

CHAPTER ONE

INTRODUCTION

1.1 General Background

Language is a special gift for communication among human beings. Every human being uses language to communicate with one another. Moreover, it is regarded as a voluntary vocal system of human communication. However, language is not a single medium that is used for communication.

Defining language 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). 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 attitudes from one person to another and to forthcoming generation. It is known that several languages are being used in the world and among them English is a major and fast growing language which crosses the boundary of geographical and national territory.

Nepal is a multilingual, multicultural and multi-religious country. The configuration of ethnic, cultural and linguistic diversity is a unique asset. According to the Census Report (2001), there are ninety-two identified languages. Among these, Tharu is the fourth largest language which is spoken by 5.90% of the total population.

Languages spoken in Nepal fall under four language families. They are Indo-Aryan, Tibeto -Burman, Austro-Asiatic/Munda and Dravidian. The Indo-Aryan language family includes both the English and Tharu languages. Among all the

languages spoken in Nepal, there are 1,037 people speaking English as mother tongue and 13,31546 people speaking Tharu (Population Census, 2001).

1.1.1 The English Language

English belongs to the Indo - European family of language and is therefore 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 language and this is why, it is recognized as an international language. It has become as a common tongue and universal passport to go and visit in each and every part of the world. Not only universal passport but it is the most prestigious and mobile vehicle in the field of language all over the world also. Lastly, it can be expressed that it can be 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. Most of the books in science are written in English. It has been analyzed in dozens of different ways, as a part of the linguists' aim of devising a theory about the nature of language in general. The study of the English language in this way becomes a branch of linguistics.

English seems to have entered in Nepal during Bhimsen Thapa's Prime-minister-ship. However, it was formally included into educational field with the establishment of Durbar High School in 1919. Then, in 1954 it was included in the higher education with the establishment of Trichandra College. In course of time, School Leaving Certificate (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 rapidly flourishes especially in the urban areas as the time passes in its course with the new generation. All

private and some of the public schools have accepted it as a medium of instruction.

1.1.2 Origin of the Tharus and Their Language

The Tharus are the largest indigenous ethnic group of Nepal in the Terai, and are found even in the bordering district of India, specifically in Gorakhpur, Champaran, Bengal, Gonda, Nainital, and Kheri of Uttar Pradesh. According to Census Report (2001), there are 1,331,546 ethnic Tharus, which is 5.90% of Nepal's total population. But the Tharus have been questioning the credibility of the 2001 census. Singh opines "there are over 2.5 million Tharus residing in the lowland Terai from Mechi to Mahakali" (Singh, 2006, p.1). It is to be noted that the social components of population such as language and ethnicity are relatively a recent phenomenon, and only in 1991 census, after the restoration of democracy in 1990 that the ethnicity was included in the census.

The Tharus have a rich written history but it never came into light, and the history that we read today about these people came out in a distorted manner. To state this issue Singh says, "This unique community was shrouded in mystery for almost three thousand years. They were the landlords of the whole Terai before the unification of Nepal, and remained so until malaria was eradicated from the plains in the sixties" (2006, p. 2).

The history of Tharus is so old that it is very difficult to get materials at large and hard to study about it. It is endless to study. The history of their origin which the Tharus narrate are not uniform. The scholars who have tried to trace the origin of the Tharus offer conflicting views on the subject. According to (Nesfield, 1885, p.155) "The name Tharu is derived from the word *Thar* which in the colloquial dialect means a jungle". Thus, a Tharu is one, who resides in forests, a 'forest man'. Crooke also (1896, p. 381) traces their origin to the word Tharu, denoting

'wine biber'. This name is believed to have been given to the Tharu by one of the Kshatriya Raja of the plains, who was simply amazed at the Tharu thirst and their capacity of drinking liquor. The origin of the Tharus is thus traced to various interesting etymological sources.

Historians like Bista (1977) and Rajaure (1981) have stated that the Tharus migrated from the Thar Desert in between thirteenth and sixteenth century. They further opined that the Rajput woman along with their servants fled to Chitourgarha, Rajasthan, during the Muslim invasion and settled down in the plains of the Terai and that the Rajputanis later on married with their servants; and the sons and daughters produced from these marriages came to be known as the Tharus of today. But Singh (2006, p. 4) says that Tharus' origin is related with Kshatriya. It is note worthy to mention that the landlords, warriors and rulers of the ancient world were called Khattiya (warrier class) because they possessed land and power. The Tharus were the landlords and rulers of the Terai since the time of Buddha and it would be no surprise if they still consider themselves to be the classical Kshatriyas of the ancient world. The word Khattiya in due course of time was decorated with a topping (chhatri or an umbrella) to give a superior look, and thus came to be known as Kshatriya.

Enduring malaria disease the Tharu caste has been preserving the environment from the ancient time living with the wild animals like elephants, rhinos, lions, tigers, bears, crocodiles and snakes from Mechi to Mahakali in the northern and southern portion Charkose Jhadi (dense forest of Nepal). But Rajaure (1981) gives a different view of Tharus backwardness and inferiority in a society.

Their social, economic and educational backwardness, the effects of the old civil code, the behaviour of the landlords, merchants and local officials have all combined to induce a sense of tribal

inferiority among the Tharus who lack faith in administration and officials. (p. 162)

Regarding the origin of Tharu, Chaudhari (2003) claims that Lord Buddha was born in Tharu community near Kapilbastu.

Now the question arises that Lord Buddha was born in Tharu community. He was born in Tharus. Tharus were originated in and around Kapilbastu. Their main source of provenance is Kapilbastu. These facts were supported by now national as well as international scholars that Tharus are the original inhabitants of Nepal and they were born near Kapilbastu. Thus Tharus are descendents of Lord Buddha and their original place is Kapilbastu. (p. 1)

Another scholar Chaudhari claims that the Tharus were originated in Dang.

According to the legends, Sukaura was no more than a place of the King Dangisharan, he might have come from the medieval period. The fragment and its artistic design also support its medieval characters. His successors were Lughu Dangi, Sarang Dangi, Apar Dangi, Chital Dangi, Arang Dangi Magar Dangi, Uragsen, Madalasa Rani, Manikya Parikchek and Ratna Parikchek" (2063, p.11).

In this way Tharus are the original people, the pionner of civilization and with typical socio-cultural assets in Dang.

Most of the Tharus in Nepal are living in the country side and their main occupation is agriculture. Although Tharus are the indigenous ethnic people of Nepal, they have been isolated by the government in every sectors whether it is policy making as well as administration fields. The Tharus are found mostly on the foothills of Chure and Siwalik, the whole region is also known as Terai and Inner Terai, physically and especially in facial features, the Tharus look like Mongolian. They speak an Arya language. Majumdar claims (1961).

