

CHAPTER ONE

INTRODUCTION

1.1 General Background

Language is a means of communication. It is a social phenomenon by means of which one can express one's ideas, thoughts, feelings, emotions, likes, dislikes, anger, etc. It is a special gift for communication among human beings. That is why, it can be claimed that language has made us different from other living beings. Generally, language is defined as a voluntary vocal system of human communication. However, language is not only a single medium that is used for communication. The history, literature, culture, achievements of human beings are transmitted from one generation to another, from past to present, through the medium of language.

Different linguists have defined language differently. Lannenber (1967, p. 2) says, "Language is 'species-specific' and 'species-uniform' possession of man". No species other than human beings have been endowed with language. Animals cannot acquire language because of its complex structures and their physical inadequacies. It is completely different from animal communication. Pei (1966, p. 4) writes "Language is a system of communication by sound, operating through the organs of speech and hearing among members of a given community and using vocal symbols possessing arbitrary conventional meaning" (as cited in Brown, 1994). Chomsky views that a language is a set of well-formed strings produced by well-formed sentences using underlying rules which are finite in number. He opines that language is "a set (finite or infinite) of sentences each finite in length and constructed out of finite set of elements" (1957, p. 13). So, according to Chomsky, all natural languages, in either their spoken or their written form, are languages in the sense of his definition: since (a) each natural language has a finite number of sounds in it; and (b) although there may be infinitely many distinct sentences in the language, each sentence can be represented as a finite sequence of these sounds (or letters) (as cited in

Lyons, 1981, p. 7). Crystal says, “Language is concrete act of speaking, writing or signing in a given situation” (p. 255). Human language, spoken and written, can be described as a system of symbols and the grammars by which the symbols are manipulated. Language develops our thoughts, transfers views and attributes from one person to another and to forthcoming generation.

When we compare and elaborate the above definitions, we find that no one can give an exact comprehensive and satisfactory definition of language. It is a unique gift to human beings and every normal human beings uses language in their daily activities. It is a universal medium which makes people understand messages and keeps them closer. There are so many languages existing in the world. A language exists until there are people who speak it as a native language.

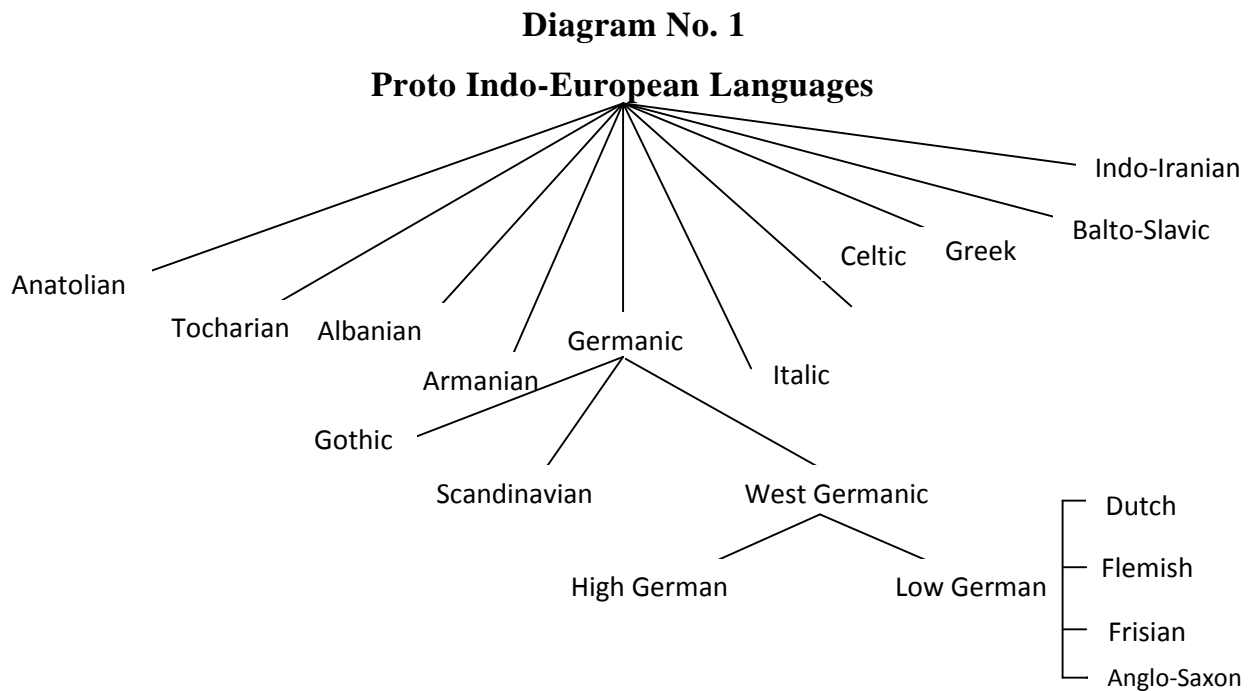
1.1.1 The English Language

There are more than 6,909 languages in the world (SIL Ethnologue, 2009). A “living language” is simply one that is in wide use as a primary form of communication by specific group of living people. Among them, English is a major and most widely used language in the world which crosses the boundary of geographical and national territory. It is a fast growing language.

English belongs to the Indo-European family of language and therefore it is related to most other languages spoken in Europe and western Asia from Iceland to India. It is spoken more widely among different countries than any other languages and that is why, it is recognized as an international language. It is also recognized as an international medium of communication for one in every seven people use it; more than half of the world's books are written in English; two thirds of international mails are found in English. It has one of the noblest bodies of literature and has the richest number of vocabulary i.e. as far as two million words. So, it is recognized as the largest treasure house of knowledge, too. Lastly, it can be expressed that it is identified as the global language of the world which is used as a lingua franca at the international level.

English, more than any other languages, has attracted the interest of professional linguists, intellectuals and scholars. The popularity of English in the world is growing up by leaps and bounds. People in the world are eagerly motivated toward learning English.

English seems to have entered Nepal during Bhimsen Thapa's Prime-minister-ship (Subedi, 2010, p. 2). However, it was formally included into educational field with the establishment of Durbar High School in 1854 A.D. Then, in 1919 it was included in the higher education with the establishment of Tri-Chandra College. In course of time, SLC Examination Board (1933) and Tribhuvan University (1959) were established. Since then, it has occupied a vital position in the educational field of Nepal. The English language is flourishing especially in the urban areas as the time passes. All private and some of the public schools have accepted it as a medium of instruction. It is taught as a compulsory subject from Grade one to Bachelor level in Nepal. This language falls on West Germanic group of Germanic branch of Indo-European language family. The position of English in the Indo-European language family has been shown as following:



Source: Langacker (1968, p. 225)

1.1.2 Languages of Nepal

Nepal is a multilingual, multicultural and multi-religious country. The configuration of ethnic, cultural and linguistic diversity is a unique asset. The great biological diversity of Nepal is matched by its cultural and linguistic diversity. Comprising an area of 147,181 square kilometres with a length of 885 kilometres from east to west and a mean breadth of 193 kilometres from north to south, the topography of Nepal is rich and varied. Inhabiting these different climatic and ecological zones are 100 officially recognized caste and ethnic groups who speak around 92 languages officially-recognized by the state (CBS 2001, Yadav and Turin 2007). However, most of these languages spoken in Nepal do not have their own written scripts but they exist only in spoken form.

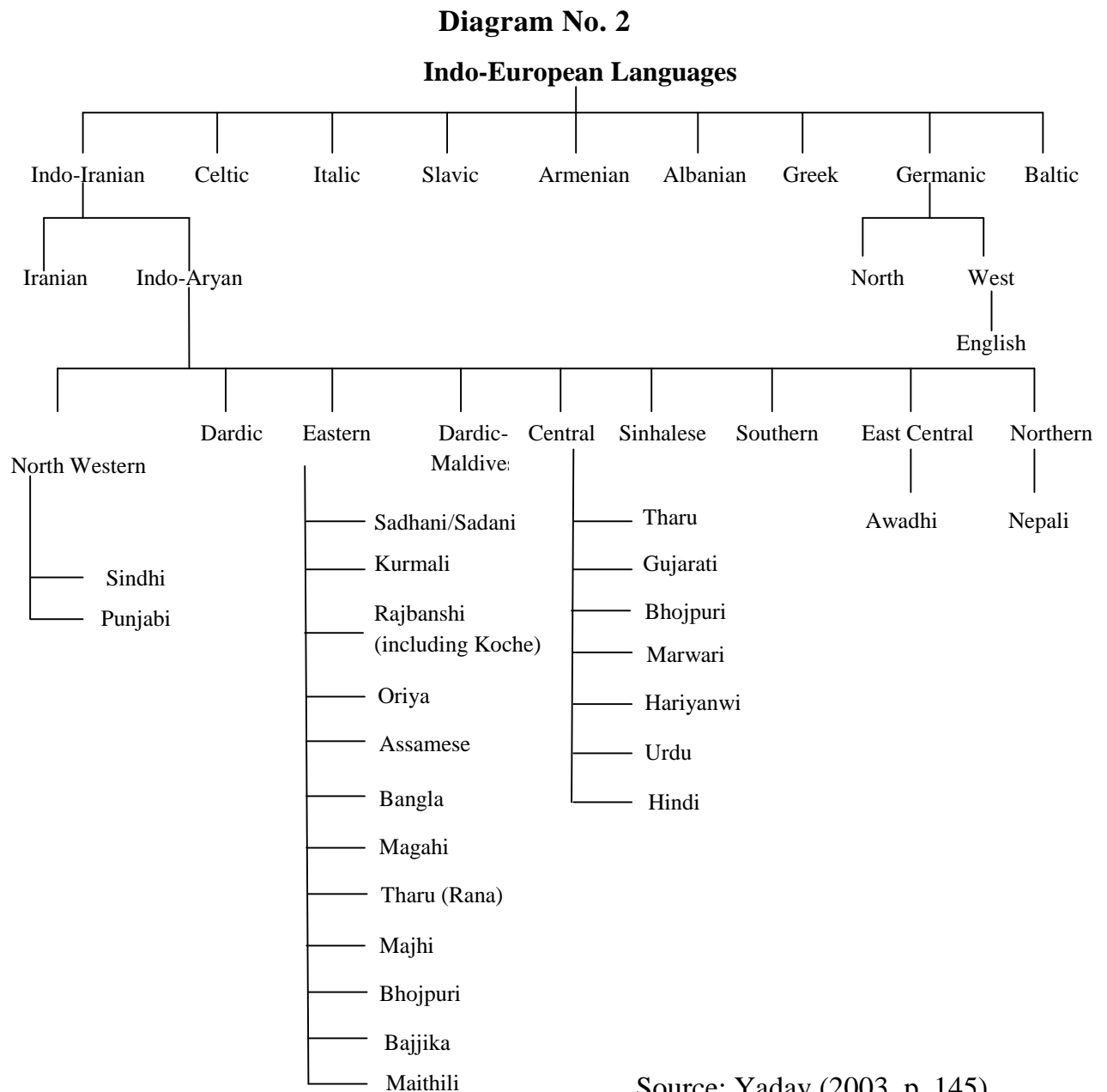
Among all the languages spoken in Nepal, there are 1037 people speaking English as mother tongue and 48.61% of the total population of Nepal use Nepali language as their mother tongue (Census 2001). Nepali is the national official language of Nepal and it is used in administration, education, mass media, public affairs, etc. It is also used as a lingua franca throughout the country and has large number of speakers. It is also spoken in India, Bhutan and Burma. It is spoken by about more than three million people outside Nepal. It is also used officially in some parts of India. It is taught as a compulsory subject in the schools of Darjeeling. In Sikkim, it is used as the language of administration and nearly 93 percent of the total population speaks it. In Bhutan, the Nepali language is used in the governmental administration, telecasting and broadcasting (Bhandari, 2010, pp.3-4).

A language family is a group of languages related by descent from a common ancestor, called the proto-language of that family. The term comes from the tree model of language origination in historical linguistics, which makes use of a metaphor comparing languages to people in a biological family tree or in a subsequent modification to species in a phylogenetic tree of evolutionary

taxonomy. All the languages enumerated in 2001 census belong to four language families, which are described as follow (Yadav, 2003, p.145).

1.1.2.1 Indo-European Language Family

In Nepalese context, Indo-European family of language mainly comprises of Indo-Aryan group of languages which forms the largest group of languages in terms of speakers viz. nearly 80 percent of the Nepal’s total population. These Indo-Aryan languages are spoken by the majority of Nepal’s total population. The languages can be shown from the following diagram:



Source: Yadav (2003, p. 145)

According to Yadav (2003), Nepali language is a sub-group of Indo-Iranian language family which comes under Indo-European language family. Achhami dialect is the geographical dialect of the Nepali language.

The following languages are spoken in Nepal under Indo-Aryan language family.

Nepali	Hindi
Maithili	Urdu
Bhojpuri	Rajbanshi
Majhi	Awadhi
Tharu	Kuman
Chureti	Danuwar
Bengali	Bote
Marwadi	Darai

Source: Gurung (2003, p. 17)

1.1.2.2 Sino-Tibetan Language Family

Another group of Nepal's languages is the Tibeto-Burman group, which comes under Sino-Tibetan family. Though it is spoken by relatively less number of people than the Indo-European family, it consists of the largest number of languages, about 57 languages (as cited in *ibid*). Chinese, Tibetan, Gurung, Tamang, Kham, Magar, Newari, Yakkha, Limbu, etc. fall in this language family.

