

CHAPTER ONE

INTRODUCTION

1.1 General Background

Language is the unique feature of human beings, since human beings existence in the earth have been superior and taking the dominant position in this biosphere because of language. Language is a species specific aptitude and innate possession of humans which distinguishes them from other animals. So, it has become the most valuable asset in human life. Language is not a monolithic object. It is a social phenomenon, which has been used from the time immemorial.

The language works as a road to deliver the message from one to another to establish good relationship among human beings. That is why language is considered as a means of communication through which a man can exchange his feelings, desires, aspiration, emotions, impulses, views, ideas, experiences, etc. to other human beings but also for the identity of the speaker in true sense. Language is an identity of a speaker because it shows the total information about the speaker in many respects like status, nationality, caste, ethnicity, etc through his language.

"There are 6604 languages in the world" Crystal, 2002 Encyclopedia of language.

A few are discussed below:

Sapir (1921, p. 9) says "language is purely human and non-instinctive method of communicating ideas, emotions, aspiration and desires by means of a system of voluntarily produced symbols."

Richards, et al. (1985, p.153) state “Language is the system of human communication by means of a structural arrangement of sounds to form target units e.g. morphemes, words sentences etc.”

Widdowson (2003, P. 13) defines " Language as a system of arbitrary vocal symbols which permit all people in of that culture or other people who have learned the system of that culture, to communicate or to interact." This view shows that language can be permitted and learned according to culture.

Although language has been defined differently most linguists agree with the fact that language is body of words and the system for their use common to people who are of the same community or nation, the same geographical area or the same cultural tradition.

In conclusion, we can say that human civilization is out of imagination without language. So, it is the personal as well as the social activities which reflect the culture and civilization. It helps to flourish, maintain and transmit the human civilization. Language is an innate property of human beings. So it is acquired by human beings. So it is species specific uniform which is only limited to human beings.

1.1.1 A Short Introduction to the English Language

The English language belongs to West Germanic sub-branch of Indo-European language family. English language takes a form of lingua franca in many parts of the world. The English language belongs to the Indo-European language family which falls in second rank in terms of its number of speakers. It has approximately 480 million speakers across the world. It is the language of international trade and commerce, politics, industries and conference etc. most of the books, in the world are written in the English language and many

nationalities of the world use the English language for communication with each other.

Yadava (2003, P.17) state that “English is spoken even in Nepal as a mother tongue by 1037 people, a small number of population.”

Malla (1977, P.12) states “English is untenably of vital importance for accelerating the modernization process in Nepal.”

In accordance with these definitions cited above English is used as a link language, language of diplomacy, trade, foreign mission, mass communication academic, trade foreign mission mass communication academic medium of instruction and education system.

As for onset and introduction to English language in Nepal the history of development of education system renders the fact that Darbar High School was the first school to teach the English language in Nepal which was founded by the prime minister Jang Bahadur Rana. After he visited to England he established Durbar High School in 1854 A.D. Mr. Ross and Canning were the first teachers to teach in this school. Another further step of formal English Language Education in Nepal was the establishment of Tri-Chandra collage in 1918 A.D. Since then it has been included in curriculum right from primary to the Bachelor level. English is taught as a compulsory subject and learnt in almost all the educational institutions of Nepal. So it has become an integral part of formal education system in Nepal. Teaching English in Nepal aims at making students able to communicate their thoughts feelings and beliefs with another and with the people of other country.

English is also known as global language. English is a passport through which one can visit the whole world and one who knows English can enjoy the advantages of a world citizen. A vast store of knowledge and technology is

explored through English. We can never pluck the fruit of the rapid advancement and innovations made in the field of science and technology, industrial development, international relationships tremendous progress made in the different field of human knowledge unless we use English. So, nowadays English has become the basic need for all human beings.

1.1.2 Languages in Nepal

Nepal is mosaic land in terms of diversity it owns. Multi-lingual, multi-cultural and diversified geographical lands are its unique features. According to population census 2011 A.D. one hundred and twenty - three languages are identified as mother tongues in Nepal. Besides as ‘unknown languages (CBS, 2011) which need to precisely identified on the basic of field observation and its analysis” most of the languages do not have their own scripts. In Nepal many languages survive only in spoken form in daily communication. In the absence of the speech communities, a language dies. Kusunda is dying language in Nepal. Amrit Yonjan Tamang says Kusunda is the language which is not known to which language family it belongs. (Journal of Indigenous Nationalities 3rd years, Mangsir 2067, P.59).The major languages spoken in Nepal are categorized into four language families as follows;

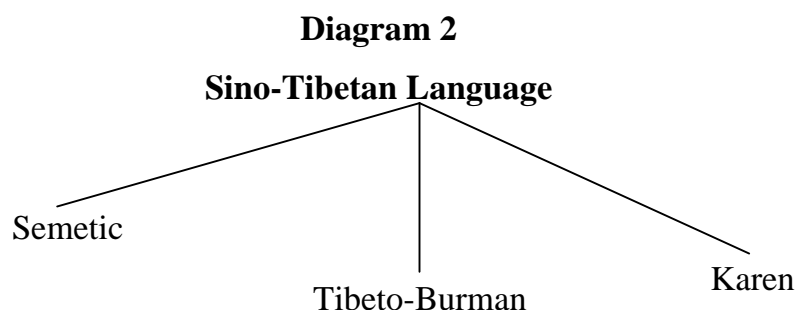
i. Indo-Aryan Group

Among four languages group Indo-Aryan language group is one of the important groups of languages of Nepal. It is spoken by a fewer number of people than Tibeto-Burman family. According to (CBS, 2011)The following languages belong to Indo-Aryan language family.

Sadhani/ Sadhani	Magahi	Bajjika	Hindi
Kumal	Tharu	Maithili	English
Rajbanshi	Majhi	Gujarati	Awadhi
Oriya	Bhojpuri	Marwari	Nepali
Assamese		Urdu	Danuwar

Kaike	Gurung	Wambule	Koyu
Kusunda	Hylmo	Bahing	Lingkhim
Lhomi	Kagate	Sangpang	Mewahang
Magar	Koche	Tilung	Puma
Newari	Lepcha	Yamphu	Kham
Raji	Limbu	Chhintang	
Sherpa	Meche	Dungmali	

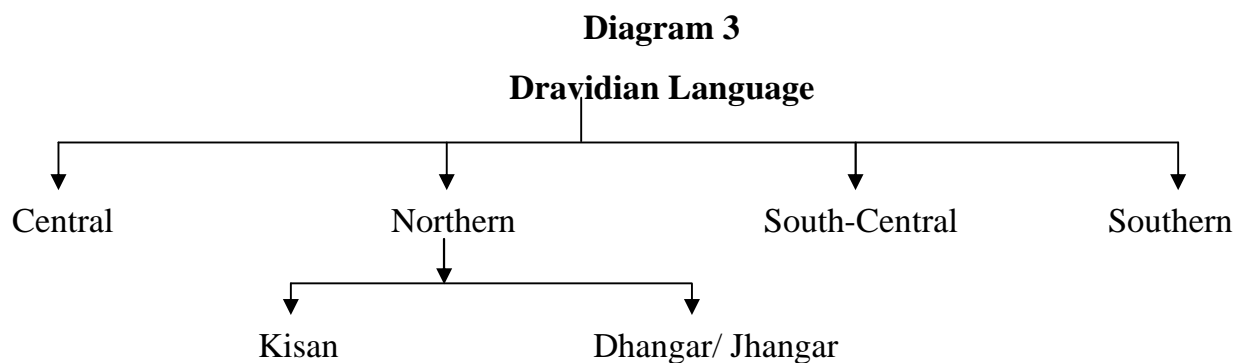
It is genetically derived from Sino-Tibetan languages. It can be shown with the following diagram:



Yadav, 2003, p. 148

iii. Dravidian Group

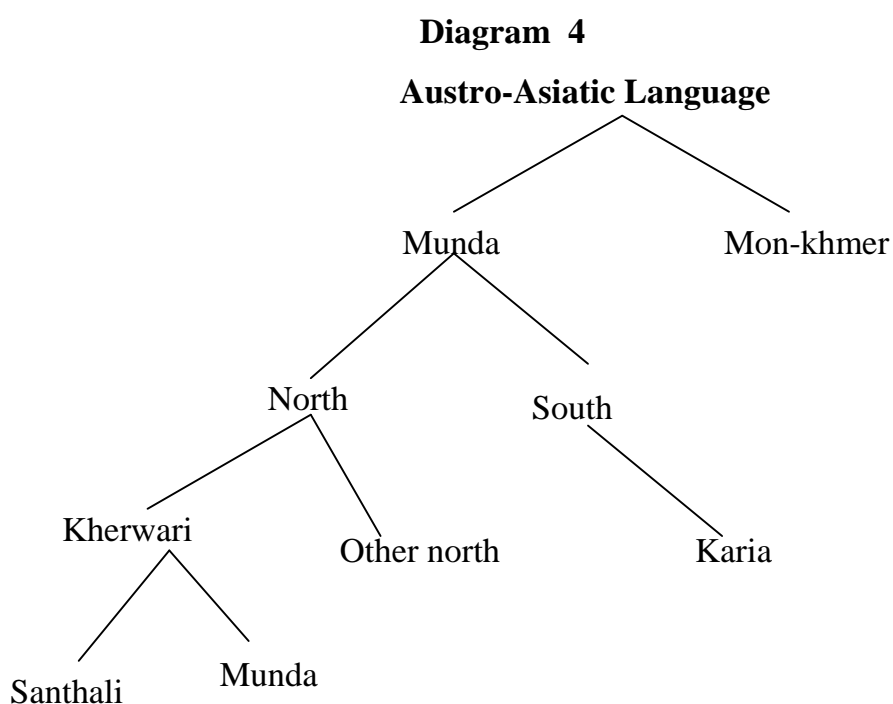
Another important language family in Nepali is Dravidian Language. Yadav (2003, p. 147) mentions "Dravidian language group includes the two languages in Nepali, Dhangar and Kisan". Jhangar is spoken in the eastern region of the Koshi River and Dhangar in the region west of Koshi. In the same way, Kisan with 789 speaker settle in Jhapa district, Dravidian languages are classified in to central, northern, south, central southern branch. It can be shown with the following diagram.



