

# CHAPTER ONE

## INTRODUCTION

### 1.1 General Background

Language is the most powerful, convenient means of communication. It is an abstract entity that uniquely equips human beings for their communication demarcating them from other living creatures. So, it has become the most valuable asset in human life. What people want to express is expressed in one or other language. It is a medium of expressing thoughts, desires, emotions, ideas and feelings. Now, because of language and media, the world has been changing in a small village. In the absence of language, the present world would get paralyzed.

The term language has been defined in several ways by various linguists. Let us look at some of the definitions:

"A language may refer to the concrete act of speaking, writing or singing in a given situation of PAROLE and PERFORMANCE." (Crystal, 2005, p. 255)

"The system of human communication by means of a structural arrangement of sounds (or their written representation) to form larger units, e.g. morphemes, words, sentences." Richards et al. (1985)

"Language is a set (finite/infinite) of sentences, each finite in length and constructed out of a finite set of elements" (Chomsky, 1957, p. 13)

While analyzing these definitions, we do not find uniformity in their definitions. There is no universal definition of language in that it is a complex phenomenon. However, language can be described as a vocal, systematic, conventional, symbolic, unique, complex and modifiable means of communication. In general, it is widely accepted that language is the system of human communication which consists of the structured arrangement of sounds into larger units, e.g. morphemes, words, phrases, sentences, utterances. It is species-specific to human beings. Every normal human being acquires at least a language in his/ her childhood. No one can believe the existence of human being without language.

Language is forever changing and evolving, as are all human beings. Language is something to which everybody contributes, by the mere fact that he speaks it. Parents transmit their language peculiarities to their children, teachers to their students, leaders to their followers, members of a social group to one another. Everybody lays his stone in building up the monument that is language. The contribution of the individual, anonymous member of the masses, is occasionally a conscious one, far more often unconscious. The most fertile field for the co-operation of the entire community is language, which everyone, with practically no exception, possesses and uses. Therefore, the study of language is the tool and product of all human society.

Language is something more. In spoken or written form, it is the indispensable vehicle of all human knowledge. It is the basic foundation of all human co-operation, without which no civilization is possible.

### **1.1.1 Status of the English Language in Nepal**

Status refers to the position of something that occupies itself in various fields like education, media, business, culture, science and technology, etc.

There are many languages in this world. Among them English is the most widely used language. It is believed that one in every seven people can speak English. It is rich in its literature. So, it has earned the status of international language. It is often used as a lingua-franca to maintain communication among different linguistic communities. English has dominated almost all areas in the world such as world politics, science and technology, education, media, business and so on. It has a significant influence in Nepali education as well. English is taught as a compulsory subject from initial to Bachelor level. At university level, most of the prescribed and reference books available are in English medium.

Teaching of the English language in Nepal was started for the first time at Durbar High School in 1854. Now, it has achieved a great importance in the education system of Nepal. English is a chief international language that is taught in schools, colleges and universities of Nepal. There are growing private boarding schools where the medium of instruction is English. English has occupied a space in the corner of Nepalese parents' hearts that they want to get their children educated in it though it is expensive. Mass media is another field in which high status of the English language is reflected. Many more daily, weekly and monthly magazines and newspapers are published in English in Nepal.

The English language education is not within the access of Nepalese students because of geographical diversities and economical inequalities. So it has

not been extended and developed as satisfactorily as demanded by the people of Nepal.

### **1.1.2 Linguistic Scenario of Nepal**

Nepal possesses an amazing cultural diversity including ethnic richness and linguistic plurality. According to the estimate (namely, Grimes. 1992), there exist about 125 languages and dialects of four different genetic stocks: Indo-Aryan, Tibeto-Burman, Austro-Asiatic and Dravidian. Several of these languages/ dialects are left with a marginal number of speakers and threatened by extinction.

Nepal is a country of linguistic, religious, racial and cultural diversity. According to Population census, 2001, ninety-two languages are identified as mother tongues in Nepal. Besides, many other languages are categorized under 'unknown group' or 'unidentified languages' in the lack of authenticity and strong evidence. This multilingual setting confers on Nepal a distinctive position on the linguistic map of the world and renders it as one of the most fascinating areas of linguistic research. In comparison to the geographical size, such a big linguistic diversity is an important characteristic and a matter of glory for Nepal.

However, most of the languages are surviving in the spoken forms only as they do not have their own scripts. So, they are in the list of extinction. There are a number of factors responsible for language loss or endangerment in Nepal. The major factors include lesser number of speakers, poor economic status, lack of language transmission to

younger generation, migration to urban areas and foreign countries for jobs and education as well as the lack of literate tradition, lack of official recognition initiatives for language maintenance, language use in domains such as education, local administration and mass media, official status and use and above all, language community's awareness (Yadav, 2003, p 158).

The major languages spoken in Nepal are categorized into four language families as follows:

### **1.1.2.1 Indo-Aryan family**

**Table No. 1**  
**Indo-Aryan family**

Nepali	Awadhi
Bhojpuri	Maithili
Rajbanshi	Tharu
Bote	Danuwar
Darai	Kumal
Majhi	Bengali
Hindi	Chureti
Urdu	Magali

### 1.1.2.2 Tibeto-Burman Family

**Table No. 2**

#### **Tibeto-Burman Family**

Lepcha	Meche	Dura
Ghale	Gurung	Tamang
<b>Chhantyal</b>	Thakali	Dhaimal
Chepang	Kham	Magar
Newari	Pahari	Raji
Raute	Hayu	Baramu
Byansi	Thami	Athapaharia
Bahing	Bantawa	Belhare
Chamling	Chintang	Dumi
Khaling	Koyu	Kulurlg
Limbu	Lohorung	Mewahang
Puma	Sang pang	Sunuwar
Thulung	Wambule	Yakkha
Yamphu	Jirel	Lhomi
Mugali	Sherpa	Yohhno

### 1.1.2.3 Austro-Asiatic language family

Santhali

### 1.1.2.4 Dravidian language family

Jhagar

### 1.1.2.5 Other

Kusunda

(Source: CBS: 2001)

### **1.1.3 An Introduction to the Chhantyal language**

The Chhantyal language also called 'Chhantel', 'Khamkura', 'Chhantel kham', is an ethnic language which is found only in Dhaulagiri region specially in Myagdi and Baglung districts. The Chhantyls of Baglung district can not speak their language and only Myagdeli Chhantyls can speak the Chhantyal language.

The Chhantyls are considered as an indigenous nationality by the government of Nepal . The Chhantyls are found in Gurjakhani, Malkabang, Patlekharka, Chourkhani, Thadakhani, Kuninemangale Malampar, Kharikathe, Makimli, Chinakhet, Mangalekhani, Baranjakhani, Arman, Machhim and Chhapakhani of Myagdi district and Lamela, Bopdkhani, Ghosakhani, Muskat, Ghaiyakhani, Bahungaon, Khukhani, Daring and Kalapatal of Baglung district. They are found also in Gulmi, Mustang, Parbat, Rupandehi, Chitawan and Kathmandu.

The Chhantyls are minority ethnic people in Nepal. The language 'Chhantyal' is named after its caste. So far as its genetic affiliation is concerned, it falls under Tibeto- Burman group. According to CBS report (2001), there are 9814 (0.03%) Chhantyls but Nepal Chhantyal Association estimates the number to be around 20000. No script of their language is available yet. Either Roman or Devnagari script is used for the written Chhantyal language. No articles and important books promoting this language have been written so far in comparison to the articles and books written in other languages. Now, their organization, i.e. Nepal Chhantyal Association is taking some actions to promote and preserve their language as well as culture and they are seeking government's support. They are trying to produce their own dictionary and grammar and it is in progress. For this a linguist, Michael Noonan is

supporting them. The Chhantyal language is influenced by other languages but mostly it is influenced by the Nepali language. This language is somehow similar to Gurung and Magar languages. The Nepali language has begun to be used more than the Chhantyal language in most of Chhantyal villages. This language is spoken within the Chhantyal only. The Chhantyal are born bilingual. This language is spoken by approximately 2000 Chhantyal out of their total population.

The Chhantyal have twelve clans as Bhulanja, Budathoki, Dandamare, Gharabja, Gharti, Gyapchan, Jhingraja, Khadka, Potlange, Purane, Singe and Tothapja. They celebrate Maghe Sakranti and Saune Sakranti as their major festivals. These two festivals have special importance on nature and ancestors' spirit worship. Their main religion is Buddhism. They believe in Dhamis and Jhankris .

The Chhantyal were skilled miners. They used to mine copper ores. Now, they have left this occupation after the government banned on mining. Today, farming and going abroad for employment is the major source for survival in the community. They are the forgotten miners of Nepal.

#### **1.1.4 Syntax**

The word syntax is derived from Greek word meaning 'ordering together', 'systematic arrangement' or 'putting together' (Yadav, 2001, p 173).