The Tibeto-Burman languages are mainly extended over the eastern, central and western mountains and hills though they are sparsely spoken in the other parts of the country also.

1.1.2.3 Austro-Asiatic Language Family

This is a minor language family. Austro-Asiatic languages are spoken by the groups of tribal people from the eastern terai and make up approximately 0.19% of the total population (Census 2001). Santhali and Munda are the languages of this family which are spoken in Nepal.

1.1.2.4 Dravidian Language Family

Dravidian language family includes two languages spoken in Nepal: Jhangar (spoken in the province of Koshi River in eastern region of Nepal) and Kishan (spoken in Jhapa district). It constitutes the northern most part of Dravidian family of languages. According to census 2001, it is spoken by 0.13% of the total population of the country.

Most of the indigenous languages spoken in Nepal are still confined to their oral traditions. Only a few of them have literate traditions. They include Nepali, Maithili, Bhojpuri, Newari, Limbu, Awadhi, Urdu and Hindi in particular. All of them have long tradition of written literature. Most of the Indo-Aryan languages such as Nepali, Maithili, Awadhi and Hindi use Devnagari script. Nowadays, initiative has been taken by various language communities to develop writing systems of their languages.

Nepal is a mosaic of linguistic diversity. However, the previous centralized regimes with assimilationistic policy entrusted a single language Nepali with all power and prestige while minority languages were looked down as inferior and suppressed. With the growing awareness of individual rights there has been focus of minority accommodation.

1.1.3 Dialect: A Brief Introduction

The use of a language varies according to place, time, group of people, topic or subject matter or situation. The variation in the use of a language according to place, time and group of people is dialect. In other words, a regional, temporal and social variety within a single language is a dialect which differs in pronunciation, grammar and vocabulary from the standard language which is itself a socially favored dialect. Crystal (2003, p. 136) says, "Dialect is a regionally or socially distinctive variety of language identified by a particular set of words and grammatical structures". In fact, dialect is a non-standard variety of language. It is the form of a language used in a part of country or by

a class of people with grammar, words and pronunciation that might be different from other forms of the same language.

Dialect is a cover term which includes three kinds of sub-varieties.

- i. Language variation in a geographic dimension, i.e. geographical/regional dialect.
- ii. Language variation in a social dimension, i.e. social dialect/sociolect.
- iii. Language variation used at a particular stage of its historical development, i.e. temporal dialect.

The variety of language that reflects the geographical origin of the speaker is called geographical dialect, e.g. American English and British English. The regional or geographical varieties are due to the distance of one group of speaker to another group of speaker. Greater the distance, greater the difference is. The distance is caused by natural barriers e.g. mountain, river, etc. So, it is said that distance is the most important factor for variation in regional dialect.

The variety of language which reveals the social (economical, age, sex, colour, educational, religious, etc.) background of the speaker is social dialect or sociolect. In other words, the speech variation associated with the various groups and classes of people in a society is sociolect. The social classification may be on the basis of occupation, income, education, religion, prestige, age, sex and so on, e.g. Black English, baby English, etc.

A variety of language used at a particular stage in its historical development is temporal dialect, e.g. *Prakrit* and *Pali* in ancient India.

Dialect is such a variety of language that tells something about or identifies the speaker or the user of the language. It is said that dialect reflects or reveals the personality of a speaker, it betrays his identity. It is user based variety of language generated due to different social background and geographical origin of speakers. There is no any concrete demarcation line to differentiate a dialect

from a language. To be a dialect or a language is the matter of politics and cultural power. This is a relative concept. Dialects are dialects not because of linguistic reasons but because of political or cultural reasons.

1.1.4 A Short Description of Achham District

There are different sayings about the name of Achham district. According to first saying, in ancient time the three falls which are situated in east from *Pastoli Gad* (stream) were called 'Asmambu'. It is mentioned that slowly from 'Asmambu' 'Achchhambha' and Achham came to be known. According to second saying in ancient time, when saint Ashwalayan had come at *Khecharadri Parbat* for meditation, a celibate disciple named Akshyam has also come with him. Akshyam meditated at the origin of Kailas river lured by the green beauty of *Khecharadri* and because of the influence of his meditation, the area nearby changed into golden colour. After observing such a miracle, the place was named after the saint Akshyam as Achham. (Yatri, 2035, pp. 225-26).

Geographically, Achham is one of the hilly districts situated in Seti zone of Far-Western Development Region. The total area of the district is 1372 sq. km. It extends from 81°7' to 81°35' east longitude and from 28°45' to 29°2' northern latitude. It is surrounded by Dailekh and Jumla in the east, Doti in the west, Bajura in the north and Surkhet in the south. The Karnali river separates it from Jumla, Dailekh and Surkhet in eastern and southern parts, Seti river in the western part and mountain separates it in northern and north eastern part. According to the population census 2011, the population of Achham is 2,31,985.

Achham is divided into different parts as Panchsaya, Pandrabis, Aathsaya, Chhabis, Satsaya, Aathbis, Mallo Bhaisalya and Tallo Bhaisalya. Achhami dialect is also different in these different parts. Achham consists of 75 VDCs and has no Municipality. Mangalsen is the district headquarter of Achham.

People of different castes such as Bramhins, Kshetris, Dalits and Muslims in small number reside here. Kshetris are more in number in comparison to others.

Although Achham is rich in some aspects, it is backward in education, transportation, electricity, health facilities, modern technology, etc. So, majority of the young and energetic people go to India in search of job. Agriculture is the sole occupation of these people. Achhami people have also made contribution to create Nepali literature. Dramatist and poet Pahalman Singh Swar and novelist and poet Nripa Bahadur Swar are the literary figures of Nepali literature from Achham.

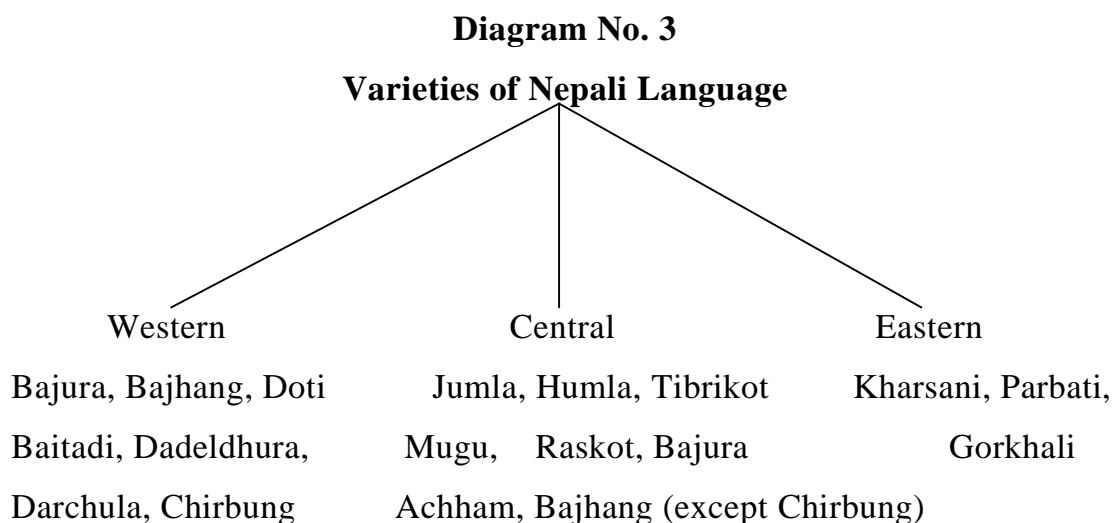
1.1.5 An Introduction to Achhami Dialect

Achhami dialect is one of the western geographical varieties of the Nepali language i.e. Bajhangi, Doteli, Bajurali, Soradi, Achhami and Darchula (Ethnologue Report of Nepal, 2009) which is spoken in western part of Nepal. It is spoken mainly by the people of Achham district. Due to migration, the migrated people from Achham to Kailali also speak this dialect. Its area spreads from about 4000 to 12530 feet. This dialect is spoken in the west from Karnali river and east from Bajureli dialect area. The geographical area of this dialect is east from confluence of Seti and Budhi Ganga river, north from confluence of Seti and Karnali river, west from Karnali Lamabagar and west part from Lamabagar and Budhi Ganga river.

The standard Nepali language was originated from Sinja of Jumla which is in eastern part of Achham. According to geographical determination of dialect, Achhami dialect comes under the Nepali language. The survey study about mutual intelligibility of Achhami dialect and standard Nepali has not been made. Bandhu (2052) has said that Sinjali dialect and standard Nepali have not complete mutual intelligibility but its percent is very high. As Sinjali and Achhami dialects are nearer dialects, it can be said that Achhami dialect is highly mutually intelligible with standard Nepali.

The cultural tradition of the speakers of standard Nepali and Achhami dialect is similar as well as their source language is same. To know historical background of Achhami dialect, we have to go back to B.S. 1337. The first language model of Achhami dialect is that which was found in Askshaya Malla's "*Achham Panchdewal Inscription*" of B.S. 1337 (Pokhrel, 2050 p. 20). A *Lalmohar* named "*Arjanya Buda's Purso Kathuro*" of B.S. 1648 (ibid, p. 62) and "*Achham Mallo Bhaisalya Record*" of B.S. 1736 written by Joisi (ibid, p. 94) are the medieval records of Achhami dialect as well as standard Nepali. Some words which are used in the inscription are still in use in this dialect. For example, '*Mallo*', '*Joisi*' etc. are still used in spoken form of Achhami dialect. But in standard Nepali '*Mallo*' and '*Joisi*' have been changed into '*Mathillo*' and '*Jaishi*' respectively. Therefore, Achhami dialect can be regarded as an ancient form of the Nepali language. Due to lack of contact with the speaker of Nepali language, geographical difficulties, etc. this dialect has got independent geographical form. Politically, Achhami dialect also lies in Nepal as a dialect of the Nepali language. Achhami dialect is more different in pronunciation with standard dialect and has some original words. Hence, it is clear that these two have the relationship of dialect and language.

Bandhu, (2052) in his book '*Nepal Bhasa ko Utpati*' has stated the following geographical varieties of the Nepali language.



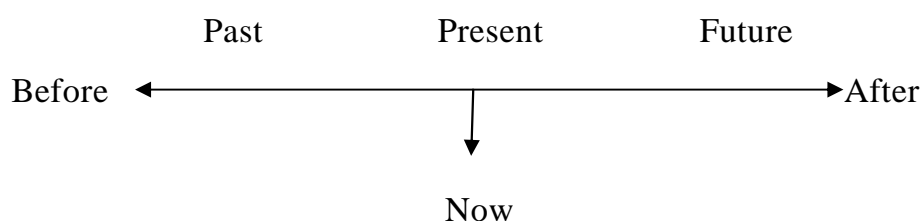
1.1.6 Tense

Etymologically, tense is derived from translation of Latin word 'tempus' of the Greek word 'chronos' that means 'time'. Hence, the category of tense has to do with the time relations. Traditionally, the tense is used as a general cover term to refer both tense and aspect. Tense is classified with types of time i.e. now (present), before now (past) and after now (future). They suppose that the same three-way opposition of tense is universal feature of languages. But this is not true because there are some languages without tense such as Chinese and Naga (Bhatta, 2002).

Time is a universal non-linguistic concept with three divisions past, present and future. Tense places temporal references along a conceptual timeline. The commonest tenses found in languages though not all languages distinguish these three tenses are present, past and future: a situation described in the present tense is located temporally as simultaneous with the moment of speaking (e.g. John is playing); one described in the past as located prior to the moment of speaking (e.g. John played, John was playing) and one described in the future as located subsequent to the moment of speaking (e.g. John will play, John will be singing). This can be shown by the following diagram.

Diagram No. 4

Tense



In languages which have tense, it is usually indicated by a verb or modal verb, often combined with categories such as aspect, mood and voice. This differs from aspect which encodes how a situation or action occurs in time rather than when. Some languages only have grammatical expression of time through aspect; others have neither tense nor aspect. Some East Asian isolating languages such as Chinese express time with temporal adverbs, but these are not required, and the verbs are not inflected for tense. Comrie (1993, p. 8) has

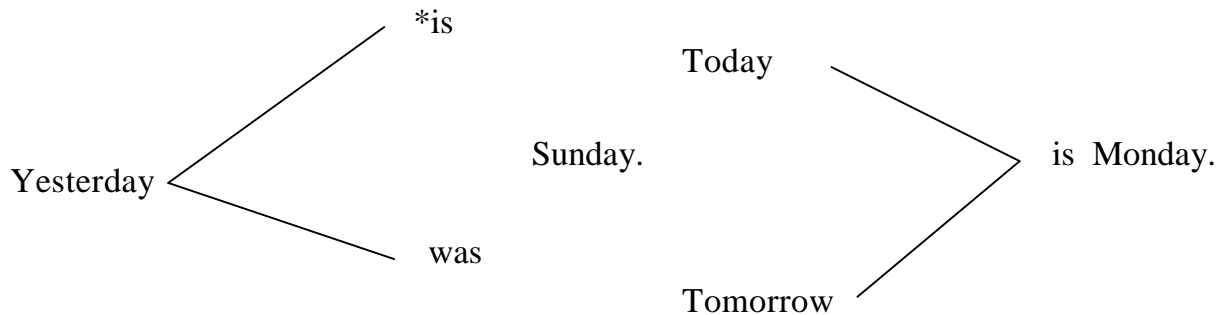
noted that tense in language are represented either by the verbal inflection (-s/-ed) or lexically composite expressions (5 minutes later, last year...) or a set of lexical items (yesterday, post-reformation...) or other features.

