

CHAPTER – ONE

INTRODUCTION

1.1 General Background

Language, a voluntary vocal system of human communication, is an extremely complex and highly versatile and most commonly used instrument of sharing feelings, thoughts, among us. It is the language that differentiates us from other living and non-living beings. Human has general and specific intelligence .It is the specific intelligence that plays a vital role in acquiring language that has made us a supreme creature in the universe. Language is our unique property i.e only human mind can acquire language.

Language is a conventional and non-instinctive capacity of human being. It is social phenomenon influenced by person, social ethnicity, geographical boundaries. In this respect, Asher (1994:5137) defines language as “The principal signaling system or instrument of communication used by human being for the transmission of information, ideas, etc.”

Similarly, Crystal (1995:627) defines language as “A species- specific communicative ability, restricted to human, which involves use of sounds, grammar and vocabulary, according to the system of rules.”

According to Chomsky (1957:2), Language is “a set (finite or infinite) of sentences, each finite in length and constructed out of a finite set of elements.”

From the above definitions of language, it can be said that language is a conventional, communicative signaling system used only among human beings. Human feelings, thoughts, emotions, are expressed by the use of symbols which are constructed out of a finite set of rules. It can obviously be said that no linguist can define language exactly, comprehensively and satisfactorily as can be seen. One point common in defining language is uniformity that it is a species-specific to mankind.

Language, being a vehicle of thought, every human child who are physically normal learn at least one language in the first few years of their life through which they exchange their ideas, emotions, feelings, thoughts, desires. To fulfil human needs, desires, language is inevitable. Although, there are other means of fulfilling human communicative needs such as a sign language. It is the most powerful, widely

and commonly used tool to do so. But, one important point to ponder is that people in the universe use different languages to fulfil their communicative needs i.e so many languages are spoken. Some of them are world widely used such as English. Some are place restricted, for example, Nepali. Some are on the threshold of extinction and some are already out of existence like Sanskrit and Latin. No linguist can certainly claim the exact number of languages spoken in the planet in the present time.

Innumerable languages are spoken in the world. They can be classified into different groups. Maximal groups of related languages are called families or stocks. Various groups of languages have common origin eg: French, Italian, Spanish and other Romance languages have been born from the same parent language i.e: Latin. New languages are developed through the process of diversification and diverse development. The following prominent language families are spoken in the world.

Languages of the world

The Indo-European Family	The Afro-Asiatic/Hamito-Semitic Family
The Ural-Alfaic Family	The Sino-Tibetan/ Indo-Chinese Family
The Malaya-Polynesian Family	The Astro-Asiatic Family
	The Niger-Congo Family
	Other Families
Chori-Nile Family	Nilo-Sahara Family
Indo-Pacific Family	Kadai Family
	Australian Family

Source: Varshney, (1995:403-408)

1.1.1 The English Language

In the present world, more than 6,000 distinct languages are spoken. Among them, the English language is most widely used language in our planet. It is also recognized as an international medium of communication for one in every seven human use it. More than half of the world's books and three-quarters of international mails are found in English. It has one of the noblest bodies of literature and has the largest number of vocabulary i.e as many as two million words. So, it is recognized as the largest treasure house of knowledge, too.

It is a natural language invented by human mind which functions as a lingua franca across countries and one of the official languages of the UN. It has dominated all most all other languages spoken in the universe. It is widely used in science and technology. We non-English people imported foreign culture, tradition, civilization, inventions through English. For instance, we have imported Greek philosophy, French literature, Japanese technology through English.

The popularity of English is growing up world widely by leaps and bounds. People in the world are eagerly motivated towards learning English. Nepal, being a developing country, cannot remain uninfluenced from the flood of learning English. So, it is taught as a compulsory subject from grade one to bachelor's level in Nepal.

English is a member of the western branch of Germanic group of Indo-European language family. The following language families under Indo-European language family are spoken in the universe.

Indo-European Language Family

Albanian

Germanic

Balto-Slavic Italic

Armenian Indo- Iranian

(Sanskrit)

Hindi

Urdu

Bengali

Source : Langacker (1968: 225)

1.1.2 Languages of Nepal

Nepal is a small landlocked and developing country having diverse cultural, religious, racial/ ethnic and linguistic identity. Nepal, being a small country in area, is very fertile for languages i.e. different languages are spoken in this small geographical area. It is very difficult to point out the exact number of languages spoken in this small country. According to the population census 2001 report, 93 distinct languages are spoken in this small geographic boundary. Even in the present time, linguists are discovering new languages spoken in remote part of Nepal and many languages are not identified and are in a verge of extinction.

Nepali is the National language of Nepal. It functions as a lingua franca within Nepal and people of other countries having Nepali origin speak it. Only a few languages spoken in Nepal have their own written scripts and other materials such as grammar, dictionary and textbook, for instance, Maithili, Newari and Limbu. Many of other languages do not have their own written script but exist only in the spoken form. The majority of languages spoken in Nepal belongs to Tibeto-Burma family most of which do not have written script and are on the verge of extinction.

The languages spoken in Nepal can be grouped into four language families namely, Indo-Aryan family (14 languages), Tibeto-Burman family (about 56 languages), Astro-Asiatic family/Munda (one language) and Dravidian (One language) with one controversial language i.e Kusunda (Kansakar, 1999 in Rai, 2000:160). More than 48% people of Nepal speak Nepali as their mother tongue. It has got status of national language within Nepal. It is the language of education, commerce, business, media, office, legal practice, every day communication and has dominance over other languages spoken in Nepal.

According to Langacker (1968:227), The Nepali language is one of the Indic group of Indo-Iranian language family which is a branch of Indo-European language

family. Languages spoken in Nepal can be grouped into the following four language families:

a) Indo-Aryan / Indic / Indian Language Family

Under this language family, the following languages are spoken in Nepal:

Nepali	Megahi
Maithili	Marwadi
Bhojpuri	Kumal
Awadhi	Darai
Tharu	Bote
Rajbanshi	Hindi-Urdu
Danuwar	Chureti languages
Bengali	

b) Tibeto - Burman Language Family

The following languages are spoken in Nepal under this language family.

Limbu	Kaika
Thakali	Gurung
Ghale	Bahing (Rumdali)
Hayu (Bayu)	Tamang (Mumo)
Chamling	Sangpang
Chepang	Sunuwar, etc
Newari	

c) Dravidian Language Family

Only one language under this language family i.e. Jhadgad is spoken around the Koshi river in the eastern region of Nepal.

d) Astro - Asiatic Language Family

Only one language under this language family i.e. Satar (Santhali) is spoken in Jhapa district i.e. eastern part of Nepal.

1.1.3 Dialect: A Short Introduction

Dialect is a variety of language according to time, place and group of people. It is a user based variety of a language spoken in one part of a country or a group of people belonging to a particular social class. According to Asher (1994:907) a dialect refers to “The variety of speech based on geographical location and/ or social background.” In other words, regional, temporal and social variety within a single language which differs in grammar, pronunciation and vocabulary is recognized as a dialect. A dialect reflects the geographical origin and/ or social background of the speaker of language.

Dialect is a cover term which includes the following sub – varieties.

a) Geographical Dialect

Geographical dialect, also called regional dialect, is the geographical variation of language. The dialectal variety of language that reflects the geographical origin of the speaker is geographical dialect which is generated due to the distance between speaker to speaker. Distance is caused by natural barriers such as mountain, rivers, So, it is obvious that distance is the most influential factor for regional variety. Thus, the greater the distance, the greater is the difference in the use of language. The British, American and Indian English are examples of geographical dialect. It conveys information about a person’s geographical origin or informs which country or part of the country the speaker belongs to.

b) Social Dialect

The dialectal variety of language revealing the social background of the speaker is social dialect which is also named sociolect. To say in another words, variant of language according to social class/ caste is sociolect that shows that the speaker or user belongs to this particular social group/ caste or social background. Social background includes age, sex, education, color, prestige, income, occupation, religion, economic status etc. Baby English, Black English, White English and Educated English are some examples of social dialect.

c) Temporal Dialect

The variant of language on the basis of time is temporal/ historical dialect. To say it in other words, variety of language a used at a particular stage of its historical development is temporal/ historical dialect. ‘Prakrit’ and ‘Pali’ in ancient India are the examples of temporal dialect.

Thus, dialect is such a variety of language that tells something about or identifies the speaker or user of language. It is user – based variety of language generated due to different social background and geographical origin of speaker i.e. it betrays the personality of the speaker.

1.1.4 A Short Introduction to Achham District

Achham is one of the hilly districts situated in Seti zone of Far- Western Development Region. The total area of the district is nearly 1362 square k.m. Dailekh, Jumla, Doti, Bajura and Surkhet are its neighboring districts. “It is surrounded by Dailekh and Jumla in the east, Doti in the west, Bajura in the north and Surkhet in the south” (Subedi, 2058:10). The Karnali river separates it from Jumla, Dailekh and Surkhet in eastern and southern parts.

The total population is 198, 188, among them 197, 362 (i.e. 99.58%) speak Achhami dialect as the mother tongue, (Language Policy Recommendation Commission’s Report, 2050). According to the population census (2001) 231, 285 people inhabit in Achham district.

Achham district consists of 75 VDCs and has no municipality. Mangalsen is the district head quarter Achham. Mahendra Secondary School is the first formal educational institution in this district established in 2018 B.S which is situated in Bayalpata of Chandika VDC. In the same way, Janta Multiple Campus, Bayalpata is the first higher level education institution in the district which was established in 2048 Manshir 15 in Bayalpata of Chandika VDC.

People of different casts such as Brahmin Kshetri, Dalit and Muslim in small number reside in the district. Kshetri are more in number in comparison to others.

Although Achham district is rich in all aspects, it is backward in education, transportation, electricity and modern technology. So, majority of the young energetic people go to India for the employment which is the curse for Achhami people. Agriculture is the sole source of providing employment to the Achhami people.

Achhami people have the representation in creating Nepali literature. Dramatist and poet Pahalman Singh Swar, novelist and poet Nirpa Bahadur Swar are the literary figures of Nepali literature from Achham district.

1.1.5 Achhami Dialect: A Short Introduction

The Nepali language, national language of Nepal, belongs to Indo – Aryan language family. ‘Khasbhāśā’ is the ancient name of the Nepali language written in Devanagari script. As Nepali is the standard language of Nepal, it is spread all over the country. As it was transmitted from one place to another, it borrowed the flavour of that particular place. So, the Nepali language spoken in one place became different from the one spoken in other places. Greater the distance, greater is the difference. Due to the distance between speaker to speaker, Nepali has geographical varieties. Achhami is one of the more geographical varieties of the Nepali language spoken in Achham district. According to Bandhu (2052:25), the followings are the geographical varieties of the Nepali language.

Varieties of the Nepali language

Western	Central	Eastern
Bajura, Bajhang, Doti,	Jumla, Humla	Kharsani, Parbati
Baitadi, Daduldhura,	Tibrikot, Mugu, Raskot,	Gorkhali
Darchula, Chirbungal	Bajura, Achham, Bajhang	
	(Except Chirbung)	

From the Bandhu’s classification of the Nepali language, Achhami is the central variety of the Nepali language spoken in Achham district. Almost all people living in Achham speak this variety of the Nepali language. Due to migration, the

migrated people of Kailali, Bardia from Achham speak Achhami dialect as their mother language.

The Standard Nepali language was originated from Simja of Jumla which is in the east of Achham. So, speakers of the Standard Nepali and Achhami dialect have similar linguistic systems. Their source is similar i.e. Nepali. So, Achhami dialect is considered as the ancient form of standard Nepali language which is originally spoken in Far – Western and Mid – Western Development Region of Nepal.