Syntax is the study of sentence - building, of the ways in which words are arranged together in order to make larger units. A syntactic analysis is generally concerned with sentences and constituents of

sentences. Briefly speaking syntax is the grammar of sentences; it is the science of sentence construction.

Present study deals with the comparative study of subject - verb agreement in English and Chhantyal languages. In Nepal, English as a compulsory subject which carries 100 full marks up to Bachelor level. Though the S-V agreement is a small area of grammar i.e. syntax, it is the back-bone of language. The construction, S-V agreement, is highly marked in schools to check students' performance in spoken or written form of a language.

The knowledge of syntax is essential for competent users of a language. It is indispensable property for language teachers, language experts and language learners as well.

### **1.1.5 Subject-Verb Agreement**

Greenbaum and Nelson (2002, p. 141) write, "The verb agrees with its subject in number and person." The appropriate form of verb is used according to the number of subject whether the subject is singular or plural. The agreement applies whenever the verb displays distinctions in person and number. Selection of one linguistic item determines the presence or absence of another linguistic item.

In English, for all verbs other than 'be', the distinctions are found only in the present tense, where the third person singular has '-s' form and the third person plural like the first and second persons have the base form:

The noise disturbs us.

The noises disturb us.

Subject verb agreement is language specific. This is to say subject verb agreement rules differ from language to language.

According to Celce Murcia and Larsen-Freeman (1999) some rules of subject verb agreement in English are as follows:

1. A singular verb is used with singular noun and plural verb with plural noun.  
He reads a book.  
We read a book
2. Somebody, something, everybody, etc. take a singular verb-  
Somebody goes out.
3. A verbal clause takes a singular verb  
To win matches needs much practice.
4. A unit noun takes a singular verb  
Five miles is a long distance.
5. If an adjective functions as subject, it takes a plural verb  
The tall are thin.
6. 'A number of' takes a plural verb but 'the number of' takes a singular verb.  
A number of students have left the school-  
The number of girls is forty.
7. Some common and proper nouns ending in '-s' and '-ics' take singular verb.  
The news is very interesting .  
Politics is a dirty game.

8. Arithemetical operation takes a singular verb  
Two plus two is four.
9. Since a noun clause is equivalent to a noun phrase, it takes both forms of verb.

That he stood first in the exam does not surprise one.

What were one human dwellings are now nothing piles of rubble.

10. Fractions and percentage take the singular when they modify a mass noun and the plural verb when they modify a plural noun. When they modify a collective noun, either the singular or plural may be used.

Half of the milk is spilled (mass).

One third of the students are absent (plural).

One tenth of the population of Nepal is / are rich.

11. Quantifiers take a plural verb when they modify a plural noun and the singular When they modify mass noun.

Some of the boys are absent today.

All of the water is polluted.

12. Collective noun may take either singular/plural form of verb depending on the meaning.

The gang of four has been discredited (the gang as a whole)

The gang of four have been discredited (the individual gang member)

13. Noun in sets can take the singular verb when 'the pair' is present and plural when 'the pair' is absent regardless of whether one pair or more is being referred to.

A pair of trousers is on the sofa.

My scissors are on the sofa.

14. When two nouns are joined with 'and' a plural verb is used.  
Ram and Shyam are friends.
15. The proximity rule is applied for the correlatives.  
either .....or, neither .....nor  
Either Ram or Ram's friends are coming.
16. A / the majority of+ plural noun generally agrees a plural verb.  
The majority of people present here are the Chhantyal.
17. Exception: When two subjects together express one idea or refer to the same person or thing, the verb may be in singular (Martin and Wren 1987).  
Bread and butter is a wholesome food.  
My friend and benefactor has come.

#### **1.1.5.1 English Subject Verb Agreement System in Terms of Gender**

Gender is a grammatical category which is used for the analysis of word classes displaying such contrast as masculine or feminine or neuter, animate or inanimate, etc. For example, 'Ram' and 'Sita' are different in sex, 'Ram' is masculine gender and 'Sita' is feminine gender. Generally, gender is used to find out whether the noun is male/female. The rules of gender may differ according to the language. In English, masculine, feminine, neuter and common are the four types of gender but Chhantyal language have just two types of gender, i.e. masculine and feminine.

A masculine gender is a noun which denotes a male animal whereas feminine gender denotes a female animal.

### **1.1.5.2 English Subject-Verb Agreement System in Terms of Number**

The Oxford Advanced Learner's Dictionary (2007) defines number as the variation in the form of nouns and verbs to show whether one (singular) or more than one thing or person (plural) is being spoken of. For example, 'egg' is in singular number whereas 'eggs' is in plural number.

In English, numbers are of two kinds i.e. singular and plural. A singular number denotes one person or thing. For example: boy, girl, student, etc. Similarly, plural number denotes more than one person or thing, e.g. boys, girls, students, etc.

### **1.1.5.3 English Subject Verb Agreement in Terms of Person**

Person in linguistics is a deictic reference to a participant in an event such as the speaker, the addressee or others. Grammatical person typically defines a language's set of personal pronouns. It also frequently affects verbs, sometimes nouns, and possessive relationship as well.

Oxford Advanced Learner's Dictionary (2007) defines person as any of three classes of personal pronouns; the 1<sup>st</sup> person 'I/we' referring to the speaker, the 2<sup>nd</sup> person 'you' referring to the 'audience' and the 3<sup>rd</sup> person 'he/she/it/ they' referring to the things or persons talked or spoken about.

Person is a category used in grammatical description to indicate the number and nature of the participants in a situation. Distinctions of persons are usually marked in the verb and in the associated pronouns usually including themselves (I/we), the 2<sup>nd</sup> person in which other people, animals, things are referred to (he/she/it/they) the Chhantyal language has also three forms of pronouns, i.e. personal pronouns as 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup>.

**a. First Person Pronoun**

The pronouns which denote the speaker himself/herself are called the 1<sup>st</sup> person pronouns. For example.

I go to school.

We go to school.

In these sentences the pronouns 'I/we' denote the speaker. So, they are called 1<sup>st</sup> person pronouns.

The 1<sup>st</sup> person pronouns used in Chhantyal and English languages are:

**Table No. 3**

**First Person Pronouns**

Language	1 <sup>st</sup> person singular	1 <sup>st</sup> person plural
Chhantyal	Na	Nhi
English	I	We

**b. Second Person Pronoun**

The pronouns which refer to the persons spoken to or audiences are called the 2<sup>nd</sup> person pronouns. For example

You are a student. (singular)

You are students. (plural)

In these two sentences 'you' refers to the person addressed to. So, it is called the 2<sup>nd</sup> person pronoun. It can be used both as a singular and plural form in English.

The 2<sup>nd</sup> person pronouns in Chhantyal are 'K-hi'/nowa, and noma. The 2<sup>nd</sup> person pronouns in English and Chhantyal are:

**Table No. 4**

**Second Person Pronouns**

Language	2 <sup>nd</sup> person singular	2 <sup>nd</sup> person plural
Chhantyal	k-hi/nowa	noma
English	you	you

**c. Third person pronoun**

The pronouns which refer to the person (s) or thing (s) spoken of are called the 3<sup>rd</sup> person pronouns. For example:

He/she writes a letter.

They write letters.

The 3<sup>rd</sup> person pronouns in English and Chhantyal are:

**Table No. 5**

**Third Person Pronouns**

Languages	3 <sup>rd</sup> person singular	3 <sup>rd</sup> person plural
Chhantyal	khi/ a/u /th	khima/th ma / ama
English	he/she/it	they

**1.1.5.4 S-V Agreement System in Terms of Forms of Address**

Language is used for some function. It establishes relationship in the society among its members. To establish social relationship we have to use appropriate forms of address according to the status of the person whom we are addressing. Form of address refer to the words used to address some body in speech or writing. Choice of term of address is governed by various factors (Dahal, 2008, p. 58)

Forms of address are the icebreakers that lead to effective communication. These are one of the most important factors affecting successful communication. If we could not choose the correct form of

address it could be offensive or sometimes rude. Participants in the communication must be familiar with social setting, relationship with the others, contexts, topics and also with the forms of address. According to Richards et. al (1985, p. 4) the way in which people address one another is usually depends on their age, sex, social class and personal relationship. For example, many languages have different 2<sup>nd</sup> person pronoun forms which are used according to whether the speaker wants to address someone politely or more informally e.g. in German 'sie-du', in French 'vous-tu'. If a language has only one 2<sup>nd</sup> person pronoun e.g. in English 'you', other address forms are used to show formality or informality e.g., Sir, Mr Sharma.

Forms of address are the conventional methods of direct or indirect reference to other people in speech or writing designed specially to acknowledge difference in social situation. The forms are most rigid with regard to those people holding political, ecclesiastical or judicial positions and with regard to those distinguished by birth. As well as titles conferred by election, appointment or birth, these existing contrary titles which as conferred by conversion alone. In general, the longer a society which has been stable the more clear and numerous are the class stratification and the more complex the forms of address.

