compound and complex sentences are comparatively less in number. Of the total 360 proverbs of Tharu, 73 were found in the compound structure. This number is slightly greater than the number of the English Proverbs but the fact is that the number of English Proverbs with minor sentences is less than any other sentence type.

#### **4. Sentences Without a Finite Verb/ Minor Sentences**

Sometimes a complete expression may not have a finite verb in it. A fragmented, elliptical, or incomplete sentence or clause that still conveys a

complete meaning is called a minor sentence or a minor clause. It is also called an abbreviated clause, or a fragment. There are several types of minor sentences and clauses in English. These include exclamations and interjections, aphoristic expressions, answers to questions, imperatives and vocatives. The basic fact behind these types of expressions in a language is that they are used more often in speech, facebook chats, tweets than in a formal written language. Some examples of the minor sentences in the English language are presented below.

- i. *Wow! (Exclamation)*
  - ii. *What the hell! (Interjection)*
  - iii. *Like father, like son. (Aphoristic Expression)*
  - iv. *Not right now. (Answer to a question)*
  - v. *Go! (Imperative)*
  - vi. *You over there! (Vocative)*
- i. The Tharu language, which is one of the minority languages of Nepal, is yet to develop its script and established written form. As it is a language of the Indo-Aryan family, it makes use of the Devnagarik script for writing influenced by various Indian and the Nepali languages. So far the matter of minor sentence in this language is concerned, there are plenty of such expressions. Some examples are given below;
- ii. *Baapre! (Wow)*
  - iii. *Chhi chhi!/ Chhya, chhya! (What the hell)*
  - iv. *Jasne baap, wasne beta. (Like father, like son)*
  - v. *Yekhne nahi. (Not right now)*
  - vi. *Jo! (Go!)*
  - vii. *Tui wahawa. (You over there.)*

### 1.1.6 Proverbs in Tharu and English

A proverb is a set expression that, indirectly, is a simple and concrete saying, popularly known and repeated, that expresses a truth based on common sense or the practical experience of humanity. They are often metaphorical. A proverb that describes a basic rule of conduct may also be known as a maxim. Almost all the languages of the world have their own system of instigating proverbs. The number of mother tongues has reached 123 from the previous census data of 92, according to the Census Report-2011. languages in Nepal and all these languages have their close association with their culture. There are various aspects of culture related to language. Such aspects are folklore, legends, proverbs etc. One of the major languages spoken in Nepal is the Tharu language. This language also has its own system of proverbs. Some of the proverbs and their meanings in English are presented below.

**Table 1: Examples of English and Tharu Proverbs**

S.No	Proverb in Tharu	Proverb in English
1.	Jakar shakti okar bhakti. (One who can rule over other People.)	Might is right.
2.	Dukha nahi karle sukh naahi pawetai. (If you don't work hard, you can't get success.)	No Pain No Gain.
3.	Banarak bute geraru khai? (A Monkey can not eat a nut.)	Throwing Pearls before the swine.
4.	Kam kareke eguda khaike dosarjana. (One does, gets another.)	One sows, another reaps.

<b>S.No</b>	<b>Proverb in Tharu</b>	<b>Proverb in English</b>
5.	Kareke haiya nahi bakarbakar karai. ( Doing no work, just talking.)	Talk is cheap.
6.	Ebbar dekhle hepai ? (Making domination to poor (weak) person.	Big Fish eat little Fish.
7.	Lautha putohi khajodse chamkasai. (A new daughter-in-law can show much more activeness.)	A New broom sweeps clean.
8.	Budhail Suga pos mantai? (An old Parrot can not imitate human voice.)	Old Bees yield no honey.
9.	Puran dihak khurpi. (An old people have lots of experiences.)	Old is Gold.
10.	Chorak mit chor. (A Thief is a friend of Thief.)	Like draws like.

Proverbs are often borrowed from similar languages and cultures, and sometimes come down to the present through more than one language. As we look at the above proverb list, we find similarities in most of their structures and the meaning that they intend to convey.

Proverbs are the valuable assets of human community. A proverb is a saying that conveys a specific truth in a pointed, pithy way. Thus the proverbs shed light on each and every steps of human life.

Different thinkers and philosophers have characterized the proverbs in various ways. The western philosopher Vaclav Havel has mentioned three different characteristics like brevity, sense and piquancy. Another philosopher named Hasting has added one more characteristic to Havel's that is 'Popularity.' The Indian philosopher Dr. Krishnadeva has characterized the proverbs on the basis of language style, feeling, supervision and simplicity.

In the Tharu language, the history of the proverbs is as old as the Tharu language itself. The speakers of this language first entered the Nepalese land from the western lowlands like Bardia and Dang. They brought their language, folklore and culture along with them. If we inspect the system of proverb creation in other languages of the world, we find that people's experiences of the phenomenal world are artistically presented in the proverbs. So is the case with the Tharu language. The Tharu proverbs are the original creations of the Tharu people. The proverbs are directly associated with the folk life.

Proverbs are the symbolic expressions which bear the literary features like alliteration, assonance, simile, metaphor, satire and irony. The Tharu proverbs also have these qualities. The characteristics of the proverbs of other languages are the characteristics of the Tharu proverbs also. So, the characteristics of the proverbs in general and Tharu proverbs in particular can be mentioned as follow;

- 1. Sense:** The proverbs help us express something in a precise way and their meaning is always applicable irrespective of time and place.
- 2. Brevity:** This is the major characteristic of the proverbs. The proverbs like 'Jaisan baap waisan beta.' (Like father, like son.) is very short in form but is very massive in function.
- 3. Simplicity:** The Tharu proverbs are simple and piquant. They teach strong moral lesson with simple everyday language.

**4. Liveliness:** Liveliness of the proverbs refers to the degree to which they are close to the realities of experiences of life. If we look at the Tharu proverbs, we find that they bear such qualities.

**5. Diversity of forms:** The Tharu proverbs are not in the same linguistic forms i.e. some are in assertive (indicative) form, some are in question form, some are musical and some even derive words from other languages.

**6. Popularity:** Popularity of something depends on how the public receives it. The Tharu proverbs are the integral parts of the Tharu folk life. So, they are popular.

## **1.2 Statement of the Problem**

Proverbs are the short, well-known pithy sayings stating a general truth or piece of advice. Proverbs are prevalent in all the languages of the world especially in the spoken form.

Chitoniya Tharu is one of the regional dialects of the Tharu languages in Nepal. It has its unique vocabulary, grammar, folklore and literature. Proverbs can be taken under folklore of any language. The unique features of the Chitoniya Tharu language need a special care and attention as they are on the verge of extinction due to the lack of proper preservation and documentation. A genuine threat is such that even the Tharu communities themselves are gradually losing their control over their own cultural heritages due to the increasing influence of non-Tharu cultures and languages and their own negligence. The present study, "A comparative study of common Chitoniya Tharu and English proverbs" has aimed at present some issues through a thorough analysis of available data which are as follow:

- a. What is the Tharu language?
- b. What are Tharu proverbs and in what contexts they are used?
- c. What are the grammatical aspects of the Tharu and the English proverbs?
- d. What are the equivalents of the Tharu proverbs in English?

### **1.3 Objectives of the Study**

The study has the following objectives:

- a. To present an inventory of common Tharu and English proverbs,
- b. To compare the Tharu and the English proverbs on the bases of sentence structure, literal and non-literal meaning, and the mood expressed in the proverbs and contextual use of proverbs.
- c. To suggest some pedagogical implications on the basis of the findings.

### **1.4 Research Question**

The present research work is aimed at finding out the sentence structures and sentence types employed in the Tharu language spoken in the southern belt of the Federal Democratic Republic (FDR) of Nepal, especially in Chitwan district. Similarly, mood employed in those proverbs, contexts they are used in and the literal and literary use of language in those proverbs are also in the realm of the objectives postulated.

- i. What type of sentence structures (*simple, compound, complex* and *minor*) are used in the Tharu proverbs?
- ii. Do the proverbs bear a literal or literary use of language?
- iii. What is the major type of mood employed in those proverbs?
- iv. What are the situations in which the Tharu proverbs are used?

### **1.5 Significance of the Study**

The present research work is solely concerned with identifying linguistic facts associated to the common proverbs in the Tharu language, a language that is native to the indigenous Tharu community in the southern belt of the republic of Nepal. Very few researches have been carried out on this language so far.



The researcher hopes that his attempt will pave the way to further investigation into this area.

The research will be useful for the researchers who want to carry out similar researches in the future. It will be equally important for the teachers and social workers who work in a multicultural society including Tharu. It may be equally important for the columnists and litterateurs.

## **1.6 Delimitations of the Study**

This research will have the following limitations:

- i. The study was confined within the domain of proverbs only.
- ii. Only the proverbs of the Tharu and the English languages were compared.
- iii. Ethnic features were not the subject of the study.
- iv. Only 360 Proverbs each of the Tharu and the English languages were taken for the study.
- v. Required data were collected from the Tharu communities based in the Chitwan district of Nepal.

## **1.7 Operational Definition of the Key Terms**

Proverbs are the set expressions that are in practice in a linguistic community from time immemorial. Such expressions bear a great sense of moral, educational, suggestive and satirical values especially aimed at correcting people's pattern of behaviour. The vocabulary items used in the proverbs are the major tools of meaning conveyance. The present research is entirely based on proverbs. Some of the operational definitions of the key terms used in the proverbs of both the languages are listed below.

**1. Tharu Language:** Language of the Indo-Aryan family mainly spoken by the Tharu indigenous group living in the southern belt of the republic of Nepal.

- 2. Folk Literature:** The part of literature that does not have any written form and which has been orally transmitted from generations to generations.
- 3. Proverb:** A saying that conveys a specific truth in a pointed, pithy way.
- 4. Literal Language:** Literal language refers to such a use of language in which the words do not deviate from their defined meaning.
- 5. Literary Language (Figurative Language):** Literary use of language refers to such a use of language in which the meaning of the words, phrases and clauses are deviated from their usual meaning.
- 6. Equivalent Meaning:** Corresponding meaning in two different languages
- 7. Context:** Background of the subject of the study at hand.
- 8. Chitoniya:** The Tharu term meaning 'of or from the Chitwan district of Nepal'
- 9. Mood:** The speaker's or the writer's attitude about the state of being of what the sentence describes.
- 10. Minor Sentence:** A sentence without a finite verb.

## CHAPTER TWO

### REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

#### 2.1 Review of Empirical Literature

Very few studies have been carried out in this field under the guidance of Tribhuvan University, Nepal. Any research can be analyzed from two perspectives; one, from the perspective of content, and, two, from the perspective of the methodology employed in analyzing the data. The researcher will review all those materials that are relevant to this study.

**Bista (1967)** published a book entitled "People of Nepal". It was the first comprehensive book to present the fact about the vast array of Nepali cultures, castes and ethnic groups. He has also presented the description of some of their customs. In this book he has mentioned that the Tharu language is under the influence of various north Indian languages like Bhojpuri, Bengali, Maithili and Hindi itself.

**McDonaugh (1979-81)** in her field study report entitled "The Mythology of the Tharu: Aspects of Cultural Identity in Dang, West Nepal" has discussed the traditional sense of identity and how this is changing among the Dagauna Tharu of Dang.

**Parajuli (2001)** in his book "Nepali Ukhan ra Gaukhane Katha" (Nepali Proverbs and Riddles), written in the Nepali language has discussed the origin and development of Nepali proverbs. He has also stated the characteristics of the Nepali Proverbs. His work has also attempted to present the classification of the Nepali Proverbs and their significance to our life.