1.1.6 The Pronominal System

Pronominal is a term relating to pronoun. In Chomskyeen Government and Binding theory, pronominal refers to a type of noun phrase of particular importance as a part of a theory of Binding. Classical Generative Grammar defines pronominal as ‘a rule which replaces lexical noun with a pronoun’.

Pronoun is a commonly used term for pronominal that substitutes a noun or noun phrase. To say it in other words, pronouns refer to person, things without naming them that are the minor class of words with nominal functions substituting a noun phrase or a single noun having anaphoric, cataphoric and some have open reference. In linguistics and grammar, they are the proforms substituting a noun or noun phrase with or without a determiner such as ‘you’ and ‘they’ in English.

Thus, pronouns are the closed class of words used instead of noun or noun equivalent showing basic destinations of person, number, case and gender. From the semantic point of view, they are the proforms substituting noun phrase or a single noun. From structural point of view, they function like noun phrases. They are the words used to avoid repetitive and monotonous use of noun or noun phrase in a single piece of conversation or writing in some languages like Nepali; different types of pronouns are used to show forms of politeness and levels of formality for instance, Nepali second person pronoun.

‘Tã’ is used for junior/ younger/ inferior/ lower caste addressee.

‘Timi’ is used for same age/ equal status/ level addressee.

‘Tapã i’, ‘Hajur’ is for senior/ older address.

‘Mousuf’ is for royal people in the past.

3. By adding 'haru' suffix except first person plural personal pronominal 'hā mi' i.e 'we'

timi	timi – haru	yini	yini- haru
tapā i	tapā i -haru	tini	tini-haru
yahā	yahā - haru	uni	uni-haru
hajur	hajur-haru	uhā	uhā -haru
mousuf	mousuf-haru (not used in the present)		

According to Adhikari (2062: 26-37), Nepali pronominal are categorized into the following category on the basis of their functional variation.

1. Purusbā chak Sarbanā m (Personal Pronominal)
2. Darshak Sarbanā m (Demonstrative Pronominal)
3. Pras nabā chak Sarbanā m (Relative Pronominal)
4. Sambandhabā chak Sarbanā m (Relative Pronominal)
5. Atmabā chak Sarbanā m (Reflexive Pronominal)
6. Parisparik Sarbanā m (Reciprocal Pronominal)
7. Anischayabā chak Sarbanā m
8. Nischayabā chak Sarbanā m Indefinite Pronominal

a. Personal Pronominal (Purusbā chak Sarbanā m)

Personal pronominal refer to person and object representing the grammatical category of persons that stand for the persons speaking, spoken to and speaking of. They have the specific reference to the persons or things that are involved in the conversation or a piece of writing. Personal pronominal are of three types: first, second and third person. First and second person are the participant pronouns that are directly/ physically present in discourse situation that refers to addresser and addressee, respectively but third person refers to persons other than addresser and addressee are called non-participant pronominal.

In English, personal pronominal is one of the central pronominal. Others are possessive and reflexive in the sense that they contrast for number, person, case, gender (Quirk, R. and et al (1985:343)

In Nepali, personal pronominal contrast for number, person, case (subjective, objective, dative), gender (human and non- human) and honorificness. Due to the presence of different case markers, personal pronominal have different forms.

(See Appendix – II)

For Example,

	English	Nepali
1 st person	I/ We	Ma, Hā mi
2 nd person	You	Tā̃ , Timi, Tapā̃ i, Hajur Yahā̃ , Timi-haru, Tapā̃ i- haru, Hajur-haru, Yahā̃ - haru
3 rd person	He, She, It, They	Yo, Tyo, ū̄ , Yini, Tini, Uni, Uhā̃ , Yi, Ti, Yini-haru, Tini-haru, Uhā̃ -haru, Uni-haru

b. Possessive Pronominal

Possessive pronominal show the ownership, possession or belongingness of sb/ sth to sb/ sth. English possessive pronominal contrast for number, person, case and gender are called central pronominal. In English, possessive forms have two distinct functions: i) as a possessive determiner and ii) as a possessive pronominal. In English, possessive or ownership can be indicated differently:

1. Using possessive pronominal.
2. With the use of “s’ or ‘s’”
3. By the use of of- construction.

But Nepali doesnot have possessive pronominal. But, possessive forms are used to indicate possessive or ownership or belongingness by the addition of possessive case marker suffixes like ‘ko’, ‘kā̄’, ‘ki’, ‘ro’, ‘rā̄’, ‘ri’, ‘no’, ‘nā̄’, and ‘ni’ to the personal, relative, reflexive, interrogative, reciprocal etc. pronominal. (See appendix – IV)

c. Reflexive Pronominal (Atmabā chak Sarbanā m)

Reflexive pronominal are self pronoun used as a form of pronominal used when the action done by the subject refers back to the same subject that have co-referential relation with the subject.

English reflexive pronominal contrast for person, number, gender and end with self (singular) and- selves (plural) that function as object or complement of a verb. Reflexive forms are used emphatically as well as pronominally.

‘Aphu is only one Nepali reflexive pronominal that functions as a reference to other pronominal and used just after the subjective pronominal. It sometimes functions as full or independent subject of a verb. Due to the presence of case endings like ‘no’, ‘nā’ and ‘ni’ forms of reflexive pronominal are used in Nepali. (See appendix – IV)

For example,

	English	Nepali
1 st person	Myself, Ourselves	āphu
2 nd person	Yourself, Yourselves	
3 rd person	Himself, Herself, Themselves	
	Itself	

d. Demonstrative Pronominal (Darashak Sarbanā m)

Demonstrative pronominal are used to point out specific reference to person or things in terms of proximity that contrast for ‘near’ and ‘distant’ reference. English demonstrative pronominal contrast for number and proximity that function as constituents of a sentence i.e. pronominal function and as constituents of noun phrase i.e. determiner function.

Nepali demonstrative pronominal contrast for number, proximity and honorificness that are similar to third person personal pronominal. Only difference between them is that demonstrative pronoun indicates definite person, object and concept but 3rd person personal pronoun indicate previously used noun. Due to the

addition of different case markers/ post positionals, there exist different forms of Nepali demonstrative pronominal. (See appendix – II)

For example:

English	Nepali
This/ These	Yo, Yi, Yini, Yini- haru, Yah \tilde{a}
That /Those	Tyo, Ti, Tini, Tini - haru
	U, Uni, Uh \tilde{a} , Uh \tilde{a} - haru

e. Reciprocal Pronominal (P \bar{a} rasparik Sarban \bar{a} m)

Reciprocal pronominal refer to the exchange or mutual interaction/ relation between two or more people which express two – way reflexive relationship. Unlike reflexive pronominal, reciprocals can co- occur only plural noun phrases, since reciprocity presupposes more than one participant.

For example:

English	Nepali
Each other	Ek – ark \bar{a}
One another	Ek – \bar{a} pas/ \bar{a} pas
	\bar{a} – \bar{a} phu

f. Interrogative Pronominal (Prasnab \bar{a} chak Sarban \bar{a} m)

Interrogative pronominal are those pronominal that ask or form questions. English interrogative pronominal donot contrast for number, person but contrast for case and gender (human and non- human). They have similar forms like relative pronominal. They function as constituents of noun phrase i.e. determiner function and as constituents of sentence i.e. pronominal function. Nepali interrogative pronominal contrast only for gender (human and non human) but not for number, person and case. Different forms of Nepali interrogative forms are found. (See appendix-II No:9)

For example:

English	Nepali
Who/whom/whose	Ko, Koko
What/ which	Ke, Keke,
	Kun

g. Relative Pronominal (Sambandhab ā chak Sarban ā m)

Relative pronominal introduces relative clause that is placed at the beginning of the clause. English relative pronominal contrast only for human and non- human reference that function as subject, complement, post- modifier etc. They are of the two types: restrictive and non restrictive.

Nepali relative pronominal establish relation with both clauses taking help of demonstrative pronominal. Joining dependent and joining independent clauses are two categories of Nepali relative pronominal but forms are same for both. They are like English conjunction system. Addition of different case- endings, different forms of Nepali relative pronominal are found. (See appendix-II)

For example

English	Nepali
Who/whom//where/ that/ zero	Jo, Jojo
Which/ that/ zero	Je, Jeje
	Jun

h. Indefinite Pronominal (Anischayab ā chak, Nischayab ā chak Sarban ā m)

Indefinite pronominal are those pronominal that indicate indefinite reference i.e they lack elements of definiteness found in personal and demonstrative pronominal. They refer to person or things in general not in particular.

English indefinite pronominal to some extent contrast for human and non-human reference. On the basis of the morphology and syntactic behaviour, English indefinite pronominal are broadly categorized into (i) of-pronominal and (II) compound pronominal. From the semantic point of view, they are categorized into assertive, non-assertive, universal and negative.

According to Adhikari (2062: 35-37), anischayab ā chak (indefinite) and nischayab ā ckok (define) sarban ā m are two types of Nepali pronominal that come under the concept of indefinite pronominal. Anischayab ā chak Sarban ā m indicate indefinite reference. Where as, nischayab ā chak Sarban ā m indicate Person, things or concept definitely. Later ones are universal pronominal.

For example,

English	Nepali
Someone/somebody/anyone/ anybody/ no one/nobody/	Kehi
Everyone/everybody	Sabai(jana)
Something/anything/nothing	Kehi
Everything/all	Sabai
Both	Dubai
Each	Pratek/Harek
Either/neither	Kunai
Another	Arko
Others	Aru

1.1.7 Need and Importance of CA

Contrastive analysis, a branch of applied linguistics, was traditionally called comparative philology. The concept of modern CA developed by Robert Lado in his book 'Linguistics Across Culture 1957'. CA can simply be defined as the scientific study of two or more languages. It compares learner's two languages viz their mother tongue, first language and second/ foreign/ target language to find out points of similarities and differences between them. It is interested in the comparability of languages. It compares two languages aiming at finding out similarities and differences between them and to predict likely errors to be committed by a particular language learner while learning a particular second language. It collects data of given languages and compares them in terms of their phonological, morphological, syntactic and semantic systems. CA is concerned more with teaching rather than learning. It is founded on the assumption that learners tend to transfer the formal features of his/ her first language while learning a particular second language. So, CA believes that greater the difficulty, the greater number of errors to be committed.

CA has greater importance in predicting and diagnosing the second language learner's errors committed in learning a particular second language. Two or more languages are compared to find out similarities and differences between them and predicating the areas of ease and difficulty. The basic assumption of CA is that language learners transfer the formal rules of his/her first language in learning second/

foreign language that is the psychological basis of CA. It is based on the following assumptions:

- a. The main difficulties in learning a new language are caused by interference of the first language.
- b. These difficulties can be predicted by contrastive analysis.
- c. Teaching materials can make use of contrastive analysis to reduce the effect of interference.

According to James (1980:3), “CA is a linguistic enterprise aimed at producing invested (i.e. contrastive, not comparative) two – valued typology (a CA is always concerned with a pair of languages) and founded on the assumption that languages can be compared. It is more interested in differences between languages than in their likeness”. CA, what James (1980) calls inter language study, a branch of linguistics interested in the emergence of this language rather than in the finished product.

CA findings are important in language teaching that help the language teacher in pointing out the areas of difficulties in learning and errors in performance, in determining and specifying the areas which the learners have to learn with grater emphasis, and in helping and assisting to design teaching and learning materials for those areas that need particular attention. The findings of CA help not only language teachers but also syllabus designers textbook writers, curriculum designers, testing experts and so on. CA is greatly and really important from pedagogic point of view and its importance in language teaching can not be exaggerated.

1.2 Review of Related Literature

Some linguistic comparative research studies on different languages like Limbu, Gurung, Banatawa Rai, Nepali, Newari, etc have been conducted in the Department of English Education, T.U. However, no any research has been yet carried out on Achhami dialect of Nepali under this Department. Some studies are reviewed are as follows.