In English, when we are in doubt as to how to address other persons we can actually avoid the difficulty by not using an address term at all. We can say 'good morning' as well as 'good morning sir, Tom, Liza. Therefore English has the possibility of the avoidance of an address term or of choice between familiar and polite. It is also possible for one person to have a considerable variety of address forms, that is avoidance of address forms or of a choice between familiar and polite.

Choice of forms of address is governed by various factors. Wardhaugh (1986, p. 262) states : a variety of social factors usually governs our choice of terms: the particular occasion; the social status or rank of other; sex, age, family relationship, occupational hierarchy, transactional status (a service encounter, a doctor-patient relationship or one of priest-penitent) race or degree of intimacy.

Different, pronouns of addresses can be used with different persons who are related differently to the speaker. For example, a pronoun which is used by a junior to his senior may not be used by the senior to his junior. Similarly, a pronoun which is used by an elder to a younger may not be used by the wife to her husband. So, pronouns are divided into honorific, non-honorific and neutral.

Honorific pronouns are used by junior to senior (a worker to his master, a son to his father) or by someone inferior to the addressee in terms of social relation (wife/husband, lower/upper class or caste, illiterate/educated) Non-honorific pronouns are used by a senior to his junior (e.g. by a master to his worker) or by the elder to his younger (e.g. a mother to her son) and so on. A neutral pronoun is used among the person of equal status.

#### **1.1.5.4.1 The T and V Pronouns**

Most of the languages have T/V distinction in their pronominal system of address. They correspond to the T/V distinction in French which has a singular 'you' 'T' (tu) and plural 'You' 'V' (vous). Brown and Gilman (1970) maintain that this T/V distinction began as a genuine difference between singular and plural 'you' but in the long run 'T' became the 'familiar' form and 'V' the 'polite' form.

Regarding the use of T/V forms, Robinson (1972, p.121 cited from Brown 1965) states that after the division of the Roman Empire into two sections, the west was ruled by Rome and the East was ruled by Byzantium, thus, generating political problems of presenting the two as a single unit. One small device instituted by Diocletian was that persons addressing either emperor should use the V form since they were speaking to both. It was simultaneously true that they were speaking to someone more powerful than themselves and through time it was alleged the use of 'V' and the receipt of 'T' became a more general sign of difference.

Later on the upper class apparently began to use forms to each other to show mutual respect and politeness, whereas lower class people, began using 'T' form and the upper classes addressed the lower class with 'T' but received V. Non reciprocals 'T/V' usage, later came to symbolize a power relationship and reciprocal 'V' usage became polite usage . Reciprocal 'T' usage was used to show intimacy and solidarity (Dahal, 2008, p. 61).

The English language once had such a distinction, the thou/ you distinction. Solidarity principle maintains that when people intimate toward each other, they exchange mutual T/V. For example :

1. Master  $\begin{array}{c} \xrightarrow{T} \\ \xleftarrow{V} \end{array}$  worker

2. daughter  $\begin{array}{c} \xrightarrow{V} \\ \xleftarrow{T} \end{array}$  mother

3. officer  $\begin{array}{c} \xrightarrow{T} \\ \xleftarrow{V} \end{array}$  soldier

4. friend  $\begin{array}{c} \xrightarrow{T/V} \\ \xleftarrow{T/V} \end{array}$  friend

### **1.1.5.5 Tense and Aspect**

Tense and aspect are related with time and the internal structure of the action occurring at any time. There are four aspects: simple aspect (sometimes called zero aspect), perfect aspect, progressive aspect and their combination, perfect progressive.

#### **a) Simple Aspect**

Hirtle (1967) explains that simple aspect refers to events that are conceptualized as complete wholes. This aspect stands in control to progressive aspect which is incomplete or imperfective (Celce-Murcia and Larsen-Freeman, 1983, p. 112).

#### **b) Perfective Aspect**

The core meaning of the perfect is "prior" and it is used in relation to some other point in time. (Celce-Murcia and Larsen-Freeman, 1983, p. 115)

#### **c) Progressive Aspect**

The core meaning of progressive aspect is being imperfective, meaning that it portrays an event in a way that allows for it to be incomplete or some how limited.( Celce-Murcia and Larsen-Freeman, 1983, p. 116).

#### **d) Perfect Progressive Aspect**

This aspect combines the sense of "prior" of the perfect with the meaning of 'incompleteness" inherent in the progressive aspect. (Celce-Murcia and Larsen-Freeman, 1983, p. 116).

### **1.1.6 Contrastive Analysis : An Overview**

Contrastive analysis is a branch of applied linguistics which compares two languages typologically in order to find out the points of the similarities and differences between them and then to predict the areas of ease and difficulty in learning by the speakers of the other language. It has general applications in teaching second languages.

James (1980, p. 3) defines CA as a linguistic enterprise aimed at producing inverted (i.e. contrastive, not comparative) two-valued typologies (as CA is always concerned with a pair of languages), and founded on the assumption that languages can be compared. It can be inferred (reaching from facts and reasoning) from this that languages are comparable and CA is the comparison of two linguistic systems which can be any of morphology, phonology and syntax or grammar.

CA hypothesis based on behaviouristic psychology can be summarized in the following ways:

- (i) Difference between the past and present learning causes hindrance whereas the learning is facilitated by the similarity between the past learning and the present learning.
- (ii) Hindrance leads to difficulty in learning whereas facilitation leads to ease in learning.
- (iii) Learning difficulty, in turn leads to errors in performance whereas learning ease leads to errorless performance.

CA has two significant functions: primary and secondary. The primary function is the predictive function whereas the secondary function explains the sources of errors committed by the second language learners;

CA has two aspects: linguistics and psychological. Linguistic aspect deals with the theory to find out some features quite easy and some others extremely difficult. The later deals with the theory to predict the possible errors made by second language learners.

Linguistic component of CA is based on the following facts:

- Language learning is the matter of habit formation.
- The state of mind of L1, and L2 learners is different. The mind of an L1 learner is a tabula-rasa whereas that of an L2 learner is full of L1 habits.
- Languages are comparable.

Psychological component of CA, which is also called Transfer Theory, is based on the fact that past learning affects present learning. If it facilitates learning, it is positive transfer. Positive transfer indicates the facilitation whereas negative transfer means interference.

The most important thing to remember by a language teacher is the basic assumptions behind CA. Individuals tend to transfer the forms and meanings, and distribution of forms and meanings of their native language and culture to the foreign language and culture, both productively when attempting to speak language and when attempting to grasp and understand language. This shows that when we come in contact with an L2, our knowledge of L1 comes on the way. While learning an L2 some features are easier and some are difficult to learn because of the transfer of the old habits/concepts. If there is positive transfer, then it will facilitate L<sub>2</sub> learning. But if the old habits are different from the new knowledge there will be negative transfer, and it will interfere L<sub>2</sub> learning.

When we start learning an L<sub>2</sub>, our mind is no longer a clean slate. The linguistic habits of L<sub>1</sub>, deeply rooted in our mental and verbal activities, do not allow us to learn freely the new linguistic habits of L<sub>2</sub>. This key factor accounts for the difficulties in learning all L<sub>2</sub>. In other words, L<sub>1</sub> interference stands as a main obstacle on our way to L<sub>2</sub> learning. Learning an L<sub>2</sub> is, therefore essentially learning to overcome this obstacle. So any attempt to teach an L<sub>2</sub> should be produced by an explanation of the nature of possible influence of L<sub>1</sub> behaviour on L<sub>2</sub>. This is precisely what CA does.

## **1.2 Review of Related Literature**

Several research works have been carried out to study subject - verb agreement in English, Nepali and other different languages of Nepal. But there are not many materials on the Chhantyal language spoken in Nepal. Noonan (2003) has written 'Chhantyal: the Sino-Tibetan languages'. Similarly, Noonan and Bhulanja (2005) have written 'Chhantyal discourses'. Noonan (1999) has written 'spatial references in Chhantyal'. However, an attempt has been made to review the literature on subject-verb agreement carried out in Nepal.

**Giri** (1982) has carried out a research on "English and Nepali kinship term: A comparative linguistic study". The main purpose of this study was to determine the English and Nepali Kinship relations and to find out their corresponding addressee forms and then to compare and contrast the terms. She found on her study that English kinship terms are less in number in comparison to Nepali kinship terms and most of the kinship relations in English are addressed by kinship terms in Nepali.

**Karki** (1999) has carried out the study to find out the effectiveness of the inductive and deductive methods in teaching subject-verb agreement in English. It was found that deductive method was less effective than the Inductive method.

