CHAPTER-ONE

INTRODUCTION

This chapter includes general background, an introduction to the English language, its significance in Nepal, the languages of Nepal, the Tharu people, the Tharu language, dialects of the Tharu language and an introduction to English questions.

1.1   General Background

Language is not a monolithic object. It is a human phenomenon, which is as complex as human relationship in a society. It is the most valuable single possession of the human race which makes a human the supreme creature of the world. So, language is the species specific and special gift given to human beings. Language is an arbitrary system of articulated sounds made use of by human beings for communication and expression. Language has sounds, words, sentences, and meaning; all the different levels are studied. It is useful to set up different but inter-related levels of analysis to describe the sounds, words, sentences and meanings of human language. Chomsky (1957, p. 13) defines "Language is a set (finite or infinite) of sentences, each finite in length and constructed out of a finite set of elements." Yadava (2001, p. 3) says that language is "a means by which we can perform several things – communication, thinking, group solidarity, inter-linguistic conflict, nation building, control, creation, and so on."

In the same way, Hall (1968, p. 158) opines that language is "the institution whereby humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols." Likewise, according to Verma and Krishnaswamy (1989, p. 20), "language is not just a logical system; it is also a psychological and social phenomenon. Wardhaugh (1986, p. 1) says, "A language is what the member of a particular society speak." Thus, according to this definition, speech in almost any society can take many very different

forms, and just what forms we should choose to discuss when we attempt to describe the language of a society may prove to be a contentious matter. It says that a society may be plurilingual; that is many speakers may use more than one language, however we define language. For Rai (2005, p. 121), "A language is called Lingua franca when it is used by the speakers of other languages for the sake of communication." This definition says that lingua franca can be a language which is not the native language of different groups of people who are using it but it can also be the native language of one group of people. It is used among the speakers of different languages is a lingua franca.

Language is the most unique gift that sets them apart from the rest of living beings. It is the greatest accomplishment of human civilization. It develops our thoughts, transfer views and attitudes from one person to another and to forthcoming generation. Language makes human beings different from other animals. It is the most powerful medium of receiving and producing the messages appropriately. Encouraging, urging, describing, thinking, praying, thanking, reading, writing, introducing, greeting, advising, requesting are carried out through language. It is the medium through which the religion, history, literature, philosophy, anthropology, politics, psychology etc. are created and transmitted to the upcoming generations. That is why we can say that language is life itself to a great extent.

1.1.1 An Introduction to the English Language

The English language has an increasingly influential position in the world. It is one of the most widely used language in the world. English belongs to Indo-European family of language. It is a global language which is the most widely taught as a foreign language in over 100 countries at present. English is also called standard English, international English and world Englishes. It is one of the languages of the UNO, and is an international lingua franca. It is the most dominant language in the world. English has official or special status in at least 75 countries. It is estimated that one out of four people worldwide speak English with a degree of competence. Law (2006, p. 215) states;

The English language took root as English settlements were established in the middle ages in southern Ireland and south-west Scotland; in the 17th and 18th centuries in North America, the Caribbean and northern Ireland; and in the 18th and 19th centuries in Australasia and Africa. A widely differing range of contexts and histories affected the development of English. It has developed its own particular characteristics according to the circumstances encountered in the different regions. Colonization patterns, demography, and politics have all played a role.

It is called the international language as it is widely spoken by most of the people all over the world than any other language. It is also used as a lingua franca by the most people. It has the largest vocabulary and the richest body of literature. Most of the books and articles in the world are written and printed in the English language. Further, Law (2006, pp. 216-217) states about the English language as follows:

> The concept 'English language' encompasses a wide range of variables, both political and linguistic. First, the political: English fulfils a variety of roles worldwide: it can be national language, official language, administrative language, language of communication, second language, or third language. It may be important as the language of commerce, education, and government. It is not always the first language of the majority of citizens of a country. Secondly, the linguistic: some English words originated in a regional variety, but are now assimilated into the wider vocabulary of English, some regional words are borrowed from other languages with which English has come into contact, one word can mean many things throughout the English-speaking world and some words describe cultural or topographical phenomena found only in one region.

English belongs to the Indo-European family of language. It belongs to West Germanic sub-branch of this family of language. It is spoken more widely in different countries than any other language and this is why it is recognized as the international language. English is spoken more than many other languages as a native one, i.e. in many countries it is used as a native language. It is used as lingua franca by most of the people and most of the books in the world are written in English.

1.1.2 Significance of English in Nepal

English is the means of international communication and it is also world's major language. The international domains of politics, business, safety, communication, entertainment, media and education are dominated much by English. Most of the significant deeds in any discipline of the world are found in English. English is being taught and learnt as a foreign language in many countries including Nepal.

The spread of English in Nepal is closely connected with rise of Prime Minister Jung Bahadur Rana. After visiting England, he established Durbar High School in 1854 A.D. in order to given English education to the children of Rana families only. It was the first school to teach English in Nepal. After the establishment of democracy in 1951 A.D. a number of schools and colleges were established throughout the kingdom which served a lot to spread English in Nepal. According to Awasthi words (2003, p. 22);

> English entered in the Nepalese education in 1854 when the then Prime Minister Jung Bahadur Rana opened a high school in Kathmandu. However, it was not introduced in the higher education until 1918 when Tri-Chandra College, the first college in the Kingdom, was established. The introduction of ELT in Nepalese education started only in 1971 with the implementation of National Education System Plan (NEPS).

The importance of English in the present context of Nepal can be viewed in different angles. We require English to establish diplomatic relation with many other foreign countries in the world and to exchange ideas with foreign experts and tourists in the areas of language, science and technology, culture, religion and trade etc. Chaudhary (2006, p. 2) states "the English language can be used academically as it is said to be a language of the world body knowledge and a reference language." Apart from it, we need English for the higher study either in Nepal or in a foreign country. It is used for social purposes.

Having realized the importance of the English language, the government of Nepal has included English in schools and Higher Education Curricula as a compulsory subject. Especially the National Education System Plan (NESP, 1971) has brought revolutionary change by planning curricula and text-books with the provision of compulsory English of 100 marks for each grade four to bachelor's level including optional English at secondary level as well as higher education (Sah, 2008,p.3). English is a passport through which one can visit the whole world and one who knows English can enjoy the advantages of world citizen. We need English to make link between outer world and exchange ideas with foreigners and tourists in different areas. So, we require English particularly to show international solidarity and maintain social prestige.

1.1.3   The Languages of Nepal

Nepal is a country where people of different caste, religion and culture speak more than 90 languages. Nepal is a multiracial, multi-religious, multicultural, multilingual and multiethnic country. These ethnic nationalities have their own unique language, religion, tradition and culture as well as value of life. Thus, this small nation posses cultural and linguistic diversity. Most of these languages are found to have only the spoken form. Rai (2005, p. 132) states;

> Apart from Nepali, which is the official languages of the country, very few
>
> languages such as Maithili, Awadhi, Bhojpuri, Newari, Limbu and Tibetan
>
> languages have their own scripts and written literature. Even today linguistics

is discovering new languages in some remote place of the country and

probably many more languages are still waiting to be discovered.

The Census Report of 2001 records 60 different ethnic communities and more than 90 languages are spoken in the country. These languages and their innumerable satellite dialects have genetic affiliations to at least four language families, namely Indo-Aryan, Tibeto-Burman, Austro-Asiatic/Munda and Dravidian. These language are classified under the four language families as follows:

a) The Indo-Aryan Family

These Indo-Aryan languages are spoken by the majority of Nepal's total population. The Indo-Aryan languages spoken in Nepal are mainly distributed from western to the eastern hills and the terai and also the far western mountain though they are spoken with low density in almost all the remaining part of country.