The tribal Tharu of the Tarai area are of Mongoloid extraction and from the shape of the eyes and of the high cheek bones, the nose and their yellow-brown complexion they should be regarded differently from the Munda-Dravidian speaking tribes of Mirzapur. (p. 68)

Another controversial view on the origin of Tharu is also found in the attempts to trace the etymology of the name of various sources. In ancient times Tharus may have accepted Buddhism but later they were influenced by Hindu. During the 13th century when Buddhism faded from North India, the Tharus may have gradually converted to Hinduism. According to Singh (1988, p. 4), "The followers of Theravad Buddhism were known as 'Sthavir', and from this word that the name 'Tharu' derives. From Sthavir to Thavir and Thavir to Tharu is an easy and logical verbal transition." But Bista (1991, p. 50) states that the entire western region was dominated by indigenous people like the Tharu until quite recently, when the hill people began to move down. Most of these indigenous people practice shamanistic religious tradition privately, while accepting Hinduism in public, especially in attending festivals. It needs to be noted that the Tharus were brought under the fold of Hinduism very recently. Only in the past hundred and fifty years has the caste system gained and kind of endorsement. The caste system (*Varna* systems)

was legalized for the entire country by introducing national code (Mulki Ain) in 1954. Nesfield says that :

It is safer to consider the name derived from the dialect of the tribe itself rather than search for it in Hindu etymology, because an aboriginal name un-derived from any Sanskrit or non-Sanskrit source is the fit appellation of an aboriginal, casteless, and un-Brahmanised tribes whose customs have been only slightly modified by contact with those of Aryan invaders. (Nesfield, 1885, V. XXX-1)

The Tharus are the oldest settlers in Dang says Gautam (2063) and presents interesting accusing system between Tharu and non-Tharu:

Among the settlers of Dang in the present, the oldest settlers are Tharus and after them come the Brahmins. Since long past there is heard a tradition of the Tharus accusing the Brahmins as 'Shasur' and Brahmins accusing the Tharus as 'Asurs'. On the basis of this fact and due to the various resemblances in customs and traditions as mentioned above and below and their similar history , it is proved that the ancestors of the Tharus were Asurs. (p.7)

This conflicting view of accusing 'Shasurs' and 'Asurs' is even found today in Dangali society between Tharus and non-Tharus.

The Tharus are mainly traditional village people with minimal exposure to modern culture. They are characterized by very large families, subsistence agricultural enterprises and a nominal and limited school system. Government land reform and land resettlement programmes have brought an influx of the non-Tharu population, non-Tharu migration to the terai region came in wave. They established their own communities and had no intention of intergration with other native population.

However, the historians of the eighteenth and nineteenth centuries have stated that the Tharus were the primitive hunter - gatherers by merely observing the socio-economic condition of that period. In ancient times the Terai was the location of several significant kingdoms and must have supported a sizeable population. Following sociopolitical upheavals, including Islamic invasions in the eleventh, fourteenth and sixteenth centuries, the whole Terai suffered from major population declines, which was followed by extensive natural reforestation of the area (Bista 2001, p. 12).

The Tharu community is a strong social unit. House holds consist of extended families, father, mother, married sons and their wives, unmarried children all living together in the same house. The father has the full authority over the members of his family.

The Tharu woman have a secure and even dominant position in society, specially when compared with the typical Hindu woman. They enjoy a greater deal of freedom including the privilage of moving about freely in the village and market places. The Tharus are non-vegetarians. They enjoy eating mutton, pork and even rats.

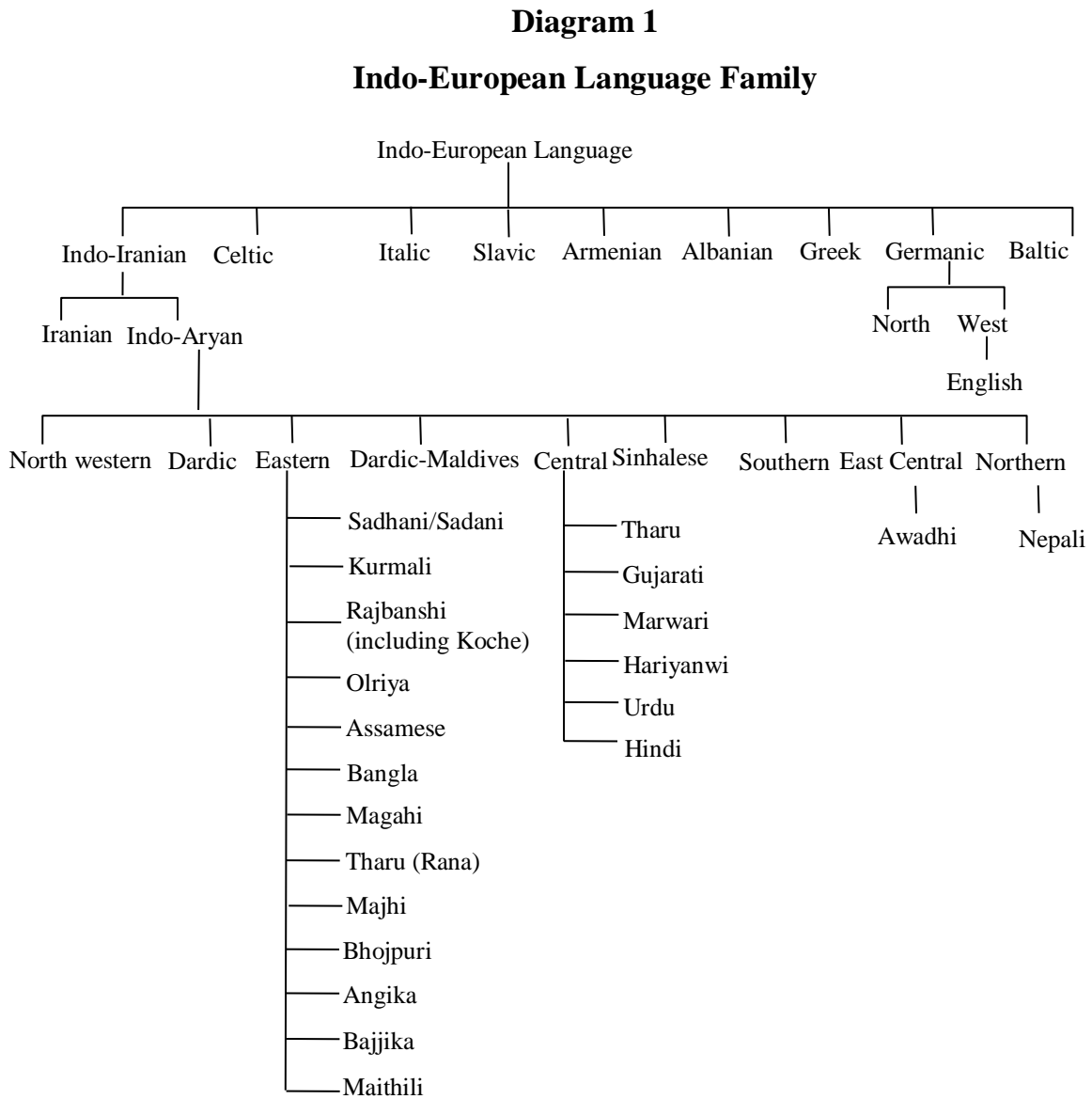
The most immediate consequence to the Tharus throughout the Terai of the Malaria eradication program was that they lost land. The lands formerly controlled by the Tharus passed into the hands of immigrants (Mostly Brahmins, Kshetriya,

Thakuris and Newars). Many Tharus ended with Kamaiyas and bonded labors and if some left hardly one-fourth of agricultural land is today in the hands of traditional ethnic groups of the Tharus and other tribes. Regarding this Macdonald (1983, p. 267) makes clear:

As a consequence of the work done by the Nepal Malaria Eradication organization, the valley has by now been virtually freed from the scourge of malaria. This has had important consequences on the population pattern in the area. Previously only the Tharu and a few big Brahmin families originating from Jumla (the Lamichane, the Acarya, the Majgaiya and the Rajauria), who colonized the western part of Dang from Palebang in the North, dared to live in these areas throughout the year. However, these days (in 1967) wood is becoming scarce in Dang, and many Tharu, after two years of merciless want (bad rainy season), perturbed in their ways by the setting-up of Panchayat Democracy, by the starting-up the land reform program, and by increased government intervention in their traditional way of life, are leaving Dang for the more fertile, better-wooded regions to the west, where they still have the right to clear new ground. At the same time, Matwali Chetris are arriving from the hills in the North and settling in the valley, where they are no longer frightened of malaria.