Similarly, **Raut (2007)** carried out a study entitled "The Chitwaniya Tharu: A Study of Language and Culture." The objectives of his study were to give an

introduction to the Tharu people, discover the grammatical categories and their use, and observe their cultural activities. He concluded that the Tharu language has pronouns to express different levels of honour like in the Nepali language. Similarly, the Chitwaniya Tharu language has three different moods; subjunctive, imperative and indicative.

**Acharya (2010)** in his book "Tharu Jatiko Mul Ghar Kanha?"(Where is the place of origin of the Tharus?), states that the Tharus are of the Mongolian stock as they possess physical features close to the Mongolian tribe. He claims that initially, they spoke Tibeto-Burmese language but later, due to the influence of the nearby Indian languages, they started speaking the language of Aaryan branch.

**Baral (2011)** also carried out a similar research entitled "Syntactic Analysis of Political speeches". He made a comparative study of the types of sentences, degree of formality and grammaticality of the sentences used in the English and the Nepali languages. The study revealed that the political speeches in both the languages consisted of a large number of complex sentences. Similarly, the degree of formality was found to be greater in the English language than the Nepali language. The Nepali political speeches were also found to be full of sentences that are grammatically ill-formed in comparison to the English political speeches.

**Paudel (2011)** conducted a comparative study on "The Nepali and Tharu proverbs in practice in Kailali district of far west" Nepal with the aim of identifying the tradition of using proverbs in those respective languages. He found that in both the languages the proverbs have been an integral part of the common life. Similarly, these proverbs aim at motivating the humans towards a practical way of life.

All the above mentioned studies are related to the study of the Tharu language from various perspectives. The present study is different from all these studies in that it attempts to present an inventory of the proverbs used in the Tharu

language analyse them with respect to their sentences structures, employed meaning and educational value.

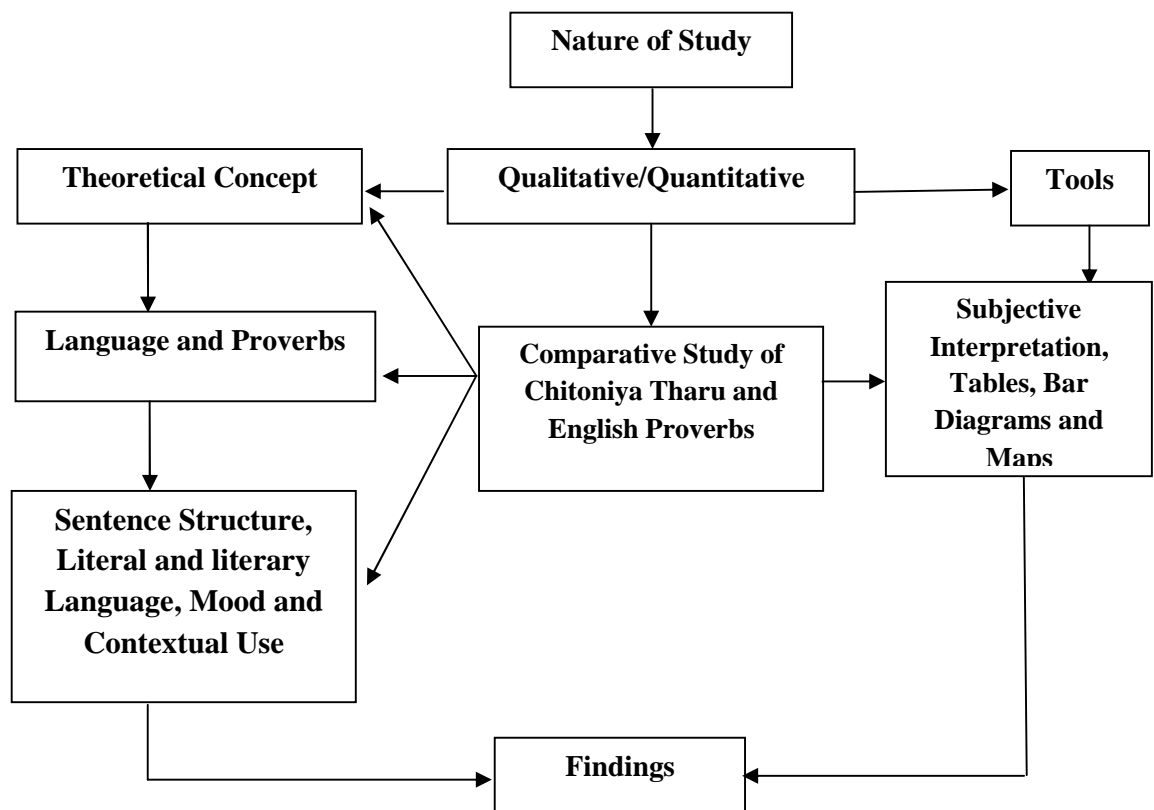
## **2.2 Implecation of Review for the Study**

Review of the related literature is an integral part of the research work like this. A thorough study of the above mentioned and other related literary has provided me insight to specify my research question and design the objectives of the study. Besides, the intensive reading of different books, previous researches, journals and articles have strengthened my theoretical knowledge and broadened the perspective thought regarding the issues at hand.

## **2.3 Conceptual Framework**

Conceptual framework provides the concrete idea about complex information. Nachmias and Nachmias (1992) say, “Concepts serve a number of important functions in social science research. They are the foundation of communication” (p.27). According to Berg (2007), “In qualitative research, this means creating some index, scale or similar measurement indicator intended to calculate how much of or to what degree the concept exists” (p.36). The framework of my research study is given below.

**Figure 3: Conceptual Framework**



The conceptual framework shows the whole research process in figure. Any research work is either qualitative or quantitative or both on the basis of how the available data is analysed and interpreted. The theoretical concept gives a clear direction in which the research work proceeds, on which theoretical background it is based, what types of questions to answer and on what ground. It also gives a clear guideline for the selection of appropriate tools in order to collect, analyse and interpret the data. The ultimate goal of the research work is to give an empirical answer to the research questions which are jotted down in the finding section.

## **CHAPTER THREE**

### **METHODS AND PROCEDURES OF THE STUDY**

The topic of the present research is “A Comparative Study of Common Chitoniya Tharu and English Proverbs.” The researcher has followed the following methodology to accomplish the study.

#### **3.1 Design and Method of the Study**

This research is basically a survey of Tharu proverbs. It collects the proverbs, analyses their content and structures and compares them with the English proverbs. So, this is a qualitative comparative content analysis.

The blueprint of the study is summarized in the following table:

**Table-2: Study design**

<b>Research Question</b>	<b>Enquiry Theme</b>	<b>Tools</b>	<b>Method of Analysis</b>
1	Sentence structures	Secondary Sources of Data	Table and structural analysis
2	Literal and literary use of language	Secondary Sources of Data	Content analysis
3	Mood	Secondary Sources of Data	Content analysis
4	Situation	Secondary Sources of Data	Content analysis

#### **3.2 Population, Sample and Sampling Strategy**

Out of the total population of the study, Tharu individuals and different kinds of Tharu and English medium of Magazines and Websites were selected through judgmental sampling procedure. While doing so, Researcher selected the sample from among the people of different walks of life e.g. Teachers, Farmers, Doctors, Engineers, Civil Servants, Business man etc. The researcher requested them to provide him a list of the Tharu proverbs that they frequently

use. After collecting samples from them, the researcher sorted out the rough data and took only 360 proverbs for analysis purpose including some from secondary sources.

### **3.3 Area of the Study**

The present research is solely concerned with the analytical study of the Tharu proverbs with reference to their sentence structures, use of literal and literary language, mood expressed in them and the situation in which they are used. For this purpose, the researcher has made a comparative analysis of these aspects with the English proverbs. Thus, a syntactic analysis of the Tharu proverbs is the area of the study. This area has never been dealt with before under the guidance of the Department of English Education, Tribhuvan University, Nepal.

### **3.4 Data Collection Tools and Techniques**

The researcher had studied deeply and had searched Tharu and English proverbs through different kinds of English and Tharu Magazines. The researcher had collected 360 English and Tharu proverbs available in the secondary sources of data. From different kind of Magazines like: 'Hamar Eguwa', 'Hamar Sanes', 'Ozarar Dagar', 'Maxims' of English Proverbs, and other kinds of related websites and sources. Then the researcher

### **3.5 Data Collection Procedures**

For the purpose of collecting data, first, the researcher visited the Tharu communities based in various parts of the Chitwan district. 360 proverbs were collected being based on the aforementioned tools.

So far the process is concerned; firstly, Researcher visited the households and made rapport with the selected member in the family. After this, he distributed the questionnaires so as to get the desired information. It took almost three days



for him to do so. After collecting the questionnaires, he carefully listed the proverbs available in different questionnaire.

After completing the task of enlisting the data, Researcher checked if necessary number of Tharu proverbs was met. On checking, it was found that the number of proverbs was slightly less than required. So, researcher looked for 360 proverbs in the sources mentioned in the secondary data sources.

### **3.6 Data Analysis and Interpretation Procedure**

The available data is analysed and interpreted quantitatively and qualitatively as per the nature of the research questions. For this purpose, I randomly selected 360 Tharu and English proverbs and tabulated them on the basis of the areas of study mentioned previously in this chapter. Then, I interpreted them as per the requirement of the postulated objectives.

The tables vividly categorize the data on the basis of their sentence structure, sentence types, use of literal and literary language, moods expressed in the proverbs and the situation in which they are used in their respective linguistic communities. The analysis procedure includes both the quantitative and qualitative analysis.

## **CHAPTER FOUR**

### **ANALYSIS AND INTERPRETATION OF RESULTS**

#### **4.1 Analysis of Data and Interpretation of the Result**

The researcher closely analysed the available data in consonant with the objectives of the study. The findings of the study are presented below abiding by the spirit of the objectives of the study.

The main objective of the present study was to present an inventory of proverbs used in the Tharu language, spoken in different parts of the Chitwan districts and to compare them with the English counterparts. Besides, the other objective was to examine the cultural, social and religious aspects associated with the proverbs. While dealing with the social, cultural, religious and such other aspects of the proverbs, they were categorized and presented in a table.

While presenting the inventory of the proverbs, they will be categorized on various bases like sentence structures (simple, complex and compound), interrogative, educative, implicative, alliteration and assonance, use of simile and metaphor etc.

Proverbs are set expressions handed over from generations to generations. Their origin with reference to time is almost unknown but they have always been parts of our daily, professional, occupational, moral and intellectual life. They have power to mould people's attitude, behaviour and way of thinking. Proverbs are used in almost all the linguistic communities for almost the same purpose. They have different vocabulary items and references for expressing the same theme. For example, in the Nepali language, the theme of the proverb "Nachna najanne aagan tedho" is well expressed in the English proverb "A bad workman quarrels with his tools." So far the objective of the present research is concerned; it is concerned with the comparative study of the English and Tharu Proverb. The implicative aspect is almost the same.

The proverbs are also directly associated to religion and culture. For example, the Nepali proverb “Mane deuta, namane patthar” is quite similar in meaning to the English proverb “God is God.” Here, the reference is almost the same; religion. Even the Tharu culture has similar proverbial expression “Maanle deu nahi ta patthara.” This shows that however larger or smaller the linguistic and cultural communities are, they have a common experience of the world events.

So, the present researcher has tried to study various such aspects associated with the use of proverbs in the English and the Tharu culture and their related religion, tradition, geography, occupation etc. The researcher has selected four areas of study. They are as follow;

1. On the basis of types of Sentence Structure in Tharu proverbs
2. Literal and Literary Language in Tharu proverbs
3. Mood in Tharu proverbs
4. Contextual category and use of Tharu Proverbs

#### **4.1.1 On the Basis of types of Sentence Structure in Tharu Proverbs**

##### **Proverbs with Simple Structure**

The following proverbs in both the Tharu and the English languages are in the simple structure. The main thing to be noted is that the English language follows the Subject-Verb-Object (SVO) pattern of sentence construction whereas the Tharu language has the Subject-Object-Verb (SOV) pattern like in most of the south Asian languages such as Hindi, Nepali, Bengali, Bhojpuri, Maithili etc. The following table shows some proverbs with the simple structure.

