

CHAPTER ONE

INTRODUCTION

1.1 General Background

Language is a natural phenomenon which is mysterious, miraculous, precious gift to human being. It is a system of communication widely used as the chief means of expressing ideas, thoughts, feeling and emotions of human beings as it is viewed, a language, as a set of signals by which we communicate. Language is the unique symptoms of human being which separate human being from the rest animals. “No one yet agrees on when language was first used by human being or their forefathers, estimate range from about two million (2,000,000) years ago, during the time of Homo Labilis, as recently as forty years ago, during the time of Cro-Magnon Man” . (www.wikipedia.org)

Language is the system of arbitrary, signals such as voice, sounds, gestures or written symbols. Human spoken and written language can be described as a system of symbols (sometime known as lexeme) and grammar (rules) by which the symbols are manipulated. Human language is not spoken in exactly the same way from one part of the country to the other. Language is changeable which varies in its form along with the time period as well as geographical and political boundaries. A number of languages are spoken in the world but they are found different in their nature and varieties. Same language spoken by a speaker does not parallel equally to the language spoken by another speakers. Even the same speaker changes variety in his/her speech from one context to another context. In the same way the

language spoken in the world have different structure and pattern. The patterns found in another language may not be found in another language though the human beings everywhere share a common heritage of vocal-aural apparatus and born with the capacity to acquire at least one or more than one language at a normal condition.

“It is remarkable how often the language turns up as a topic of interest in daily conversation whether it is a question about accents and dialects, a comment about usage and standards, or simply curiosity about a word’s origins and history”. (Crystal 1978:1)

“Getting the language right is a major issue in almost every corner of the society. No one wants to be accused of ambiguity and obscurity, or find themselves talking or writing at cross-purposes. The more we know about the language the more chances we shall have of success, whether we are advertisers, politicians, priest, journalists, doctors, lawyers or just ordinary people at home, trying to understand and be understood.”(ibid: 1)

However, language teaching and learning context depends on different societal situation and differ with the difference of teaching situation. Therefore, linguistic knowledge in language teaching plays a role for an effective second or foreign language teaching as the language plays vital role to socialize human being in the society. Language teaching in a multilingual community like Nepal depends on the linguistic knowledge of a feature of different language because learning a foreign or second language is directly or indirectly influenced by foreign language learners.

1.1.1 The English Language

Although we cannot say exactly how many languages are spoken in the world yet ethnologue lists about 7,300 main languages in its language name index and distinguished about 39,491 alternate language names and dialects.

Among them English is one. It is believed that English originated in England and belongs to the West Germanic sub-branch of the Indo-European family of language (American Heritage Dictionary, 2000). It is ranked the fourth great spoken language on the basis of the number of native speakers. The other three are Chinese, Hindi and Spanish respectively. However, English is considered the most widely used language. The dominant role of English as one of the world language forces it upon our attention in a way that no language has ever done before.

Each language has its unique beauty and powers as seen to best effect in the works of its great orators and writers. We can see the 1000 years old history of English writing only through the glass of language and anything we learn about English as a language can serve to increase our appreciation of its oratory and literature.

English is spoken in 105 countries in the world. It has gained the status of the official language in 52 countries whereas in the rest of the countries it is used as a foreign and second language. However, it has played crucial role in different sectors majorly like in education, mass media, business, entertainment, diplomacy, administration, developmental project, international affairs and minorly in rest of all sectors.

1.1.2 The English Language in the Nepalese context:

The English language in the Nepalese context is sparsely spoken. According to the Census Report (2001) English in Nepal ranks the sixty fourth position having 1,037 speakers (male-588 and female -449) with 0.01% of the total population.

As the English language is taught and learnt as a foreign language in Nepal. Most of the books are found in the English language. When we try to find

the history of teaching and learning of English in Nepal, it was formally started after the establishment of Durbar High School in 1910 BS. After the establishment of Tri-Chandra College in 1975 BS, English became a compulsory subject in the higher education. Now it is compulsorily taught and learnt up to Grade 12 as compulsory and major subject in both governmental and non governmental sectors in Nepal.

1.1.3 Languages of Nepal:

Nepal is a multilingual, multiethnic and multicultural country. The configuration of Nepal's ethnic, cultural and linguistic diversity is a unique national asset. The varied ethnic groups and their culture have proved the existence of various languages in use. According to the Census Report (2001), Nepal possesses 92 identified languages. Out of these, some of the languages belong to the Indo-European family of language and some others belong to Tibeto-Burman and very few languages belong to language families other than these which have existed only in their spoken medium by small groups of population. A very few of these languages have their written scripts. The languages spoken in Nepal are broadly classified into four groups:

1.1.3.1 Indo-Aryan Group:

Indo-Aryan Group language is derived from Indo-Iranian language family.

The following languages belong to this family spoken in Nepal.

- | | |
|---------------|-----------------|
| i. Awadhai | x. Tharu |
| ii. Bengali | xi. Rajbanshi |
| iii. Bhojpuri | xii. Bote |
| iv. Darai | xiii. Marwadi |
| v. Danuwar | xiv. Hindi-Urdu |

- vi. Kumal
- vii. Nepali
- viii. Maithili
- xv. Chureti Language

1.1.3.2 Tibeto-Burman Group:

Tibeto-Burman language is generally derived from Sino-Tibetan language. It includes the following group of languages.

- i. Limbu
- ii. Thakali
- iii. Kafle
- iv. Gurung
- v. Gahle
- vi. Hayu (Bayu)
- vii. Chamling
- viii. Chepang
- ix. Newar
- x. Tamang
- xi. Bahing
- xii. Sangpang
- xiii. Sunuwar

1.1.3.3 Dravidian Group:

The only language of Dravidian, spoken in Nepal, is Jhangad, which is spoken around the Koshi River in the eastern region of Nepal.

1.1.3.4 Austro-Asiatic Group:

Satar (Santhali) is the only language in this family. It is spoken in the Jhapa district of the eastern of Nepal.

1.1.4. The Tharu Language:

Tharu is one of the varieties of language spoken almost in every districts of Terai region. According to the Census Report (2001) Tharu is the fourth largest language having 1,331,546 speakers (male -681,252 and female-660,924) holding 5.86% of the total population? The Census Report (2001) also states that a very few Tharu speaking people live in the hills and even fewer of them do in the Himalayan. It is mainly spoken in 24 districts

(Chaudhary, 2004) having the largest number of speakers (198,497) in Kailai district holding 47% of the population of the very district and Dhanusha , having only 146 speakers occupies the fewest speakers. Bardia, having 149,865 speakers, possess 51% of the total population of the district. Generally , the Tharu language belongs to Indo-Aryan language which is classified as Indo –European , Indo Iranian Indo- Aryan , Central zone , Western or Eastern Hindi Branch(Grieson1915a,1915b) (Grimes 1992: 695-696) lists six varieties of the Tharu language , some considered them as distinct language and classified all but one of these varieties in the Eastern zone of Indo-Aryan. The Tharu language varies from place to place (regional dialect), from society to society (sociolect) and person to person (idiolect) as well. Not a single language is spoken exactly in the same way from one part of country to the other. It is full of regional dialect and sociolect.

Although a number of studies on the different aspects of Tharu language have been done yet the Tharu language linguistic work on the language and the other dialect is very sparse.

1.1.4.1 Some Tharu Dialects

Broadly Tharus are divided into two groups on the basis of region i.e. Purbeli (Eastern) and Paschimeli (Western). There is variation in their language too. It is a vernacular language which has been categorized according to their region. It has eight varieties spoken in different regions.

They are follows:

1.1.4.2 Morangiya Dialect

This dialect is mainly spoken in Morang, Jhapa and Sunsari districts.

1.1.4.3 Saptariya Dialect

Saptariya dialect is slightly different from Morangiya dialect which is mainly spoken in Saptari and Siraha districts.

1.1.4.4 Barajiliya Dialect

This is the dialect spoken in Bara , Parsa ,Sarlahi and Mohattari district. It is spoken by the largest population of Purbeli (eastern) Tharus.

1.1.4.5 Chitawaniya Dialect

This dialect is mainly spoken in Chitawan district and it has also influence in Nawalparasi and Rupandehi district.

1.1.4.6 Dangoria Dialect

This dialect is mainly spoken by the Tharus of Dang but it is also spoken in other districts in western side.

1.1.4.7 Desauria Dialect

This is the Tharu dialect which is standard one among the varieties of the Tharu language as it is understood by all and used in writing, publication and teaching and learning activities. It is spoken by the largest population of Tharu native speakers in western side. This dialect is mainly spoken in Banke, Bardia and Kailai district.

1.1.4.8 Rana Tharu Dialect

This is the dialect mainly spoken by the Tharu of Far-Western side. It is spoken in Kailali and Kanchanpur districts which is not understood by other varieties dialect people easily.

1.1.5 Semantics

Language has three levels via; phonology, syntax and semantics. Phonology, the first level of language, especially deals with the sound system of language; syntax, the second level of language in order, deals with the words and sentence constructions; whereas semantics studies about the meaning.

Semantics is the study of meaning of linguistics expression. It is a wide subject within the general study of language nowadays. An understanding of semantics is essential to the study of language acquisition (how language users acquire a sense of meaning, as speaker and writers, listeners and speakers) and of language change (how meaning alter overtime). It is important of understanding language in social context, as there are likely to affect meaning, and for understanding varieties of English and affect the most fundamental concept in linguistics. The study of semantics includes the study of how meaning is constructed, interpreted, clarified, obscured, illustrated, simplified, negotiated, contradicted and paraphrased. Semantics, study of meaning, also called simiotics, semology or semasiology, the philosophical and scientific study of meaning. The term is one of the Greek verb 'semanio' ("to mean" or "to signify") - (Britannica Encyclopedia) which was introduced in a paper 'Reflected Meaning" a point in semantics in 1894 by the American Philosophical Association. After five years later in 1900 Breal's book 'Semantics: studies in the science of meaning' appeared. It is one of the earliest book on linguistics as we understand today, in that it treated semantics as the 'science' of meaning and it was not concerned with change of meaning from a historical point of view. Gradually, semantics went on growing and developing as a new field of language and popularized in 1930s and 1940s but received proper attention only since the 1960s.

According to Crystal (1997:410), “semantics is the major branch of LINGUISTICS devoted to the study of MEANING in LANGUAGE. The term is also used in philosophy and logic, but not with the same range of meaning or emphasis as in linguistics”.

Semantics is, generally defined, as the study of meaning of linguistic expression. The language can be natural such as English and Navajo, or an artificial language, like a computer programming language. Meaning in natural language mainly studied by the linguists. In fact, semantics is one of the main branches of language of contemporary linguistics. Thus ,semantics is a relatively new field of study and its originators, often working independently of one another, felt the need to coin a new name for the new discipline, hence the variety of term denoting the same subject. The word semantics has ultimately prevailed as a name for the doctrine of meaning, in particular, of linguistic meaning.

Semantics, being a systematic study of meaning, is an inseparable part of linguistics and the other, meaning is an arbitrary or conventional. So, second language learners generally feel difficulty and mistakes in using appropriate words because of the learners' inability in choosing the correct words in appropriate situation in the target language. Specially, the learners face difficulty in using the words because words are basic blocks to convey the meaning in communication. The semantic systems of English and Tharu verbs cause difficulty to the Tharu learners learning English and English learners learning Tharu. Therefore, this study has addressed mainly to English speakers learning Tharu and Tharu speakers learning English. The researcher has focused on the semantics comparison of the some English and

Tharu verbs to find out the nature of semantics correlation between the Tharu and English verbs.

1.1.6 The Concept of Meaning

What a language expresses about the world we live in or any possible or imaginary world is referred as meaning (Richards et al 1999: 222). The term meaning is, of course, much more familiar to us all. But different scholars have defined meaning differently. Crystal (1997:286) defines meaning “As a basic notion used in language study in two main ways first determining the significance of a linguistic inquiry. And secondly meaning is used as a way of analyzing the structure of language through such notion as contractiveness and distinctiveness. In traditional view there is “God-given” connection between a word in a language and an object in the world; cannot be accepted. For example it is ridiculous to believe that the word “dog” has connection with this animal (which can be tamed, which is fond of chewing bone, which wags its tail to its master and barks at a stranger etc.) because god has given it this name. But the same animal which is called “dog” in the English language is called by several other names ('Kukur' in Nepali, 'Kutta' in Hindi, 'Hund' in German, and so on) in several different languages. We, therefore, are forced to believe the modern theory of arbitrariness, which suggest that the connection between words and their meaning (things, objects etc) are “God-given” or Natural but arbitrary or conventional.