Tense is a grammatical category referring to the location of situation in category which together with lexical and other indications- time; it is the basic grammatical of temporal ordering, enables the hearer to reconstruct the chronological relations among the situations described in a text and between them and the speech situation (as cited in Subedi, 2010, p.13).

Different scholars view tense and aspect from different perspectives. Richards et. al (1999, p. 197) define tense "as the relationship between the form of verbs and the time of the action or state it describes". It says that tense is the correspondence between the form of a verb and our concept of time. Similarly, Crystal (2003, p. 459) defines it "as a category used in grammatical description of verbs (along with aspect and mood) referring primarily to the way the grammar marks the time at which the action denoted by the verb took place". He opines that it is a grammatical category that locates a situation that indicates when the situation takes place, usually with reference to the present moment to other situation.

Many modern English grammarians have reduced the threefold opposition of tense into two: past and non-past (present), since morphologically English has no future form of the verb. Some grammarians argue that future tense in English is not true tense, but a modal construction since it is realized by the use of an auxiliary verb construction (such as will + infinitive). They avoid the term 'present' in reference to tense, and prefer 'non past'. Morphological justification can be given treating the present as unmarked tense, since it is often realized by the base or uninflected form of the verb. (Compare the present tense 'I need a pen' with the past tense 'I needed a pen').

There is also semantic justification to the extent that the present tense may be used to express not only present but future time too. Examples can be given from Quirk et al. (1986):



We can use the present tense in questioning someone about a future activity as well as about a present one.

What are you doing today?

What are you doing tomorrow?

* What are you doing yesterday?

And we can also use the present form of the modal with future meaning but not with past meaning.

I can help you today.

I can help you tomorrow.

*I can help you yesterday.

Hence, the tense system of a language can be categorized into two types viz. past and non-past where non-past tense includes both the present and the future tense.

1.1.7 Aspect

The origin of the term 'aspect' shows that it is a translated form of the Russian word 'vid' which was first used to refer to the distinction of perfective and imperfective in the inflection of verbs in Russian and other

Slavonic Languages (Lyons, 1971, p. 313). The term perfective is somewhat similar to the notion completion. Therefore, etymological development of the term aspect, in this specific sense, indicates grammatical perspective on the one hand and perfective and imperfective opposition on the other.

Aspect is a grammatical category of verb that indicates the degree of completeness of an action. It is the expression of the temporal structure of an action or state. It is different from but related to tense. The tense which expresses the time relation of verbal actions and states cannot be separated from aspect. In this regard, Quirk and Greenbaun (1973, p. 40) say, "These categories impinge on each other in particular, the expression of time present and past cannot be considered separately from aspect". Aspect may be indicated by prefixes, suffixes or other changes to the verbs.

Hunddleston (1996, p. 73) says "... the terminological distinction between tense and time has no well established analogue in the domain of aspect. The term 'aspect' is widely used both for the type of meaning, characteristically expressed by the category". He further claims that time and tense have separate meaning and the term 'aspect' is used to mean both grammatical and semantic function. In other words, tense and aspect cannot be viewed separately from the tense distinction.

Crystal (1997) states that "aspect is a category used in the grammatical description of verbs (along with tense and mood) referring primarily to the way the grammar marks the duration or type of temporal activity denoted by the verb" (p. 29). It refers the temporal event or activity of a situation expressed through verbal morphology having closer relationship with tense and mood also.

Aspect is considered as a universal category. It is the semantic realization of a linguistic item. The aspectual distinction is one of the most important notions in the semantic system in languages. However, the system varies from language to language. Some languages have one, others have two and

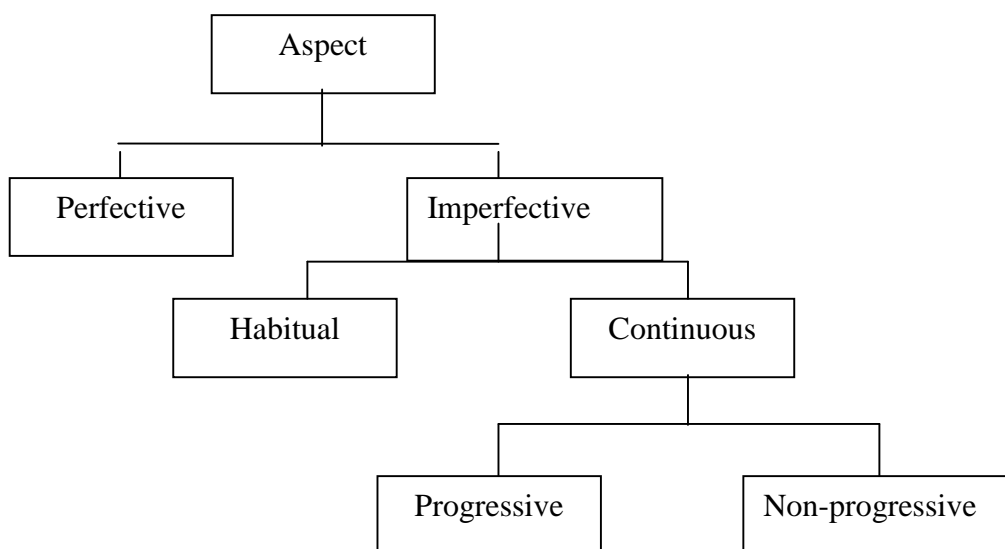
some others have more than two contrastive aspectual systems (Bhatta, 2010).

Comrie (1976, p. 3) has divided the aspect system into two broad categories: perfective and imperfective. He says:

Many languages do have a single category to express imperfective, there are other languages where imperfective is subdivided into a number of distinct categories and yet others where there is some category that corresponds to past only for the meaning of imperfective (pp. 24-25).

He has divided imperfectives into different categories and regards his division as most typical sub-division of imperfective. His classification of aspectual opposition is as follows:

Diagram No. 5
Aspectual Opposition



Comrie (1998, p. 25)

1.1.8 Tense and Aspect as a Whole

In English, traditional grammarians seem to introduce twelve tense types, including aspects within that, which is misleading. However, modern linguists

and grammarians have presented and described tense and aspect as distinct categories.

In grammar, the role of tense and aspect cannot be neglected. Leech and Svartvik (1975, p. 305) define tense and aspect in this way. "By tense we understand the correspondence between the form of the verb and our concept of time (past, present and future). Aspect concerns the manner in which verbal action is experienced or regarded (for example, as complete or in progress)". They opine that tense has the relation with the form of the verb and time but aspect shows whether the action is completed or going on. Similarly, Lyons (1995, p. 314-317) has added that aspect is related to the temporal distribution or contour of an action or event rather than location in time. Tense relates to a point of time of an event but aspect to the details of an event, i.e. complete or continuous, just or already known, etc.

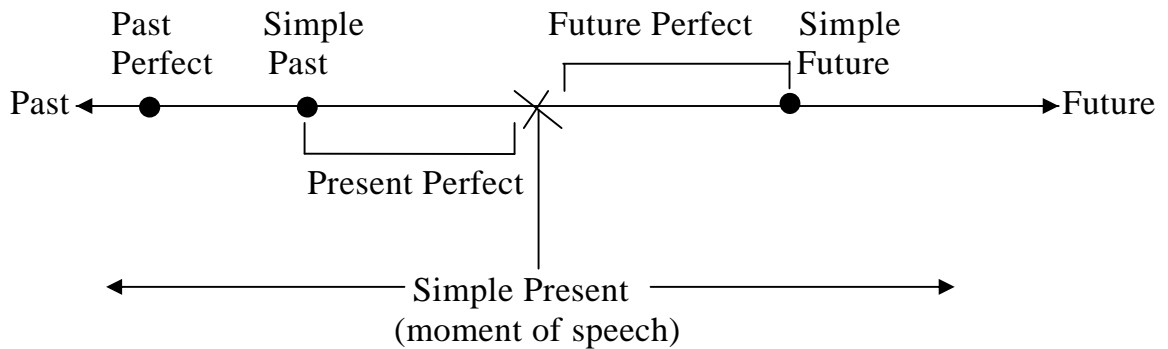
In each and every language, 'aspect' stands as an independent and self sufficient grammatical category, particularly in semantic opposition. It is the total temporal realization of an event or process without considering in temporal reference points. Therefore, Comrie (1976) has defined it as "... different ways of viewing the internal temporal constituency of a situation".

'Tense' relates to the point of time of an events and 'aspect' to different phases or stages of verbal actions. They are interrelated and integrated with each other. However, each notion stands with its own function in language. Tense is the correspondence between the form of the verb and the concept of time and 'aspect' concerns with the manner of the verbal action (Bhatta, 2010).

Celce-Murcia and Larsen-Freeman (1999, p.162) say, "Most other accounts of English tense and aspect assume one timeline and try to illustrate all tense aspect forms in terms of this single line".

Diagram No. 6

Tense Aspect Forms



They have also mentioned progressive and perfect progressive aspects of English in their book "The Grammar Book". The present study also followed this type of tense and aspect division: three tense types; present, past and future; and four form distinction of aspect: simple, perfect, progressive and perfect progressive.

The tense and aspect system is presented in the following table by Celce-Murcia and Larsen-Freeman (1999, p. 119).

Table No. 1

The Tense and Aspect System in English

Past	Prior	Past perfect
	Incomplete (event is subject to change)	Past progressive
	Complete (event is conceived of as a whole) ; remoteness	Simple past
Present	Prior	Present perfect
	Incomplete	Present progressive
	Complete; immediate factuality	Simple present
Future	Prior	Future perfect
	Incomplete	Future progressive
	Complete; strong prediction	Simple Future

The following table shows tense-aspect combinations in English with the verb 'eat.'

Table No. 2
Tense Aspect Combination of the Verb 'Eat'

	Simple	Perfect	Progressive	Perfect progressive
Present	eat/eats	has/have eaten	is/am/are eating	has/have been eating
Past	ate	had eaten	was/were eating	had been eating
Future	shall/will eat	shall/will eaten	shall/will be eating	shall/will have been eating

Thus, English tense is divided into present, past and future and these are combined with simple, perfect, progressive and perfect progressive aspect.

Aspect is a somewhat difficult concept to grasp for the speakers of most modern Germanic languages, because they tend to conflate the concept of aspect with the concept of tense. Although, English largely separates tense and aspect formally, its aspects do not correspond very closely to distinction of perfective vs. imperfective that is found in most languages with aspect.

Furthermore, the separation of tense and aspect in English is not maintained rigidly. One instance of this is the alternation, in some forms of English, between sentences such as "Have you eaten yet?" and "Did you eat yet?". Another is in the sentence (" I had eaten "), which sometimes represents the combination of past tense and perfect ("I was full because I had already eaten"), but sometimes simply represents a past action that is anterior to another past action (" A little while after I had eaten, my friend arrived").

Like tense, aspect is a way that verbs represent time. However, rather than locating an event or state in time, the way tense does, aspect describes "the internal temporal constituency of a situation". In other words, aspect is a way "of conceiving the flow of process itself". English aspectual distinctions in the past tense include "I went, I used to go, I was going, I had gone; in the present

tense "I lose, I am losing, I have lost, I have been losing, I am going to lose and with the future modal " I will see, I will be seeing, I will have been seen, I will have been seeing." What distinguishes these aspects within each tense is not necessarily when the event occurs, but how the time in which it occurs is viewed: as complete, ongoing, consequential, planned, etc.

Aspects of the present tense:

-) Present simple (not progressive, not perfect): I eat
-) Present perfect (not progressive, perfect): I have eaten.
-) Present progressive (progressive, not perfect): I am eating.
-) Present perfect progressive (progressive, perfect): I have been eating.

Aspects of the past tense:

-) Past simple (not progressive, not perfect): He wrote.
-) Past perfect (not progressive, perfect): He had written.
-) Past progressive (progressive, not perfect): He was writing.
-) Past perfect progressive (progressive, perfect): He had been writing.

Aspects of the future tense:

-) Future simple (not progressive, not perfect): She will sing.
-) Future perfect (not progressive, perfect): She will have sung.
-) Future progressive (progressive, not perfect): She will be singing.
-) Future perfect progressive (progressive, perfect): She will have been singing.

1.1.9 Contrastive Analysis: An Introduction

Contrastive analysis deals with the scientific study of similarities and differences between two languages where one being the native language (L_1) and the other being the target language (L_2). It is developed on the assumption that second language learners tend to transfer the formal features of their first language while learning second language.

According to Weinreich, “It is the conclusion of common experience, if not yet a finding of psycholinguistics research, that the language which has been learned first, or the mother tongue, is in a privileged position to resist interference” (1953, p. 88).