**Table 3: Tharu proverbs with simple sentence structure**

<b>S.No.</b>	<b>Tharu Proverbs</b>	<b>Literal Meaning</b>
1	Baam bhagake pachhutaile hatai?	There is no meaning in regretting after losing the eel (fish).
2	Bagichama sabahun chiju dahula hasai.	Everything is fine in the garden.
3	Baithal baniyak gur nahi bikatai.	It is not possible to sell your molasses sitting at home.
4	Dunho dungawama laat nahi dhareke.	One shouldn't step on two boats.
5	Bina padale nahi basetai.	It doesn't smell bad unless you fart.
6	Barkat kerke kaam kareke.	One should work according to his/her ability.
7	Budhail sugawa pos nahi mantai.	An old parrot cannot imitate human voice.
8	Dhan bhele man haine man bhele dhan haine.	A Person who has wealth do nothing, who has no wealth eager to something.
9	Dunhu hathawama laddu.	Getting sweets in both hands.
10	Yapane jalke dosaraake banaaweke.	Burning ownself to make another.

The above table consists of ten Tharu proverbs which are in the simple sentence structure. Their literal meanings have been given in the adjoining columns. Of the total 360 proverbs collected in course of data collection 112 were of simple sentence pattern. From this, the researcher came to the conclusion that most of the proverbial expressions in the Tharu language are in the simple structure. The total list of proverbs under study is appended to the end of this thesis in the appendix section. Its soft copy is also provided in a DVD enveloped in the inside of the backside cover page. The list of data also consists of English equivalents of those proverbs in the same table. The researcher himself collected and organized them from different sources. As the main objective of the present research work is to make a comparison between the sentence structure of the English and the Tharu Proverbs, it is necessary to present a similar fact regarding the English proverbs. According to the data, the English Proverbs are greater than Tharu Proverbs. 210 English Proverbs were

found out of 360 Proverbs in simple structure. It shows that even in the English language the speakers use a number of simple sentences as proverbs. A list of some English proverbs with simple Sentences are presented in the following table.

**Table 4: English proverbs with simple sentence structure**

<b>S.No.</b>	<b>English Proverbs in Simple Sentence Structure</b>	<b>Meanings</b>
1	No one looks at his faults.	Nobody wants to find his/her mistakes.
2	Lost opportunity never returns.	Lost opportunity can not re-called.
3	Old bees yield no honey.	Old Bees can not produce honey.
4	The mother's breath is always sweet.	The Mother loves her children very much.
5	A blind man can't be a judge of colours.	A Blind man can not evaluate of colours.
6	A greedy man can't fulfil his desire.	A greedy man has desire one after another.
7	Everything in the garden is rosy.	Everything is beautiful in the garden.
8	Honesty is the best policy.	Honesty always rewards.
9	Too much is too much.	Too much is bad.
10	God is god.	Higher quality of the classic.

All these proverbs are in the simple structure and there are many such proverbs in the list which are appended in the same section as the Tharu Proverbs.

## Proverbs with the compound structure

In course of data analysis, the researcher discovered that the Tharu language also made use of a number of proverbs that are in the compound structure. Of the total 360 proverbs taken under study, almost 73 were in the compound structure. Generally, the compound sentences are supposed to have coordinating conjunctions in them but in some sentences they may not be overt. The coordination with an overt coordinator is called syndetic coordination and similarly, a covert coordination is called asyndetic coordination. In the Tharu language, majority of the compounds are found asyndetic. The following table presents some Tharu proverbs with compound structure. Their literal meaning has been presented in the adjoining column to the right.

**Table 5: Tharu proverbs with compound sentence structure**

S.No.	Tharu Proverb	Literal Meaning
1.	Yaga thik baki pachha gadimudi katai.	Seemingly, a person is so honest but is dishonest in essence.
2.	Gharawama musari patpatai, bahara daroga banai.	There is nothing in one's possession but boasts as if he is well-to-do enough.
3	Yapan mudiyama bhais bulaiki hain dekhai, enkar mudiyama dhilo bubulaiki dekheke.	Of Someone who does not realize a big mistake committed by him but often criticizes other's minor mistakes.
4.	Bhai bhai phutale, sabkunuhu hepsai.	If the brother breaks up, others underestimate them.
5	Harkal chhutsai, parkal haine chhutsai.	The habit acquires during childhood is very difficult to get rid of.

So, it is natural that proverbs are short in length. Despite this fact, there are a number of compound sentences in both the languages. A close study of the data revealed that the English language has 70 Sentences whereas the Tharu has 73

compound Sentences. This provides us with evidence that the Tharu language has more longer adverbial expressions than in the English language.

**Table 6: English proverbs with compound sentence structure**

S.No.	English Proverbs	Meaning
1.	Don't keep a dog and bark yourself.	Don't pay someone to do a task and then do it yourself.
2.	Fish and company stink in three days.	Having friends or guests at your place for long reduces their importance.
3	Follow the river and you'll get to the sea.	If you continue with your mission you'll get to the destination.
4.	Fortune is easily found but hard to be kept.	It is difficult to protect valuable things.
5	Men may meet but mountains never.	There are events in life that are believed to be impossible.

**Complex sentences** are naturally longer in size and bear the features of a matured user of a language. Generally, proverbs are meant for common use. They are the set expressions for all kinds of users of language: educated or uneducated.

**Table 7: Tharu proverbs with complex sentence structure**

S.No.	Tharu Proverbs	Meaning in English
1	Bahute khaile chinia <b>feri</b> tita hasai.	Too much of a good thing is good for nothing.
2	Dhan dekhle jakar <b>feri</b> man chaskasai.	Gold is the dust that blinds all's eyes.
3	Pet bhari khaye paule <b>jauta</b> yaako kathi kaam?	A bellyful of food is good one.
4	Dukha nahi kar <b>le</b> sukha nahi pawaitai.	No pain No gain.
5	Yapan mudiyama bhaisi bulaiki haine dekhai <b>feni</b> yenkar mudiyama dhilo bulaiki dekhaiki.	No one looks at his faults.

The Tharu language also has complex sentences like the English language. The major subordinating connectives are *jaun (if)*, *(yee)that*, *kehkeiki (as, since)*, *yaga (before)*, *jakhani (while)*, *pachha (after)*, *chhadke (except)*, *nahita (lest)*, *tabahupheni (though)*, *takle (till, until)*, *jakhanilai (unless)*, *jahiya (when)*, *kaske (how)*, *kehake (why)*, *jakar (whose,)* *jabjab.....tabtab (when/while .....)* etc.

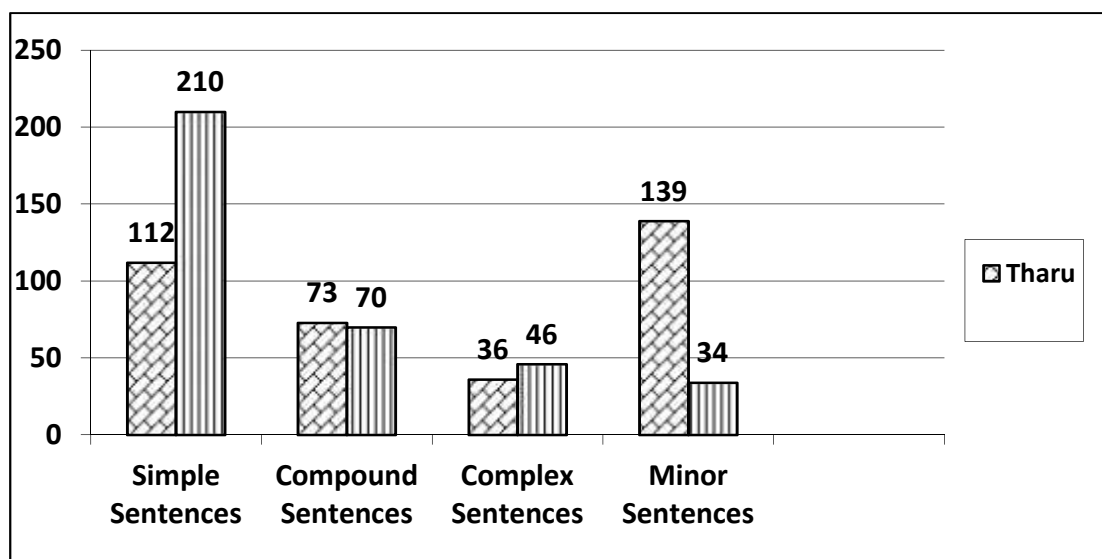
**Table 8: English proverbs with complex sentence structure**

S.No.	English Proverbs	Literal Meaning
1	Where there is a will, there is a way.	If you have a keen interest in anything, there is a way to achieve it.
2	Make hay while the sun shines.	Make the most of opportunities while you have the chance.
3	Don't pretend to be what you're not.	We should not be over smart in everything.
4	While in Rome, do as the Romans do.	A visitor should try to act as the people do who are from that place....
5	When buffalos fight, crops suffer.	A brave fight with persons worth their steel.

Unlike in a compound sentence, the clauses in a complex sentence do not have the same status. A complex sentence has a main clause and at least one subordinate conjunction. The independent clause or the main clause has a complete meaning on its own but the subordinate clauses depend on the main clause. Aarts and Aarts (ibid, p. 83) describes a complex sentence as "Sentences in which one or more sentence functions are realized by a clause (finite or non-finite) are complex". The clauses in a complex sentence are conjoined by the subordinating conjunctions like; *if, that, as, before, while, after, except, lest, since, though, till, unless, until, when, how, whither, why, whence* etc.



**Figure 5: Bar diagram showing the number of sentence structure types**



After going through the data, the researcher came to the conclusion that both the English and the Tharu languages have a large number of proverbial expressions which lack a finite verb. The surface structures of these proverbs are lacking in their finite verbs yet they are complete in meaning. Of the total proverbs taken for study consisted of about 139 minor (verb-less) sentences in the Tharu language. Similarly, in the English language the number was significantly low. It was only 34 out of 360 proverbs. This shows that both the languages have a tendency of using verb-less clauses in their proverbial expressions. Some of the examples of such proverbs from both the languages have been presented in table below.

**Table 9: Tharu proverbs with minor sentences**

<b>S.No.</b>	<b>Tharu Proverbs</b>	<b>Literal Meaning</b>
1	Chichik lov papak lov.	Greed of meat, greed of bread. (A greedy person never gets his desires fulfilled)
2	Chat mangani pat saadi.	Marrying right after engagement. (Doing things fast.)
3	Chhotema mareke dar, badkema maareke dar.	Of parents towards their sons: When they are young there is a fear that they would die and when they are grown up, there is a fear that they would kill.
4	Chugule baat sidhari tita.	Loose talking is bitter like the Sidra (a kind of fish).
5	Des khake ses.	Having a detailed experience of a large number of countries.
6	Ek goli, dui sawar.	Two killings with one bullet.
7	Ek kaan, do kaan, maidan.	Bad news travels faster.
8	Epane jiuwaka hai hai.	Prising one's own body.
9	Ghar paule pili bariar.	A bitch is powerful in front of its master's house.
10	Hathika muhma jeera.	Cumin seeds in the mouth of an elephant.

Sometimes a complete expression may not have a finite verb in it. A fragmented, elliptical, or incomplete sentence or clause that still conveys a complete meaning is called a minor sentence or a minor clause.