**Sah** (2000) carried out a research study entitled "A comparative study of subject - verb agreement in the Maithili and English languages." He has attempted to find out the similarities and differences between the subject-verb agreement in the English and Maithili language. He found that in English, the S-V agreement is determined by the agreement of number between subject and verb but Maithili verb-agreement is determined by inflectional affixes not only with the subjects but also with the objects.

**Mahato** (2001) did a research on "A comparative study of the subject verb agreement in the English and Tharu languages." The main purpose of the study was to identify the S-V agreement system of the Tharu language and to compare the same with that of the English. He found that in English, the second and third person pronouns do not change for honorific forms whereas they do in the Tharu. Similarly, the Tharu verbs are marked for formal and informal forms, which are not found in English verbs.

**Paudyal** (2007) has carried out a research study on "A comparative study of the subject- verb agreement in the English and Jhāgar languages." The research aimed at identifying the subject - verb agreement system of the Jhagar language and comparing it with the subject-verb agreement of the English. As a whole, Jhagar subject verb agreement system is different from that of the English in spite of a few similarities.

**Subedi** (2007) carried out a research on "Errors committed by the Doteli speakers in English S-V agreement." The study aimed to compare the main similarities and differences between Doteli dialect of Nepali and English Subject - verb agreement and to identify the rules of S-V agreement in Doteli dialect. Her findings are: Both English and Doteli verbs agree with subject but not with object and Doteli S-V agreement is determined by the agreement of person, number, gender and degree of honorifics whereas English is determined by person and number only.

**Sambehang** (2007) has done a research on "Subject - verb agreement in English and Limbu: A comparative Study". The objective of the Study was to identify the subject - verb agreement system in the Limbu and to find out the similarities and differences in the subject - verb agreement between English and Limbu. He found that the Limbu verbs agree in terms of tense, aspect, object, person, and number. He found that the Limbu and English number systems are different. The English language possesses only two numbers namely singular and Plural but the Limbu language contains dual number including singular and plural.

**Khatri** (2010) has conducted a research on "Tense-Aspect in the Chhantyal and English Languages". The objectives of the study was to find out the Tense-Aspect system in the Chhantyal language and to find out similarities and differences in Tense-Aspect System between the English and Chhantyal languages. He also found that the Chhantyal and English verbs inflect differently and the Chhantyal and English verbs agree with tense aspect system.

So far no comparative study has been carried out to find out main similarities and differences between the S-V agreement systems of the

English and Chhantyal languages. So, this Study identifies the subject - verb agreement system of Chhantyal, attempts a comparative study of English and Chhantyal subject - verb agreement systems. Hence, the proposed study is expected to be remarkable one in the Department of English Education, Tribhuvan University

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

This research was carried out to fulfill the following objectives:

- a. To find out the subject verb agreement system of the Chhantyal language.
- b. To find out the similarities and differences in subject-verb agreement between English and Chhantyal.
- c. To suggest some pedagogical implications.

### **1.4 Significance of the Study**

This study will be significant mainly to the Chhantyal speaking students and also teachers who teach them English. In general, it will be helpful for the people who work as teachers, course designers, textbook writers and researchers of the Chhantyal language. The findings of this study will also be useful to solve the problems arising in the teaching and learning activities concerning the Chhantyal speakers. It will be an extra work of appreciation on the Chhantyal language in the Department of English Education, Tribhuvan University.

## **CHAPTER TWO**

### **METHODOLOGY**

The following methodology was adopted to carry out the research study:

#### **2.1 Sources of Data**

The researcher used both primary and secondary sources of data.

##### **2.1.1 Primary Sources of Data**

The primary sources of data were the native speakers of the Chhantyal language of Kuinemangale and Gurja V.D.C. of Myagdi district or eighty Chhantyal native speakers representing literate, illiterate and educated, from different areas of Myagdi and Baglung district.

##### **2.1.2 Secondary Sources of Data**

The different books, journals, newspapers, profiles, magazines, theses, internet and other references were used as secondary sources of data.

#### **2.2 Population of the Study**

All the Chhantyal native speakers were the population of the study.

#### **2.3 Sampling Procedure**

In order to carry out the research, the researcher went to the areas selected for this study. He established rapport with the Chhantyal native speakers. The total population i.e. 80 people were divided into 3 groups as literate, educated and illiterate. Those who are unable to read and write were considered as illiterate, those who can only read and write were considered as literate and the people having qualification around SLC and

above were taken as educated. Each stratum consisted of 27 native speakers. The researcher used stratified random sampling procedure to sample the population.

#### **2.4 Tools for Data Collection**

The researcher used questionnaire and interview as the research tool for data collection to obtain the information on the subject- verb agreement systems from Chhantyal native speakers.

#### **2.5 Process of Data Collection**

In order to carry out the research, the researcher met the native speakers of the Chhantyal language of the selected location. Then, he took interview with the Chhantyal native speakers through stratified random sampling procedure. After this, he asked them questions in Nepali language and wrote their answers in Roman scripts/ transliteration.

#### **2.6 Limitations of the Study**

The research study was limited in the following ways -

- a. This study was limited only to two Chhantyal villages of Myagdi district.
- b. This study included only 81 Chhantyal native speakers.
- c. This study was limited only to subject- verb agreement in English and Chhantyal.

## CHAPTER THREE

### ANALYSIS AND INTERPRETATION

This chapter deals with the analysis and interpretation of the data in detail. It includes similarities and differences between English and Chhantyal subject-verb agreement system. The data which were collected from Chhantyal community are analyzed and interpreted first. English subject verb agreement system has been described in various scholarly grammars such as Quirk et al (1885), Celce Murcia and Larsen-Freeman (1999), Cowan (2008),etc. Data of English subject-verb agreement wre taken from Celce-Murcia and Larsen-Freeman (2009). The Chhantyal subject verb agreement system has not been described yet this chapter fully deals with the detailed analysis of the Chhantyal subject-verb agreement system.

#### **3.1 Chhantyal and English Subject Verb Agreement System in Terms of Gender**

In the Chhantyal language gender is expressed only through names but in other languages it may be expressed through name, adjective and verbs.

##### **3.1.1 Subject and Verb**

In the Chhantyal language, change in gender does not bring changes in the verb phrases. For example

r m vidhy layari hyam	parbati vidhy layari hy m
har thimaN hyasiwa mu	srijan thimaN hy siw mu
jivansa p kam	saradasa k n p kam
Anilasa ani	p namsa ani

### 3.1.2 Sentences in Chhantyal and English Languages

A comparison between the Chhantyal and English languages in terms of gender.

**Table No. 6**  
**Sentences in Chhantyal and English Languages**

Languages	Masculine gender	Feminine gender
Chhantyal	r m vidhy layari hyam har thimaN hyasiwa mu jivansa p kam Anilasa ani	parbati vidhy layari hy m srijan thimaN hy siw mu saradasa k n p kam p namsa ani
English	Ram goes to school. Hari has gone to school. Jivan cooks rice. Anil ate snacks.	Parbati goes to school. Srijan has gone to school. Sharada cooks rice. Punam ate snacks.

#### 3.1.2.1 Similarities and Differences between the Chhantyal Language and English Language in Terms of Gender

In the afore-mentioned Chhantyal sentences, the masculine subjects 'Ram', 'Hari', 'Jivan' and 'Anil' come with the verb phrases 'hyam' 'hyasiwa mu' 'pakam' and ' ai'. Similarly, the feminine subjects 'Parbati', 'Srijana', 'Sarada' and 'Punam' have come with the same verb phrases as in the masculine subjects. These examples prove that the Chhantyal verbs do not change with the change in gender. It means in the Chhantyal language, there is no subject-verb agreement system in terms of gender.

Similarly, in the aforementioned English sentences masculine subjects and feminine subjects have taken the same verb phrases. There is

common use of verbs though the gender is changed. It shows that English verbs also do not agree with the categories of gender.

### 3.1.3 Adjectives and Attributes

The main syntactic role of adjective is to modify a noun or pronoun, giving more information about the noun or pronoun's referent. In the Chhantyal language change in adjectives and attributes does not bring changes in verb phrases. For example,

alko ket py r ka' m	alko ket' py r ka' m
ramaya kamiz kal e m	gitaya kamiz kal e m
kal e manchi nerji	kal e swashi manchi nerji
swāre ketasa nara thatai	swāre ketisa nara thatai

#### 3.1.3.1 A Comparison between the Chhantyal and English Languages

**Table No. 7**

**A Comparison between the Chhantyal and English Languages**

Languages	Masculine gender	Feminine gender
Chhantyal	alko ket py r ka' m ramaya kamiz kal e m kal e manchi nerji swāre ketasa nara thatai	alko ket' py r ka' m gitaya kamiz kal e m kal e swashi manchi nerji swāre ketisa nara thatai
English	A tall boy is walking. Ram's shirt is black. A black man laughed. The fat boy hit me.	A tall giri is walking. Gita's shirt is black. A black woman laughed. The fat girl hit me.