Yadav, 2003 P.149

iv. Austro-Asiatic Group

Satar (santhali) is the only one language that belongs to this group, which is spoken in Jhapa district of the eastern part of Nepal. This family has other branches, namely: Mon-khmer, and munda (Phyak, 2004) munda is classified into north and south branch. This genetic description can be shown with the following diagram.



Yadav, 2003, p.149

1.1.3 English Grammar

Grammar is a system of rules that defines the grammatical structure of a language. It is the set of principles, rules of an art, science or technique using in language. Grammar is not a book written about language it is grammar that makes language understandable and meaningful.

Grammar is a process for making a speaker's or writers meaning clear when contextual information is lacking, A language is more elegant beautiful and legible when it goes by the rules of grammar usage and style. Grammar is just like the sign post, which directs the traveler along the night path, making the journey quicker, easier and saving them from getting lost, it helps the language learner in the right way, making the journey of language learning quicker easier and saving them from getting lost in the ocean of a language. Nowadays the study of grammar is thought to be out dated. During the 20th century approximately between 1925 and 1965, linguists gave sincere attention to grammar which proved to be one of the most productive areas for linguistic analysis. So that knowledge of grammar is essential for language teachers, linguists, language experts and language learners too. Some scholars have defined the grammar in the following ways;

Palamer (1978, P.9) defines grammar as “A device that specifies the infinite set of well-formed sentences and assigns to each of them one or more structural description.” This is to say the grammar generates infinite number of well formed possible sentences and explains them descriptively.

Similarly Harmer (1987) says “grammar then, is the way in which words change themselves and group together to make sentences. The grammar of a language is what happens to word when they become plural or negative, or what word order to make one sentence.”

1.1.4 English Pronominal

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

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

According to Parrot (2000, P.323) "we use pronominal to avoid specifying or repeating information that is already clear." Similarly, Allsop (1986, P. 90) states that pronouns are used to replace nouns already referred to ,that so ,we used them instead of repeating the noun there are many types of pronouns according to a Aarts and a Aarts (1986) which are briefly described below:

a. Personal Pronoun

The pronoun which stands for person is known as personal pronoun. The personal pronouns are marked for person (1st, 2nd and 3rd) for case (subjective and objective cases) and also for number (singular and plural).

Subject Pronouns	Object Pronouns	Person	Number
I	me	1 st	singular
We	us	1 st	plural
You	you	2 nd	singular\plural
He	him	3 rd	singular

She	her	3 rd	singular
It	it	3 rd	singular
They	them	3 rd	plural

b. Possessive Pronoun

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

With Noun Phrase

My

Our

Your

Her

Their

As heads of Noun

Mine

Ours

Yours

Hers

Theirs

c. Reflexive Pronoun

The reflexive pronoun is one in which the action done by the subject turns back upon the subject. It is also called self pronoun. The reflexive pronouns are marked for person (first, second, third) and number (singular, plural) but not case. The third person singular reflexive pronouns are marked for gender. For example: myself, yourself, himself, itself, ourselves, yourselves and themselves.

d. Demonstrative Pronoun

The demonstrative pronoun is one that is used to point out the object to which it refers. Demonstrative pronoun points out specific person or objects.

According to Aarts and Aarts (1986, P. 53) “there are for demonstrative pronoun in English: this and that (singular) and these and those (plural).”

This/these refer to what is near and that/those to what is remote.

e. Relative Pronoun

The pronoun which refers some noun going before is called relative pronoun.

According to Aarts and Aarts (1986, P.54) there are eight types of relative pronouns: who, whose, whom, which, how, when, where, why and what.

f. Interrogative Pronoun

An interrogative pronoun is one that is used for asking questions. According to Aarts and Aarts (1986, P. 55). There are eight types of interrogative pronoun, what, who, when, whose, which, whom, and how.

g. Reciprocal Pronoun

The reciprocal pronoun is one which expresses a mutual relation. According to Aarts and Aarts (1986, P. 56). There are two reciprocal pronouns in English: each other and one another. They are used independently in sentences with plural or co-ordinate subjects.

h. Indefinite Pronoun

The indefinite pronoun is one that refers to person or thing in general way but does not refer to any person or thing in particular. Indefinite pronouns are:

somebody, someone, something, anybody, anyone, anything, nobody, nothing, everybody, everything, one, all, few, other, some and many.

i. Distribute Pronoun

Each, either and neither are called distributive pronouns because they refer to persons or things are at a time. They are always singular and followed by the verb in singular.

1.1.5 Introduction to Majhi Language

The word 'Majhi' does not have clear indication about its meaning, origin and development. But this word refers to one identity of indigenous caste of Nepal. In Nepali dictionary (2060) the 'Majhi' word gives two senses. First, one caste who was boating and fishing from their ancient life circle. And second middle or centre. according to first meaning Majhi have settled in Nepal from the ancient time and they have close relationship with river and second meaning means how Majhi word origin and how one caste make base of representative status.

Until now anthropologist has not done research about Majhi. So that, this caste does not have clear fact about its origin and history. Some of the scholar have different view about Majhi recognition. According to anthropologist Dor Bhadur Bista the Majhi have settled in Nepal from the ancient time and very old resident than other castes, these castes refer in hills as Majhi, in Tarai Bote and Chitwan Kshuwar (Bista2004). Bista says that Bote, Majhi, Kshuwar are same caste and Nepal government has proved that those castes are different according to their identity but till now who are doing research about these castes they say that all these castes are closely related to each other (Majhi 2063, Gurung1994, Gautam and Thapa Magar 1994). Similarly some of the scholars also view that, Tharu, Danwar, Dharai, Kumal and Majhi have close

relationship. To prove that these castes are closely related to each other Majhi has similar sub-caste like Thaltharu Majhi, Danuwar Majhi and Kumal Majhi.

To prove how all these castes are similar to each other, old experienced man has said a cultural and prevailing story about Majhi, Tharu and Danuwar. Tharu, Danuwar and Majhi are members of the one family. According to the story in the long past, there was a poor family who had no child. The family prayed the god for the child and it got the three sons. The family was very poor so that it did not have enough dishes, so that their parents gave them food for eldest son in dish (plate), second eldest son in cup and youngest son in duna (a cup made up of leaf). When their sons became young they quarrelled each other to eat food in dish (plate). To adjust their quarrelling their parents sent them three different directions. So that their offspring who ate food in dish (plate) was called Tharu, and the offspring who ate food in cup is called Majhi and the offspring who ate food in duna is called Danuwar. This prevailing story does not have any scientific truth but the figurative sense of this story is that these castes are members of one family. Similarly Majhi word is used in Hayu, Chantyal and Dhimal. There was one leader in Hayu village who is called 'Majhua'. Majhua is called Majhi. Similarly in Dhimal society there was one chief proprietor who is called Majhi *warang*.

There was no any fact and how Majhi came to live in Nepal. One view shows that Majhi settled in Nepal about two thousand years ago and they came from Indian and get entry from Mithila through inner Terai up to middle hill. They tried to enter inner hill so they are called 'maj and then 'Majhi'.

Some of the scholars assume that Majhi came from India and got entry from bank of Saptakoshi and Arun river up to Nepal this conjecture has some proximity because till now Majhi live near these river. Leader of Majhi society as well as who wrote the book of "culture and perfecting of Majhi caste" Dhan Bhadur Majhi says the different parts of Saptakoshi river and inner Terai of

centre and eastern area of Nepal. The Majhi people are residing. (Majhi 2063 B.S.)

The different views and sayings clearly show that Majhi have lived in Nepal from ancient time and from their origin is linked with river. The majority of Majhi people live in all parts of Nepal, but mainly they are found in central and eastern development regions of Nepal. According to Dhan Bahadur Majhi (2038 B.S. P.20), the Majhi are found to be living at Ramachap, Shinduli, Morang, Sharlahi, Kavre, Sunsari, Makuwanpur, Jhapa, Shinduplanchok, Udhayapur and Okhaldhunga districts. Ramachap is the most densely populated area of the Majhi people. The Majhi society regard themselves as Kiratis .(Indo-mongolians)

According to National Population Census 2068 B.S. all together Majhi live in 38 districts and total population is 83121. But Majhi Preservation Organization blame that the total population is above 1 lakh in Nepal. Among 38 districts only 13 districts Majhi speak their native language and other do not. According to chair person of Majhi Preservation Organization Dhan Bhadur Majhi says that most of the Majhi community of central development people speak their native language but in eastern development people do not speak their native language but some of them speak. We can say that Majhi language is in danger of dying out in the eastern development region because of influence of the Nepali language.