Diagram No. 1
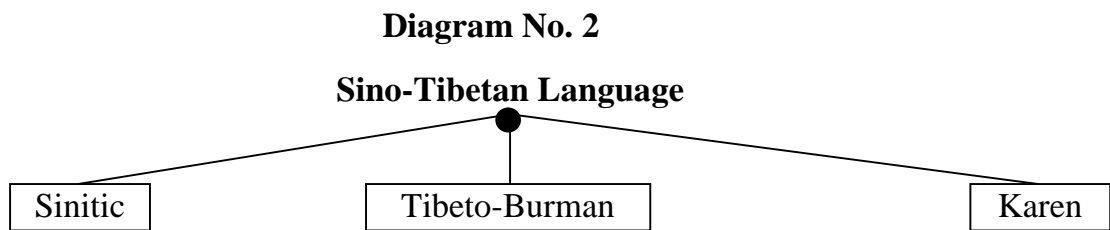
Indo-European Language
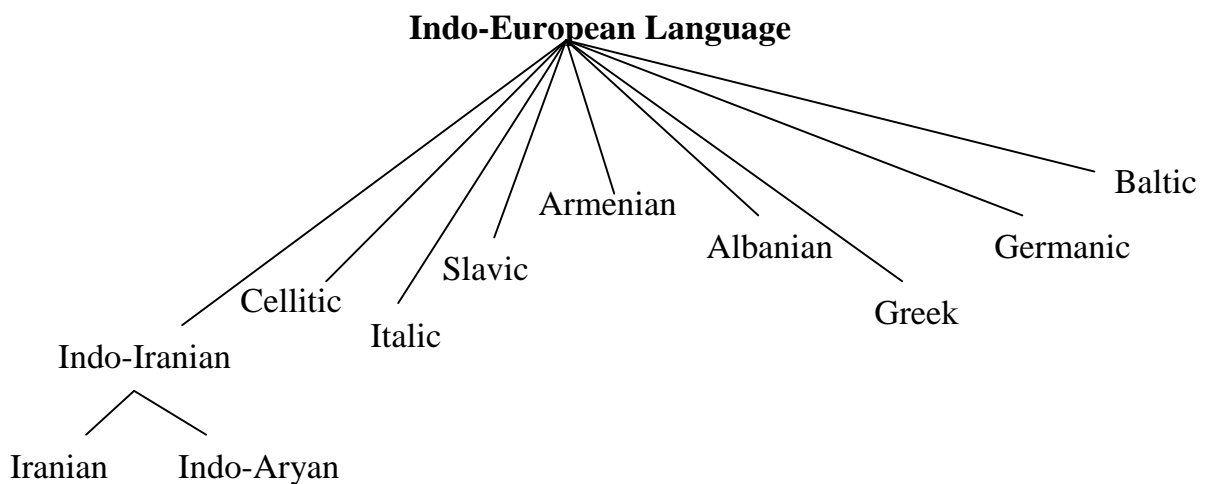
(Source: Yadava, 2003. p. 145)

Similarly, Rai (2005, p. 133) states that the major languages in this family include Nepali, Maithili, Bhojpuri, Tharu, Awadhi, Urdu, Hindi, Rajbanshi, Bengali, Danuwar, Marwadi, Majhi, Darai, Kumal and English.

b) The Tibeto-Burman Family

This family comes under Sino-Tibetan family. It is spoken by relatively a lesser number of people than the Indo-European family; it consists of the largest number of languages, viz. about 75 languages. Mostly, the languages under this family are spoken by indigenous groups.

Diagram No. 2

Sino-Tibetan Language

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                    Sino-Tibetan Language
                            ●
          ┌─────────────────┼─────────────────┐
     [Sinitic]        [Tibeto-Burman]        [Karen]
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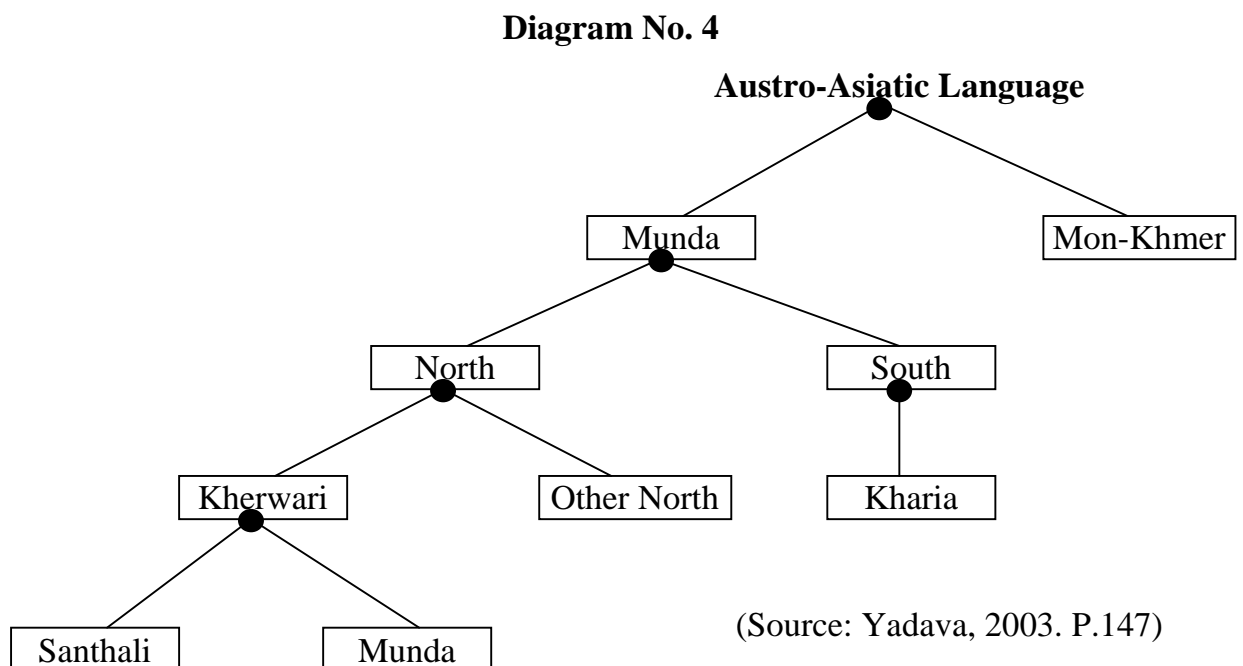
(Source: Yadava, 2003. p. 146)

Likewise, Rai (2005, pp. 133-134) states that the major languages in this family include Tamang, Newari, Rai Group, Magar, Limbu, Gurung, Byansi, Chepang, Dhimal, Thami, Thakali, Jirel, Rai1, Sunuwar, Lepcha, Meche, Pahari, Hayu and Sherpa.

c) The Austro-Asiatic/Muda Family

These languages are spoken by groups of tribal people from the eastern terai. Some major languages of this family are Mon-khmer, Kharia, Munda, Santhali.