An individual's meaning is not part of general study of semantics. The meaning of sentences is determined not only by the meaning of the words of which it is composed but also the grammatical structures (Lyons 1997: 319). So the fact is that the two sentences exactly composed on the same word can have different meaning. A meaning of an utterance depends not only on

what is said but also on the intention of the speaker and interpretation of the hearer.

However, the study of meaning is an indispensable part of language study and difficult too. Some times it creates ambiguity. So the learners of second language may make mistakes while learning language. The Meaning of the same word in one language can have one meaning and may differ in other languages. They may not have one to one correlation in meaning of words between two languages. There can be divergence or convergence of meaning and some time semantic overlapping or semantic inclusion of meaning of words in two languages. This is caused due to existence of typical or language specific verb forms between the two languages which make differ in meaning. For example ; according to Basnyat (1999:585-86), the semantic system of some English and Nepali verbs cause difficult to the Nepali speakers learning English (NSLE) an English speaker learning Nepali (ESLN); e.g.

In Nepali: - “Khanu”

In English: - a) Eat, b) Drink c) Smoke d) take

Here, the NSLE are found to use the English verb “eat” as the base form for the Nepali verb “Khanu”. As a result, the NSLE are found to produce unacceptable sentences as given below:

- a) *Anil ate his milk.
- b) * Sunil ate his cigarette.
- c) *Krishna ate his medicine.

This is because the Nepali language has one verb “Khanu” to denote the eating of different kinds of food. But English maintains differences in the verbs that are used to denote different types of food consumed. For example,

solid foods are eaten, liquids are drunk, medicines are taken and cigarettes are smoked.

1.1.7 Semantic overlapping

A second language learner needs to spend a lot of time learning words of the target language. A reason behind this is that generally semantic systems of two languages differ from one another. Some languages have a remarkable range and flexibility of vocabulary whereas some languages have far less words in their core vocabulary. Despite the fact that language differs markedly in terms of number of words in their vocabulary, speakers of such languages do not have to face difficulty when they want to say something. Nevertheless, we will find a remarkable difference between words of two different languages if we compare them in terms of the semantic features they carry. As each language classifies the physical world differently, it is very difficult to find equivalence in meanings carried by words of different languages. In most cases, the meaning of a word in one language overlaps with that of another and the case in which meanings of words from two different languages overlap is called *semantic overlapping*. Basnyat (1999:586-87) clarifies the concept of semantic overlapping by exemplifying the four words from English and Nepali. According to her, the meaning of Nepali verb '*Tachnu*' overlaps with that of the English verbs 'peel' and 'shell'. Similarly, the meaning of the English verb 'peel' overlaps with that of the Nepali verbs '*Tachn*' and '*chodaunu*'. If we analyze the meaning of these words, we will find that the English words 'peel' and 'shell' differ from one another. Similarly, the verbs '*tachnu*' and '*chodaunu*' differ from one another. 'Shell' carries the feature [+open] and [+hard cover] whereas

'peel' does not. Similarly, the Nepali verb '*chodaunu*' carries the feature [+loose skin] and [+with hand] whereas '*tachnu*' does not.

1.2 Review of Related Literature

Though some comparative studies have been carried out on different languages in particular areas, there are very few researchers made on semantics analysis of verbs in the Department of English Education. No research has been carried out so far, comparing verb in Tharu and English language. The related literature to the present study is given below.

Basnyat, (1986) carried out her Ph. D research on "Semantics of Nepali Vocabulary". In her research report she classifies the Nepali verbs into different semantic fields. They are as follows;

- a. verbs of movement
- b. verbs of change of state
- c. verbs of impact
- d. verbs of verbal communication
- e. verbs of transference
- f. verbs of sense
- g. verbs of emotion
- h. verbs of intellection

Basnyat, (1993) carried her postdoctoral research on some Nepali and English verbs (Yadav & Glover, 1999). The objective of the study was to establish semantic equivalence and overlapping between Nepali and English verbs for the purpose of facilitating teaching and learning. In her study, she grouped the verbs into six types on the basis of the nature of semantic

correlation between the Nepali and English verbs and one to one correlation of meaning of verbs of the two languages.

1. divergence or convergence of meaning of verbs in the two languages,
2. semantic overlapping,
3. semantic inclusion,
4. existence of typical or specific verb forms and
5. verb + particle forms.

Mahato, (2001) carried out a research on Subject-Verb Agreement in the Tharu and English language. This is the first thesis in Department of English Education on the Tharu language. He found that the second and third person pronouns do not change for honorific expression in English, whereas they do in the Tharu language spoken in Parsa district.

Limbu (2004) has carried out a research on entitled “Verb of Pre-cooking, Cooking, and Consuming Activities in English, Limbu, Rai, Bantawa, Newari and Nepali Language: A Semantics Comparison” and found that English has greater semantic coverage than the other languages, there the researcher has also found that verb of cooking differ in different languages although few consuming verbs of Limbu, Rai and Bantawa are same in sound and meaning.

Adhikari (2006) researched on “A Semantic Analysis of English and Nepali Verbs”. From the study, he has found that there are inherent differences in semantic system of English and Nepali verbs. He also has found that Nepali verbs and English verbs do not have semantic equivalence or one to one correlation in most of the cases.

A number of researches have been carried out on different aspects of different languages in the Department of English Education but a very few

researches have been carried out on semantic analysis of verbs. So, this is being undertaken as an attempt to study semantic system between English and Tharu verbs under different categories.

1.3 Objectives of the Study

The proposed study had the following objectives.

1. To quantify verbs of English and Tharu languages from different semantic fields (verb of movement, verb of cutting and breaking, verb of eating and drinking and verbs related to sense of organs)
2. To carry out the semantic analysis of these verbs on the basis of :
 - a) One to one correlation of meaning;
 - b) Divergence and convergence of meaning ;
 - c) Semantic overlapping and
 - d) Semantic inclusion.
3. To find out the difficulties faced by Tharu learners learning English and English learners learning the Tharu language.
4. To suggest some pedagogical implications and improvement.

1.4 Significance of the Study

The study will be significant for the prospective researchers who want to carryout investigations in semantics especially in comparison with vernacular languages. The finding of such study will be helpful to the course designers, teachers, trainers, teachers, students, linguists as well as the researchers who are directly or indirectly involved in the teaching of English in Nepal and other countries where English is taught as a second and foreign language. More specially, it will be significant to the researchers who want to carryout their research in English relating to any of vernacular languages.

1.5 Definition of the Terms

i) Componential Analysis

Componential analysis is a semantic theory developed from a technique of kinship vocabulary devised by American anthropologists in 1950's. It claims that all lexical items can be analyzed using a finite set of components, which may be universal.

ii) Convergence

Convergence refers to a concept expressed by one verb in a language is expressed by a number of verbs in other language. It also refers to moving towards the same point where different meanings joint together.

iii) Divergence

The opposite of convergence is called divergence which follows a different direction or becomes different from a point.

iv) One to one Correlation

The representation of semantic equivalence across language is called one to one correlation.

v) Semantic Inclusion

It refers to the word in one language having more extensive range of meaning than that of a word in another language.

vi) Semantic Overlapping

It refers to the range of meaning of a word in one language that coincides with the range of meaning of a word in other languages.

CHAPTER TWO

Methodology

2.1 Source of Data Collection

This research study is based on the primary data collected by the researcher himself from different native speaker of English and Tharu. The secondary data were also collected from some related books and research studies.

2.1.1 Primary Sources

The eight English native speakers from the UK, the USA and Australia. etc who were available in Kathmandu were the primary sources for the English data. The researcher himself was the source for the Tharu data. However, forty native Tharu speakers were used to check and verify the Tharu data.

2.1.2 Secondary Sources

The secondary sources of data for the study were the following materials:

-) Monolingual dictionaries such as Oxford Advanced Learners's Dictionary (Seventh edition) and Tharu-Nepali-English Dictionary (First Edition).
-) Some books such as Adhikari (2006), Basnyat (1993), Bhattarai (2001), Hornby (1995), Leech (1974), Levin (1993), Dahit (2004) , Dahit (2006), Lyons (1995) ,Palmer(1996), Rai (2001) and Limbu (2004),

) Some related materials such as “Topics in Nepalese Linguistics” (Basnyat 1999), books journals, theses, and thesaurus and internet sites were consulted for secondary sources of data.

2.2 Sampling Procedures

The researcher intensively sampled 40 Tharu native speakers and 8 English native speakers available in Kathmandu Valley. The respondents were selected on the basis of judgmental sampling.

2.3 Tools for Data Collection

The researcher used unstructured interviews with eight English native speakers to collect the English verbs from different semantic fields (given in appendix). Similarly, data for the Tharu verbs were collected from the researcher himself. But also he interviewed with 20 Tharu speakers to confirm and verify them. The verbs were grouped on different semantic fields. (See the appendix)

2.4 Process of Data collection

- i. At first, the researcher met each sampling unit and explained the purpose of the study and convinced them to take part in the study.
- ii. The researcher took unstructured interview with eight English native speakers to identify the English verbs. Similarly, data for the Tharu verbs were collected from the researcher himself. But he also interviewed with twenty Tharu speakers to confirm and verify them.
- iii. The researcher collected the verbs and categorized them into different semantic fields (see appendix).

- iv. The researcher collected required information and recorded the data using paper and pen.

2.5 Limitations of the Study

The proposed study was limited to:

- i. The English verbs grouped into different semantic fields (mentioned in the appendix) only were studied.
- ii. The equivalent Tharu verbs with English only were studied.
- iii. This study was limited to only verbs of movement, cutting and breaking, eating and related to sense of organ of English and Tharu language.
- iv. Only forty Tharu and eight English native speakers were the sample for the study.
- v. The application of analytical and descriptive approach of analyzing the data was only used.

CHAPTER THREE

3. Analysis and Interpretation of Data

At first the English and Tharu verbs referring to **Movement, Cutting, Breaking, Eating and Drinking and Sense of Organ** were collected and listed in the separate boxes. Then they were tabulated with their likely contexts and their meanings were analyzed on the basis of whether there is any one to one correlation or there is any divergence or convergence relationship between them. Similarly, the analysis has also included the basis of whether there is any semantic inclusion or the semantic overlapping in them. The collected data have been analyzed descriptively and analytically into four groups.