The Majhi have profound belief in supernatural power. They are not idolaters. Their religious beliefs can be compared with the religion of Regvedic age whose main essence is the supreme power or nature. In this, Majhi society 'Dharma' means to help other people to pray for supernatural powers and to obey their own native culture Some of the scholars (Nepal 056, pokhrel057) say that Majhi religion is Hindu but Majhi youth and Majhi society leaders say that Majhi religion is 'Tantrik' (Majhi, 2063). They worship river, tree, land and

air that is to say they believe in supernatural powers. Hodgson (1847) identifies their religion as the religion of nature of rather, the tribe with natural religion neither have temple nor idol.

Historically Majhi people lived at the bank of river in Nepal. Their occupation is to fishing, boating, making yeast (material that is used to make alcohol), agriculture and cattle raising. Nowadays their knowledge and skill do not become medium of income source because the bridges have been built in the rivers, government have given river, lake, pond as contract to other persons and people put poison in the river, pond, lake so that fish are disappeared. Majhi caste is very honest, simple, sincere and trusty to other people so that their land and property was taken by trickery, cheating and illegal ways. In ancient time Majhi was once landowner but now they are landless or having no houses in the native country. In many villages about 90% of Majhi are landless or near landless is forcing many to seek work in others houses as a servant, in Kathmandu, India or even in the Gulf States. These social economic stresses have put great pressure on Majhi culture and traditions. Since the advent of democracy in 1990, Majhi have joined the struggle for linguistic and cultural revival along with many other indigenous groups of Nepal.

The Majhi do not occupy a high status in society however they are not untouchable. They do not have a distinct place in the Hindu social stratification system nor do they have a specific hierarchical system among themselves, though some cultural difference can be seen between the central development and eastern development region. Most of the central Majhi women wear traditional Majhi clothing while the eastern Majhi do not. Today Majhi people have much freedom in regard of the choice of a marriage partner. This freedom seems to extend the marriages with people outside the Majhi racial group, as several mixed marriages were observed. There are also known cases of polygamy. Majhi people have their own typical dances and folk songs. The

Majhi people are very rich in festivals. In Majhi society 'Koshi Puja' is the main family festival which is usually celebrated like the 'Dashain' of the Hindus.

The Majhi are backward in education. They have only 38% literacy rate in schooling level. According to government of Nepal record no Majhi is graduate officer and in respected high post in government civil service. Majhi children started go to school since 2011 B.S. Inhabitant of Koshi Chandra Bhadur Majhi was the first man to passed SLC exam in 2022 BS. After the education began to operate its programs for ethic groups, Nepal Majhi preservation organization was established in 2051 B.S. to unite all Majhi people, to maintain rights, to save religion, custom, language, culture and to enhance and impart knowledge, experience environmental knowledge and public awareness to uplift the organization in a better planned way.

1.1.6 Majhi Language

Majhi have their own native language. The language spoken by Majhi is known as Majhi language. All languages spoken by Majhi people belong to the Indo-Aryan language family. Majhi language is the main identity of Majhi as different indigenous caste of Nepal. No script of the Majhi language has been created yet. So this language does not have written script so that this language is going to disappear (Yongan-Tamang 2006). Majhi language is written in Devanagari. According to linguists Majhi language is closely related with Danuwar language. In Majhi village of Ramechap old Majhi people do not speak other language; they only speak their native language. Majhi say other language as 'Thau Kura'.

The census, 2001 has recorded that Majhi live in 68 districts of Nepal but only 43 districts Majhi speak their native language. It shows that only 24 thousand 4 hundred and 22 people speak their own language. The census 2068 B.S. reports that the total population of Majhi is 88727.

According to different linguists Majhi language is categorized as uncared, crisis and disappeared language (Kainla 2062; p.10, Yadav 2004, p. 4). Majhi language is mostly spoken in Saptakoshi area and its different area of other rivers. Mainly Majhi language is spoken in Tamakoshi up to Ramechap village. Ramechap is the most densely populated areas of the Majhi people.

There is no similarity between Majhi language which is spoken in Ramechap, Kabra, Okhaldunga, Khotang and Dolakha district. There are 25 varieties of Majhi language according to researches on Majhi language till now. In Dhan Bhadur Majhi book, he writes that Majhi language has three dialects. For example: The Nepali word 'Khanu' said 'Kha' 'Khai' in Tamakoshi dialect, 'khara' in Sunkoshi dialect and 'Kharda' in Dudhkoshi dialect. In three dialects Tamakoshi dialect has more words than other dialects (Majhi 2063, p.113).

The use of pronoun of Majhi language does not have different level like khas Nepali language. Many words of Majhi language are related with khas language because Majhi language has been highly influenced by Nepali language.

No word meaning, grammar, text book, book, reading materials, poem, magazine, newspaper, folk song, films are written and published in Majhi language (Yadav and Shakya 2064, p. 67). Majhi word meaning is being prepared and it will be published soon. There is no any programme of Majhi language in Radio and television. Children can learn their native language in primary level but Majhi children are deprived of getting this opportunity. All this reality symbolizes that if we do not preserve and develop Majhi language immediately, it will be disappeared from Nepal in some decades. Since the advent of democracy in 1990, Majhi Co-operative Organization, Nepal Majhi Preservation Organization (2041 B.S.), Nepal Majhi Female Preservation Organization (2062 B.S.), Nepal Majhi Organizations Stage and Majhi

Development and Research Council Nepal (2049 B.S.) are the active organizations for the rights of Nepal Majhi society. All these organizations have the aim to develop and preserve the Majhi language.

1.1.7 Grammar of Majhi

A grammar of Majhi fills an important void in the documentation of the vast and ramified Indo-Aryan family Majhi a little known and endangered tongue spoken in the immaterial of central development region of Nepal by about 24422 individuals (Census 2068 B.S.).

Dubi Nanda Dhakal is the first to write an article in the Majhi language. Dubi Nanda Dhakal (2007) lives and works in Tribhuvan University Kritipur, Kathmandu.

He presents the outline of Majhi grammar in a bird's eye view. He account for phonology, morphology, syntax and also discusses the sociolinguistic millieu of the Majhi language. Although restrained by space he presents the systematic introduction of the Majhi language in his study. Therefore, an attempt is made to prepare a sketch grammar of the Majhi language in his study.

1.1.8 Majhi Pronaminal

The pronominal in Majhi can be listed below:

i. Personal Pronoun

Majhi language has a set of independent first, second and third person pronouns. In other words, Majhi distinguishes between 1st, 2nd and 3rd personal pronouns in both singulars and plural making in the second and third person pronoun almost obligatory. There is no formal distinction of gender in their

structural forms. Gender distinction is not thus made in all persons, both in singular and plural. The personal pronouns in Majhi are listed below:

	Singular	Plural
1 st person	Mui	Hai
2 nd person	Tui	Tora-la
3 rd person	Hoi	Ho-la

ii. Indefinite Pronouns

When used with reference to noun phrases or the articles that occur in them, the notion of definiteness depends upon the indentifiability of the referent for the addressee or the speaker's assumptions regarding the latter's ability to do so (Bhat, 2004, p. 47). Majhi language possesses different pronouns employed for non-specific and or indefinite referents. In similar ways, Masica typologizes and states that, "indefinite pronouns also begin with k-(being derived from old Indo-Aryan interrogatives) and make a person/ thing distinction." (' Someone/ something) In Majhi language too, they consist of k- and dz- form of words. Bhat again maintains, "the interrogative pronouns are also considered to be" Indefinite" in the sense that the speaker himself is incapable of identifying its referents (ibidem). The indefinite pronouns are: *dze*, *dzdti*, *dzun*, *dzdchi*.

a. *dze haktin puni maja gar-ch-u.*

I love (like) whatever is there.

b. *dzati dzai-tin puni unkhai ach-a.*

It is the same wherever one goes.

c. *dzun ai-tin puni bai-uth-u.*

I do not stand whoever comes.

d. *dzachi ai-tin puni dhkhkha ach-a.*

'I get pain (suffering) wherever I go'

The use of pronouns is therefore not explained why and when they are used in the full form and short form. Majhi pronouns are not different in terms of gender. They make distinction between proximal and distal demonstratives, however.

iii. Interrogative Pronouns

All the interrogative pronouns begin with k-and all pronouns are derived from that base by the addition of the respective suffixes. (Masica 1991, p. 253)

Interrogative pronouns may be classified as human and non-human. They are employed to question place, person, reason and quantity etc. The interrogative pronouns are *kun*, *keti*, *kinikhai*, *kinarei*, *katte*, *kintha*, Interrogative pronouns may be classified as human *hoi*, *kun* and non-human: *keti*, *trod*.

iv. Reflexive Pronouns

Reflexive pronoun can be indicated 'self' and can be used first, second and third person, which also acts upon as genitive adjective. This reduplicated form is adjectival and indicates possession. The reflexive pronoun in Majhi is '*aphni*'.