#### 3.1.3.2 Similarities and Differences

In the above Chhantyal sentences, the adjectives 'alko' , 'kal e', swāre' have been used with both gender, i.e. masculine and feminine. The

change in gender does not bring change in the use of adjectives and attributes. It shows that there is no agreement of adjectives and attributes with gender does not have agreement with the verb and similar is the case in English.

### **3.2 Chhantyal and English Subject-Verb Agreement System in Terms of Number**

#### **3.2.1 Chhantyal S-V Agreement System in Terms of Number**

The Chhantyal language has divided number into two types. In Chhantyal language, a singular number can be changed into plural number in three ways:

a by adding 'ma' suffix in the singular noun. For example:

nay kola kalam mhasir karakai mu (singular in Chhantyal)

nay kolama kamma mhasir karakai mu (plural in Chhantyal)

b. by changing the form of singular nouns. For example:

N vidhy layri hyam. (Singular in chhantyal)

Nhi vidhyalari hyam (plural in chhantyal)

c. by repeating the same word, for example:

Singular

Plural

Su

Su su

Mhintho

Mhintho `mhintho

On the basis of these three rules, a singular number is changed into plural number in the Chhantyal language. This study shows that how the number is used in these two languages and further finds the similarities and differences in numbers for Chhantyal speakers while using English language.

### 3.2.2 Subject and Verb in Chhantyal

Here, the observation is made on subject verb relationship in the Chhantyal in terms of number. It is found that verbs do not agree with the categories of number in the Chhantyal language. For example,

naya kol kalam mhasir k r kai mu	naya kol m kalam m mhasir k r kai mu
n vidhy layari hy m vidhyarthi kyalkai mu mimi k sari u rim	nhi vidhy layari hy m, vidhyarthima kyalkai m mimima k sari u rim

#### 3.2.2.1 A Comparison between the Chhantyal and English Languages in Terms of Number

**Table No. 8**

#### **A Comparison between the Chhantyal and English Languages in Terms of Number**

Languages	Masculine gender	Feminine gender
Chhantyal	naya kol kalam mhasir k r kai mu  n vidhy layari hy m vidhyarthi kyalkai mu mimi k sari u rim	naya kol m kalam m mhasir k r kai mu  nhi vidhy layari hy m, vidhyarthima kyalkai m mimima k sari u rim
English	My son is weeping by losing pen.  I go to school. A student is playing. A bird flies in the sky.	My sons are weeping by losing pens.  We go to school. Students are playing. Birds fly in the sky.

### 3.2.2.2 Similarities and Differences

In the above Chhantyal sentences, we can see that the change in number does not bring any change in the verb phrases. In the 1<sup>st</sup> column, singular subjects 'naya kola', 'n vidhyarthi', 'mimi' have come with the verbs 'karakai mu', 'hy m', 'kylkai m ' and ' rim', respectively. Similarly, plural subjects in the second column 'naya kolama' 'nhi' 'vidhyarthima' and 'mimima' have come with the same singular verb phrases as with the singular subjects. It shows that verbs do not agree with the categories of number in Chhantyal language.

In the above English sentences, singular subjects 'my son', 'a student' and 'a bird' have come with the 3<sup>rd</sup> person singular verbs and first person singular subject has come with the plural verb. The verb phrases are changed when the number is changed. It shows that verbs agree with the categories of number in English.

But 1<sup>st</sup> person singular subject I has come with plural verb 'go' and its plural subject 'we' has also come with the same verb which is the exceptional case in English.

### 3.3 Chhantyal and English Subject Verb Agreement in Terms of Person

On the basis of the collected data, Chhantyal verbs do not get changed with the change in person. For example,

Na/Nhi vidhy layari hyam	K-hi vidyalari hyam	khi khimasa vidhy lari hy m
Na/Nhisa tarkari kinji	K-hisa tark ri kinji	khisa/khim sa tark ri kinj`
Na/Nhi cithi lekhim	K-hisa ithi lekhim	khisa/khimasa ithi lekhim

### 3.3.1 Subject and Verb in Terms of Person

#### 3.3.1.1 Sentences of Chhantyal and English Languages in Terms of Person

**Table No. 9**

**Sentences of Chhantyal and English Languages in Terms of Person**

Language	1 <sup>st</sup> person	2 <sup>nd</sup> person	3 <sup>rd</sup> person
Chhantyal	Na/Nhi vidhy layari hyam Na/Nhisa tarkari kinji Na/Nhi cithi lekhim	K-hi vidyalari hyam K-hisa tark ri kinji K-hisa ithi lekhim	khi khimasa vidhy lari hy m khisa/khim sa tark ri kinj` khisa/khimasa ithi lekhim
English	I/we go to school. I/we bought vegetable. I/we write a letter.	You go to school. You bought vegetable. You write a letter.	S/he goes to school. They go to school. S/he/they bought vegetable. S/he writes a letter. They write a letter.

#### 3.3.1.2 Similarities and Differences

While analyzing the above Chhantyal sentences, 1<sup>st</sup> person (Na/Nhi) have taken the verbs 'hyam, kinji and lekhim'. Similarly, 2<sup>nd</sup> person 'k-hi' and 3<sup>rd</sup> person 'khi' and 'khima' have taken the same verb phrases as the 1<sup>st</sup> person has taken. It shows that Chhantyal verbs do not change with the change in person.

But in the above English sentences 1<sup>st</sup> person 'I' 'we', 2<sup>nd</sup> person 'you' and 3<sup>rd</sup> person 'they' have taken the plural verb phrases but 3<sup>rd</sup> person singular 'he/she' has taken the singular verbs 'goes' 'bought' 'writes'. It shows that English personal pronouns agree with the verbs. But this is not applicable in the simple past form in English.

In some conditions the verb forms can be changed in the use of 2<sup>nd</sup> person in Chhantyal language. For example:

n kan m (I eat rice)

k-hi kan ame (You eat rice)

Here, 1<sup>st</sup> person pronoun 'na' has taken the verb m and 2<sup>nd</sup> person 'k-hi' has taken the verb 'ame'. This is an exceptional case in Chhantyal language.

### 3.3.2 Person in Terms of Number

#### 3.3.2.1 First Person

The study shows that number does not have any impact in the 1<sup>st</sup> person and does not bring differences in agreement in the Chhantyal language. 'Na' indicates 1<sup>st</sup> person singular and 'Nhi' indicates 1<sup>st</sup> person plural in the Chhantyal language.

**Table No. 10**

#### **First person**

Singular	Plural
Na	Nhi

#### **a. Similarities and Differences between the Chhantyal and English Language**

**Table No. 11**

#### **Similarities and Differences between the Chhantyal and English Language**

Language	Singular	Plural
Chhantyal	n vidhy layari hy m n k n am n raksi thum n ithi lekhikai mu	nhi vidhy layari hy m nhi k n m nhi raksi thum nhi ithi lekhikai m
English	I go to school. I eat rice. I drink wine. I am writing a letter.	We go to school. We eat rice. We drink wine. We are writing letter.

In the above Chhantyal sentences, number has no impact in the 1<sup>st</sup> person. For example, the 1<sup>st</sup> person singular subject 'Na' and the 1<sup>st</sup> person plural subject 'Nhi' have taken the same verb phrases 'hyam, am, th m, hyakaimu'. The same singular verbs are used with the plural subject. It shows that number does not have any impact in the 1<sup>st</sup> person and does not bring differences in agreement in Chhantyal language.

Similarly, in the above English sentences, the 1<sup>st</sup> person singular subject 'I' has taken the verbs 'go, eat, drink' and the 1<sup>st</sup> person plural subject 'we' has come with the same words as with the 1<sup>st</sup> person singular subject 'I'. But in the English last sentences, 'I' has come with 'am' and 'we' with 'are'. It shows that English verbs do not always agree with the categories of number of 1<sup>st</sup> person.

### 3.3.2.2 Second Person

In the Chhantyal language, 'k-hi' denotes the 2<sup>nd</sup> person singular and 'noma' denotes the second person plural. The study shows that change in number of second person does not bring any change in verb phrases in the Chhantyal languages.

**Table No. 12**  
**Second Person**

Singular	Plural
K-hi	noma

**a. Similarities and Differences between English and Chhantyal Languages**

**Table No. 13**

**Similarities and Differences between English and Chhantyal Languages**

Language	Singular	Plural
Chhantyal	k-hi ithi lekhim k-hi schoolari hy k-hi tarkari kinji	noma ithi lekhim noma schoolari hyai oma tarkari kinji
English	You write a letter. You went to school. You bought vegetable.	You write a letter. You went to school. You bought vegetable.

In the above Chhantyal sentences the 2<sup>nd</sup> person singular pronoun 'k-hi' and 2<sup>nd</sup> person plural pronoun 'noma' have taken the same verb phrases. It shows that change in number of 2<sup>nd</sup> person does not bring any change in verb phrases in Chhantyal language.