Thus, he makes no issue of directionality, speaking of “deviation from the norms of either language” and even observing that the strength of interference is greatest in the direction NL → FL, which is the concern of CA (James, 1980, p. 9).

CA was used extensively in the field of second language acquisition in the 1960s and early 1970s, under the title comparative philology as a method of explaining why some features of a target language were more difficult to acquire than others. However, the aims and methods of comparative philology differ considerably from those of contrastive linguistics. The comparativists compare languages in order to establish historical or genetic connection between languages on the basis of their similarities. They focus on comparison of individual sound and word. CA on the other hand, for most part compares languages with the quite utilitarian aim of improving the method of second language teaching and facilitating the learning of the second language learners. It is not interested in classification of languages, not concerned either with language families or with other factors of language history. CA's comparisons range over a wider area of language structure than those of traditional comparative philology viz. phonological, morphological and syntactic levels. CA, as the term suggests, focuses on language differences rather than in their similarities.

1.1.9.1 Principles of CA

CA compares the learners' two languages i.e. mother tongue and target language to find out similarities and differences, and predicts the area of ease

and difficulty. Chaturvedi (1973) suggests the following guiding principles for contrastive study (as cited in Pokhrel, 2007, pp.202-3):

- (i) To analyze the mother tongue and the target language independently and completely.
- (ii) To compare the two languages item-wise-item at all levels of their structure.
- (iii) To arrive at the categories of (a) similar features (b) partially similar features (c) dissimilar features- for the target language.
- (iv) To arrive at principles of text preparation, test framing and target language teaching in general.

This type of study will provide an objective and scientific base for second language teaching. To know the similar structures in two languages, the first step is to analyze both languages independently. After that, to sort out the different features of the two languages, comparison of the two languages is necessary. From this analysis, it is easy to make out that there are some features quite similar and some quite dissimilar in these two languages.

1.1.9.2 Theory of CA

The theoretical foundations of CA are based on the proposition of behaviourist school of psychology and structural linguistics. In the 1950s and 1960s, the techniques of language teaching were based on a behaviourist view of language. Language under this view is essentially a system of habits; learning proceeds by producing a response to a stimulus and receiving either positive or negative reinforcement. If you receive enough positive reinforcement for a certain response, it will become a habit. If this is the way language works, language teaching should involve a lot of pattern repetitions, to instill proper habits in the learner. For second language learning, there is also the matter of interfering habits from the L₁. Based on these insights of behaviourism, CA embraces the following convictions:

- i. If language is a set of habits and if L₁ habits can interfere with TL habits, then the proper focus of teaching should be on where the L₁ and TL differ, since these are going to be the places which cause the most trouble for learners.
- ii. Language is a set of habits and learning is the establishment of new habits.
- iii. The major source of errors is located in the first language habits.
- iv. We should be able to account for errors by considering differences between L₁ and TL.
- v. Greater the difference between the two languages lead to more errors.
- vi. Differences must be taught, similarities will be implicitly transferred from the L₁.
- vii. Difficulty/ease of learning a particular TL is determined by the difference between L₁ and TL.

However, the structural linguistic theory and the behaviourist psychological theory have been seriously criticized in the late 1950s and 1960s. Generative linguists claim that structural linguists and behaviourist psychology are inadequate to account for the nature of language and that of language learning, particularly the creative potential of language. Consequently, against the classical CA model as developed Robert Lado and C.C. Fries and with the focus on surface differences between L₁ and L₂, a new generative model of CA has been proposed with the due focus on comparing deep level similarities between languages, not on the surface differences between languages.

1.1.9.3 Assumptions of CA

The theoretical foundations of CA, which have also been known as the *Contrastive Analysis Hypothesis* (CAH) or assumptions of CA; were formulated in Lado's "Linguistic across Culture" (1957). The basic assumptions of CA is that while the learner is learning a second language he will tend to use his first language structures in his learning and where structures in his target language differ from his native language, he will commit an

error. To put in Lado's words, "We assume that the students who come in contact with a foreign language finds some features of it quite easy and some others extremely difficult. Those elements which are similar to native language will be simple for him, and those elements that are different will be difficult" (as cited in Sharma, 2003, pp. 204-5). In his book, he has made the following propositions as the assumptions of CA:

- i. Individuals tend to transfer the forms and meanings and the distribution of forms and meaning of their native language and culture to the foreign language and culture both productively when attempting to grasp and understand the language.
- ii. In the comparison between native and foreign language lies the key to ease or difficulty in foreign language learning.
- iii. The teacher who has made a 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.

1.1.9.4 Use and Implication of CA

CA not only predicts the likely errors to be committed by L₂ learners but also explains the sources of errors in one's performance. It also explains how great their degree of difficulty is and which steps must be undertaken to avoid these difficulties. So, CA is helpful in determining the areas, which the learners have to learn with greater emphasis and designing teaching learning materials for those particular areas that need more attention. Thus, CA is important from pedagogical point of view.

The results of CA are used to make language teaching materials, tests and research. CA is not merely relevant for second language teaching but it can also make useful contributions to machine translation and linguistic typology.

In recent years, CA has been applied to other areas of language, for example, the discourse system. It also provides insights of different languages, which can

be great empirical assets for the description of languages to theoretical linguistics as well.

1.2 Review of Related Literature

I visited different libraries situated in Kathmandu valley. There I read different books, journals and thesis reports related to my topic. I browsed websites and went through different articles, researches carried out by different writers. I reviewed the literature and prepared notes, the gist and main points of that literature which are significant to my study.

Several research works have been carried out to find out the issues related to aspects of English and other languages such as Nepali, Bhojpuri, Tharu, Limbu, Chureti, Yakkha, Chhantyal, Sherpa, etc. from the students of Department of English Education at TU. Every languages has its own grammatical systems. Tense and aspect system of Achhami may not be identical to other languages. Several attempts have been made to study several grammatical aspects of English and Nepali but there is only one study on Achhami dialect in our Department. Achhami is very near to the Nepali language and grammar. I have reviewed the most related literature here.

Dahal (1998) had completed the thesis entitled “A Study on the Tense and Aspects on Free Writing of the Eleventh Graders of the selected schools of the Kathmandu Valley” which was limited to free writing. The main objective of his research was to analyze the free writing of the eleventh graders in terms of the use of tense and aspect and to find out the errors committed by them. The researcher came out with the finding that the students used the present tense in 68.02% sentences for writing in different titles whereas they wrote only 6.32% sentences by using the future tense.

Poudel (2005) carried out a research entitled “Tense, Aspect and Modality in Nepali and Manipuri” (Ph.D. in linguistics, T.U.). The main objectives of his dissertation was to describe and analyze tense, aspect and modality in Nepali

and Manipuri applying the tools from functional typological grammar (FTG) approach and identify the universal semantic labels in the domain of TAM. He concluded that Nepali is a normal 'tenseful' language with past and non-past tense, but Manipuri is a 'tense less' language.

Khatri (2006), conducted a research entitled "Aspect System of English and Nepali: A Comparative Study". The objective of his study was to identify the aspects and to find out the similarities and differences of English and Nepali aspect system. The researcher came out with the finding that English has three aspectual categories grammatically perfect (marked by 'have' v-en) progressive (marked by 'be v-ing') and habitual (marked by 'used to'). Similarly, Nepali has five aspectual categories grammatically perfect marked by ('-eko cha/thiyo'), progressive (marked by '-dai/-tai/-do/-to/-iraheko/-ch/-thiyo'), habitual (marked by '-th'), unknown (marked by '-echa') and irrealis (marked by '-necha/-thiyo').

Subedi (2008) studied entitled "Tense and Aspect System in Chureti and English". His main objective was to find out, compare and contrast the tense and aspect system between Chureti and English language. He concluded his study with that there are two aspects in the Chureti language. They are perfective and imperfective but in English, there is the system of combination of the tenses-past, present and future with four aspects: simple, progressive, perfect and perfect progressive.

Limbu (2008), in his research work "Tense Aspect System in English and Limbu" used a structured interview schedule for data collection. The main objective of his study was to determine tense-aspect system in Limbu. He found out that morphologically, the Limbu language has past and non-past tenses within the absolute tense. It codes futurity lexically, periphrastically and contextually.

Aryal (2008) studied "Pronominal in English, Nepali and Achhami". The objective of his study was to determine pronominal used in Achhami and to

compare and contrast Achhami pronominal with those of English and Nepali. He found out that in Achhami 2nd and 3rd person personal pronominal are used non-honorifically and honorifically. But Nepali 2nd and 3rd person personal and demonstrative pronominal are used non-honorifically, honorifically and more honorifically i.e. levels of honorificity exist.

Dewan (2009) carried out a research work entitled “Tense-Aspect Systems in English and Yakkha Language”. The objective of the study was to find out the tense aspect system in Yakkha language. The finding showed that morphologically, the Yakkha language has the past and non-past tense. It codes futurity periphrastically with the help of future time adverbials.

Khatri (2010) completed his research entitled “Tense and Aspect in English and Chhantyal”. The main objective of the study was to find out the tense and aspect system in Chhantyal language. He came up with the finding that morphologically, the Chhantyal language has past and non-past tense. It codes futurity lexically and periphrastically.

Sherpa (2010) studied “Tense and Aspects in Sherpa and English” whose main objective was to determine the tense aspect system in the Sherpa language. He concluded that morphologically, the Sherpa language has past and non-past tenses. It expresses future tense periphrastically with the help of future time adverbials.

Bhatta (2010) submitted Ph.D. dissertation entitled “Tense, Aspect and Modality in Sanskrit and English: A Comparative Study” to Nepal Sanskrit University. The study was based on secondary data and comparison of the semantic uses of TAM of both languages on semantic model. His main objective was to identify the features of tense, aspect and modality expressions of Sanskrit and English. He found out that the TAM expressions are morphological in Sanskrit but in English primarily syntactic or periphrastic.

These above review of literature show that only one research has been carried out in Achhami dialect in our department. So far, no comparative study on

tense and aspect systems of English and Achhami has been carried out. Therefore, this research will be conducted to identify the tense-aspect system in Achhami dialect and to compare the same with that of English language.

1.3 Objectives of the Study

The study had the following objectives:

- i. To identify the tense and aspect system in the Achhami dialect.
- ii. To compare and contrast the tense and aspect system of Achhami dialect with that of English.
- iii. To suggest some pedagogical implications.

1.4 Significance of the Study

Only a few researches have been carried out and few books are written on the Achhami dialect. As a result, the dialect is poor in its literature and it is in the verge of extinction as well. The present research is the second attempt on the Achhami dialect in the Department of English education. So, the study will be invaluable for the Department itself. It will be fruitful for both teachers and learners of the Achhami dialect. It will be equally useful for textbook writers, researchers, linguists, course book and syllabus designers, and also anybody who is interested to learn Achhami dialect. Finally, the findings of the study will be beneficial particularly for the English teachers who are teaching English to the native speakers of Achhami dialect.

Theories developed on the basis of a handful of well studied languages need to be tested on less well studied languages or dialects and revised and expanded to have cross-linguistic validity. As the work presented in this thesis work shows the investigation of less well studied dialect and phenomenon that are not present in the familiar languages on which the existing theories are based will bring out their inadequacies and the weakness as well as their strength that might otherwise go undetected.

CHAPTER TWO

METHODOLOGY

The following methodology was adopted to carry out the research.

2.1 Sources of Data

Both primary and secondary sources of data were used to collect the required data to conduct this research work.

2.1.1 Primary Sources of Data

The responses provided by the native speakers of Achhami dialect were the primary sources of data for the research.

2.1.2 Secondary Sources of Data

I also used secondary sources of data. The tense and aspect system of English and Achhami were taken from secondary sources too. Several books, journals, magazines, thesis reports and websites were consulted to process and analyze data and to design questionnaire. Regarding the information on English tense and aspect, I used some authentic books such as Comrie (1976), Quirk et al. (1985), Murphy (1996), Celce-Murcia and Larsen-Freeman (1999), etc. and websites.

2.2 Population of the Study

All native speakers of Achhami dialect from Tikapur Municipality were the population of the study.

2.3 Sampling Procedure

I used non-random purposive sampling procedure for the selection of the population to elicit the required information. The process of selection was

continued until the expected informants were met to provide the adequate and the required information.

2.4 Tools for Data Collection

I developed a set of questionnaire as a research tool to elicit information of the tense and aspect of Achhami dialect from its native speakers. The sentences in the questionnaire (see appendix I) were written in English using different transitive and intransitive verbs. Then I developed a questionnaire format using those different verbs in each tense and aspect in terms of person, gender and number. I asked the native speakers to write Achhami equivalent sentences to the given sentences.

2.5 Process of Data Collection

I met the Achhami native speakers of Tikapur Municipality of Kailali. I contacted the related informants and established rapport with them by specifying the purpose of my study. A set of questionnaire concerning tense and aspect of Achhami dialect was distributed to all the informants and I asked them to fill them in only on the basis of tense and aspect in Achhami dialect. The culture and tradition of the native speaker was also taken up in mind.