The following table identifies the Majhi reflexive pronouns:

	Singular	Plural
1 st person	Mui aphi	Hai aphi
2 nd person	Tui aphi	Tuila aphi
3 rd person	Hoi aphi, ho aphi	Huala aphi

The reflexive pronoun in this language expresses the real reflexive sense without inflecting for gender and number. They are not thus core sensitive.

v. Relative Pronoun

They are like interrogative pronouns. This is similar to *dzun* constructions of Nepali language (Acharya 1991, p. 90). The use of relative pronouns is not very much restricted in this language. They must be known as signaling items for they have overlaid function for signaling that the relative clause in which they appear is dependent. These are *dz* – form pronouns: They have distinct relative pronouns rather than using derived from interrogatives. The distinction extends to subordinating conjunctions (When, where etc) which complete sets beginning (most generally) With *dz*- paralleling the interrogative *k- dzun* and *dzdchi* are the relative pronouns of Majhi.

vi. Demonstrative Pronouns

Demonstratives and the third person pronouns are the same in Majhi. Majhi demonstrative pronouns are . *he-l* , *hoi*, *hol* .

vii. Reduplication of Pronouns

Rellog observes, pronouns, when repeated, are often to be taken distributive, or repetition may denote variety (1955, p.797) the Majhi language also possesses this function when the pronouns are reduplicated. In addition, when the interrogative pronouns are or objects are presupposed when the pronouns are repeated. The Majhi reduplication of pronouns are *aphne*, *aphne*, *keti-keti*.

1.2 Statement of the Problem

Study area of this subject matter was pronominal in English and Majhi languages. Pronominals in English and Majhi languages were really problematic and challenging. Nobody have been ever done the research on the topic of pronominal in English and Majhi language. The main issues and problems in existing situation are as follows.

- What the pronominals are in English?
- What are the pronominals are in Majhi?
- What are the similarities in these two languages?
- What are the differences in these two languages?
- How can we solve the problems of the above question?

1.3 Objectives of the Study

The objectives of the study are as following;

- a. To determine Majhi pronominals in relation to English.
- b. To find out similarities and differences between Majhi and English pronominal.
- c. To suggest some pedagogical implications of the study.

1.4 Research Questions

- a. What are the determining Majhi pronominals in relation to English?
- b. How to find out similarities and differences between Majhi and English pronominal?
- c. How to suggest some pedagogical implications for teaching learning activities ?

1.5 Significance of the Study

The study will be significant to the people who want to conduct research on the Majhi language. It will also be helpful in developing the grammar of Majhi. Further it will be significant to all those students, teachers, textbook writers, syllabus designers etc. who are involved in English language teaching in Nepal it will be an newer work of appreciation on the Majhi language in the department of English education, T.U.

1.6 Delimitations of the Study

- a. This study is limited to the following pronominals of Majhi and English

Personal pronouns	Reflexive pronouns
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Demonstrative pronouns

Interrogative pronouns

Relative pronouns

- b. The data was collected from only 30 native speakers of Majhi language.
- c. The researcher herself discussed on the grammatical aspects with the expert of the Majhi Language.
- d. The data for the English language was limited to the secondary sources.

1.7 Definitions of the Terms Used

Contrastive analysis : English and Majhi pronominals are being compared contrasted

Data: The numbers of words collected from the Majhi community

Majhi : A minority group belonging to Indo - Aryan language group

Native language : It refers to Majhi language

Noun: a word or group of words used as the name of a class of people, place, or things, or of a particular person, place, or thing

Primary sources: The firsthand & direct sources

Pronoun: Pronoun is the word which is use instead of noun.

Secondary sources: The second & indirect sources

Second language/ Target language : It refers to English language

Tools: something such as a piece of equipment, questionnaire or skill that is used for doing research

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Review of Related Literature

Review of the theoretical literature gets the researcher to inform of the appropriate use of sources and their where about keeping in view the importance of reviewing the theoretical literature basically deals with the theoretical ideas related to the topic which provides a theoretical to the research.

Pronominal is a term used in classical transformation grammar to refer to a rule which replaces lexical noun phrase with pronoun. Pronominal is a term of relating to or functioning as a pronoun. In other words, as by specifying a person, or thing, while functioning primarily as another part of speech.

The common term of pronominal is pronoun which can be used to substitute a noun phrase. A pronoun is a referential word that takes the place of noun usually when the referent is known to both writer and reader. According to Aarts and Aarts (1986, P.98) "pronouns are usually treated as forming one word class with several sub classes" similarly, Yule (1997, P.88) defines. pronouns are words (me, they, he, himself this, it) used in place of noun phrases, typically referring to things already known (he, himself, this it,). Likewise, Richards, et al (1985, P.232) defined pronoun is a word which may replace a noun or noun phrase (e.g. English it, them, she)".

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

A grammar of Majhi fills an important void in the documentation of the vast and remified Indo-Aryan family Majhi a little known and endangered tongue spoken in the imperial of central development region of Nepal by about 24422 individuals.

Dubi Nanda is the first person who has written article in the Majhi language. He accounts for phonologies, morphologies, syntax and also discusses the sociolinguistic millieu of the Majhi language.

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

a. Personal Pronoun

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

English	Majhi
I (Sg)	mui
We (Pl)	hai
You (Sg)	tora
You (Pl)	tora:
He/she (Sg)	hoi
They (Pl)	hola

b. Reflexive Pronoun

The reflexive pronoun is the one in which the action done by the subject reflects upon the subject. It is also called self pronoun. The reflexive pronouns are marked for person (first, second and third) and number (singular and plural). for example;

Example:

English	Majhi
Myself (Sg)	mui-aphi
Ourselves (Pl)	hai- aphi
Yourself (Sg)	tui- aphi
Yourselves (Pl)	tuila-aphi
Herself/himself (Sg)	hoi-aphi

c. Demonstrative Pronoun

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

English	Majhi
This	hja
That	hoi
These	he-la
Those	ho-la

d. Interrogative Pronoun

An interrogative pronoun is one that used for asking questions. According to Aarts and Aarts (1986, P.55). The following interrogative pronouns are;

English	Majhi
Who	kun
What	keti
How	kinikhai
Why	kinarei
How much/ How many	katte
What kind	kintha

e. Relative Pronouns

The pronoun which refers some noun going before is called relative pronoun. According to Aarts and Aarts (1986) there are eight types of relative pronoun, who, whose, whom, which, what, when, where and what where as there are two types of relative pronouns in Majhi:, *Dzun, dzdchi*.

In second and foreign language learning the role of contrastive analysis (CA) and error analysis (EA) are very important, essentially in L2 and L1 learning difficulties and in the treatment of error. Contrastive analysis is defined as a scientific study of similarities and differences between two languages. In other words, contrastive analysis is the comparative study of the linguistic systems of two armored languages to find out their similarities and differences. Usually two languages are compared, one being the native or first language and the other being the largest or second language of the students in consideration. Contrastive analysis was developed and practiced in the late 1940s and 50s.

Error analysis another branch of applied linguistics. It refers to the systems study and analysis of the errors made by second or foreign language learners. Error analysis is carried to find out how well someone knows a language, identify the causes of learner's error.

2.2 Review of Empirical Literature

Keeping in view the importance of reviewing the related literature an attempt has been made here to draw the previous work about Majhi the Majhi language and pronominal. Many research works have been done on linguistic comparative study among different language spoken in Nepal. Such Rai, Limbu, Newar, Tharu, Nepali and other in the Department of English Language Education. But no research studies are found about the Majhi.

Majhi, as one of the nationalities of Nepal, has been described in several anthropological and linguistic studies (Bista, 1967 P.117) give a short account of the Majhi people stating that Majhi live side by side with Danuwar and Darai, who resemble with Darai and Danuwar not only in appearance but also in language, culture and several other socio-cultural dynamics. He comments that the language is basically Aryan in character. His approach is primarily anthropological and provides the preliminary information regarding to this language.

Dhakal (2007) is the first person who wrote an article in the Majhi language. He presents the outline of Majhi grammar in a bird's eye view. He accounts for phonologies, morphologies, syntax and also discusses the sociolinguistic milieu of the Majhi language.

Gautam (2054BS) presents a comparative study of Majhi and Nepali language. This study includes the socioeconomic condition of the Majhi people and space for the linguistic description in very restricted. However, he discusses about verbs, nouns, gender person and so on. Although this is the only study carried out in the Majhi language, his study has several limitations. To begin with, he does not adopt a linguistic approach as such. Secondly, the study does not include the full paradigms for the verb and verb morphologies. Examples in Majhi language are limited and the morphemes are difficult to identify. In the

similar way, he does not include all basic information required for a basic sketch of grammar. However in a context when no other works have written about Majhi language, his study may be considered a primary introduction to the Majhi language.

Pokhrel (2057.B.S) has prepared a socio-economic situation of the Majhi language people living in Rautahat district. He includes that the major concentration of the Majhi people are found in Prourahi, Chandranigapur, Ahapur and Kankpur village Development committee. Although he presents a picture of socioeconomic situation of the people, he does not include any linguistic information in his research work. His study may provide basic ethnological information.

Majhi (2063 BS) has made an outline of the Majhi people and culture. He has made an attempt to present an ethnographic sketch of the Majhi people. He also presents one story related to the origin of the Majhi people Majhi folk literature, the socio-economic situation of the Majhi in his study. Interestingly he makes the word list comparing the Majhi dialects of the four places as an appendix which shows that Majhi language has certain dialects.