**Table 10: English proverbs with minor sentences**

<b>S.No.</b>	<b>English Proverbs</b>	<b>Meaning</b>
1	Honey tongue, heart of gall.	Of a person: Seemingly sincere but filled with bad intent.
2	Cut your coat according to your cloth.	Plan well so that you may not repent.
3	Like father, like son.	Used in a situation in which expected change is not expected as it carries the qualities of its predecessors.
4	Afraid of own shadow.	Afraid of own mistakes.
5	No pain no gain.	If one does not work hard, success is far away from him/her.
6	Eat hot die early.	Making decision in haste makes you regret.
7	A fair weather friend	A selfish friend.
8	A drop of water in the ocean.	Something nominal and insignificant..
9	To carry coal to new castle.	A pointless action.
10	Much cry little woos.	Very big publicity for a little gain.

#### **4.1.2 Literal and Literary Language in Tharu Proverbs**

Literal and figurative language is a level at which some fields of languages can be analyzed. Literal language refers to such a use of language in which the words do not deviate from their defined meaning. On the other hand, literary use of language refers to such a use of language in which the meaning of the words, phrases and clauses are deviated from their usual meaning. The literary use of language is also called non-literal use of language or figurative language. A literal usage of the language is the normal meaning of the words or

the non-special use of the words. It maintains a consistent meaning regardless of the context. The listener or the reader of a literal text does not have to wonder about the actual message of the written or the spoken discourse. The words in a literal text are so honest that one does not have to take pains in deciphering the meaning. To its contrary, a literary language is a special use of language. It consists of figures of speech like metaphor, simile, onomatopoeia, personification, paradox, Allusion, pun etc.

Proverbs can have literal and non-literal meanings. Very often these meanings are determined by a context. On the other hand, the direct meaning of a proverb is a word for word reading upholding the exact or primary sense of every lexical item in the expression. As the examples, the following cases can be considered:

- i. *Better to have loved and lost, than never to have loved at all. (Oxford Dictionary of Proverbs 2004:22)*
- ii. *You never know what you can do till you try. (ibid. p. 169)*
- iii. *Judge not, that yet be not judged. (ibid. p. 164)*
- iv. *Like father, like son. (ibid. p. 106)*
- v. *Think first and speak afterwards. (ibid. p. 305)*

The meanings of these proverbs are instantly perceived by the reader or hearer and they do not require interpretation or deeper analysis of the inner structure. Hence, they can be considered as being independent of a context. By contrast, proverbs which have figurative meanings may have literal sense, too. Although the direct meaning of such proverbs is grammatically acceptable, usually it is not used or contemplated in written or spoken corpus. In such cases, metaphorical sense is taken into consideration, which expresses the idea as intended by the user. Some examples of English proverbs with figurative or literary sense are presented below.

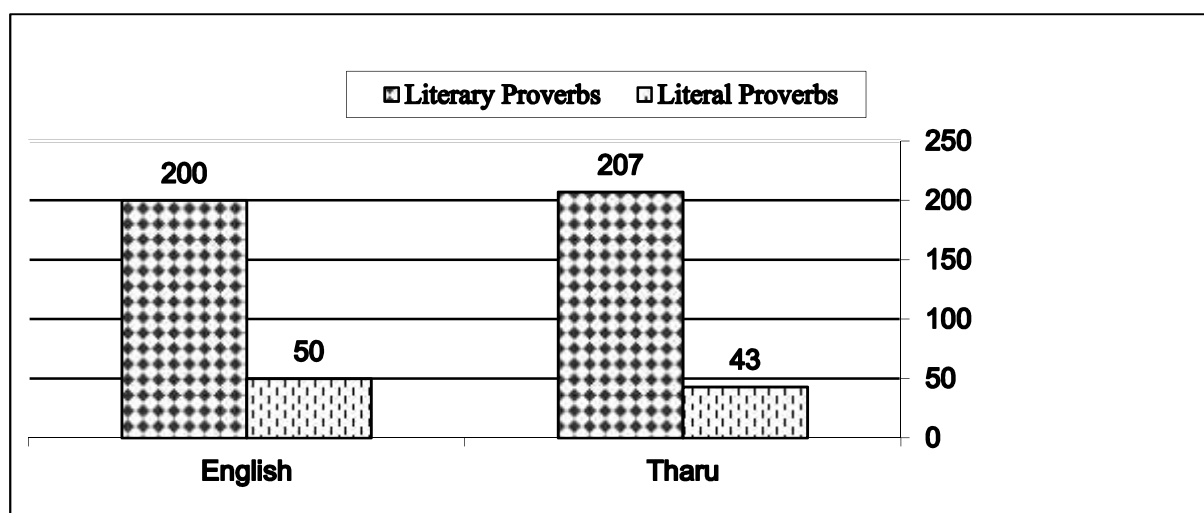
- i. *Better to live one day as a tiger than a thousand years as a sheep. (Ibid. p. 23)*
- ii. *A drowning man will clutch at a straw.*
- iii. *You can take a horse to the water, but you can't make him drink. (Ibid. p. 153)*
- iv. *Set a beggar on horseback, and he'll ride to the Devil. (Ibid. p. 16)*
- v. *A deaf husband and a blind wife are always a happy couple. (Ibid. p. 68)*

The Tharu language also has similar cases. Some of the proverbs are quite straight in their meaning whereas the others are completely figurative in their meaning. It shows that using figurative and literal proverbs is a universal feature. The frequency of use may vary but prevalence cannot be denied. One of the objectives of the present research is to find out the degree of use of figurative and non-figurative proverb in the Tharu and the English languages. The study showed that the number of non-figurative proverb in the Tharu language was 43 out of 360 proverbs. If we compare it with the English language, we find a little variation in the number but in essence, it is almost similar. In the English language, the The number of non-figurative proverbs was 50 out of 360 proverbs. Some non-figurative Tharu proverbs are listed here;

- i. *Jaisan baap waisan beta. (Like father, like son.)*
- ii. *Dekhal haino likhal hasai. (One doesn't get what he sees rather what is in his luck.)*
- iii. *Dhan bhel, buddhi hain bhel. (A rich person may not be wise.)*
- iv. *Hatarka kaam lataar. (A work done in haste is clumsy.)*
- v. *Jaise karani, waisi bharani. (As you sow, so shall you reap.)*

Unlike the above mentioned proverbs, there are a number of proverbs in the English language which have an intentional meaning. The users of a language use such proverbs for a special didactic purpose. The following figure shows the use of literal and literary proverbs in the Tharu and English languages.

**Figure 6: Use of literal and literary proverbs in the tharu and the English languages**



### 4.1.3 Mood in Tharu Proverbs

In a sentence, the grammatical **mood** conveys the speaker's or the writer's attitude about the state of being of what the sentence describes. This may sound a little complicated, but it's simple enough. In the indicative mood the speaker is sure that something is the case, while in the imperative mood the speaker desires that something should happen.

Mood is only one of many verb properties, others being tense, aspect, and voice. It is expressed through the sentence's verbs and grammatical structure. For example, a sentence that lacks a subject and begins with a present-tense verb is imperative, and a sentence that begins with *if* and uses past-tense verbs is likely subjunctive.

Universally, three types of moods are realized, which are as follow.

1. The indicative mood
2. The imperative mood
3. The subjunctive mood

### **1. The indicative mood**

The indicative mood is used to make assertions, ask questions or to express the speaker's or the writer's opinion in the form of a fact. In the indicative mood the speaker is sure that something is the case, while in the imperative mood the speaker desires that something should happen. Any tense with any aspect can be used to express the indicative mood.

So far the objective of the present research is concerned; it is the researcher's target to identify the mood expressed in the proverbs. A close observation and analysis of the data revealed that there is a majority of proverbs with indicative mood in both the languages. Of the total proverbs taken for study, there were nearly 155 proverbs with indicative mood in the Tharu language. The case was almost similar in the English language also. Out of the 360 proverbs nearly 180 were found to express the indicative mood. Some of the Tharu and English proverbs with indicative mood are presented below:

#### **A. Tharu proverbs with indicative mood**

- i. Kam se kam sikesai. (Work teaches.)
- ii. Kahalese yaga soche parsai. (Think before speaking.)
- iii. Mehanatka kaam safal hasai. (A work done labouriously gets successfully completed.)
- iv. Sabkaro bhagi hasai. (Everybody has luck.)
- v. Budhail suga pos mantai. (Old parrot can't learn to speak.)

## **B. English proverbs with indicative mood**

- i. Every Jack has a Jill.
- ii. A new broom sweeps clean.
- iii. A bad tree does not yield good apple.
- iv. A burnt child dreads the fire.
- v. A barking dog seldom bites. Exhortation

## **2. Imperative mood**

The **imperative** is a grammatical mood that forms commands, requests, prohibition, permission and exhortation. An example of a verb in the imperative mood is *come* in the English sentence "Please, come here". In the English language the imperatives have a covert second-person subject 'you'.

As per the objective of the present research, the researcher analyzed the data and discovered that there are some proverbs that are in the imperative mood. Some of the Tharu Proverbs with the imperative modes are listed below.

### **A. Tharu proverbs with imperative mood**

- i. Iman nahi becheke. (Don't break your words.)
- ii. Kamai herke kharcha kara. (Manage your expenditure being based on your earnings)
- iii. Kahleke yaga sochek. (Think before you speak.)

### **B. English proverbs with imperative mood**

- i. Don't pretend to be what you are not.
- ii. Cut your coat according to your cloth.
- iii. Run after two bones and you'll catch neither.
- iv. Eat hot die early.
- v. Don't try to teach grandma how to suck eggs.



A fact discovered in course of the analysis of the data is that the English language has an abundant number of proverbs but the Tharu language has very rare instances of this kind.

### 3. Subjunctive mood

The **subjunctive** is a grammatical mood found in many languages in which verbs are used to express various states of unreality such as wish, emotion, possibility, judgment, opinion, necessity, or action that has not yet occurred. Use of the subjunctive mood varies from language to language. It is often contrasted with the indicative mood. In the past the English language had a wide use of the subjunctive mood but today, it is rarely used.

#### 4.1.4 Contextual Category and use of Tharu proverbs

Contextual means ‘relating to or determined by or in context.’ Context refers to the discourse that surrounds a language unit and helps to determine its interpretation. Tharu proverbs can be used in different contexts. The category of context and use of proverbs are given below:

- i. Moral direction context
- ii. Instructional / Educational context
- iii. Evocative context

**1. Moral direction context:** It is concerned with human morality. If one once misses his/her honesty, his/her trustworthiness is doubted. It is related to moral attitude of people. For example, if somebody is about to cheat someone we grasp the context and say, “Imaan nahi becheke”, which means ‘One should not cheat others at the cost of his/her morality.’ The equivalent English proverb for this Tharu proverb is ‘Honesty is the best policy.’ Here are some other examples from both the languages that express moral values.

### **English proverbs with moral values**

- i. Good mind posses a kingdom.
- ii. (EP)
- iii. Honesty is the best policy. (EP)
- iv. Good mind good find. (EP)
- v. A miss is as good as mile. (EP)
- vi. A lazy man is half dead. (EP)

### **Tharu proverbs with moral values**

- a. Iman nahi becheke. (TP)

(One should not cheat others at the cost of his/her morality.)

This proverb is used when someone seems to be against his/her promises.

- b. Du dinak jingi kachuk pani nahiya. (TP)

(Life is of two days just like the bubbles of water.)

This proverb is used when someone seems to be hurting others for no apparent reasons.

- c. Chorawal dhanak haine barkat hasai. (TP)

(Stolen wealth is not rewarding for life.)

This proverb is used when someone seems to be making riches through illegal sources like corruption, looting, theft etc.

- d. Dainik jiu mainima. (TP)

(A witch is always afraid of her own misdeeds.)

This proverb is used when someone seems to be afraid of his own misdeeds.

- e. Gharaoma musari patpatai, bahara daroga banai. (TP)

(To someone whose condition of home is too poor but blows his own horn outside.)

