

CHAPTER-ONE

INTRODUCTION

1.1 General Background

Language is fundamentally a means of human communication. It is extremely and highly versatile code used for human communication. Language is a way by which human beings communicate. It is a dynamic and open system that allows human beings to communicate their thoughts, feelings, desires, emotions, experiences and ideas. "It is a (finite or infinite) set of sentences each finite in length and constructed out of a finite set of elements" (Chomsky, 1957 p.13).

Language is species-specific and species-uniform. Regarding the first language, a speaker acquires it naturally without any extra effort and he/she is supposed to be perfect in his/her first language not only linguistically but also communicatively. The origin of human language is as old as human civilization. No language is superior or inferior in itself. This is due to the use of the language in the society. "Language is purely human and non- instinctive method of communicating ideas, emotions and desires of voluntarily produced symbols" (Sapir, 1921 p.8). Language can be defined as the voluntary vocal system of human communication.

All the human beings begin to acquire at least one language during their babyhood and become linguistically matured when they are five or six years of

age. Without language, we cannot imagine such a modern and advanced human civilization, instead human beings would have remained only dumb animal or creature. Language can be described in such a way that it is vocal, systematic, conventional, symbolic, unique, creative, complex, and modifiable way of communication which distinguishes human beings from other creatures in the world. It is the most highly developed and most frequently used means of communication through which human beings express their ideas, feelings, emotions, attitudes, desires and thought etc.

1.1.1 An Introduction to the English Language

There are over six thousand languages in the world. Among them, English is one of the richest languages. It is an international language which is used all over the world. English has become the language of science, commerce, trade, etc. There is no existence of human civilization without language. Human beings are only subjects to acquire language. The English language has been taught from preprimary school to university as a foreign or second language in Nepal. English is an international lingua-franca. It belongs to the group of Indo-European language family. The importance of English in Nepal is growing rapidly like in other developed and developing countries. Although some developed countries are trying to develop their own languages, they are unable to reach their destination due to the wide use of the English language all over the world. English is a standard language.

Teaching English is regarded as developing four language skills as: listening, speaking, reading and writing in students. According to the census of 2001, 1037 people speak English as a native language or mother tongue in Nepal. The English language stands in the sixty fourth position in Nepal on the basis of its native speakers. It is the main language of books, newspapers, medicine, technology, diplomacy, sports and advertising. It is represented in every continent as an inevitable means to link with the outer world so it has the status of global language. It is a treasure house of knowledge. Nearly, one fourth of the world's population is fluent or competent in English. It belongs to West

Germanic sub branches of Germanic branch of the Indo-European language family. It is one of the official languages of the UNO. Nowadays, the growth of private boarding schools in Nepal is rapidly increasing because all the Nepali people like to make their children able to speak English and face challenges with English speaking people nationally and internationally. English is so developed because it is simple to learn by the non-English learners.

1.1.2 Linguistic Scenario of Nepal

Nepal is a landlocked country. It is bordered by the most populous countries of the world, India in the East, South and West and by China in the North. The kingdom is roughly rectangular in shape and has an area of 147,181 square kilometers. The effect of India is more than that of China in all sectors. Nepal is a small country in terms of its area but it is very fertile for different kinds of languages. According to population census (2001), there are more than 92 languages used in our country Nepal. Many languages have not their own written scripts and they exist only in spoken form.

Despite its small size, Nepal accommodates cultural diversity including linguistic plurality. Besides, a number of languages have been reported as "unknown" languages (CBS, 2001), which need to be precisely identified. This multi lingual setting confers on Nepal a distinctive position on the linguistic map of the world and renders it as one of the most fascinating areas of linguistic research. It is important that the language situation in Nepal be analyzed to facilitate linguistic studies and language planning. Such an analysis is also important to examine the social structure of the country's population since language constitutes one of its main indicators.

According to Yadav (2003),

Owing to its small area with multiple languages, it is but natural in Nepal that speakers of different languages are sometimes settled in the same locality, esp. in urban area and come into closer contact. As a

result, they need a link language to communicate and interact in carrying out interpersonal and socio-economic activities. Most of non-Nepali speakers are found using Nepali as a lingua franca. However, educated people from the Terai region often tend to use Hindi as a lingua franca for inter community communications in the region (p. 137).

According to population census (2001), languages used in Nepal can be divided into the following language families.

- (a) Indo- Aryan
- (b) Dravidian
- (c) Astro-Asiatic
- (d) Tibeto-Burman

There is one controversial language isolate "Kusunda". Among these different languages, Nepali is designated, in the Interim constitution 2007 (2063 BS.), as the official language of Nepal and in its article No. 1 (5) is confirmed that all the spoken languages of Nepal are national languages and it is also confirmed that all the mother tongue can be used in the local offices. The Nepali language is standard language so it is an influential or prestigious variety. It is codified and stabilized and it serves 'H' functions in that it is used for communication at court, for literature and for administration. There are 48.61% native speakers of the Nepali language (Census, 2001).

We can see all these four language families here vividly.

1.1.2.1 Indo-Aryan

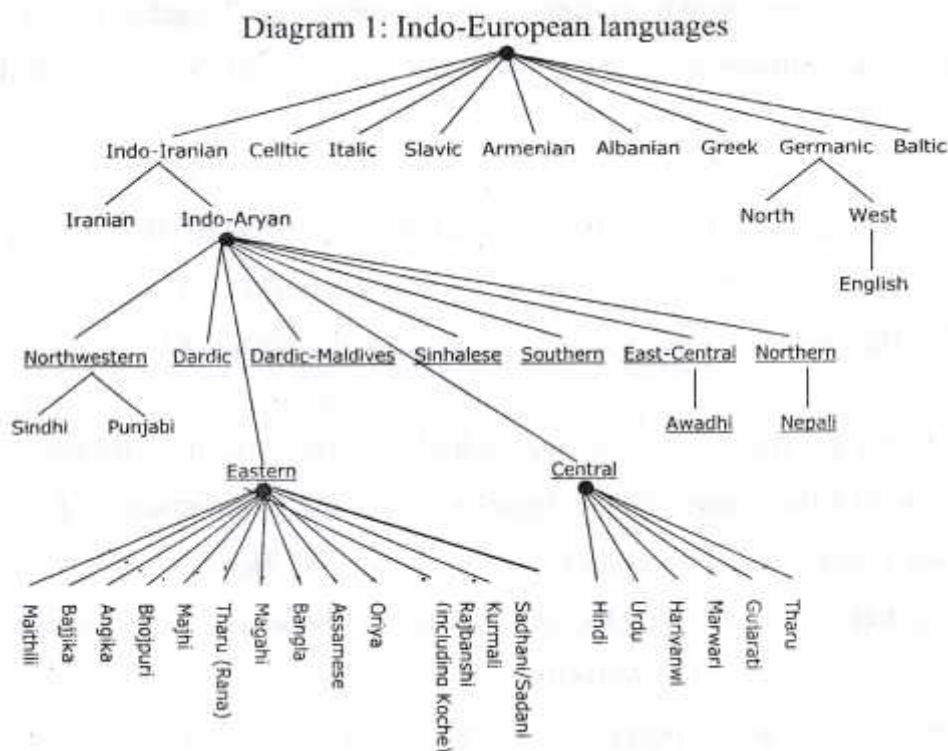
The languages fall in this family are: Nepali, Hindi, Urdu, Maithili, Rajbansi, Marwadi, Bhojpur, Chureti, Awadhi, Majhi, Darai, Kumal, Tharu, Danuwar, **Bote**, etc.

The Indo-Aryan languages are spoken by majority of Nepal's total population and thus constitute the largest group of Nepal's languages in terms of their

speakers. The Indo-aryan languages spoken in Nepal are mainly distributed from the western to the eastern hills and the Terai and also the far western though they are spoken with low density in almost all the remaining parts of the country.

The Indo-Aryan languages spoken in Nepal can be genetically subcategorized in the following diagram:

Diagram 1: Indo-European Languages



(Yadav, 2003, p. 145)

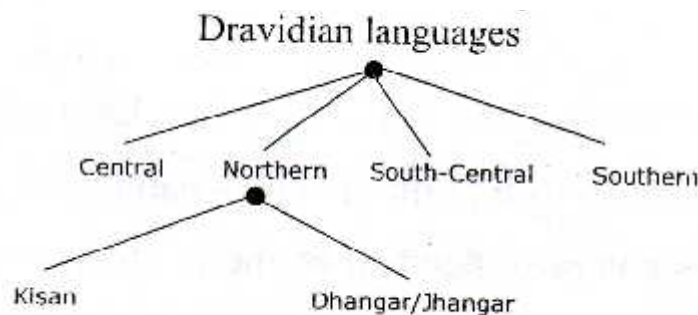
Some of the Indo-Aryan languages spoken in eastern are yet to be sub-classified due to the lack of their adequate description. These languages include Sadhani/Sadani, Kurmali, Rajbanshi (including Koche), Oriya, Assamese, Bangla, Magahi, Tharu (Rana), Majhi, Bhojpuri, Angika, Bajjika and Maithili (Yadav, 2003: pp.145-146).

1.1.2.2 Dravidian

Two languages i.e. 'Jhangar/ Dhangar and Kisan which are spoken in the province of Koshi river in the eastern region of Nepal and Jhapa district come under this group.

Dravidian languages spoken in Nepal can be genetically subcategorized in the following diagram.

Diagram 2: Dravidian Languages



(Yadav, 2003 p. 147)

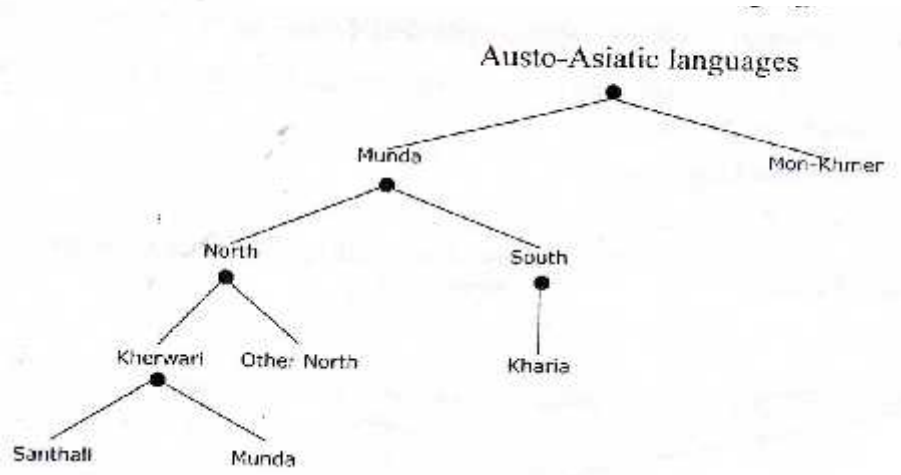
In this family, Dhangar/Jhangar is spoken by 4,182 people according to 1952/54 census, 15,175 people according to 1991 census and 28,615 people according to 2001 census. This language is mainly spoken in Sunsari district, it is also marginally used in Siraha and some other districts. Another Dravidian language is Kisan, marginally spoken in Jhapa district (Yadav, 2003, p. 147).

1.1.2.3 Austro-Asiatic

The Austro-Asiatic languages comprise Santhali of the northern Munda group and Kharia of the Southern Munda group. The two Austric languages viz. Santhali (inclusive Munda) and Khariya have been returned in various censuses with some variations. They are reported to have been spoken by 0.2 percent (1952/54), 0.31 percent (1961), 0.21 percent (1971), 0.19 percent (1981), 0.18 percent (1991), and 0.2 percent (2001). They are mainly distributed in the southern parts of Jhapa and Morang districts.