Diagram No. 4

Austro-Asiatic Language

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                          Austro-Asiatic Language
                                    ●
                        ┌───────────┴───────────┐
                     [Munda]                [Mon-Khmer]
                        ●
              ┌─────────┴─────────┐
          [North]              [South]
             ●                    ●
        ┌────┴────┐               │
   [Kherwari] [Other North]   [Kharia]
        ●
    ┌───┴───┐
[Santhali] [Munda]
```
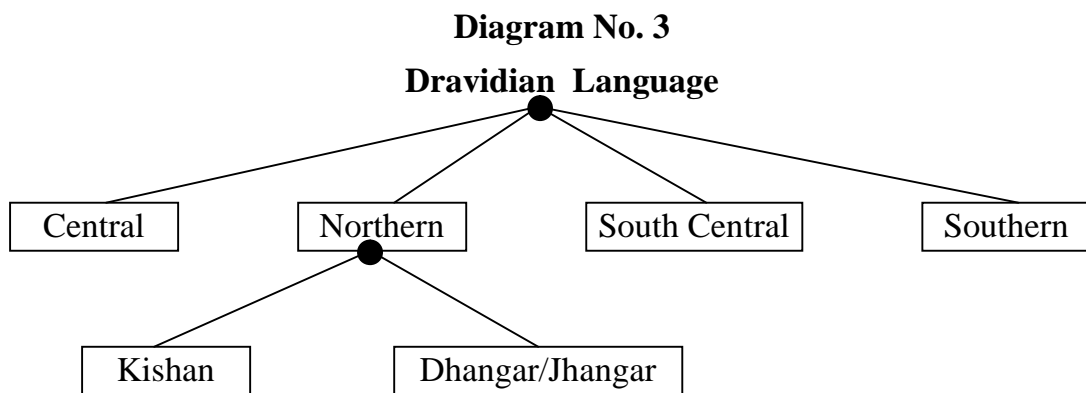
(Source: Yadava, 2003. P.147)

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The major languages in this family include Sattar and Santhal languages (Rai, 2005).

d) The Dravidian Family

Dravidian language family includes two languages spoken in Nepal i.e. Jhangar and Kishan. Jhangar is spoken on the province of Koshi river in the eastern region of Nepal and Kishan is spoken in Jhapa district.

Diagram No. 3
Dravidian Language

Central   Northern   South Central   Southern

Kishan   Dhangar/Jhangar

The major languages in this family include Jhangadh and Dhangadh languages (Rai, 2005). Likewise, according to Rai (2005, p. 137), the languages of Nepal are classified into three groups; first, the languages which have established written traditions such as Nepali, Newari, Maithili, Limbu, Bhojpuri, Avadhi, Tibetan; the second with an emerging tradition of writing, e.g. Tharu, Tamang, Magar, Gurung and the Rai group of languages; and the third without any script or written literature for the purpose of importing primary education in the mother tongue, e.g. Sattar/Santhal, Danuwar, Chepang, Thami, Majhi, Jhangadh, Dhimal, Darai, Kham, Kagate, Kaike, Kumal, Bote, Byanshi, and Several languages of the Rai group.

1.1.4 The Tharu People

The term 'Tharu' refers to both the tribe and the language they speak. The Nepali Folklore Society (NFS, 2008, p. 32) states the term 'Tharu' is derived from 'Sthera' which denotes a sect of Buddhists. According to the second view, the term Tharu is derived from the word 'Thara' of the Magar language, which means the area. The third view suggests that the people who come from Thar in Rajasthan, India are called Tharu. No view among these has been justified yet although all of these have equal possibility to be proved true.

Chaudhary (2005, p. 4) mentioned that Tharu has their own language, distinct culture, distinct social structure and written and unwritten history. Therefore, they are indigenous people of Nepal. Ashokakirti (1999, p. 117) concluded that Tharu has a big population and Tharus are the indigenous people of the Terai having Buddhist culture and pre-Buddhist culture with some degree of Hindu influence. Their socio-cultural and physical variation show that they were not be a pure single tribe in history. Similarly, Dahit (2005, p. 10) states;

> Tharus have own glorious history; indigenous knowledge and culture transformed one descendant to another. They have been sustaining their daily life based on their indigenous knowledge and culture. They have their own language, identity, tradition, religion, attires, ornaments, festivals, folk songs and dances, social norms and values, profession, etc. But at present most of such knowledge and culture are gradually vanishing because of negligence of its protection and promotion by the state and Tharu community themselves.

The Tharu people are found in the southern belt of Nepal called Terai from the east through the west and the adjacent valley and plains between the Chure hilly ranges called inner Terai namely Jhapa, Morang, Sunsari, Saptari, Siraha, Mohattari, Sarlahi, Rautahat, Bara, Parsa, Udayapur, Chitwan, Nawalparasi, Rupandehi, Kapilbastu, Dang, Banke, Surkhet, Bardiya, Kailali, Kanchanpur.

Most of the Tharu people are known in terms of the territory they have occupied or they have migrated from. The Tharu settled from Jhapa to Siraha districts in the eastern Nepal are known as Purbiya (Eastern) Tharu. The Tharus settled in Chitwan district are known as Chitaunya Tharu. Tharus from Nawalparasi to Kanchanpur district are known as Dangwa Tharu. Tharus of Deukhuri are known as Deukharya Tharu. Tharu in the Sunar area of Banke district are called Solahrya Tharu. Tharus settled in the border of India are called Deshaurhya. Tharus lived in king's land and Rana's hunting areas are known as Rajhatya Tharu. Tharus who migrated from India are known as Rana, Katharya. And those who migrated from Dang district and settled in Surrrkhet, Kapilvastu, Banke, Bardiya, Kailali, Kanchanpur are called Dangaura. (NFS, 2008)

1.1.5   The Tharu Language

The Tharu language is one of the languages spoken in the Tharu community of Nepal. It is the fourth largest language used in Nepal according to the Census Report of 2001. It belongs to Indo-Aryan language of Indo-European family as it resembles all the characteristics of Indo-Aryan languages and spoken by 5.86% of the Nepalese as their mother tongue (Census Report, 2001).

'Tharu' is the ethnonym for the spoken language by Tharu folk group. Tharu is spoken as the first language and Nepali is spoken as a second language by Tharu people. At the same time, other people also residing among the Tharu community speak Tharu as well. The language is used in social and cultural domains of their daily life, such as among the community members, at work places, within the family, at rites and rituals etc. Tharu was introduced 3-4 years ago in the formal mother tongue education system on the basis of the textbooks developed by Curriculum Development Centre (NFS, 2008, p. 32). But it was stopped later on due to negligence of its protection, promotion by the state and political issues. Similarly, it has no own script and follows other script i.e. Devanagari.

Among the Tharu people a very few are monolingual, some are bilingual and some are multilingual speakers. Tharu folk group is rich in terms of its folk literature. There are folk songs, ballades, folk epics, folk tales, proverbs, and riddles as the part of life of the Tharu community. The language shift has not been felt strongly yet in the community, though the competence on the language is found gradually decreasing among the young generation. Code mixing and switching is found among the community. Tharu people are found loyal to their language. (NFS, 2008)

1.1.6 Dialects of the Tharu Language

Like any other language the Tharu language also has different dialects. They are Morangia, Saptariya, Mahotoriya, Chitwaniya, Dangoria and Deukhariya, Kathariya and Rana. These dialects are regional dialects spoken in different parts of Nepal. Rana Tharu is spoken in Kanchanpur district of Mahakali zone and Kailali district of Seti zone. Chitwaniya Tharu is spoken in Chitwan district of Narayani Zone and Nawalparasi district of Lumbini zone. Dangor/Deukhari Tharu is spoken in Dang district of Rapti zone. Kathoriya Tharu is spoken in Kailali district of Seti zone. Mahotariya Tharu is spoken in Mahotariya district of Janakpur zone. And Saptariya/Kochila Tharu is spoken in Saptari, Udayapur, Siraha district of Sagarmatha zone. Morangia Tharu is spoken in Sunsari and Morang of Koshi zone and Jhapa of Mechi zone. (Grimes, 2000 as cited in Chaudhary, 2005, p. 9)

1.1.7 An Introduction to English Questions

Interrogative sentences are normally used to ask questions (Aarts, 1997, p. 56). Interrogative sentences contain a subject and open with an auxiliary verb or a wh-word (Aarts and Aarts, 1986, p. 94). A sentence, phrase or words that ask for information (Wehmeier, 1999, p. 1037). In an interrogative sentences, the auxiliary verb comes before the subject (Yadava, 2004, p. 75). This sentence asks questions.

Questions in English can be classified in terms of four basic types (Cowan, 2009, pp. 61-77). They are as follows:

(a) Yes/no questions

Yes/no questions can be answered with a *yes* or *no*, and they normally carry up rise intonation. The sentences which have auxiliaries, model verb, or copular be, *yes/no* questions are formed by applying the subject-auxiliary inversion. But the sentences do not have auxiliaries, model verbs, or copular be, apply do insertion to form a *yes/no* question, e.g.

- Would you do the same thing?
- Is he a hard worker?
- Does he run everyday?
- Did you remember your passport?

There are different types of *yes/no* questions. They are:

I. **Positive *yes/no* question:** These questions do not imply any expectation regarding whether the answer will be *yes* or *no*.