This proverb is used against the nature of a person who exaggerates him/herself.

## **2. Instructional/ Educational context**

Instructional proverbs are didactic. They try to impart some knowledge on the audience. Such the users of such proverbs need to grasp such a context in which they are best fit. Use of such proverbs may either be straightforward or satirical. For example, the English proverb “Practice makes a man perfect” is a proverb with straightforward meaning which can be used in order to encourage someone who has failed to achieve his goal once. The Tharu proverb “Dukha nahi karle sukha nai pawetai” which means “There is no chance of getting success without working hard” is also used for a similar context. Here are some proverbs that serve an instructional or educational function.

### **English proverbs with instructional/educational context**

- a) Everything is fine in the garden. (EP)
  - b) While there is life there is hope. (EP)
  - c) Practice makes a man perfect. (EP)
  - d) Every Jack has a Jill. (EP)
  - e) A little knowledge is dangerous thing. (EP)
  - f) Tharu proverbs with instructional/educational context
- a. Jaisi karani waisi bharani. (TP)  
(The return you get is the result of your deeds.)  
This proverb is used while instructing someone about what the consequences of doing something could be.
  - b. Puran dihak khurpi. (TP)  
(Something old is not always useless.)  
This proverb is used while someone seems irresponsible/ negative towards something.

c. Ghar paule pili bariyar. (TP)

(Everybody seems powerful in his locality.)

This proverb is used in a situation in which someone seems to be boastful in his own periphery and meek outside.

d. Dukha nahi karle, sukha nahi pawete. (TP)

(No pain, no gain.)

This proverb is used while instructing someone about the importance of hard work.

e. Chugli baat sidari teeta. (TP)

(Backbiting is bitter.)

This proverb is used while stating that backbiting is a wrong deed.

**3. Evocative Context:** Evocative means suggestive or advisory. Use of such proverbs is to direct the audience to the best way of doing something.

Sometimes the same proverb may serve in the other contexts. For example, the proverb “Don’t bite the hand that feeds you” serves a suggestive function as well as a moral function.

English proverbs with evocative context

Don’t bite the hand that feeds you. (EP)

a. Cut your coat according to your cloth.(EP)

b. Honesty is the best policy. (EP)

c. Live and let live. (EP)

d. Don’t pretend to be what you are not. (EP)

**Tharu proverbs with evocative meaning**

a. Jiu jiu nahi kare jetai. (TP)

(It is not good to request someone for the same purpose repeatedly.)

This proverb is used in a situation in which repeated requests for a single purpose fails to work due to the person's intention.

b. kaatar manse kabahu pheri nahi yaaga bade saktai. (TP)

(A coward cannot succeed in life.)

This proverb is used for a cowardice person who fears minor hurdles.

c. Gaas chhadeke, saas nahi chhadeke. (TP)

(One should not quit friendship at the cost of death.)

This proverb is used while suggesting someone to be loyal to friends.

d. Maana khake muri ubjaweke. (TP)

(One should be active enough for investment and production.)

This proverb is used to suggest someone to be industrious.

e. Kan khake dhan sacheke parsai. (TP)

(One should save money eating a little.)

This proverb is used to suggest someone who is extravagant and pays a very little heed to future.

## **4.2 Summary of the Findings**

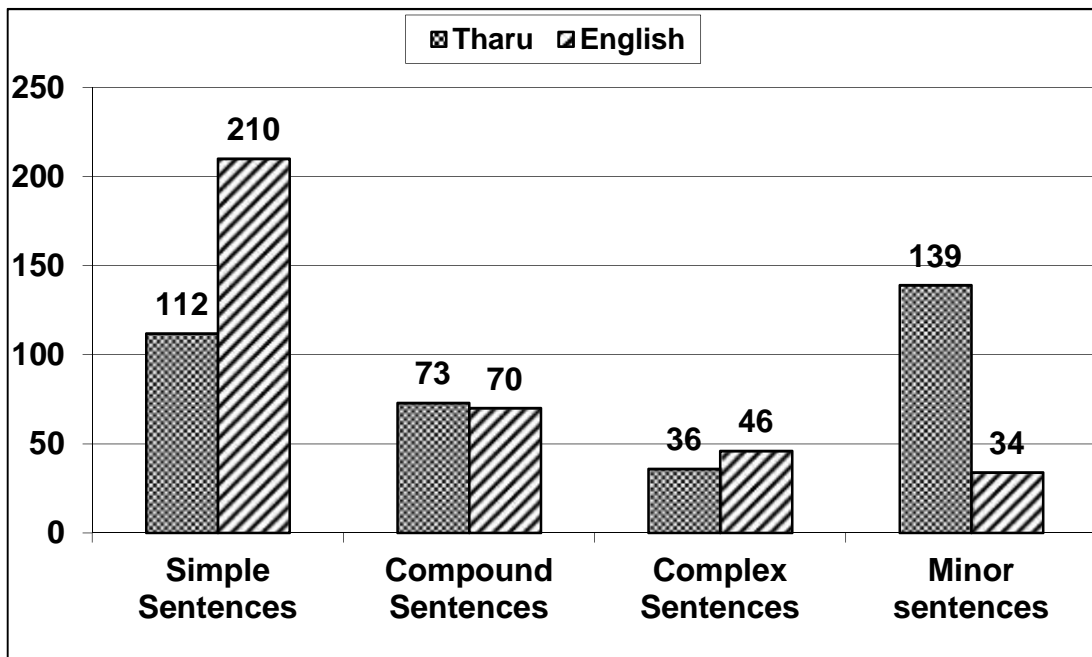
The present research work was carried out in order to find out answers to the research questions I postulated regarding the Tharu proverbs. The research questions were mainly focused on the type of sentence structures (simple, compound, complex and minor), mood expressed in the proverbs, use of literal and non-literal language and their contextual uses. A close analysis of the data revealed the following facts.

- i. A significant number of the sentences in the Tharu language are in minor structure i.e. they lack a finite verb. Some of the examples of such proverbs are 'Chichik lov, papak lov (Greed for meat, greed for bread), Jaisan baap waisan beta (Like father like son.) etc. Of the total 360 proverbs taken for study, almost 139 (38.6%) are minor sentences.

- ii. Similarly, the English language also has a few number of proverbs with minor sentences. Of the total data taken for study, almost 34 (9.4%) proverbs are in this structure. If we compare this fact with that of the Tharu language, we can conclude that the speakers of both the Tharu and the English languages make use of significantly low number of minor sentences.

Besides minor sentences, other sentence structures like simple, compound and complex are also used in the proverbs of these two languages. The following bar-diagram shows a clear picture of the findings in pictorial form.

**Figure 4: Bar-diagram representing the sentence structure types**



On the basis of the above bar diagram we can conclude that minor sentences and simple sentences are used more than any other structures. The study also revealed that the use of complex Sentences is the least.

- iii. The data showed that most of the sentences in both the languages are in declarative mood. Very few proverbs in the Tharu language are in the interrogative mood but this feature was not found in the English language. English proverbs also consist of affirmative and negative imperatives like

‘Look before you leap’ and ‘Don’t beat a dead horse.’” But in the Tharu language, imperative sentences are uncommon.

- iv. A unique feature found in the English proverbs is the use of rhetorical questions like ‘Is the pope catholic?’ The exclamatory sentence is a null feature in both the languages.
- v. A close observation of the data brought the researcher to a conclusion that the speakers of a language prefer shorter expressions to longer ones. It is clear from the fact that in both the languages minor sentences are greater in number. It complies with the principle of economy.
- vi. One of the objectives of the study was to examine the figurative and non-figurative use of language in the proverbs. From the analysis of the data, it was discovered that both the Tharu and the English languages have figurative (literary) and non-figurative (literal) uses of language in their proverbial expressions. The number of proverbs with non figurative meaning is far less than the proverbs with figurative meaning. It shows that most of the proverbs used with special meaning regardless of language.
- vii. One of the objectives of the present research work was to identify the moods employed in the proverbs. Analysis of the data revealed that majority of the proverbs is in indicative mood i.e. they are declarative and interrogative sentences. Similarly, the imperative mood is quite frequent in the English language but very rare in the Tharu language. Subjunctive mood is a rare case in both the languages. No evidences of subjunctive mood were found in course of data analysis.
- viii. The proverbs in any language are used in a special context. Context refers to the linguistic environment which helps its users derive the meaning of certain expressions. A close observation of the data revealed that there are three major contexts in which the proverbs are used. The contexts are moral, instructional and evocative. Moral context is related to giving moral

directions. Similarly, instructional context is related to teaching something for knowledge purpose and evocative contexts serve the function of giving advices or suggestions.



## CHAPTER FIVE

### CONCLUSIONS AND RECOMMENDATIONS

The main objective of this research work was to present an inventory of Tharu and English Proverbs and to compare them on the basis of sentence structure and literal and literary aspects of language employed in the proverbs of those respective languages. Similarly, the researcher also opted to identify the context of human life to which the proverbs are related. For this purpose, the researcher randomly selected 360 proverbs each of the Tharu and the English languages through judgementally selected individuals (in case of the Tharu language) and store of proverbs on the internet (in case of the English language). From a close observation and analysis of data the researcher discovered certain features associated with the objectives of the study. The study is fully independent and no part of the findings is based on the subjective interpretation of the researcher. This chapter includes the summary of the findings of my study, conclusion, and implications. The findings mentioned in the chapter 4.1 are the results of the present research work based on the research questions I postulated.

#### 5.1 Conclusions

On the basis of the findings the researcher came to the following conclusions.

- i. More frequent and long practiced sentences like proverbs are shorter in length but fully elaborate in meaning. This is a universal feature of languages like in the Tharu and the English languages.
- ii. Declarative mood is the common feature of the adverbial expressions.
- iii. Exclamation is a bare sentence type found in the proverbial expressions.

- iv. The speakers of a language use short sentences for adverbial expressions. As they have come to the present state on a long course of time they are short and precise.
- v. The language used in the proverb is literary. There are a few proverbs that are straight forward in meaning but majority of them are symbolic.
- vi. The adverbs in both the Tharu and the English languages are used in three special contexts. They are moral context, educational context and evocative context.

## **5.2 Recommendations**

Any research activity is carried out with a purpose in the mind of the researcher. The outcomes of any research activity should add something to the existing knowledge and suggest something for practical use. The present research also brings forth some facts which may function as guidelines to the pedagogical and sociological authorities of both the Nepali and English languages. The researcher has recommended some implications for pedagogical and/or sociological implication

### **a. Policy level**

It is the job of the government to identify, promote and bring forth the cultural, linguistic, ethnic and various other identities of the people living in different nooks and corners of the nation. There are still various areas such as which are lacking proper attention from the side of the nation and its policy making bodies. So, research works like this will definitely do a lot providing sufficient information to the concerned bodies. Any research is not an end itself but a means to another research in future.

## **b. Practice level**

- i. Both the English and the Tharu proverbs can be used as authentic materials for language pedagogy as they are grammatically and semantically perfect in their own respective cultures.
- ii. Interpreters of the proverbs should have a good command over the literary use of language so that they can create an actual context for their use.
- iii. Understanding the Tharu proverbs needs a proper knowledge of the Tharu language as it is used by a small number of people around the world.
- iv. Literal translation of the proverbs is very interesting and they bear cultural sense.

## **c. Further research**

Any area of study cannot be completely studied under a single intervention. It needs to be studied from various aspects and only then the area gets a sound theoretical support. The present research is focused on the comparative study of the Tharu and the English proverbs which has not yet been undertaken. There are several other areas related to the same topic which can be further researched by the M. Ed. students under Tribhuvan University, Nepal.