The English Verbs of Different Semantic Fields

Verbs of Movement

a) Upward Movement

1	Climb
2	Fly
3	Jump
4	Leap
5	Ascend
6	Rise
7	Soar
8	Spring
9	Raise
10	Lift
11	Scale
12	Mount
13	Hurdle
14	Bounce

b) Verbs of Downward Movement

1	Sink
2	Drown
3	Immerse
4	Submerge
5	Plunge`
6	Descend
7	Fall
8	Leak
9	Flow
10	Glide
11	Slide
12	Climb down
13	Spill
14	Dip
15	Drop
16	Dive

c) Verbs of Sideway Movement

1	Walk
2	Run
3	Jog
4	Wander
5	Roam
6	Move
7	Whirl
8	Sidele
9	Stroll
10	Step
11	Sprint
12	Crawl

3.1.2 Verbs of Cutting and Breaking

a) Verbs of Cutting

1	Cut
2	Chop
3	Saw
4	Peel
5	Shell
6	Pare
7	Scrape
8	Hack
9	Shave

b) Verbs of Breaking

1	Break
2	Snap
3	Tear
4	Burst
5	Smash
6	Crack
7	Chip
8	Spilt
9	Rend
10	Lop

3.1.3 Verbs of Eating and Drinking

1	Eat
2	Chew
3	Masticate
4	Bite
5	Gnaw
6	Crunch
7	Have
8	Take
9	Munch
10	Gulp

11	Swallow
12	Devour
13	Dine
14	Feed
15	Sip
16	Suck
17	Lick
18	Drink
19	Smoke

3.1.4 Verbs Related to Sense of Organs

a) Verbs of Seeing

1	See
2	Look
3	Gaze
4	Glance
5	Glimpse
6	Watch
7	Stare
8	Peep
9	Spy on
10	Observe
11	Notice
12	View
13	Behold
14	Scrutinize
15	Inspect
16	Examine

b) Verbs of Listening

1	Listen
2	Hear
3	Eavesdrop
4	Overhear
5	Notice

6	Heed
7	Attend

c) Verbs of Smelling

1	Smell
2	Scented
3	Sniff
4	Stink
5	Whiff

d) Verbs of Tasting

1	Taste
2	Flavour
3	Sample
4	Try
5	Savour

e) Verbs of Feeling

1	Feel
2	Itch
3	Touch
4	Caress
5	Throb
6	Pain
7	Ache
8	Tickle

3.2 The Tharu Verbs of Different Semantic Fields

3.2.1 Verbs of Movement

a) Upward Movement

1	Chihurna
2	Urna
3	Kudna
4	Jhamtana

5	Chhatkana
6	Uppar urna
7	Uthna
8	Uthaina
9	Ularna
10	Ulrana
11	Nahangna
12	Uchyaina
13	Pharpharaina

b) Verbs of Downward Movement

1	Khaskana
2	Jharna
3	Girna
4	Khalhaina
5	Chuhuna
6	Burna
7	Tare jina
8	Utrana
9	Raptana
10	Khaharaina
11	Patkana
12	Jhatkana
13	Labdaina
14	Phakaina
15	Giraina
16	Dhendhoina
17	Odhaina
18	Biltaina
19	Dhalaina

c) Verbs of Sideway Movement

1	Nengna
2	Ghumna
3	Daurna
4	Ghusmurya karma
5	Galbilta khelna
6	Dandagaina
7	Bhagna
8	Hatmataina
9	Gumanhiya karma
10	Ghurghuraina

3.2.2 Verbs of Cutting and Breaking

a) Verbs of Cutting

1	Katna
2	Chhatna
3	Chirna
4	Khantaina
5	Khandrana
6	Thapkaina
7	Chhapkana
8	Chhilna
9	Khurkaina
10	Chhigoplna
11	Chhingtaina
12	Chhichholna
13	Phachaina
14	Khaurna

b) Verbs of Breaking

1	Phorna
2	Turna
3	Phutaina
4	Patkaina

5	Chirkana
6	Chhingtaina
7	Phutna
8	Bhatkaina
9	Bhaskaina
10	Khantaina
11	Tutna
12	Pharchana

3.2.3 Verbs of Eating and Drinking

1	Khaina
2	Chatna
3	Chabaina
4	Ghichna
5	Dabaina
6	Kacharna
7	Hapkana
8	Chuhuna
9	Khachyaina
10	Kalkalaina
11	Kimhorna
12	Chikhna
13	Satkaina
14	Pina
15	Lilna
16	Tanna
17	Surkana

3.2.4 Verbs Related to Sense of Organs

a) Verbs of Seeing

1	Herna
2	Chiyaina
3	Jhakna
4	Dekhna
5	Chima lagna
6	Ghurerna

b) Verbs of Listening

1	Sunna
2	Onaina

c) Verbs of Smelling

1	Sunghna
2	Bas lena
3	Bas paina
4	Gandhaina
5	Mahakna

d) Verbs of Tasting

1	Chikhna
2	Bicharna
3	Swad lena
4	Chatna

e) Verbs of Feeling

1	Lagna
2	Chal paina
3	Patta paina
4	Khujaina
5	Chharchharaina
6	Bhobhaina
7	Parparaina
8	Chhhuna
9	Salbalaina
10	Dukhna
11	Bathaina
12	Gudgudaina

3.3 Verbs of One to One Correlation

Verbs sharing one to one correlation of meaning of different semantic fields are analyzed here.

3.3.1 Verbs of Movement

3.3.1.1 off Upward Movement

The following verbs regarding upward movement show one to one correlation between English and Tharu verbs.

a. Scale

	Context	English	Tharu
1	Pasang scaled the Mt. Everest.	Scale	Chihurna
2	The insect scaled on the wall.	Scale	Chihurna

b. Mount

	Context	English	Tharu
1	She slowly mounted the step.	Mount	Chihurna
2	He mounted his horse and went away.	Mount	Chihurna
3	The dog mounted on the bitch for sex.	Mount	Chihurna

c. Hurdle

	Context	English	Tharu
1	He hurdled two barriers to avoid the reporters.	Hurdle	Kudukna

3.3.1.2 Verbs of Downward Movement

a. Immerse

	Context	English	Tharu
1	They immerse the plants in the water.	immerse	Buraina

b. Leak

	Context	English	Tharu
1	The petrol leaks from the tank.	Leak	Chuhuna
2	Raining water leaks from the roof.	Leak	Chuhuna

c. Glide

	Context	English	Tharu
1	The plane glided down to manage run way.	glide	Parna

d. Slide

	Context	English	Tharu
1	We slid down on the grassy slope.	Slide	Chipulna

e. Climb down

	Context	English	Tharu
1	Can you climb down from the tree?	Climb down	Utrana
2	She cannot climb down from the horse.	Climb down	Utrana

3.3.1.3 Verbs of Sideway Movement

a. Jog

	Context	English	Tharu
1	They jog every morning.	Jog	Darna

b. Roam

	Context	English	Tharu
1	The dog roams here and there.	Roam	Dandagaina

c. Sidle

	Context	English	Tharu
1	She sidled up to me and whispered something.	Sidle	Aina

d. Stroll

	Context	English	Tharu
1	People were strolling along the beach.	Stroll	Ghumna
2	He is strolling around the park.	Stroll	Ghumna

e. Sprint

	Context	English	Tharu
1	We must sprint to catch the train.	Sprint	Daurna
2	He sprinted for the line.	Sprint	Daurna

3.3.2 Verbs of Cutting and Breaking

3.3.2.1 Verbs of Cutting

a. Hack

	Context	English	Tharu
1	I hacked the dead branches of tree.	Hack	Pharna
2	We had to hack our way through the jungle.	hack	Pharna

3.3.2.2 Verbs of Breaking

a. Tear

	Context	English	Tharu
1	He tore the book.	Tear	Chithna
2	The shopkeeper tore the cloth.	Tear	Chithna
3	He tore the pamphlet from the wall.	Tear	Chithna
4	I tore my parcel.	Tear	Chithna

b. Crack

	Context	English	Tharu
1	The glass cracked.	Crack	Chirkana
2	The pot cracked badly.	Crack	Chirkana
3	The wall of the house was cracked.	Crack	Chirkana
4	The window cracked.	Crack	Chirkana

c. Lop

	Context	English	Tharu
1	They lop the branches of tree.	Lop	Chhatna

3.3.3 Verbs of Eating and Drinking

a. Sip

	Context	English	Tharu
1	He slowly sipped his wine.	Sip	Pina
2	She sat there and sipped tea.	Sip	Pina

b. Lick

	Context	English	Tharu
1	He licks his finger.	Lick	Chatna
2	She licked the spoon.	Lick	Chatna
3	The cat licked up the milk.	Lick	Chatna
4	She licked the honey of the spoon.	Lick	Chatna

c. Masticate

	Context	English	Tharu
1	The cow is masticating the grass.	Masticate	Chabaina
2	She masticated bread.	Masticate	Chabaina
3	Masticate your food while eating.	Masticate	Chabaina

d. Munch

	Context	English	Tharu
1	She munched on an apple.	Munch	Khaina/chabaina
2	I munched my way through a pocket of cereal.	Munch	Khaina/chabaina

e. Swallow

	Context	English	Tharu
1	The pills should be swallowed whole.	Swallow	Lilna
2	Chew your food properly before swallowing it.	Swallow	Lilna
3	He swallowed the spit when he saw the lemon.	Swallow	Lilna

f. Smoke

	Context	English	Tharu
1	He smokes the cigarette.	Smoke	Pina
2	Do you smoke?	smoke	Pina

g. Devour

	Context	English	Tharu
1	He devoured half of his burger in one bite.	Devour	Ghichna

h. Dine

	Context	English	Tharu
1	We dined with a famous hero.	Dine	Beri khaina

i. Drink

	Context	English	Tharu
1	She drinks tea.	Drink	Pina
2	The villagers drink alcohol.	Drink	Pina
3	I drink water.	Drink	Pina
4	She has been drinking since her husband died.	Drink	Pina

3.3.4 Verbs related to Sense of Organs

3.3.4.1 Verbs of Seeing

a. Look

	Context	English	Tharu
1	If you look carefully, you can see clearly.	Look	Herna
2	She looked at me and smiled.	Look	Herna
3	Look! The baby is running.	Look	Herna
4	look at the time	Look	Herna

b. Watch

	Context	English	Tharu
1	He watches TV.	Watch	Herna
2	He watched the house for signs of activity.	Watch	Herna
3	I watched the football final game.	Watch	Herna
4	Watch what I do.	Watch	Herna
5	Could you watch my bag for a while?	Watch	Herna
6	They watched street drama.	Watch	Herna

c. View

	Context	English	Tharu
1	People came from all over the world to view her work.	View	Herna
2	We got the opportunity to view a new movie before it was released.	View	Herna

d. Inspect

	Context	English	Tharu
1	Make sure you inspect the goods before signing for them.	Inspect	Herna
2	The teacher walked around to inspect the student's work.	Inspect	Herna
3	The plants are regularly inspected from disease.	Inspect	Herna

e. Examine

	Context	English	Tharu
1	The goods were examined for damage on arrival.	Examine	Herna
2	He examined the machine.	Examine	Herna

f. Stare

	Context	English	Tharu
1	Everyone stared me when I screamed.	Stare	Ghurerna
2	I stared blankly at the paper in front of him.	Stare	Ghurerna

g. Peep

	Context	English	Tharu
1	He peeped through the window.	Peep	Jhakna
2	Could I peep inside?	Peep	Jhakna
3	He peeped down the well.	Peep	Jhakna

h. Behold

	Context	English	Tharu
1	They beheld a bright star in the sky.	Behold	Dekhna
2	Her face was joy to behold.	Behold	Dekhna

3.3.4.2 Verbs of Smelling

a. Sniff

	context	English	Tharu
1	The dog sniffed at my shoes.	sniff	Sunghna
2	The sniffed the bone and ate.	sniff	Sunghna

b. Stink

	Context	English	Tharu
1	Her breath stank of garlic.	Stink	Gandhaina
2	It stinks of smoke here.	Stink	Gandhaina
3	She stinks out the whole house with her incense and candle.	Stink	Gandhaina

c. Whiff

	context	English	Tharu
1	The cigar whiffs badly.	Whiff	Gandhaina

3.3.4.3 Verbs of Tasting

a. Try

	Context	English	Tharu
1	Why don't you try whisky?	Try	Chikhna
2	Have you tried this new coffee?	Try	Chikhna
3	Would you like to try some raw fish?	Try	Chikhna

b. Savour

	Context	English	Tharu
1	I savoured the meat every mouthful.	Savour	Swad lena

c. Sample

	Context	English	Tharu
1	I sampled the delight of Greek cooking for the first time.	Sample	Chikhna

3.3.4.4 Verbs of feeling

a. Touch

	Context	English	Tharu
1	Don't touch that it is hot.	Touch	Chhuna
2	I touched him lightly on his arm.	Touch	Chunna
3	Where did I touch? You touched on my ear.	Touch	Chunna

b. Caress

	Context	English	Tharu
1	Her finger caressed the back of her neck.	Caress	Salbalaina

c. Throb

	Context	English	Tharu
1	His head throbbed painfully.	Throb	Batthaina
2	My feet were throbbing after a long walk.	Throb	Batthaina

d. Pain

	Context	English	Tharu
1	The wound still pains occasionally.	Pain	Piraina/batthaina
2	Oh! It is paining.	Pain	Piraina/batthaina
3	My chest is paining.	Pain	Piraina/batthaina

e. Ache

	Context	English	Tharu
1	I am aching all over.	Ache	Piraina/batthaina
2	Her eyes ached from lack of sleep.	Ache	Piraina/batthaina
3	My stomach is aching.	Ache	Piraina/batthaina

f. Tickle

	Context	English	Tharu
1	The bigger girls used to chase me and tickle me.	Tickle	Gudgudaina
2	Stop tickling!	Tickle	Gudgudaina
3	My throat tickles.	Tickle	Gudgudaina

According to the above contexts, the verbs related to different semantic fields (verbs of movement, verbs of cutting and breaking, verbs of eating and drinking and verbs related to sense of organs) show one to one correlation of meaning between English and Tharu verbs. For example, the English verbs ‘**mount**’, ‘**shave**’, ‘**leak**’ and ‘**look**’, are semantically equivalent to the Tharu verbs ‘**chihurna**’, ‘**khaurna**’, ‘**chuhuna**’ and ‘**herna**’ respectively. This represents the cases of semantic equivalence across languages. In such cases, the learners of both languages find little or no difficulty in learning these types of verbs.