The genetic affiliation of the Austro-Asiatic languages spoken in Nepal is shown in the following diagram:

Diagram 3: Austro-Asiatic Languages



(Yadav, 2003 p. 147)

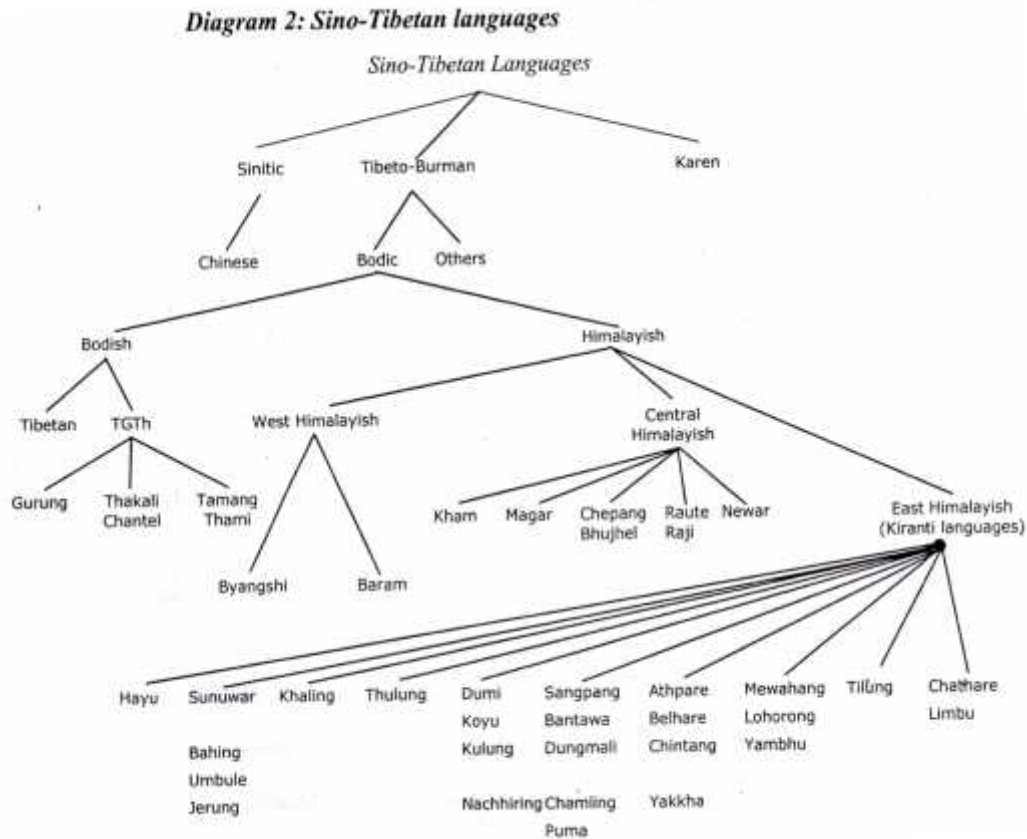
1.1.2.4 Tibeto- Burman

Another group of languages spoken in Nepal are the Tebeto-Burman languages, their number is the largest, viz. 57 languages. According to the 2001 census, these languages are spoken by 18.4 percent of Nepal's total population and occupy the second position. However, the percentages of their speakers vary in the different census: 21.8% (1952/54), 19.2%(1961), 17.16% (1971), 12.06% (1981), 16.76% (1991), and 18.4% (2001). The Tibeto-Burman languages mainly extend over the eastern, central and western mountain and hills though they are also sparsely spoken in the other parts of the country.

This group includes the following languages: Raute, Rai, Raji, Pahari, Ghale, Thami, Toto, Dura, Kaike, Chhantyal, Kham, Syang, Hayu, Nar, Lhomi, Baram, Kagate, Sherpa, Chepang, Tamang, Newar, Lepcha, Sunuwar, Magar, Dhimal, Limbu, Koche, Marpha Thakali, Gurung, Meche, Bhujel, Byangshi, etc.

Another important group of the Nepali languages is the Tibeto-Burman group of Sino-Tibetan family. The Sino-Tibetan languages spoken in Nepal can be subcategorized as follows:

Diagram 4: Sino-Tibetan Languages



(Yadav, 2003, p. 146)

1.1.3 An Introduction to the Bote People and Language

Bote people are one of the indigenous people of Nepal. Despite the invasion of modernity and wide use of the Nepali language as lingua franca, they have been able to maintain their social, cultural and linguistic identity. Bote people are simple, honest and hardworking and are the permanent inhabitants of Baglung, Parwat, Syanja, Gulmi, Palpa, Kaski, Gorkha, Tanahu, Parsa and Nawalparasi districts especially along the banks of Narayani i.e. Sapta Gandaki river and its tributaries (Poudel, 1999, pp. 13-16).

Their main occupations are boating, fishing and extracting gold by washing the river sand. But now due to the construction of road bridges and suspension bridges, the boating has turned to be fruitless, so they have adopted other kinds of occupations whatever available in the locality such as labour works at construction sites, etc. Besides these the Bote people are engaged nowadays in farming, cattle rearing etc. for their survival. Since the economic condition of the Bote people is not sound, they are bound to lag behind in education, health and other sectors. Bote people are Hindus by religion and they are rich in their culture. They have their own way of celebrating the various festivals and rituals. (Prasain, 1999, p.13)

Bhandari (2005) wrote:

Bote people came to Bamgha from the river bank of Rapti of Dang district. They came at first Chhamdighat and went to Baisghat for boating. Bamgha VDC is situated in the bank of the river Badighat. It is said that in Dang when the daughter of Bote aged about 16 was raped by the prince of Dang while boating in the Rapti river and when other Bote people found the case they became so angry and they took one sword and cut the head of that prince. Then, they were afraid of punishment from the king of Dang and they came to Chhamdighat in Bamgha. While they came here, they also carried their goddess "Devi" by flying and made her temple there and they carried that historical "Sword" which was used to cut their enemy (the prince) and kept it safely in the temple of Bhager at 'Bote gaun' Bamgha-2. It is still there now in Bamgha, there are altogether 69 houses of Bote and about 350 Bote people. Botes' exposure to education is very poor. There are schools nearby but Bote children do not go to schools and they go to Badighat river for fishing and swimming. They also go to carry loads of the business persons' even in their childhood. No Bote people is passed SLC yet in this village. Botes earn by pottering and from wage

labour but they do not save money. They earn and drink alcohol. They do not save money for future purpose. (pp. 80-81)

Bote is one of the languages which belongs to Indo-Aryan family. It is spoken only by the Bote people. The Bote language is spoken in different areas from Baglung to Parsa along the bank of river. It is very much difficult to cover all the dialects; thus the main location of the research is Bamgha VDC of Gulmi district. The Bote language is limited only to rural areas of Nepal and it is spoken only by the Bote people to fulfil their day to day activities. The Bote language is a vernacular language or it is not standard language. But the Bote language falls under the category of endangered languages of Nepal and the population of Bote speakers is quite less. The language spoken by the Bote native speakers is recognized as a language constitutionally. Since the Bote people live along the river bank and in scattered way, they do not have more exposure of their native language among their community. Thus, there is a trend of gradual loss of this language. However, they use the Bote language (as mother tongue) in their family and community but they use Nepali as a lingua franca. New generation is slowly losing the use of the Bote language due to various factors such as migration, intercaste marriage, wider use of Nepali, etc. Bote, after the restoration of democracy 1990, have become aware of their social, cultural and linguistic values. According to genetic affiliation, the Bote language is closer to the Darai and Kumal languages. However, it keeps high affinities with the Nepali language in lexical items and grammatical process.

The Interim constitution of Nepal (2007) has accepted Nepal as a multilingual and multi-racial nation. The Bote language has not been studied well enough for the purpose of dictionary making, textbook writing and compiling the grammar. However, some scholars have done research on social and cultural aspects.

1.1.3.1 Bote in Statistics

According to census report (2001), the total number of Bote people in Nepal is 7969 or 0.04% of the total population. Among them, males are 3881 and females are 4088 in number. These people mainly speak their own 'the Bote language' or mother tongue in their daily life. Total population of 6 years and above of Bote is 6,298 and literacy rate is 34.90. The different religions observed by the Bote people can be shown in the following data as:

Hindus: 7855	Christians: 51
Bouddhists: 48	Others: 15

(CBS 2001, Census)

1.1.3.2 Script of the Bote Language

There are over six thousand languages spoken in the world. All languages do not have their own scripts. In Nepal, there are more than 92 languages spoken. Among them some languages are developed whereas others are underdeveloped. Some languages have their own written scripts and others do not have their own written script. They exist only in oral form. The Bote language is one of the underdeveloped languages. This language does not have its own scripts. It is one of the endangered languages. There are other underdeveloped languages which do not have their own scripts as: Majhi, Tamang, Thakali, etc. Most of the Bote people are bilingual. They understand and can speak other languages. They mainly use Nepali as a lingua franca but they use the Bote language in their houses and Bote community.

1.1.3.3 Culture and Traditions of the Bote People

The Bote people are unique and minority indigenous people of Nepal because of their unique language and unique cultural and religious patterns; which are presented here as follows:

I. Observe During Pregnancy

During pregnancy, the woman is required to observe some taboos. She is not allowed to go to forest. Both the husband and wife should refrain from killing. Especially she should not kill snakes. She is also not allowed to take certain curries such as "Kuvindo". But most women do not follow these rules nowadays. After the birth of the baby the mother is kept in a separate room where no one is allowed to go except the local nurse.

II. Chhaiti

The Bote people complete Chhaiti on the sixth day of the baby's birth. This ceremony is celebrated only at night. The whole night vigil is kept singing "Jhamre" a kind of duet song especially young girls and boys above the age of 14 participate in this program. It is common belief that the fate writer comes and writes the destiny of the baby. Chhaiti is performed if the baby is son. If there is daughter Chhaiti is not performed. It shows that the Bote people prefer son rather than daughter.

III. Baptism (Nwaran)

The next step is the *Nwaran*. According to Sumitra Bote (informant of the research, Bamgha-2) the newly born child is baptized in their suitable day either 3, 5, 7, 9, or 11. Jawai is the special priest of Bote people. They use cow urine for purification. A thread colored by turmeric is tied to the newly born child's wrist, ankles and waist. The Jawai Chela names the newly born baby on the basis of the day of birth or the child's complexion.

For example, the name of child born in Aitabar (Sunday) he is called Aaita Bahadur, and Kale or Gore to the skin colour. But nowadays Botes consult Brahmin priests and make horoscope for the children.

IV. Weaning (Pasni)

If the child is male the weaning ceremony will be organized in the sixth month, if the baby is female, then it will be done in the fifth month after the birth. On this occasion, the baby is worn new clothes, copper bangles and kept neat and clean. Grandparents feed the initial rice to the children then parents, relatives and neighbours feed the rice to the child. At the age of 5 or 6, the first Chhewar (hair-cutting ceremony) is organized. The maternal uncle shaves the baby's hair but they are not sacred thread wearing tribe people so they do not perform Bratabandha.

V. Marriage System in the Bote People

Marriage is the most important part of our lives. It determines the future. Three types of marriage systems are dominant in the Bote community.