Similarly, in the above English sentences, the same pronouns is used as a singular and plural pronoun. So, in English also change in number of 2<sup>nd</sup> person does not bring any change in the subject verb agreement.

**3.3.2.3 Third Person**

In the Chhantyal language, 'khi' denotes 3<sup>rd</sup> person singular and 'ama' denotes 3<sup>rd</sup> person plural. The study shows that change in number of 3<sup>rd</sup> person does not bring any change in verb phrases of the Chhantyal language.

**Table No. 14**  
**Third Person**

Singular	Plural
khi	ama

**a. Similarities and Differences between English and Chhantyal Languages**

**Table No. 15**  
**Similarities and Differences between English and Chhantyal Languages**

Sentences in Chhantyal and English language.

Language	Singular	Plural
Chhantyal	khisa nara ithi lekhim khi kan am khisa tarkari kinji	tho)masa nara ithi lekhim amasa kan am amasa tarkari kinji
English	He writes me a letter She eats rice He bought vegetable	They writes me a letter They eat rice They bought vegetable

In the above Chhantyal sentences, the 3<sup>rd</sup> person singular subject 'khi' has come with the singular verbs 'lekhim, am, kinji'. Similarly, the plural number 3<sup>rd</sup> person subject ' ama' has come with the same singular verbs. It shows that the change in number of 3<sup>rd</sup> person does not bring any change in verb phrases in Chhantyal language.

In the above English sentences the 3<sup>rd</sup> person singular number subjects 'he/she' are seen coming with singular verbs 'writes, eats, bought' respectively. In the plural subject of 3<sup>rd</sup> person 'they' is seen coming with all plural verbs 'write, eat, bought' respectively. It shows that English

verbs agree with the subject-verb agreement system. But in the simple past tense, same verb can be used with both singular and plural form of 3<sup>rd</sup> person pronouns.

### 3.4 Chhantyal S-V Agreement System in Terms of Forms of Address

#### 3.4.1 Honorific Pronouns in Chhantyal

In the Chhantyal language, there are only two forms of address. They are 'k-hi' and 'noma'. The pronoun 'k-hi' is non-honorific form of address and 'noma' is honorific form of address. If we classify Chhantyal pronouns of address after T/V distinction they will look as follows :

T	V
k-hi/nowa	noma

In the above diagram, the pronoun 'k-hi/nowa' under T is non-honorific form and 'noma' under 'V' is honorific form of address. Honorific form 'noma' in Chhantyal is used by a Junior to senior (e.g. by worker to master) or by a younger to elder (e.g. daughter to her mother) or by someone who is inferior to the addressee in terms of social relation. Non-honorific pronoun 'k-hi' is used by a senior to his junior / by an elder to the younger and to the intimates.

#### 3.4.1.1 Comparative Study of the 2<sup>nd</sup> Person Forms of Address (Honorific) in Chhantyal and English Languages

**Table No. 16**  
**Comparative Study of the 2<sup>nd</sup> Person Forms of Address (Honorific) in Chhantyal and English Languages**

Sentences in Chhantyal	Sentence in English
k-hi vidhy layari hy -ro	(you) Go to school.
k-hi vidhy layari hy -ro	(you) Go to school, please.
noma vidhy hy -ne	Would you go to school ?
	I wonder if you would go to school.
	Majesty, would you go to school ?

The Chhantyal sentences in the above table indicate that 'k-hi' as 2<sup>nd</sup> person is non-honorific pronoun of address and same 'k-hi' (pronounced differently, i.e. the 'k' sound becomes closer to 'g' sound) is used as mid-honorific pronoun of address. For the non-honorific pronoun of address. For the non-honorific and mid-honorific pronoun 'k-hi' and 'k-hi', the suffix '-ro' is added to the root verb 'hya'. Similarly, 'noma' is the highest honorific pronoun in Chhantyal and with this, the suffix '-ne' is added to the root verb and the form becomes the highest honorific form in Chhantyal language. It also shows that Chhantyal verbs agree with the honorific subjects.

### **3.5 Chhantyal Subject Verb Agreement in Terms of Tense and Aspect**

Tense and aspect are related with time and the internal structure of the action occurring at any time. There are four aspects: simple aspect (sometimes called zero aspect), perfect aspect, progressive aspect and their combination, perfect progressive.

#### **3.5.1 Simple Aspect**

##### **a. Simple Present**

- i. n vidhy layari hy -m  
I 1<sup>st</sup> sg to school / Loc go sim-pres 1<sup>st</sup> sg  
I go to school.
- ii. nhi vidhy layri hy -m  
I 1<sup>st</sup> pl to school / loc go sim-pres 1<sup>st</sup> pl  
We go to school.
- iii. K-hi Vidhy layari hy -m  
you 2<sup>nd</sup> sg to school/Loc go sim-pres 2<sup>nd</sup> sg  
You go to school.

- iv. Khi vidhy layari hy -m  
S/he 3<sup>rd</sup> sg to school / Loc go 3<sup>rd</sup> sim-pres 3<sup>rd</sup> sg
- v. S/he goes to school.  
ama vidhy layari hy -m  
They 3<sup>rd</sup> pl to school / Loc go sim-pres 3<sup>rd</sup> pl  
They go to school.

In the above Chhantyal sentences, 'm' has been suffixed to the root form of the verb 'hya' and it is made 'hyam' to indicate the simple aspect of the present tense and the same verb form comes with all the persons i.e. the first person, second person and third person and with all the numbers i.e. with both singular and plural number. It shows that verbs of Chhantyal in simple aspect of the present tense do not inflect according to the person, number and gender. It means there is no S-V agreement in the Chhantyal language in simple aspect of present tense.

**b. Simple Past**

- i. n vidhy layari hy -i  
I 1<sup>st</sup> sg to school / loc go simp-p 1<sup>st</sup> sg.  
I went to school.
- ii. nhi vidhy layari hy -i  
we 1<sup>st</sup> pl to school / LOC go sim-p 1<sup>st</sup> pl.  
We went to school.
- iii. K-hi vidhy layari hy -i  
You 2<sup>nd</sup> sg to school / Loc go sim-p. 2<sup>nd</sup> sg.  
You went to school.
- iv. Khi vidhy layari hy -i

S/he 3<sup>rd</sup> sg to school / Loc go sim-p 3<sup>rd</sup> sg  
S/he went to school.

- v. ama vidhy layari hy -i  
They 3<sup>rd</sup> pl to school / Loc go sim-p. 3<sup>rd</sup> pl  
They went to school.

In the above Chhantyal sentences, 'i' has been suffixed to the root form of the verb 'hya' and it is made 'hyai' to indicate the simple aspect of past tense and same verb form comes with all the persons (1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>), gender (masculine and feminine) and person (singular and plural). It shows that verbs of Chhantyal in simple aspect of past tense do not inflect according to the change in person, number, gender, i.e. subject. It means there is no Subject Verb Agreement in the Chhantyal language in simple aspect of the past tense.

### c. Simple Future

- i. n vidhy layri hy -w m  
I 1<sup>st</sup> sg to school / Loc go sim-fut. 1<sup>st</sup> sg.  
I will go to school.
- ii. nhi vidhy layari hy -w m  
we 1<sup>st</sup> pl to school / Loc go sim-fut 1<sup>st</sup> pl  
We will go to school.
- iii. k-hi vidhy layari hy -w m .  
You 2<sup>nd</sup> sg to school / Loc go sim-fut 3<sup>rd</sup> sg.  
You will go to school.
- iv. khi vidhy layari hy -w m  
s/he 3<sup>rd</sup> sg to school/Loc go sim-fut 3<sup>rd</sup> sg  
S/he will go to school.

- v.        ama vidhy layari hy -w m  
 They 3<sup>rd</sup> pl. to school/Loc go sim-fut 3<sup>rd</sup> pl.  
 They will go to school.

In the above Chhantyal sentences 'wa mu' has been suffixed to the root verb to indicate simple aspect of the future tense and same verb form can be used with all the persons (1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>), gender (Masculine, feminine) and numbers (singular and plural). It means there is no S-V agreement in simple aspect of the future tense

### 3.5.2 Perfective Aspect

#### a. Present Perfect

- i.        n vidhy layari hy -siw m .  
 I 1<sup>st</sup> sg to school/Loc go 1<sup>st</sup> sg perf. have- pres 1<sup>st</sup> sg.  
 I have gone to school.
- ii.       nhi vidhy layari hy -siw m  
 we 1<sup>st</sup> pl to school / Loc go 1<sup>st</sup> pl. perf. have-pres 1<sup>st</sup> pl.  
 We have gone to school.
- iii.       k-hi vidhy layari hy -siw m  
 you 2<sup>nd</sup> sg to school/Loc go 2<sup>nd</sup> sg perf. have-pres 2<sup>nd</sup> sg  
 You have gone to school.
- iv.       khi vidhy layria hy -siw m  
 s/he 3<sup>rd</sup> sg to school/Loc of 3<sup>rd</sup> sg pef. have press 3<sup>rd</sup> sg  
 S/he has gone to school.
- v.        m vidhy layari hy -siw m .  
 They 3<sup>rd</sup> pl to school/Loc go 3<sup>rd</sup> pl perf. have- pres 3<sup>rd</sup> pl.  
 They have gone to school.