- i. Tharu Proverbs spoken all over Nepal
- ii. Tharu Proverbs and their daily use
- iii. Contextual use of Tharu Proverbs
- iv. Tharu folk literature : Tharu Proverbs
- v. Tharu Proverbs and their significance in the context

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**APPENDICES**  
**APPENDIX - I**  
**(Common Tharu proverbs of Chitwan)**

- 1) Anikalma biu jogaweke bhid bhadma jiu jogaweke.
- 2) Baacheke tahiya khayeke parsai balki khayeke tahiya baacheke haino.
- 3) Baad goruk puchhi nahiya.
- 4) Baam bhagake pachutaile hatai?
- 5) Baap baap halai beta beta halai.
- 6) Baat karbe yakas phoro patal phoro kareke haiyehi.
- 7) Baatse nahi maanle pheni laatse maansai.
- 8) Badke mansek badke baat.
- 9) Bagichama Sabahun chiju dahul hasai.
- 10) Bahir mansek gahir khet.
- 11) Bahute khaile chiniya pheri tita hasai.
- 12) Ban jarai dekhesai man jarai haine dekhesai.
- 13) Banarak haathama khajadi.
- 14) Banarke bute geraru khai?
- 15) Baniyak jiu daniyama.
- 16) Bhaagal chor baape barabari.
- 17) Bhagi chamkalau.
- 18) Bhai bhai phutale sabkunhu hepsai.
- 19) Bhai yasnak ki Ganga jal jasanak.
- 20) Bhaujai mahatari barabari.
- 21) Bhijal bhegawak lagal kaachh tandiyama guha lagal okare laath.
- 22) Bhitaa ka feri kaan hasai.
- 23) Bhitawak pheri kanhasai.
- 24) Bin biswasak manse.
- 25) Bin manak biyaha kanpatiyama sinur.
- 26) Bin sahasanak manse.
- 27) Bina kaamka mudi bathake kathi kam?

- 28) Bina padale osane basait?
- 29) Biraha mardak joilei ,ruslaharak hissakhai.
- 30) Bolik haino kam bhelau.
- 31) Budhak gyan nahiya ghari ghari bisarote.
- 32) Chamak jivi lame jesai.
- 33) Chhamaik Chhamaik patharai haath.
- 34) Chhokanik chaar dobbar.
- 35) Chhote muha badke baat.
- 36) Chhotema marek dar badkema maarek dar.
- 37) Chihutik bohl lagaake.
- 38) Chilpodani manse kabahu nahi yaaga jayesaktai.
- 39) Chor bhage pade nafa.
- 40) Chor chorahike mane, Saadhu Saadhuke mane.
- 41) Chugali baat sidhari tita /tita sag.
- 42) Chupa manse ghusghusiya hasai.
- 43) Daheke dare karchhula banole pheri sabdin dahatai.
- 44) Dahul karma bhele safalata haath parsae.
- 45) Dainik jiu mainima.
- 46) Dare deraite laaje lajaite.
- 47) Das haat jahuri bottle,ekbita jahuri bottle egude.
- 48) Dasai dasai tharu bhai oshahi.
- 49) Dashaik dhol bajale jau ta lagan hereke kam hasai.
- 50) Dekhal haino, likhal hasai.
- 51) Dekhale na patetai?
- 52) Des khake ,sesh bhel.
- 53) Deshak oar khojale oar pawaisai.
- 54) Dha yaan, pakake khau.
- 55) Dhaan madhe yanadi, maani madhe Samadhi.
- 56) Dhan bhel, budhi haino bhel.
- 57) Dhan dekhale pheni mahadeuk tingo yaakhi hasai.
- 58) Dhar dhar machhadi, dhar dhar beng.



- 59) Dhidhor yagi dhidhor yagi mar gobar maati.
- 60) Dhorka paad hasi laaj, fuska paad jhagara baat.
- 61) Dillagi karai.
- 62) Dosar janake kiho karaik dekhale, biraha chadsai.
- 63) Dui dinak jingi kachuk pani nahiya.
- 64) Dui dinak rang chhang chal bahuriya morsang.
- 65) Dui paisa kamai, char paisa kharcha karai.
- 66) Dukh nani karle, sukh naahi pawaitai.
- 67) Dukha parletahiya yaapan manse chinsai.
- 68) Dukhama nahi Yatiyayeke sukhama nashi maateke.
- 69) Dukhiyak gharama yagudo na yagudo dukha satole hasai.
- 70) Duniyaake khiyaake hatai?
- 71) Duno hathawama laddu.
- 72) Edha maru gyan kat karasiya.
- 73) Ek din hamar mama pheri yana parabiya.
- 74) Ek goli, dui sawar.
- 75) Ek haathse taali nahi bajtai.
- 76) Ek janik marad kuwar dui janik marad suwar.
- 77) Ek kaam do pantha. (Derivated)
- 78) Ek kan do kan maidan.
- 79) Ek thuki suki, saya thuki ladi.
- 80) Ekhutaile bairi pakatai ?
- 81) Enkar petka baat nahi kahale janetai ?
- 82) Enkar Sikhaul baat derghar hasai.
- 83) Enkar thagal dhan sas barkat haino hasai.
- 84) Epane epane bidgai enkahuke bidgoi.
- 85) Epane jiuwake hai hai.
- 86) Epane kahe sakeke haino dobani lagoi.
- 87) Ete hero ki ote ? (Ete na ote).
- 88) Gaad guhail makhmalka bhegawa?
- 89) Gaas chhadeke saath naahi chhadeke.

- 90) Gahra saasat feriferi yesai.
- 91) Gahuwak sange jau pisesai.
- 92) Galti karle na dar lagatai.
- 93) Garha bhele par yapan manse samjhasai.
- 94) Garhan lagal nahiya.
- 95) Garib dekhke hepai?
- 96) Garjale haino barsasai.
- 97) Gaugharka lehara, eukjaik jhagara.
- 98) Gaun gaun charcha ghar thahe haino.
- 99) Gel bhaisi panime.
- 100) Ghan kheti gahagaha man.
- 101) Ghar baithale raaj karai.
- 102) Ghar chhadke ghur butoi.
- 103) Ghar gele ban sun, ban gele ghar sun.
- 104) Ghar ghar charcha, ghar thahe haino.
- 105) Ghar ka raja, banak gidar.
- 106) Ghar miltai ta bar haino, bar miltai ta ghar haino.
- 107) Ghar paule pili bariyar.
- 108) Ghau badaita nahi machhi partai.
- 109) Godiayak jodiya milau.
- 110) Ghodiya umkaita godawa chhadtai
- 111) Gorhar gele, kariya yetai.
- 112) Gharama musari patpatai, bahara daroga banai.
- 113) Hathiyak muhawama jira.
- 114) Haathma thela tabna dekhhabahi bhaataka dhelaa
- 115) Hadima bhat nahi jewa?
- 116) Hagalaharak laje haino dekhlaharak laaj?
- 117) Hage janle sohare pheri jaaneke parsai.
- 118) Haglaharak laajehaine dekhlaharak laaj.
- 119) Haino kabahu poule kakail nahiya.
- 120) Handar thakkar nahi khaile budhinahi yatai?

- 121) Harkal chhutsai parkal haino chhutsai.
- 122) Hatai hatai nahi hatai jiu jiu nahi kaartai.
- 123) Hatai pheri thike, nahi hatai pheri thike.
- 124) Hatha Haath karo "Yek hathse leyeke Yek hatse deweke".
- 125) Hatpatka kaam latpat.
- 126) Hinse haradlai.
- 127) Hogaa to hogaa nahit makaik ghogaa.
- 128) Ichke juik manse.
- 129) Ikena uhe bhar haath guhe.
- 130) Ijjatak thekkan na bejjatak thekan.
- 131) Isiyaik isiyaik yasha nisha tutalai.
- 132) Itura din ninak sutal jab yaparlai tab kareke.
- 133) Jaadama gatiya bhadoma chhatiya nahi chhadeke.
- 134) Jab dhanik bedi khule tabgaribak chhokani mare.
- 135) Jabajab Haranak uthas tabtab kukurak muthas.
- 136) Jag bariyar bhele na, ghar bariyar hatai.
- 137) Jaha raat uha that.
- 138) Jahawa sui naine yapai ohawa faar yapaye yawai.
- 139) Jaisi karni waisase bharni.
- 140) Jakar dam haino Uhemanse bakar bakar karai.
- 141) Jakar shakti okar bhakti.
- 142) Janen bhakuse yekar dosh okar dos.
- 143) Jani mardak jhagada bichmaa bolle labara.
- 144) Janik jaat yanhari raat.
- 145) Jante sunte yaagima parai.
- 146) Jarte yaagima haath ghalai.
- 147) Jasane pugai osane karek.
- 148) Jau cheraiya udebiya yakaas pheri ekdin karbiya dhartik yaas.
- 149) Jawan karbiya hewan.
- 150) Jawanima sukh budheskalma dukh.
- 151) Jhinke juik manse.

- 152) Jhorkha khojai duwari pawelai.
- 153) Jiu ekori man dosar ori.
- 154) Jiu jinganilai.
- 155) Jiu jui nahi kare jetai.
- 156) Jiuwa larbarlarbar karai.
- 157) Jiyalahit sunlahi.
- 158) Juiwandai rahyin pai ekek khuduri ghichghichke khai.
- 159) Jun manse ka taagat haino umanse phutani ladoi.
- 160) June chor okare jabade gar.
- 161) June jitai uhe khetai chingnak mud.
- 162) Junena kujune.
- 163) Juwa ta kabhi nahi huwa.(derivated from Hindi language.)
- 164) Kaha ek kaha lascar.
- 165) Kahoiaak muha nahi roketai.
- 166) Kakar khisi makarama.
- 167) Kakareke haseke kakareke bakhaneke.
- 168) Kakareke mareke kakareke jiyawake?
- 169) Kakaro kathik chinta bansiyak khayak chinta.
- 170) Kalhuk yaada yaajuk baacha.
- 171) Kam anusar mam.
- 172) Kam kareke yeguda, khayeke doshar jana.
- 173) Kam karekeber aaletale khayekeber yaaga.
- 174) Kamse kam sikhesai.
- 175) Kan khake dhan saacheke parsai.
- 176) Karani karleta nahi dar lagtai.
- 177) Karewalase karawewala jabad.
- 178) Kariya mansek kariya buddhi.
- 179) Karle na jantai?
- 180) Katar manse kabahu pheri nahi yaga bade saktai.
- 181) Kathiyake nahi hurthale yaagi sungatai?
- 182) Kature kahale kature samjhole uhe chaliya uhe behorawa.

- 183) Katuro bhothar yeriya bhele pheri yapaniori tansiya.
- 184) Katuro dekhale katuro sunle pheri helau karai rahasai.
- 185) Katuro kiho kahabahi more jit.
- 186) Kaugha kaughase bakula bakulase.
- 187) Ke yael ke gel.
- 188) Khaile ta nahi hage partai?
- 189) Khali dimag saitanak ghar.
- 190) Kharak saange yaagi miltai?
- 191) Khawai na piwai jotai siwahe.
- 192) Khed paani lagole.
- 193) Khelahi bairi yamit nahi lagatai.
- 194) Khojale oar pawaisai.
- 195) Kiho matalabe naahi.
- 196) Kihonahi poulese ichka bhelepheri thik.
- 197) Kirtaniyak din kataik nahiya.
- 198) Kukur nahaia bulaik bulai.
- 199) Kukurak puchhiyak bojha ?
- 200) Kun khayeke kun hageke ?
- 201) Kun puchhatai khesarik daal.
- 202) Kun simari kun dumari.?
- 203) Kunda kunda paani munda munda budhi.
- 204) Kune dahul kune baur ?
- 205) Kune khetai kune hagtai.
- 206) Kunuhu khayek bhar pet kunu khayek yadha pet.
- 207) Lahabad laad piarak piparak mahatauwa.
- 208) Lautha jogiya chhaur lagsai.
- 209) Likhika manse lakha, lakhka manse likhi.
- 210) Log patiyawan karai.
- 211) Loove paape parloke naath.
- 212) Luhuluhu biruwaka luhuluhu pat.
- 213) Maare sochase na bhokh na pyas lagsai.