Giri, (1982) has carried out a research entitled “**English and Nepali Kinship Terms**”. This is the first master’s level thesis in linguistic comparative study. The main purposes of this study were to determine and to compare and contrast Nepali and

English Kinship terms. She found that more kinship terms are available in Nepali in comparison to English.

Pandey, (1997) has conducted a research entitled **“A Comparative Study of Apologies between English and Nepali.”** The main purposes of his study were to compare and enlist the different forms of apologies used in English and Nepali. He found that native speakers of English are more apologetic than the Nepali people. Similarly, women are more apologetic than their male counterparts both in English and Nepali.

Rai, (2001) tried to determine the English, Nepali and Limbu Kinship Terms to refer to various kinship relations and to compare and contrast kinship terms used in these languages through her research entitled **“A Comparative Linguistic Study of English, Nepali and Limbu kinship Terms.”** She found that English has less kinship terms than in the Nepali and Limbu languages. Few relationships are expressed by kinship terms, but most are by names in English. No distinction between male or female relationships in English except ‘husband’ and ‘wife’ but such distinction is found in the Nepali and Limbu languages.

Phyak, (2004) has carried out a research on **“English and Limbu Pronominal: A Linguistic Comparative Study”** The main objectives of his study were to determine Limbu pronominal in relation to English and to find out similarities and differences between Limbu and English pronominal. He found that Limbu and English pronominal systems are different. The Limbu language has more pronominal than those of English. Limbu has more complex pronominal system than in English.

Chaudhary, (2005) has completed a research entitled **“Pronominal in the Tharu and English Language: A Comparative Study”**. The main objectives of the study were to identify pronominal in the Tharu and English languages and to find out similarities and differences between pronominal in these languages. He found that Tharu pronominal have more grammatical distinction. Separate verbs are used for separate pronouns. The Tharu has more pronouns but relative and indefinite pronouns are less in number than in English.

Rai, (2005) has completed a research entitled “**Pronominal in English and Chhintang Rai Language: A Comparative Linguistic Study**”. The main objectives of his study were to determine and compare and contrast Chhintang pronominal with those of English. He found that Chhintang has more pronouns in comparison to English. Similarly, Chhintang personal, reflexive and possessive pronouns are categorized under three numbers i.e. singular, dual and plural but English only under singular and plural.

Adhikari, (2006) has conducted a research entitled “**Passivization in the Tharu and English Language: A Comparative Linguistic Study**”. The main objectives of this study were to find out the process of passivization in the Tharu language and to compare and contrast it with that of English. He found that the Tharu active sentence is passivized inflectionally with the help of passive auxiliary (Ja:) without inversion of subject and object.

Rosyara, (2007) has completed a research entitled “**Pronominal in English and Doteli Dialect of Nepali**”. She tried to determine the pronominal in Doteli dialect of Nepali and to compare and contrast Doteli pronominal with that of English. She found more pronouns in Doteli than in English, existence of honorific and no honorific second and third personal, reflexive and possessive pronouns in Doteli where as they are not found in English.

1.3 Objectives of the Study

This research has been conducted to fulfill the following objectives:

- i) To determine pronomial used in Achhami.
- ii) To compare and contrast Achhami pronomial with those of English and Nepali.
- iii) To enlist some pedagogical implications of the study.

1.5 Significance of the Study

- i) No research has yet been carried out on Achhami dialect in the Department of English Language in T.U. So, this study will be invaluable for the Department of English language itself.
- ii) This research will be significant for the prospective researchers on Achhami Dialect. Linguists, language teachers, students, course designers, textbook writers, etc.
- iii) This study will be useful for those who teach English to the Achhami students as a foreign language.
- iv) The findings of this study will be useful to solve the problems arose in teaching and learning activities. So, it will have pragmatic value.

1.6 Definition of the Specific Terms

The specific terms used in this research study are defined below.

Pronominal:	Pronominal, commonly used pronouns, refers to persons, places or things without naming them that function as substitution word.
Dialect:	Dialect is a user- based variety of language that betrays the personality of the speakers.
Anaphora:	A process in which a word or phrase refers back to another previously used word or phrase in a text or conversation.
Cataphora:	The use of a word or phrase that refers forward to another latterly used word or phrase in a text or conversation.
Case:	A grammatical category that shows the function of the noun phrase in a sentence.
Morphology:	Study of morphemes and their combination to form a new word.
Declension:	A list of case forms of a noun phrase in a particular language.
Semantics:	Study of meanings of words or sentences.
Case marker/ Case – endings:	Suffixes like ‘le’, ‘lai’ etc that are added to a word that show the relation with another word.
Multilingualism:	The use of three or more languages by an individual.
Free variation:	The occurrence of linguistic items in the same position without apparent change of meaning.
Genitive case:	Form of a noun or noun phrase that shows the possessive relation with another noun or noun phrase.
Dative case:	Noun or noun phrase that refers to person or animal affected by the state or action of verb.
Determiner:	A word used with a noun that limits the meaning of a noun.
Pro- forms:	Forms serving as replacements for different elements in a sentence.
Honorific:	A grammatical form used in the expression of respect or politeness or making distinctions of social status.
Nasalization:	(in the production of speech sounds) letting the air from the lungs escape through the nose and the mouth lower the soft palate at the back of the mouth

CHAPTER – TWO

METHODOLOGY

This research was carried out by applying the following methodological procedures:

2.1 Sources of Data

The researcher had used both primary and secondary sources of data to carry out this research work.

2.1.1 Primary Source of Data

Responses provided by the Achhami native speakers are the primary sources of data for the completion of this research work. These responses as primary sources were obtained using interview questionnaire but English and Nepali pronominal were taken from secondary sources.

2.1.2 Secondary Sources of Data

Different books, journals, theses were the secondary sources of data. Both English and Nepali pronominal were taken from secondary sources. Thomson and Martinet (1986), Quirk, et al. (1985), Murphy (1994) for English and Karki (2060), Sigdhyal (2055), Pokharel (2056) and Adhikari (2062) for Nepali were the main secondary sources of data.

2.2 Population of the Study

This study had 60 informants to obtain Achhami Pronominal. Those informants were selected from two VDCs, 30 from Chandika and other 30 from Ridikot VDC of Achham. Each were divided into three categories i.e. illiterate, literate and educated. Illiterate were those who couldnot read and write and literate were those who had the qualifications lower than SLC. In the same way, educated were those who had qualifications higher than SLC. The population were selected from the age group higher than 15 years old. The following table shows the informants of the study.

Table No. 1: Informants of the Study

VDC's	Chandika	Ridikot	
Number of Population	10	10	Illiterate
	10	10	Literate
	10	10	Educated
Total	30	30	
Grand total	60		

2.3 Sampling Procedure

Two VDCs i.e. Chandika and Ridikot of Achham, were selected through judgmental sampling. The number of informants were 60 Achhami native speakers and the required numbers of informants were selected using judgmental sampling.

2.4 Research Tool

Structured interview schedule was designed as a research tool to obtain required data for the completion of the study. The researcher being Achhami non-native speaker, for the validity of the data, he participated in natural conversation between Achhami native speakers. So, participant observation was the tool for data collection.

2.5 Procedure of Data Collection

- i The researcher visited the selected VDCs for the collection of data after the preparation of a set of interview questionnaire.
- ii He then selected the informants and established rapport with them by specifying the purpose and significance of the study.
- iii Then after he filled out or asked to fill the questionnaire to the informants and then collected the filled out forms.
- iv After data collection, he participated in day-to-day natural conversation with Achhami native speakers to check the validity of the data.
- v Achhami pronominal were obtained on the basis of English and Nepali pronominal.

2.6 Limitations of the Study

The followings were the limitations of the study.

- i Only the following pronominal of English, Nepali and Achhami were compared.

Personal Pronouns	Relative Pronouns
Possessive Pronouns	Reflexive Pronouns
Interrogative Pronouns	Reciprocal Pronouns
Demonstrative Pronouns	Indefinite Pronouns
- ii Only 60 Achhami native speakers were the informants.
- iii Only pronominal systems of Achhami, Nepali and English were focused.
- iv Only the Achhami native speakers of Chandika and Ridikot were the informants.
- v Required information was obtained only by using structured interview schedule with the help of a set of interview questionnaires.

CHAPTER – THREE

PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

The collected data have been presented, analyzed and interpreted descriptively using simple statistical tools like tables and illustrations. After the tabulation of data, points of similarities and differences among English, Nepali and Achhami have been presented using illustrations. The data have been analyzed on the basis of the following pronominal:

-) Personal Pronominal
-) Demonstrative Pronominal
-) Reflexive Pronominal
-) Reciprocal Pronominal
-) Relative Pronominal
-) Interrogative Pronominal
-) Indefinite Pronominal
-) Possessive Pronominal

3.1 Achhami Pronominal

Achhami pronominal are analysed in the following way

3.1.1 Personal Pronominal

Achhami personal pronouns have two number systems i.e. singular and plural. Same forms are used for singular and plural honorifics but different for singular non-honorifics in the 2nd and 3rd person.

For Example,

I am a student. (Singular)

Ach: **Mu** iskuly *ã* hu.

We are student. (Plural)

Ach: **Hã mi** iskuly *ã* hau.

You are student. (Singular)

Ach: **Tũ** / iskuly **ã** hoi / (Non – honorific)

Ach: **Tami** / **tumi** iskilya hawo. (Honorific)

You are student (Plural)

Ach: **Tumi** / **tami** iskuly **ã** hawo.

Achhami, like Nepali does not have case distinction i.e. subjective and objective case. ‘Lai’ is suffixed to subjective case to make it objective one that is similar to Nepali system. Similarly, subjective case with and without case markers like ‘le’ are used for personal references.

For Example,

I slept. (Subjective)

Ach: **Mu** suty **ã** .

Sita called **me**. (Objective)

Ach: Sita-le **mu**-lai daktichha.

Second and third person pronouns have honorificness. Different forms are used for honorific and non-honorific, in singular case but same forms are used both honorifically as well as non-honorifically in plural case. In the same way, same forms are used for singular honorific and plural, both honorific and non-honorific ones.

For Example,

Are **you** a teacher? (Singular non-honorific)

Ach: ky **ã** **u** master hoi? (Singular non-honorific)

Ach: ky **ã** **tami/ tumi** master hawo ky **ã** ? (Plural honorific)

Ach: ky **ã** **tami/ tumi** master hawo ky **ã** ? (Plural non-honorific)

Three person system found in Achhami pronominal i.e. first, second, and third persons just like English and Nepali. But third person has no masculine and feminine distinction but have human and non-human distinction. Honorificness exists in the second and third person pronoun. ‘Yo’, ‘tyo’, ‘yinu’, ‘tinu’ and ‘unu’ used for both human and non-human references.

For Exmapple,

I go home. (first person)

Ach: **Mu** ghar jadochu.

Who are **you**? (Second person)

Ach: **T** /**tami** ko hoi/hawo?

I saw a man. **He** is helpful. (Third person human)

Ach: Mu-ile ek m \bar{a} cche dhakhya. **U** sahayogi chha.

Achhami personal pronominal are presented in the tabular form as below

Table No. 2: Achhami Personal Pronominal

Number Person		Singular			Plural				
		Sub		Obj	Dat	Sub	Obj	Dat	
1 st person		Mu			+ lai		H \bar{a} mi	+ lai	
2 nd person		Non- hon	Hon		Case Mar		Hon	Case mar	
		Tu	Tami/Tumi				Tami/Tumi		
3 rd person	Prox	Yo	Y \tilde{i} ,Yinu				Yo		
	Dist	Tyo,	Ty \tilde{i} ,Tinu, Unu		Tyo	Ty \tilde{i} ,Tinu, Unu		Ty \tilde{i}	

3.1.2 Demonstrative Pronominal

Achhami demonstrative pronominal contrast for proximal and distal reference.