- a) Arrange marriage
- b) Love marriage
- c) Elopement

a) Arrange Marriage

Arrange marriage is the common and favourable type of marriage in this society. The person from the side of bridegroom visits the house of the girl carrying two bottles of wine and mutton flesh. If it is accepted by the girl's parents they eat and drink together which proves that they accept the marriage proposal.

b) Love Marriage

Love marriage means that the boy and girl are ready to marry each other without any permission and conditions of their parents. It may be done in the same caste or in different casts. If the relatives accept this marriage, then the boy puts red tika on the forehead of the girl and girl does Namaste to all. If the girl does not belong to same ethnic group, then the family of the boy does not

accept the marriage and parents do not drink or use the water of their house. But the parents accept the grand children.

(c) Elopement

In this type of marriage, the parents of the girls are not given any notice and the boy takes the girl to his house or during some festivals the boy catches the hand of the girl in the presence of other people and takes her away to his house.

Besides the above mentioned marriage system "widow marriage" is also practiced in the Bote community.

(d) Age at Marriage

In the past child marriage was common but now they think the age of the girl to marry is 15 to 19 years and the boy 16 to 21 years. They prefer to marry within the same caste.

VI. Death Rites

Death is the sorrowful period of human life. At this period all relatives and neighbours gather together. The corpse is carried to a nearby riverbank. They bury the dead body in the grave. An earthen pot, rice, a sickle and copper coin are placed with garland of flowers. The sons of the dead person clean shave their hair, beard, moustache and wear white clothes. Only males are allowed to participate in this funeral process. The sons of dead person have to take ginger and sour with rice but they should not take sugar, salt and ghee. They eat rice only one time in a day for 12 days. On the first day, all the participants of the funeral process or "malami" make a mask or puppet of the dead person in the bank of the river and everyday they go there and sing argho or mourning song and on the 13th day, it is thrown into the river.

VII. Festivals

The Bote people worship Hindu gods and goddesses. They believe in heaven and hell, spirits and ghosts. They celebrate almost all Hindu festivals i.e. Dashain, Tihar, Maghe Sakranti, Chaite Dashain, Chandi purne, Kulayan Pooja, Bhimesh Pooja, etc.

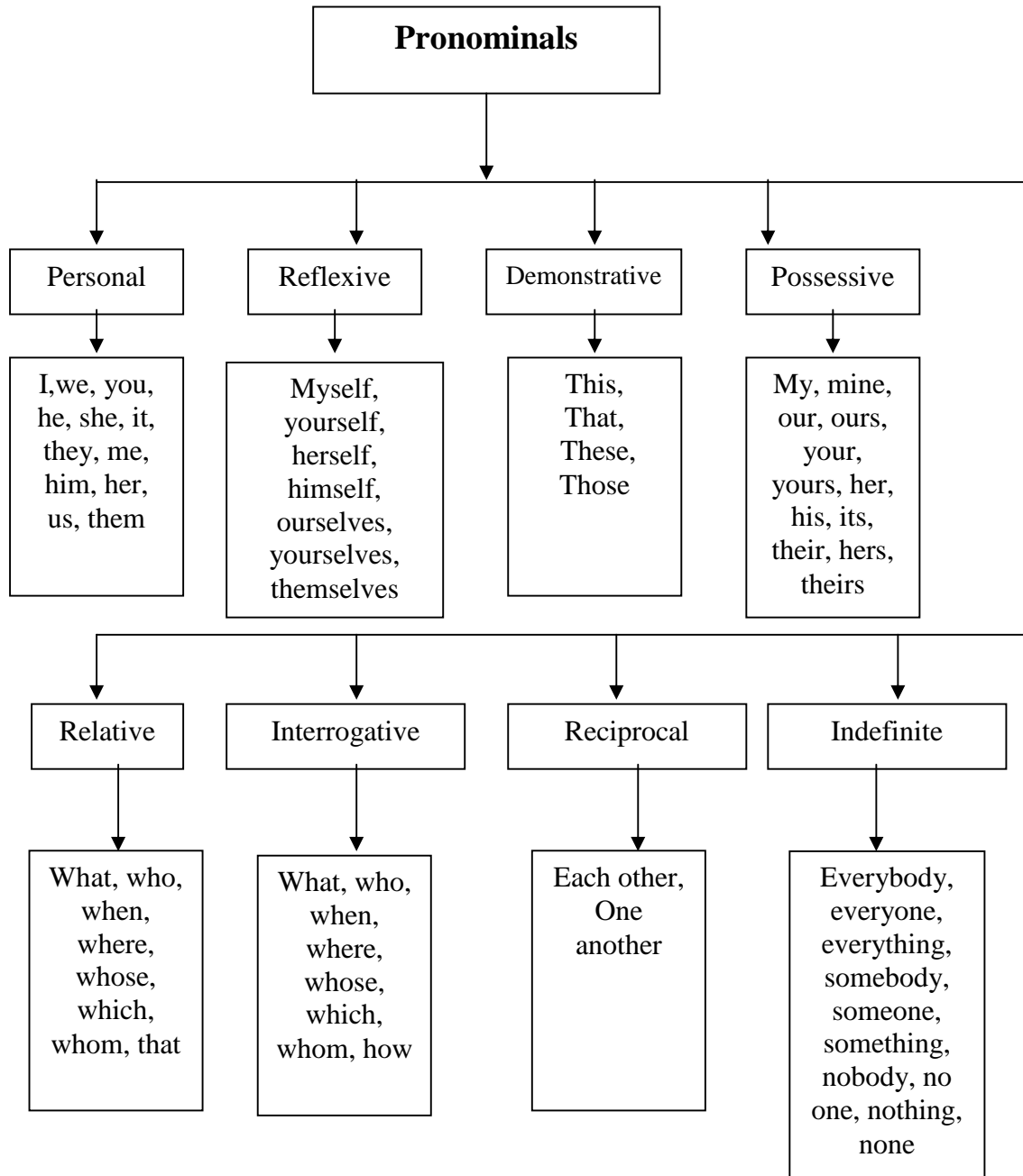
Among these, Kulayan Pooja or Kul Devta Pooja is very interesting. Kul Devta is considered as the ancestral deity of the Bote community. The Bote people believe that a series of trouble may occur in the households if Kul-Devta is not worshipped. The oldest male person of the Bote community of Bamgha VDC stays as worshipper or Pujeri. They sacrifice a he-goat and a cock. There is an surprising activity that the 'pujeri' cuts the chicken and immediately after the action he keeps the head of that chicken in his mouth. The number of times it opens and closes its beak, determines the interval the next worship in year. They beg pardon for the misdeeds done by the family members during the worship. It is worshiped in a particular place.

1.1.3.4 Pronominal and its Type

According to Parrot (2000), pronominals refer to words which replace nouns and noun phrases within a text or as direct reference to an outside situation. They occupy the same position as the noun or noun phrase. We use pronominal to avoid specifying or repeating information that is already clear. Pronominal is defined as that sort of metalinguistic item which plays an important role in the syntactic replacement of noun, noun phrase and noun clause like structures within a discourse boundary.

According to Aarts and Aarts (1986), there are eight kinds of pronominal which can be shown in the following diagram:

Diagram 5: Pronominals



These eight types of pronouns are described as follows:

a) **Personal pronominals**

The personal pronouns are marked for person (1st, 2nd, 3rd) and also (with the exception of "you" and "it") for case (subjective case and objective case) and

number (singular and plural). The third person singular personal pronouns are also marked for gender (masculine, feminine and neuter).

Personal pronominals refer to the words used in place of names of persons, place, things and animals. e.g. Hari plays football. He reads in our college. Here, the word “he” is used in place of name of a person “Hari”.

This can be shown in the following table:

Table No. 1

Personal Pronominals

Person	Case	Number	
		Singular	Plural
1 st person	Subjective	I	we
	Objective	me	us
2 nd person	Subjective	You	
	Objective		
3 rd person	Subjective	masculine: he feminine : she neuter : it	they
	Objective	masculine: him feminine : her neuter : it	them

b) Reflexive Pronominal

The reflexive pronominal is marked for person and number, but not for case. In addition, the third person singular reflexive pronominal is marked for gender, which can be seen in table number 2. The reflexive pronominal corresponding to the pronoun "one" is "oneself" as in:

One should never compromise oneself in this way.

Self-pronouns or reflexive pronominal can be used reflexively, in apposition, in coordinated phrases and after the words as, but except and like. When reflexive they are neither emphatic nor non-emphatic.

e.g. I watched myself in the mirror.

That man has not finished this work himself.

Are you going to give yourself a treat?

John is very proud of himself.

Reflexive Pronominal can be shown in the following table:

Table No. 2

Reflexive Pronominals

Person	Number	
	Singular	Plural
1 st person	myself	ourselves
2 nd person	yourself	yourselves
3 rd person	masculine: himself feminine : herself neuter : itself	themselves

c) Demonstrative Pronominals

Demonstrative pronominals point out or indicate specific person, place or object. In this sense, a pronominal is called demonstrative pronominal when it is used to demonstrate a specific person, place or object. The demonstrative pronominal can be distinguished on the basis of two criteria: proximity and number. Demonstrative pronominal, "This" and "These" are used to refer

proximal relationship and "that" and "those" are plural numbers of demonstrative pronominals. The demonstrative pronominal functions as pronominals and determiners and represents subject or object NP. For example:

That book is mine. (Determiner function)

That is my book. (Pronominal function)

Both "that" and "those" can be followed by relative clauses. Demonstrative pronouns function as constituents of the sentence or in the structure of the noun phrase. Examples:

Is this book yours?

This is John's book.

These are my friends.

Those photographs are the best.

Was that what you had expected?

I don't like that man.

(d) Possessive Pronominals

It refers to the possession of something or somebody. Within the class of possessive pronouns we can distinguish the categories of person (1st person, 2nd person and 3rd person), number (except for the second person) and gender (in the 3rd person singular only). There are two subclasses of possessive pronominal: those which function dependently, that is as determiners in the structure of noun phrase and those which function independently that is as heads of noun phrases. The various forms are listed in Table no. 3.

Table No. 3

Possessive Pronominals

Subclass	Person	Number	
		Singular	Plural
Dependent	1 st person	my	our
	2 nd person	your	
	3 rd person	masculine: his feminine : her neuter : its	their
Independent	1 st person	mine	ours
	2 nd person	yours	
	3 rd person	masculine: his feminine : her neuter : -	theirs

Examples:

Is this your present?

What about mine?

Some friends of ours live in France.

Their house is up for sale.

Are you sure this bag is hers?

(e) Relative Pronominals

Relative pronominal refers to or relates with their antecedent joining two or more sentences. In this sense, relative pronominal joins two or more sentences to construct a complex sentence. The relative pronominals are "who", "whose", "whom", "which" and "that". They are used to introduce relative clauses, that is clauses normally functioning as post modifiers in the structure of the noun phrase. In the latter case we have sentential relative clause, which does not function in the structure of a noun phrase. 'That' refers from the other relative pronominal in introducing restrictive relative clauses only also in having no case contrast (of who, whose, whom and which/whose). The relative pronominal "whose" can only be used as a determiner, "which" can be "used" as a determiner as well as independently, "who", "whom", "that" are used independently only.

As table 4 shows the choice of relative pronoun depends on the reference of the antecedent as well as on the type of relative clause in which the pronoun occurs.

Table No. 4
Relative Pronominals

	Types of relative clause	
Reference of the antecedent	Restrictive	Non-restrictive
Personal	Who, whose, whom, that	who, whose, whom
Non-personal	which, whose, that	which, whose
Sentence	-	which

(f) Interrogative Pronominals

It refers to the pronominal which is used for asking questions about the subjects or objects. What, who, when, where, whose, which, whom, how are interrogative pronominals. They are used to introduce direct WH- questions, as in:

Who did that?