- Do you like winter sports?
- Will you be joining us?

II. **Negative *yes/no* questions:** These questions are generally asked to confirm an assumption or expectation. They can also express annoyance or disappointment because a previous expectation has not been met, e.g.

- Didn't he tell you about it?
  (Implication: I thought he had OR I'm sure he did)
- Haven't you called him yet?
  (Implication: You were supposed to call him.)

III. **Reduced *yes/no* questions:** These are shortened question forms sometimes used in informal conversation. There are two types:

Elliptical *yes/no* questions: These questions omit auxiliary verbs and copular be, e.g.

- He has been talking to you?
- They here yet?

Declarative questions: These questions have the form of a statement. They are used to;

- check information

  A: The food there is great.

  B: You're eaten there before?
- repeat something someone has said in order to question or confirm it.

  A: I lost my job yesterday.

  B: You lost your job?
- express surprise or amazement

  A: I can't believe we lost after being up by 10 points.

  B: You lost the game?

(b) Tag questions

Tag questions consist of a tag which is a short question form, attached to a stem, which is a statement. They are of two main types: 'opposite polarity' and same polarity tag questions.

I.   Opposite polarity tag question

The verb in the tag and the verb in the steam have opposite values, e.g.

- Richa will pay me back, won't he?
- You weren't lying, were you?
- Sarah owns a car, doesn't she?

II.   Same polarity tag questions

Both the stem and the tag are positive, e.g.

- Turn down the TV, will you?

- Lend me your pen, would you?

- Let's stop for lunch, shall we?

- You were supposed to pick me up at 5:00, remember?

- You understand what I'm talking about, right?

(d) Wh - questions

Wh-questions normally begin with an interrogative word (e.g. who, whom, which, what, whose, where, how). They are four main types as follows:

I. **Embedded Wh-questions:** Wh-questions are embedded inside a larger sentence and do not undergo subject-auxiliary inversion or do insertion.

- He wants to know how far it is to Boston.
- I'm not sure what the professor's name is.

II. **Wh-information questions:** These are used to request information that has not been previously mentioned.

- What time is it?
- Excuse me, where is the Golden Gate Bridge?

III. **Repeat please questions:** These are usually uttered when the speaker wants someone to repeat part of something he or she did. They may have the normal wh-question structure, or they may have the structure of a declaration sentence.

A: She got in at five o'clock.
B: When did she get in? OR She got in when?

IV. **Elaborate please questions:** These questions are asked to get someone to elaborate on an answer that has been given.

A: I'll come by tomorrow and look at it?
B: When?

A: Hey! That guy just picked my pocket!

B: Which guy?

(d) Other types of Yes/No and Wh-Questions

These questions cover the following questions:

I. **Alternative questions:** These offer at least two alternative answers.

    – Is your birthday in June or July?

    – Are you leaving or not?

II. **Echo questions:** These questions repeat all or part of what has been said.

    A: Sarah will be leaving for China in May.

    B: She'll be leaving for where?

    A: Are you cold?

    B: Am I cold?

III. **Exclamatory questions:** These questions are exclamations asserting the belief of the speaker.

    – Don't you look great!

IV. **Rhetorical questions:** These are not intended to be answered, but instead, serve to state the opinion of the asker.

    A: Have you heard the news about Alan?

    B: Who hasn't?

V. **Display questions:** These questions do not begin with a wh-word and are often used by teachers to request that students display their knowledge about something.

    – So this story is about what?

Likewise, according to Aarts (1997, pp. 56-57), there are four types of questions. They are:

   a) Yes/no interrogatives
   b) Open interrogatives or Wh- interrogatives
   c) Alternative interrogatives
   d) Rhetorical questions.

Aarts and Aarts (1986, p. 92) distinguish two main types of questions. They are as follows:

   a) Yes/no questions (including tag-questions)
   b) WH- questions

Similarly, Longman (1978, p. 387) state that questions can be divided into three major classes according to the type of answer they expect. They are:

   a) Yes/no interrogatives
   b) Wh- questions
   c) Alternative question

For Yadava (2004, p. 76), there are five types of interrogative sentences:

   a) Yes/no interrogatives,
   b) Open interrogatives or Wh- interrogatives,
   c) Alternative interrogatives,
   d) Rhetorical interrogatives, and
   e) Tag interrogatives

(a) Yes/No Question: Yes/no questions, are usually formed by placing the operator before the subject, and using 'question intonation' (Longman, 1978, p. 387). Yes/no questions may be answered with a simple *yes* or *no* (Cowan, 2009, p. 61). We will refer to the interrogatives as yes/no interrogatives because they elicit either *yes* or *no* as answers (Aarts, 1997, p. 56). Yes/no questions are also defined as questions for which either *yes* or *no* is the

expected answer (Celce-Murcia and Larsen-Freeman, 1999, p. 205). In general, the interrogative sentences which elicit *yes* or *no* answers are called yes/no interrogatives, e.g.

- Are you fine now? (Answer: Yes, I am./No, I am still sick.)
- Have you been to Pokhara? (Answer: Yes, I've been/No, I haven't been)

(b) Open Interrogatives or Wh- interrogatives: Those questions that contain a 'Wh-element' (who?, what?, how? etc.) and expect a reply supplying the missing information posited by that element are wh-questions (Longman, 1978, p. 387). Wh- questions are formed with an interrogative word i.e. who, whose, what, which, when, where, why, how (Cowan, 2009, p. 71). In general, interrogatives sentences which can elicit an unlimited range of answers are called open interrogatives or wh- interrogatives. For example,

- What did you eat?
- Why did you leave?
- How did you open the door?
- What have you eaten today?

(c) Alternative Interrogative: The alternative questions expect an answer from alternatives mentioned in the question (Longman, 1978, p. 387). The possible answers to such interrogatives are given in the way the question is asked (Aarts, 1997). Likewise, Cowan (2009) says alternative questions offer a choice between at least two alternative answers. The interrogative sentences in which the possible choices of answers are given in the question itself are called alternative interrogatives. For example,

- Is it red or is it blue?
- Should I turn left or right?
- Have you eaten rice or noodles?
- Does he study science or commerce?

(d) Rhetorical Interrogatives: The rhetorical question is a question which functions as a 'forceful statement' (Longman, 1978, p. 401). Cowan (2009)

says that Rhetorical yes/no questions express the asker's opinion. In certain situations interrogative sentences are not used to ask questions at all. Instead, they suggest order or request. For example,

- How many times do I have to tell you not to make noise?
- Have you heard the news about Alan?
- Is that a reason for despair?

(e) Tag Interrogatives: Tag interrogatives, which are appended to a statement, convey positive or negative orientation (Longman, 1978, p. 390). Tag questions consist of a tag, which is a short question form, attached to a stem, which is a statement (Cowan, 2009, p. 66). A tag interrogative is a shortened yes/no question appended at the end of a declarative sentence. For example,

- Noam Chomsky is a linguist, isn't he?
- This boy wants a book, doesn't he?
- The boat has already left, hasn't it?

1.1.8 Contrastive Analysis and Its Importance

Contrastive Analysis (CA) is defined as a scientific study of similarities and differences between languages. It is a branch of applied linguistics which compares two languages to find out their similarities and differences and then to predict the areas of difficulty and learning.

According to James (1880, p. 3), "CA is a linguistic enterprise aimed at producing inverted (i.e. contrastive, not comparative) two – valued typologies (CA is always concerned with a particular of language), and founded on the assumption that languages can be compared." It is the method of analyzing the structures of any two languages with a view to estimate the differential aspects of their systems, irrespective of their genetic affinity or level of development. Comparison of two languages becomes useful when it adequately describes the sound structure and grammatical structure of two languages with comparative statements giving due emphasis on the compatible items in the two systems.