‘Yo’ and ‘y \tilde{i} ’ are for proximal reference and ‘tyo’ and ‘ty \tilde{i} ’ are for distal reference.

This pronominal system is similar with third person personal pronominal. They are used for both personal and non-personal reference.

For Example,

This is a book. (Proximal non-personal)

Ach: **Yo** kitab ho.

That is a cat (Distal)

Ach: **Tyo** biralo ho.

Similarly, separate forms are used for singular and plural references. ‘Yo’ and ‘tyo’ refer to singular person or things non-honorifically. But ‘Yĩ’ and ‘Tyĩ’ refer to person or thing singular honorifically and plural honorifically/ non-honorifically.

For Example,

That is a cap. (Singular non-honorific)

Ach: **Tyo** topi ho.

These are caps. (Plural non-honorific)

Ach: **Yĩ** topi hun.

These are students. (Plural non-honorific)

Ach: **Tyĩ** iskulyã hun.

These are my uncle. (Plural honorific personal)

Ach: **Yĩ** merã kaka hun.

That is my uncle. (Singular honorific personal)

Ach: **Tyo** merã kaka hun.

Achhami demonstrative pronominal are presented in the following tabular forms.

Table No. 3 : Achhami Demonstrative Pronominal

Number Distance	Singular		Plural
	Non – hon	Hon	Non – hon / Hon
Prox	Yo	Yĩ , Yinu	Yĩ , Yinu
Dist	Tyo	Tyĩ , Tinu	Tyĩ , Tinu

3.1.3 Reflexive Pronominal

‘ã phi’ and ‘ã pi’ are Achhami reflexive pronominal that are used in free variation. They are same for all person, gender (human or non-human) and singular or plural reflexive. They are mainly used after personal pronouns.

For Example:

She did it **herself**. (3rd person singular feminine)

Ach: U/ uni-le/ **ã phi**/ **ã pi**-le yo/ tyo/ hari/ harin.

They do **themselves**. (3rd person plural)

- Ach: Unu/ yini/ tini-le \bar{a} **phi**-le yo haryo.
 You do **yourselves**. (2nd person plural)
- Ach: Tami/ tumi \bar{a} **phi**/ \bar{a} **pi**-le hara.
 I do **myself**. (1st person singular)
- Ach: Mu \bar{a} **phi**/ \bar{a} **pi** harddochu.

3.1.4 Reciprocal Pronominal

‘Ek-akkha’ and ‘ek- \bar{a} phi’ are the reciprocal pronominal used in Achhami. ‘Ek-akkha’ is mainly used for the reference to two and ‘ek- \bar{a} phi’ for reference to more than two.

For Example,

Ram and Shyam blamed **each other**.

Ach: Ram ra Shyam-le **ek-arka**-lai dosh l \bar{a} y \bar{a} .

They blamed **one another**.

Ach: Tinu- le **ek- \bar{a} phi**-lai dosh l \bar{a} y \bar{a} .

3.1.5 Relative Pronominal

Achhami relative pronominals are presented on the basis of the following syntactic and semantic features:

/jo/	+human	/jy \bar{a} /	-Human
	+Subject NP		+Subject NP
	{ Plural		{ Plural
	+Selection/ choice		-Selection
/jo jo/	{ Human	/jy \bar{a} jy \bar{a} /	-Human
	+Subject NP		+Subject NP
	+Plural		+Plural
	-Selection		-Selection

For Example,

The man **who** is wearing a black cap is my uncle.

Ach: **Jai**-le kalo topi layako chha, ti mera kaka hun. (Human subject)

Nep: **Jo/jo** jo badmasi garcha, tinkle sajaya pauchhan. (Non-human subject)

Ach: **Jo/ JoJo** badmasi gardehachhan, tinu-le sajaya paudhachhan

I will bring the things **that/which** you want.

Ach: **Jyã** timi/tumi chahanchau, mu tyo lyauta. (selection)

3.1.6 Interrogative Pronominal

Achhami interrogative pronominal are presented on the basis of the following semantic and syntactic features:

/ko/	+Human	/kyã /	- Human
	{ Plural		{ Plural
	+Selection(human and non-human)		-Selection
/koko/	+Human	/kyã kyã /	-Human
	+Plural		+Plural
	+Selection (Human and non Human)		-Selection

For example,

What is your name?

Ach: Tero/tumro nau **kyã** ho?

Who are they (=boys)? (Human plural)

Ach: Ty **ĩ** **ko/koko** hun?

Who is she? (Human singular)

Ach: U/unu **ko** hun?

What are they (=books/cows)? (Non-human plural)

Ach: Ty **ĩ** **kyã / kyã kyã** hun?

Who is your favourite singer? (open selection)

Ach: Tumro manparne gaune **ko** ho?

3.1.7 Possessive Pronominal

Achhami have no possessive pronominal like Nepali. But have possessive words. 'Ko', 'k̄a', 'ki', 'ro', 'r̄a', 'ri', 'mo', 'm̄a', 'mi', 'no', 'n̄a', 'ni' are the possessive case markers that are suffixed to other pronominal to indicate possession. So, Nepali and Achhami have no possessive pronouns but they have possessive case markers to show possession or ownership. (See appendix - III)

3.1.8 Indefinite Pronominal

Universal indefinite pronominal ‘sab $\tilde{a}i$ ’ is used as a reference to more than two persons, things (count and non – count). ‘Dum $\tilde{a}i$ ’ is used to refer to just two persons or things. ‘koi’ ‘kunai’ and ‘kei’ are the assertive/ non assertive pronominal. ‘Koi’ is used for personal reference that is equivalent to English ‘someone’, ‘somebody’, ‘no one’, ‘nobody’, ‘anyone’ ‘anybody’. Similarly, ‘kei’ is for non-personal reference that is equivalent to English ‘anything’, ‘something’ and ‘nothing’. In the same way, ‘kunai’ is morphologically positive but semantically negative pronominal. Morphologically negative pronominal do not exist in Achhami. A verb makes negation.

For example,

Someone/ somebody/ is calling me.

Ach: **Koi** mu – lai dakto chha.

Nothing is right.

Ach: **Ko \bar{i}** niko nai.

Some (of them) are good.

Ach: **Ko \bar{i}** nika chhan.

Neither (of these books) are interesting.

Ach: **Kunai** ruchilaganya achchi.

Each (of the students) has book.

Ach: **Sab $\tilde{a}i$** – sanga kitab chha.

Everyone/ everybody has gone.

Ach: **Sab $\tilde{a}i$** gaya

Achhami in define pronominal are presented in the following tabular form.

Table No.4 :Achhami Indefinite Pronominal

	Count		Non count	Dum $\tilde{a}i$
	Personal	Non personal		
Universal	Sab $\tilde{a}i$	Sab $\tilde{a}i$	Sab $\tilde{a}i$	
Assertive/ Non assertive	Koi, kunai	Kei	Kei	

3.2 Similarities and Differences among English, Nepali and Achhami Pronominal

3.2.1 Personal Pronominal

English, Nepali, and Achhami personal pronominal are compared as follows

Table No.5 : English Personal Pronominal

number person		Singular		Plural	
		Sub.	Obj.	Sub	Obj
1 st person		I	Me	We	Us
2 nd person		You		You	
3 rd person	Mas	He	Him	They	Them
	Fem	She	Her		
	Non-per	It	It		

Table No. 6: Achhami Personal Pronominal

Number Person		Singular			Plural		
		Sub	Obj	Dat	Sub	Obj	Dat
1 st person		Mu		+ lai	Hā mi	+ lai	
2 nd person		Non- hon	Hon	Case Mar	Hon	Case mar	
		Tu	Tami/Tumi		Tami/Tumi		
3 rd person	Prox	Yo	Yĩ ,Yinu		Yo	Yĩ Yinu	Yĩ
	Dist	Tyo,	Tyĩ ,Tinu, Unu		Tyo	Tyĩ ,Tinu, Unu	Tyĩ

Table No. 7: Nepali Personal Pronominal

Number Person		Singular			Plural					
		Sub		Obj	Dat	Sub		Obj	Dat	
1 st person		Ma			+ lai Case Marker		Hami		+ lai case mark er	
2 nd person		Non-hon	Hon	More Hon			Hon	More hon		
		Ta	Timi	Tap \tilde{a} i, Hajur, Yah \tilde{a}			Timi- haru	Tap \tilde{a} i -haru, Hajur- haru- Uh \tilde{a} -haru		
3 rd per.	Per	Yo	Yi, Yini		Yo	Yi, Yini- haru			Yi	
	Dis	Tyo, U	Ti, Tini, Uni	Uh \tilde{a}	Tyo	Ti, Tini- haru, Uni- haru	Uh \tilde{a} - haru		Ti	

From the above table no. 5, 6 and 7, it is obvious that all three i.e. English, Nepali, and Achhami have two number systems i.e. singular and plural. Similarly, different forms are used for singular and plural first person in all three languages. But for Nepali second and third person personal pronoun, 'haru' is suffixed to singular number to make it plural one. And similarly, 'o' of 'yo' and 'tyo' change into 'i' and 'i' to make plural one in Nepali and Achhami as well. 'You' and 'it' are two English personal pronominal that have same form for both singular and plural.

For Example,

I go home. (Singular, first person)

Nep: **Ma** ghara janchhu.

Ach: **Mu** ghara jadhocu.

We go home. (Plural first person)

Nep: **Hā mi** ghara janchhau.

Ach: **Hā mi** ghara jadhaichhau.

She lives in Pokhara. (Third person singular)

Nep: **Uni / U** Pokhara baschhin/ baschhe.

Ach: **U / Unu** Pokhara basdicha/ basdichhan.

They live in Pokhara. (Third person plural).

Nep: **Tini**-haru Pokhara baschhan.

Ach: **Tinu** Pokhara basd \bar{a} chhan.

In relation to case, English personal pronominal are used as subjective, objective (Indirect object) and dative cases. In English, separate pronominal forms are used as subjective and objective cases in the first and third persons but same form is used in the second person. But in Nepali and Achhami, 'lai' is mainly suffixed to subjective case to make it objective one. Third person non-honorific forms are used for dative case in Nepali and Achhami.

For example,

I eat rice. (Subjective case)

Nep: **Ma** bh \bar{a} t kh \bar{a} nchhu.

Ach: **Mu** bh \bar{a} t kh \bar{a} nochhu.

He called **me**. (Objective case.)

Nep: Us-le / una-le **ma**-lai bolayo / bolaunubhayo.

Nep: Us-le / unu-le **ma**-lai dakyo.

Nep: Us-le ma-lai **yo** prasna sodhyo. (Dative direct object)

Eng: He asked me this question

Ach: Ui-le mu-lai **yo** prasna sodhyo.

English personal pronominal are honorifically neutral. But Achhami and Nepali have honorific distinction. And Nepali has non-honorific, honorific and more honorific forms in the second and third person personal pronominal but in plural number exist no non-honorific forms. In the same way, Achhami has just non-honorific and honorific forms. In Achhami, same forms are used singular honorifically and plural honorifically and non-honorifically as well.

For Example,

Are **you** a teacher?