What is the matter with him?

as well as indirect Wh- questions, as in:

He asked who did that.

I wonder what is the matter with him.

Other examples of interrogative pronominal are as follows:

Who wrote sons and lovers?

Whose books are these?

Who(m) are you looking at?

What is the square root of 144?

Which dictionary would you recommend?

The word ever can be added as an emphatic element to the interrogative pronominal who, what and which. The resulting compounds are usually in who words:

Whoever told you that?

Whatever made you change your mind?

Whichever should we vote for, Bill or John?

(g) Reciprocal Pronominals

The reciprocal pronominals are "each other" and "one another". They are used independently in sentences with plural or coordinated subjects. They are terms used in grammar that express a mutual action or relation. "One another" is sometimes preferred to "each other" when reference is made to more than two. Both pronominals can occur in the genitive. For example:

Margaret and Sandy accuse each other of disloyalty.

My sisters have never written to each other since their marriage.

The children were admiring one another's Christmas presents.

(h) Indefinite Pronominals

Indefinite pronominal is the pronominal which is used to denote some persons and some things that are not specified or pointed exactly rather they are uncertain. Most of them are found in the compound forms such as:

Every + one = Everyone	Every + thing = Everything
Every + body = Everybody	Some + one = Someone
Some + body = Somebody	No + one = No one
No + body = Nobody	No + thing = Nothing
Any + thing = Anything	Any + body = Anybody
Any + one = Anyone etc.	

1.1.3.5 Contrastive Analysis :An Overview

Contrastive analysis for the first time was developed in the United States advocated by American linguists CC Fries and Robert Lado, which is also known as Fries Lado School. Contrastive analysis popularly abbreviated as CA basically means the systematic analysis of similarities and differences between

language concerning the nature and principles of second or foreign language learning and teaching. CA more specifically is looked upon as the field to carryout systematic study of similarities and differences of some of the characteristic sounds in two or more languages as it seems to be more successful, in phonology rather than in other areas of the study. CC Fries is believed to have made clarion call for CA in 1945 in his book entitled "Teaching and Learning English as a foreign language." Later in 1957 Robert Lado, elaborated the details and seminal ideas for CA in his book "Linguistics Across Culture", CA was extremely popular in 1950s and 60's when pattern practice teaching method, based on structural linguistics, was commonly used in teaching foreign languages. While carrying out the contrastive analysis of any two languages, the linguist has to go through a procedure as describing each of two languages separately on the basis of description already available.

a. Theoretical basis of CA

According to Sthapit (1978), CA hypothesis is based on behaviouristic theory of learning so as it is believed to have two components when analyzed. They are linguistic and psychological facets. Psychological facet is based on the following assumption.

- a) Language learning involves a set of habits which are formed through S.R. reinforcement chain. Thus, language learning is essentially a matter of habit formation.
- b) The mind of the child at birth is a tabula-rasa i.e. blank sheet of paper which means, before acquiring a language state of human mind is totally blank. Later on, it is imprinted with what child is exposed to.
- (c) Languages are comparable i.e. no two languages are totally different from each other. There are some similarities consequentaly, we can compare them. Linguistic facet deals with the theory to find some

features quite easy and some extremely difficult (as cited in Sharma, 2005, pp.200-204).

Contrastive analysis has two significant functions, primary and secondary. The primary function is the predictive function and the secondary function is the explanation of the sources of errors committed by the second language learners.

Psychological component of CA, which is also known as Transfer theory, is based on the fact that past learning affects the present learning. If it facilitates learning it is positive transfer. But if it hinders new learning, it is called negative transfer. CA has many functions and usefulness. CA is also important from pedagogical point of view. The findings of CA would be useful for course designers, teachers, and learners.

b. The usefulness of CA to language teaching

CA has significant role in language teaching because it functions as to find out the areas of difficulty in learning certain languages for a particular group of learners. To predict the likely errors to be committed by a particular group of learners in learning a particular language. It has implications to language teaching by:

- i) Pointing the areas of difficulties in learning and errors in performance.
- ii) Determining/specifying the areas which the learners have to learn with greater emphasis.
- iii) Helping/assisting to design teaching materials for those particular areas that need more attention.

1.2 Review of the Related Literature

There are some research works carried out on linguistic comparative study among different languages spoken in Nepal e.g. Rai, Limbu, Newari, Tharu, Gurung, Doteli dialect and English in the Department of English Education,

T.U. There are some research works in the field of pronominals in English and other on different languages but not any research has yet been carried on "Pronominal in English and Bote" in the Department. Related literature to the present study is reviewed below:

Sharma (1985) conducted the research entitled "Bote Bhasako Adhyayan" which has traced the linguistic origin of their tribal name from Bote (Pronounced as "boat") Nepali meaning tree. He had one of the opinions that Botes might have used tree trunk as boat before the invention of a boat and this tribe was known as Bote, later denoting those people who occupationally engaged in ferry service. He studied the language and their social and economic condition.

Prasain (1999) has carried out a research on "Complex Predicates in Bote". The objective of this research was to describe various types of the complex predicates in Bote. The finding of the research was that the predicate formation in Bote can broadly be classified into two major types: Morphological complex predicates formed in the lexicon and periphrastic complex predicates or syntactic complex predicates in the syntax.

Phyak (2004) has conducted a research entitled "English and Limbu Pronominal." The objectives of his research were to determine Limbu pronominals in relation to English and to find out similarities and differences between Limbu and English pronominals. The study showed that Limbu has more complex pronominal system than English. Limbu personal and possessive pronouns are categorized under three numbers: singular, dual and plural but the English has only two numbers: singular and plural.

Bhat (2005) has conducted a research entitled "Pronominals in English and Raji language: A Comparative Study." The objectives of the research were: to determine Raji pronominals in relation to English, to find out similarities and differences between Raji and English pronominals and to suggest some pedagogical implications of the study. The findings of the research showed that

Raji language has more number of pronominals than English due to the presence of more alternative pronominals in the Raji language. Raji pronominals have affixation system but this affixation system is lacking in the English language and the English personal pronominal do not have alternative forms but the Raji personal pronominals have alternatives.

Chaudhary (2005) has conducted a research on "Pronominal in the Tharu and English Languages: A Comparative Study" to identify the pronominal in the Tharu language and to find out the similarities and differences between pronominal in the English and Tharu languages. The study shows that both the languages have more or less similar number of pronouns except for a few more words in the Tharu languages due to the existence of alternative words. Tharu has same pronouns for masculine feminine gender. In the same way, demonstrative pronouns in the Tharu are less sensitive to subjects and verbs. Like that Rai (2005) has carried out a research on 'Pronominal in English and Chintang Rai language: A Comparative Study'. The main objective of this research was to find out the pronominal in Chintang Rai and to compare and contrast the Chintang Rai pronominal with those of English. The finding of the research showed that Chintang Rai has more number of pronominals than English.

Lama (2005) has carried out a research on "Tamang and English pronominal : A Comparative Study". The main purpose of his study was to determine Tamang pronominal in relation to English and to find out similarities and differences between Tamang and English pronominal. His study showed that Tamang and English pronominal system are quite different. Tamang is syllable based tone language. There are four tones which serve to distinguish words and their meanings.

Sharma (2006) has carried out research on "English and Bajjika pronominals: A Comparative Study" She found that Bajjika language has more complex pronominal system than English. Like that there is no use of pronominal for

male and female in the Bajjika language. Formation of nominative, possessive and objective cases are irregular in English. But they are systematic in the Bajjika language. English language has no honorificity. There is system of honorificity in the Bajjika language; and Gautam (2007) has carried out a research entitled "Pronominal in the English and Dura languages: A Comparative linguistic Study." The objectives of the research were: to find out Dura pronominal in relation to English, to find out similarities and differences between Dura and English pronominal and to enlist some pedagogical implications. The findings of the research showed that Dura first person plural pronominal has alternatives but in English, there are no alternative forms of that. English has separate third person pronominal for male and female i.e. 'he' for male and 'she' for feminine but Dura has the same pronominal 'hui' for both male and female.

Bhattarai (2007) has conducted a research entitled "Pronominals in English and Jhagar (Kudux): A Comparative Study". The main objectives of his study were: to determine Jhagar pronominal in relation to English, to find out similarities and differences between Jhagar and English pronominal and to suggest some pedagogical implications of the study. The major findings of his research are: Jhagar has more number of pronominal than English. Both English and Jhagar languages have both the singular and plural forms in personal, possessive and reflexive pronominal. Similarly, Rosyara (2007) has attempted to conduct a research on "Pronominal in English and Doteli Dialect of Nepali" to determine the pronominal in Doteli dialect of Nepali and to suggest some pedagogical implication. She came to a conclusion that Doteli has more number of pronouns than English. Both the languages have singular and plural forms in personal, possessive and reflexive pronouns.

There is no research work conducted on the Bote language in the Department of English Education, T.U. No comparative study on the pronominal in English and Bote has been carried out yet so far. Thus, this research is being

undertaken to compare pronominal in English and Bote as a new venture in itself.

1.3 Objectives of the Study

The main objectives of the study were:

- a. to determine pronominals in the Bote language.
- b. to compare and contrast Bote pronominals with those of English.
- c. to suggest some pedagogical implications.

1.4 Significance of the Study

There is no research work conducted on pronominal in the Bote language in any department of T.U. previously. This study will be very beneficial for the Department of English Education, T.U. Kiripur. This study will be significant for researchers who want to study the Bote language, linguists, teachers, students, textbook writers, course designers as well as to the persons who are interested in the Bote language. The teachers who teach the English as a second language to the Bote children will get benefit from this study, in the sense that they become quite familiar regarding the areas of difficulties that the Bote native speakers face and possible errors that they commit while learning English pronominals.

CHAPTER- TWO

METHODOLOGY

This researcher was carried out using the following methodology:

2.1 Sources of Data

The research had exploited both primary and secondary sources of the data to carryout this research work.

2.1.1 Primary Sources of Data

The native speakers of the Bote language living in Bamgha in Gulmi were used as the primary sources of data. English data were taken mainly from Aarts and Aarts (1986).

2.1.2 Secondary Sources of Data

The secondary sources of data were mainly different books, journals, magazines, theses, etc. Among them Aarts and Aarts (1986) was the main secondary source. Similarly, he consulted mainly Larsen-Freeman (1999), Parrott (2000), Thomson and Martinet (1986) and other grammar books as the secondary sources.

2.2 Sample and Sampling Procedure

The researcher met the native speakers of the Bote language in Bamgha VDC of Gulmi. The total sample consisted of 80 Bote native speakers from Bamgha VDC of Gulmi. The total sample was divided into two groups 40 males and 40 females. All of them were above 12 years of age. The researcher used the stratified judgemental sampling procedure to sample the population.

2.3 Tools for Data Collection

To collect the data, a set of questionnaire was prepared which worked as questionnaire and interview schedule. (see Appendix viii)

2.4 Procedures of Data Collection

The researcher individually met the native speakers of the Bote language in Bamgha VDC of Gulmi. Then, he took oral interview with 70 Bote native speakers on the basis of pre-prepared interview schedule or questionnaire and recorded the data and 10 Bote people followed paper and pen technique in the written form. At the end, the researcher thanked all of them for their invaluable help. Bote pronominals were elicited on the basis of English pronominal.

2.5 Limitations of the Study

The study was limited in the following ways:

- i. This study was limited to the Bote pronominal.
- ii. This study was based on the comparison between the Bote and English pronominals, as:

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

- iii. This present study was restricted within the native speakers of Bote living in Bamgha VDC of Gulmi district.