The Tharus whether of east, or middle or of west are of the same origin. It is needless to debate on this topic. They originated around Kapilbastu, Taulihawa and Dang, the nature of the Tharu is similar in Nepal.

The Tharu belongs to the family of languages called Indo-Aryan. It is a subgroup of the Indo-European family of languages. Geneological derivation of the Tharu language can be shown from the following diagram.



Source: Yadav 2003, p. 145.

Tharu has a long history, though it does not have its own script; it uses Devanagari script. The Tharu language has variety of dialects, which are more or less similar and some are quite different in the same way as Nepali is different from the Tharu language. For a Tharu in Bardiya, it will be fairly difficult to understand and speak the Tharu language that prevails in Dang. According to the Census Report (2001), very few Tharu speaking people live in the hills and even fewer of them do in the high mountains. Dang is the district where there are larger numbers of people, Tharu mother tongue than any other districts.

Nepal is a country with linguistic and cultural variety. More than ninety three languages are found to be spoken in Nepal (Population Census, 2001). Languages vary from one place to another, from society to society and person to person as well. Not a single language is spoken exactly in the same way from one part of a country to the other. It is full of regional dialects and sociolects. Tharu has also social and geographical variations. Tharu spoken in the eastern Terai differs from Tharu prevalent in western the Terai.

Tharu is one of the important languages spoken in Nepal. It is the fourth largest language of Nepal. Mainly it is spoken in the southern part of Nepal. The Tharu language, which we generally think is not same in the different parts of the country. It is also affected by adjustment with other language users. So far detail and effective studies about the Tharu language have not been done. A number of studies have been carried out but these are not sufficient. Scholars Like Bista, 1972, Mondon, 1991, and Jha 1993 have said that Tharus have no actual language of their own. They say that Tharu speech variety has greatly been influenced by larger better known Indian languages found near by such as Hindi, Bhojpuri, Maithili and so forth, and just be the mixture of them.

Whatever doubts may exist concerning the origin of this race, there can be no doubt that the languages spoken by those members of the tribe who are accessible

to students in India are Aryan. Everywhere the Tharus speak, more or less correctly the language of the Aryan races with whom they are immediately in contact. For instance the Tharu of the north of Purnea appear to speak a corrupt form the Eastern Maithili spoken in that District (Linguistic Survey of India, 1968 v. v, second part: 313).

But Singh (2006, p. 110) claims that Magadhi apabhramsa is called the Tharu language in Tharuhat, the land of the Tharus. The study of the history of Maithili language would be adequate enough to conclude that the Tharu is the mother of Maithili language... Tharu language of today is the offshoot of Prakrit and that apabhramsa originated from Prakrit.

Anyway, there can be claims on the existence of Tharus own language. It might be topic of debate and discussion. But the Census of Nepal has defined Tharu as an identified language. Dhumara Naach (a kind of dance) and its language also supports the point. Lirasi Byakarana, a grammar book of Tharu, written by Mahesh Chaudhari, available in market also supports that Tharu have their own grammar and language.

Dang is a valley situated in the inner Terai in the west of Nepal. About 45 miles in length and in its centre, about 18 miles wide. It lies between the Chure range to the south and the Mahabharat to the north. Though Dang and Deokhuri are two separate valleys, both of them constitute a range that divides the two valleys from north to south. The southern valley is called Deokhuri surrounded by another Chure hill. In these two valleys, there are two different dialects spoken. The present research is limited to the Dangali dialect.

1.1.3 Tense and Aspect

The term 'tense is derived from the Latin translation of the Greek word for time (Greek khronos, Latin tempus). Hence, the category of tense has to do with the time relations:

Tense is a grammatical category referring to the location of situations in time; it is the basic grammatical category which together with lexical and other indications 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 (The Encyclopedia of Language and Linguistics, 1994, p. 4558).

Time is a universal non-linguistic concept with three divisions past, present and future; by the term tense we understand the correspondence between the form of the verb and our concept of time. Yadava (2001, p. 200) says "It is a grammatical category which manifests itself in the verbal forms of language."

Traditionally the 'tense' is used as a general cover term to refer to both tense and aspect. Accordingly, in English, traditional grammarians have introduced twelve tense types including aspect within that. However, modern linguists and grammarians have presented tense and aspect as distinct categories. Tense relates the time of the situation referred to some other time, usually to the moment of speaking. The commonest tenses found in languages-though not all languages distinguish these three tenses, or indeed distinguish these three tenses at all 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 singing*); one described in the past as located prior to the moment of speaking (e.g. *John sang, John was singing*); one described in the future as located subsequent to the moment of speaking (e.g. *John will sing, John will be singing*). Since tense locates the time of a situation relative to the situation of the utterance, we may describe tense as deictic (Comrie 1976, p. 2)

The World Book Encyclopedia (1997, p. 151) defines "Tense is a feature of verb that indicates the time of an action. There are three divisions of time-present, past, and future. Within these divisions, English has six tenses present, past, future, present perfect, past perfect and future perfect."

Although aspect is distinct category from tense, they have interrelationship as well. All aspectual meanings are expressed within a certain tense. Aspect concerns the manner in which the verbal action is experienced or regarded (for example as completed or in progress). Moreover, tense is considered as the inevitable aspect which deals with how the event is described by a verb which is viewed such as progressive, habitual, repeated, momentary. Aspect may be indicated by prefixes, suffixes or other changes to the verbs. In this regard. Quirk and Greenbaum (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 is concerned with the temporal distribution of an event, it refers to the distribution like that of perfective and imperfective. Concerning this point Huddleston (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.

Regarding aspect, The Encyclopedia of Language and Linguistics (1994, p. 240) defines.

The term 'aspect' is used in both a narrower sense, in which it refers to grammatical categories which have to do with the structure of a situation or the speaker's perspective on it, and a wider sense, in

which it also covers lexical and notional (semantic) categories relating to the classification of situations (states of affairs).

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). In the same way, Celce Murcia and Larsen Freeman (1999, p. 110) "...if the natural division between tense, which relates to time, and aspect, which has to do with the internal structure of action occurring at *any time* ..."

The tense and aspect system is presented in following table 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

1.1.4 Tense and Aspect System as a Whole

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

Table No. 2
The 'eat' in Tense Aspect Combination

	Simple	Perfect	progressive	Perfect Progressive
Present	eat/eats	has/has 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, progressive, perfect and perfect progressive.

1.2 Review of Relate Literature

Many studies on comparing different features of languages spoken in Nepal and English have been carried out in the Department of English Education. Most related ones are reviewed here.

Bhandhari (1999), studied on the Use of Tense and Aspects in Nepali English newspaper and the objectives the study was to identify the use of tense and aspect in Nepali English newspaper and concluded that the form of the tense used in headlines did not necessarily reflect upon the timing when the news stories occurred. Almost all the headlines where found to have been written in the present tense.