As stated earlier, CA compares two or more languages in order to find out the similarities and differences between them. It compares either two languages (e.g. English and Tharu) i.e. inter-lingual or cross linguistic comparison or two dialects (e.g. Western Nepali and Eastern Nepali) i.e. intra-lingual comparison. What languages and dialects it compares may be on phonological, morphological, syntactic, and discourse levels. This comparison enables us to identify the similarities and differences between L_1 and L_2. Then, their similarities and differences help us to predict the areas of ease and difficulty, respectively in learning L_2. CA, which is deeply rooted in the behaviouristic and structuralist approaches of the day, claims that the greater the differences, the greater the difficulty and the more instances of errors will occur.

Sthapit (1978, p. 23) writes the roles of CA in L_2 teaching in the following ways:

> When we start learning an L_2, our mind is no longer a clean slate. Our knowledge of L_1 has, as it were, stiffened our linguistically flexible mind. The linguistic habits of L_1, deeply rooted in our mental and verbal activities do not allow us to learn freely the new linguistic habits of L_2. That is to say that the interference of the habits of L_1 is a key factor that accounts for the difficulties in learning an L_2. In other words, L_1 interference stands as main obstacle on our way to L_2 learning. Learning an L_2 is, therefore essentially learning to overcome this obstacle. So, any attempt to teach an L_2 should be preceded by an explanation of the nature of possible influence of L_1 behaviour in L_2 behaviour. This is precisely what CA does.

The theoretical foundations of CA, which have also been known as "contractive analysis hypotheses", or "assumptions of contrastive analysis", were formulated in Lado's 'Linguistics Across Cultures' (1957). In this book,

Lado (1957, pp. 1-2) has provided three underlying assumptions of CA, which have significant role in language teaching.

a) Individuals tend to transfer the forms and meanings and the distribution of forms and meaning of their native language and culture to foreign language and culture, both productivity when attempting to speak the language … and respectively when attempting to grasp and understand the language.

b) In the comparison between native and foreign languages lies the key to ease or difficulty in foreign language learning.

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

From the above discussion, it has become obvious that the theoretical foundations of contrastive analysis (i.e. CA hypothesis) are based on the propositions of behaviorist school of psychology and structural linguistics. In fact, CA hypothesis has two facets: linguistic and psychological.

Linguistic facet underlies the following beliefs:

a) Language learning is a matter of habit formation. It is a set of habits, which is formed by means of S-R-Reinforcement chain. Therefore, language learning is essentially a matter of habit formation.

b) The mind of a child at birth is a tabula rasa - the blank sheet of paper. That is to say there are no linguistic elements in the child's mind at birth. Later on, it is imprinted with what the child is exposed to. Thus, acquisition of first language starts from empty state of mind and develops linearly bit by bit. While learning a second language, the first language habit has been already stamped with our mind. Therefore, it

makes the second language learning different from first language acquisition.

c) Languages are different, however they are comparable. It means no two languages are totally different. There are some similarities between them so they compare with each other.

Psychological facet of CA hypothesis is also known as 'transfer theory'. According to this theory, past learning facilitates the present learning, if the later is similar to the former; and the past learning hinders the present learning if the later is different from the former. It means similarities between languages (L_1 and L_2) and differences between them lead to ease and difficulty in learning the second language respectively.

Nepal is a multilingual country where teaching of English is inevitable. Thus, CA is helpful for teachers, linguists, textbook designers, testing experts, and syllabus designers and so other. CA is one of the various pedagogical aids for the teacher which helps him/her to add more knowledge and to sharpen his/her knowledge so that the ability to detect errors can be improved. Because of its highly significant scope in the area of L_2 teaching and learning, linguists are interested in the preparation of contrastive grammar because it is highly useful to L_2 learners for a more effective process of L_2 teaching and learning.

1.2 Review of Related Literature

Many research works have been done on CA at the Department of English Education and other Departments as well. But significant research has not been carried out comparing types of question in Tharu and English languages. So, I undertook this research. The related literatures to the present study have been reviewed below:

Mahato (2001) carried out a study on "S-V Agreement in Tharu and English Languages." His main objective was to identify the s-v- agreement system of English and Tharu languages. He selected 50 Tharu native speakers in Parsa.

He used a set of questionnaire and interview schedule as research tools. He found that second and third person pronouns do not change for honorific expressions in English whereas they do in Tharu language spoken in Parsa district.

Chaudhary (2005) conducted a research on "Pronominals in the Tharu and English Languages." His main objective was to compare and contrast pronominals of the English with that of Tharu language. His primary source of data was thirty native speakers of Khairahahi VDC of Chitwan district and secondary source of data were books, journals, theses, etc. He used judgemental and stratified sampling. He used questionnaire and interview of research tools for data collection. He found that both Tharu and English have more or less similar number of persons and differ from each other in second person pronouns. He also found that English pronouns do not have alternatives but the Tharu has alternatives.

Oli (2007) carried out a research on "Question Transformation in Tharu and English." His main objective was to identify the processes of question transformations in the Tharu language. His primary source of data was the native speakers of the Tharu language of Halawar and Dhanauri VDC of Dang district. He used questionnaires and interview schedules as research tools. He found that subject auxiliary inversion does not take place in Tharu as in English while changing the statement into question either in yes/no or wh. The word order of question in Tharu remains as usual as assertive but question mark is placed at the end of the question sentence like in English.

Chaudhary (2008) carried out research on "Pluralization in the Tharu and English Languages." His main objective was to identify the processes of pluralization in the Tharu language. He involved native speakers of Tharu language in Saptari. He used judgmental and stratified sampling. He used questionnaire and interview of research tools for data collection. He found that nouns are pluralized by adding suffixes like –*sab*, *sun* and *aur* and written

separately and pronouns are also pluralized in the same way, verb has no plural form in the Tharu language.

Chaudhary (2008) conducted a research on "Verbal Affixation in Tharu and English." His main objective was to identify verbal affixes and the rules of verbal affixation in the Tharu language. He selected 90 native speakers of the Tharu language in Saptari, Siraha and Udaypur based only on Saptaria dialect of the Tharu language. He used stratified random sampling and used questionnaire and interview schedule as research tools. He found that Tharu has more number of verbal affixes in comparison to English and they are more complex as well.