There are some research works in the field of the pronominal in English and others on different languages but not any research has been carried out on pronominal in English and Majhi in the department of English language education. Related literature to the present study is reviewed below;

Phyak (2004) has carried out a research entitled “English and Limbu pronominal”. Objective of his research were to determine Limbu pronominal in relation to English and find out similarities and difference between Limbu and English pronominal. The study showed that Limbu has more complex pronominal system than English. Limbu personal and possessive pronouns are

categorized under three numbers; singular, dual and plural but the English has only two numbers; singular and plural.

Chaudhary (2005) has carried out a research on the ‘pronominal in the Tharu and English language’. A comparative study. The main objective of the study was to find out similarities and differences between pronominals in the English and Tharu language analyzing and interpreting the data. He found out that the pronominal in the Tharu language has more grammatical distinction for separate pronouns, separate verbs were found. Tharu has same pronominal in both masculine and feminine gender.

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

Thus, we cannot find research carried out on related titles to pronominal in English and Majhi languages till now. This research will be invaluable and different from others.

2.3 Implication of the Review

Review of literature is therefore essentially a considerable about of the research study. The advantage of the review or the implication of the study is to formulate the theoretical framework for the study, contextuality the findings in the existing body of knowledge, specifying gaps in existing knowledge in the area, establishing a point of departure for future research, avoiding worthless duplication providing understanding of the theoretical and research issues

related to the research question. The present study has derived some theoretical and conceptual ideas and frame work from the review. It means, the study was conducted on line with the spirit of the review of literature.

The review of the related literature helps the researcher to :

- a. Bring clarity and focus to the research problem
- b. To order the study
- c. Improve the methodology and
- d. Reveal areas of needed research

2.4 Theoretical Framework

My research is based on contrastive analysis. Contrastive analysis is defined as a scientific study of similarities and differences between languages. This is the procedure of comparing and contrasting linguistic system of the two languages. It was Sir William Jones who made the first attempt 1786. It was the birth of comparative philosophy the study of historical or genetic connection between languages in which two languages are related. It was developed and practiced in the 1950s as an application of structural linguists to language teaching was highly popularized in the 1960s and its popularity declined in the 1970s. The American linguist C. C. fries (1945), who used contrastive Analysis for the first time for foreign language teaching, asserts that the most effective materials are those that are based upon a scientific description of the language to be learned carefully compared with a parallel.

CA has its great importance in language teaching. The findings of CA help the language teacher in pointing out the areas of difficult in learning and errors in performance, in determining and specifying the areas which the learners have to learn with greater emphasis, and in helping and assisting to design teaching and learning materials for these areas that need particular attention. CA findings helps not only the language teacher but also the syllabus designers,

textbook writers, curriculum designers, language testing experts and so on. So a language teacher should have knowledge of CA to treat the learner psychologically and academically. Unless a language teacher knows the sources and types of the errors that learners commit he/ she cannot impart knowledge to the learners.

- By comparing between English and Majhi pronominals, I have found some similarities and difference between two language for example,
- Both the English and Majhi first person persona pronominal are marked for case (nominative, accusative, dative, possessive and vocative) and both of them have separate pronominal an accusative case.
- English has more number of relative pronouns than Majhi.
- All the Majhi relative pronouns with /dz/ but English relative pronoun are begin with /w/.

Above this theoretical concept covers the whole area of this research and it helps me a lot to complete this study. CA is grounded on a theory that no two languages are similar. Likewise it believes that the range of similarity plays the determinant role in the rate of learning the target language.

CHAPTER THREE

METHODOLOGY AND PROCEDURE

3.1 Design and Method of Study

The type of study is basically a qualitative one even though some quantitative tools are also used in some cases. Mostly views are presented and analyzed qualitatively and measured data are presented and analyzed quantitatively. Hence, the nature of the present thesis is of mixed type. Similarly it deals with clearly defined problems and objective.

3.2 Population, Sample and Sampling Strategy

Only the 5 Majhi village of Bhatauli VDC of Ramechhap are population and 30 Majhi native speakers where the samples of the study.

Bhatauli VDC of Ramechhap district was selected for the study area using Judgmental sampling procedure. And 30 Majhi native speakers were selected for interview using purposive sampling procedure.

3.3 Study Area

The study covers 5 Majhi village of Bhatauli VDC of Ramechhap. It falls in the area socio-linguistics.

3.4 Data Collection Tools and Techniques.

To collect the data the researcher used questionnaire, interview schedule and personal query as the research tool. The questionnaires were grouped into

personal pronouns demonstrative pronouns, relative pronouns, reflexive pronouns and interrogative pronouns.

3.5 Data collection Procedure

After preparing the interview schedule the researcher visited the 5 Majhi village of Bhatauli VDC of Ramechhap. Then the research built report with the native speaker of Majhi she made the clear about the objective of the research. She convinced them that this was purely academic work and was not be misused. Then she provided the sheets of structured questionnaire to the informants to translate English or Nepali sentences into Majhi language.

3.7 Analysis and Interpretation Procedure of Data

The process of data analysis started with the coding and minute analysis of the collected data. Data analysis can be seen as the process of bringing order, structure and meaning of the mass of collected data. In this research study, data analysis involved breaking the data into manageable themes, patterns and relationship to understand the various elements of the raw data collected in course of the research study. The obtained data were interpreted and analyzed in prose and presented with the support of tables and charts following descriptive approach.

CHAPTER FOUR

ANALYSIS, INTERPRETATION OF RESULTS

To carry out this research, the data have been analyzed and interpreted descriptively, using tables and illustrations. Language corpus concerning pronominal system in Majhi was collected from the field of study, i.e. five Majhi villages of Bhatauli VDC of Ramechhap whereas such data of English were collected from English grammar, Aarts and Aarts (1986).

Through analyzed points is similarities and differences between the pronominal in the Majhi and English language have been drawn out. The data have been analyzed on the basis of the following points;

- a. Personal Pronouns.
- b. Reflexive Pronouns
- c. Demonstrative Pronouns
- d. Interrogative Pronouns
- e. Relative Pronouns

4.1 Personal Pronouns

Majhi personal pronouns are divided into three types in terms of person i.e. first, second and third persons and cases, Majhi personal pronouns are presented and described separately below.

4.1.1 First Person Pronouns

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

Table No- 1
Majhi First Person Pronouns

Person		Number	Cases				
1 st	Non honorific	Sg	Nominative	Accusative	Dative	Possessive	Vocative
			Mui	Mi-lai	Mi-lai	Mora	Mai-bate
		Pl	Hai	Hai-lai	Hai-lai	Ham-ro	Hai-bate
	Honorific	Sg	Mui-ne	Mi-lai-ne	Mi-lai-ne	Morai-ne	Mui-bate-ne
			Hai-ne	Hai-lai-ne	Hai-lai-ne	Ham-re	Hai-bate-ne
		pl	Hai-ne	Hai-lai-ne	Hai-lai-ne	Ham-re	Hai-bate-ne

(i) The above table shows that Majhi first person pronouns are marked for case: Nominative, accusative, dative, possessive and vocative.

For Example

1. *Mui tui-lai maan parauchu.*

I like you. (Nominative)

2. *Hoini mi-lai maan paraichai.*

He likes me. (Accusative) dative

3. *Hja kalam mor ho.*

This pen is mine. (Possessive)

4. *Hja gai ham-ro ho.*

This cow is ours. (Possessive)

(ii) Majhi first person pronouns are also marked for singular and plural number.

For Example;

1. *Mui bhat khaichhu. (Singular)*

I eat rice.

2. *Hai bhat khaichha. (Plural)*

We eat rice.

(iii) Similarly, the table shows that Majhi first person pronouns have the existence of honorific and non-honorific pronouns. The honorific pronoun is ‘mui-ne’ which is in the first person singular nominative case. The non-honorific pronoun is ‘mui’ which is in the first person singular nominative case. The following examples make it clear.