Paneru (2000), had completed the thesis entitled 'A comparative study of the present perfect and simple past tense in English and Nepali' which was limited into two aspects of Tense only. He presented that the students' score in the use of simple past was better than it was in the use of the present perfect tense.

Mahato Tharu (2001), did a research entitled 'A comparative study of the S-V agreement in English and Tharu'. The study shows that the second and third person

pronouns do not change for honorific forms in English whereas they do in the Tharu.

Khanal (2004), compared forms of address of the Tharu and English language and summed up that most of the Tharu kinship terms can function as forms of address whereas, in English, ascending generation only receives title and other are usually addressed by their first names.

Chaudhary (2005), compared 'Pronominal in the Tharu and English' and concluded that both the Tharu and English have more or less similar number of pronouns, except for a few more words in the Tharu language. It is because of the existence of alternative words in the Tharu in Chitwan.

Ray (2005), studied 'Tense-Aspect system in English and Bhojpuri: A Contrastive Study' and concluded that the past and present are marked inflectionally in both languages. But there is an important difference in realizing the future in English and Bhojpuri. English uses modals (shall/will) to form the future whereas Bhojpuri uses the inflection (-ab/-i) to form the future.

Adhikari (2006), worked on 'Passivisation in English and Tharu: A comparative linguistic study' and concluded that the syntactic positions of nouns and pronouns as subject and object remain intact or unchanged in Tharu while changing active sentence into passive. Like in English the inversion of the subject and object does not take place in passive structure in Tharu.

Khanal (2006), worked on 'Tense and aspect system in Awadhi and English. A comparative study' and concluded that Awadhi and English verbs are quite different. In the Awadhi language verbs inflect to agree with person, number, gender and honorificity of the subject but English verbs do not normally inflect to agree with person, gender and honorificity of the subject. But in present tense third person singular subject takes-S for agreement. Awadhi language has simple,

perfect and progressive aspects. It does not have combination of the perfect and progressive called perfect progressive. But English language has four aspects- simple (sometimes called zero aspect), perfect, progressive and their combination perfect progressive.

Thakur (2006), studied on 'A study of errors committed by Maithili student in the use of present tense in English' and concluded that as aspect is a universal property of language, both the language have aspect marker is case of perfect and imperfect aspect.

Chaudhary (2008), worked on 'A Study of Errors Committed by Tharu Learners of English in Subject Verb Agreement' and concluded that the students committed more errors in main verbs. such as;

- Everyone in our family help with the housework.
- Does your aunt and uncle live in Canada ?

So far, no comparative study on tense and aspect systems of the English and Tharu languages has been carried out. Therefore, this research was conducted to identify the tense-aspect system in the Tharu language and to compare the tense same with that of English language.

1.3 Objectives of the Study

The study had the following objectives

- a. To trace the tense and aspect systems in the Tharu language.
- b. To find out the similarities and differences in tense and aspect systems in English and Tharu.
- c. To suggest some pedagogical implications.

1.4 Significance of the Study

The study will be fruitful to all those students, teachers, text book writers, syllabus designers and other researchers who are interested in this field. This will also be significant for those who are interested in knowing tense and aspect system in Tharu and English. Finally, this work will help the Tharu learners of English and English learners of the Tharu language of Dang while learning tense and aspect system.

CHAPTER TWO

METHODOLOGY

In this research work, the researcher was interested to find out the similarities and differences in tense and aspect systems in English and Tharu. The researcher adopted and applied the following methodology during the present study.

2.1 Sources of Data

The researcher used both primary and secondary sources of data.

2.1.1 Primary Sources of Data

The native speakers of Tharu from Dang were used as the primary sources in order to collect data for Tharu tense and aspect systems.

2.1.2. Secondary Sources of Data

The secondary sources of data were different books, articles, other works, theses related to the topic and other authentic materials accessible to the researcher. The secondary sources of data were Comrie (1976), Huddleston (1984), Quirk et al. (1986), Celee-Murcia and Larsen- Freeman (1999), Leech and Svartvik (2000), etc.

2.2 Sample Population and Sampling Procedure

The total sample population of the study were 60 Tharu native speakers from Dang district. The sample population were both male and female. The stratified random sampling procedure was used to sample the population. Thirty female and 30 male from each stratum were selected. The strata were the groups from 15 to 20 and 21 to 45.

2.3 Tools for Data Collection

The researcher used interview as a tool for data collection. She developed a set of interview schedule in order to draw information on tense and aspect system from

Tharu native speakers of Dang. The sentences in interview schedule were written in English with different verb forms. Then she translated these different English sentences into equivalent Tharu without verb forms. She asked the native speaker to give Tharu equivalent verb with correct tense and aspect systems which was written in interview schedule form.

2.4 Process of Data Collection

After preparing the interview schedule for data collection, the researcher visited the native speakers of Tharu in Dang district. She randomly selected the native speakers categories according to sample population. Among those, 30 were males and 30 were females. Then she individually met the native speakers of Tharu. She established rapport with the native speakers of Tharu in Dang and gave a brief introduction of her research purpose. Finally, she took oral interview on the basis of present interview schedule and recorded the data following paper and pen technique. To get correct information about tense and aspect systems of Tharu she used both the Nepali and Tharu languages as the requirement of informants. At last, she thanked the informants and left the spot.

2.5 Limitations of the Study

The study was limited in the following ways:

- i. The study was confined to analysis of data derived from sixty native speakers of Tharu in Dang district.
- ii. The information on the tense and aspect systems of English was taken from the resources accessible to the researcher.
- iii. The study was primarily concerned with the spoken form of tense and aspect system of Tharu only.
- iv. The study was limited only to the simple sentences.

CHAPTER THREE
ANALYSIS AND INTERPRETATION

In this chapter collected data from native speakers of Tharu was analyzed with the help of illustration and tables. Then, the tense and aspect in English and Tharu are compared with examples. After that, the points of similarities and difference are explained between Tharu and English tense and aspect systems.

3.1 Tense and Aspect as a Whole

The following table shows tense - aspect combination in Tharu with the verb *khā* 'eat' with first person singular *mai* 'I', second person singular *tai* 'you' and third person singular *ũ* 'he'.

Table No. 3
The Verb 'khā' in Tense Aspect Combination

	Simple	Perfect	Progressive
Present	mai khai-thũ 1sg tai khai-thyā 2sg ũ khai-thā 3sg	mai khā-ka syākal bātũ 1sg tai khā-ka syākal bātyā 2sg ũ khā-ka syākal bāt 3sg	mai khai-ti bātũ 1sg tai khai-ti bātyā 2sg ũ khai-ti bāt 3sg
Past	mai khai-nu 1sg tai khai - lyā 2sg ũ khai - l 3sg	mai khā-ka syākal ranahũ 1sg tai khā-ka syākal ralahyā 2sg ũ khā-ka syākal ralaha 3sg	mai kha-ti ranahũ 1sg tai khai-ti ralahyā 2sg ũ khai-ti ralaha 3sg
Future	mai khai-ne bātũ 1sg tai khai-ne bātyā 2sg ũ khai-ne bāt 3sg	mai khā-ka sekne bātũ 1sg tai kha-ka sekne bātyā 2sg ũ kha-ka sekne bāt 3sg	mai kha-iti rahane bātũ 1sg tai khaiti rahane bātyā 2sg ũ khaiti rahane bāt 3sg

3.2 Tense System in Tharu

Tharu tense expresses the universal time through tenses; e.g.