3.4 Verbs with Divergence and Convergence of Meaning

3.4.1 Verbs of Movement

3.4.1.1 Upward Movement

Fly			
	Urna	Contexts	English
		1. A bird flew in sky.	Tharu
			urna
Fly	←	Pharpharaina	2. The flag flew in the sky.
			Flew
			pharpharaina
		Bitna	3. The time went quickly.
			Flew
			bitna

The above contexts show the divergence and convergence of the meaning between English and Tharu verbs.

In the above contexts, the meaning of English verb ‘**fly**’ diverges into three meanings in the Tharu language represented by three different verbs. And if we look at it from the Tharu perspective, we can find the convergence in verb. Here, the three different Tharu verbs ‘**urna**’, ‘**pharpharaina**’ and ‘**bitna**’ are merged into one meaning expressed by English verb ‘**fly**’.

Due to these semantic systems the learners face difficulty in learning the target language. The English verb **'fly'** is used to denote the meaning of all the types of **'flying'** as in the above contexts but Tharus are found to use different verbs in different contexts . The English speakers learning Tharu language are not aware of these semantic differences of Tharu verbs. Therefore, they are found to produce the following unacceptable sentences like:

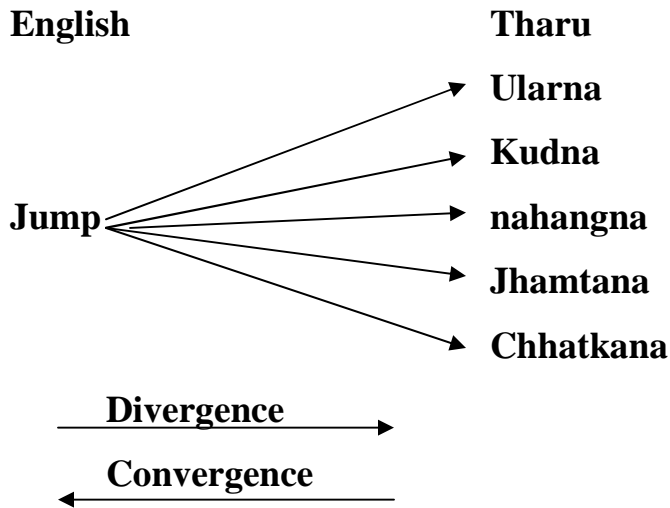
- a) * badrime jhanda 'udatehe'. Instead of 'pharpharaitehe'
sky flag flew
- b) * Samaya urgil Instead of 'bitgil'
time flew
- c) * chilgari 'bitgil'. Instead of 'urgil'
aeroplane flew

In such cases, general tendency of language learners is to equate the native verb with one verb of target language and use it consistently as the base form in all contexts. So, Tharu speakers learning English are found to use **'urna'** as the base form for **'fly'** as a result they do not find difficulty in learning English verb **'fly'**.

Jump

	Context	English	Tharu
1	He jumped to pluck the guava.	Jump	Ulрана
2	They jump to catch the ball.	Jump	Ulрана
3	I jumped from the wall.	Jump	Kudna
4	I jumped over the wall.	Jump	Nahangna
5	The tiger jumped onto the goat.	Jump	Jhamtana
6	I can jump 2 meter up.	Jump	Ulрана

7	The horse jumped over the wall.	Jump	Nahangna
8	The boy jumped over the stream to cross it.	Jump	Chhatkana



The verb '**jump**' between English and Tharu show the divergence and convergence of meaning according to the above contexts. The meaning expressed by the English verb '**jump**' diverges into five distinct meanings represented by five Tharu verbs. But from the Tharu perspective it shows the convergence of meaning because the meaning expressed by the Tharu verbs **ulrana** '**kudna**', '**nahangna**', '**jhamtana**', '**chhatkana**' and '**chihurna**' merge into one English verb '**jump**'.

The English speakers learning Tharu are found to face difficulty in learning with these types of verbs because the English speakers use the word '**jump**' to denote the meaning of all types of '**jumping**'. On the other hand, it is easy for Tharu speakers learning English verb '**Jump**' as it is converged. But it is

he bag ‘lift’

- b) * chillgari ‘uthaina’ dui minet baki ba instead of ‘urna’
aeroplane ‘lift’ two minates remain

On the other hand, Tharu speakers learning English also found to produce the following unacceptable sentences like:

- c) * The aeroplane is going to ‘lift’ after ten minutes. Instead of ‘lift off’
d) * He ‘lifted off’ the bag. Instead of ‘lift’

Bounce

	Context	English	Tharu
1	The ball bounces on the ground.	Bounce	Ulrana
2	The bus bounces on the rough road.	Bounce	Ulrana
3	She bounces on the bed.	Bounce	Ulrana
4	The children bounced with the joy.	Bounce	Ulrana
5	He is bouncing the ball.	Bounce	Ularna

The above contexts show the divergence and convergence of meaning between English and Tharu verbs. In the above contexts the meaning of English verb ‘**bounce**’ diverges into two meanings in Tharu represented by two different verbs. But if we look at it from the Tharu perspective, it is an example of convergence. Here, the two different meaning ‘**ulrana**’ and ‘**ularna**’ expressed by two Tharu verbs merged into one meaning expressed by the English verb ‘**bounce**’.

With these types of verbs learners are found to face difficulty in using the appropriate verbs in the target language. As given in the above contexts, the English verb ‘**bounce**’ is used to denote all types of ‘**bouncing**’ but Tharu

found to use other verbs too. Therefore, English speakers learning Tharu are found to produce the following unacceptable sentences like:

a) * U bistarame ‘ularath’ instead of ‘ulrath’
he bed ‘leap’

b) * Mai gend ‘ulrath’ instead of ‘ularthu’
I ball ‘leap’

On the other hand, Tharu learners are found to use the verb ‘**bounce**’ as a base form and use in all the contexts in English. So, they found no or little difficulty in using English verb ‘bounce’.

3.4.1.2 Verbs of Downward Movement Descend

	Context	English	Tharu
1	The plane began to descend.	Descend	Parna
2	She descended from the stair.	Descend	Utrana
3	Someone descended from the bus.	Descend	Utrana
4	They descended to the Terai from the hill.	Descend	Jharna
5	The leaf descended over his head.	Descend	Jharna
6	The lift descended over his head.	Descend	Girna

The above contexts show the divergence and convergence of meaning between English and Tharu verbs’. The meaning expressed by the English verb ‘**descend**’ diverges into three different meanings in Tharu expressed by the four different verbs ‘**parna**’, ‘**utrana**’, ‘**jharna**’, and ‘**girna**’. Similarly, four different verbs ‘**parna**’, ‘**utrrana**’, ‘**jharna**’ and ‘**girna**’ expressed by the three different Tharu verbs merge into one meaning expressed by the English verb ‘**descend**’.

8	He fell down.	Fall	Girna
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The above contexts show the divergence and convergence of meaning between English and Tharu verbs. The meaning expressed by the English verb **'fall'** diverges into three different verbs **'girna'**, **'jhatna'** and **'dhalna'** in Tharu verbs. Similarly, these different meaning **'girna'**, **'jharna'** and **'dhalna'** expressed by the three different Tharu verbs merge into one meaning expressed by the English verb **'descend'**.

With these types of cases, the English speakers learning Tharu find difficulty in choosing appropriate verbs in proper contexts. Hence, English learners learning Tharu are found to produce the following unacceptable sentences like:

- a) * rukhuwa 'jharata' instead of 'girata'
 tree is 'falling'
- b) *bom 'dhalata' instead of 'girata'
 bom is falling
- c) * patiya rukhuwamase 'dhalata' instead of 'jharata'
 leaf is falling down

On the other hand, Tharu speakers learning English find ease for learning such types of verb because they use the English verb **'fall'** as the base form to express the meaning of falling in all the contexts.

Flow

	Context	English	Tharu
1	The rivers flow to the south.	Flow	Bahana
2	The blood is flowing from his body.	Flow	Chuhuna/bahana
3	The tear flows from her eyes.	Flow	Jharna/ chuhuna

spring from water ‘flow’

But Tharu learners learning English found no or little difficulty in learning English verb ‘**flow**’ because they use the English verb ‘**flow**’ as the base form to express the meaning of ‘**flowing**’ in all the contexts as given above.

Spill

	Context	English	Tharu
1	Water had spilled out from the bucket.	Spill	Chhalkana
2	He made her drink spill.	Spill	Falkana

The above contexts show divergence and convergence of meaning between the English and Tharu verbs. If we see it from English perspective it is diverged into two different meanings in the Tharu language. We see it from Tharu perspective the two Tharu meanings represented by two verbs merge into one meaning in English. The Tharu verb ‘**chhalkana**’ refers the meaning ‘liquid like water/oil spill out automatically’. Another verb ‘**falkana**’ refers ‘liquid like water/oil is made spilled by other’.

In such cases, the English speakers learning Tharu do not become aware of such semantic differences. As a result, they produce the following unacceptable sentences like:

- a) * u mihin thakkardaike pani ‘chhalkadehalas’ instead of ‘falkadehalas’
he me pushing water ‘spill’

On the other hand, Tharu speakers learning English use the English verb spill as the base form. So, they find it ease in learning.

Dip

	Context	English	Tharu
1	He dipped the brushes into the paint.	Dip	Bilborna/Dibdorna

2	He dipped his finger in the hot water.	Dip	Bilborna
3	The sun dipped below the horizon.	Dip	Burna
4	The farmer dipped the seed into the chemical to kill the germ.	Dip	Bhijaina

The above contexts reveal the fact that there is the case of divergence and convergence of meaning between two languages. The English verb '**dip**' diverges into four meanings represented by four verbs in Tharu '**dibdorna**', '**bilborna**', '**bhijaina**' and '**burna**'. And four Tharu verbs represented by four different verbs merge into one meaning expressed by the English verb '**dip**'. So, this is the case of convergence of meaning from English perspective.

With these verbs, the English learners learning Tharu find difficulty in learning because the verb '**dip**' is used to denote all types of '**dipping**' but the Tharus use them differently. '**dibdorna**' is used for dipping stick in liquid', '**bilborna**' is used for 'dipping human body and parts of it'. Likewise '**burna**' is used for anything going down the water or down automatically' and '**bhijaina**' is used for 'keeping something down for wetting purpose'. So, English speakers learning Tharu are not aware of these semantic differences in Tharu verbs and found to produce the following unacceptable sentences like:

- a) * din 'bilborta' instead of 'burata'
sun is dipping
- b) * kishanwa panime binya 'dibdorta' instead of 'bhijaeta'
farmer water seed 'dipping'
- c) * u tatul panime angri 'dibdoral' instead of 'bilboral'

he hot water finger ‘dipped’

On the other hand, the Tharu learners use ‘**dip**’ as the base form and use it consistently in all the contexts in English. So, they found little or no difficulty in learning these types of verbs.