CHAPTER -THREE

ANALYSIS AND INTERPRETATION

This chapter deals with the analysis and interpretation of the collected data in the research field. The required data from the respondents were collected, rechecked and tabulated in order to achieve the purposed objectives of the study. The similarities and differences between English and Bote pronominals have been shown with the help of simple tools like percentage, mean, charts, table and illustration. The data were analyzed on the basis of the following points.

Personal pronominals

Reflexive pronominals

Demonstrative pronominals

Possessive pronominals

Relative pronominals

Interrogative pronominals

Reciprocal pronominals

Indefinite pronominals

3.1 Personal Pronominals

Generally, personal pronominals refer to the word used in place of names of persons, objects and animals. We know, the personal pronominals substitute the name of person and object or they denote to speakers, hearers and objects or persons being talked about. The following table shows first person personal pronominals of the Bote language.

Table No. 5

First Person Personal Pronominals in Bote

Case	Singular	Plural
Subjective	Mui	hami
Objective	Marke	hamra

The above table shows that Bote personal pronominals are marked for first person. They are marked for case (Subjective and Objective). We can find that the singular Bote personal pronominals are initiated with /m/ sound and plural with /h/ sound both in subjective and objective cases.

For example:

I am a farmer. (Subjective case)

Mui kisan ho.

She gave me a book. (Objective case)

Unin marke kitab diunik.

b) The Bote personal pronominals are marked for number (singular and plural).

I eat rice. (Singular)

Mui bhat khaiti.

We go home. (Plural)

Hami ghar gitau.

3.1.1 Comparison Between English and Bote First Person Personal Pronominals

We can compare the Bote and English first person personal pronominals with the help of following table.

Table No. 6

First Person Personal Pronominals in Bote and English

Case	Singular		Plural	
	English	Bote	English	Bote
Nominative/ subjective	I	mui	we	hami
Accusative/ objective	me	marke	use	hamra

1. When we compare Bote and English first person personal pronominals (table no. 6) we find that both English and Bote have two kinds of number singular and plural.

For example:

I am a farmer. (Singular)

Mui kisan ho.

We go home. (Plural)

Hami ghar gitau.

2. The Bote and the English first person personal pronominals are marked for case (subjective and objective). In both the languages there are separate pronominals for subjective and objective case.

For example:

We are going to field. (subjective case)

Hami khetkai zai ralatu.

Father gave us money. (objective case)

Baui hamra ke paisa diunnik.

Thus, we can say that Bote and English first person personal pronominal system is similar.

3.1.2 Second Person Personal Pronominals

The following table shows the second person personal pronominals in Bote language.

Table No. 7

Second Person Personal Pronominals in Bote

Case	Singular	Plural
Subjective	tui, tanka, aaphan, twā	tanke
Objective	tora, tanka, aaphan	tora, tanka, aaphan

a. The above table shows that Bote personal pronominals are marked for second person. They are marked for case (subjective and objective).

For example:

You are a teacher. (Subjective case)

Tui master ho.

I gave you a book. (objective case)

Mui tora Kitab diin.

b. Bote second person personal pronominals are marked for number (singular and plural). Bote has separate personal pronominals for singular and plural.

For example:

You are a teacher. (Singular)

Tui Master ho.

You are teachers. (Plural)

Tanke master ho.

- c. Bote second person personal pronominals have the existence of honorific and non-honorific pronominals "tanka and aaphan" are honorific pronominals and "tui and tora" are non-honorific.

For example:

You are a teacher. (Junior) *Tui master ho.*

You are a teacher. (senior) *Twā master ho.*

3.1.2.1 Comparison Between English and Bote Second Person Personal Pronominals

We can compare between the Bote and English second person personal pronominals with the help of following table.

Table No. 8

Second Person Personal Pronominals in English and Bote

Case	Singular		Plural	
	English	Bote	English	Bote
Nominative/ subjective	you	tui/ tanka/ aaphan	you	tanke
Accusative/ objective	you	tora/ tanka/aaphan	you	tora/tanka/ aaphan

- a) The above given tables No.7 and 8 show that both Bote and English personal pronouns are marked for second person. They are marked for case (subjective and objective).

For example:

You go home. (subjective case)

Tui ghar za.

I gave you a book. (objective case)

Mui tora kitab diiñ.

b) Bote second person personal pronominals are also marked for number. It has singular and plural number. The same form "you" is used in English second person personal pronominals for singular and plural whereas Bote has a separate forms for singular and plural.

For example:

You are a teacher. (singular)

Tui master ho.

You are teachers. (plural)

Tanke master ho.

c) Bote second person personal pronominals have the existence of honorific and non-honorific pronouns, which are not found in English.

For example:

You are a teacher. (non-honorific)

Tui master ho.

You are a teacher. (honorific)

Tanka/aaphan master ho.

d) Bote second person personal pronominals are more in number than that of English.

3.1.3 Third Person Personal Pronominals

Third person personal pronominal system in Bote can be shown in the following table.

Table No. 9

Third Person Pronominals in Bote

Case	Singular	Plural
Nominative/Subjective	use, uni, ise, uhã	unyan
Accusative/Objective	okhra, unkara, ise	unyanka

a) Bote third person personal pronominals are marked for case (subjective and objective).

For example:

She is a teacher. (subjective)

uhã masterni ho.

I gave him a book. (objective)

Mui unkara ke kitab diiñ.

b) Bote third person personal pronominals are also marked for singular and plural number.

For example:

She is a teacher. (singular)

uhā masterni ho.

They are dancing. (plural)

Unenan nachira latan.

3.1.3.1 Comparison Between English and Bote Third Person Personal Pronominals

English and third person personal pronominals can be shown in the following table.

Table No. 10

Third Person Personal Pronominal in English and Bote

Case	Singular		Plural	
	English	Bote	English	Bote
Nominative/ subjective	he	use	they	unyan
	she	uni		
	it	ise		
Accusative /objective	him	okhra	them	unyanka
	her	unkara		
	it	ise		

a) Analysing the tables No.9 and 10, we can find that Bote and English third person personal pronominals are marked for subjective and objective case. Both the languages have separate markers for subjective and objective case.

For example:

She is a teacher. (subjective)

uhā masterni ho.

I gave him a book. (objective)

Mui unkara ke kitab diiñ.

b) English and Bote third person personal pronominals are marked for number. English and Bote both have singular and plural numbers.

For example:

She gave me a book. (singular)

uniñ marke kitab diunik.

They are dancing (plural)

Unenan nachira latan.

3.2 Reflexive Pronominals

The reflexive pronominals refer to the action done by subject which reflects upon the subject. In this sense, reflexive pronominal replaces NP objects that have the same referent as the subject of the sentence. It refers to the pronominal, which has reflection of actions on themselves.

The following table shows the reflexive pronominals of the Bote language.

Table No. 11

Bote Reflexive Pronominals

Number \ Person	Singular	Plural
First	mui aaphai	hamihami aaphai
Second	tui aaphi	inyan aaphai, tonyani aaphai, unyan aaphai
Third	use aaphai, uni aaphai, ise aaphai	unyan aaphai

a) As the above table shows "aaphai" is suffixed in all the 1st, 2nd and 3rd persons both in singular and plural pronominals to make reflexive in the Bote language.

For example:

We made it ourselves (plural)

Hamihami aaphai eikrake banaul ho.

He writes all the things himself (singular)

Unin aaphai kam gartatik.

b) Bote reflexive pronominals are marked for (1st person, 2nd person and 3rd person).

For example:

I do myself. (1st person)

Mui aaphai gare saktai.

You people should do your work yourselves. (2nd person)

Tonyani aaphna kam aaphai gare pratai.

He does all the things himself. (3rd person)

Unin aaphai sappai kam gartatik.

3.2.1 Comparison Between English and Bote Reflexive Pronominal

We can show the English reflexive pronominal in the following table.

Table No. 12

English Reflexive Pronominal

Number Person	Singular	Plural
First	myself	ourselves
Second	yourself	yourselves
Third	himself, herself, itself	themselves

a) In the comparison of English and Bote Reflexive pronominal, the above tables 11 and 12 show that "aaphai" is suffixed to personal pronominal in Bote like "self" and "selves" are suffixed in the English reflexive pronominal.

For example:

He does all the things himself.

Unin aaphai sappai kam gartatik.

b) Bote and English pronominals are marked for number. Both are marked for singular and plural.

For example:

I do myself. (singular)

Mui aaphai gare saktai.

We made it ourselves. (plural)

Hamihami aaphai ekarkake banaul ho.

c) Reflexive Pronominal between the Bote language and English can be shown in the following examples:

English	Bote
1. He did not do the work himself.	<i>uê aaphai nagarta.</i>
2. He does the work himself.	<i>uê aaphai kam gartai.</i>
3. He writes all the things himself.	<i>unin aaphai kam gartatik.</i>
4. She washes her clothes herself.	<i>unin aaphna kapada aaphai dhautatik.</i>
5. She washed her clothes herself.	<i>unin aaphna kapada aaphai dhaunik.</i>
6. They wrote all the things themselves.	<i>unyani sappai kura aaphai lekhwan.</i>
7. You people should do your work yourselves.	<i>tonyani aaphna kam aaphai gare pratai.</i>
8. I must do my work myself.	<i>mui mara kam aaphai gare pratai.</i>
9. We must do our work ourselves	<i>hami hamra kam gare ja pratai.</i>

From the above table and illustrations, we came to conclusion that both the languages have reflexive pronominal and these pronominals do not have the structural role to change the forms of the verbs. In English, "self" and "selves" are suffixed with personal pronominal in nominative case to reflect the action done by subject. But in the Bote language, "aaphai" is suffixed with personal pronominals in nominative case to reflex the action done by subject.

d) The very clear difference is that in English, the suffixes '-self' and '-selves' are added with personal pronominal in nominative case to denote singular and plural numbers of reflexive pronominal respectively. But in Bote, the only one suffix "aaphai" is added with personal pronominal in nominative case to denote both singular and plural numbers of reflexive pronominal.

3.3 Demonstrative Pronominals

Demonstrative pronominals implice 'pointing to' on demonstrating the object they refer to. They function as constituents of the sentences in the structure of the noun phrase. They can be differentiated from two criteria: number and proximity. "The pronouns which are used to point out the objects to which they refer are called demonstrative pronouns" (P.C. and et al., 2005 p.41).

Table No. 13
Demonstrative pronominals in Bote

Proximity	Number	
	Singular	Plural
Near	ise	inyan
Far	use	unyan

a) As the above table shows Bote demonstrative pronominals are marked for number (singular and plural).

For example:

This is a red car. (singular)

Ise euta raktar gadi ho.

These are good boys. (plural)

Inyan kichauran ramra batai.

b) Bote has demonstrative pronominals to refer to near and far relationships.

For example:

This is a red car. (singular near)

Ise euta raktar gadi ho.

That is a book. (singular far)

Use euta kitab ho.

These are good boys. (plural near)

Inyan Kichauran ramra batai.

Those are new houses. (plural far)

Unyan ghar naya ho.

3.3.1 Comparison Between English and Bote Demonstrative Pronominals

We can show demonstrative pronominal of the English language in the following table.

Table No.14

Demonstrative pronominals in English

Proximity	Number	
	Singular	Plural
Near	This	These
Far	That	Those

From the above tables, it can be said that both the English and Bote languages have demonstrative pronominals to refer to near and far relationships and singular and plural numbers as well. It is interesting to note that "-yan" is suffixed to form plural demonstrative pronominal in Bote but such type of system is not found in the English language.