1. ũ jai - ti bāt
 he go -PROG be PRES 3sg
 He is going.
2. ũ jai-ti ralaha
 he go-PROG be PT 3sg
 He was going.
3. ũ jai-ti rahane b̄t
 he go-PROG be FUT 3sg
 He will be going.

In these sentences, *bāt* morpheme is used with third person singular to indicate present, *ralaha* indicates past and *rahane* indicates future and *bāt* comes after *rahane* in future within its subject third person singular. In this way, Tharu tense system is categorized into present, past and future.

3.2.1 Present Tense

In Tharu, to mark the present tense different suffixes are added to verb form according to the person and number of the subject.

4. Ram sapwā mar-thā
 Ram snake kill-PRES 3 sg
 Ram kills the snake.
5. mai phutbal khel-thū
 I football play-PRES 1sg
 I play football.
6. hamra ekatho lauwā ghar ban ai ti
 we a(one) new house build-PRES1pl

We build a new house.

In the above sentences Tharu present tense markers are *-thā*, *-thū*, *-ti*. In Tharu, suffix *-thā* concords with third person singular, *-thū* with first person singular and *-ti* with first person plural.

The paradigm of verbs 'mar', 'khel' and 'ban' with suffixes are presented in the following table 4.

Table No. 4
Verbs 'mar', 'khel' and 'ban' in Present Tense

Markers of Present tense		Person	Number
Ram	sapwā	mar-thā	3rd Singular
mai	phutball	khel-thū	1st Singular
hamra	ekatho lauwā ghar	banai -ti	1st Plural

3.2.2 Past Tense

In Tharu, verb inflects according to person and number to indicate the past tense.

7. u mahi kalam deha- l
he me pen give PT3sg
He gave me a pen.

8. ū citthi likha-l
he letter write PT3sg
He wrote a letter.

9. manai mahi mukhiyā cun/chan-la
people you leader select PT 3pl
People selected you a leader.

Examples 7, 8 and 9 show that in the Tharu language, *-l*, *-la* suffixes are used to indicate the past tense. In above sentences suffix *-l* is used with third person singular and suffix *-la* is used with third person plural.

The paradigm of verbs 'de', 'likh', and 'cun'/'chan' with suffixes or markers are presented below:

Table No. 5
Verbs 'de' 'likh' and 'cun'/'chan' in Past Tense

Markers of past tense				Person	Numbers
u	mahi	kalam	deha-l	3rd	Singular
ũ	citthi		likha-l	3rd	Singular
mani	mahi	mukhiyā	cun/chan-la	3rd	Plural

3.2.3 Future Tense

In Tharu, verbs are inflected to indicate the future tense.

10. Ram tuhi pit-ne bā
 Ram you beat FUT 3sg
 Ram will beat you.

11. Hari phutbal khel-ne bā
 Hari football play FUT 3 sg
 Hari will play football.

Through the above 10 and 11 sentences, it can be said that in the Tharu language the future tense markers are *-ne bā*. Here *-bā* concords with the third person singular in its subject and suffix *-ne* is added in verb to indicate future.

The paradigm of verbs 'pit', and 'khel' with suffixes are presented in table 5.

Table No. 6

Verbs 'pit' and 'khel' in Future Tense

Markers of Future tense			Person	Number
Ram	tuhi	pit-ne bā	3rd	Singular
Hari	phutbal	khel-ne bā	3rd	Singular

3.3 Aspect System in Tharu

Aspect system in Tharu is categorized into simple, progressive and perfect; e.g.

12. mai bhāt khai - thū
I rice eat - PRES 1sg
I eat rice.

13. mai bhāt kh-aiti bātū
I rice eat -PROG be PRES 1sg
I am eating rice.

14. mai bhāt kha-ka seknū
I rice eat-PERF be PRES 1 sg
I have eaten rice.

In these sentences marker *-thū* concords with the first person singular to mark simple present aspect. Morpheme *bātū* concords with first person singular in present and suffix *-aiti* in verb *kha* (eat) refers to progressive aspect. In present perfect aspect, suffix *-ka* from verb *-kha* (eat) refers to perfect aspect and *-seknū* comes after *khaka* in present with first person singular.

3.3.1 Simple Aspect

Simple aspect in Tharu is combined with the present, past and future tense.

3.3.1.1 Simple Present

In Tharu, suffixes are added in verb form according to person and number of subject to mark simple present.

Examples 4, 5, 6 exhibit the present tense in simple aspect. Some other examples are:

15. mai jai - thũ
I go PRES 1 sg
I go.

16. hamra jai -thi
we go PRES 1pl
We go.

17. tu French bol-tho
you French speak PRES 2sg
You speak French.

So, simple present markers are *-thu*, *-thi*, *-tho*. Marker *-thũ* is used with first person singular, *-thi* with first person plural and *-tho* with second person singular. The table 3.2 shows the paradigm of verbs 'mar', 'khel' and 'ban' in simple present.

3.3.1.2 Simple Past

In Tharu, verbs are inflected to indicate simple past.

Examples 7, 8 and 9 exhibit past tense in simple aspect. Some other example are:

18. hukra gai -la
 they go -PT3pl
 They went.
19. mai gai -nu
 I go PT 1sg
 I went.
20. hamra gai -li
 we go PT1pl
 We went

Above, simple past markers are *-la*, *-nu*, *-li*. Suffix *-la* is used with third person plural *-nu* with first person singular and *-li* with first person plural. The table 5 shows the paradigm of verbs 'de', 'likh', and 'cun'/'chan' in simple past.

3.3.1.3 Simple Future

In Tharu, verbs are inflected according to person and number of the subject to show simple future aspect.

Example 10 and 11 show future tense in simple aspect or simple future. Some other examples are:

21. mai khai -ne bātũ
 I eat FUT 1sg
 I eat.
22. hamra khai -ne bāti
 we eat FUT 1pl
 We will eat
23. hukra khai -ne bāta

they eat FUT 3pl
They will eat.

Above 21 - 23 simple future markers are *-ne bātũ/bāti/bāta*. Suffix *-ne* refers to future, *bātũ* is used with first person singular, *bāti* with first person plural and *bāta* with third person plural. The table 6 shows the paradigm of the verbs 'pit' and khel in simple future.

3.3.2 Progressive Aspect

In Tharu, progressive aspect is combined with present, past and future.

3.3.2.1 Present Progressive

In Tharu, present progressive is inflected in root verb form to show progressive aspect and other morphemes are occurred after progressive marker *-aiti*, according to person and number of the subject to indicate present.

24. Raju ghadi ban -aiti bāt
Raju watch repair-PROG be-PRES3sg
Raju is repairing watch.

25. mai angregi parh -aiti bātũ
I English teach-PROG be-PRES1sg
I am teaching English.

26. thũ ekatho batkohi batw -aiti bāto
you a(one) story tell -PROG be PRES 2sg
You are telling a story.

In Examples above (24, 25 and 26) suffix *-aiti* on main verb 'ban', 'parh', 'batwa' shows progressive aspect and other morphemes *bāt*, *batũ*, *bāto* are present

markers. Morpheme *bāt* is used with third person singular, *bātũ* with first person singular and *bāto* with second person singular.

The paradigm of verbs 'ban', 'parh', and 'batwa' with markers are presented in table 7.