2.6 Limitations of the Study

The study was limited in the following ways:

- i. The study was limited only to Achhami native speakers of Tikapur Municipality of Kailali district.
- ii. The native speakers of Achhami dialect above 16 years of age were the informants.
- iii. The study took account of only tense and aspect system of English and Achhami.
- iv. The primary data was collected only from questionnaire.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

In this chapter, the collected data from the native speakers of Achhami dialect were analyzed and interpreted with the help of illustrations and tables using analytical, comparative and descriptive methods. After that, the points of similarities and differences between English and Achhami tense and aspect system are explained.

3.1 Tense System in Achhami Dialect

Achhami tense expresses the universal time through tenses. There are two kinds of tenses: past and non-past (present and future) in Achhami dialect. There are two distinct auxiliaries to indicate these tenses: ‘chiyo’ (past) and ‘cha’ (non-past).

3.1.1 The Past Tense

The past tense shows the action which has already happened. In Achhami dialect, past tense is expressed through the suffixes ‘y ’ and ‘i’ attached with the root verb. These suffixes change into different forms according to gender, number, person and honorific grade which can be shown in the following table:

Table No. 3

Past Tense Forms of the Root Verb ‘pad□’ Read

Person	Honorific	Singular		Plural	
		Masculine	Feminine	Masculine	Feminine
First	ς	<i>pad□□-y :1</i>	<i>pad□□-y :</i>	<i>pad□□-yo 1</i>	<i>pad□□-yoi:</i>
Second	Non-honorific	<i>pad□□-i</i>	<i>pad□□-i</i>	<i>pad□□-y</i>	<i>pad□-y</i>
	Honorific	<i>pad□□-y</i>	<i>pad□□-y</i>	<i>pad□□-y</i>	<i>pad□-y</i>
Third	Non-honorific	<i>pad□-yo</i>	<i>pad□□-i</i>	<i>pad□□-y</i>	<i>pad□-</i>
	Honorific	<i>pad□-y</i>	<i>pad□□-</i>	<i>pad□□-y</i>	<i>pad□-</i>

The verb forms given in the table can be used in the sentences as follows:

- (i) a. *mu-ile* *copri* *pad*[□]-y
 1sg-ERG book read-pt
 I read book.
- b. *hamu-le* *copri* *pad*[□]-yo3:
 1pl-ERG book read-pt
 We read book.
- c. *tui-le* *copri* *pad*[□]-i
 2sg-ERG book read-pt
 You read book.
- d. *tamu-le* *copri* *pad*[□]-y
 2pl-ERG book read-pt
 You read book.
- e. *ui-le* *copri* *pad*[□]-yo
 3sm-ERG book read-pt
 He read a book.
- f. *ui-le* *copri* *pad*[□]-i
 3sf-ERG book read-pt
 She read a book.
- g. *d i-le* *copri* *pad*[□]-y
 elder brother-ERG book read-pt 3plm
 Elder brothers read book.
- h. *d i-le* *copri* *pad*[□]-yo
 elder sister-ERG book read-pt 3plf
 Elder sister read book.

3.1.2 Non-past Tense

There are present tense and future tense in non-past tense.

3.1.2.1 The Present Tense

The present tense indicates that the location of the situation is contemporaneous to the present moment. In Achhami dialect, the suffixes ‘to’/‘do’ are used after the root verb and then tense showing auxiliaries like ‘cha’, ‘ch ’, ‘cha ’ are used to indicate present tense. The verbs change according to gender, number, person and honorific grade which can be shown in the following table:

Table No. 4

Present Tense Forms of the Root Verb ‘hāA’ Laugh

Person	Honorific	Singular		Plural	
		Masculine	Feminine	Masculine	Feminine
First	ς	yr4:†-do-ch-u	yr4:†-di-ch-u	yr4:†-da4-ch-	yr4:†-dr4-ch- a
Second	Non-honorific	yr4:†-do-cha-i	yr4:†-di-cha-i	yr4:†-da4-cha-wo	yr4:†-ni-cha-wo
	Honorific	yr4:†-da4-cha-wo	yr4:†-ni-cha-wo	yr4:†-da4-cha-an	yr4:†-ni-cha-wo
Third	Non-honorific	h s-do-cha	yr4:†-di-cha	yr4:†-da4-ch-an	yr4:†-ni-ch-an
	Honorific	yr4:†-da4-ch-an	yr4:†-ni-ch-an	yr4:†-da4-ch-an	yr4:†-ni-ch-an

The verb forms given in the table can be used in the sentences as the following:

- ii) a. *mu* yr4:†-do ch-
 1sm laugh Aux-pres
 I laugh.

- b. *mu* *yr4:†-di* *ch-ũ*
 1sf laugh Aux-pres
 I laugh.
- c. *h̄mi* *yr4:†-d* *ch-a*
 2pl laugh Aux-pres
 We laugh.
- d. *tu* *yr4:†-do* *cha-i*
 2sm laugh Aux-pres
 You laugh.
- e. *tu* *yr4:†-di* *cha-i*
 2sf laugh Aux-pres
 You laugh.
- f. *tomi* *yr4:†-d* *cha-wo*
 2plmh laugh Aux-pres
 You laugh.
- g. *tomi* *h :s-ni* *cha-wo*
 2plf laugh Aux-pres
 You laugh.
- h. *u* *h :s-do* *cha*
 3sm laugh Aux-pres
 He laughs.
- i. *h :s-d* *ch-an*
 3plm laugh Aux-pres
 They laugh.
- j. *u* *h :s-di* *cha*
 3sf laugh Aux-pres
 She laughs.

k.		<i>h :s-ni</i>	<i>ch-an</i>
	3plf	laugh	Aux-pres

They laugh.

From the above examples, we can say that 'da' changes into 'ni' in the present tense when there is feminine verb in the third person singular honorific grade and in the second person or third person plural. The suffix 'i' indicates feminine verb. The suffix 'da' can be also used instead of 'ta'.

3.1.2.2 The Future Tense

The future tense shows the action which will happen in future. Generally, in Achhami dialect, the forms 'ny +cha' or 'ny +hu' are used with root verbs to show future tense. But it can be only optional. For example,

iii) a.	<i>ja</i>	<i>mu</i>	<i>Ramy kana</i>	<i>path- - -ch-u</i>
	today	I	Ramya	send-Fut 1sg

I will send Ramya today.

b.	<i>bholi</i>	<i>mu</i>	<i>yamkana</i>	<i>path- - -ny h</i>
	tomorrow	I	Shyam-Acc	send Aux-Fut 1sg

I will send Shyam tomorrow.

The verbs formed by adding 'ny +cha' and 'ny +hu' change according to number person and honorific grade which can be shown in the following table:

Table No. 5

Future Tense Forms of the Root Verb 'lekh' Write

Person	Honorific	Singular		Plural	
		Masculine	Feminine	Masculine	Feminine
First	ॐ	<i>lekh-ny h</i>	<i>lekh-ny h</i>	<i>lekh-ny ha</i>	<i>lekh-ny ha</i>
Second	Non-honorific	<i>lekh-ny hoi</i>	<i>lekh-ny hoi</i>	<i>lekh-ny hawo</i>	<i>lekh-ny hawo</i>
	Honorific	<i>lekh-ny hawo</i>	<i>lekh-ny hawo</i>	<i>lekh-ny hawo</i>	<i>lekh-ny hawo</i>
Third	Non-honorific	<i>lekh-ny ho</i>	<i>lekh-ny ho</i>	<i>lekh-ny hun</i>	<i>lekh-ny hun</i>
	Honorific	<i>lekh-ny hun</i>	<i>lekh-ny hun</i>	<i>lekh-ny hun</i>	<i>lekh-ny hun</i>

The verb forms given in the table can be used in the sentences as follows:

iii) a. *mu bholi cit hī lekh-ny hu:1*

1sg tomorrow letter write Aux-Fut

I will write letter tomorrow.

b. *hāmi bholi cit hī lekh-ny hoi*

1pl tomorrow letter write Aux-Fut

We will write letter tomorrow.

c. *tu bholi cit hī lekh-ny hoi*

2sg tomorrow letter write Aux-Fut

You will write letter tomorrow.

d. *tomi bholi cit hī lekh-ny hawo*

2pl tomorrow letter write Aux-Fut

You will write letter tomorrow.

e. *u bholi cit hī lekh-ny ho*

3sg tomorrow letter write Aux-Fut

He/She will write letter tomorrow.

- f. *bholi* *cit□hī* *lekh-ny* *hun*
 3plm tomorrow letter write Aux-Fut
 They will write letter tomorrow.
- g. *bholi* *cit□hī* *lekh-ny* *hun*
 3plf tomorrow letter write Aux-Fut
 They will write letter tomorrow.

The above examples show that there is not gender difference in Achhami dialect in the forms of the verbs which are formed by adding the suffix ‘ny +hu’. These verbs are used in a similar way in plural and honorific grade.

3.2 Aspect System in Achhami Dialect

Aspect is the state or situation of the action. In traditional grammar, aspects were included in tense but the modern grammarians have presented aspect as a distinct grammatical category. Basically, tense is related to time of the verb but aspect is related to state of the verb. There are five aspects in Achhami dialect: simple, progressive, perfect, unknown and habitual.

3.2.1.1 Simple Aspect

Simple aspect refers to events that are conceptualized as complete wholes. The events are not presented as allowing for further development. It is found in all three tenses in Achhami dialect.

3.2.1.1 Simple Past

The simple past is used to indicate an action completed in the past. It often occurs with adverb or adverb phrases of past time. But in some cases, time may be either implied or indicated by the context. In Achhami dialect, this aspect is formed by using the suffix ‘ya’ with the root verb. The verbs agree with gender, number, person and honorific grade. For example,

- iv) a. *kukud* -le *call* *g d*-yo
 hen-ERG chicken hatch-pt
 Hen hatched chicken.
- b. *mu* *beli* *yɾ4:* -yɾ4:
 1sg yesterday here come-pt
 I came here yesterday.
- c. *h mi* *aithi* *achamai* -yo
 1pl the day before yesterday Achham come-pt
 We came from Achham the day before yesterday.
- d. *b ujule* *taki* *bol-* yo
 daddy-ERG you call-past
 Daddy called you.
- e. *beli* *bammai* *ga-y*
 3pl yesterday Bombay go-past
 They went Bombay yesterday.

3.2.1.2 Simple Present

The present tense refers to a permanent situation, something always true and things that happen regularly. This aspect is formed by adding 'cha' or 'nu/ni+cha' with the root verb in Achhami dialect. For example,

- (v) a. *jhum* *gīt* *g ud* *cha*
 jhuma song sing Aux-pres 3sf
 Jhuma sings song.
- b. *bhāu* *cit*h *lekh-to* *cha*
 young brother letter write Aux-pres 3sm
 Younger brother writes letter.
- c. *m* *bh t* *pak -u-ni* *ch- n*
 mother rice cook Aux-pres 3fh
 Mother cooks rice.

- d. *kis n pnu khet pi khan-ch-an*
 farmer their field themselves dig Aux-pres 3plmh
 Farmers dig their field themselves.

The above examples show that the suffix 'cha' is used with singular noun and non-honorifically but 'ch-an' is used with plural noun and honorifically.

3.2.1.3 Simple Future

The simple future aspect is used when the event is conceptualized as a whole. In English, it is indicated with the use of modal auxiliaries 'shall' and 'will' before the verb but the verb is not inflected. In Achhami dialect, this aspect is formed by adding the suffix 'ny +ho'. For example,

- vi. a. *bholi hr4mi hr4t jr4nyr4l hoi*
 tomorrow 1pl market go Aux-Fut
 We will go to market tomorrow.

- b. *r4ja br4hr4chr4ki meg r4u-ny ho*
 today evening rain rain Aux-Fut
 It will rain today evening.

- c. *mu bholi chit hi lekh-nyr4 h*
 I tomorrow letter write Aux-Fut
 I will write letter tomorrow.

The above examples show that the verbs are inflected according to person and number of the subject to show simple future aspect in Achhami dialect.

3.2.3 Progressive Aspect

Progressive aspect indicates that the action has already started in the past but not finished at the time of speaking i.e. it is in progress. These two sentences can be compared.

Simple present : a. Rupa lives in Tikapur.

Present Progressive: b. Surat is living in Tikapur.

These two sentences have the same tense i.e. present tense but different aspects i.e. sentence 'a' has a simple aspect but 'b' has a progressive aspect. The first sentence means 'Rupa lives in Tikapur permanently' but the second sentence means 'Surat is living in Tikapur temporarily'.