Nep: Ke **ta** shikshaya hos? (Singular non – honorific)

Ach: Ky \bar{a} **tu** m \bar{a} ster hoi ky \bar{a} ? (Singular non – honorific)

Nep: Ke **tapai/ hajur** shikshaka hunuhunchha? (Singular more honorific)

Ach: Ky \bar{a} **tami / tumi** m \bar{a} ster hawo ky \bar{a} ? (Singular honorific)

- Nep: Ke **timi** shikshaka hau? (Singular honorific)
 Ach: Kyã **tami/ tumi** mā ster hau kyã ? (Singular honorific)
 Are **they** teacher?
 Nep: Ke **tini**-haru / **uni**-haru shikshaya hun? (Plural honorific)
 Ach: Kyã **yinu / tinu** master hun kyã ? (Plural honorific)
 Nep: Ke **yini** haru / **tini** haru shikshaya hun ? (Plural honorific)
 Ach: Kyã **tini / tinu** master hawo kyã ? (Plural honorific)

From the point of view of person system, all three have similar person system that is they have first, second and third person personal pronoun system. Separate pronominal are used for separate persons. In English, third person pronouns have masculine and feminine distinction in singular human and non-human distinction exist in all the three but ‘yo’ and ‘tyo’ are used for both human and non human reference and ‘u’ is used only for human reference in Nepali and Achhami. ‘Yo’ is used for proximal reference ‘tyo’ and ‘U’ are used for distal one in Nepali and Achhami.

For example,

We are doctor. (first person)

Nep: **Hā mi** dactor hau.

Ach: **Hā mi** dactor hau.

Are **you** a farmer? (Second person.)

Nep: Ke **timi/ tapã i** kisan hau/ hunuhunchha?

Ach: Kyã **tu/ tami** kisan hoi/ hawo kyã ?

She is a lawyer (Third person human.)

Nep: **U/uni** wakil ho/ hun.

Ach: **U/ unu** wakil ho/ hun.

It is a dog. (Third person non – human)

Nep: **Yo** kukur ho.

Ach: **Yo** kukur ho.

He is Hari. (Third person human)

Nep: **Yo/ tyo/ u** Hari ho.

Ach: **Yo / tyo / u** Hari ho.

3.2.2 Demonstrative Pronominal

English, Nepali and Achami demonstrative pronominal are compared as follows.

Table No. 8 : English Demonstrative Pronominal

Number	Singular		Plural	
	Det	Pro	Det	Pro
Distance				
Prox	This	This	These	These
Dist	That	That	Those	Those

Table No. 9 : Achhmi Demonstrative Pronominal

Number	Singular		Plural
	Non – hon	Hon	Non – hon / Hon
Distance			
Prox	Yo	Yĩ , Yinu	Yĩ , Yinu
Dist	Tyo	Tyĩ , Tinu	Tyĩ , Tinu

Table No. 10:Nepali Demonstrative Pronominal

Number	Singular			Plural	
	Non-hon	Hon	More-hon	Hon	More-hon
Distance					
Prox	Yo	Yi, Yini	Yahã	Yi, Yini-haru	Yahã -haru
Dist	Tyo u	Tyi, Tini, Uni	Uhã	Ti, Tini-haru, Uni-haru, Uni	Uhã -haru

From the above table no: 8, 9 and 10, it becomes clear that English, Nepali and Achhmi demonstrative pronominal contrast for proximal and distal reference. ‘These’ and ‘this’ English and ‘yo’ and ‘yi’ Achhmi are used for proximal reference. Similarly, ‘that’ and ‘these’ in English and ‘Tyo’ and ‘tyi’ in Achhmi are used for distal reference.

For Example,

This is a book. (proximal)

Nep: **Yo** pustak ho.

Ach: **Yo** kitab ho.

These are cows. (distal)

Nep: **Yi** gai-haru hun.

Ah: **Y \tilde{i}** gai hun.

In relation to number of demonstrative pronominal, Achhami, Nepali, and English have the similar system, i.e. singular and plural. 'This' and 'that' for singular and 'these' and 'those' for plural are the demonstrative pronominal used in English. Similarly, 'yo' and 'tyo' for singular and 'y \tilde{i} ', and 'ty \tilde{i} ' for plural are used in Achhami. In the same way, 'yo', 'tyo', 'u', 'yini', 'tini', 'uni', 'yah \tilde{a} ', 'uh \tilde{a} ' for singular and 'yi', 'yini-haru', 'ti', 'tini-haru', 'uni-haru', 'uh \tilde{a} -haru' and 'yah \tilde{a} -haru' for plural are used in Nepali.

For Example,

This is a flower. (singular)

Nep: **Yo** phul ho.

Ach: **Yo** phul ho.

These are flowers. (plural)

Nep: **Yi** phul hun.

Ach: **Y \tilde{i}** phul hun.

English demonstrative pronominal are honorifically neutral. But, Nepali has honorific distinction in demonstrative pronominal i.e. non-honorific, honorific and more honorific. 'Yo', 'tyo' are used for both human and non-human reference. So they are non-honorifically used. 'yi', 'yini', 'ti', 'tini', 'yini-haru', 'tini-haru', 'Uni' and 'uni-haru' are honorific and are mainly used for human reference. Similarly, 'yah \tilde{a} ', 'yah \tilde{a} -haru', 'uh \tilde{a} ' and 'uh \tilde{a} -haru' are more honorifically used. 'u' in Nepali is used only for non-honorific human reference. 'Yo', 'tyo' are singular non-honorific and 'yi' and 'tyi' are both singular honorific and plural-honorific/ non-honorific.

For Example,

These are my parents.

Nep: **Yah** \tilde{a} -haru mer \bar{a} buw \bar{a} - \bar{a} m \bar{a} hunuhuncha. (more honorific)

Ach: **Y** \tilde{i} mer \bar{a} buw \bar{a} - \bar{a} m \bar{a} hun.

These are brothers.

Nep: **Yi/yini**-haru mer \bar{a} bh \bar{a} i hun. (honorific plural)

Ach: **Y** \tilde{i} mer \bar{a} bh \bar{a} i hun.

This is my brother. (non-honorific)

Nep: **Yo** mero bh \bar{a} i ho.

Ach: **Yo** mero bh \bar{a} i ho.

This is my book. (non-human singular)

Nep: **Yo** mero pustak ho.

Ach: **Yo** mero pustak ho.

These are my aunt. (plural honorific)

Nep: **Yi/yini**-haru mer \bar{a} k \bar{a} ki hun.

Ach: **Y** \tilde{i} mer \bar{a} k \bar{a} ki hun.

That is my aunt. (singular honorific)

Nep: **Ti** meri kaki hun.

Ach: **Ty** \tilde{i} meri kaki hun.

3.2.3 Reflexive pronominal

English, Nepali and Achami reflexive pronominal are compared as follows.

Table No. 11 : English Reflexive Pronominal

Number Person	Singular		Plural	
	Emphatic	Pro	Emphatic	Pro
1 st person	Myself	Myself	Ourselves	Ourselves
2 nd person	Yourself	Yourself	Yourselves	Yourselves
3 rd person	Mas	Himself	Themselves	Themselves
	Fem	Herself		
	Neu	Itself		

3.2.3.1 Achhami Reflexive Pronominal

‘ \bar{a} phi’ and ‘ \bar{a} pi’ are Achhami reflexive pronominal that are used in free variation. They are same for all person, gender (human or non-human) and singular or plural reflexive. They are mainly used after personal pronouns.

3.2.3.2 Nepali Reflexive Pronominal

‘ \bar{a} phu’ is the Nepali reflexive pronominal. It co-occurs with personal pronominal and have same form for all person, gender (human and non-human) and singular and plural. It refers to the pronoun itself. ‘ \bar{a} phai’ is the Nepali emphatic reflexive pronominal form. Similarly, ‘ \bar{a} phu’ can also be used as independent honorific subject while addressing by female to her husband.

In relation to reflexive pronominal, English reflexive pronominal have number, person and gender distinction. Similarly, they are used emphatically as well as pronominally in English. But such features are absent in Achhami and Nepali reflexive pronominal. ‘ \bar{a} phu’ is only one reflexive pronominal in Nepali that have different forms. Similarly, ‘ \bar{a} phi’ and ‘ \bar{a} pi’ are Achhami reflexive pronominal that are used in free variation. ‘Le’, ‘lai’, etc. case marker are suffixed in Achhami and Nepali reflexive pronominal are sometimes used as honorific subjects. ‘ \bar{a} phai’ a form of Nepali reflexive pronominal used emphatically. (See appendix-II No: 7)

For Example,

She cooked rice **herself**. (Singular Pronominal)

Nep: U/ uni/ uha-le \bar{a} **phai**-le bh \bar{a} t pakai/ pakain/ pakaunu bhoyo.

Ach: U/unu-le \bar{a} **phi**/ \bar{a} **pi** bhat pak \bar{a} i/pak \bar{a} iya.

Do **yourselves**. (plural pronominal)

Nep: Timi-haru/ tapai-haru-le \bar{a} **phi** gara/garnubhos.

Ach: Tami/tumi-le **aphai/api** hara.

I did **myself**. (singular first person)

Nep: Maile \bar{a} **phi** gare.

Ach: Muile \bar{a} **phi**/ \bar{a} **pi** harya.

My husband has gone to market.

Nep: \bar{a} **phu** ta baz \bar{a} ar j \bar{a} nu bhachha. (subject honorific)

Ach: \bar{a} **phi**/ \bar{a} **pi** ta baz \bar{a} ar g \bar{a} ya chhan. (subject/ honorific)

Rita **herself** cooks rice. (emphatic)

Nep: Rita \bar{a} **phai**-le bhat pakauchhin.

Ach: Rita \bar{a} **pi**-le bhat pakaunicha.

I myself cut my finger. (emphatic)

Nep: Maile \bar{a} **phai**-le apho aula kate.

Ach: Muile \bar{a} **pi**-le apno aul \bar{a} katy \bar{a} .

The tree fell **itself**.

Nep: Rukha \bar{a} **phai** dhalyo.

Ach: Rukha \bar{a} **pi**/ \bar{a} **phi** dhalyo.

One should do one's work.

Nep: \bar{a} phno kam \bar{a} **phai** garnuparcha.

Ach: \bar{a} pno kam \bar{a} **phi**/ \bar{a} **pi** garnuparddochha.

3.2.4 Reciprocal Pronominal

English, Nepali and Achhami reciprocal pronominal are compared as follows.

3.2.4.1 English Reciprocal pronominal

'Each other' and 'one another' are English reciprocal pronominal. According to prescriptive grammar, 'each other' is preferred for reference to two and 'one another' for more than two.

3.2.4.2 Reciprocal Pronominal

'Ek-akkha' and 'ek- \bar{a} phi' are the reciprocal pronominal used in Achhami. 'Ek-akkha' is mainly used for the reference to two and 'ek- \bar{a} phi' for reference to more than two.

3.2.4.3 Nepali Reciprocal Pronominal

'Ek-arko', 'ek- \bar{a} pas/ \bar{a} pas', ' \bar{a} - \bar{a} phu' are the Nepali reciprocal pronominal. For just two participants, 'ek-arko' is preferred and ' \bar{a} pas/ ek- \bar{a} pas' and ' \bar{a} - \bar{a} phu' for reference to more than two.

At least similar reciprocal system is found in English, Nepali and Achhami . English 'each other', Nepali 'ek-arko' and Achhami 'ek-akhkh \bar{a} ' are prescriptively

used for reference to two. Similarly, English ‘one another’ Nepali ‘ \bar{a} pas / ek- \bar{a} pas’ and ‘ \bar{a} - \bar{a} phu’ and Achhami ‘ek- \bar{a} pi’ are used for reference to more than two. In English, ‘each other’ is commonly used in informal style and ‘one another’ in formal contexts.

For Example,

Ram and Sita love **each other**.

Nep: Ram ra Sita **ek-ark** \bar{a} -lai m \bar{a} y \bar{a} garchan.

Ach: Ram ra Sita **ek-akhkh** \bar{a} -lai m \bar{a} y \bar{a} gardhachhan.

They(=political leader’s) blamed **one another**.

Nep: Tini-haru/ uni-haru \bar{a} **pas/ek-** \bar{a} **pas**-m \bar{a} dosharopan garthe.