1. *Mui-ne damak jaichu.*

I will go to Damak. (Honorific)

2. *Mui patria padachu.*

I read the newspaper. (Non-honorific)

4.1.1.1 English first person pronoun

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

Table No-2
English First Person Pronouns

Case	Singular	Plural
Nominative	I	We
Accusative	Me	Us
Dative	Me	Us
Possessive	Mine	Ours
Vocative

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

4.1.1.2 Comparison between Majhi and English First Person Pronouns

Table No-3

English and Majhi First Person Pronoun

Number/ case	Singular			Plural		
	English	Majhi		English	Majhi	
		Hon.	Non-hon		Hon.	Non-hon
Nominative	I	Mui	Mui-ne	We	Hai	Hai-ne
Accusative	Me	Mi-lai	Mi-lai-ne	Us	Hai-lai	Hai-lai-ne
Dative	Me	Mi-lai	Mi-lai-ne	Us	Hai-laiham-no	Ham-ne
Possessive	Mine	Mora	Mora-ne	Ours	Hai-bate	Hai-late-ne
Vocation	-	Mui-bate	Mui-bate-ne	-		

The table 3 shows the following similarities and differences

a. Similarities

i. Majhi and English first person pronouns are marked for case (nominative, accusative, dative, possessive and vocative). In both languages the same pronoun is used for accusative and dative case for example,

a. *mui hoi-lai maan paraichin. (nominative)*

I like him.

b. *Tui mi-lai maan parichas. (accusative /Dative)*

You like me

c. *he-la kalam ham-ro ho (possessive)*

These pens are ours.

ii. Both the English and Majhi first pronouns agree verbs with aspect.

iii. Both the English and Majhi first person pronouns do not exist-with inclusive and exclusive meaning.

iv. Both English and Majhi have two numbers systems namely singular and plural.

b. Differences

i. There is a significant difference between Majhi and English first person person pronominal system in the existence of honorific and non-honorific pronouns . Majhi has the existence of honorific an non-honorific pronouns which are not found in English, for example;

a. *mui - ne bazzar jaiti garehu. (honorific)*

I am going to bazaar.

b. *mui kalam kinai ach. (Non honorific)*

I shall buy a pen.

ii. Majhi has vocative case but English do not have like '*mui-bate*' and '*hal-bate*'

4.1.2 Second Person Pronouns.

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

4.1.2.1 Second Person Pronouns in Majhi are Displayed in the table below

:

Table No-4
Majhi Second Person Pronouns

Person	Hon/non Hon	Number	Cases				
			Nominative	Accusative	Dative	Possessive	Vocative
2 nd	Non- honorific	Sg	Tui	Tui-lai	Tui-lai	Tora	Tui-bate
		Pl	Tora:	Toralakai	Toraldkai	Toraako	Torala-bate
		Honorific	Sg	Tora	Toralakai	Toraldkai	Toralako
		pl	Tora:	Toraiakai	toraldko	toralaeke	Torala bate

i. The table 4 shows that Majhi second person pronouns are marked for case:

Nominative, accusative, dative, possessive and vocative.

a. *Tui mi-lai maan parauchas. (Nominative)*

You like me .

b. *Mi-lai tui-lai maan paraucha. (accusative/ Dative)*

I like you.

c. *Hja kalam tora: ho (possessive)*

This pen is yours.

d. *Hja kalam tora: ko ho (honorific possessive)*

These pens are yours.

f. *Mui tora maan paraucha. (Honorific accusative)*

ii. Majhi second person pronouns are also marked for singular and plural number- examples.

a. *Tui kalam kin-lis? (Singular)*

Do you buy pen?

b. *Tora: kalam kinla? (Plural)*

Do you buy pen?

4.1.2.2 Second Person Pronoun in English

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

Table No-5

English Second Person Pronouns

Number/case	Singular	Plural
Nominative	You	You
Accusative	You	You
Dative	You	You
Possessive	Yours	Yours
Vocative	You	You

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

- a. You eat rice. (Singular)
- b. You eat rice. (Plural)
- c. You buy a pan. (Nominative)
- d. He gives you a book. (Accusative/ Dative)
- e. These pens are yours. (Possessive)

4.1.2.3 Comparison Between English and Majhi

English and Majhi second person pronouns are compared in terms of numbers and case in the following table:

Table No-6
English and Majhi Second Person Pronoun

Number/case	Singular			Plural		
	English	Majhi		English	Majhi	
		Honorific	Non-Honorific		Honorific	Non- Honorific
Nominative	You	tora	tui	You	tora:	tora:
Accusative	You	toralakai	tui-lai	You	toralakai	toralakai
Dative	You	toralakai	tui-lai	You	toralakai	toralakai
Possessive	Yours	toralako	tord	Yours	toralako	toralako
Vocative	You	toralala	tui-bate	You	toralala	toralala-bate

The table No-6 shows the following similarities and differences

a. Similarities

i. Majhi and English second person pronouns are marked for case (nominative, accusative, dative, possessive and vocative). In both languages, the same pronominal is used for accusative and dative case for example.

a. *Tui mi-lai maan paraucha. (Nominative)*

You like me.

b. *Toralala-kai mui-lai maan parauch (Accusative /dative)*

I like you.

c. *Hia kalam tora:ho (possessive)*

This pen is yours.

ii. Both English and Majhi have two number systems namely singular and plural.

b. Differences

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

a. *Tui bhat khailai. (Non honorific)*

You eat rice.

b. *Tora : bhat khaila. (Honorific)*

You eat rice.

4.1.3 Third Person Pronouns

The third person pronouns refer to the person or the thing except the speaker and hears or the addresser and addressee.

4.1.3.1 Majhi Third Person Personal Pronouns

Majhi third person pronouns in Majhi can be described by number of ways singular and plural. Third person has no affinal or honorific form in Majhi language. The third person pronouns of Majhi are displayed in the following table.

Table No-7

Majhi Third Person Pronouns

Number/ case	Singular		Plural
	Male	Female	
Nominative	hoi	hoi	hola
Accusative	hoi-lai	hoi-lai	hola-kai
Dative	hoi-lai	hoi-lai	hola-kai
possessive	hokra	hokra	hola-ko

i. The above table shows that gender distinction is not made in third person singular pronouns in Majhi there is no any gender distinction in singular and plural in English. The following example show clearly:

a. *Hoi khana khaichi. (Singular female)*

She eats rice.

b. *Hoi khana khaichi.*

We eats rice. (Singular male)

c. *Hola master ho.*

They are teachers. (Plural)

ii. Two grammatical genders masculine and feminine are found in Majhi.

4.1.3.2 English Third Person Pronouns

English third person pronouns are presented in the following table.

Table No-8
English Third Person Pronouns

Number/ case	Singular			Plural
	Male	Female	Neuter	
Nominative	She	He	It	They
Accusative	Her	Him	It	Them
Dative	Her	Him	It	Them
possessive	Hers	His	Its	Theirs

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

- a. He is a teacher. (Male singular)
 - b. She is a doctor. (Female singulars)
 - c. They are teachers. (Plural)
 - d. It is a book. (Neuter singular)
- ii. There are different pronouns for nominative, accusative, dative and possessive case of 'he' and 'she' but it is neutralized in both nominative and accusative / dative case in English. The following example makes clear.
- a. He writes a letter (Nominative)
 - b. I give him a letter. (Accusative/dative)
 - c. This book is hers/his (Possessive)
 - d. These pens are theirs. (Possessive)

4.1.3.3 Comparison between English and Majhi Third Person Pronouns

English and Majhi third person pronouns are compared in terms of number and caste in the following table.

Table No-9
English and Majhi Third Person Pronouns

Number/case	Singulars					Plural	
	English			Majhi		English	Majhi
	M.	F.	N.	M.	F.		
Nominative	He	She	It	hoi	hoi	They	hola
Accusative	Him	Her	It	hol-lai	hoi-lai	Them	hola-kai
Dative	Him	Her	It	hoi-lai	hoi-lai	Them	hola-kai
possessive	His	Hers	Its	hokra	hokra	theirs	hola-ko

The table No-9 shows the following similarities and differences.

a. Similarities

i. Majhi and English third person pronouns are marked for different cases. Both languages have separate markers for nominative, accusative and possessive case for example.

a. *Hoi kalam kinchai. (Nominative)*

She buys a pen.

b. *Hoi sanga sathi acchi. (Nominative)*

He has a friend.

c. *Mi-lai hoi-lai maan parauchu. (Accusative)*

I like him

d. *Hola kitab hola-ko ho. (Possessive)*

Those books are theirs.

ii. Both the Majhi and English have no honorific form.

iii. Both English and Majhi have two number systems namely: singular and plural.

B. Differences

i. The distinction of gender difference is realized in the third person singular pronoun in the English language but lacks in the Majhi: For Example :

a. *Hoi bhat khancha. (Male, singular)*

He eats rice.

b. *Hoi bhat khancha. (Female, singular)*

She eats rice.

ii. The third person singular and plural pronouns agree with the separate verb form in English language where the same verb form is agreed with all the third person singular and plural pronouns in the Majhi language. For example :

a. *Hoi-kin kalam kinla. (Singular)*

He bought a pen.

b. *Hokin kalam kinla.(singular)*

She bought a pan.

c. *Hola kalam kinin. (plural)*

They bought a pan.

4.2 Reflexive Pronoun

Reflexive pronoun normally refers back to the subject of the clause or sentence.

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

4.2.1 Majhi Reflexive Pronouns

Majhi reflexive pronouns are displayed in the following table.

Table No-10

Majhi Reflexive Pronouns

Number/ person	Singular	Plural
1 st	Mui aphi	hai aphi
2 nd	Tui aphi	Tulila aphi
3 rd	Hoi aphi, ho aphi	hyala aphi

i. As above table shows/-aphi/is suffixed to the personal pronouns to make it reflexive Majhi. Majhi reflexive pronouns are marked for number: singular and plural. For example

a. *Mui-aphi bhat pakaichu. (Singular)*

I cook rice myself.

b. *Hai-aphi bhat pakaicha. (Plural)*

We cook rice ourselves.

c. *Tui-aphi bhat pakaichas . (Singular)*

You cook rice yourself.

d. *Tuila-aphi bhat pakaichu. (Plural)*

You cook rice yourself.

ii. The table also shows that Majhi pronouns are marked for person: first, second and third. For example:

a. *Mui-aphi bhat pakachu. (First person)*

I cook rice myself.

b. *Tui-aphi bhat pakauchas. (2nd person)*

You cook rice yourself.

c. *Hoi-aphi bhat pakaichai. (3rd person)*

He cooks rice himself.