For example:

English	Bote
1. This is a red car. (near)	<i>ise euta raktar gadi ho.</i>
2. That is a book (far)	<i>use euta kitab ho.</i>
3. Those are new houses. (far)	<i>unyan ghar naya ho.</i>
4. These are good boys. (near)	<i>inyan kichauran ramra batai.</i>
5. These are good girls (near)	<i>inyan kichgurian ramra batai.</i>

From the above examples, it is found that in English, subject plays as a structural role to determine verbs according to the choice of singular and plural demonstratives and in the same way there is number, gender, person agreement to the verbs in the Bote language. The same thing can be said in another way: "This", and "That" determine "is" as an auxiliary verb whereas "These" and "Those" determine "are" in the English language.

In addition to the most common demonstrative pronominals in English, there are the words "here" and "there" regarded as demonstrative pronominals which are used to demonstrate object, persons or places.

a) Both the Bote and English have the same number of demonstrative pronominals to refer to near and far relationships which we can see in table No. 13 and 14.

For example:

This is a book. (near)

Ise euta kitab ho.

These are books. (near)

Inyan kitabe batai.

That is a book. (far)

Use euta kitab ho.

Those are books. (far)

Unyan kitabe batai.

b) Both the Bote and English demonstrative pronominals are marked for number. Both English and Bote have two kinds of number, singular and plural.

For example:

This is a red car. (singular)

Ise euta raktar gadi ho.

These are good boys. (plural)

Inyan kichauran ramra batai.

3.4 Possessive Pronominals

Possessive pronominal refers to the possession of something or somebody which perform two syntactic functions: a possessive form can serve as possessive determiner before a noun which is also called a possessive adjective in traditional grammar or it can replace an entire possessive NP i.e. pronominal function. In this sense, possessive pronominals replace an entire noun phrase and can function as subjects or objects.

For example:

This is my book. (determiner function)

This book is mine. (pronominal function)

Within the class of possessive pronominal we can distinguish the categories of person (1st person, 2nd person and 3rd person) number (except for the 2nd person) and gender (in the 3rd person singular only). There are two subclasses of possessive pronominal: those which function dependently, that is as determiners in the structure of the noun phrase and those which function independently, that is as heads of noun phrases. English possessive pronouns can be shown in the following table.

Table No. 15

English Possessive Pronouns

Subclass	Person	Number	
		Singular	Plural
Dependent	1 st Person	my	our
	2 nd Person	your	
	3 rd Person	masculine: his feminine: her neuter : its	their
Independent	1 st Person	mine	ours
	2 nd Person	yours	
	3 rd Person	masculine: his feminine: her neuter : -	theirs

(Aarts and Aarts, 1986:52)

The possessive pronominals in Bote can be shown in the given table.

Table No. 16

Possessive Pronominals in Bote

Person \ Number	Determiner function		Pronominal function	
	singular	plural	singular	plural
1 st	mara	hamra	mara	hamra
2 nd	tora	unyanka/okhra	tora	okhra (sing.) unyanka (plu.)
3 rd	yakhra, okhra, ise	unkara	yakhra, okhra, ise	unkara

a) Bote has the same form for determiner and pronominals function.

For example:

This is his pen. (possessive determiner)

Ise yakhra kalam ho.

This pen is his. (pronominal)

Ise kalam yakhra ho.

b) Bote possessive pronominals are marked for number (singular and plural).

For example:

This pen is mine. (singular)

Ise kalam mara ho.

This pen is ours. (plural)

Ise kalam hamra ho.

c) Bote possessive pronominals are also marked for person (1st, 2nd and 3rd person).

For example:

This is mine. (1st person)

Ise mara ho.

This pen is yours. (2nd person)

Ise kalam tora ho.

This pen is his. (3rd person)

Ise kalam yakhra ho.

3.4.1 Comparison Between English and Bote Possessive Pronominals

- i. When we compare English and Bote possessive pronominals in table 15 and 16, we find that possessive pronominal of both the languages function as determiner (dependently) and pronominals (independently) whereas English has separate forms for possessive determiner and possessive pronominals but Bote has the same forms for both.

For example:

This is my pen. (possessive determiner)

Ise Mara Kalam ho.

This pen is mine. (possessive pronominal)

Ise kalam mara ho.

- ii. Both the English and Bote Possessive Pronominals are marked for number.

For example:

This pen is mine. (singular)

Ise kalam mara ho.

That school is ours. (plural)

Use iskul hamra ho.

3.5 Relative Pronominals

Relative pronominal refers or relates to antecedent joining two or more sentences. In this sense, relative pronominal join two or more sentences to construct a complex sentence.

For example:

Ram is a student. \

 /

Ram is my friend. /

 \

 Ram, who is my friend, is a student.

In the above example, relative pronominal 'who' is used to relate its antecedent 'Ram'.

There are the following Bote Relative Pronominals:

Ja, Jakhrake, Juncha, Jakhrakar, Jahā, Kya, Use

For example:

The man who is singing is my brother.

Use manus ja zairalatai use mara bhai ho.

The girl whose hair is black is my sister.

Use kichauri jakhrak kapal kalo batai use mara bahini ho.

That chair where I sat is made of wood.

Use kurchi jahañ mui bister un boat ke banaul ho.

This is the girl whom all love.

Ise kichauri ho jakhrake sappae maya gartai.

We can show the English and Bote Relative Pronominals in the following table:

Table No. 17

English and Bote Relative Pronominals

English	Bote
Who	Ja
Whom	Jakhrake
Which	Juncha
Whose/ of which	Jakhrak
Where	Jahã
What	Kya
That	Use

3.5.1 Comparison Between English and Bote Relative Pronominals

1. Analyzing the above tables, it is concluded that both languages have relative pronominals for persons and things. Both English and Bote relative pronominals are more similar in forms because these have one to one correspondent relative pronominals.
2. In case of subject relative pronouns for things, English has two different terms "which" and "that" while Bote has *Juncha* and *use* to represent both persons and things.

3. There is not any difference in the relative pronominals for persons and things in the Bote language except *Ja*. *Ja* is used only for person relative pronominal but that condition is not found in English relative pronominal. There are different relative pronominals for persons and things in English.
4. English has two alternative possessive forms for "whose" and "of which" but Bote has only one term *Jakhrak*.

3.6 Interrogative Pronominals

Interrogative pronominals are used to introduce direct WH- questions. They are used for asking questions about the subjects or objects.

English and Bote interrogative pronominals can be shown in the following table.

Table No. 18

English and Bote Interrogative Pronominals

English	Bote
Who	kuncha/kunin
Whose	kakhra
What	kya
When	kahile/kahile kae
Where	katai
How	katya/ kasekai
Why	kyakhre
Whom	kakhrake
Which	kuncha

3.6.1 Comparison Between English and Bote Interrogative Pronominals

- i. Both the languages have the interrogative pronominals.
- ii. The above table shows that Bote has more interrogative pronominals than English. Bote has two alternative pronominal for English interrogative pronominals "when" and "how". Bote has the same interrogative pronominals "kuncha" for English "who" and "which".

For example:

a) What is your name?

tora nam kya ho?

tanka nam kya ho?

aaphan nam kya ho?

b) Which do you need?

kuncha chailai.

c) How are you?

torke kasta batai.

tanke kasta batai.

aaphan kasta batai.

d) Whom did you invite to?

tui kas lai bolausik.

tanke kas lai bolausik.

aaphan kas lai bolausik.

e) How many cattle do you have?

torke gai, bhaisi katya batai?

f) How much money do you have?

tanthan katya paisa batai?

g) Who went to market?

kuncha bazaar ge latai?

i) Who wrote books?

kuniñ kitabharu lekhik.

j) What do they read?

unyaniñ kya padtei.

k) Where did Shyam go yesterday?

shyam kal kahan gelraik.

l) Who are you?

tui kuncha ho?

aaphan kuncha ho?

m) What are these?

inyan kya hun?

n) Which are your books?

kuncha kitab tora ho?

After analyzing the above examples, we find that both of these languages have more or less similar interrogative pronominals. The interrogative pronominals, which are found in English, can also be found in the Bote language.

In the Bote language, we can find that mainly the interrogative pronominal is started with initial /k/ and we also find that it in English, interrogative pronominals which are started with /w/ except "how".

From the above table, it is also found that pronominals of these languages have one to one relationship with their complements; in the sense that the

interrogative pronominals are always the same whether the complement is singular or plural.

3.7 Reciprocal Pronominals

The following table shows English and Bote Reciprocal Pronominals.

Table No. 19

English and Bote Reciprocal Pronominals

English	Bote
Each other	ek arka
One another	euta ya aru.

3.7.1 Comparison Between English and Bote Reciprocal Pronominals

1. The above table of English and Bote reciprocal pronominals show that there are the same type of two pronominals in the Bote language as: *ek arka* and *euta ya aru* of the two reciprocal pronominals in English i.e. "each other" and "one another".

For example:

- a) They helped one another.

Unyan euta ya aru maddhat garun.

- b) Ram and Shyam thanked each other.

Ram ra shyam ek arka ke dhanyabad deun.

3.8 Indefinite Pronominals

Literally, the term indefinite pronominals refer to some person or some objects that are not specified or pointed out but are uncertain. Most of these pronominals are the compound of other words. "Indefinite pronominals occur as compound forms." (Celce-Murcia and Larsen Freeman, 1983, p.305).

When we want to refer to people or things but we do not know exactly who or what they are, or their identity is not important, we can use an indefinite pronoun. They occur as compound forms. They all are written in as single word, except for the phrase "no one". They are in logical sense, quantitative; they have universal or partitive meaning, and corresponding closely to determiners of the same or of similar form.

Indefinite pronominals in Bote can be classified into two categories: (i) the indefinite pronominals with regular pattern; (ii) With no pattern at all. They are shown in the table below:

Table No. 20

Bote Indefinite Pronominals with Regular Pattern

	Every	Some	Any	No
-one	sappae	kohi manus	kohi manus	kohipani
- thing	sappaikura	kehichija	kehi	okti naike
- body	sappai	kohi manus	kohi	kohipani

In the above table there are regular patterns of Bote indefinite pronominals.

For example:

Everyone has done his work.

Sappae unkara kam bhaik.

Everybody is good.

Sappai ramro batai.

No thing is there inside.

Bhitra okti naike.

No body is dancing.

Kohipani nachal naike.

Something is difficult.

Kehichija muskil batai.

We can show Bote indefinite pronominals with no pattern at all in the given table below.

Table No. 21

Bote Indefinite Pronominals with no Pattern at all

aru aru	kehi	dherai	thorai
Sappai	euta	ekachoti	unyanke

In this table we can see Bote indefinite pronominals with no pattern at all which are illustrated in the following examples:

Do good to others.

Aruaru ke ramro garak.

All were drowned.

Sappaijana Budlatai.

Some are born great.

Thorai badkamanus janima latai.

They say one can do well.

Unyanke kaya euta ramro garesaktai.

3.8.1 Comparison Between English and Bote Indefinite Pronominals

We can show the English indefinite pronominals with regular pattern in the following table.

Table No. 22

English Indefinite Pronominals with Regular Pattern

	Every	Some	Any	No
-one	Everyone	Someone	Anyone	No one
-thing	Everything	Something	Anything	Nothing
-body	Everybody	Somebody	Anybody	Nobody

We can show the English indefinite pronominals with no pattern at all in the following table.