- 214) Mahakaatewala haath pheri chasaai.
- 215) Mahatari jaani beti,baap jaani beta.
- 216) Mana khake muri ubjaweke.
- 217) Manek nahimanek epane manawama badai.
- 218) Manle deu nahita patthar.
- 219) Mansek jingi ek baar yasai, kihona kiho kareke parsai.
- 220) Manseka jaturabhele pheri haine hasai.
- 221) Manseke jature gun karle pheni haine dekhsai.
- 222) Mardak ek jabaan hasai.
- 223) Mare chature phediyama guha lagsai.
- 224) Mare thage paape marai.
- 225) Mare thage yapanahi dukha pawai.
- 226) Marke ligeke kathi badai.
- 227) Marta ta kya na karata. (Derivated)
- 228) Maukama chauka haneke parsai.
- 229) Maya pirit bhele dhani na garib.
- 230) Miya bibi raji ka kare kaji.
- 231) Mod gel bhittar baat yail baahar.
- 232) Moi karbahi yaguda baat toi karbahi dosar baat.
- 233) Mor mama ek din yada parbiya.
- 234) Mor naau tor gaau.
- 235) Mor tumawa bharbhar tor jogiwa marmar.
- 236) Mudiyama bojha parle na thaha hatae?
- 237) Muha badtema nakwase dudha nahi piyek.
- 238) Muha dubbar dekhke hepai.
- 239) Na jane yapan na enkar.
- 240) Na rahatai baas na bajtai basuri.
- 241) Nahi bhel ek dukha bhelepar hajar dukha.
- 242) Nahi khelau nahi bidau.
- 243) Newar bidgasai bhojse, chhetri bidgasai mojse, Tharuwa bidgasai modese.

- 244) Nin na jaano tatal khat bhukhana jaano baasi bhaat manana jaano jaat na kujaat.
- 245) Nun Khaile gun gawe parsai.
- 246) Nunai machhari telhar bhaata.
- 247) Orail bhojama pataripaare?
- 248) Paachha yake kaam khojai yaaga.
- 249) Paan pheraik nahiya.
- 250) Paani chatke kabahu pyas jetaui?
- 251) Paaral machhadi more dhadiyama.
- 252) Padbet pad na lohiyama chad.
- 253) Padhale lekhale kathi kam, hara jotale bakhari bhari dhan.
- 254) Padhawal sugawake kukurai dharsiya.
- 255) Pahadiyase mitaik nahi dakhinahase hitaik nahi.
- 256) Pahineke jimdar yakhanik murdaar.
- 257) Pahuna nahiya baithal.
- 258) Paisa bhele sabkunu sangatiya paisa hainebhele kunhu haino sangatiya.
- 259) Paisana kaudi bazaar gume chhaudi.
- 260) Pakal yam nahiya jharahike jharahike badahi.
- 261) Panima dabo tadima dabo.
- 262) Panima dharta na banta.
- 263) Paral marda machhoriya.
- 264) Parena parparaye.
- 265) Parkal daau ghoni tiuna.
- 266) Petalese yek bachan kahalese jabad chot lagasai.
- 267) Pet bhari khaye paule jauta yaako kathi kaam?
- 268) Petawama yau muhawama haino yau.
- 269) Phela parlahi yaaju?
- 270) Pitalake jodse bhut deresai.
- 271) Puran dihaka khurpi.
- 272) Pus ta phas phus.
- 273) Putha janke beskha, muha ja

- 274) Rajak laghi bapak duwai.
- 275) Rajak gharama motiyak dukha.
- 276) Rajak kaam kamiyak dewai.
- 277) Ram milolihe jodi eguda yanhara ta egura Bahira.
- 278) Rang na dhang.
- 279) Rin na sidha.
- 280) Rin ta rin budhai bakari kin.
- 281) Rogiyak chade haine baidawak chaad.
- 282) Rotiya yagude orise bhari nahi paktai.
- 283) Saanch kabuha phiri nahi dagamagatai.
- 284) Saant ladi gahir hasai.
- 285) Saas bhele yasa hasai.
- 286) Saawanse bhado dubbar?
- 287) Sab chijuk samaya hasai.
- 288) Sab sigar geghawa bigar.
- 289) Sab sorha yaana.
- 290) Sabdin jibhik sawada miltai?
- 291) Sabse badahai rupaiya.
- 292) Samaya sab chijuk hasai.
- 293) Sampatka bahini bipatak yaar.
- 294) Sangatiyase manse chinesai.
- 295) Santokhi bhele sukha hasai.
- 296) Saraho sigare gheghawa bigare.
- 297) Sasuiya marle putohiya biyaile yegude.
- 298) Sewa karle mewa pawaisai.
- 299) Silawaak tara hathawa dabail.
- 300) Sojha yangurise ghiu naahi niskatai.
- 301) Solaarak saya chot, Lohaaraak ek chot.
- 302) Somalaak guruwai iture.
- 303) Sui banke ghusiyai har banke niskai.
- 304) Sujha na bujha bai bai k



- 305) Surti khebahina phurti yatai.
- 306) Tanauk sasurali maan jaan ,lajikek sasuralui uchhu uchhu na puchh puchh.
- 307) Ted badai lilarak shobha?
- 308) Ted sisiyaa.
- 309) Tera tedi hera heri.
- 310) Thaaruk gaadi tharuwaahi katsai.
- 311) Thamadelahu laathi, bheliya haldar.
- 312) Tharuk jaat gadkittar jaat.
- 313) Tharuwani haine kar haine kar uthau khoki ghauka jaal yiheta badau tharuwani chali.
- 314) Thora boli karai.
- 315) Tiriya chalitara bhagawaan jaane.
- 316) Tituhariya nahiya.
- 317) Tor bina mor kalpana.
- 318) Tor maana muthi iture halau.
- 319) Tor muhawama dudhbhat jo.
- 320) Tusska paad jhaada lagoniya.
- 321) Ubara dhubara kukurak bakhara.
- 322) Uchha uchha na puchha puchha
- 323) Uta bidharthi banar yi tin jat gadayanar.
- 324) Yaagagele daate katai, paachha gele laate marai.
- 325) Yaaga thik baki pachha gadimudi katai
- 326) Yaakhi na dekh dugo bakhara uthaawe.
- 327) Yaamak sawad bairi metotai?
- 328) Yaane kahaik kaane sunai.
- 329) Yaanhi hase samayake nahi roke saketai.
- 330) Yaanhi laghi bena kathi kam?.
- 331) Yaapan mudiyama bhaisi bulaik haine dekhai feni yankar mudiyama dhilo bulaik dekheke.
- 332) Yaapan bakhan yapanahi k

- 333) Yaapan beriyaa marimari jai, ankar beriya kare baijai
- 334) Yaapan haath jagar naath.
- 335) Yaapan khenal gadahama yapanahi parsai.
- 336) Yaapan nahi bhele jhuttha.
- 337) Yaas kar bharosaa jhin kar.
- 338) Yabbar dekhale hepai?
- 339) Yada bhel gagari chalkate jai.
- 340) Yadalaa ki badala.
- 341) Yagarail bot sidhari tita.
- 342) Yaguwa binaa phauj Yanhar.
- 343) Yakhiyase dekhai kanawase sunai.
- 344) Yakhutaile bairi paktai.
- 345) Yakhuti na susati.
- 346) Yalsi manse yadha maru.
- 347) Yalsik bhadiya bansi.
- 348) Yankake hasai hasaik yapanahi parsai.
- 349) Yankake khelona banaweke ushar.
- 350) Yankar kake khail haine sadhai.
- 351) Yantak simi yantak jharkhar dukh paweke hamar bakhara.
- 352) Yanuwai karle badaita yakhani godawatara herle bantai.
- 353) Yapan karni paro tarni.
- 354) Yapan manse kam lagasai.
- 355) Yapan yankar yagude janeke.
- 356) Yapanahi daeeni yapanahi guro.
- 357) Yapane chaliya behorawase dukhpawai.
- 358) Yapane yapane bidgai yankahuke bidgoi.
- 359) Yarye khai parye hagai.
- 360) Yiho gel uho gel doda bhari rupaiya gel.

## APPENDIX - II

### Tharu Words used in the Tharu Proverbs And their meanings in English

Words of Chitoniya Tharu Language (WCTL)	Words of English Language (WEL)
baam	eel (fish)
baanar	monkey
baap	Father
baat	talk
badake	large / elder
bagicha	garden
bahute khaile	eaten too much
bahute	a lot
bakar bakar karai	over talking
baniyaa	businessman(trader)
bariar	strong
becheke	to sell
Betaa(poot)	Son
bhagake	lost
bhagi	luck
bhai-bhai	brothers
bhansiya	cook
bhijal	wet
bichaa	between
biyaah	wedding
budhail	being old
bulaik	walking
charchaa	scandal
chatur	clever
chhote	Small / young
dahul	fine
daini	witch
dekhhal	seen
dha -yaan	catch and bring
dobani	telling sth to other person to get benefit
du(dui)	two
dunho	both
ek	one

ekdin	one day
enkar	other person's
ensar	according to
gaadimudi katai	back biting
gadaha	ass
garjai	lightening
gele	went
gharwama	at home
gidaar	jackal
Haine	no
halhali	quickly(fast)
hamar	our
harkal	fallen
hepasai	to dominate
ichke jiuk	short-mind
iman	honest
jaati	caste
jaba	when
jani	woman
jawaan	young
jhagara	fight(quarrelling)
jhorkha	window
jingi	life
jira	cumin seeds
jiu jiu	requesting time and again
kahabahi	tell
kahawa	where
kamai	earning
karam	luck
kariya	black
karle	done
kasanak	how
kathi	what
kaugha	crow
khaau	eat
khaile	eaten
Lautha puthoh	new daughter-in –law
leharaa	birth-home
likhal	written
lov	greed

maidan	playground
manse	man
mareke	die
mochha	mustache
mudi	head
muha	mouth
Musari	Small Mouse
namahar	long
ote	there
paachha	back / behind
paad	fart
pahuna	guest
pawetei	to find out
pheri	again
pili	bitch
puchhi	tail
saange	together
sangatiyaa	friend
sawaar	hunted animal
sawar	hunting
sikhaaul	taught
sikhesai	learning
sinur	vermin
soche	Think
sui	needle
sunsaan	silence
thuk	spilt
titaa	bitter
ubjaweke	to grow something
yaaga	in front
yadh-maru	half-dead
yanhari raat	black night
yau-jai	coming and going
yete	here

### **APPENDIX-III**

#### **Common English Proverbs**

1. A bad penny always turns up.
2. A bad tree doesn't yield good apple.
3. A barking dog seldom bites.
4. A beggar at the beggar's gate.
5. A bellyful of food is good one.
6. A blind man can't be a judge of colors.
7. A blow with a word strikes deeper than a blow with a sword.
8. A burnt child dreads the fire.
9. A candle lights for others but consumes itself.
10. A cheating play never thieves.
11. A cheerful Wife is the spice of life.
12. A coward dies a thousand times before his death.
13. A deaf husband and blind wife are always a happy couple.
14. A drop of water in the ocean.
15. A drowning man cluth at a straw.
16. A fair face needs no paint.
17. A fear weather friend.
18. A figure among cipher.
19. A fool and his money are soon parted.
20. A friend in need a friend indeed.
21. A good mind posses a kingdom.
22. A good beginning makes a good ending.
23. A good name is better than bad money.
24. A great dowry is a bed full of brambles.
25. A greedy man can't fulfill his desire.
26. A hungry man is an angry man.
27. A lazy man is half dead.
28. A leopard can't change its spots.