Drop

	Context	English	Tharu
1	He staggered in and dropped into a chair.	Drop	Girna
2	His pant is dropping down.	Drop	Nipuchna
3	I feel ready to drop.	Drop	Dhalna

The above contexts show convergence and divergence of meaning between English and Tharu verbs. In the above contexts the meaning of English verb ‘**drop**’ diverges into three meaning in Tharu represented by three different verbs. And if we look at it from the Tharu perspective, it is the example of convergence. Here, the three different meaning ‘**girna**’, ‘**nipchana**’ and ‘**dhalna**’ expressed by the three different Tharu verbs merge into one meaning expressed by the English verb ‘**fly**’.

With these types of verbs learners face difficulty in using the appropriate verb in target language. The English verb ‘**fly**’ is found to denote the meaning of all types of ‘**flying**’ as in the above contexts but Tharu are found to use different verb in different contexts. The English speakers learning Tharu are not aware of these verbs. Therefore, they are found to produce the following unacceptable sentences like.

- a) * mai uthle uthle ‘nipchatu’ instead of ‘dhalatu’
I standing ‘dropping’

- b) * painter puthhamase ‘dhalata’ instead of ‘nipchata’
trouser hip from ‘dropping’
- c) * u chipalke bhuiyame ‘dhalal’ instead of ‘giral’
he ground ‘drooped’

On the other hand, the English verb ‘**drop**’ is easily leant by the Tharu learners learning English because they use the verb ‘**drop**’ as the base form

3.4.1.3 Verbs of Sideway Movement

Walk

	Context	English	Tharu
1	The baby is just learning to walk.	Walk	Nengna
2	He walked slowly away from her.	Walk	Sarna
3	I walked across New Baneshor with my friend.	Walk	Ghumana
4	He always walks her home.	Walk	Jina
5	Children walk twenty miles to school.	Walk	Nengna
6	Walk through the side of the road.	Walk	Nengna

The contexts show the convergence and divergence of meaning between English and Tharu verbs. From English perspective it is the example of divergence because the meaning expressed by English verb ‘**walk**’ diverges into six different meaning ‘**nengna**’, ‘**sarna**’, ‘**ghumna**’, ‘**jina**’, ‘**ghumaina**’ and ‘**negaina**’ represented by six different verbs in Tharu. And six Tharu meaning represent by six different verbs merge into one meaning expressed by the verb ‘**walk**’ in English. So, this is the case of convergence of meaning from the English perspective.

With these verbs of cases English speakers learning Tharu find difficulty in learning because the verb ‘**walk**’ is used to denote all the types of ‘**walking**’ but Tharu use them differently. So, English learners learning Tharu are not aware of these semantic differences in Tharu verbs and found to produces the following unacceptable sentences.

- a) * sarakke kinara kinar me ‘ghume’ parath instead of ‘negeparath’
road beside walk
- b) * dai baba aaj bazaar ‘nenggil batai’ instead of ‘ghumegil
batai’
mother and father today market ‘walk’
- c) * ajkal bachcha ‘jina’ sikhath instead of ‘negna’ sikhath
nowadays child learn to ‘walk’
- d) * aajkal u okar ghar khub ‘nengat’ instead of ‘jaieth’
nowadays he his house ‘walk’

On the other hand, Tharu speakers use the verb ‘**walk**’ as the base forms and use it consistently in all the contexts in English. So, they find no or little difficulty in learning such types of verbs.

Run

	Context	English	Tharu
1	They ran very fast.	Run	Daurna
2	The thief ran away from here.	Run	Bhagna
3	The vehicle runs in this route.	Run	Nengna
4	Hari ran and won the race.	Run	Daurna
5	They turned and ran when they saw the police.	Run	Bhagna

2	Ram moved towards the door.	Move	Jina
3	The bus is moving.	Move	Nengna/Chalna
4	She can't move from one place to another.	Move	Nengna

The above contexts show the divergence and the convergence of meaning between the English and Tharu verb. The meaning expressed by the English verb **'move'** diverges into three different meaning expressed by three different verbs **'nengna'**, **'jina'**, and **'chalna'** in Tharu. And it is an example of convergence from the Tharu perspective because three meaning expressed by three Tharu verbs merge into one meaning represented by one English verb **'move'**.

With these types of verbs learners are found to face difficulty in using the appropriate verbs in the target language. As the given above contexts the English verb **'move'** is used to denote all types of **'moving'** but Tharu found to use other verbs too. Therefore, English speakers learning Tharu are found to produce the following unacceptable sentences like:

- a) * hero! Ram duwarlang 'chalta' instead of 'jaieta'
 look! Ram door toward 'moving'
- b) * bus 'negata'" instead of 'chalta'
 bus is 'moving'

But the English verb **'move'** is easily learnt by the Tharu learners as they use it as the base form.

Whirl

	Context	English	Tharu
1	Leaves whirl in the wind.	Whirl	Urna
2	She whirled around to face him	Whirl	Ghumna

The above contexts show divergence and convergence of meaning between English and Tharu verbs. The meaning expressed by the English verb **‘whirl’** diverges into two meanings represented by two Tharu verbs **‘urna’** and **‘ghumna’** in Tharu. Similarly, two Tharu meanings expressed by two verbs merge into one meaning expressed by English verb **‘whirl’**.

With these types of verbs English learners are found to face difficulty in using appropriate verbs in target language. They are found to use the verb **‘whirl’** to denote all types of **‘whirling’** in all the contexts but Tharu use them differently as given in above contexts. Hence, English learners learning Tharu are found to produce the following unacceptable sentences like:

- a)* u rishake okar anjarpanjar ‘urata’ instead of ‘ghumata’
 he angrily his around ‘whirl’

Tharu speakers learning English found no or little difficulty in learning English verb **‘whirl’** because they use the English verb **‘whirl’** as the base form to express the meaning of **‘whirling’** in all the contexts as given above.

Step

	Context	English	Tharu
1	I stepped forward when my name came.	Step	Jaina
2	She stepped aside to let them go.	Step	Sarna
3	We stepped carefully over the broken glass.	Step	Nengna
4	I step on my toes.	Step	Nengna
5	She opened the door and stepped out.	Step	Jaina
6	She stepped into the house.	Step	jaina

The above contexts show divergence and convergence of meaning between the English and Tharu verbs. the meaning expressed by the English verb

‘step’ diverge into three different meaning in Tharu expressed by the three different verbs ‘jaina’, ‘sarna’ and ‘nengna’. Similarly, the three different meaning ‘jaina’ ‘sarna’ and ‘nengna’ expressed by the three different Tharu verbs merge into one meaning expressed by the English verb ‘step’.

In such cases, the learners find difficulty in using appropriate verbs in the target languages. English speakers use the verb ‘step’ to denote the meaning of all kind of ‘stepping’ as given in the above contexts 1, 2, and 3. The English learners learning Tharu are not aware of these semantic differences of Tharu verbs and find to produce the following unacceptable sentences like:

- a) * jab mor nau ailas to mai puruskar lehe ‘sarnu’ instead of ‘gainu’
when my name came I prize take ‘step’
- b) * mai aapan angrime ‘jai sekthu’ instead of ‘negensekthu’
I my toe ‘step’
- c) * birami manain aghae jai dheheklag mai kinara me ‘nengnu’
instead of ‘sarnu’
sick people front do I beside ‘step’

On the other hand Tharu speakers use the verb ‘step’ as the base form and use it consistently in all the contexts in English. So , they find no or little difficulty in learning such types of verbs.

Crawl

	Context	English	Tharu
1	A baby crawls.	Crawl	Gumanhiya karna
2	A man crawled away from the burning wreckage.	Crawl	Ghuskuriya karma

The above contexts show the divergence and convergence of meaning between English and Tharu verbs. The meaning expressed by the English verb '**crawl**' diverges into two different meanings expressed by two different phrasal verbs '**gumanihya karna**' and '**ghaskuriya karna**' in Tharu. And it is an example of convergence from the Tharu perspective because the meaning expressed by two Tharu verbs merge into one meaning represent by one English verb '**crawl**'.

The phrasal verb '**gumanhya karna**' generally refers the meaning of 'crawling by a small baby at the time of learning for walking' as 'aajkal bachcha gumanhya kare/ghaskuriya kare sikhath'. But not, 'u maniya jand pike gumanhya karath'. Likewise, the phrasal verb '**ghaskuriya karna**' refers the meaning of 'crawling by a person while injure or in uncontrollable condition' as 'u maniya jad pike ghaskuriya karata' not 'gumanhya karata'. Therefore, English speakers learning Tharu are not found to be aware of such semantic system of Tharu verbs and found to produce the following unacceptable sentences like:

- a) * Ram jand pike kuluwame 'gumanhya karatehe' instead of
'ghaskuriya karatehe'
ram alcohol drinking stream 'crawling'

Wander

	Context	English	Tharu
1	She wanders aimlessly around the street.	Wander	Dangdagaina
2	They had wandered from path into the woods.	Wander	Ghumna

The above contexts show divergence and convergence of meaning between English and Tharu verbs. The meaning of the English verb ‘wander’ diverges into two meanings in Tharu language represented by two different verbs. And if we look at it from Tharu perspective, we can find it the convergence in verbs

With these types of verbs learners face difficulty in using the appropriate verbs in the target language . for example, the English verb ‘wander’ is used to denote ‘wandering’ in all the contexts but Tharu use different verbs. The English speakers learning Tharu are not aware of these semantic differences in these Tharu verbs , and , therefore produce the following unacceptable sentences.

a)* Hari baurahahas dagri dagri ‘ghumata’ instead of ‘dangdagaeta’

Hari madly street street wander

3.4.2 Verbs of Cutting and Breaking

Cut

	Context	English	Tharu
1	She cut her finger.	Cut	Katna
2	He cut four thick slices from loaf.	Cut	Khantaina
3	I had my hair cut.	Cut	Katna
4	She cut grass for the cattle.	Cut	Katna
5	He cut the meat into small piece.	Cut	Katna
6	The tailor cut the clothes.	Cut	Katna
7	He cut the upper part of the tree.	Cut	Chhatna
8	He cut the tree’s trunk.	Cut	Gerna
9	He cut the tree.	Cut	Katna

The above contexts show divergence and convergence of meaning between English and Tharu verbs. The meaning expressed by the English verb ‘cut’ diverges into four meaning represented by four verbs ‘katna’, khantaina, ‘chhatna’ and ‘gerna’ in Tharu. Similarly, four Tharu meaning expressed by four verbs merge into one meaning expressed by English verb ‘cut’

With these types of verbs English learners feel difficulty in using appropriate verbs in Tharu language. They are found to use the verb ‘cut’ to denote all the types of ‘cutting’ in all the contexts but Tharus use them differently as given in above contexts. Hence, English speakers learning Tharu are found to produce the following unacceptable sentences like:

- | | |
|---|-------------------------|
| a) * u khaiklag roti ‘katlas’ | instead of ‘khantailas’ |
| he for eating bread loaf ‘cut’ | |
| b) * dargiwa jhuluwak lag kapra ‘khantailas’ | instead of ‘katlas’ |
| tailor shirt for cloth ‘cut | |
| c) * u apan angri ‘chhatlas’ | instead of ‘katlas’ |
| he his finger ‘cut’ | |
| d) * u sikar chhoti chhoti kaike ‘chhatatehe’ | instead of ‘katatehe’ |
| he meat small ‘cut | |
| e) * u rukhuwak dahiya ‘gertehe’ | instead of ‘chhatatehe’ |
| he tree’s branches ‘cut’ | |
| f) * u rukhuwak lathha ‘katatehe’ | instead of ‘gertehe’ |
| he tree’s trunk cutting | |

On the other hand, Tharu speakers learning English are found to use ‘cut’ as the base form and use it frequently in English language. Therefore, they find ease in learning this verb.

He his leg ‘broke’

e) * mai aina ‘turnu’

instead of ‘ phornu’

I mirror ‘broke’

On the other hand, Tharus are found to use the verb ‘**break**’ as the base form and use in all the contexts in English. So, they found no or little difficulty in learning such types of verbs.