Chaudhary (2008) carried out research on "Sentence types in Tharu and English." His main objective was to identify sentence types in the Tharu language on the basis of formal, functional and constructional criteria. He used 60 native speakers of Siraha district of the Tharu language and purposive/judgmental non-random sampling. He found that four types of sentences on the basis of formal properties. They are declarative, interrogative, imperative and exclamatory. Similarly, on the basis of functional properties as well four types of sentences were found viz. statement, question, command and exclamation. Likewise, on the basis of constructional (structural) criteria three types of sentences viz. simple, complex and compound were found.

The above mentioned review shows that many research works have been done in different areas of Tharu grammar. But this work is related to find out Tharu questions and their comparison with English. question

1.3   Objectives of the Study

The main objectives of the study were as follows:

i)   To determine the types of questions in the Tharu language.

ii)   To analyze the similarities and differences in the formation of questions in the English and Tharu languages.

iii) To provide some pedagogical implications.

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1.4   Significance of the Study

The Tharu language is in the challenging condition which is going to be vanished due to influence of Maithili, Bhojpuri, Awadhi and Hindi. It has no written form. In the context of globalization, the English language is the key to the wider exposure and questioning is very important in English grammar to form different types of queries, which is equally important in the Tharu language. So, this study will be significant for the prospective researchers on the Tharu language, linguists, teachers, students, course designers and textbook writers. The study will be fruitful for those who teach English to the Tharu students as a foreign language. Moreover, it will be useful to the policy makers, planners, curriculum designers, researchers and so on. The finding of this study will be beneficial to solve the problem that arouse in teaching learning activities of Tharu and English. So, it will have pragmatic value as well.

CHAPTER-TWO

METHODOLOGY

I followed the following methodology to accomplish the objectives of the study.

2.1   Sources of Data

In order to carry out this study, I used both primary and secondary sources of data.

2.1.1 Primary Sources

The primary data were collected from 60 Tharu native speakers of Saptari district.

2.1.2 Secondary Sources

The secondary sources of data were the magazines, books such as Longman (1978), Aarts (1997), Aarts and Aarts (1986), Celce-Murcia and Larsen-Freeman (1999), Yadava (2004) and Cowan (2009).

2.2   Population of the Study

The population of the study was Tharu native speakers of Madhupatti VDC of Saptari district.

2.3   Sampling Procedure

I selected 60 Tharu native speakers from Saptari district. Out of 60 populations, 30 were male and equal numbers of female population were selected. I used purposive/ judgmental non-random sampling procedure to sample the population. The following table shows the respondents of the study.

Table No. 1

Sample of the Study

Male	Female	Total
15	15	30
15	15	30
Grand Total		60

2.4   Tools for Data Collection

The main tools for the collection of data were the questionnaire and interview schedule. The questionnaire was given to the educated and literate respondents and interview schedule was used to elicit data from uneducated respondents.

2.5   Process of Data Collection

I visited the Madhupatti VDC of Saptari district. I individually met the informants and established rapport with them. Then, I explained them the purpose of conducting this research. I conducted interview with them according to the prepared interview schedule and noted down their responses.

2.6   Limitations of the Study

The limitations of this study were as follows:

   i)   The sample size was 60 native speakers of Tharu.
  ii)   It was based only on the Saptaria dialect of the Tharu language.
 iii)   Only questioner and interview were used as tools of data collection.

CHAPTER-THREE

ANALYSIS AND INTERPRETATION

This chapter deals with the analysis and interpretation of the date obtained from the informants and secondary sources. The types of questions in Tharu have been analyzed descriptively with the help of tables, diagrams and illustrations. After that, comparison and contrast of the types of question in Saptariya dialect of Tharu with those of English are made. Finally, on the basis of comparison, the points of similarities and differences were drawn from Tharu and English questions with illustrations.

3.1 Questions in Tharu

3.1.1 Yes/No Question

In Tharu, yes/no question usually starts with –*ki* marker which occurs in the beginning of the sentence, followed by subject, object, verb and question mark at the end. So, the sentence pattern of yes/no question is $ki + s + o + v + …?$

For example,

1. <u>*ki*</u>   tu/tohe   yi   dekh sakaichihi?
   Mk

   κ   you   this   see   can?

   Can you see this?

2. <u>*ki*</u>   tu/tohe   sahmat   chihi?
   Mk

   κ   you   agree   do?

   Do you agree?

3. <u>*ki*</u>   tu/tohe   hamar-sange   nachbihi?
   Mk

   κ   you   me-with   dance-Fut-2^{sg}?

   Will you dance with me?

4. *ki*   u   ekta   sipahi   chiyai?
   Mk

   κ   he   a   policeman   be-Prs-3^{sg}?

   Is he a policeman?

5. *ki*   u   yi   kair   saktai?
   Mk

   κ   she   it   do   could?

   Could she do it?

6. *ki*   tora   sangeet   pasand chhau?
   Mk

   κ   you   music   love-Prs-2^{sg}?

   Do you love music?

7. *ki*   u   akhain   suitrahal   chhai?
   Mk

   κ   she   now   sleeping   be-Prs-3^{sg}?

   Is she sleeping right now?

8. *ki*   malik   pratibedan   paidhlene   chhai?
   Mk

   κ   the boss   the report   read-Perf   be-Prs-3^{sg}?

   Has the boss read the report?

9. *ki*   tu/to/tohe   nai   aibrahal   chihi?
   Mk

   κ   you   not   coming   be-Prs-2^{pl}?

   Aren't you coming?

The above example show that *ki* is used in the beginning of the sentence while making *yes/no* question in Tharu and the sentence pattern of *yes/no* question is *ki* + s + o + v + …?. In Tharu after *ki* there is subject, object, verb and question mark and only one *ki* marker is used for all subjects.

In Tharu, yes/no question is also formed without applying –*ki* marker by pronouncing the declarative sentence itself with a rising intonation patter as s + o + v + …?

For example,

10. tu/tohe   yi   dekh   sakaichihi?

    you   this   see   can?

    Can you see this?

11. tu/tohe   sahmat   chihi?

    you   agree   do?

    Do you agree?

12. tu/tohe   hamar-sange   nachbihi?

    you   me-with   dance-Fut-2^{sg}?

    Will you dance with me?

These examples show that without applying *ki* marker, it also forms *yes/no* questions in Tharu.

3.1.2 Wh-question/Open interrogative

In the Tharu language, the following question markers equivalent to English wh-words are used to form open interrogative sentences which can be termed as *k-word*.

Table No. 3

***K-word* of Tharu as English 'Wh-word'**

English	Tharu
What	*Kathi/Ki*
Why	*Kathile*
How	*Kenangkhe/Kanang/Kehan*
Where	*Kata/Kate/Konhar/Kone*
Which	*Kon*
When	*Kakhan*
Who	*Ke*
Whose	*Kakar*

The question markers listed above generally occur after subject, object and before verb. Its sentence pattern is S + question marker + v + …?

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For example,

1. to/tuhe   *kathi*   khelhi?
                Mk

    You   what   eat-Pst-2^{sg}?

    What did you eat?

2. to/tuhe   *kathile*   chhodalihi?
                 Mk

    You   why   leave-Pst-2^{sg}?

    Why did you leave?

3. to/tuhe   kebar   *kenangkhe*   kholalihi?
                          Mk

    You   the door   how   open-Pst-2^{sg}?

    How did you open the door?

4. tohar   naam   *kathi/ki*   chiyau?
                       Mk

    Your   name   what   is?

    Whait is your name?

5. ramesh   *kata*   gelai?
               Mk

    ramesh   where   go-Pst-3^{sg}?

    Where did Ramesh go?

6. tohar   pasandke   bishhay   *kon*   chiyau?
                   Mk

    your   favourite   subject   which   is?

    Which is your favourite subject?

7. okrasabke   *kakhan*   ghar   jetai?
                 Mk

    They   when   home   go-Fut-3^{pl}?

    When will they go home?

The above examples show that *K-word* (*kathi, kathile, kenangkhe, kathi/ki, kata, kon, kakhan*) is used while making wh-question in Tharu. In Tharu, *K-word* generally occurs after subject, object and before verb.

3.1.3 Alternative Question