Ach: Tiniu **ek-** \bar{a} **phi**-m \bar{a} dosh laya.

3.2.5 Relative Pronominal

English, Nepali and Achhami relative pronominal are compared as follows.

3.2.5.1 Achhami Relative Pronominal

Achhami relative pronominals are presented on the basis of the following syntactic and semantic features:

/jo/	+human	/jy \bar{a} /	-Human
	+Subject NP		+Subject NP
	{ Plural		{ Plural
	+Selection/ choice		-Selection
/jo jo/	{ Human	/jy \bar{a} jy \bar{a} /	-Human
	+Subject NP		+Subject NP
	+Plural		+Plural
	-Selection		-Selection

3.2.5.1. Nepali Relative Pronominal

Nepali relative pronominal are presented on the basis of their semantic and syntactic features:

/jo/	+Human	/je/	-Human
	{ Plural		{ Plural
	+Subject NP		+NP subject
	-Selection		-Selection

/jun/	{ Human	/jo jo/	+Human
	{ Plural		+plural
	+NP subject		+NP subject
	+Selection		-Selection
/jeje/	-Human		
	+Plural		
	+NP subject		
	-Selection		

Table No. 12 :English Relative Pronomial

	Restrictive		Non-restrictive	
	Personal	Non-personal	personal	Non-personal
Sub	Who/ that	Which/ that	who	Which
Obj	Whom/ that/ zero	Which/ that/ zero	Whom	
Gen	Whose			

Restrictive and non-restrictive relative pronominal are the two types of relative pronominal in English but not in Nepali and Achhami. 'Jo' and 'jun' are selectional relative pronouns that exist in Achhami and Nepali, respectively. Personal and non-personal distinction is found in all three Achhami, Nepali and English relative pronominal system. Case distinction i.e. subjective, objective and genitive exist in English but not in Nepali and Achhami. Achhami, Nepali and English relative pronouns donot contrast for number, masculine and feminine.

For Example,

The man **who** works hard gets money. (Human subject)

Nep: **Jo** parishram garcha, tyo paisa paucha.

Ach: **Jo** nikkai kam garddocha, tyo rupya paudhocha.

The man **whose** car is broken down becomes unable to go to work.

(Genitive)

Nep: **Jas**-ko kar bigrekocha, tyo kam garna jana sakena.

Ach: **Jai**-ko kar bigrekocha, tyo kam karma jana sakenya.

The cow **which/ that** is grazing in the field belongs to me. (Non-personal subjective)

Nep: Chaurma **je** chardai-cha, tyo mero ho.

Ach: Churma **jy** ã chardocho, tyo mero ho.

This is the man (**whom/ that/ zero**) you should know. (objective)

Nep: Yo tyo manchhe ho, **jas**-lai timi-le chinnu parcha.

Ach: Yo tyo manche ho, **jai**-lai tamle raunu parcha.

Do the work **which/ that/ ()** you like to do. (Non-personal)

Nep: **Je**(=work) garna manchha, tyo(=work) gara.

Ach: **Jy** ã (=work) harna niko lagdochha, tyi (=work) hara.

Nep: **Jun** timi chahanchhau, ma tyo lyidiula. (Selectional)

Ach: **Jo** tami bhandachhau, mu tyo lyaunau.

Rita, **whose** car had broken down, was in a very bad mood. (Non-restrictive)

Nep: **Jas**-ko kar bigreko thiyo, u naramro anuhar-ma thiyo.

Ach: **Jai**-ko gadi bigreko chhiya, u naniko anuhar-ma chhiyo.

3.2.6 Interrogative Pronominal

English, Nepali and Achhami interrogative pronominal are compared as follows.

3.2.6.1 Achhami Interrogative Pronominal

Achhami interrogative pronominal are presented on the basis of the following semantic and syntactic features:

/ko/	+Human	/ky ã /	- Human
	{ Plural		{ Plural
	+Selection(human and non-human)		-Selection

/koko/	+Human	/ky ã ky ã /	-Human
	+Plural		+Plural
	+Selection (Human and non Human)		-Selection

3.2.6.2 Nepali Interrogative Pronominal

Nepali Interrogative Pronominal are presented on the basis of their semantic and syntactic features.

/ko/	+Human { Plural +Selection open(human and non-human)	/ke/	-Human { Plural -selection
/koko/	+Human +Plural -Selection	/keke/	-Human +Plural -Selection
/kun/	{ Human { Plural +Selection restricted (human and non-human)		

3.2.6.2 English Interrogative Pronominal

English Interrogative pronominal are presented on the basis of the following semantic and syntactic features:

/who/	+Human { Subject NP +Selection open -Possession { Plural	/which/	-Human { Subject NP +Selection restricted -Possession { Plural
/what/	-Human { Subject NP +Selection open -Possession { Plural	/whose/	+Human { Subject NP +Possession { Plural -Selection
/whom/	+Human -Subject NP -Possession { Plural -Selection		

English, Nepali and Achhami interrogative pronominal do not contrast for number, gender (masculine and feminine) and person but contrast for human and non-human. English interrogative words have two functions i.e. determiner function and pronominal function. 'Whose', 'what' and 'which' have both determiner as well

pronominal functions. But others e.g.: ‘whom’ and ‘who’ have only pronominal function. But interrogative words in Nepali and Achhami have only pronominal functions not determiner functions because the concept of determiner does not exist in them. Achhami ‘ko’, Nepali ‘kun’ and English ‘who’ and ‘what’ for open selection and ‘which’ for restricted selection are used.

For example,

Who is he? (Human singular)

Nep: U/yo/tyo **ko** ho?

Ach: U/yo/tyo **ko** ho?

What is this (book/cow? (Non – human)

Nep: Yo **ke** ho?

Ach: Yo **kyã** ho?

Whose Jacket is this? (possessive determiner)

Nep: Yo jacket **kas-** ko ho?

Ach: Yo jacket **kai-** ko ho?

Whose is this Jacket? (Possessive pronominal)

Nep: Yo jacket **kas-** ko ho?

Ach: Yo jacket **kai-** ko ho?

What are these (= books)? (Non human plural)

Nep: Yi **ke/keke** hun?

Ach: Y **ĩ kyã / kyã kyã** hun?

Who is your favorite singer? (Open selection)

Nep: Timro manparne gayak **ko** ho?

Ach: Tamro manparayako gaune **ko** ho?

Which is your favourite singer? (Yam Baral or Ram Krishna)

Nep: Timro manparne gayak **kun** hun?

Ach: Tamro manpayako gaune **ko** ho?

3.2.7 Possessive Pronominal

Table No. 13 :English Possessive Pronominal

Number Person		Singular		Plural	
		Det	Pro	Det	Pro
1 st person		My	Mine	Our	Ours
2 nd person		Your	Yours	Your	Yours
3 rd person	Mas	His	His	Their	Theirs
	Fem	Her	Hers		
	Neu	It	Its		

Nepali and Achhami have no possessive pronominal but they have possessive forms that are made by suffixing possessive case markers such as ‘ko’, ‘k \bar{a} ’, ‘ki’, ‘ro’, ‘r \bar{a} ’, ‘ri’, ‘no’, ‘n \bar{a} ’, and ‘ni’ to the different pronominal. But English has the existence of possessive pronominal contrasting for number, person and gender. Possessive in English show two determiners and pronominal function. (See appendix – IV).

For example,

That house is **yours**. (2nd person pronominal)

Nep: Tyo **tero/ tap \tilde{a} i- ko/ hajur – ko/ timro** ghar ho.

Ach: Tyo ghar **tero/ tamro/ tumro** ho.

This book is **his**. (3rd person pronominal)

Nep: Yo **usko/ unko/- uh \tilde{a}** ko pustak ho.

Ach: Yo **uiko/ yaiko** kitab ho.

This is **my** book. (1st person determiner)

Nep: Yo **mero** pustak ho.

Ach: Yo **mero** kitab ho.

This is **his** book. (Determiner)

Nep: Yo **tero** kitab ho.

Ach: Yo **tero** kitab ho.

That is **your** house (Determiner)

Nep: Tyo **tero/ timro/ tapã i ko/ yahã** ko ghar ho.

Ach: Tyo **tero/ tumro/ tamro** ghar ho.

3.2.8 Indefinite Pronominal

English, Nepali and Achhami indefinite pronomina are compared as follows

Table No. 14:Nepal Indefinite Pronominal

Definite	Question related	Kohi, Kehi, Kunai
	Relation related	Josukai, Jesukai, Junsukai
Indefinite	Universal	Pratyak, Harek, Sabai
	Others	Dubai, Ek/Euta, Arko, Aru

Table No.15 :Achhami Indefinite Pronominal

	Count		Non count	Dumã i
	Personal	Non personal		
Universal	Sabã i	Sabã i	Sabã i	
Assertive/ Non assertive	Koi, kunai	Kei	Kei	

Table No. 16: English Indefinite Pronominal

	Number	Function	Count			Non count		
			Personal	Non personal				
Universal	Sing	Pro	Everyone Everybody	Everything	All (of) Each (of)	All		
			Each					
		Det	Every, Each					
	Plu	Pro	All, Both		All (of) Both (of)			
				Det			All, Both	
Assertiv e	Sing	Pro	Someone somebody	Something	Some(of)	Some		
							Det	A (n)
	Plu	Pro and det	Some					
Non assertive	Sing	Pro	Anyone Anybody	Anything	Any (of) Either (of)	Any		
							Det	Either , any
	Plu	Pro and det	Any		Any (of)			
Negative	sing	Pro	No one nobody	Nothing	None(of) Neither(of)	None		
							None	
							Det	Neither
	Plu	Pro	None		None (of)			
			Singular Plural	Det			No	

Nepali and Achhami donot have negative indefinite pronominal. So, Nepali 'kohi' and Achhami 'koi' are equivalent to English 'someone', 'somebody', 'anyone', 'anybody', 'nobody', 'noone'. Similarity, Nepali 'kehi (chij)', Achhami 'keī (chij)' are equivalent to English 'something', 'anything' and 'nothing'. Those pronominal are treated as singular and used subjectively as well as objectively. Achhami and Nepali donot have non – assertive and negative indefinite pronominal but English does.

For example,

Someone/ somebody are coming. (Subject assertive)

Nep: Kohi audaichha.

Ach: **Koi** aunaichha.

Nobody/ Noone called me. (Subject non-human)

Nep: Tyaha **kehi** chha?

Ach: Tyaha **kei** chha ky \tilde{a} ?

Nothing is right. (Non-human negative subject)

Nep: **Kehi** pani thik chhaina.

Ach: **Kei** niko nai.

Don't bring **anything**. (object)

Nep: **Kehi** nalayao.

Ach: **Kei** nalyao.

I don't accept **anyone/ anybody's** idea. (object)

Nep: Ma **kasai**- ko bichar ma sahamat chhaina.

Ach: Mu **kasai** - ko bichar niko mannaina.

In relation to universal indefinite pronominal, 'pratek', 'harek', 'sabai', 'dubai', Nepali and 'saba \bar{i} ' and 'duba \bar{i} ' Achhami are universal definite pronominal. But 'everyone', 'everybody', 'everything' 'each (of)', 'all (of)', 'both (of)', are the English indefinite pronominal.

For example,

All (of them) went out.

Nep: Ti madhya **sabai** bahir gae.

Ach: Ti madhya **saba \bar{i}** bahiri gaya.

Both (of my brothers) are student.

Nep: Mera bhai **dubai** vidyarthi hun.

Ach: Mera bhai **duma \tilde{i}** iskulya hun.

Everyone/ Everybody are here.

Nep: **Sabai (Jana)** yaha chhan.

Ach: **Saba \tilde{i} (Jana)** nya chhan.