In the above Chhantyal sentences, 'siwa mu' has been suffixed to the root verb 'hya' to indicate perfective aspect of present tense and same verb form can be used with all the subjects. It shows that there is no subject verb agreement in perfective aspect of present tense in the Chhantyal language.

Similarly, in English the verb forms get changed in the change of subject of the third person. It means there is S-V agreement in perfective aspect of present tense in English.

### **b. Past perfect**

- i. n vidhyari hya-syo muwa  
I 1<sup>st</sup> sg to school/Loc go 1<sup>st</sup> sg-perf. have past 1<sup>st</sup> sg  
I had gone to school.
- ii. nhi vidhy layari hya-syo muwa.  
we 1<sup>st</sup> pl to school/loc go 1<sup>st</sup> pl perf have past 1<sup>st</sup> pl  
We had gone to school.
- iii. k-hi vidhy layari hya-syo muwa.  
you 2<sup>nd</sup> sg to school/Loc go 2<sup>nd</sup> sg. perf have-past 2<sup>nd</sup> sg  
You had gone to school.
- iv. khi vidhy layari hya-syo muwa.  
S/he 3<sup>rd</sup> sg to school/Loc go 3<sup>rd</sup> sg. perf-have-past 3<sup>rd</sup> sg.  
S/he had gone to school.
- v. ama vidhy layri hya-syo muwa.  
They 3<sup>rd</sup> pl to school / Loc go 3<sup>rd</sup> pl-perf-have past 3<sup>rd</sup> pl.  
They had gone to school.

In the above Chhantyal sentences, '-syo muwa' has been suffixed to the root verb to indicate perfective aspect of the past tense and same verb form can be used with all kinds of subjects. It shows that there is no subject verb agreement in perfective aspect of the past tense in the Chhantyal language.

### c. Future perfect

- i. n vidhy layari hy -syo t w m ..  
I 1<sup>st</sup> sg to school/Loc go 1<sup>st</sup> perf have-fut 1<sup>st</sup> sg  
I will have gone to school.
- ii. nhi Vidhyalari hy -syo t w m .  
we 1<sup>st</sup> pl to school/Loc go 1<sup>st</sup> pl perf have-fut 1<sup>st</sup> pl  
We will have gone to school.
- iii. k-hi vidhy layari hy -syo t w m .  
you 2<sup>nd</sup> sg to school /Loc go 2<sup>nd</sup> sg perf. have-fut. 2<sup>nd</sup> sq  
You will have gone to school.
- iv. khi vidhy layari hay-syo tawa mu  
s/he 3<sup>rd</sup> sg to school /Loc go 3<sup>rd</sup> sg perf. have-fut. 3<sup>rd</sup> sg  
S/he will have gone to school.
- v. ama vidhy layari haya-syo tawa mu.  
They 3<sup>rd</sup> sg to school /Loc go 3<sup>rd</sup> sg perf. have-fut. 3<sup>rd</sup> sg  
They will have gone to school.

In the above Chhantyal sentences, '-syo tawa mu' has been suffixed to the root verb to indicate the perfective aspect the future tense and same verb form is used with all the subjects. It shows that there is no subject verb agreement in perfective aspect of future tense in the Chhantyal language.

Similarly, in English the verb forms do not get changed in the change of subject . It means there is no subject verb agreement in perfective aspect of future tense in English.

### 3.5.3 Progressive Aspect

#### a. Present Progressive

- i. n vidhy layari hy -kai m .  
I 1<sup>st</sup> sg to school /Loc go 1<sup>st</sup> sg prog. be-pres 1<sup>st</sup> sg  
I am going to school.
- ii. nhi vidhy layari hy -kai m  
We 1<sup>st</sup> pl to school /Loc go 1<sup>st</sup> pl prog. be-pres. 1<sup>st</sup> pl  
We are going to school.
- iii. k-hi vidhy layari hy -kai m .  
you 2<sup>nd</sup> sg to school /Loc go 2<sup>nd</sup> sg prog. be-pres. 2<sup>nd</sup> sg  
You are going to school.
- iv. k-hi vidhy layari hy -kai m .  
s/he 3<sup>rd</sup> sg to school /Loc go 3<sup>rd</sup> sg prog. be-pres. 3<sup>rd</sup> sg  
S/he going to school.
- vi. m vidhy layari hya-syo tawa mu.  
they 3<sup>rd</sup> pl to school /Loc go 3<sup>rd</sup> pl prog. be-pres. 3<sup>rd</sup> pl  
They are going to school.

In the above Chhantyal sentence, 'kai mu' has been suffixed to the root verb to indicate the progressive aspect of the present tense and same verb form is used with all the subjects. There is no change in verb phrases in the Change of subject. It shows there is no subject verb agreement in progressive aspect of the present tense in the Chhantyal language.

## **b. Past Progressive**

- i. n vidhy layari hya-kai muwa.  
1<sup>st</sup> sg to school /Loc go 1<sup>st</sup> sg prog. be-past 1<sup>st</sup> sg  
I was going to school.
- ii. nhi vidhy layari hya-kai muwa.  
we 1<sup>st</sup> pl to school /Loc go 1<sup>st</sup> pl prog. be past 1<sup>st</sup> pl  
We were going to school.
- iii. k-hi vidhy layari hya-kai muwa.  
you 2<sup>nd</sup> sg to school /Loc go 2<sup>nd</sup> sg prog. be-past 2<sup>nd</sup> sg  
You were going to school.
- iv. k-hi vidhy layari hya-kai muwa.  
s/he 3<sup>rd</sup> sg to school /Loc go 3<sup>rd</sup> pl prog. be-past 3<sup>rd</sup> sg  
S/he was going to school.
- v. ama vidhy layari hya-kai muwa.  
They 3<sup>rd</sup> pl to school /Loc go 3<sup>rd</sup> pl prog be-past. 3<sup>rd</sup> pl  
They were going to school

In the above sentences of Chhantyal, '-kai muwa' has been suffixed to the root verb to indicate progressive aspect of the past tense and same verb form is used with all subjects. There is no change in verb in the change of subjects. It shows that there is no subject verb agreement in progressive aspect of past tense in the Chhantyal language.

## **c. Future Progressive**

- i. n vidhy layari hya-kai tawa mu.  
I 1<sup>st</sup> sg to school /Loc go 1<sup>st</sup> sg prog. be-fut. 1<sup>st</sup> sg  
I will be going to school.

- ii.   nhi vidhy layari hya-kai tawa mu.  
 we 1<sup>st</sup> pl to school /Loc go 1<sup>st</sup> pl prog. be-fut. 1<sup>st</sup> pl  
 We will be going to school.
- iii.   k-hi vidhy layari hya-kai tawa mu.  
 you 2<sup>nd</sup> sg to school /Loc go 2<sup>nd</sup> sg prog. be-fut. 2<sup>nd</sup> sg  
 You will be going to school.
- iv.   k-hi vidhy layari hya-kai tawa mu.  
 s/he 3<sup>rd</sup> sg to school /Loc go 3<sup>rd</sup> sg prog. be-fut. 3<sup>rd</sup> sg  
 S/he will be going to school.
- v.     m vidhy layari hy -kai t w m .  
 They 3<sup>rd</sup> pl to school /Loc go 3<sup>rd</sup> sg prog. be-fut. 3<sup>rd</sup> pl  
 They will be going to school

In the above Chhantyal sentences, '-kai tawa mu' has been suffixed to the root verb to indicate progressive aspect of the future tense and same verb phrase has been used with all subjects. There is no change in verb phrases in the change of subjects. It shows that there is no subject verb agreement in the Chhantyal language.

### **3.5.4 Perfect Progressive Aspect**

#### **a. Present Perfect Progressive**

- i.     n vidhy layari hy -kai lasyo m .  
 I 1<sup>st</sup>sg to school /Loc go-perf. 1<sup>st</sup> sg prog. be-pres. 1<sup>st</sup> sg  
 I have been going to school.
- ii.    nhi vidhy layari hy -kai lasyo m .  
 we 1<sup>st</sup> pl to school /Loc go-perf 1<sup>st</sup> sg prog. be-pres. 1<sup>st</sup> pl  
 We have been going to school.