4.2.2 English Reflexive Pronouns

English reflexive pronouns are shown in the following table.:

Table No-11
English Reflexive Pronouns

Number/person	Singular	Plural
1 st	Myself	Ourselves
2 nd	Yourself	Yourselves
3 rd	Herself/himself/itself	Themselves

i. The above mentioned table shows that English reflexive pronouns are suffixed with ‘self’ in singular number and ‘selves’ in plural. All reflexive pronouns are classified in terms of person –first, second and third and number

singular and plural. Gender distinction is found in third person singular pronouns. The following examples make it clear:–

- a. I cook rice myself. (Singular)
- b. We cook rice ourselves. (Plural)
- c. You cook rice yourself. (Singular)
- d. You cook rice yourselves. (Plural)
- e. He cooks rice himself/herself (Singular)
- f. They cook rice themselves. (Plural)

4.2.3 Comparison between Majhi and English Pronouns

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

Table No-12
English and Majhi Reflexive Pronouns

Number/Person	Singular		Plural	
	English	Majhi	English	Majhi
First	Myself	Mui aphi	Ourselves	Hai- aphi
Second	Yourself	Tui aphi	Yourselves	Tuila-aphi
Third	Himself/herself/itself	Hoi- aphi, Ho- aphi	Themselves	Hyala- aphi

a. Similarities

i. Both Majhi and English reflexive pronouns marked for person: first, second and third for example:

a. *Mui- aphi lekhchhu.*

I write myself. (first person)

b. *Tui-aphi lekhchas*

You write yourself. (second person)

c. *Hoi-aphi lekhchai.*

He writes himself. (third person)

ii. Both English and Majhi Reflexive pronouns are marked for singular and plural numbers.

b. Differences.

i. In Majhi <aphi> is attached to all personal as to form reflexive pronouns whereas in English the <self > is attached to all singular reflexive pronouns and <selves> is attached to all plural reflexive pronouns; For Example;

a. *Mui-aphi lekhchhu.* (Singular)

I write myself.

b. *Hai-aphi lekhchhue.* (Plural)

We write ourselves.

ii. There is gender distinction in the third person singular reflexive pronoun in English but this is not the case in Majhi; For Example;

a. *Hoi- aphi lekhchhuai.* (Male)

He writes himself.

b. *Hoi- aphi lekhchhuai.* (Female)

She writes herself.

4.3 Demonstrative Pronouns

A person that demonstrates any near or distant living or non-living thing is called demonstrative pronouns is discussed in the following ways:

4.3.1 Majhi Demonstrative Pronouns

Majhi demonstrative pronouns are shown in the following table:

Table No-13
Majhi Demonstrative Pronouns

Number/proximity	Singular	Plural
Proximal	Hja	He-la
Distal	Hoi	Hola

i. As the above table shows Majhi demonstrative pronominals are marked for numbers singular and plural. /hja/and /hoi/ are singular numbers. /he-la/and /hold / is plural number for examples:

a. *Hia- kitab ho. (singular and proximal)*

This is a book.

b. *He-la kitab ho. (plural and proximal)*

These are books.

c. *Hoi- kitab ho. (singular distal)*

That is a book.

d. *Hola- kitab ho. (plural and distal)*

Those are books.

4.3.2 English Demonstrative Pronouns

The English demonstrative pronouns are shown in the following table.

Table No-14
English Demonstrative Pronouns

Proximity/ Number	Singular	Plural
Proximal (near)	This	These
Distal (far)	That	Those

i. This table shows that there are four demonstrative pronouns in English language. In addition to these common demonstrative pronouns the words

‘here’ and ‘there’ can also be regarded as demonstrative pronouns when they are used to demonstrative objects, persons or places. English demonstrative pronouns are described in terms of proximity they are proximal-this and these and distal-that and those. The following example shows it clearly.

- a. This is a bag. (Proximal, singular)
- b. These are my bags. (Proximal, plural)
- c. That is a bag. (Distal, singular)
- d. Those are bags. (Distal, plural)

4.3.3 Comparison Between Majhi and English Demonstrative Pronouns

English and Majhi demonstrative pronouns have been compared in terms of proximity and numbers in the following table

Table No-15
English and Majhi Demonstrative Pronouns

Proximity/ Number	Singular		Plural	
	English	Majhi	English	Majhi
Proximal	This	Hja	These	He-la
Distal	That	Hoi	Those	Hola

The table shows the following similarities and differences:

a. Similarities

- i. Majhi and English demonstrative pronouns can be seen from two perspectives proximity and number. Both Majhi and English have four demonstrative pronouns to refer to proximal and distal relationship for example:

a. *Hla kitab ho. (near/ singular)*

This is a book.

b. *He-la kitab ho. (near/plural)*

These are books.

c. *Hoi kitab ho. (distal/ singular)*

That is a book.

c. *Hola kitab ho. (distal/ plural)*

Those are books.

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

iii. Both English and Majhi have two numbers namely singular and plural. For

Example;

a. *Hia kitab ho. (singular)*

This is a book.

b. *He-la kitab ho. (Plural)*

These are books.

b. Differences

I have not found differences between English and Majhi demonstrative pronouns.

4.4 Interrogative Pronouns

Pronouns that can be used to ask/ form question called interrogative pronouns are discussed in the following ways:

4.4.1 Majhi Interrogative Pronouns

Majhi interrogative pronouns are shown in the Majhi interrogative pronouns are shown in the table.

Table No-16
Majhi Interrogative Pronouns

Kun
Keti
kachi
kinikhai
Kinarei
katte
Kintha
Kun-la

- i. All the interrogative pronouns of Majhi begin with 'k' and all pronouns are derived from that base by the addition of the respective suffixes.
- ii. Majhi interrogative pronouns are classified as human and non-human. They are employed to question place, person, reason and quantity. For Example;

Human

a. *Kun ai-le.*

Who came?

b. *Hoi kun manus ho.*

Who is that man?

Non-Human

a. *Keti hak-le.*

What happened?

b. *Tora nam keti ho.*

What is your name?

iii. Majhi interrogative pronouns for the non-human objects, or things are formed with-the word *keti* what for example:

a. *Keti hak-le.*

What happened?

4.4.2 English Interrogative Pronouns

English interrogative pronouns are shown in the following table:

Table No-17
English Interrogative Pronouns

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

i. The table No-16 shows that there is initial /w/ except 'how' in the English interrogative pronouns.

4.4.3 Comparison Between Majhi and English Interrogative Pronouns

Majhi and English interrogative pronouns have been compared and analyzed in the following table:

Table No-18
Majhi and English Interrogative Pronouns

Majhi	English
Kun	Who
Keti	What
Kinikhai	How
Kinarei	Why
Katte	How much, how many
Kintha	What kind

The table No-17 shows that English and Majhi interrogative pronouns have the following similarities and differences.

a. Similarities

Both English and Majhi pronouns are used with human and non-human beings, place, time, reason and quantity. For example:

a. Kun ai-le (human)

Who came?

b. Keti hak-le. (Non-human)

What happened?

c. Tui kachi kam garchs. (Place)

Where do you work?

d. Batil keti khera kamka jai chhat. (Time)

When do women go to work?

e. Tui kinarei Bazzar jaichas. (Reason)

Why do you go to market?

b. Differences

i. All the interrogative pronouns of Majhi begin with k-and all pronouns are derived from that base by the addition of the respective suffixes all the English interrogative pronouns are begin with /w/ except 'how' for example.

a. *Kun ai-le.*

Who came?

b. *Katte ho katte hokra sampati.*

How much property does he have ?

4.5 Relative Pronouns

The term relative pronouns refer to the pronouns, which are used to show relation between two pronouns in different clauses.

4.5.1 Majhi Relative Pronouns

Majhi relative pronouns are like interrogative pronouns. This is similar to *dzun* constructions of Nepal language. The use of relative pronouns is not very much restricted in this language. They must be known as signaling items for they have over laid function for signaling that the relative clause in which they appear is dependent. These are /dz/ form pronouns. Majhi relative pronouns are shown the following table:

Table No-19

Majhi Relative Pronouns

Dzun
dzachi

4.5.2 English Relative Pronouns

The pronouns which refers some noun gong before is called relative pronoun. According to Aarts and Aarts there are eight types of relative pronouns which are shown in the following table:

Table No-20

English Relative Pronouns

Who
Whose
When
Which
What
Whom
Where
What

4.5.3 Comparison Between Majhi and English Relative Pronouns

Majhi and English relative pronoun ns have been compared and analyzed in the following table:

Table No-21

Majhi and English Relative Pronouns

Majhi	English
Dzun	Who
dzachi	Where
	Whose
	Whom
	Which
	What
	When
	What

a. Similarities

- i. I have not found similarities between Majhi and English relative pronouns.

b. Differences

- i. English has more number of relative pronouns than Majhi.
- ii. All the Majhi relative pronouns begin with /dz/ but English relative pronouns begin with /w/.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.1 Conclusion

The conclusions of the research are as follows:

5.1.1 Pronominal Identified in the Majhi Language

i. From the study, the researcher has found the following types of pronouns in the Majhi which are given below

a. Majhi Personal Pronouns

Mui, hai, mui-ne, hai-ne, mi-lai, hai-lai, mi-lai-ne, mora, ham-ro, morai-ne, mui-bate, hai-bate, mui-bate- ne, hai-bate-ne, tui, tora, tui-lai, tora-la-kai, tora, tora-la-ko, tui-bate, torala-bate, hoi, hoi-lai, hokra, hola, hola-kai, hola-ko.