English has compound and of- pronouns indefinite pronominal but Nepali and Achhami have definite and indefinite pronominal that are broadly categorized under indefinite pronominal.

English	Nepali	Achhami
Someone, somebody, anyone		
Anybody, some (of), any (of)		
No one, nobody	kohi	koi
Anything, something, nothing,		
Some (of), any (of)	kehi	kei
Everyone, everybody, all (of)	sabai (pratek)	saba \tilde{i}
Either (of), neither (of), none (of)	kunai	kunai
One	ek/euta/	ek
Both (of)	dubai	duma \tilde{i}
Another	arko	akko
Each (of)	harek/ Pratyak	saba \tilde{i}
Others	aru	aru

For example,

One should think about one's future.

Nep: **Pratek-le** aphno bhabisya sochnu parchha.

Ach: **Sabai- le** apno bhabisya sochnu paddochha.

None (of the rooms) was the same. **Each** was different.

Nep: **Kunai** pani kotha ustai thienan. **Pratyak** pharaka thie

Ach: **Kei** botha ekai chiyana. **Saba \tilde{i}** pharak chiya.

Where are **others** (books)?

Nep: **Aru** kaha chhan?

Ach: **Aru** kaha chhan?

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

The following are the major findings of this research.

- i. The followings are the pronominal used in Achhami :
 - a) Personal Pronominal: mu, hami, tũ , tami/tumi, yo, tyo, u, yĩ , tyĩ , yinu, tinu and unu.
 - b) Demonstrative Pronominal: yo, tyo, yĩ , tyĩ , yinu, tinu.
 - c) Reflexive Pronominal: ā phi/ ā pi
 - d) Reciprocal Pronominal: Ek – akhka, ek- ā phi, ā phi – ā phi/ ā pi- ā pi
 - e) Relative Pronominal: jo, jy ā , jojo, jy ā jy ā
 - f) Interrogative Pronominal: ko, ky ā , koko, ky ā ky ā
 - g) Possessive Pronominal: _____
 - h) Indefinite Pronominal: Sab ā i, koi, kei, kunai, dum ā i.
- ii. English is honorifically a neutral language. Achhami second and third person personal pronominal are used non honorifically and honorifically. But Nepali second and third person personal and demonstrative pronominal are used non – honorifically, honorifically and more honorifically i.e. levels of honorificness exit.
- iii. Three person system i.e. first, second and third person are found in all three English, Nepali and Achhami. English personal pronominal are honorifically neutral. But Achhami and Nepali personal pronominal have the quality of honorificness and levels of honorificness, respectively.
- iv. English, Nepali and Achhami have subjective, objective and possessive case systems. But Nepali and Achhami donot have possessive pronominal but they are in English. Separate pronominal are used subjectively as well as objectively in English. But ‘lai’ is suffixed to subjective case to make them objective one in Achhami and Nepali. And subjective pronominal with and without case markers like ‘le’ are used subjectively both in singular and

plural cases both in Nepali and Achhami. Dative case is found in Nepali and Achhami third person personal pronominal.

- v. English, Nepali and Achhami have two types of number system i.e. singular and plural. Separate pronouns for singular and plural are used in English except second person 'you' and third person 'it'. But in Nepali, 'haru' is mainly suffixed to the singular form to make it plural, in some cases, separate forms are used for singular and plural eg. ma, hami. Similarly, 'o' of 'yo' and 'tyo' that are used singular, non- honorifically are changed into 'i' that becomes 'yi' and 'tyi' that are used both singular honorifically and plural honorifically and non- honorifically.
- vi. English, Nepali and Achhami demonstrative pronominal contrast for proximal and distal reference. English and Achhami have similar demonstrative pronominal system but Nepali exist one more point i.e. levels of honorificity.
- vii. English third person personal, possessive and reflexive pronominal have the distinction of masculine and feminine gender but they are not found in Nepali and Achhami. All these three have the human and non human distinction in personal pronominal.
- viii. Same forms are used as relative and interrogative pronominal in English but different forms are used in Nepali and Achhami. They do not contrast for number, person but for human and non human. They contrast for subjective, objective and possessive cases only in English. The types of restrictive and non restrictive relative pronominal are not found in Achhami and Nepali but found in English. Nepali and Achhami relative pronouns co-occur with demonstrative pronouns.
- ix. The concept of possessive pronominal exist in English that contrast for person, number and gender. But Nepali and Achhami do not have possessive pronominal but have possessive words made by suffixing the possessive case markers like 'ko', 'k̄a', 'ki', 'ro', 'r̄a', 'ri', 'no', 'ni', and 'n̄a' to personal reflexive, demonstrative pronominal. See appendix – iv.
- x. Assertive, non- assertive, universal and negative and comparative and superlative forms of assertive indefinite pronominal exist in English. But only assertive and universal indefinite pronominal are found in Nepali and

Achhami. Morphologically negative pronominal do not found in Nepali and Achhami. 'Kunai' is the only one semantically negative pronominal that exists in both Achhami and Nepali.

- xi. Being the dialect of Nepali, Achhami pronominal system is at least similar to Nepal pronominal system. First person plural 'hami', third person singular non honorific 'yo' 'tyo', relative 'jo' and interrogative 'ko' are the same pronominal form used in Achhami and Nepali. Others have minor differences. Achhami pronominal are used non- honorifically and honorifically but in Nepali one i.e. more honorific form is found in personal and demonstrative pronominal.
- xii. More number of pronominal in total are found in Nepali in comparison to Achhami but less number in comparison to English. Nepali and Achhami have complex pronominal systems due to the addition of case markers like 'le', 'lai', 'sanga', 'sita', 'bata', 'dwara', 'ko', 'ka', 'ki', 'ro', 'ra', 'ri' etc to different types of pronominal.
- xiii. Nasalization is found in Achhami pronominal system that is absent in Nepali and English Pronominal system.
- xiv. Complex pronominal system is found in Achhami and Nepali due to the addition of different case markers that are added to personal, reflexive, demonstrative, relative, interrogative pronoun and to some extent to indefinite pronominal. Such features are absent in the English language.

4.2 Recommendations

The researcher has made the following recommendations and pedagogical implications:

- a) This is a comparative research among English, Nepali and Achhami pronominal systems. It helps the language teachers in teaching English as a non –native language in predicting areas of differences among them that cause difficulty in learning resulting in errors.
- b) Transfer of knowledge of first language causes problems in learning second/ foreign language. If the knowledge of the first language is different from that of second or foreign, learning will be difficult. So, the language teachers

should teach similarities and differences between the learners's native language and the target language in which they are going to be exposed.

- c) Achhami and Nepali pronominal do not contrast for masculine and feminine gender but English does. But they contrast for human/ non human or personal/ non – personal references. So, learners should be given knowledge about this point.
- d) English is honorifically a neutral language. The Second and third persons and demonstrative Achhami pronominal have honorificity and levels of honorificity exist in Nepali second and third person personal and demonstrative pronominal that causes difficulty in learning. So, the learners should be given knowledge about it while teaching English and Nepali to Achhami native speakers.
- e) Achhami and Nepali pronominal systems are at least similar. Pronominal 'hami', 'yo', 'tyo', 'jo', and 'ko' are same in them and others have minor differences. Achhami pronominal have the quality of honorificity. On the other hand, Nepali has levels of honorificity. So, such features should be treated while teaching Nepali language to Achhami native speakers
- f) The concept of possessive pronominal exists in English but it does not in Achhami and Nepali. But possessive words are found in them. That may cause great problem to the Achhami and Nepal learners while learning English. (See appendix – iv).
- g) Non- assertive, negative indefinite pronominal are found in English but not in Achhami and Nepali. Verb functions as negation. But morphological negation is not found in Nepali and Achhami. 'Kunai', is only one pronominal having semantic negation in Achhami and Nepali. Universal pronominal are categorized under definite pronominal in Nepali but under indefinite in English. So, such features should be treated well to Nepali and Achhami speakers while teaching English.
- h) Some Achhami and Nepali single indefinite pronominal are equivalent to more than one English pronominal, eg. Nepali 'kahi' and Achhami 'koi' are equivalent to English 'someone', 'somebody', 'anyone', 'anybody', 'noone' and 'nobody'. So, such points should be taught well while teaching English to Achhami and Nepali speakers.

- i) Suffixation process is mostly found in Nepali personal, demonstrative, relative, interrogative pronominal and Achhami personal, relative, interrogative pronominal which is absent in English. So, the learners should be made aware of this point.
- j) There are similar types of number, person systems in Achhami, Nepali and English pronominal. Nepali and Achhami third person personal pronominal are used for dative case also. 'Lai' is suffixed to subjective case to make them objective one in Achhami and Nepali. Similarly, with and without case makers like 'le', 'bata' etc are used as subjective pronominal in Nepali and Achhami. Such points should be given attention while teaching English to Nepali and Achhami native speakers.
- k) Achhami and Nepali have complex pronominal systems due to the presence of different case markers that are added to different types of pronominal. That causes difficulty in learning English as a second language. So, these points should be treated well.

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Appendix – I

ROMAN TRANSLITERATION OF DEVANA GARI SCRIPT

Based on Turner's (1931). Nepali Alphabet and Diacritic Markets.

अ	a	क्	k	द्	d
आ	\bar{a}	ख्	kh	ध्	dh
इ	i	ग्	g	न्	n
ई	\bar{i}	घ्	gh	प्	p
उ	u	ङ्	\dot{n}	फ्	ph
ऊ	\bar{u}	च्	c	ब्	b
ए	e	छ्	ch	भ्	bh
ऐ	ai	ज्	j	म्	m
ओ	o	भ्	jh	य्	y
औ	au	ञ्	\tilde{n}	र्	r
अँ	an, am	ट्	\dot{t}	ल्	l
अः	\tilde{a}	ठ्	$\dot{t}h$	व्	w/v
:	h	ड्	\dot{d}	श्	\dot{s}
		ढ्	$\dot{d}h$	ष्	\dot{s}
		ण्	\dot{n}	स्	s
		त्	t	ह्	h
		थ्	th		

Note: The traditional letters क्ष, त्र, and ज्ञ are treated as Conjunct letter e.g. क्ष = ks, ksh kch;

ज्ञ = gy; त्र = tr

Appendix – II

(Source: Sigdhyal, 2055: 46 – 51)

Declension of Nepali Pronominal

1. Different forms of the same first person personal pronominal ‘Ma’

	Singular	Plural
Prathamā	ma, mai – le	hā mi (-haru), hā mi (-haru)–le, hā mi(-haru)– bā ta
Ditiyā	mai – lai	hā mi (-haru) – lai
Tritiyā	mai – le	hā mi (-haru) – le, hā mi (-haru) – bā ta
Chaurthi	ma – lai	hā mi (-haru) – lai/ -le
Panchami	ma – dekhi/ dekhin/ bā ta	hā mi (- haru) -dekhi/ dekhin/ bā ta
Khasthi	mero, merā , meri	hā mro – hā mri – hā mrā , hā mi (-haru) – ko/kā /ki
Sattami	ma – mā	hā mi (-haru) – mā

2. Different forms of the same person personal pronominal ‘Tā’

	Singular	Plural
Prathamā	tā , tai – le	timi (-haru), timi (-haru) – le
Ditiyā	tai – lai	timi (-haru) – lai
Tritiyā	tai – le	timi (-haru) – le
Chaurthi	tā – lai	timi (-haru) – lai/ -le
Panchami	tā – dekhi/dekhin/ bā ta	timi (- haru) -dekhi/ dekhin/ bā ta
Khasthi	tero, terā , teri	timro – timri – timrā , timi (-haru) – ko/kā /ki
Sattami	tā – mā	timi (-haru) – mā