Table No. 23

English Indefinite Pronominals with no Pattern at all

Others	Few	Many	Some
All	One	Ones	They

From the above tables 20,21 and 22,23 we can find the following similarities and differences in English and Bote indefinite pronominals.

i) The Bote language has only /e/ and /i/ differences for the English indefinite pronominals "everyone" and "everybody" e.g. *sappae* and *sappai*.

For example:

a) Everyone has done his work.

sappae unkara kam bhaik

b) Everybody is good.

sappai jana ramro batai.

ii) Bote has only one indefinite pronominal *kohipani* for English indefinite pronominals 'no one' and 'no body'.

For example:

a) No one come today.

kohi pani naau latai.

b) Nobody went to the theatre.

kohipani natak chae nagelatai.

iii) Bote has the same form *Kohi manus* for English indefinite pronominals "some one" and "some body".

For example:

a) Someone is swimming.

kohimanus paudira latai.

b) Somebody is dancing.

kohi manus nachi ra latai

CHAPTER-FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

Findings of this research work are given below:

i. The Bote Pronominals

The Major findings of the Bote Pronominals are as follows:

a. Personal Pronominals

The Bote personal pronominals are marked for person (1st , 2nd , 3rd) and subjective and objective cases. The first person personal pronominals in subjective case are: *mui*, *hami* and in objective case are *marke* and *hamra*. Like that, the second person personal pronominals in subjective case are: *tui*, *tanka*, *aaphan*, *twã*, *tanke* and in objective case *tora*, *tanka* and *aaphan*. Similarly, the third person personal pronominals in subjective case are *use uni*, *ise*, *uhã*, *unyan* and in objective case *okhra*, *unkara*, *ise* and *unyanka*.

b. Reflexive Pronominals

The findings show that the Bote reflexive pronominals are marked for person and number but not for case. The Bote first person singular reflexive pronominal is *mui aaphai* and plural is *hamihami aaphai*. Likethat, second person singular pronominal is *tui aaphai* and plural pronominals are *inyan aaphai*, *tonyani aaphai*, *unyan aaphai*. Similarly, the third person singular reflexive pronominals are: *use aaphai*, *uni aaphai*, *ise aaphai* and plural is *unyan aaphai*.

c. Demonstrative Pronominals

The following Bote demonstrative pronominals are found in the study as:

ise, inyan, use, unyan

d. Possessive Pronominals

The Bote possessive pronominals are categorized of person (1st person, 2nd person, 3rd person). They are as follows:

1st person - *mara, hamra*

2nd person - *okhra, unyanka*

3rd person - *yakhra, okhra, ise, unkara*

e. Relative Pronominals

The Bote relative pronominals found in the research are as follows:

ja, jakhrake, juncha, jakhrak, jahā, kya, use

f. Interrogative Pronominals

The Bote interrogative pronominals are found in the research are as follows:

kuncha/kunin, kakhra, kya, kahile/kahile kae, katai, katya/kasekai, kyakhre, kakhrake, kuncha.

g. Reciprocal Pronominals

In the Bote language, there are only two reciprocal pronominals. They are as follows:

ek arka, euta ya aru

h. Indefinite Pronominals

The present research found out that there are two types of Bote indefinite pronominals. They are as: indefinite pronominals with regular pattern and no pattern at all; which are presented here:

Indefinite Pronominals with Regular Pattern

sappae, kohimanus, kohipani, sapa, kura, kehichija, kehi, okti naike, sappai, kohi manus, kohi, kohipani.

Indefinite Pronominals with no Pattern at all

sappai, euta, ekachoti, unyanke

ii) Similarities Between the English and Bote Pronominals

1. Both the English and Bote languages have one to one singular and plural pronominals in first person personal pronominals so Bote and English first person personal pronominal system is similar.
2. The Bote and the English first person personal pronominals are marked for case (subjective and objective). In both the languages, there are separate pronominals for subjective and objective case.
3. The Bote and the English second person personal pronominals are marked the same for case (subjective and objective).
4. Both the English and Bote languages have subjective and objective cases like those singular and plural numbers in the third person personal pronominals.
5. Both the English and Bote pronominals are marked for number both are marked for singular and plural in reflexive pronominals.
6. Both the English and Bote languages have demonstrative pronominal to refer to near and far relationships and singular and plural numbers as well. There *yan* is suffixed to form plural demonstrative pronominal in Bote but such type of system is not found in the English language.
7. Both the English and Bote possessive pronominals are marked for singular and plural number.

8. Both the English and Bote relative pronominals are more similar in forms because these two languages have one to one correspondent relative pronominals.
9. Both the languages have more or less similar number of interrogative pronominals except for a few number of alternative interrogative pronominal. *Kahile* and *Kahile kae* are alternative for interrogative pronominal "when" and *Katya* and *Kase kai* for "how".
10. Both the English and the Bote languages have one to one relationship with their complements; in the sense that the interrogative pronominals are always the same whether the complement is singular or plural.
11. There are the same type of two pronominals in the Bote language as: *ek arka* and *euta ya aru* of the two reciprocal pronominal in the English language "each other" and "one another".
12. Both the English and the Bote indefinite pronominals are classified into two categories (i) the indefinite pronominals with regular pattern; (ii) with no pattern at all.

iii) Differences Between the English and Bote Pronominals

1. Bote second person personal pronominals are marked for subjective and objective case. It has singular and plural number. The same form "you" is used in English second person personal pronominals for singular and plural.
2. The English second person personal pronominal does not have alternative forms but the Bote personal pronominal has alternatives *tui*, *tanka* and *aaphan* for second person singular nominative case and *tora*, *tanka* and *aaphan* are used in objective case but only "you" is used in the English for all subjective and objective cases. There is no honorific pronominal in English but it is found in the Bote language. For example: *tui* and *tora*

are used for very juniors and friends. *tanka* is used for seniors and *aaphan* is used for "jwai-chela" or the most respected persons.

3. Bote second person personal pronominals are more in number than that of English.
4. The English language has different forms in singular and plural reflexive pronominal as: "self" for singular and "selves" for plural but in the Bote language the same *aaphai* is used for the both singular and plural reflexive pronominal.
5. Possessive pronominals of both the English and Bote languages function as determiner and pronominal whereas English has separate forms for possessive determiner and possessive pronominals but Bote has the same forms for both.
6. English has two alternative possessive pronominal forms for "whose" and "of which" but Bote has only one term *Jakharak* in relative pronominal.
7. There is mainly initial /k/ in the Bote interrogative pronominal and there is initial /w/ except "how" in the English interrogative pronominal.
8. The Bote language has more interrogative pronominals than English. The Bote language has two alternative pronominals for English interrogative pronominals "when" and "how". But Bote has only one interrogative pronominal *Kuncha* for English "who" and "which".
9. The English language has "no one" and "no body" in indefinite pronominals but in the Bote language has only one indefinite pronominal for these words *kohipani*.
10. The Bote language has only /e/ and /i/ differences for the English indefinite pronominals "everyone" and "everybody" e.g. *Sappae* and *Sappai*.

11. The Bote language has the same form *Kohi manus* for English indefinite pronominals "Someone" and "Somebody".

In the conclusion, we can say that both the Bote and English languages have more or less similar number of pronominals, except for a few words in the Bote language. It is because of the existence of alternative words in the Bote language.

4.2 Recommendations

The following recommendations are made on the basis of the findings:

- I. English native speakers learning the Bote language as a second language should be made aware of the fact that the Bote language has different forms for second person singular number of personal pronominals. While the English language has only one second person personal pronominals i.e. "you" which is used for all numbers and subjective and objective cases.
- II. The Bote language has some honorific pronominals especially used for kinship relation but English has no such honorific pronominals. So, this fact should be taught for both the Bote learners of English and English learners of Bote.
- III. The English native speaker learning the Bote language as a foreign language should be made aware of the differences that are in the Bote language. The very clear difference is that in English, the suffixes "self" and "selves" are added with personal singular and plural number of reflexive pronominals respectively. But in Bote, the only one suffix "aaphai" is added with personal in nominative case to denote both singular and plural numbers of reflexive pronominals.
- IV. English indefinite pronominal has "no one" and "no body" but Bote has only one indefinite pronominal for these words Kohipani and Kohimanus is used for English indefinite pronominal "Someone" and

"Somebody". Thus, the language teacher should be familiar with such fact while teaching the Bote learners of English and English learners of Bote.

V. The language planners, curriculum or syllabus designers, textbook writers and linguists should be more careful in designing syllabus, writing books, preparing supplementary materials mainly for Bote speaking students because the Bote language has some alternative forms of pronominals than that of English.

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APPENDIX - I

ROMAN TRANSLATION OF DEVANAGIRI SCRIPT

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

अ	a	क्	k	द्	d
आ	ā	ख्	kh	ध्	dh
इ	i	ग्	g	न्	n
ई	ī	घ्	gh	प्	p
उ	u	ङ्	ṅ	फ्	ph
ऊ	ū	च्	c	ब्	b
ए	e	छ्	ch	भ्	bh
ऐ	ai	ज्	j	म्	m
ओ	o	झ्	jh	य्	y
औ	au/ou	ञ्	ñ	र्	r
अं	aṅ, am	ट्	t	ल्	l
अँ	ā	ठ्	ṭh	व्	w/v
अः	a	ड्	ḍ	श्	ś
ः	ḥ	ढ्	ḍh	ष्	ṣ
~	~	ण्	ṇ	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; त्र = tr, and ज्ञ = gn gy

APPENDIX - II

Name of Informants

Bamgha VDC, Ward No. 1

Males : 13

Females : 13

S.N.	Name
1.	Mangale Bote
2.	Dhan Bahadur Bote
3.	Som Bahadur Bote
4.	Gopal Bote
5.	Raju Bote
6.	Buddhiman Bote
7.	Sane Bote
8.	Bhim Bahadur Bote
9.	Shir Bahadur Bote
10.	Bir Bahadur Bote
11.	Dipak Bote
12.	Ram Bahadur Bote
13.	Aaite Bote
14.	Sumitra Bote
15.	Bishni Bote
16.	Kamala Bote
17.	Suntali Bote
18.	Tulasi Bote
19.	Radhika Bote
20.	Ram Kali Bote
21.	Chanmati Bote
22.	Lati Bote
23.	Seni Bote
24.	Rita Bote
25.	Suma Bote
26.	Maya Bote

Bamgha VDC Ward No. 2

Male - 14

Female - 14

Males

Females

1. Shanta Bahadur Bote
2. Kishan Bahadur Bote
3. Man Bahadur Bote
4. Indra Bahadur Bote
5. Bir Bahadur Bote
6. Krishna Bahadur Bote
7. Tika Ram Bote
8. Tul Bir Bote
9. Akkal Bahadur Bote
10. Som Bahadur Bote
11. Suraj Bahadur Boe
12. Sukra Bahadur Bote
13. Bhim Bahadur Bote
14. Bhunte Bote

15. Subikala Bote
16. Putali Bote
17. Hemkali Bote
18. Seti Bote
19. Keshari Bote
20. Shanti Bote
21. Chandra Bote
22. Suntali Bote
23. Tulsi Devi Bote
24. Saili Bote
25. Sitali Bote
26. Yam Kala Bote
27. Mina Bote
28. Parbati Bote