Table No. 7

Verbs 'ban', 'parh' and 'batwa' in Present Progressive

Markers of present progressive			Person	Number
Raju	ghadi	ban -aiti bāt	3rd	Singular
mai	angregi	parh -aiti bātu	1st	Singular
tũ	ekatha batkohi	batw -aiti bāto	2nd	Singular

3.3.2.2 Past Progressive

In Tharu, root verbs are inflected to show progressive aspect and other morphemes occur according to person and number of the subject to show past.

27. hukra māghi geet ga-iti ralaha
 they māghi song sing PROG be PT 3pl
 They were singing maghi song.

28. Bikash ārak roti ban -aiti ralaha
 Bikash omelet prepair PROG be PT 3sg
 Bikash was preparing omlet.

In 27 and 28 *-iti*, *aiti*, suffixes refer to progressive aspect and '*ralaha*' morpheme indicates past tense. Morpheme *-ralaha* is used with both third person plural and third person singular.

The paradigm of verbs 'gā', 'ban' with suffixes and markers are presented in table 8.

Table No. 8

Verbs 'gā' and 'ban' - in Past Progressive

Markers of past progressive		Person	Number
hukra māghee geet	ga-iti ralaha	3rd	Plural
Bikas ārak roti	ban -aiti ralaha	3rd	Singular

3.3.2.3 Future Progressive

In Tharu root verbs are inflected to show progressive and other morphemes are occurred according to person and number of the subject to indicate future tense.

29. tu daud-ti rahane bāto
you run -PROG be FUT 2sg
You will be running.

30. hamra khel -ti rahane bāti
we play PROG be FUT 1pl
We will be playing.

In 29 and 30 suffix - *ti* refers to progressive and *rahane bāto/bāti* indicate future. After *rahane*, morpheme -*bāto* is used with second person singular and -*bāti* with first person plural.

The paradigm of verbs 'daud' and 'khel' with mentioned suffixes or markers are presented in the table 8.

Table No. 9

Verbs 'daud' and 'khel' - in Future Progressive

Markers of Future Progressive		Person	Number
tū	daud-ti rahane bāto	2nd	Singular
hamra	khel-ti rahane bāti	1st	Plural

3.3.3 Perfect Aspect

Perfect aspect is used with present, past and future in Tharu.

3.3.3.1 Present Perfect

In Tharu, present perfect is indicated by adding suffixes in root verb form and other markers are used according to person and number of the subject.

31. hukra khel jit-la bāta
they game win PERF be PRES 3pl
They have won game.

32. Anita Mukeshhan citthi deha -l bāti
Anita Mukesh a letter give PERF be PRES 3sg
Anita has given Mukesh a letter.

Above 31 and 32 *-la*, *-l* suffixes refer to perfect aspect and *bāta*, *bati* markers are used to show present. Morpheme *bāta* is used with third person plural and *bāti* with third person singular.

The paradigm of verbs 'jit' and 'de' with suffixes and markers are presented in the table 10.

Table No. 10

Verbs 'jit' and 'de' in Present Perfect

Markers of Present Perfect		Person	Number
hukra khel	jit-la bāta	3rd	Plural
Anita Mukeshan citthi	de-hal bāti	3rd	Singular

3.3.3.2 Past Perfect

In the Tharu language, suffixes are added to root verb form to represent perfect aspect and other markers with concords are used according to person and number of the subject to indicate past.

33. hukra Londonma dher barsa bait -syākal ralaha
They in London many years live (spend) PERF be PT3pl
They had spent many years in London.

34. ũ antarbārtā pās - karsyākal ralaha
he interview pass-PERF be PT3sg
He had passed the interview.

In 33 and 34 *-syākal*, *-karsyākal* refer to perfect aspect and *ralaha* indicates to past tense. Here morpheme *ralaha* is used with both third person plural and third person singular.

The paradigm of verbs 'baith' and 'pas' with suffixes and markers are presented in the table 11.

Table No. 11

Verbs 'baith' and 'pas' in Past Perfect

Markers of Past perfect		Person	Number
hukra londonma dher barsa	baith-syākal ralaha	3rd	Plural
ũ: antarbārtā	pās-karsyākal ralaha	3rd	Singular

3.3.3.3 Future Perfect

In the Tharu language future perfect is expressed by verb root + suffixes and markers are used according to person and number of the subject.

35. hukra khāna khā -ka sekne bāta
they food eat PERF be FUT 3pl
They will have eaten food.

36. Hari phutbal khel - ka sekne bā
Hari football play PERF be FUT 3sg
Hari will have played football.

35 and 36 *-ka* indicates perfect aspect and *sekne bāta/bā* refer to future with in its subject according to person and number. Morpheme *bāta* is used with third person plural and *-bā* with third person singular.

The paradigm of the verbs 'khā' and 'khel' with mentioned suffixes or markers are presented in the table 12.

Table No. 12
Verbs 'khā' and 'khel'-in Future Perfect

Markers of Future Perfect		Person	Number
hukra khāna	khā -ka sekne bāta	3rd	Plural
hari phutbal	khel -ka sekne bā	3rd	Singular

3.4 Similarities in the Tense System of English and Tharu

The classification of tense in English is divided into present, past and future. In the similar way, Tharu tense is also divided into present, past and future.

Some examples are given in both English and Tharu; present, past and future tense respectively:

Present:

37. ũ bĥit khai -thā
 he rice eat - PRES 3sg
 He eats rice.

38. mai bhāt khai -thũ
 I rice eat -PRES 1st
 I eat rice.

In above 37, 38 sentences, in English third person singular takes *-s* suffix in its base form but verb (eat) remains in base form with first person singular. In the similar way in Tharu the present tense different suffixes are used according to person and number, of subject *thā* suffix is used with third person singular in 37 whereas *thũ* suffix is used with first person singular in 38. This way, English and Tharu both are inflected in verb form in present tense.

Past:

39. ũ bĥit khāi -l
 he rice eat - PT 3sg
 He ate rice.

40. mai bhāt khai -nu
 I rice eat -PT 1sg
 I ate rice.

In these sentences, English verb inflects to indicate past tense (eat + past). Similar way, Tharu verb inflects to indicate the past tense, suffixes *-l* and *-nu* are inflected according to person and number of the subject in 39 and 40.

Future

41. ũ bĥit khai -ne bā
 he rice eat -FUT 3sg
 He will eat rice.

42. mai bhāt khai -ne bātũ
 I rice eat -FUT 1sg
 I shall eat rice.

In above sentences English future tense is expressed by will/shall auxiliary verbs. And Tharu future tense is expressed by *-ne bā/ bātũ*. Here after *-ne*, morpheme *bā* is used with third person singular subject and *bātũ* with first person singular subject.

3.5 Differences in Tense System of English and Tharu

In English the present tense verbs do not normally inflect to agree with person and number of the subject but Tharu verbs inflect to agree with person and number. In English only third person singular subject takes -s for agreement in present tense.

In past tense above, English verbs in 39 and 40 inflect to indicate past tense (eat + past = ate) but do not inflect to agree with person and number of the subject. Tharu verbs also inflect to indicate past tense but to mark person and number of the subject.

In English, future tense is expressed by the use of shall/will before the verb but there is no verb inflection in future in English. Unlike English, Tharu verbs inflect to indicate future tense and the suffixes are marked for person and number of the subject in 41 and 42, *bā*, *bātũ* respectively. Here morpheme *bā* is used with third person singular and *bātũ* with first person singular.

3.6 Comparison of Similarities in the Aspect System of English and Tharu

English aspect system is divided into simple, perfect, progressive and their combination perfect progressive. Tharu aspect system is divided into simple, perfect and progressive.