The marker *ki/ya* are used to present the alternation. The alternation is generally placed between two alternative words. In some cases *ya* are also used as alternation. The sentence pattern is used like yes/no question. But in some cases, alternative question is also formed in the form of open-interrogative (Wh-question).

For example,

1. to/tuhe   bhat   *ki/ya*   roti   khenechihi?
                           Mk

   You   rice   or   bread   eat-Perf be-Prs-2^{pl}?

   Have you eaten rice or bread?

2. u   bigyan   *ki/ya*   banijya   parhaichhai?
                     Mk

   she   science   or   commerce   read-Prs-3^{sg}?

   Does she study science or commerce?

3. chiya   pibahi   *ki*   kaphi?
                     Mk

   tea   take-Fut-2^{sg} or   coffee?

   Would you like to take tea or coffee?

4. u   ghar-me   chhai   *ki*   nai?
                         Mk

   he   home-at   is   or   not?

   Is he at home or not?

5. hamsab   bus   *ya*   relse jebai?
                     Mk

   we   bus   or   train   go-Fut-we-1^{pl}?

   Shall we go by bus or train?

The above examples show that *ki/ya* is used in Tharu while making alternation. It occurs between two alternative words.

3.1.4 Rhetorical Question

Tharu has rhetorical question which is generally used to suggest, order or request strongly rather than asking question. The pattern of this question is just like open interrogative/wh-question.

For example,

1. hala   nai   kar-kaihke   ham   tora   *kya*-daib   kahbau?
                                                  Mk

   noise not   make-Inf   I   you   how-many   tell-Prs-1^{sg}?

   How many time do I have to tell you not to make noise?

2. tu   hamar   samasya   bujhaile   kosis   *kathile*   nai-karai-chihi?
                                                        Mk

   you   my   problem   understand-inf   try   why   Neg-do-Prs-2^{sg}?

   Why don't you try to understand my problem?

3. Tohar   mahinabari-me   garbar   chau   ta   daktarse   *kathile*
   nai-dekhabaichihi?
                                                                    Mk

   Your   menstruation   irregular   be-Prs-3^{sg} if   doctor   why
   not see-Prs-2^{sg}?

   Why don't you see the doctor if your menstruation is irregular?

The above example shows that the pattern of this question is just like wh-question. It is generally used to suggest, order or request strongly rather than asking question.

3.1.5 Tag Question

Tharu has always negative tag whether the statement is positive or negative. Generally, *ne* or *nai* marker is used in statement + tag as particle of tag followed by sign interrogation. Likewise, *ki* particle is used as tag in command + tag in Tharu.

For example,

1. tu   angreji   parhaichi,   _ne_?
                                            Mk
   you   English   teach,   not?
   You teach English, don't you?

2. yi   chhauri   nik   chai,   _nai_?
                                                Mk

   this   girl   beautiful,   is,   not?
   This girl is beautiful, isn't she?

3. bhukai-bala   kuta   kahiyone   dharaichhai,   _ne_?
                                                                  Mk

   barking   dog   never   bites,   not?
   Barking dog never bites, does it?

4. ek   gilas   biyar   le,   _ki_?
                                              Mk

   a   glass   beer   have,   will-you?
   Have a glass of beer, will you?

5. apan   deske   maya-kar,   _ki_?
                                      Mk

   your   nation   love,   will-you?
   Love your nation, will you?

6. dhumrapan   nai   kar,   _ki_?
                                        Mk

   smoke   not   do,   will you?
   Don't' smoke, will you?

7. cinema   dekhaile   chal,   _ki_?
                                           Mk

   movie   see   go,   shall-we?
   Let's go to see movie, shall we?

The above example shows that the Tharu used negative Tag either statement is positive or negative (i.e. _ne_, _nai_). And _ki_ is used as tag in command + tag in Tharu.

3.2   Comparison of Tharu and English Question Types

In this sub-unit, a comparison between question types of Tharu and English has been presented.

3.2.1   Yes/No Question

Both Tharu and English have yes/no questions which are compared as below:

Table No. 4

Yes/No Question

Tharu	English
1) *ki* tu/tuhe yi dekh sakaichihi? κ you this see can?	1) Can you see this?
2) *ki* tu/tohe sehmat chihi? κ you agree do?	2) Do you agree?
3) *ki* tu/tohe hamar-sange nachbihi? κ you me-with dance-Fut-2^{sg}?	3) Will you dance with me?
4) *ki* u ekta sipahi chiyai? κ he a policeman be-Prs-3^{sg}?	4) Is he a policeman?
5) *ki* u yi kair saktai? κ she it do could?	5) Could she do it?
6) tu/tohe yi dekh sakaichihi? you this see can?	6) Can you see this?
7) tu/tohe sahmat chihi? you agree do?	7) Do you agree?
8) u akhain suitrahal chhai? she now sleeping be-Prs-3^{sg}?	8) Is she sleeping right now?

Both Tharu and English yes/no question starts with distinct marker. Tharu yes/no question begins with *ki* (marker) and its pattern is *ki* + s + o + v + …? whereas English yes/no questions begin with auxiliary verb and its pattern is A.V. + s + M.V. + o + …?. But in some cases Tharu yes/no question may be

without the marker *ki* in the pattern s + o + v + …? With rising intonation i.e. 6, 7, 8 (Table no.4). For example,

- tu/tohe yi dekh sakaichihi?
- tu/tohe sahmat chihi?
- u akhain suitrahal chhai?

3.2.2 Wh-question/Open Interrogative

Both Tharu and English have wh-questions/open interrogatives which are compared as below:

Table No. 5

Wh-question/Open Interrogative

Tharu	English
1) to/tuhe *kathi* khelhi? you what eat-Pst-2^{sg}?	1) What did you eat?
2) to/tuhe *kathile* chhodalihi? you why leave-Pst-2^{sg}?	2) Why did you leave?
3) to/tohe kebar *kenangkhe* khollihi? you the door how open-Pst-2^{sg}?	3) How did you open the door?
4) tohar nam *kathi/ki* chiyau? your name what is?	4) What is your name?
5) ramesh *kat*a gelai? ramesh where go-Pst-3^{sg}?	5) Where did Ramesh go?
6) tohar pasand ke bishhay *kon* chiyau? your favourite subject which is?	6) Which is your favourite subject?
7) okrasabke *kakhan* ghar jetai? they when home go-Fut-3^{pl}?	7) When will they go home?

Both the Tharu and English languages have distinct open interrogative question markers i.e. *k-word* and *wh-word* respectively. In Tharu, these markers usually occur between subject and verb whereas in English these markers occur in the

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beginning of the sentence. The sentence pattern of Tharu is s+ k-word + v + …? whereas of English are wh-word + A.V. + s + M.V. + …?. In Tharu, *K-word* (i.e. *kathi, kathile, kenangkhe, kate, kon, kakhan, ke, kakar*) is used while making wh-questions. For example, 1, 2, 3, 4, 5, 6, 7 and 8 (Table No. 5), whereas, in English wh-word (i.e. who, whose, what, which, when, where, why, how) is used.

3.2.3 Alternative Question

Both Tharu and English have alternative questions which are compared as below:

Table No. 6

Alternative Question

Tharu	English
1) to/tohe bhat *ki/ya* roti khenechihi? you rice or bread eat-Perf be-Prs-2^{pl}?	1) Have you eaten rice or bread?
2) u bigyan *ki/ya* banijya parhaichhai? she science or commerce read-Prs-3^{sg}?	2) Does she study science or commerce?
3) chiya pibahi *ki* kaphi? tea take-Fut-2^{sg} or coffee?	3) Would you like to take tea or coffee?
4) u ghar-me chhai *ki* nai? he home-at is or not?	4) Is he at home or not?
5) hamsab bus *ya* relse jebai? we bus or train go-Fut-we1^{pl}?	5) Shall we go by bus or train?

Both the Tharu and English languages use distinct markers' for alternative questions. The marker *ki/ya* and *or* are used in Tharu and English respectively.

This alternative markers is placed between two alternative words in both the languages.

3.2.4 Rhetorical Question

Both Tharu and English have rhetorical questions which are compared as below:

Table No. 7

Rhetorical Question

Tharu	English
1) hala nai kar-kaihke ham tora kya-daib kahbau? noise not make-inf I you how-many tell-Prs-1^{sg}?	1) How many time do I have to tell you not to make noise?
2) tu hamar samasya bujhaile kosis kathile nai-karai-chihi? you my problem understand-Inf try-why Neg-do-Prs-2^{sg}?	2) Why don't you try to understand my problem?
3) tohar mahinabari-me garbar chau ta, daktarse kathile nai-dekhabaichihi? your menstruation irregular be-Prs-3^{sg} if doctor why not see-Prs-2^{sg}?	3) Why don't you see the doctor if your menstruation is irregular?

Both the Tharu and English languages have rhetorical question which is generally used to suggest, order or request strongly rather than asking question. The pattern of this question is just like open interrogative/wh-question.