Name of Informants

Bamgha VDC, Ward No. 5

Males : 13

Females : 13

S.N.	Name
1.	Bir Bahadur Bote
2.	Tek Bahadur Bote
3.	Madan Bote
4.	Bishnu Bote
5.	Man Bahadur Bote
6.	Dhal Bahadur Bote
7.	Bal Bahadur Bote
8.	Krishna Bahadur Bote
9.	Mangal Singh Bote
10.	Chandra Bahadur Bote
11.	Bam Deu Bote
12.	Kishan Bahadur Bote
13.	Prem Bahadur Bote
14.	Shanta Bote
15.	Laxmi Bote
16.	Lal Kumari Bote
17.	Parbati Bote
18.	Chandrakala Bote
19.	Buddhikala Bote
20.	Maiya Bote
21.	Gita Bote
22.	Keshari Bote
23.	Suna Bote
24.	Suntali Bote
25.	Rita Bote
26.	Champa Bote

APPENDIX - III

Distribution of population of Nepal by mother tongue (1952/54-2001)

Mother Tongue	Population											
	1952/54	%	1961	%	1971	%	1981	%	1991	%	2001	%
A. Indo-European	6351899	77.13	7449604	79.14	9062435	78.42	12417886	82.66	14701283	79.50	17982769	79.1
1. Nepali	4013567	48.74	4796528	50.96	6060758	52.45	8767361	58.36	9302880	50.31	11053255	48.61
2. Maithili	1024780	12.44	1130402	12.01	1327242	11.49	1668309	11.11	2191900	11.85	2797582	12.30
3. Bhojpuri	477281	5.80	577357	6.13	806480	6.98	1142805	7.61	1379717	7.46	1712536	7.53
4. Tharu	359594	4.37	406907	4.32	495881	4.29	545685	3.63	993388	5.37	1331546	5.86
5. Awadhi	328408	3.99	477090	5.07	316950	2.74	234343	1.56	374635	2.03	560744	2.47
6. Rajbansi	35543	0.43	55803	0.59	55124	0.48	59383	0.40	85558	0.46	129829	0.57
7. Hindi	80181	0.97	2867	0.03	-	-	-	-	170997	0.92	105765	0.47
8. Urdu	32545	0.40	2650	0.03	-	-	-	-	202208	1.09	174840	0.77
B. Sino-Tibetan	1795337	21.08	1813083	19.26	1982635	17.16	1811944	12.06	3098698	16.76	4183995	18.4
9. Tamang	494745	6.01	528812	5.62	555056	4.80	522416	3.48	904456	4.89	1179145	5.19
10. Newar	383184	4.65	377721	4.01	454979	3.94	448746	2.99	690007	3.73	825458	3.63
11. Magar	273780	3.32	254675	2.71	288383	2.50	212681	1.42	430264	2.3	770116	3.39
12. Rai, Kirat	236049	2.87	239745	2.55	232264	2.01	221353	1.47	439312	2.38	-	-
13. Gurung	162192	1.97	157778	1.68	171609	1.49	174464	1.16	227918	1.23	338925	1.49
14. Limbu	145511	1.77	138705	1.47	170787	1.48	129234	0.86	254088	1.37	333633	1.47
15. Bhote, Sherpa	70132	0.85	84229	0.89	79218	0.69	73589	0.49	121819	0.66	129771	0.57
16. Sunuwar	17299	0.21	13362	0.14	20380	0.18	10650	0.07	-	-	26611	0.12
17. Danuwar	9138	0.11	11625	0.12	9959	0.09	13522	0.09	23721	0.13	31849	0.14
18. Thakali	3307	0.04	6432	0.07	-	-	5289	0.04	7113	0.04	6441	0.03
C. Austro-Asiatic	16751	0.20	29485	0.31	23853	0.21	28208	0.19	33332	0.18	40260	0.2
19. Satar	16751	0.20	18840	0.20	20660	0.18	22403	0.15	25302	0.14	-	-
20. Santhali	-	-	10645	0.11	3193	0.03	5804	0.04	8030	0.04	40260	0.18
D. Dravidian	-	-	-	-	-	-	-	-	15175	0.1	28615	0.1
E. Other	70340	0.85	114392	1.22	487060	4.21	764802	5.09	648627	3.51	28615	0.13
F. Not Sated/Unknown	752	0.01	6432	0.07	-	-	-	-	9157	0.05	503295	2.2
Total	8235079	100.00	9412996	100.00	11555983	100.00	15022839	100.00	18491097	100.00	22738934	100.00

Source : Population Censuses (1952/54-2001).

APPENDIX - IV

Population by ethnic/caste groups, 1991 and 2001 censuses

APPENDIX - VIII

This interview schedule is prepared in accordance with research work entitled 'English and Bote Pronominal: A Linguistic Comparative study' which is carried out under guidance of Ms. Madhu Neupane, Department of English Education, T.U. Kirtipur, Kathmandu. I hope you all co-operate in this matter. Thankyou.

Ghana Shyam Bhandari

Department of English Education

Tribhuvan University, Kirtipur.

Name (Optional)

Sex:

VDC:

How do you say following sentences in Bote:

1. I eat rice. (म भात खान्छु ।)
2. Give me money. (मलाई पैसा देऊ ।)
3. Father gave us (two) money. (बुबाले हामी दुईलाई पैसा दिनुभयो ।)
4. We go home. (हामीहरु घर जान्छौ ।)
5. Father gave us money. (बुबाले हामीहरुलाई पैसा दिनु भयो ।)
6. We two go home. (हामी दुई घर जान्छौ ।)
7. You are naughty. (तिमीहरु बदमास हौ ।)
8. You go home (तिमी घर जाऊ ।)
9. You (two) go home. (तिमी (दुई) घर जाऊ ।)
10. I am a farmer. (म किसान हुँ ।)

11. It is their job. (यो उनीहरूको काम हो ।)
12. She gave me a book. (उनले मलाई किताब दिइन् ।)
13. We are going to field. (हामीहरू खेततिर गइरहेका छौं ।)
14. You are a teacher. (junior to senior) (हजुर शिक्षक हो ।)
15. I gave him (senior/elder/superior male) a book. (मैले उहाँलाई किताब दिएँ ।)
16. I gave him (junior/younger/inferior male) a book. (मैले उसलाई किताब दिएँ ।)
17. She (senior/elder/superior female) is a teacher. (उहाँ शिक्षक हो ।)
18. She (junior/younger/inferior female) is a teacher. (तिनी शिक्षक हुन् ।)
19. I like them. (म उनीहरूलाई मन पराउँछु ।)
20. They (three) are dancing. (तिनीहरू तीनजना नाचिरहेका छन् ।)
21. They are dancing. (तिनीहरू नाचिरहेका छन् ।)
22. You are a teacher (lower caste to upper caste). (हजुर शिक्षक हो ।)
23. You are a teacher (senior/elder/superior). (तपाईं शिक्षक हो ।)
24. You are a teacher (junior/younger/inferior). (तिमी शिक्षक हो ।)
25. I have hardly anytime. (मसँग मुस्किलले केही समय छ ।)
26. Those are her clothes. (तिनी उनका लुगाहरू हुन् ।)
27. These are her clothes. (यी उनका लुगाहरू हुन् ।)
28. This is my book. (यो मेरो किताब हो ।)
29. That letter is her (s). (त्यो उनको चिठी हो ।)
30. This is her letter. (यो उनको चिठी हो ।)
31. This book is ours. (यो किताब हाम्रो हो ।)

32. This is your pen. (यो तिम्रो कलम हो ।)
33. This is our (two) book. (यो हाम्रो (दुईजनाको) किताब हो ।)
34. This is our book. (यो हाम्रो किताब हो ।)
35. This is his book. (यो उसको किताब हो ।)
36. That school is ours. (त्यो स्कूल हाम्रो हो ।)
37. This is her house. (यो उहाँको घर हो ।)
38. This present is for someone/somebody. (यो उपहार कसैको लागि हो ।)
39. This is their house. (यो उनीहरूको घर हो ।)
40. That is my house. (त्यो मेरो घर हो ।)
41. This is the girl whom all love. (यो केटी हो जसलाई सबैले माया गर्छन् ।)
42. This is your bag (यो तिम्रो भोला हो ।)
43. This is a pen. (यो कलम हो ।)
44. That is our school. (त्यो हाम्रो स्कूल हो ।)
45. This is her house. (यो तिनको घर हो ।)
46. Those are pens. (तिनीहरू कलमहरू हुन् ।)
47. None has arrived home. (कोही पनि अझै घर आई पुगेका छैनन् ।)
48. Somebody is dancing. (कोही नाची रहेको छ ।)
49. Something is difficult. (केही कुरा गाह्रो छ ?)
50. Everybody is here. (सबैजना यहाँ छन् ।)
51. Nothing is there inside. (भित्र कोही पनि छैनन् ।)
52. Nobody is dancing. (कोही पनि नाचीरहेका छैनन् ।)

53. Everything is fine. (सबैकुरा ठीक छ ।)
54. Where did they (two) go? तिनीहरु (दुईजना) कता गए ?)
55. Who called to you? (तिमीलाई कस्ले बोलायो ।)
56. Where did they go? (तिनीहरु कहाँ गए ?)
57. Who else does? (कसले गर्छ ?)
58. What kind of man is Ram? (राम कस्तो खालको मान्छे हो ?)
59. Who are you? (तिमी को हौं ?)
60. Whose book do I give her? (उनलाई कस्को किताब दिऊँ ?)
61. Which book do I give him? (उसलाई कुन किताब दिऊँ ?)
62. What is given to them? (उनीहरुलाई के दिइन्छ ?)
63. How can I do myself? (म आफैँ कसरी गर्न सकछु ?)
64. This house is their (s). (यो घर उनीहरुको हो ।)
65. Where are you from? (तिमी कहाँबाट आयौं ?)
66. What is your name? (तिम्रो नाम के हो ?)
67. What happened? (के भयो ?)
68. What is this? (यो के हो ?)
69. Whose is this pen? (यो कलम कस्को हो ?)
70. What he said is not clear? (उसले के भन्यो स्पष्ट छैन ।)
71. Which one do you want to buy? (तिमी कुन चाहिँ किन्न चाहन्छौ ?)
72. Where do you live? (तिमी कहाँ बस्छौ ?)
73. Why don't you go? (तिमी कति जाँदैना ?)

74. How much do you want to buy? (तिमी कतिमात्रामा किन्न चाहन्छौं ?)
75. Is anyone inside there? (त्यहाँ भित्र कोही छ ?)
76. Let her do herself. (उनलाई आफै गर्न देऊ ।)
77. Look after yourself. (तिमी आफै आफ्नो विचार गर ।)
78. Here, pay yourself. (यहाँ तिमि नै तिर है ।)
79. What kind of girl is she? (उनी कस्ती खालकी केटी हुन् ।)
80. When does he go home? (ऊ कहिले घर जान्छ ?)
81. Where did they go? (तिनीहरु कहाँ गए ?)
82. Let them do themselves. (उनीहरु आफैलाई गर्नदेऊ ।)
83. Take care of yourselves. (तिमीहरु आफ्नो आफै विचार गर ।)
84. I am annoyed with myself. (म आफैसँग रिसाएको छु ।)
85. Let him do himself. (उसलाई आफै गर्न देऊ ।)
86. We made it ourselves. (हामी आफैले यसलाई बनाएका हौं ।)
87. The man who is singing is my brother (त्यो मानिस जुन गाइरहेको छ त्यो मेरो भाई हो ।)
88. Ram, who is my friend, is a student. (राम, जो मेरो साथी हो, एउटा विद्यार्थी हो ।)
89. My home is in
Bamgha (मेरो घर बम्घामा हो ।)
90. Ram and Shyam thank each other. (राम र श्यामले एकअर्कालाई धन्यवाद दिए ।)
91. They helped one another. (उनीहरुले एकअर्कालाई मद्दत गरे ।)