In Achhami dialect, progressive aspect is combined with the past, present and future which are described below:

3.2.2.1 Past Progressive

Past progressive aspect shows that the action was happening in the past. In Achhami dialect, this aspect is formed by adding suffixal units like 'dai/dai' and 'dʒi/dʒi' with root verb and different forms of future tense auxiliary 'chi-yo'. This can be shown in the following table:

Table No. 6

Past Progressive Forms of the Root Verb 'pad' Read

Person	Honorific	Singular		Plural	
		Masculine	Feminine	Masculine	Feminine
First	☺	<i>pad-dai ch-i-yʀ4:</i>	<i>pad-dai ch-i-yʀ4:</i>	<i>pad-dai ch-i-yoi</i>	<i>pad-dai ch-i-1E, 3:1</i>
Second	Non-honorific	<i>pad-dai-ch-i-i</i>	<i>pad-dai ch-i-i</i>	<i>pad-dai ch-i-yʀ4</i>	<i>pad-dai ch-i-1</i>
	Honorific	<i>pad-dai ch-i-yoi</i>	<i>pad-dai ch-i-yoi</i>	<i>pad-dai ch-i-yoi</i>	<i>pad-dai ch-i-yoi</i>
Third	Non-honorific	<i>pad-dai ch-i-yo</i>	<i>pad-dai ch-i-i</i>	<i>pad-dai ch-i-yoi</i>	<i>pad-dai ch-i-1</i>

				<i>ch-i-yr4</i>	
	Honorific	<i>pad□-ur4z ch-i-ya41</i>	<i>pad□-d□i ch-in</i>	<i>pad□-d□r4i ch-i-yā</i>	<i>pad□-d□i ch-i-3:1</i>

The above verb forms given in the table can be used in the sentences as the following:

(vii) a. *mu beli chopri pad□-d□ai ch-i-yā:*

1sm yesterday book read-PRM Aux-pt

I was reading book yesterday.

b. *h m beli copri pad□-d□ai ch-i-yo3:*

1pl yesterday book read-PRM Aux-pt

We were reading book yesterday.

c. *tu beli copri pad□-d□ai ch-i-i*

2sm yesterday book read-PRM Aux-pt

You were reading book yesterday.

d. *tumi beli copri pad□-d□ai ch-i-yoi*

2plmh yesterday book read-PRM Aux-pt

You were reading book yesterday.

c. *tu beli copri pad□-d□i-i ch-i-i*

2sf yesterday book read-PRM Aux-pt

You were reading book yesterday.

f. *tumi beli copri pad□-d□i ch-i-ya41*

2plm yesterday book read-PRM Aux-pt

You were reading book yesterday.

g. *u beli copri pad□-d□ai ch-i-yo*

3sm yesterday book read-PRM Aux-pt

He was reading book yesterday.

h. *u beli copri pad□-d□ai ch-i-i*

3sf yesterday book read-PRM Aux-pt

She was reading book yesterday.

i. *u: beli copri pad-dai ch-i-ya41*
 3pl yesterday book read-PRM Aux-pt
 They were reading book yesterday.

j. *u: beli copri pad-d-i-i ch-i-in*
 3sfh yesterday book read-PRM Aux-pt
 She was reading book yesterday.

k. *u:1 beli copri pad-d-i-i ch-i-3:*
 3plf yesterday book read-PRM Aux-pt
 They were reading book yesterday.

The above examples show that in past progressive, the difference of gender, number and honorific is indicated by both main verb and auxiliary but the difference of person is indicated by only auxiliary.

3.2.2.2 Present Progressive

Present progressive shows that the action is going on at present time. In Achhami dialect, this aspect is formed by adding suffixal units like 'dai/dai', 'dai/dai', 'nai', 'tai', etc with the verb and present tense auxiliary 'cha'. This can be shown in the following table:

Table No. 7

Present Progressive Forms of the Root Verb 'khan' Dig

Person	Honorific	Singular		Plural	
		Masculine	Feminine	Masculine	Feminine
First	ς	<i>khan-dai ch-u1</i>	<i>khan-dai ch-u1</i>	<i>khan-ur4z ch-au:1</i>	<i>khan-ur4z ch-au:1</i>
Second	Non-honorific	<i>khan-dai cha-i</i>	<i>khan-di-i cha-i</i>	<i>khan-ur4z cha-wo1</i>	<i>khan-di cha-wo</i>
	Honorific	<i>khan-d4i cha-wo</i>	<i>khan-di-i cha-wo</i>	<i>khan-ur4z cha-wo</i>	<i>khan-uz cha-wo</i>

Third	Non-honorific	<i>khan-dai cha</i>	<i>khan-di-i cha</i>	<i>khan-ur4z ch-an</i>	<i>khan-εz-i cha-n</i>
	Honorific	<i>khan-d i ch-an</i>	<i>khan-di-i-ch-an</i>	<i>khan-ur4z ch-an</i>	<i>khan-εz-i cha-n</i>

The above verb forms given in the table can be used in the sentences as following:

- (viii) a. *mu khet khan-dai ch-u*
1sg field dig-PRM Aux-pres
We are digging field.
- b. *h m khet khan-ur4z ch-a*
1pl field dig-PRM Aux-pres
We are digging field.
- c. *tu khet khan-dai cha-i*
2sm field dig-PRM Aux-pres
You are digging field.
- d. *tumi khet khan-ur4z cha-wo*
2plm field dig-PRM Aux-pres
You are digging field.
- e. *u khet khan-dai cha*
3sm field dig-PRM Aux-pres
He is digging field.
- f. *u□ khet khan-ur4z ch-an*
3m field dig-PRM Aux-pres
He/They is/are digging field.
- g. *u: khet khan-di-i ch-an*
3fh field dig-PRM Aux-pres
She is digging field.

The above examples show that there is difference of gender, number and honorific grade in main verb and there is difference of number, person and honorific grade in auxiliary.

The present progressive in Achhami dialect is also formed by adding suffix ‘ ray ko’ and present tense auxiliary ‘cha’ after adding ‘i’ with the main verb. For example,

- h. *mu sairi-...r(ɛr4 |, ch-u:1*
 1sm sleep-PRM Aux-pres
 I am sleeping.

3.2.2.3 Future Progressive

Future progressive aspect shows that the action will be in progress in future.

This aspect is formed by adding suffixal units like ‘dai’/÷ ᳚ ↓, ᳚ ᳚᳚↓/÷ ᳚ ᳚᳚↓, nai’/÷ ᳚ ↓ and ‘tai’/᳚᳚᳚↓ with the main verb and then adding suffix ‘nya°+hu/ch-u’. This can be shown in the following table:

Table No. 8

Future Progressive Forms of the Root Verb ‘khel’ Play

Person	Honorific	Singular		Plural	
		Masculine	Feminine	Masculine	Feminine
First	᳚	<i>khel-dai hu-nya4-ch-u</i>	<i>khel-dai hu-nya4-ch-u</i>	<i>khel-dai hu-nya4-ch-u:1</i>	<i>khel-d i hu-nya4-ch-au:1</i>
Second	Non-honorific	<i>khel-dai hu-nya4-cha-i</i>	<i>khel-di-i hu-nya4-cha-i</i>	<i>khel-da4i hu-nya4-cha-wo</i>	<i>khel-di-i hu-nya4-cha-wo</i>
	Honorific	<i>khel-da4i hu-nya4-cha-wo</i>	<i>khel-di-i hu-nya4-chawo</i>	<i>khel-da4i hu-nya4-cha-wo</i>	<i>khel-di-i hu-nya4-cha-wo</i>
Third	Non-honorific	<i>khel-dai hu-nya4-cha</i>	<i>khel-d-i-i hu-nya4-cha-i</i>	<i>khel-da4i hu-nya4-ch-an</i>	<i>khel-di-i hu-nya4-ch-an</i>
	Honorific	<i>khel-da4i hu-nya4-ch-an</i>	<i>khel-d-i-i hu-nya4-ch-an</i>	<i>khel-da4i hu-nya4-ch-an</i>	<i>khel-di-i hu-nya4-ch-an</i>

The verb forms given in the table can be used in the sentences as follows:

- (ix) a. *h m bholi yaitaka khel-ur4z hu-nya4-ch-au:*
 1pl tomorrow at this time play-PRM Aux-Fut
 We will be playing at this time tomorrow.
- b. *tu bholi yaitaka khel-di-i hu-nya4-cha-i*
 2sf tomorrow at this time play-PRM Aux-Fut
 You will be playing at this time tomorrow.
- c. *tumi bholi yaitaka khel-da4i hu-nya4-cha-wo*
 2plm tomorrow at this time play-PRM Aux-Fut
 You will be playing at this time tomorrow.
- d. *u bholi yaitaka khel-di-i hu-nya4-cha*
 3sf tomorrow at this time play-PRM Aux-Fut
 She will be playing at this time tomorrow.
- e. *u bholi yaitaka khel-da4i hu-nya4-ch-an*
 3smh tomorrow at this time play-PRM Aux-Fut
 He will be playing at this time tomorrow.
- f. *u bholi yaitaka khel-di-i hu-nya4-ch-an*
 3plf tomorrow at this time play-PRM Aux-Fut
 They will be playing at this time tomorrow.

The above examples show that in progressive future, there is agreement of gender, number and honorific grade with main verb and there is agreement of number, person and honorific grade with auxiliary. The tense showing verb *hun-ya°* does not show agreement with gender, number, person and honorific grade. Future progressive aspect can also be formed by adding the suffix 'i+ra+ny ' with the root verb and then adding the present tense auxiliary 'cha'. For example,

g. *u lekh-i-ra-nya4 cha*
3s write-PRM Aux-Fut
S/He will be writing.

3.2.3 Perfect Aspect

The core meaning of the perfect is 'prior' or it indicates 'anterior' time which is used to refer to a time prior and now. Perfect aspect is the state of completion of an action before the time of speaking. In Achhami dialect, this aspect is formed by adding the suffix, 'y ko' with the root verb and then adding tense showing auxiliary. Perfective aspect is found in all three tenses in Achhami dialect.

3.2.3.1 Past perfect

Past perfect shows that the action was already completed in the past. This aspect is formed by adding y ko with the root verb and then adding past tense auxiliary 'chi'. This can be shown in the following table:

Table No. 9

Past Perfect Forms of the Root Verb 'dhek' See

Person	Honorific	Singular		Plural	
		Masculine	Feminine	Masculine	Feminine
First	☞	<i>dhek- ☞r4 , ch-i- ya4:1</i>	<i>dhek-☞r4 ch-i-ya4:1</i>	<i>dhek- ☞r4 r4 ch-i-yoi:1</i>	<i>dhek- ☞r4 r4 ch-i-yo3:1</i>
Second	Non-honorific	<i>dhek- ☞r4 , ch-i- i</i>	<i>dhek- ☞r4 ch-i- i</i>	<i>dhek- ☞r4 r4 ch-i-yoi</i>	<i>dhek- ☞r4 ch- i-yoi</i>
	Honorific	<i>dhek-yr4ka ch-i-yoi</i>	<i>dhek-yr4k ch-i-yoi</i>	<i>dhek- yr4ka4 ch- i-yoi</i>	<i>dhek-yr4k ch-i-yoi</i>
Third	Non-honorific	<i>dhek-yr4ko ch-i-yo</i>	<i>dhek-yr4k h-i-i</i>	<i>dhek- yr4ka4 ch- i-yr4</i>	<i>dhek-yr4k ch-i-3:</i>

	Honorific	<i>dhek-</i> <i>yɾ4kɾ4 ch-</i> <i>i-yɾ4</i>	<i>dhek-yɾ4k</i> <i>h-i-</i>	<i>dhek-</i> <i>yɾ4ka4 ch-</i> <i>i-yɾ4</i>	<i>dhek-yɾ4k</i> <i>ch-i-3:1</i>
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The verb forms given in the table can be used in the sentences as follows:

- (x) a. *mui-le tami-kana dhek-yāko ch-i-ya4:*
1sm-ERG you-ACC see-PM Aux-pt
I had seen you.
- b. *tui-le ui-kana dhek-yɾ4k ɱ ch-i-i*
2sf-ERG him-ACC see-PM Aux-pt
You had seen him.
- c. *tumi-le ui-kani dhek-yɾ4kɾ4 ch-i-yoi*
2plmh her-ACC see-PM Aux-pt
You had seen her.
- d. *ui-le tamikana dhek-yɾ4kī ch-i-i*
3sf-ERG you-ACC see-PM Aux-pt
She had seen you.
- e. *unu-le tami-kana dhek-yɾ4kɾ4 ch-i-yɾ4*
3plm-ERG you-ACC see-PM Aux-pt
They had seen you.

The above examples show that in past perfect, the difference is seen in gender, number, person and honorific grade in both main verb and auxiliary but the difference of gender of auxiliary is found in only third person.