Simple aspect, in English, is combined with present, past and future. Similarly in Tharu, simple aspect is also combined with present, past and future; e.g.

43. Ram citthi likh -thā
Ram letter write -PRES 3g
Ram writes a letter.

44. Ram citthi likha -l
Ram letter write -PT3sg
Ram wrote a letter.

45. Ram citthi likh -ne bā
Ram letter write -FUT 3sg
Ram will write a letter.

In above 43, 44 and 45 in English simple aspect in present, past and future is realized by -es + write, write + past and will+write respectively. Similar way, in Tharu, simple aspect in present, past and future is realized by suffixes *-thā*, *-l* and *-ne bā* respectively in 43, 44 and 45.

Similarly, perfect aspect, in English is combined with present, past and future. In Tharu also, perfect aspect is combined with present, past and future; e.g.

46. Ram citthi likh -syakal bā
Ram letter write -PERF be PRES 3sg
Ram has written a letter.

47. Ram citthi likh -Syakal ralaha
Ram letter write -PERF be PT 3sg
Ram had written a letter.

48. Ram citthi likh -ka sekne bā
Ram letter write PERT FUT 3sg
Ram will have written a letter.

Perfect markers in English present tense -has + write + -en (V3), past -had + write + -en (V3) and future - will have + write +en (V3). In Tharu, marker *-syakal* indicates perfect aspect in present and past in 46 and 47. Similarly suffix *-ka* indicates perfect aspect in future tense and *sekne* refers future in 48. Marker *bā* is used with third person singular in present and future in 46 and 48. Likewise morpheme *ralaha* is used with third person singular in past tense in 47.

Likewise progressive aspect in English, is combined with present, past and future. In Tharu also, progressive aspect is combined with present, past and future, e.g.

49. Ram citthi likh -ti bā
Ram letter write -PROG be PRES 3sg
Ram is writing a letter.

50. Ram citthi likh -ti ralaha
Ram letter write -PROG be PT 3sg
Ram was writing a letter.

51. Ram citthi likh -ti rahane bāt
Ram letter write -PROG be FUT 3sg
Ram will be writing a letter.

In 49 - 51 English progressive markers in present, past and future are: is + write + ing, was + write + ing and will be + write + ing respectively. Similarly, in Tharu suffix *-ti* represent progressive in present, past and future. Marker *bā* is used with third person singular in present, morpheme *ralaha* is used with third person singular in past and *rahane bāt* is used with third person singular in future.

3.7 Differences in Aspect System of English and Tharu

English language has four aspects -simple, perfect, progressive and their combination perfect progressive. But the Tharu language has only three aspects - simple, perfect and progressive. It does not have combination of the perfect and progressive.

In English, simple aspect in present, suffix *-es* is used in base form for the third person singular (except other person and number after the main verb). But in Tharu, simple aspect in present depends upon person and number of the subject. Suffix *-thā* in 43 is used with third person singular. Similar way in English to mark simple aspect in past base (root) form + past (V2) is used. But in Tharu, it depends upon person and number of the subject after verb (*likha*) suffix *-l* is used with third person singular to indicate past in 44. In English simple future is expressed by modal auxiliary will/shall before the verb. But in Tharu verb (*likh*) is inflected *-ne* in 45 to show future and *-bā* is used with third person singular.

In English, perfect aspect in present is expressed by has/have + V -en. But in Tharu it is indicated by adding suffixes in root verb form (*likh - syakal*) in 46 and *bā* is used with third person singular to indicate present after *likh-syakal*. In English, perfect aspect in past is realized by had + V-en. But in Tharu suffixes are added to root verb form (*likh - syakal*) in 47 to indicate perfect aspect and morpheme *ralaha* is used with third person singular to mark past.

Progressive in present in English is realized by is/am/are + v-ing. But in Tharu verb root is inflected to show progressive (*likh -ti*) in 49 and *bā* is concord with third person singular to indicate present after the verb. Past progressive aspect in English is indicated by was/were + v-ing. But in Tharu verb is inflected to indicate progressive (*likh -ti*) in 50 and morpheme *ralaha* is used with third person singular to show past. In English future progressive is expressed by will/shall + be + v -ing. But in Tharu verb root is inflected to show progressive (*likh -ti*) in 51 and morpheme *rahane bā* is used with third person singular to indicate future.

In English perfect progressive in simple is realized by has/have + been + v-ing, in past had + been + v-ing and in future shall /will have + been + v-ing. But in Tharu it is not found.

CHAPTER FOUR

FINDING AND RECOMMENDATION

This chapter presents the findings and recommendations.

4.1 Findings

1. Tharu tense system is categorized into present past and future.
2. In Tharu, verbs inflect to agree with subject. Markers *-thā* and *-thū* are added in root verb form with third person singular and first person singular in present respectively.
3. In Tharu, verbs are inflected to show present, past and future. Marker *thū* is used with first person singular in present, *-l* is used with third person singular in past and *-ne bā* is used with third person singular in future.
4. In Tharu, future is expressed by suffix *-ne* and markers *bāū*, *bāi* and *bāa* are used with subject; first person singular, third person singular and first person plural respectively.
5. In the Tharu language there is the system of combination of the tenses present, past and future with only three aspects -simple, progressive and perfect.
6. The progressive aspect in Tharu is marked suffix (*-aiti*) (present ,past, future) within main verb. Based on person and number of the subject morphemes *bā*, *bāū*, *'bāto* are used in present and future progressive. And morpheme *'ralaha'*, is used with person and number of the subject to indicate past progressive.
7. In Tharu, the perfect markers in present are *-la*, *-l* suffixes that occur at the end of main verb and *bāa*, *bāto* are used with its subject to indicate present. The perfect markers in past *-syākal*, *kar syākal* are occurred at the end of main verb and morpheme *ralaha* indicates past. In future *-ka* suffix at the end of root verb indicates perfect aspect and *sekne bāa*, *bato*, *bati* markers are used with its subject to indicate future.

8. In English, there are three tenses- present, past and future. Similarly there are three tenses -present, past and future in Tharu.
9. In English, in the present tense, except third person singular verbs, does not normally inflect to agree with person and number of the subject but the Tharu verbs inflect to agree with person and number.
10. In English, future tense is expressed by the use of shall/will before the verb but there is no verb inflection. Unlike English, Tharu verbs inflect to indicate person and number.
11. In Tharu there is the system of combination of the tenses -past, present and future with only three aspects -simple, progressive and perfect but in English there is system of combination of the tenses -past, present and future with four aspects -simple, progressive, perfect and perfect progressive.
12. English aspect system is divided into four -simple, perfect, progressive and their combination perfect progressive. But Tharu aspect system is divided into three simple, perfect and progressive.

4.2 Recommendations

On the basis of the findings present study the following recommendations have been made for uplifting and accelerating the ELT situation and teaching learning processes of English -Tense - aspect for the native speakers of Tharu.

1. The findings show that markers of tense and aspect systems in Tharu and English verbs are quite different. Therefore, teachers who teach English to Tharu speaking students or vice versa should pay more attention on the different markers.
2. As there is no one-to-one correspondence between the system of combination of tense and aspect (for example Tharu does not have present perfect continuous tense) in Tharu and English, teachers are recommended

to impart this reality to the students explicitly by focusing the points of differences between the two.