- iii. k-hi vidhy layari hy -kai lasyo m .  
 you 2<sup>nd</sup> sg to school /Loc go-perf 2<sup>nd</sup> sg perg-be-pres 2<sup>nd</sup> sg  
 You have been going to school.
- iv. k-hi vidhy layari hy -kai lasyo m .  
 s/he 3<sup>rd</sup> sg to school /Loc go-perf 2<sup>nd</sup> pl prog-be- pres. 3<sup>rd</sup> sg  
 S/he has been going to school.
- v. ama vidhy layari hy -kai lasyo m .  
 they 3<sup>rd</sup> sg to school /Loc go-perf 3<sup>rd</sup> pl prog-be-pres. 3<sup>rd</sup> pl  
 They have been going to school

In the above chhatyal sentences, '-kai lasyo m ' has been suffixed to the root verb to indicate perfect progressive aspect of present tense and same verb phrase has been used with all subjects. There is no change in verb phrases in the change of subjects. It shows that there is no subject verb agreement in perfect progressive aspect of the present tense.

### **b. Past Perfect Progressive**

- i. n vidhy layari hy -kai lasyo m w .  
 I 1<sup>st</sup> sg to school /Loc go perf 1<sup>st</sup> sg prog be past 1<sup>st</sup> sg  
 I had been going to school.
- ii. nhi vidhy layari hy -kai lasyo m w .  
 we 1<sup>st</sup> pl to school /Loc go-perf 1<sup>st</sup> pl.prog. be past 1<sup>st</sup> pl  
 We had been going to school.
- iii. k-hi vidhy layari hy -kai lasyo m w .  
 you 2<sup>nd</sup> sg to school /Loc go perf 2<sup>nd</sup> sg prog be past 2<sup>nd</sup> sg  
 You had been going to school
- iv. khi vidhy layari hy -kai lasyo m w .  
 s/he 3<sup>rd</sup> sg to school /Loc go-perf 3<sup>rd</sup> sg. prog-be-past 3<sup>rd</sup> sg  
 S/he had been going to school.

- v. ama vidhy layari hy -kai lasyo m w .  
 they 3<sup>rd</sup> pl to school /Loc go perf. 3<sup>rd</sup> pl prog. be past 3<sup>rd</sup> pl  
 They had been going to school.

In the above Chhantyal sentences, '-kai lasyo muwa' has been suffixed to the root verb to indicate perfect progressive aspect of past tense and same verb phrase is used with all subjects. There is no change in verb phrases in the change of subjects. It shows there is no subject verb agreement in perfect progressive aspect of the past tense.

### c. Future perfect progressive

- i. n vidhy layari hy -kai lasyo t w m .  
 I 1<sup>st</sup> sg to school /Loc go perf 1<sup>st</sup> sg prog be-fut 1<sup>st</sup> sg  
 I will have been going to school.
- ii. nhi vidhy layari hy -kai lasyo t w m .  
 we 1<sup>st</sup> pl to school /Loc go perf 1<sup>st</sup> pl prog-be fut 1<sup>st</sup> pl  
 We will have been going to school.
- iii. khi vidhy layari hy -kai lasyo t w m .  
 you 2<sup>nd</sup> sg to school /Loc go perf 2<sup>nd</sup> sg prog be fut 2<sup>nd</sup> sg  
 You will have been going to school.
- iv. khi vidhy layari hy -kai lasyo t w m .  
 s/he 3<sup>rd</sup> sg to school /Loc go perf 3<sup>rd</sup> sg prog be fut 3<sup>rd</sup> sg  
 S/he will have been going to school.
- v. ama vidhy layari hy -kai lasyo t w m .  
 they 3<sup>rd</sup> pl to school /Loc go perf 3<sup>rd</sup> sg prog be fut 3<sup>rd</sup> pl  
 They will have been going to school.

In the above Chhantyal sentences, '-kai lasyo tawa mu' has been suffixed to the root verb to indicate perfect progressive aspect of future tense and

same verb phrase has been used with all subjects. There is no change in verb phrases in the change of subjects. It shows that there is no subject verb agreement in the Chhantyal language.

On the basis of the above aspects, we can see there the verbs agree with tense aspect system but do not agree with subjects in Chhantyal. In other words, change in tense causes change in verb inflection in the Chhantyal language and similar is the case in the English language. The following table helps to prove this :

### 3.5.5 Tense Aspect System

**Table No. 17**  
**Tense Aspect System**

language	aspect	present	past	future
Chhantyal	Simple	root verb + '-m'	root verb + '-i'	root verb + '-wa mu'
	Progressive	root verb + '-kai mu'	root verb + '-kai mu wa'	root verb + '-kai tawa muwa'
	Perfective	root verb + '-siwa mu'	root verb + '-syo muwa'	root verb + '-syo tawa mu'
	Perfect progressive	root verb + '-kai lasyo mu'	root verb + '-kai lasyo mu wa'	root verb + '-kai lasyo tawa mu'
English	Simple	V <sub>1</sub> /V <sub>5</sub>	V <sub>2</sub>	will + V <sub>1</sub>
	Progressive	is/am/are + V <sub>4</sub>	was/ were + V <sub>4</sub>	will be + V <sub>4</sub>
	Perfective	has / have + V <sub>3</sub>	had + V <sub>3</sub>	will have + V <sub>3</sub>
	Perfect progressive	has/have + been +V <sub>4</sub>	had + been + V <sub>4</sub>	will + have + been + V <sub>4</sub>

The above table shows that the change in tense and aspect causes change in verb inflection in both the Chhantyal and English languages. So, the Chhantyal and English verbs agree with the tense aspect system.

## **CHAPTER FOUR**

### **FINDINGS AND RECOMMENDATIONS**

The main objectives of this research study were to find out the subject-verb agreement system of the Chhantyal language, to find out similarities and dissimilarities between the English and Chhantyal subject verb agreement systems and to suggest some pedagogical implications on the basis of the findings of the study.

#### **4.1 Findings**

The following findings have been drawn after the analysis and interpretation of the data collected from the native speakers of the Chhantyal language:

1. Chhantyal verbs do not agree with categories of gender.
2. Chhantyal verbs do not agree with the categories of number, adjectives and attributes.
3. Chhantyal verbs do not agree with the categories of number of all persons.
4. Chhantyal verbs agree with tense and aspect.
5. Both third person singular pronouns are represented by the same pronoun.
6. In Chhantyal, pronunciation affects in the forms of address (honorific) e.g. 'k-hi' refers to non-honorific form and 'khi' for second person refers to honorific form.
7. The highest honorific pronominal form in Chhantyal language is 'noma'
8. Chhantyal verbs agree with honorific pronouns.

## **4.1.1 Similarities and Differences in Chhantyal and English S-V Agreement**

### **4.1.1.1 Similarities**

1. Both Chhantyal and English verbs do not agree with gender.
2. Both Chhantyal and English verbs agree with tense aspect i.e. change in aspect causes change in verb inflection.
3. Both English and Chhantyal verbs do not agree with adjectives and attributes.
4. Both languages have two numbers, i.e. singular and plural.
5. Both languages do not have subject-verb agreement in simple past, past perfect, past perfect continuous and in all the forms of future tenses.

### **4.1.1.2 Differences**

1. English verbs agree with subject in terms of number but Chhantyal verbs do not agree.
2. The English sentence structure is S+V+O but Chhantyal sentence structure is S+O+V
3. First persons in Chhantyal always come with the same verb phrases but in English they do not always come with the same verb phrases.
4. English has only one progressive marker, i.e. '- ing' whereas Chhantyal has different progressive marker as '-kai mu' '- kai muwa', '-kai tawa muwa'

## 4.2 Recommendations

1. The sentence structure of the Chhantyal language is S+O+V and the English sentence structure is S+V+O. This structural difference can be problematic for Chhantyal speakers who are learning English, and vice-versa. Thus, the language teacher should focus their teaching on this area.
2. The pronoun 'he' and 'she' are used in English to realize masculine and feminine gender respectively but in the Chhantyal language both are realized by the same pronoun 'khi' . The confusion or difficulty created by this fact should be addressed by the language teacher in a proper way.
3. There are several exceptions in English subject verb agreement system. These exception create hindrance for mastering the language in the side of Chhantyal learners . Therefore, the English learners of Chhantyal should be made clear about these exceptions with appropriate examples.
4. Generally, the Chhantyal language speakers face difficulties in the selection of correct verb forms while learning English. Therefore, they should be involved in such a practice where they could change the verbs according to the categories of gender, number, person and forms of address (honorific use)
5. The mother tongue can interfere learning English subject-verb agreement system. Therefore, the students should be involved in an ample practice. The major focus should be on the points of differences between these two languages.

6. The use of 's/es' to make the verbs singular in accordance with the number of subject should be emphasized as there is no such number distinction in Chhantyal.
7. Learners must be informed that Chhantyal verbs do not agree with all persons whereas English verbs agree some how. So, they should be taught comparing these two languages.

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