3.2.3.2 Present Perfect

Present perfect shows that the action was completed in the past but its effect is seen up to the present time. In Achhami dialect, this aspect is formed by adding

the suffix 'yʒ°ko' with root verb and then adding present tense auxiliary 'cha'.
This can be shown in the following table:

Table No. 10

Present Perfect Forms of the Root Verb 'bhan' Tell

Person	Honorific	Singular		Plural	
		Masculine	Feminine	Masculine	Feminine
First	ς	<i>bhan- ϰr4 , ch-u</i>	<i>bhan-ϰr4 ch-u</i>	<i>bhan- ϰr4 r4 ch-au:1</i>	<i>bhan- ϰr4 r4 ch-au:1</i>
Second	Non-honorific	<i>bhan- ϰr4 , cha- i</i>	<i>bhan-ϰr4 cha-i</i>	<i>bhan- ϰr4 r4 cha-wo</i>	<i>bhan- ϰr4 i cha- wo</i>
	Honorific	<i>bhan- ϰr4 r4 cha-wo</i>	<i>bhan-ϰr4 cha-wo</i>	<i>bhan- ϰr4 r4 cha-wo</i>	<i>bhan- ϰr4 i cha- wo</i>
Third	Non-honorific	<i>bhan- ϰr4 , cha</i>	<i>bhan-ϰr4 cha</i>	<i>bhan- ϰr4 r4 ch-an</i>	<i>bhan- ϰr4 i ch- an</i>
	Honorific	<i>bhan- ϰr4 r4 ch- an</i>	<i>bhan-ϰr4 ch-an</i>	<i>bhan- ϰr4 r4 ch-an</i>	<i>bhan- ϰr4 i ch- an</i>

The verb forms given above in the table can be used in the sentences as follow:

(xi) a. *mui-le uiki bhan-yr4ko ch-u*

1sg-ERG him-ACC tell-PM Aux-pres

I have told him.

b. *tui-le uiki bhan-yr4k cha-i*

2sf-ERG him-ACC tell-PM Aux-pres

You have told him.

c. *tumi-le tinu-ki4 bhan- yr4kr4 cha-wo*

2plmh-ERG them-ACC tell-PM Aux-pres

You have told them.

d. *ui-le tumi-ki bhan-yr4k cha*

3sf-ERG you-ACC tell-PM Aux-pres

She has told you.

e. *unu-le h m-lr4i bhan-yr4k ch-an*

3plf-ERG us-ACC tell-PM Aux-pres

They have told us.

The above examples show that in present perfect, the main verb agrees with gender, number and honorific grade and auxiliary agrees with number, person and honorific grade.

3.2.3.3 Future Perfect

Future perfect shows that the action will be completed in future. In Achhami dialect, this aspect is formed by adding the suffix 'yʒ°ko' with root verb and then adding future tense auxiliary 'hu-nyʒ°-cha' or 'hu-nyʒ°-ho'. This can be shown in the following table:

Table No. 11
Future Perfect Forms of the Root Verb 'k t□' Cut

Person	Honorific	Singular		Plural	
		Masculine	Feminine	Masculine	Feminine
First	ς	<i>kr4t□- yr4ko hu- nyr4-ch-u</i>	<i>kr4t□- yr4k hu- nyr4-ch-u</i>	<i>kr4t□- yr4ka4 hu- nyr4-ch- au</i>	<i>kr4t□- yr4ka4 hu- nyr4-ch- au</i>
Second	Non-honorific	<i>kr4t□- yr4ko hu- nyr4-cha-i</i>	<i>kr4t□- yr4k hu- nyr4□-cha- i</i>	<i>kr4t□- yr4ka4 hu- nyr4-cha- wo</i>	<i>kr4t□- yr4k hu- nyr4-cha- wo</i>
	Honorific	<i>kr4t□- yr4kr4 hu- nyr4-ch-wo</i>	<i>kr4t□- yr4k hu- nyr4-ch-wo</i>	<i>kr4t□- yr4ka4 hu- nyr4-cha- wo</i>	<i>kr4t□- yr4k hu- nyr4-cha- wo</i>
Third	Non-honorific	<i>kr4t□- yr4ko hu- nyr4-cha</i>	<i>kr4t□- yr4k hu- nyr4-cha</i>	<i>kr4t□- yr4ka4 hu- nyr4-ch- an</i>	<i>kr4t□- yr4k hu- nyr4-ch- an</i>
	Honorific	<i>kr4t□- yr4kr4 hu- nyr4-ch-an</i>	<i>kr4t□- yr4k hu- nyr4-ch-an</i>	<i>kr4t□- yr4ka4 hu- nyr4-ch-</i>	<i>kr4t□- yr4k hu- nyr4-ch-</i>

				<i>an</i>	<i>an</i>
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The verb forms given in the table can be used in the sentences as follows:

(xii) a. *mui-le* ...⁴|y *kr4t*[□]-*yr4k* *hu-nyr4-ch-u*
1sf-ERG tree cut-PM Aux-Fut
You will have cut tree.

b. *tui-le* *ru4kh* *kr4t*[□]-*yr4ko* *hu-nyr4-cha-i*
2sfh-ERG tree cut-PM Aux-Fut
You will have cut tree.

c. *tumi-le* *ru4kh* *kr4t*[□]-*yr4k* *hu-nyr4-cha-wo*
2sfh-ERG tree cut-PM Aux-Fut
You hill have cut tree.

d. *ui-le* *ru4kh* *kr4t*[□]-*yr4ko* *hu-nyr4-cha*
3sm-ERG tree cut-PM Aux-Fut
He will have cut tree.

e. *unu-le* *ru4kh* *kr4t*[□]-*yr4kr4* *hu-nyr4-ch-an*
3pl tree cut-PM Aux-Fut
They will have cut tree.

The above examples show that in future perfect, the main verb agrees according to gender, number and honorific grade and auxiliary agrees with number, person and honorific grade. The tense showing verb 'hu-nyr4^o' does not agree according to gender, number, person and honorific grade.

3.2.4 Unknown Aspect

This aspect indicates an activity which is performed unknowingly and only realized after the completion of the action. The suffix 'ya' / 'i' attached with 'cha' expresses this meaning in Achhami dialect. Although, traditional grammarians assign it to unknown past, it refers the non-past tense. It can be justified by the following points: (a) the activity is realized just now (b) the

reference of the activity is not old and (c) it uses present tense auxiliary 'cha'. Therefore, it is non-past aspect. English does not have corresponding verb form to express such type of aspectual meaning.

(xii) a. *beli* *rɾ4ti* *meg* *r4yo-cha*
yesterday night rain rain-UNM Aux-NPT
It has rained yesterday night.

In the above example, marker 'yo' is infix in the verb $\text{÷}\Delta\Delta\mathfrak{R}\text{—}\mathfrak{S}\text{÷}$.

In Achhami dialect unknown aspect is found in only past tense. The auxiliary of unknown aspect does not concord with gender but main verb concords with gender which can be shown in the following table:

Table No. 12

Unknown Aspect Forms of the Root Verb 'sut' Sleep

Person	Honorific	Singular		Plural	
		Masculine	Feminine	Masculine	Feminine
First	☞	<i>sut-ya4: ch-u</i>	<i>sut-ya4: ch-u</i>	<i>sut-ya4 ch-au:</i>	<i>sut-ya4 ch-au:</i>
Second	Non-honorific	<i>sut-i cha-i</i>	<i>sut-i cha-i</i>	<i>sut-a4 cha-wo</i>	<i>sut-i cha-wo</i>
	Honorific	<i>sut-ya4 cha-wo</i>	<i>sut-i cha-wo</i>	<i>sut-ya4 cha-wo</i>	<i>sut-i cha-wo</i>
Third	Non-honorific	<i>sut-yo cha</i>	<i>sut-i cha</i>	<i>sut-ya4 ch-an</i>	<i>sut-i ch-an</i>
	Honorific	<i>sut-ya4 ch-an</i>	<i>sut-i ch-an</i>	<i>sut-ya4 ch-an</i>	<i>sut-i ch-an</i>

The verb forms given above in the table can be used in the sentences as follows:

b. *beli* *mu* *sa4:t□a4i* *sut-ya4* *ch-u*
yesterday 1sg early sleep-UNM Aux-NPT
I have slept early yesterday.

c. *beli* *tu* *sa4:t□a4i* *sut-i* *cha-i*

yesterday 2sm early sleep-UNM Aux-NPT
You have slept early yesterday.

- d. *beli tumi sa4:t□a4i sut-i cha-wo*
yesterday 2sfh early sleep-UNM Aux-NPT
You have slept early yesterday.

e. *beli u sa4:t□a4i sut-yo cha*
 yesterday 3sm early sleep-UNM Aux-NPT
 He has slept early yesterday.

f. *beli u sa4:t□a4i sut-i cha-an*
 yesterday 3plf early sleep-UNM Aux-NPT
 They have slept early yesterday.

3.2.5 Habitual Aspect

Habitual aspect refers a state of affairs which occurs regularly. It indicates the frequency and regularity of an action. It refers “a situation in which an action is viewed as lasting for an extended period of time” (Crystal, 1997, p.179).

Some languages have marked features of habituality while others do not. However, all languages express the sense of habituality. Although English does not have any verbal inflections like ‘-ing’ or ‘-ed’ participles to express habituality, the periphrastic construction ‘used to’ is used to mark it in the past tense. In Achhami dialect, the suffix ‘chyo’ is used to mark habitual aspect in the past tense. For example,

(xiv) a. *na4na4-chantaka mu gucca4 khel-ch-ya4*
 childhood-LOC 1sg marble play-HBPM
 I used to play marble in childhood.

In the above example ‘*khel-ch-ya^o*’ indicates the regular and usual repetition of the action in the past. In English, same sense is carried by ‘used to’ which always remains the same in all circumstances. However, ‘chyo’ changes according to the agreement system in Achhami dialect. The following table shows how ‘chyo’ changes in different circumstances:

Table No. 13

Habitual Aspect Forms of the Root Verb 'khā' Eat

Person	Honorific	Singular		Plural	
		Masculine	Feminine	Masculine	Feminine
First	ς	<i>kha4-n- chya4:1</i>	<i>kha4-n- chya4:1</i>	<i>kha4-n-ch- yoīl</i>	<i>kha4-n-ch- yoīl</i>
Second	Non-honorific	<i>kha4-n-ch-i- īl</i>	<i>kha4-n-ch-i- īl</i>	<i>kha4-n-ch- ya4l</i>	<i>kha4-n-ch- y-i-īl</i>
	Honorific	<i>kha4-n- chya4l</i>	<i>kha4-n-ch- ya4l</i>	<i>kha4-n-ch- ya4l</i>	<i>kha4-n-ch- ya4l</i>
Third	Non-honorific	<i>kha4-n-chyo1</i>	<i>kha4-n-ch-īl</i>	<i>kha4-n-ch- ya4l</i>	<i>kha4-n-ch- ya4l</i>
	Honorific	<i>kha4-n- chya4l</i>	<i>kha4-n-ch-īl</i>	<i>kha4-n-ch- ya4l</i>	<i>kha4-n-ch- ya4l</i>

The verb forms given above in the table can be used in the sentences as follows:

- b. *paili* *ha4mī* *jhikkai* *kha4-n-ch-yoi*
before 1pl a lot eat-HBPM

We used to eat a lot before.

- c. *paili* *tu* *jhikkai* *kha4-n-ch-i-i*
before 2sf a lot eat-HBPM

You used to eat a lot before.

- d. *paili* *tumi* *jhikkai* *kha4-n-ch-ya4*
before 2plm a lot eat-HBPM

You used to eat a lot before.

- e. *paili* *u:* *jhikkai* *khā-n-ch-i*
before 3sfh a lot eat-HBPM

She used to eat a lot before.

- f. *paili* *ũ* *jhikkai* *khā-n-ch-ya4*
before 3pl a lot eat-HBPM

They used to eat a lot before.

The above examples show that gender morphemes are distinctive only in the third person but number morphemes are distinctive in all persons.

3.3 Similarities in the Tense System of English and Achhami Dialect

The classification of tense in English is divided into present, past and future. In the similar way, in Achhami dialect also tense is divided into present, past and future. Some examples are given in both English and Achhami dialect from present, past and future tense.

i. Present

<i>a. mu</i>	<i>bha4t</i>	<i>kha4:-do</i>	<i>ch-u</i>
1sm	rice	eat	Aux-pres
I eat rice.			

<i>b. u</i>	<i>bha4t</i>	<i>kha4:-dī</i>	<i>cha</i>
3sf	rice	eat	Aux-pres
She eats rice.			

In the above examples, in English third person singular takes suffix ‘-s’/‘-es’ in its base form to show present tense. In Achhami dialect, different suffixes are used according to gender, person, number and honorific grade to show present tense. In this way, the verbs of English and Achhami dialect are inflected in present tense.

ii. Past

<i>a. mui-le</i>	<i>bha4t</i>	<i>kha4-ya4:</i>
1sm	rice	eat-pt
I ate rice.		

<i>b. ui-le</i>	<i>bha4t</i>	<i>kha4-i</i>
3sm	rice	eat-pt
She ate rice.		

In the above sentences, English verb inflects to indicate past tense (eat+past). Similarly, Achhami dialect verb inflects to indicate the past tense, suffixes 'ya' and 'I' are inflected according to gender, person and number

iii. Future

a. *mu bha4t kha4-nya41 hu:*
1sm rice eat Aux-Fut

I will eat rice.

b. *u bha4t kha4-nya4 ho*
3sm rice eat Aux-Fut

He will eat rice.

In the above sentences, English future tense is expressed by auxiliaries will/shall. In Achhami dialect, the suffixes ‘ny +cha’ or ‘ny +hu’ are used in future tense which concord according to person, number and honorific grade.

3.4 Differences in Tense System of English and Achhami Dialect

In English, the present tense verbs do not normally inflect to agree with gender, person, number and honorific grade of the subject but Achhami dialect verbs inflect to agree with gender, person, number and honorific grade. In English, only third person singular subject takes ‘-s’ for agreement in present tense.

In the above examples, English verbs in ii. a. and b. inflect to indicate past tense (eat+past = ate) but do not inflect to agree with gender, person and number. Achhami dialect verbs also inflect to indicate past tense as well as to mark gender, person, number and honorific grade.