3. Tharu people learning English can be suggested that in English there is the system of combination of the aspect 'perfect progressive' with all the tenses - present, past and future which is not found in Tharu, and therefore they should be informed of the form and meaning expressed by 'perfect progressive'.
4. In the Tharu language verbs inflect to agree with subject. So English people learning Tharu should be made aware about this fact.
5. Local languages are to be taken into consideration while teaching English as a foreign language. A language teacher should have basic knowledge about the first language of the students so that s/he will know the problems committed by the learners and s/he can teach the language in a better way with relatively little time and effort.

Finally, more research works, should be carried out in the Tharu language in different aspects so that the researches will be helpful to develop theory in Tharu and they could facilitate Tharu. Nepal is a country with linguistic and cultural variety. So linguistics area of research should not be restricted to develop linguistic heritage of Nepal.

References

- Asher, R.E. (Ed.) (1994). *The encyclopedia of language and linguistics*, Vol.9. Oxford: Pergamon Press. .
- Bhandari, R.D. (1999). *Comparative study on the use of tense and aspect system in Nepali and English Newspaper*. An Unpublished M.Ed. Thesis, T.U. Kathmandu.
- Bista, D.B., (1997). (Reprinted 2001). *Fatalism and Development*. London: Orient Longman Ltd.
- Brown, H. D. (1994). *Principles of language learning and teaching*. California: San Francisco State University.
- Celce-Murcia, M. & Larson Freeman, D. (1999). *The grammar book*. USA: Heinle and Heinle Publishers.
- Central Bureau of Statistic (2002). *Population census 2001*. National Report, Kathmandu: Government of Nepal.
- Chaudhary M. (2056). *Lirausi byakaran backward society education (Base)* : Dang: Rapti Offset Press.
- Chaudhary, B. (2005). *Pronominal in the Tharu and English language: A comparative study*. An Unpublished M.Ed. Thesis, T.U. Kathmandu.
- Chaudhary, S.L. (2003). *Tharus the pioneer of civilization of Nepal*. Lalitpur: Muna Press.
- Comrie, B. (1976). *Aspect*. Cambridge: CUP.

- Crooke, W. (1896). *The tribes and caste of north western province and oudh*. Calcutta: Government Press.
- Gautam, T.N. (2063). *Who are Nepal the Tharus ?* Dang: Gorakchhya Offset Press.
- Huddleston, R. (1984). *Introduction to the grammar of English*. London: CUP
- Huddleston, R. (1996). *English grammar: An outline*. Cambridge: CUP.
- Khanal, G.P. (2004). *A comparative study on the forms of address of Tharu and English language*. An Unpublished M.Ed. Thesis, T.U., Kathmandu.
- Khanal, K.P.(2006). *Tense and aspect system in Awadhi and English: A Comparative Study*. An Unpublished M.Ed. Thesis, T.U. Kathmandu.
- Leech, G. and J. Svartvik (2000). *A communicative grammar of English*. Delhi: Pearson Education Ltd.
- Linguistic Survey of India*, (1968). Volume V, Second Part: 313.
- Macdonald W.A. (1983). *Essays on the ethnology of Nepal and South Asia Vol. III*. Ratna Pustak: Kathmandu.
- Mahato, R.P.(2001). *A comparative study of the subject verb agreement in English and Tharu language*. An Unpublished M.Ed. Thesis T.U. Kathmandu.
- Majumdar, D.N. (1961). *Race and culture of India*. Bombay: Asia Publishing House (4th Revised and Enlarged edition).
- Nesfield, J.C. (1885). Description of the Manners, Industries, Religion of the Tharu ad Bhoksa tribes of upper India. *Calcutta Review*, Vol. XXX, N. 1.

- Paneru, N.R. (2000). *A comparative study of the present perfect tense and the simple past tense in English and Nepali and its effect on teaching*. An Unpublished M.Ed. Thesis, T.U. Kathmandu.
- Quirk R. et al. (1986). *A comprehensive grammar of the English language*. New York: Longman.
- Rajaure, D.P., (1981). Tharus of Dang: The people and the social context. Kailash, *A Journal of Himalayan Studies*.
- Ray, K. (2005). *Tense-aspect system in English and Bhojpuri: A contrastive study*. An Unpublished M.Ed. Thesis, T.U. Kathmandu.
- Singh S.K. (2006). *The great sons of the Tharus: Sakyamuni Buddha and Asoka the Great*. Lalitpur: New Nepal Press.
- Smarika, (2063). *Dangisharan Tharu raja Sukaura Mahotsab*. Base Tulsipur: Dang: Rapti Offset Press.
- The world Book Encyclopedia*, (1997). Vol. 19.151.
- Turner, R.L. (2001). *A comparative an etymological dictionary of the Nepail language*.
- Yadav, Y. (2003). *Language. Population Monograph of Nepal Vol. 1*. Kathmandu, Nepal. Central Bureau of Statistics.
- Yadav, Y.P. (2001). *Linguistics*. New Hira Books Enterprises, Kathamndu.

INTERVIEW SCHEDULE

gfd (Name): pd]/ (Age)M

7]ufgf (Address)M lnË (Sex)M

k]zf (Occupation)M z}llfs of]Uotf (Academic Qualification)M

Simple

Simple Present

!= /fd ;Kjf df^ ===== .

(Ram the snake)

@= d} k'm6jn v]n\ ===== .

(I foot ball)

#= xd| Ps7f] nf}jfF 3/ ag\ ===== .

(We a new house)

\$= a'F k|m]Gr af]n\ ===== .

(You French.)

Simple Past

%= pm dxL snd b] ===== .

(He me a pen)

^= pF lr7\7L lnv\ =====.

(He a letter.)

&= dgO dxL d'lvof r'g\÷5g\ ===== .

(People you a leader)

Simple Future

*= /fd t'xL lk6\ =====.
(Ram beat you)

(= xl/ k'm6an v]n\ ===== .
(Hari play football)

Progressive

Present Progressive

!)= /fh' 38L ag\ =====.
(Raju repairing watch)

!!= d} c+u]hL kx\ =====.
(I teaching English)

!@= t'F Ps7f] j6sf]xL j6\j =====.
(You telling a story)

Past Progressive

!#= x'qm df3L uLt uf=====.
(They singing Maghi song)

!\$= ljsf; cf/s /f]6L jg\ =====.
(Bikash preparing omelet)

Future Progressive

!%= t' bf}8\ =====.
(You runing)

!^= xd| v]n\ =====.
(We playing)

Perfect

Present Perfect

!&= x'qm v]n lht\ =====.

(They won game)

!*= clgtf d's]zxcg lr7\7L b] =====.

(Anita given Mukesh a letter)

Past Perfect

!(= x'qm n08gd 3]/ jif{ a}7 =====.

(They spent many years in London)

@)= pm cGtjftf{ kf; =====.

(He passed the interview)

Future Perfect

@!= x'qm vfgf vf =====.

(They eaten food)

@ @ = x/L k'm6an v]n\ =====.

(Hari played football)

Perfect Progressive

Present perfect progressive

@# = /fd ljGx\of;] uLt =====.

(Rama singing a song since morning)

@ \$ = gLzf ljGxof;] l6=eL= =====.

(Nisha watching T.V. since mornin)

Past Perfect Progressive

@ % = x'qm =====.

(They running)

@^= pm ps7f] pkGof; =====.

(She writing a novel)

Future Perfect Progressive

@&= xd| =====.

(We running)

@*= p pkGof; =====.

(She reading a novel)