3.2.5 Tag Question

Both Tharu and English have tag questions which are compared as below:

Table No. 8

Tag Question

Tharu	English
1) tu angreji parhaichi, *ne*? you English teach, not?	1) You teach English, don't you?
2) yi chhauri nik chai, *nai*? this girl beautiful is, not?	2) This girl is beautiful, isn't she?
3) bhukaibala kuta kahiyone dharaichhai, *ne*? barking dog never bites, not?	3) Barking dog never bites, does it?
4) ek gilas biyar le, *ki*? glass beers have, will you?	4) Have a glass of beer, will you?
5) apan deske maya kar, *ki*? your nation love, will you?	5) Love your nation, will you?
6) dhumrapan nai kar, *ki*? smoke not do, will you?	6) Don't smoke, will you?
7) cinema dekhaile chal, *ki*? movie see go, shall we?	7) Let's go to see movie, shall we?

Both Tharu and English have two types of question-tag viz. statement + tag and command + tag but they differ in the process. If the statement is positive, tag is negative and if the statement is negative, tag is positive in English whereas the question tag in Tharu is always negative whether the statement is positive or negative. *ne* or *nai* marker followed by question marker (?) is used as particle of statement tag in Tharu but in English A.V. + pronoun subject + ? and A.V. + n't + pronoun subject + ? are particles of negative and positive tag respectively. Likewise, English uses 'shall we' or 'will you' as particle of command + tag whereas Tharu uses *ki* i.e. 4, 5, 6, 7 (Table No. 8).

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

This chapter deals with the findings of the research along with some recommendations for pedagogical implications.

4.1   Findings

On the basis of the analysis and interpretation of the collected data, the major findings of the present study are summarized in the following points.

4.1.1   Types of Questions in Tharu

a)   Five types of question were found in Tharu viz. yes/no question, open interrogative or wh-interrogative, alternative question, rhetorical question and tag question.

b)   In Tharu, yes/no question usually starts with *ki* marker which occurs in the beginning of the sentence.

c)   The general sentence pattern of yes/no question was found to be *ki* + s + o + v + …?

d)   The s + o + v + …? pattern with rising intonation is also used to form yes/no question in Tharu. e.g. tu/tuhe *yi* dekh sakaichihi?

e)   The sentence pattern of open interrogative/wh-question was found to be s + *k-word* + v + …?

f)   *k-word* (*kathi, kathile, kon, kakar* etc.) were used in open interrogatives/ wh-interrogatives while making wh-question.

g)   *ki/ya* were found to be used as alternation marker in alternative question. This marker is placed between the two alternative words of the questions.

h) The sentence patterns of alternative question are usually like yes/no question.

i) The sentence pattern of rhetorical question was found to be similar to open interrogative but it was found to be used to give advice, order etc. rather than asking question.

j) Two types of question tag were found in Tharu whether the statement is positive or negative. Question tag in Tharu was found to be negative and particle of statement + tag is *ne* or *nai* marker in all the cases.

k) In command + tag, the marker *ki* is used as the particle of tag.

4.1.2 Similarities and Differences Between Question Types of Tharu and English

a) Both Tharu and English have five types of question.

b) Yes/no questions begin with question marker both in Tharu and English. Tharu yes/no question begins with *ki* marker and its pattern is *ki* + s + o + v + …? Whereas English yes/no question begins with auxiliary verb and its pattern is A.V. + s + M.V. + o + …?

c) Both Tharu and English have distinct open interrogative question markers. In English, these markers occur in the beginning whereas in Tharu question markers usually occur between subject and verb.

d) Tharu and English use the markers *ki* and *or* respectively in alternative question. That marker is placed between two alternative words in both the languages.

e) Both the Tharu and English languages have rhetorical question which is generally used to suggest, order or request strongly rather than asking question.

f) Both Tharu and English have two types of question tag viz. statement + tag and command + tag but they differ in the process. If statement is positive, tag is negative and if statement is negative, tag is positive in English whereas the question tag in Tharu is always negative whether the statement is positive or negative. *nai* or *ne* marker is used in the statement + tag in Tharu. Likewise, English uses 'shall we' or 'will you' as particle of command + tag whereas Tharu uses *ki*.

4.2   Recommendations

On the basis of the findings obtained from the analysis of the collected data, the recommendations and pedagogical implications have been made as below:

a) Different types of questions in Saptariya dialect of Tharu are more or less different with those of English. So, language teachers who are teaching Tharu as a second language should be aware of this fact.

b) The main aim of this study was to find out the types of Tharu question and to compare and contrast the types of Tharu question with those of the English language. There would be no problem in the area where the two languages are similar but differences between the two languages create difficulties in the target language. Therefore, teaching should be focused on the areas of difficulty.

c) Make the students know different types of questions in Tharu and English. Then, ask them to list different types of question which are different from one to another language and make them learn in the given situation.

d) An English language teacher who is Tharu native speaker must have the knowledge of different types of questions while teaching types of questions to Tharu speaking learners. Otherwise, the learners feel difficulty while predicting Tharu questions.

e) The teacher can create the situation based on the different types of question and ask the students to use the properly in their conversation.

f) Tharu has distinctive open question markers to make open interrogative sentences but those markers are used differently than in English. So, the difference should be taken into account while teaching English wh/or open interrogative.

g) The process of making question tag in Tharu differs from that of English. Tharu has only negative tag for statement + tag but English has both negative as well as positive tag. Therefore, while teaching English question tag to the Tharu native speakers focus should be given in the difference.

h) The syllabus designers, textbook writers or language planners should be more conscious while designing the syllabus and writing textbooks for the Tharu native learners who are learning English as a second language.

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INTERVIEW QUESTIONNAIRE

This interview schedule/questionnaire has been prepared in order to accomplish a research work entitled "Types of Question in Tharu and English". This research is being carried out under the guidance of Teaching Assistant, Mr. Prem Bahadur Phyak, Department of English Education, Faculty of Education, T.U., Kirtipur, Kathmandu. It is hoped that your kind co-operation will be a great contribution in the accomplishment of this valuable research.

<div align="right">

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</div>

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

Municipality/VDC: ………………………. **District (जिल्ला) :** ....

Academic Qualification (शैक्षिक योग्यता) : ....

How do you say the following expression in Tharu?

1. Can you see this? (के तिमीले यो हेर्न सक्छौ ?)

    …………………….........….…………………………………………………………

2. Do you agree? (के तिमी सहमत छौ ?)

    …………………….........….…………………………………………………………

3. Will you dance with me? (के तिमी मसँग नाच्ने छौं ?)

    …………………….........….…………………………………………………………

4. Is he a policeman? (के ऊ एउटा प्रहरी हो ?)

    …………………….........….…………………………………………………………

5. Could she do it? (के उनी यो गर्न सक्लान् ?)

    …………………….........….…………………………………………………………

6. Do you love music? (के तिमीलाई संगीत मनपर्छ ?)

    …………………….........….…………………………………………………………

7. Is she sleeping right now? (के उनी अहिले सुतिरहेकी छे ?)

    …………………….........….…………………………………………………………

8. Has the boss read the report? (के मालीकले प्रतिवेदन पढिसकेको छ ?)

    …………………….........….…………………………………………………………