Snap

	Context	English	Tharu
1	The wind had snapped the tree.	Snap	Turna
2	He snapped a twig of a tree.	Snap	Turna
3	The rope snapped.	Snap	Tutna
4	Branches of the trees snapped.	Snap	Tutna
5	He snapped the rubber band.	Snap	Turna
6	I snapped the rope.	Snap	Turna

The above contexts show divergence and convergence of meaning between English and Tharu verbs. From the English perspective it is an example of divergence because the meaning expressed by English verb ‘**snap**’ is diverged into two different meaning ‘**tutna**’ and **turna**’ represented by two different verbs in Tharu. And two Tharu meanings represented by two different verbs merge into one meaning expressed by the verb ‘**snap**’ in English. So, it is an example of convergence of meaning from English perspective.

in such cases, English learners learning Tharu find difficulty in learning Tharu verbs English learners use the verb ‘**snap**’ to denote the meaning of all types of ‘**snapping**’ but the Tharus are found to use different verbs in

different contexts. English learners learning Tharu are not aware of these semantic differences of Tharu language and found to produce the following unacceptable sentences.

- a)* u lasri ‘tutlas’ instead of ‘turlas’
 he rope ‘snap’
- b) * rukhuwak dahiya apnahi ‘turgil’ instead of tutgil’
 tree branches itself ‘snap’

On the other hand, the Tharu learners learning English found ease in learning such types of verbs because they use the English verb ‘**snap**’ as the base form to express the meaning of ‘**snapping**’ in all the contexts.

Smash

	Context	English	Tharu
1	He smashed the radio into several pieces.	Smash	Phorna/Phutaina
2	The glass smashed into pieces.	Smash	Phutna
3	We smashed the door.	Smash	Phorna/phutaina
4	I smashed his head.	Smash	Phorna/phutaina
5	They had to smash the hole in ice.	Smash	Phorna/Phutaina

The above contexts show divergence and convergence of meaning between English and Tharu verbs. The English verb ‘**smash**’ diverges into three different meanings represented by three different verbs ‘**phorna**’, ‘**phutna**’ and ‘**phutaina**’ in the Tharu language. And the three meanings represented by three Tharu verbs merge into one meaning in English represented by the verb ‘**smash**’.

With these types of cases the English speakers learning English are not aware of such semantic differences. The English speakers use the verb ‘**smash**’ to denote all the types of ‘**smashing**’ but Tharus use different verb in different contexts. As a result the English speakers are found to produce the following unacceptable sentences.

- a) * u mor munta ‘phutlas’ instead of ‘phutailas/phorlas’
 he my head ‘smashed’
- b) * shisha girke ‘phorlas’ instead of ‘phutlas’
 glass fell smashed

On the other hand, the Tharu use the English verb ‘**smash**’ as the base form. Therefore they feel it ease in learning.

Rend

	Context	English	Tharu
1	The tent was rent apart.	Rend	Chithna
2	They rent wood into two parts.	Rend	Farchaina

The above contexts show divergence and convergence in meaning between English and Tharu verbs. The meaning of English verb ‘**rend**’ diverges into two meanings represented by two Tharu verbs ‘**chithna**’ and ‘**pharchaina**’ and two Tharu verbs ‘**chithna**’ and ‘**pharchaina**’ merge into one English verb ‘**rend**’.

In such cases the English speakers learning Tharu find difficulty in using the appropriate verbs in target language as they use the English verb ‘**rend**’ to denote all the types of ‘**rending**’ but Tharu learners use them differently in different contexts. As a result, English speakers learning Tharu are found to produce the following unacceptable sentences.

- a) * u parda ‘pharchaiel’ instead of ‘chitahal’
 he screen ‘rent’
- b) * mai kathwa ‘chithnu’ instead of ‘ pharchainu’
 I wood ‘rent’

On the other hand , Tharu speakers use ‘**rend**’ as the base form and use it consistently in all the contexts in English. So, they find no or little difficulty in learning such types of verbs.

Burst

	Context	English	Tharu
1	The cycle tyre burst.	Burst	Bhatkana
2	The balloon burst into pieces.	Burst	Phutna
3	A shell burst.	Burst	Phutna

The above contexts show divergence and convergence and convergence of meaning between English and Tharu verbs. The English verb ‘**burst**’ diverges into two meaning represented by two different verbs ‘**bhatkana**’ and ‘ **phutna**’ in Tharu language. And the two different meanings represented by the two verbs ‘**bhatkana** ‘ and ‘ **phutna**’ merge into one meaning represented by the verb ‘**burst**’ . The English speakers learning Tharu are not aware of such semantic differences and they are found to produce the following unacceptable sentences:

- a)* dhudhungame dheur hawa huke ‘bhatkgil’ instead of ‘phutgil’
 balloon much air burst

3.4.3 Verbs of Eating and Drinking

Eat

	Context	English	Tharu
1	I eat rice.	Eat	Khaina
2	She doesn't eat meat.	Eat	Khaina
3	Eat whole day! As much as you can.	Eat	Ghichna
4	We ate at Baneshor.	Eat	Khaina

The above contexts show divergence and convergence of meaning between English and Tharu verbs. The English verb **'eat'** diverges into two meanings represented by two verbs **'khaina'** and **'ghichna'** in Tharu. Similarly, two Tharu meanings expressed by two verbs merge into one meaning expressed by English verb **'eat'**.

With these types of verbs English learners are found to face difficulty in using appropriate verb in Tharu language. They are found to use the verb **'eat'** to denote all types of **'eating'** in all the contexts but Tharu use them differently as given in the above contexts.

Hence, English learners learning Tharu are found to produce the following unacceptable sentences.

a) * mai bhat 'ghichnu' instead of 'khainu'

I rice ate

b) * le bhat 'khau' (in angry mood) instead of 'ghich'

eat!!

On the other hand, Tharu speakers learning English found to use **'eat'** as the base form and use it consistently in English language. So, they found ease in learning the English verb **'eat'**.

‘hapkana’ in Tharu language. And two Tharu meanings represented by two different verbs merge into one meaning represented by the verb **‘bite’** in English.

With these verbs of cases English speakers learning Tharu find difficulty for learning because the verb **‘bite’** is used to denote all types of **‘biting’** but Tharu use different verbs in different contexts. Hence, it is very difficult to find the appropriate verbs for English speakers learning Tharu and are found to produce the following unacceptable sentences:

a)*mai ek muttha roti ‘kachranu’ instead of ‘hapkanu’

I one loaf of bread bit

3.4.4 Verbs Related to Sense of Organs

3.4.4.1 Verbs of Seeing

See

	Context	English	Tharu
1	She is looking for him but couldn’t see him in the crowd.	See	Dekhna
2	Did you see what happened?	See	Dekhna
3	I hate to see you unhappy.	See	Dekhna
4	The opera was the place to see and be seen.	See	Herna
5	He saw me stealing his book.	See	Dekhna
6	She will never see it again.	See	Herna
7	I can’t see his trouble.	See	Dekhna
8	Did you see final game?	See	Herna
9	We went to see the movie in the evening	See	Herna

The above contexts show divergence and convergence of meaning between English and Tharu verbs. In the above contexts the meaning expressed by the English verb ‘see’ diverge into two different meaning represented by two Tharu verbs ‘**herna**’ and ‘**dekhna**’. And it is an example of convergence of meaning if it is looked from the Tharu perspective because the meaning expressed by Tharu verb ‘**herna**’ and ‘**dekhna**’ merge into one English verb ‘see’.

With these types of verbs, the English speakers learning Tharu are found to face difficulty in learning because English speakers use the verb ‘see’ to denote the meaning of ‘seeing’. This is how they are found to produce the following unacceptable sentences like:

a) *uhin yi krayakram man nai nai parlis. u pher yi karyakram nai ‘dekhi’

instead of ‘heri’

he this programme not like. He again this program not ‘see’

b) * hamre kal filim ‘dekhe’ gil rahi. Instead of ‘here gilrahi’

We yesterday film had ‘seen’

c) * tain kal final khel ‘dekhle’ instead of ‘herle’

You yesterday’s final game ‘saw’

On the other hand, the Tharu speakers learning English are found to use the English verb ‘see’ as the base form to denote the meaning of all types of ‘seeing’. So they find no or little difficulty in learning this verb.

Gaze

	Context	English	Tharu
1	She gazed at him in amazement.	Gaze	Ghurerna
2	He gazed at her lovingly.	Gaze	Herna

The above contexts show divergence and convergence of meaning between English and Tharu verbs. The English speakers use ‘gaze’ to denote ‘gazing’ in all the contexts but the Tharus use two different meaning represented by two different verbs ‘ghurerna’ and ‘herna’. The English learners learning Tharu are not aware of these semantic differences and found to produce the following unacceptable.

- a) * u apan manrakhnikhe mayalu tarikase ‘ghurerath’ instead of ‘hrath’
 he his beloved lovingly gaze.
- b) * u jab risaith to mihin ‘herath’ instead of ‘ghurerath’
 he when got angry then me ‘gaze’

On the other hand, the Tharu speakers learning English find ease in learning such types of verb because they use the English verb ‘gaze’ as the base form to express the meaning of ‘gazing’ in all the contexts.

Spy on

	context	English	Tharu
1	Have you been spying on me?	Spy on	Chima/lagna
2	In the distance we spied pacific ocean for the first time.	Spy on	Dekhna

The above contexts show divergence and convergence of meaning between English and Tharu verbs. The English phrasal verb ‘spy on’ diverges into the different meaning represented by two different verbs ‘chima lagna’ and ‘dekhna’. And the two Tharu verbs ‘chima lagna’ and ‘dekhna’ converge into one meaning represented by ‘spy on’ in English. The English speakers use ‘spy on’ to denote the meaning of all types of ‘spying on’ in all the

contexts but Tharus use them differently. The English learners learning Tharu are not found to produce the following unacceptable sentences.

a) * hamre pahile patak samundar durse ‘chima lagli’ instead of ‘dekhli’
we first time ocean distance ‘spied ‘

b) * tai oinke dekhti bat’ instead of chima lagti
bate’
you them ‘spying on’

On the other hand, Tharu speakers learning English use the English verb ‘**spy on**’ as the base form of their learning and find it ease in learning too.

Observe

	context	English	Tharu
1	The police observed to a man enter the bank.	Observe	Dekhna
2	All the characters in the novel are closely observed.	Observe	Dekhna
3	Have you observed nay change lately?	Observe	Dekhna
4	I felt he was observing my work.	Observe	Herna
5	The patients were observed one month.	Observe	Herna
6	He observed keenly but spoke little.	Observe	Herna

The above contexts show divergence and convergence of meaning between English and Tharu verb. The English verb ‘**observe**’ diverge into two meaning represented by two verbs ‘**dekhna**’ and ‘**herna**’ in the Tharu language and they are merge into one meaning represented by the English verb ‘**observe**’. The English speakers learning Tharu are not aware of such

semantic differences as a result they are found to produce the following unacceptable sentences.

a) * manaihukre choruwahe bainkme pelath ‘hernai’ instead of ‘dekhnai’

men thieves bank in going ‘observed’

b) *u bariyase ‘dekhal’ lekin kuchhunai bolal instead of ‘heral’

he well ‘observed’ but no any spoke

On the other hand , the Tharu speakers learning English find ease in learning such types of verbs because they use English verb ‘**observe**’ as the base form to express the meaning of ‘**observing**’ in all contexts.

Notice

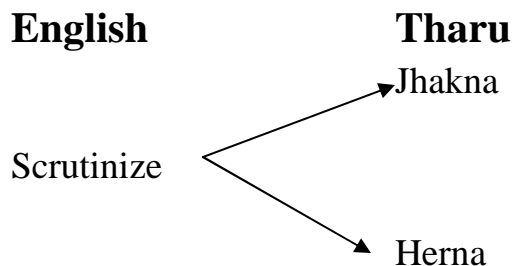
	context	English	Tharu
1	The first thing I noticed about the room was the smell.	Notice	Patta paina
2	Did you notice? What is happening there?	Notice	Dekhna

The above contexts show divergence and convergence of meaning between the English verb and Tharu verb. The English verb ‘**notice**’ diverges into three different meanings represented by two Tharu verbs ‘**patta paina**’ and ‘**dekhna**’ according to the English perspective. And the three Tharu verbs converge into one meaning in English from the Tharu perspective.

with these types of cases, English learners find difficulty in learning Tharu verb because English learners use the verb ‘**notice**’ to denote all the types of denoting but the Tharu learners use the differently in different contexts.