In English, future tense is expressed by the use of shall/will before the verb but there is no verb inflection in future. Unlike English, Achhami dialect verbs inflect to indicate future tense and the suffixes are marked for the person, number and honorific grade.

3.5 Similarities in the Aspect System of English and Achhami Dialect

English aspect system is divided into simple, perfect, progressive and perfect progressive. Achhami dialect aspect system is divided into simple, perfect, progressive, unknown and habitual.

Simple aspect, in English is combined with the present, past and future tense. Similarly, in Achhami dialect, simple aspect is also combined with the present, past and future tense.

- a. *ramya4 sada4i ya4: a4udo chi-yo*
 Ramya everyday here come Aux-pres
 Ramya comes here everyday.
- b. *ramya4 beli ya4: a4-yo*
 Ramya yesterday here come-pt
 Ramya came here yesterday.
- c. *ramya4 bholi ya4: a4-u-nya4 ho*
 Ramya tomorrow here come Aux-Fut
 Ramya will come here tomorrow.

In the above examples a., b. and c. in English, simple aspect in present, past and future is realized by 'come+pres', 'come+past' and 'will+come' respectively. Similarly, in Achhami dialect, simple aspect in present, past and future is realized by suffixes 'chyo', 'ya°A' and 'nya°+ho' respectively. These suffixes change according to gender, person, number and honorific grade.

Similarly, perfect aspect, in English is combined with present, past and future tense. In Achhami dialect also this aspect is combined with present, past and future tense. For example,

- d. *mui-le ui-kana dhek-ya4ko ch-u*
 1sm-ERG him-ACC see-PM Aux-pres
 I have seen him.
- e. *mui-le tami-kana dhek-ya4ko chi-ya4:*
 1sm-ERG you-ACC see-PM Aux-pt
 I had seen you.

f.	<i>mui-le</i>	<i>ru4kh kat-ya4k</i>	<i>hu-nya4-ch-u</i>
	1sf-ERG	tree cut-PM	Aux-Fut

I will have cut tree.

Perfect marker in English present tense is ‘has/have +v+-en’, past tense is ‘had + v+-en’ and future tense is ‘shall/ will+v+-en’. In Achhami dialect, ‘y ko+ch-u’, ‘y ko+ch-i-y ’ and ‘ny +chu’ show perfect aspect in present, past and future tense respectively. These suffixes concord according to gender, person, number and honorific grade.

Likewise, progressive aspect in English is combined with the present, past and future tense. In Achhami dialect also, progressive aspect is combined with the present, past and future tense. e.g.

g.	<i>mu</i>	<i>bh t</i>	<i>kh -dai</i>	<i>ch-u</i>
	1sm	rice	eat-PM	Aux-pres

I am eating rice.

h.	<i>bh t</i>	<i>kh -di-i</i>	<i>ch-i-i</i>	
	3sf	rice	eat-PM	Aux-pt

She was eating rice.

i.	<i>h m</i>	<i>bh t</i>	<i>kh -dai</i>	<i>hu-ny -ch-a</i>
	1pl	rice	eat-PM	Aux-Fut

We will be eating rice.

The above examples show that English expresses the progressive aspect by using the structure ‘is/am/are+v-ing’ for the present, ‘was/were+v-ing’ for the past progressive and ‘shall/will+be+v-ing’ for the future progressive aspect. Similarly, in Achhami dialect, the suffix ‘tai/dai+cha’ in the present tense, ‘tai/dai+ch-i-yo’ in the past tense and ‘tai/dai+ny +hu/ch-u’ in the future tense represents progressive aspect. These suffixes change according to gender, person, number and honorific grade.

3.6 Differences in the Aspect System of English and Achhami Dialect

The English language has four aspects: simple, perfect, progressive and perfect progressive. But Achhami dialect has five aspects- simple, perfect, progressive, unknown and habitual. English does not have unknown and habitual aspect and Achhami dialect does not have perfect progressive aspect.

In English, simple aspect in the present tense, the suffix ‘-s’/‘-es’ is used with base form with third person singular subject. But in Achhami dialect, simple aspect in present tense depends upon gender, person, number and honorific grade. In English, simple past is expressed by ‘v+-ed’ and simple future by modal auxiliary shall/will before the verb. But the suffix ‘cha’ or ‘nu/ni+cha’, ‘ya’ and ‘ny +ho’ are used in simple aspect in Achhami dialect in present, past and future tense respectively.

In English, perfect aspect is expressed by ‘has/have+v-en’, ‘had+v-en’ and ‘shall/will+have+v-en’ in the present, past and future tense respectively. But in Achhami dialect, perfect aspect is expressed by the suffixal units ‘root verb+ y ko+cha’, ‘root verb+ y ko+chi’ and ‘root verb+y ko+hu-ny -ho/cha’ in the present, past and future tense respectively. English verbs agree according to number only but Achhami dialect verbs agree according to gender, person, number and honorific grade.

In English, present progressive aspect is realized by ‘am/is/are+v-ing’ in present tense but in Achhami dialect it is realized by ‘tai/dai/dai/nai+cha’. Past progressive in English is indicated by ‘was/were/+v-ing’ but in Achhami dialect it is indicated by ‘tai/dai/dai/nai+ch-i-yo’. Similarly, in English, future progressive is expressed by ‘shall/will+be+v-ing’ but in Achhami dialect, it is expressed by ‘tai/dai/dai/nai+ny +hu/ch-u’. The progressive aspectual marker ‘-ing’ is obligatory and it is invariably predictable in all person and number in English whereas it is not found in Achhami dialect. The forms ‘tai/dai/dai/nai and ‘cha/chiyo/ny +hu/ch-u’ change according to gender person, number and

honorific grade. In English, perfect progressive in present tense is realized by 'has/have+been+v-ing', in past by 'had+been+v-ing' and in future by 'shall/will+have+been+v-ing'. But this aspect is not found in Achhami dialect.

Unknown and habitual aspects are not found in English but they are found in Achhami dialect in only past tense. The unknown aspect in Achhami dialect is formed by adding suffix 'ya'/'i' with the root verb and then adding present tense auxiliary 'cha'. This aspect is equivalent to perfect aspect in English. In Achhami dialect, habitual aspect is indicated by the suffix 'ch-yo' which is inflected according to gender, person, number and honorific grade. But in English, the periphrastic construction 'used to,s is used to mark it in the past tense.

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

This chapter presents the major findings and recommendations of the study.

4.1 Findings

The major findings of the study are summarized as follow:

(A) Tense and Aspect in Achhami Dialect

- i. There are mainly two tenses in Achhami dialect as in English: past and non-past. Non-past tense includes the present and the future tense.
- ii. Achhami dialect has five aspectual categories: simple, perfect, progressive, unknown and habitual.

(B) Similarities and Differences in the Tense and Aspect System of English and Achhami Dialect

- i. In Achhami dialect, verbs are inflected to show present, past and future tense. The suffixes ‘to/do+cha/ch- , ch-au’, ‘ya’/‘i’ and ‘ny +cha/hu’ are used with root verb in present, past and future tense respectively. These verbs concord according to gender, person, number and honorific grade in every tense. But in English, verbs inflect in the past tense and in the present tense with third person singular subject only.
- ii. In English, past tense is indicated by ‘v+-ed’ but in Achhami dialect it is indicated by ‘root verb+ya/i’.
- iii. In English, the future tense is indicated by the use of shall/will before the verb but there is no verb inflection. But it is indicated by ‘root verb+ny +cha/hu’ in Achhami dialect which inflects according to gender, person, number and honorific grade.

- iv. The progressive aspectual marker ‘-ing’ is obligatory and it is invariably predictable in all number and person in English whereas it is non-obligatory in Achhami dialect. In Achhami dialect, the verb forms change according to gender, person, number and honorific grade.
- v. Perfect aspect can be combined with progressive aspect in English but it cannot be combined with progressive aspect in Achhami dialect.
- vi. Unknown and habitual aspects are found in Achhami dialect in past tense only but not in English.
- vii. The unknown aspect is formed by adding the suffix ‘root verb+ya/i+cha’ and habitual aspect is formed by adding the suffix ‘ch-yo’ in Achhami dialect. In English, unknown aspect is equivalent to perfect aspect and habitual form is formed periphrastically by adding ‘used to’.

4.2 Recommendations

On the basis of the findings of the present study, the following recommendations have been made for teaching learning process of tense and aspect system in the Achhami dialect especially in the classroom where the students are learning the Achhami dialect.

- i. There are more similarities of tense and aspects in English and Achhami dialect. Both have simple, perfect and progressive aspects in all the three tenses. Students' mastering these tense and aspects in one benefit to learn other. It should be considered while teaching in the class.
- ii. As there is no one to one correspondence between the combinations of tense and aspect system English and Achhami dialect. English teachers should describe this reality to the students especially by focusing the points of differences between the two.
- iii. Achhami dialect has more aspectual categories than English. If the students mastered the formal systems of Achhami dialect, it becomes

more facilitated to comprehend the target (i.e. English) language for the native speakers of Achhami dialect.

- iv. Aspectual inflections are continuous in Achhami dialect. Similarly, Achhami dialect aspectual categories can have much more complicated combining property than English. Therefore, English differs in these points. The teacher should make the students aware of the contrastive system of both languages in these respects so that there will not be chance of mother tongue interference.
- v. Achhami students learning English should be suggested that in English there is a combination of the perfect and progressive aspect with all the tenses (present, past and future) which is not found in Achhami dialect. Therefore, they should be informed with the form and meaning expressed by perfect progressive aspect.
- vi. Habitual forms are restricted to past tense only in both languages. Their functions should be informed at first relating their form also.

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Appendix-I
Questionnaire

I have prepared this questionnaire in order to accomplish research work entitled **Tense and Aspect in English and Achhami**. This research work is being carried out under the guidance of Dr. Laxmi Bahadur Maharjan, Reader of Department of English Education, Faculty of Education, Tribhuvan University, Kirtipur, Kathmandu, Nepal. I hope that your help, support and co-operation will be a great contribution for the accomplishment of this research.

Thank you.

Researcher

Hikmat Budha

T. U., Kirtipur, Kathmandu

Name (Optional):..... Age (Optional):.....

Address :..... Occupation :.....

Academic Qualification:.....

Please translate the following sentences into equivalent Achhami dialect.

1. Khem likes music.

.....

2. My mother prays to God every morning.

.....

3. She teaches in a school.

.....

4. The sun rises in the east.

.....

5. I get up everyday at six o'clock.

.....

6. The students are playing.

.....

7. She is having fun with her friends.

.....

8. He is attending a meeting now.

.....

9. I am watching television.

.....

10. I am living in Kahmandu nowadays.

.....

11. Birkha has sold his bicycle.

.....

12. He has just left the office for home.

.....

13. The train has already reached the station.

.....

14. I have heard a lot about her.

.....

15. I have already seen that movie.

.....

16. I have been reading 'Jalladko Man' for a week.

.....

17. You have been teaching since 2060.

.....

18. We have been discussing since this morning.

.....

19. She has been waiting for the bus for two hours.

.....

20. She has been writing for three hours.

.....

21. He was put in prison.

.....

22. All the people believe him.

.....

23. He went to bed late yesterday.

.....

24. She offered me a cup of tea.

.....

25. He got hurt in an accident.

.....

26. I was eating food at 10 o'clock yesterday.

.....

27. He was walking to school at 9:00 this morning.

.....

28. He was drinking alcohol yesterday.

.....

29. She was staying at home.

.....

30. Isara was working till ten o' clock.

.....

31. Teku had written his homework.

.....

32. Dirgha had taken his wife to India.

.....

33. Devya had beaten the buffalo with a stick.

.....

34. I have seen you in the town.

.....

35. We had been known to each other for years.

.....

36. I had been chopping firewood since five o'clock.

.....

37. She had been trying to finish her degree that year.

.....

38. It had been raining for three hours.

.....

39. Haikala had been cleaning the room.

.....

40. We had been walking since seven o'clock.

.....

41. Rup will buy a motor-cycle next month.

.....

42. I will meet you tomorrow.

.....

43. He will finish his work in time.

.....

44. His children will come home in vacation.

.....

45. I will pass M.Ed. by 2067 Baisakh.

.....

46. Bhimya will be practicing Mathematics.

.....

47. She will be wrapping the gift.

.....

48. You will be using my mobile tomorrow.

.....

49. Prem will be writing thesis next month.

.....

50. We will be singing at concert tomorrow.

.....

51. Jhuma will have gone to market.

.....

52. You will have left Tikapur at this time tomorrow.

.....

53. They will have been married next year.

.....

54. The programme will have ended by four o'clock.

.....

55. His son will have been admitted in a school next year.

.....

56. He will have been working there for 5 years next month.

.....

57. Ramya will have been watching film.

.....

58. She will have been going to campus next year.

.....

59. I will have been teaching in a campus next year.

.....

60. I will have been living in Katmandu for 3 years on New Year Eve.

.....

Thank you for your kind co-operation.

APPENDIX-II
SYMBOLS FOR ACHHAMI WORDS AND OTHERS

a i u e ai o au

k kh g gh

c ch j jh

ṭ ṭh ḍ ḍh

t th d dh n

p ph b bh m

y r l wo

s h

ς - Zero Morpheme

~ - Nasalization

* - Unacceptable