b. Majhi Reflexive Pronoun

Mui -aphi, tui- aphi, hoi -aphi, ho-aphi, hai- aphi, tuila- aphi, hyala- aphi .

c. Majhi Demonstrative Pronouns

Hja, hoi, he-la, hola

d. Majhi Interrogative Pronouns

Kun, keti, kaci, kinikhai, kinarei, katte, kintha, kun-la.

e. Mahi Relative Pronouns

Dzun, azachi

ii. English has following pronominal which are taken from the secondary sources Quirk et al. (1985) and Aarts and Aarts (1986).

a. English Personal Pronouns: I, me, her, hers, they, them, there, its, there, (pronominal).

b. English Reflexive Pronouns: Myself, ourselves, yourselves, himself, herself, itself, themselves.

c. English Demonstrative Pronouns: This, these, that those

d. English interrogative Pronouns: Which, what when that where, whose, whose, whom, who

e. English relative pronouns: who, where, whose, whom, which, what, when, why, how

5.1.2 Similarities and Differences Between English and Majhi Pronominal

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

- i. Both the English and Majhi first person personal pronominals are marked by cases (nominative, accusative, dative possessive and vocative) and both of them have separate pronominal and accusative cases.
- ii. Both the English and Majhi languages have demonstrative pronominal to refer to near and far relationship.

- iii. Both languages have the human and non human distinction in personal pronouns.
- iv. Both the English and Majhi third person pronouns have no honorific form.
- v. Both English and Majhi language possess two number systems namely singular and plural.

5.1.2.1 Difference

- i. Gender difference for the third person singular is realized by separate pronouns in the English language whereas the same pronoun is used for indicating both male and female in the Majhi language.
- ii. A significant point to note is that there is the existence of honorific and non honorific form for the first and second person pronouns in Majhi, which is not found in English.
- iii. in Majhi <aphi> is attached to all personal pronouns to form reflexive pronouns whereas in English the <self> is attached to all singular reflexive pronouns and <selves> is attached to all plural reflexive pronouns.
- iv. There is gender distinction in the third person singular reflexive pronoun in English this is not the case in Majhi.
- v. All the interrogative pronouns of Majhi begin with k-and all pronouns are derived from that base by the additional of the respective suffixes but all the English interrogative pronouns begin with /w/ expect 'how'.
- vi. English has more number of relative pronouns than Majhi.
- vii. All the Majhi relative pronouns begin with /dz/ but English relative pronoun are begin with /w/.

5.2 Recommendations

On the basis of the findings, the following recommendations are made at the three levels:

5.2.1 Policy Related

- a. The study can be useful for linguists, grammarians, textbook writers, etc. as a reference material.
- b. The conclusions of the study will be immensely valuable and beneficial for planners and curriculum experts.
- c. In the planning of educational programs, it can be used as a resource material.
- d. It supports the policy makers to gain the knowledge of the real situation.
- e. Based on the lingual diversity, it will be easy for them to prepare the curriculum framework.
- f. The government should bring the policy of strengthening all the languages of Nepal.

5.2.2 Practice Related

- a. The teachers are the real practitioners of curriculum. They are the people who play the crucial role for implementation of the formulated policies. The language instructors, teachers and mentors are the people who can utilize the findings of the study for their effective performances. This study will be the guidelines for English language teachers, mainly novice teachers, who are teaching Majhi speaking students and vice versa. It is advantageous for all the people who are directly and indirectly involved in Majhi and English language teaching. Local vernacular languages are to be taken into consideration while teaching English as a foreign or second language. A language teacher should gain basic knowledge about the first language of the students. The teachers who have knowledge about the students' first language will know the

probable problems or likely errors committed by the learners and they can teach the language in a better way with relatively little time and effort. If the students and teachers master the pronominal systems of Majhi language, it becomes more easier for comprehending the target language i.e. English language for the native speakers of Majhi language.

- b. The mastering of the complicated pronominal system in Majhi facilitates to learn English pronominal system. So, it should be considered to make comparative and contrastive analysis of these systems while teaching English. As there is no one-to-one correspondence between the system of combination of pronominal in Majhi and English (for example, Majhi language has honorific teachers are recommended to relate and impart this reality to the students explicitly by focusing the points of differences between the two.
- c. Since Majhi is an SOV patterned language, the verb comes at the end of a sentence, but English language has SVO pattern. Therefore, the teacher should make the students aware of the contrastive system of both languages in this respect so that there will be no chances of mother tongue interference of the Majhi speakers learning English language.
- d. Basically, the teacher should make the students conscious about the similar and distinct system of two languages. Thus, despite contrastive system, the students can get insight in comprehending the pronominal system of a target language. However, over emphasis on the comparing pronominal can promote interference rather than facilitation. Thus, the comparison regarding pedagogical pronominal should be precise and balanced in nature.

- e. In fact, the structure of a language is only the concrete and systematic realization to convey the message but the main thing is the meaning of the message. To master this pronominal of a language, it needs learners' rigorous practice. Therefore, a teacher in a class should make the environment for a continuous practice to master the pronominal traits of the aspectual forms of a target language.

5.2.3 Further Research Related

- a. Prospective researchers who are eager to know the pronominal systems in the Majhi and English languages can be benefitted from this study.
- b. Nepal has a distinctive position on the linguistic map of the world and it is one of the most important areas of linguistics research.
- c. Linguistic diversity of Nepal is not to be taken as hindrance of peace, unity and advancement of the country.
- d. Linguistic diversity is heritage. Therefore, I would like to recommend to conduct and carry out other researches in Majhi language in different aspects so that the researches will be helpful to develop sound theories in Majhi and teaching learning Majhi can be more facilitated and comfortable.
- e. No work is final and no research is complete in itself. Regarding the further researches, it is important that a large scale qualitative research should be carried out involving maximum respondents.
- f. It is thought to be more relevant to carry out research for the in-depth study of the responses.
- g. There are various grammatical categories, such as tense system, nouns, verb, adverb, adjective etc, and sociological, syntactic, semantics and pragmatic fields are open to be researched.

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Appendix - I
Interview questionnaire

As a student of M.Ed. level in English Education, I am working on research projects; the title of which is "A comparative study on Majhi and English pronominals".

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

Researcher

Sujata Majhi

Address: Sukuna Multiple Campus, Koshiharaincha

Education status:

Ph 9842542973

How do you say the following sentence in the Majhi language

1. I like you. म तिमीलाई मन पराउँछु ।

2. He likes me. उ मलाई मन पराउँछ ।

3. This pen is mine. यो कलम मेरो हो ।

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

5. I eat rice. म भात खान्छु ।

6. We eat rice. हामीहरू भात खान्छौं ।

7. I read the newspaper. म पत्रिका पढ्छु ।

8. I like him. म उसलाई मन पराउँछु ।

9. These pens are ours. यी कलमहरू हाम्रा हुन्

10. I shall buy a pen. हामी कलम किन्छौं ।

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

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

13. You buy a pen. तिमी कलम किन्छौं ।

14. Where are you going? तपाईं कहाँ गइरहेको हुनुहुन्छ ।

15. You eat rice. तपाईं भात खान्नुहुन्छ ।

16. She studies in London. उनी लण्डनमा अध्ययन गर्छिन

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

18. These pens are theirs. यी कलमहरू तिनीहरूका हुन् ।

19. It is a book. यो किताब हो ।

20. It is a pen. यो कलम हो ।

21. She buys pen. उनीले कलम किन्छिन् ।

22. Those pens are theirs. ती कलमहरू उनीहरूका हुन् ।

23. He bought a pen. उसले कलम किन्यो ।

24. They bought a pen. तिनीहरूले कलम किने ।

25. He composes a poem. उ कविता रचना गर्छ ।

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

27. This umbrella is hers. यो मेरो किताब हो ।

28. This umbrella is mine. यो छाता उनको हो ।

29. This is her house. यो उनीको घर हो ।

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

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

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

33. We cook rice ourselves. हामी आफैँ भात पकाउँछौं ।

34. You cook rice yourselves. तिमी आफैँ भात पकाउँछौं ।

35. You cook rice yourself. तिमीहरू आफैँ भात पकाउँछौं ।

36. He cooks rice himself. उ आफैँ भात पकाउँछ ।

37. They cook rice themselves. तिमीहरू आफैँ भात पकाउँछन् ।

38. Those are books. ति किताबहरू हुन् ।

39. There is a pen. त्यहाँ कलम छ ।

40. Here is a pen. यहाँ कलम छ ।

41. Who is he? उ को हो ?

42. How do you go to the market? तिमी कसरी बजार जान्छौं ?

43. Whose books are these? यी कसका पुस्तकहरू हुन् ?

44. How do you earn money? तिमी कसरी पैसा कमाउँछौं ?

45. Where do you work? तिमी कहाँ काम गर्छौं ?

46. What is this? यो के हो ?

47. Who are they? तिनीहरू को हुन् ?

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

49. When do women go at work? आइमाइहरू कहिले काममा जान्छन् ?

50. Who go for fishing? माछा मार्न को गयो ?