Hence, English learners learning Tharu are found to produce the following unacceptable.

Scrutinize



The meaning of the English verb ‘**scrutinize**’ diverges into two different meanings in Tharu represented by two different verbs. It is the case of divergence from English perspective. If we look at it from the Tharu perspective we have an instance of convergence. Here the two different meanings expressed by two different Tharu verbs merge into one meaning expressed by the verb ‘**scrutinize**’. Convergent cases are easy from the point of view of production message, but difficult from the point of view of comprehension or interpretation. Divergent cases are just opposite, that is, they are difficult from the point of view of production but easy from the point of view of comprehension and interpretation.

With these types of verbs learners face difficulty in using the appropriate verbs in the target language. Thus English speakers learning Tharu are not aware of these semantic differences in these Tharu verbs, therefore, produce the following unacceptable sentences.

- a)* yi kitab chhapna se pahile khub ‘jhakgil’ instead of ‘hergil’
this book polishing before scrutinize

Verbs of Listening (No any verbs)

Verbs of Smelling (No any verbs)

3.4.5 Verbs of Tasting

Taste

	Context	English	Tharu
1	It tastes sweet.	Taste	Mith lagna
2	This drink tastes like sherry.	Taste	Swasd lagana
3	You can taste campaign today.	Taste	Chikhna
4	Taste the meat whether it is cooked or not.	Taste	Chikhna
5	I have not tasted alcohol anytime.	Taste	Chikhna
6	Taste a drop of soup whether it is sweet or salty.	Taste	Chatna /chikhna

The above contexts show divergence and convergence of meaning between English and Tharu verbs. The English verb **'taste'** diverges into four different meanings represented by four different verbs **'mith lagna'**, **'swad lagna'**, **'chikhna'** and **'chatna'** in Tharu language. And these four Tharu verbs merge into one meaning represented by the verb **'taste'** in English. The English speakers use the verb **'taste'** to denote the meaning of **'tasting'** in all the contexts but Tharus use them differently in different contexts.

With these types of cases the English learners learning Tharu are not found to be aware of such types of semantic differences and found to produce the following unacceptable sentences.

- a)*yi tina 'mith lagto?' instead of 'chikhto'
This medicine 'taste'

b)*yi shikar ‘chikhal lagata’

instead of ‘mith lagata’S

3.4.6 Verbs of feeling

Feel

	Context	English	Tharu
1	I could feel the warm sun on my back.	Feel	Lagna
2	She could not feel her leg.	Feel	Chal paina
3	He felt a hand on his shoulder.	Feel	Patta paina
4	He felt a hand touching his ear.	Feel	Patta paina
5	She could feel herself blushing.	Feel	Lagna
6	I felt something crawl up my arm.	Feel	Chal paina
7	It feels like rain.	Feel	Lagna
8	Her head felt as if it burst.	Feel	Lagna
9	Its skin feel really smooth	Feel	Lagna
10	This wallet feels like leather.	Feel	Lagna
11	Feel how rough this is.	Feel	Mahashus
12	He feels the cold a lot.	Feel	Lagna
13	Cathy was really feeling the heat.	Feel	Mahashus karna
14	He felt in his pocket some money.	Feel	Lagna

The above contexts show divergence and convergence of meaning between the English and Tharu verbs. From the English perspective it is an example of divergence because the meaning expressed by the English verb ‘**feel**’ diverges into four different meanings ‘**patta paina**’, ‘**mahasush karna**’, ‘**chal paina**’ and ‘**lagna**’ represented by four different verbs in Tharu language. And four Tharu meanings represented by four different verbs

meanings represented by four different Tharu verbs ‘**khuja**ina’, ‘**chharchhar**aina’, ‘**bhobh**aina’, and ‘**parpar**aina’ in Tharu language. And the four meanings represented by four different Tharu verbs merge into one meaning in English represented by the verb ‘**itch**’.

With these types of cases, the English speakers learning Tharu are not aware of such semantic difference. The English learners use the verb ‘**itch**’ to denote all the types of ‘**itching**’ but the Tharus use different verbs. As a result the English learners are found to produce the following unacceptable sentences.

- a) **dhuwank karan mor aankhi ‘khujaaita’* instead of ‘*parparaita*’
smoke because of my eye ‘itching’
- b) **mor deha ‘parparaita’* instead of ‘*khujaaita*’
my body itching
- c) **yi sweater ‘khujaaita’* instead of ‘*chharchharaita*’
this sweater itching
- d) **mircha lagke mor aankhi ‘parparaita’* instead of ‘*bhobhaita*’
chilly inside my eye itching

Hence, the English verb ‘**itch**’ is used as the base form by the Tharu speakers learning English which creates ease in learning by them.

3.5 Verbs of Semantic Overlapping

3.5.1 Verbs of Cutting

Peel

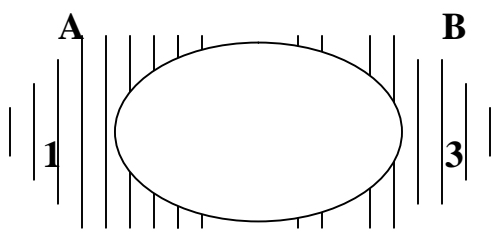
	Context	English	Tharu
1	He is peeling the boiled potato.	Peel	Chhigolna
2	They are peeling some bananas	Peel	Chhigolna
3	He was peeling an orange	Peel	Chhigolna

4	He is peeling the carrot.	Peel	Chhigolna
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Shell

	Context	English	Tharu
1	The servant is shelling the boiled egg.	Shell	Nikhorna
2	They are shelling peanut.	Shell	Nikhorna
3	Shell the peanut and give it to baby.	Shell	Nikhorna

Peel and shell



A represents semantic range of *nikhorna*

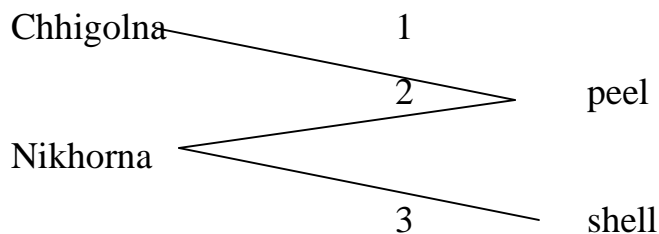
B represents semantic range of 'peel'

Part 1 (shaded with vertical line) represents semantic overlapping between *nikhorna* and 'shell'

Part 3 (shaded with vertical lines) represents semantic overlapping between 'peel' and *chhigolna*

Part 2 (oval space) represents semantic overlapping between *nikhorna* and 'peel'

This can be also represented as follows:



The above contexts show the semantic overlapping of meaning between English and Tharu verbs. When the range of meaning of a verb in one

language overlaps with the range of meaning of a verb in another language we have a case of semantic overlapping. In the above contexts the meaning of the Tharu verb ‘**chhigolna**’ overlaps with that of English verb ‘**peel**’ and ‘**shell**’. Similarly, the meaning of English verb ‘**peel**’ overlaps with that of Tharu verbs ‘**nikhorna**’ and ‘**chhigolna**’. In the same way the meaning of Tharu verb ‘**nikhorna**’ overlaps with the English verb ‘**peel**’ and ‘**shell**’. Similarly, the meaning of English verb ‘**shell**’ overlaps with the Tharu verbs ‘**nikhorna**’ and ‘**chhigolna**’. If we analyzed the meanings of these verbs, we find that the English words ‘**peel**’ and ‘**shell**’ differ from one another. Similarly the Tharu verbs ‘**chhigolna**’ and ‘**nikhorna**’ differ from one another. ‘**Shell**’ carries the features [+ open] and [+ hard cover] where ‘**peel**’ does not. Similarly, the Tharu verb ‘**nikhorna**’ carries the feature [+ loose skin] and [with hand] where ‘**chhigolna**’ does not. Let’s observe the following contexts as well.

- i. Things with tight skin, e.g. cucumber, carrot, apple, raw potatoes
- ii. a) Things with loose skin, e.g. banana, orange, boiled potatoes.
b) Boiled eggs
- iii. a) pods like green peas, ground nuts
b) boiled egg

According to the contexts, the Tharu verb ‘**nikhorna**’ and ‘**chhigolna**’ contrast with each other because ‘**nikhorna**’ is used to the things with loose skin and using hand and ‘**chhigolna**’ is not. ‘**nikhorna**’ is used only in contexts ii) a) and b) and iii) a) while ‘**chhigolna**’ is used only in context i). On the other hand English verb ‘**peel**’ contrasts with ‘**shell**’ in that the latter is used only to open pods like peas, ground nut, egg’s shell etc. the English verb ‘**peel**’ overlaps with ‘**nikhorna**’ and ‘**chhigolna**’ in contexts ii) a) ,ii)

b) and i) and ‘shell’ overlaps with only ‘nikhorna’ in contexts iii) a) and iii)

b) As a result of this complicated overlapping of meaning Tharu learners learning English are found to produce the following unacceptable sentences.

a) *He ‘shells’ the orange.

b) *She ‘peels’ the ground nut.

Similarly, English speakers learning Tharu are found to produce the following unacceptable sentences.

c) * gajar ‘nikhoro’ instead of ‘chhigolo’
carrot ‘shell’

d) * kera ‘chhigolo’ instead of ‘nikhoro’
Banana ‘peel’

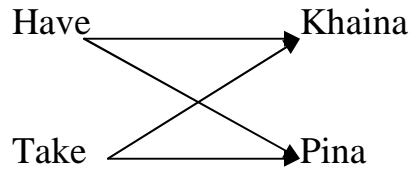
3.5.2 Verbs of Eating and Drinking

Have

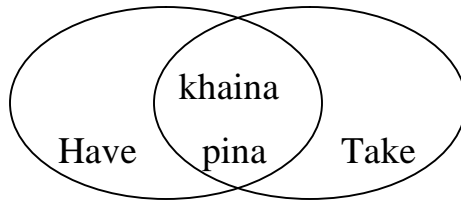
	Context	English	Tharu
1	I had my lunch.	Have	Khaina
2	I will have the salmon.	Have	Khaina
3	I had a cigarette while waiting you.	Have	Pina
4	I had a glass of milk in my breakfast.	Have	Pina

Take

	Context	English	Tharu
1	The doctor had given me some medicine to take for my cough.	Take	Khaina
2	The doctor has told me to take this medicine (liquid)	Take	Khaina/pina
3	He started taking drugs at college.	Take	Khaina



This can be shown in the following diagram:



The above contexts show semantic overlapping of meaning between English and Tharu verbs. If the range of meaning of a verb in one language overlaps with the range of meaning of a verb in another language, we have a case of semantic overlapping. In the above contexts the meaning of the Tharu verb **‘khaina’** overlaps with that of English verb **‘have’** and **‘take’**. Similarly, the meaning of English verb **‘have’** overlaps with that of Tharu verbs **‘pina’** and **‘khaina’**. In the same way the meaning of Tharu verb **‘pina’** overlaps with the English verbs **‘have’** and **‘take’**. Similarly, the meaning of English verb **‘take’** overlaps with the Tharu verb **‘khaina’** and **‘pina’**. If we analysed the meaning of these verbs, we find that the English words **‘have’** and **‘take’** differ from one another. Similarly the Tharu words **‘khaina’** and **‘pina’** differ from one another in their meaning. **‘Have’** carries the features [+eat, +drink, +smoke] and [-medicine] but **‘take’** does not. Similarly, the Tharu verb **‘khaina’** carries the features [+eat], [+solid] where **‘pina’** carries [+drink, +eat] and [-solid].

According to the contexts, the Tharu verb **‘khaina’** and **‘pina’** contrast with each other because **‘khaina’** is used for things which are eaten by chewing, eg. rice, bread, peanut etc. where **‘pina’** is used for the thing which are eaten

by smoking or drinking; eg. Tea, coffee, cigarette etc. but English verbs ‘have’ and ‘take’ are used for eating, drinking and smoking which creates semantic overlapping of meaning between Tharu and English verbs. As a result of the semantic overlapping of meaning the Tharu learners learning English are found to produce the following unacceptable sentences.

a)* He had his medicine.