3. Different forms of the some third person personal and demonstrative pronominal ‘tyo’

	Singular	Plural
Prathamā	tyo, so, tyas – le, tyal- le	ti, tini (-haru), tini (- haru) – le
Ditīyā	tyo, so,tyas- lai, tyal- lai	ti, tini (-haru), tini (-haru) – lai
Tritīyā	tyas – le, tyal – le	tini (- haru) – le
Chaurthi	tyas – lai/ -le, tyal – lai	tini (- haru) – lai/ -le
Panchami	tyas – dekhi/ - dekhin/ - bā ta	tini (-haru) – dekhi/ -dekhin/ - bā ta
Khasthi	tyas – ko/ - kā / - ki	tini (-haru) – ko/ - kā / - ki
Sattami	tyas – mā	tini (- haru) – mā

4. Different forms of the same third person personal and demonstrative pronominal ‘yo’

	Singular	Plural
Prathamā	yo, yas – le, yal – le	yi, yini (-haru), yini (-haru) – le
Ditīyā	yo, yas – lai, yal – lai	yi, yini (haru), yini (-haru) – lai
Tritīyā	yas – le, yal – le	yini (haru) – le
Chaurthi	yas – lail – le, yal - lai	yini (-haru) – lai/ - le
Panchami	yas – dekhi/ dekhin/ bā ta	yini (- haru)- dekhi/ - dekhin/ - bā ta
Khasthi	yas – ko/ kā / ki	yini (-haru) – ko/ kā / ki
Sattami	yas – mā	yini (-haru) – mā

5. Different forms of the same third person personal and demonstrative pronominal ‘ū’

	Singular	Plural
Prathamā	ū , us – le, ul – le	uni (-haru), uni (-haru) – lai
Ditīyā	ū , us – lai, ul- lai	uni (-haru), uni (-haru) - lai
Tritīyā	usle, ul-le	uni (-haru) - le
Chaurthi	us- lai/ - le	ul – lai, uni (-haru) – lai/ - le
Panchami	us- dekhi/ -dekhin/ - bā ta	uni (-haru) – dekhi/ - dekhin/ - bā ta
Khasthi	us- ko/ - kā / - ki	uni (-haru) – ko/ - kā / - ki
Sattami	us – mā	uni (haru) – mā

6. Different forms of the same second person personal honorific pronominal ‘tap $\bar{a}\tilde{i}$ ’

	Singular	Plural
Pratham \bar{a}	tap $\bar{a}\tilde{i}$, tap $\bar{a}\tilde{i}$ - le/ - b \bar{a} ta	tap $\bar{a}\tilde{i}$ (-haru), tap $\bar{a}\tilde{i}$ (haru) -le/ b \bar{a} ta
Ditiy \bar{a}	tap $\bar{a}\tilde{i}$ – lai	tap $\bar{a}\tilde{i}$ (- haru) – lai
Tritiy \bar{a}	tap $\bar{a}\tilde{i}$ –le/ - b \bar{a} ta	tap $\bar{a}\tilde{i}$ (-haru) – le/ - b \bar{a} ta
Chaurthi	tap $\bar{a}\tilde{i}$ – lai/ - le	tap $\bar{a}\tilde{i}$ (-haru) – lai/ -le
Panchami	tap $\bar{a}\tilde{i}$ -dekhi/-dekhin/- b \bar{a} ta	tap $\bar{a}\tilde{i}$ (- haru) –dekhi/ - dekhin/ - b \bar{a} ta
Khasthi	tap $\bar{a}\tilde{i}$ - ko/ -k \bar{a} / -ki	tap $\bar{a}\tilde{i}$ (-haru) – ko/ - k \bar{a} / - ki
Sattami	tap $\bar{a}\tilde{i}$ – m \bar{a}	tap $\bar{a}\tilde{i}$ (-haru)- m \bar{a}

7. Different forms of the same reflexive pronominal ‘ \bar{a} phu’

	Singular	Plural
Pratham \bar{a}	\bar{a} phu, \bar{a} phu – le/ - b \bar{a} ta	\bar{a} phu(-haru), \bar{a} phu (-haru)- le/ - b \bar{a} ta
Ditiy \bar{a}	\bar{a} phu, - lai	\bar{a} phu (-haru)- lai
Tritiy \bar{a}	\bar{a} phu – le/ - b \bar{a} ta	\bar{a} phu (haru)- le/ - b \bar{a} ta
Chaurthi	\bar{a} phu – lai	\bar{a} phu (-haru)- lai
Panchami	\bar{a} phu-dekhi/-dekhin/b \bar{a} ta	\bar{a} phu (-haru) – dekhi/-dekhin/ - b \bar{a} ta
Khasthi	\bar{a} phno, \bar{a} phn \bar{a} , \bar{a} phni	\bar{a} phno, \bar{a} phn \bar{a} , \bar{a} phni, \bar{a} phu (-haru) – ko/-k \bar{a} /-ki
Sattami	\bar{a} phu – m \bar{a}	\bar{a} phu (-haru) – m \bar{a}

8. Different forms of the same relative pronominal 'jo'

	Singular	Plural	Neu.gen.only
Prathamā	Jo, jun, jas-le/ - bā ta, jal-lai	Jo, jun, jun-le	Je, jai-le
Ditiyā	Jo, jun, jas-lai, jal- le	Jo, jun, jun-lai	Je
Tritiyā	Jas-le/ bā ta, jal-le	Jun-le/ bā ta	Jai-le
Chaurthi	Jas-lai/ le, jal-lai	Jun-lai/ - le	Je-lai
Panchami	Jas-dekhi/-dekhin/ - bā ta	Jun-dekhi/- dekhin/-bā ta	Je- dekhi
Khasthi	Jas – ko/ -kā/-ki	Jun-ko/ - kā/-ki	Je-ko/-ki/-kā
Sattami	Jas-mā	Jun – mā	Je-mā

9. Different forms of the same interrogative pronominal 'ko'

	Singular	Plural	Neu.gen.only
Prathamā	ko, kun, kas-le/ - bā ta, kal-lai	ko, kun, kun-le/ bā ta	ke, ke-le
Ditiya	ko, kun, kas-lai, kal- le	ko, kun, kun-lai	ke
Tritiyā	kas-le/ bā ta, kal-le	kun-le/ bā ta	Ke-le
Chaurthi	kas-lai/ le, kal-lai	kun-lai/ - le	ke-lai
Panchami	kas-dekhi/-dekhin/ - bā ta	kun-dekhi/- dekhin/-bā ta	ke- dekhi/dekhin/bā ta
Khasthi	kas – ko/ -kā/-ki	kun-ko/ - kā/-ki	ke-ko/-kā/-ki
Sattami	kas-mā	kun – mā	ke-mā

Appendix – III

Nepali and Achhami Possessive Words

Pronominal		Poss. Case Marker	Nepali	Achhami
Nep,	Ach.	Ko, k \bar{a} , ki		
yo	yo	+++	yasko, yask \bar{a} , yaski	yaiko, yaik \bar{a} , yaiki
tyo	tyo	+++	tasko, task \bar{a} , taski	tyaiko, tyaik \bar{a} , tyaiki
yini	yinu	+++	yinko, yank \bar{a} , yinki	yinuko, yinuk \bar{a} , yinuki
yini- haru	-	+++	yini- (haru), yini- (haru)- k \bar{a} , yinu (haru)- ki	- - -
tini	tinu	+++	tin-ko, tin-k \bar{a} , tin-ki	tinuko, tinuk \bar{a} , tinuki
tini- haru	-	+++	tini-haru-ko, tini-haru-k \bar{a} , tini haru ki	- - -
tap $\tilde{a}\tilde{i}$	-	+++	tap $\tilde{a}\tilde{i}$ -ko, tap $\tilde{a}\tilde{i}$ -k \bar{a} , tap $\tilde{a}\tilde{i}$ -ki	- - -
hajur	-	+++	hajur -ko, hajur-k \bar{a} , hajur ki	- - -
y \tilde{a} ha	-	+++	yah \tilde{a} -ko, yah \tilde{a} -k \bar{a} , yah \tilde{a} -ki	- - -
uh \tilde{a}	-	+++	uh \tilde{a} -ko, uh \tilde{a} -k \bar{a} , uh \tilde{a} -ki	- - -
h \bar{a} mi-haru	-	+++	h \bar{a} mi(haru)ko, h \bar{a} mi(haru)k \bar{a} , h \bar{a} mi (haru)ki	- - -
timi- haru	-	+++	timi (haru)ko, timi (haru)k \bar{a} , timi (haru) ki	- - -
jo	jo	+++	jasko, jask \bar{a} , jaski	jaiko, jaik \bar{a} , jaiki
ko	ko	+++	kasko, kask \bar{a} , kaski	kai -ko, kai - k \bar{a} , kai- ki
m \bar{a}	mu	ro, r \bar{a} , ri	mero, mer \bar{a} , meri	mero, mer \bar{a} , meri
h \bar{a} mi	h \bar{a} mi	+++	h \bar{a} mro, h \bar{a} mr \bar{a} , h \bar{a} mri	h \bar{a} mro, h \bar{a} mr \bar{a} , h \bar{a} mri
t \tilde{a}	t \tilde{u}	+++	tero, ter \bar{a} , teri	tero, ter \bar{a} , teri
-				
timi	Tami	no, n \bar{a} , ni	timro, timr \bar{a} , timri	tamro, tamr \bar{a} , tamri
	Tumi	+++	---	tumro, tumr \bar{a} , tumri
\bar{a} phu	\bar{a} phi/ \bar{a} pi	no, na, ni	\bar{a} phno, \bar{a} ph \bar{a} , \bar{a} ph ni	\bar{a} pno, \bar{a} pn \bar{a} , \bar{a} pni

Appendix - IV

English, Nepali and Achhami Pronominal

Types of pronominal	English	Nepali	Achhami
i. Personal	me, us, him, her, them, I, was, you, he/she/ it/ they	ma, hā mi, tã , timi, tapã i, hajur, yahã , timi –haru, tapã i – haru, hajur – haru, yahã – haru, yo, tyo, ū , yi, ti, yini, tini, uni, yini – haru, tini – haru, uhã , uhã – haru	mu, hā mi, tu, tami, tumi, yo, tyo, yĩ , tyĩ , yinu, tinu, ũ , unu
ii. Possessive	mine, yours, his, hers, its, theirs, myself, ourselves, yourself, yourselves, himself, herself, it –self, themselves.	X	X
iii. Reflexive	myself, ourselves, yourself, yourselves, himself, herself, it – self, themselves	ā phu	ā phi / ā pi
iv. Reciprocal	each other, one another	ek – arko, ek – ā pas, ā pas, ā – ā phu	ek- akhkho, ek - ā pi/ ā phi, ā pi – ā pi/ ā phi - ā phi
v. Interrogative	who, what, when, whose, which	ko, ke, kun, koko, keke	ko, kyã , koko, kyã kyã
vi. Relative	who, what, whom, where, which ,that	jo, ja, jun, jojo, jeje	jo, jya, jojo, jyã

vii. Demonstrative	this, that, these, those	yo, tyo, \bar{u} , yi, ti, yini, tini, uni, uh \tilde{a} , yani – haru, tini huru, uh \tilde{a} haru,	yo, tyo, $y\tilde{i}$, $ty\tilde{i}$, tinu, tinu
Viii. Indefinite	someone, somebody, anyone, anybody, everyone, everybody, anything, something, nothing, no one, nobody, all(of), both (of), each (of), some (of), everything, either (of), none (of), neither (of), any (of), many (of), much (of), more (of), most (of), few (of), little (of) less (of), fewer (of), least (of)	kohi, kehi, kunai, sabai, dubai, herek, pratek, ek / euta, arko, aru	kohi, kei, kunai, sab $a\tilde{i}$, dum $a\tilde{i}$, ek, arkho, aru