29. A lie has no legs.
30. A little knowledge is dangerous thing.
31. A living donkey is better than a dead lion.
32. A Man can not give what he has not got.
33. A man is as old as he feels.
34. A man is known by the company he keeps.
35. A merchant without either money or ware.
36. A miserly father makes a prodigal son.
37. A miss by an inch is a miss by a mile.
38. A miss is as good as mile.
39. A new broom sweeps clean.
40. A penny saved is a penny earned.
41. A pure gold never fears from the fire.
42. A rising tide lifts all boats.
43. A rolling stone gathers no moss.
44. A small leak will sink a great ship.
45. A stitch in time saves nine.
46. A storm in a teacup.
47. A stroke of a hammer equals hundred strokes of a chisel.
48. A talker is a great liar.
49. A wolf in sheep's clothing.
50. A word to the wise is enough.
51. A word to wise.
52. Absence makes the heart grow fonder.
53. Actions speak louder than words.
54. Afraid from his/her own shadow.
55. After a storm comes a calm.
56. All is fair in love and war.
57. All men are equal.
58. All things are difficult before they are easy.
59. All worship the rising Sun.

60. Among the blind the one-eyed man is king.
61. An empty mind is devils work shop.
62. An eye for an eye and a tooth for tooth.
63. An idle brain is the devil's workshop.
64. An old dog will learn no tricks.
65. Any time means no time.
66. April showers bring many flowers.
67. As a dog returns to his vomit, so a fool repeats his folly.
68. As long as there is life.
69. As the old cock crows, so crows the young.
70. As you sow so will you reap.
71. Ashes as well as pitchers have ears.
72. Bad news travels fast.
73. Be slow to promise and quick to perform.
74. Beauty is but skin deep
75. Beauty is in the eye of beholder.
76. Before criticizing a man, walk a mile in his shoes
77. Beggars can't be choosers.
78. Believe not all that you see nor half what you hear.
79. Better an egg today than a hen tomorrow.
80. Better early than late.
81. Better late than never.
82. Better safe than sorry.
83. Better to have loved and lost, than never to have loved at all.
84. Better to live one day as a tiger than a thousand of years as a ship.
85. Better two losses than one sorrow.
86. Between the devil and the deep sea.
87. Between the hand and lip the morsel may slip.
88. Between two fires.
89. Big fish eat little fish.
90. Big thunder, little rain.



91. Bird in the hand.
92. Birds of a feather flock together.
93. Bloom where you are planted.
94. Brag is a good dog, but holdfast is a better.( Talk is cheap)
95. Calamity is man's true touchstone.
96. Catch the bear before you sell his skin.
97. Charity begins at home.
98. Cheapest is the dearest.
99. Choose an author as you choose a friend.
100. Circumstances alter cases.
101. Cleanliness is next to godliness.
102. Clothes do not make the man.
103. Content is happiness.
104. Courage lost, all lost.
105. Culture is the second nature.
106. Curiosity killed a cat.
107. Cut your coat according to your cloth.
108. Death when it comes will have no denial.
109. Debt is the worst poverty.
110. Deeds, not words.
111. Divide and rule.
112. Do as I say, not as I do.
113. Do not be elated if rich and dejected if poor.
114. Don't bark if you can't bite.
115. Don't bite the hand that feeds you.
116. Don't judge a book by its cover.
117. Don't keep a dog and bark yourself.
118. Don't pretend to be what you're not.
119. Don't try to teach grandma how to suck eggs.
120. Early to bed and early to rise makes a man healthy, wealthy and wise.

121. Easier said than done
122. Easy come easy go.
123. Eat hot, die early.
124. Eat to live, but do not love to eat.
125. Education is a progressive discovery of our own ignorance.
126. End in smoke.
127. Every bird likes its own nest.
128. Every cloud has a silver lining.
129. Every cock fights best on its own dung.
130. Every Jack has a Jill.
131. Every one has his master.
132. Every rise has a fall.
133. Every sugar is felt bitter if it is bad.
134. Everybody loves a lord.
135. Everyman thinks his own geese swans.
136. Everyone can find fault, few can do better.
137. Everything in the garden is rosy.
138. Everything is good in its season.
139. Evil begets evil.
140. Evil communications corrupt good manners.
141. Experience is the best teacher wit bought is better than taught.
142. Failure is the stepping stone for success.
143. Faint heart never won fairy lady.
144. False friends are worse than open enemies.
145. Fields have eyes and words have ears.
146. Fight fire with fire.
147. Fire is the good servant but a bad master.
148. First deserve, then desire.
149. Fish and company stink in three days.
150. Follow the river and you'll get to the sea.
151. Fools live poor to die rich.

152. Forbidden fruit is sweet.
153. Fortune favors bold.
154. Fortune is easily found but hard to be kept.
155. Friendship is the wine of life.
156. Garbage in, garbage out.
157. God is on the side of the strongest battalions.
158. Gog is god.
159. Gold is the dust that blind all eyes.
160. Good health is above wealth.
161. Great talkers are little doers.
162. Greed of meat, greed of bread.
163. Grief is the cancer of the heart.
164. Grief is the concern of the heart.
165. Habit cures habit.
166. Handsome is that handsome does.
167. Happiness takes no account of time.
168. Happy he who can live in peace.
169. Haste makes waste.
170. He does not sing his father's song.
171. He that knows nothing doubts everything.
172. He that leaves the highway, to cut short, commonly goes about.
173. He that respects not is not respected.
174. He who is born a fool is never cured.
175. His bread is buttered on both Side.
176. Home is where the heart is.
177. Honest men fear neither the light nor the dark.
178. Honesty is the best policy.
179. Honey is not for the ass's mouth.
180. Honey tongue heart of gall.
181. Honors change manners.
182. Hope for the best, but prepare for the worst.

183. Hurry makes sorry.
184. Husbands are in Heaven whose wives scold not.
185. I talk of chalk and you talk to cheese.
186. Idle hands are the devil's playthings. If the shoe fits, wear it.
187. If the sky falls, we shall catch larks.
188. If you want something done right, you have to do it yourself.
189. Interest by other ignore by me.
190. Iron cuts iron.
191. Is the pope Catholic.
192. It is certain but impossible.
193. It is never too late to learn.
194. It takes two to make quarrel.
195. Jealous head is broken soon.
196. Judge not, that yet be not judged.
197. Keep you friends close, but your enemies closer.
198. Kill your darlings.
199. Lead by example.
200. Life begins at forty.
201. Life is a span.
202. Life is like a box of chocolates. You never know what you're gonna get.
203. Life is too short.
204. Like draws like.
205. Like father, like son.
206. Little by little and bit by bit.
207. Live a man a fish and you feed him a day; teach a man to fish and you feed him for a life.
208. Live and let live.
209. Look before you leap.
210. Lost opportunity never returns.
211. Love has no low.

212. Love is blind.
213. Love is stronger than any addiction.
214. Make hay while the sun shines.
215. Man is the slave of habits.
216. Man lives on hope.
217. Man proposes , God disposes.
218. Many a good cow has a bad calf.
219. Many men, many minds.
220. Marriage is a lottery.
221. Measure twice, cut once (think before you act).
222. Memory is the treasure of the mind.
223. Men go laughing to heaven.
224. Men may meet but mountains never.
225. Might is right.
226. Mind your manners.
227. Misery loves company.
228. Misery loves manners.
229. Money is dear to everyone.
230. Money makes a Margo.
231. Monkey see, monkey do.
232. More haste, less speed.
233. Much bruit little fruit.
234. Much cry little woo.
235. Much money is gotten by ill means than by good means.
236. Muck and money go together.
237. My house is my castle.
238. Necessity is the mother of invention.
239. Need teaches a plan.
240. Neither here nor there.
241. Never cheapen unless you mean to buy.
242. Never lie to your doctor.

243. Never say die.
244. Nightingales will not sing in a cage.
245. No man is an island.
246. No man is wise at all times.
247. No news is good news.
248. No one looks at his faults.
249. No pain no gain.
250. No song, no supper.
251. No time like the present.
252. Nobody is perfect.
253. Old bees yield has no honey.
254. Old habits die hard.
255. Old habits die hard.
256. Once bitten, twice shy.
257. One fish infects the whole water.
258. One good turn deserves another.
259. One shows another reaps.
260. One slays, pays another.
261. One sows, another reaps.
262. One today is worth two tomorrow.
263. Opinions differ.
264. Opportunity knocks only once.
265. Pigs in clover.
266. Poverty is no sin.
267. Practice makes perfect.
268. Prevention is better than cure.
269. Quality rather than quantity.
270. Revenge is sweet.
271. Riches have wings.
272. Robbing Peter to pay Paul.
273. Run after two bones and you'll catch neither.

274. Same trouble, different day.
275. Save your own and spend another's.
276. Saying and doing are two thing.
277. Saying and doing are two things.
278. Saying is one thing, doing is another.
279. Self done is well done.
280. Self praise is no recommendation.
281. Set a beggar on a horseback, and he'll ride to the Devil.
282. Shouted through the day and lost the honorarium.
283. Silence means consent.
284. Simple minds think alike.
285. Slow but sure.
286. So close, yet so far.
287. So many countries, so many customs.
288. Society moulds a man.
289. Some days you got the bear, other days the bear gets you.
290. Some thing is better than nothing.
291. Sorrow and death are common to all.
292. Still Water runs deep.
293. Stolen fruit is the strongest.
294. Stolen fruits are the sweet test.
295. Strike the iron while it is hot.
296. Strike while the iron is hot.
297. Strong wind blows on high hills.
298. Success is a journey not a destination.
299. Talk is cheap.
300. Talking nineteen to the dozen.
301. The belly has no ears.
302. The best fish swim near the bottom.
303. The cap fits.
304. The child is father to the man.

305. The devil knows many things because he is old.
306. The die is cast.
307. The dutiful are beautiful.
308. The early bird catches the worm.
309. The event is made by the conditions.
310. The exception proves the rule.
311. The exception proves the rule.
312. The folly of one man is the fortune of another.
313. The grass is always greener on the other side of the fence.
314. The law is a jealous mistress.
315. The longest day has an end.
316. The longest mile is the last mile home.
317. The mother's breath is always sweet.
318. The pen is mightier than the sword.
319. The proof of the pudding is in the eating.
320. The scalded dog fears cold water.
321. The tongue of an idle person is never idle.
322. The wind cannot be caught in a net.
323. There is a witness everywhere.
324. There is no place like home.
325. There is no rose without a thorn.
326. There is time for everything.
327. There's no place like home.
328. Think first, and speak afterwards.
329. Throwing pearls before the swine.
330. Time and tide wait for none.
331. Time is money.
332. Time works wonders.
333. Tit for tat.
334. To carry coals to Newcastle.
335. To err is human.



336. To kill two birds with one stone.
337. To make a mountain
338. To take counsel of on
339. To turn a blind eye.
340. Tomorrow comes never.
341. Too much is too much.
342. Too much of a good thing is good for nothing.
343. Truth will out.
344. Two wrongs don't make a right.
345. Unity is strength.
346. Virtue is its own reward.
347. Virtue is its reward.
348. Well begun is half done.
349. When buffalos fight, crops suffer.
350. Where there is a will, there is a way.
351. While in Rome, do as the Romans do.
352. While there is life there is hope.
353. Whistling maid and crowing hen are neither fit for gods nor for men.
354. Who closes his doors at the knock of fortune.
355. Without oars you can not cross in a boat.
356. Worry kills the Cat.
357. You can take a horse to the water, but you can't make him drink.
358. You can't take with you when you die.
359. You never know what you can do till you try.
360. Zeal without knowledge is a run away horse.