Similarly English speakers learning Tharu are found to produce the following unacceptable sentences

a)*hero ! u daru ‘khaeit’ instead of ‘piath’
 look! He alcohol had.

b)*mai bhat ‘piseknu’ instead of ‘kha seknu’
 I rice took.

3.5.3 Verbs of Smelling

Smell

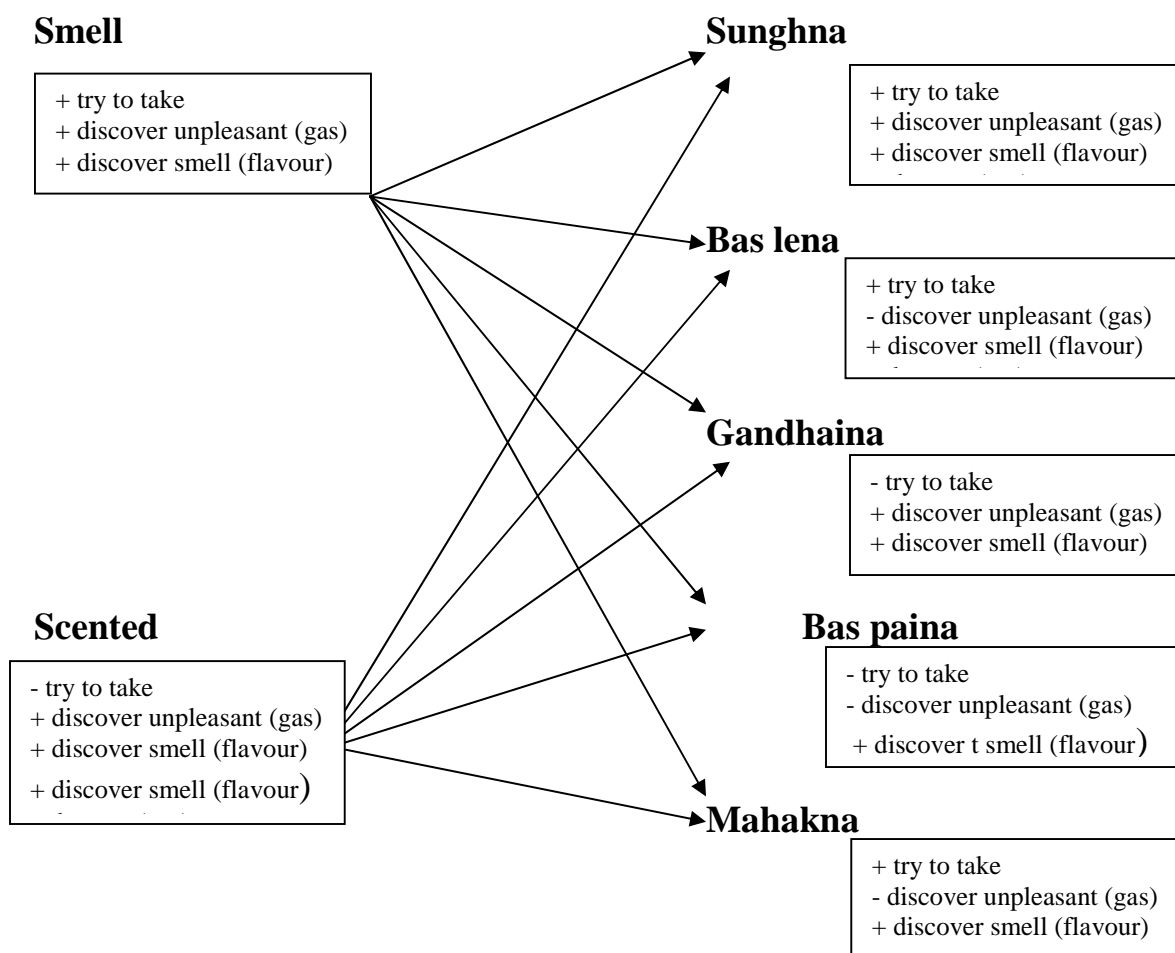
	context	English	Tharu
1	The room smelt damp.	Smell	Gandhaina
2	Dinner smell good.	Smell	Gandhaina /bas aina
3	His breath smells garlic.	Smell	Gandhaina
4	What does the perfume smell like?	Smell	bas aina/ mahakna
5	He said he could smell meat in the kitchen.	Smell	Bas lena
6	The dog had smelt a rabbit.	Smell	Sunghna
7	I could smell alcohol in his breath.	Smell	Sunghna
8	Smell this and tell what you think it is.	Smell	Sunghna
9	I bent down to smell the flower.	Smell	Sunghna

10	The drain smell.	Smell	Gandhaina
11	It smells here.	Smell	Gandhaina
12	Can bird smell?	Smell	Sunghna
13	I can smell something disguising here.	Smell	Gandhaina

Scented

	context	English	Tharu
1	The dog scented the rabbit.	Scent	Baspaina
2	Rose scented the night air.	Scent	Mahakna
3	Scent the room with your favourite aroma.	Scent	Mahakna
4	It scented disgusting	Scent	Gandhaina
5	I scented this flower.	Scent	Bas lena
6	The flower scented very badly.	Scent	Bas aina

The above contexts show semantic overlapping of meaning between English and Tharu verbs. When the range of meaning of a verb in one language overlaps with the range of meaning of a verb in another language, it is a case of semantic overlapping. In the above contexts the meaning of English verb **smell** overlaps with the five Tharu verbs **'sunghna'**, **'bas lena'**, **'gandhaina'**, **'bas paina'** and **'mahakna'**. Similarly, the five Tharu verbs overlap with the meaning of English verb **'scent'**. Similarly the five Tharu verbs overlap each other in their meaning. Let's observe the following features carried by all these verbs.



In the above features '**sunghna**' and '**bas lena**' contrast one another because '**sunghna**' is used for 'trying to discover smell either good or bad' but '**bas lena**' is used for 'discovering good smell but not bad'. Similarly the Tharu verb '**gandhainaa**', '**bas paina**' and '**mahakna**' also overlap each other. These three carry the similar features [-try to take] but 'gandhaina' is used for 'discovering either good or bad smell' but not '**bas paina**' and '**mahakna**'. On the other hand, English verbs '**smell**' and '**scented**' overlap one another. The English verb '**smell**' contrasts with '**scented**' because the former is used for 'trying to discover good or bad smell intensively' but the latter is not. As a result of this complicated overlapping of meaning Tharu speakers learning English are found to produce the following unacceptable sentences.

a)*can bird ‘scent’? Instead of ‘smell’

b)*rose ‘smelt’ the night air. Instead of ‘scent’

Similarly, English speakers learning Tharu are found to produce the following unacceptable sentences.

a)*okar saske ‘bas aitis’ instead of ‘gandhaitis’
his breath scenting

b)*dhal ‘mahakata’ instead of ‘gandhaieta’
drain ‘scenting’

c)*yi phula kaisin ‘sughata’ instead of ‘bas aieta’
this flower how smelling.

The above analysis shows the complexity of learning by both the target learners.

3.6 Verbs of Semantic Inclusion in Meaning

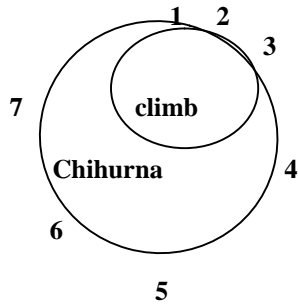
3.6.1 Verbs of Movement

3.6.1.1 Verbs of Upward Movement

Climb

	Context	English	Tharu
1	Go up a tree/wall	Climb	Chihurna
2	Go up a ladder or step	Climb	Chihurna
3	Go up a hill/ mountain	Climb	Chihurna
4	Ride a horse / donkey	Ride	Chihurna
5	Ride a bike/cycle	Ride	Chihurna
6	Be flown in an aeroplane	Fly	Chihurna
7	Rise as water in a pipe	Rise	Chihurna

Source: (Basnyat 1993, A Comparative Componential Analysis of Some Nepali and English Verbs) (*Topics in Nepalese Linguistics*, Kathmandu: Royal Nepal Academy)



These above contexts show the semantic inclusion between English and Tharu verbs. The range of meaning covered by the Tharu verb '**chihurna**' is more extensive than that covered by the English verb '**climb**' but '**climb**' does not include all the meaning of '**chihurna**'. Therefore, '**climb**' constitutes only part of the range of '**chihurna**'. The above example, in contexts 1, 2 and 3 both '**climb**' and '**chihurna**;' share their meaning and are semantically equivalent, but in the contexts 4, 5, 6 and 7 '**climb**' is not appropriate. English speakers use other verbs like '**fly**', '**ride**' and '**rise**' to refer to these concepts while Tharu speakers use '**chihurna**' in all the contexts. They find it more difficult to know where equivalence between these languages exist and where they cease to exist. Thus , English learners learning Tharu are found to use '**climb**' as the base form and use it consistently in all the contexts where '**chihurna**' is used in Tharu. Hence, they are found to produce the following unacceptable sentences like:

- a) * He 'climbed' taxi. Instead of 'ride'
- b) * He 'climbed' a horse. Instead of 'ride'
- c) * The water 'climbed' in the pipe. Instead of 'rise'
- d) * He has 'climbed' in an aeroplane. Instead of 'fly'

The English speakers use different verbs to express the meaning of '**climbing**' but the correct translation of '**fly**' is '**chihurna**' not '**urna**' and

English speakers learning Tharu are found to produce the following unacceptable sentences like:

- e) * Mai chilgarime urlebatu. Instead of ‘chihurlebatu’
 I aeroplane fly

3.6.1.2 Verbs of Downward Movement

Sink **Table No. 1**

	Context	English	Tharu
1	The boat sank in the water.	Sink	Burna
2	The ship sank to the bottom of the sea.	Sink	Burna
3	The sun sinks in the west.	Sink	Burna
4	The coffin is sinking in the water.	Sink	Burna

Drown **Table No. 2**

	Context	English	Tharu
1	The village was drowned by the flood.	Drown	Burna
2	He nearly drowned in the water.	Drown	Burna
3	The island was drowning.	Drown	Burna

Submerge **Table No. 3**

	Context	English	Tharu
1	The submarine submerged in the sea.	Submerge	Burna
2	The island submerged by over flow of water.	Submerge	Burna
3	The Titanic submerged in the Atlantic.	Submerge	Burna

Plunge **Table No.4**

	Context	English	Tharu
1	She lost of balance and plunged in water.	Plunge	Burna

2	I plunged in water.	Plunge	Burna
3	He plunged in the river.	Plunge	Burna

These above contexts show semantic inclusion between English and Tharu verbs. The range of meaning covered by the Tharu verb **'burna'** is more extensive than that covered by the English verb **'sink'** but sink does not include all the meaning of **'burna'**. Therefore, **'sink'** constitutes only part of the range of **'burna'**. In the above all tables the English and the Tharu verbs share their one to one correlation of meaning and are semantically equivalent but **'sink'** is not appropriate in Table No 2, Table No. 3 and table No. 4. English speakers use other verbs like **'drown'**, **'submerge'**, and **'plunge'** to refer to these concepts while Tharu speakers use the verb **'burna'** in all these contexts. In such cases, learners find it more difficult to know where equivalence between verbs in the two languages exist and where they cease to exist. The Tharu verb **'burna'** is found to denote the meaning of every types of **'sinking'** as given in the contexts but the English speakers are found to use different verbs in different contexts to express the same meaning. The verb **'drown'** refers to the meaning of 'to completely cover something in water' and on the other hand, **'sink'** refers to the meaning of 'going down under the surface or towards the bottom of the liquid or the soft substance'. In the same way the verb **'submerge'** refers to the meaning of 'going slowly under the surface of water especially the sea' and the **'plunge'** denotes the meaning of 'putting something else quickly and with force'. As a result, the Tharu learners do not become aware of such semantic difference and found to produce the following unacceptable sentences like:

- a) * the sun 'drowned' in the west. Instead of 'sank'

b) * she ‘sank’ in the sea. Instead of ‘submerged’

c) * the island ‘plunged’ in the water. Instead of ‘drowned’

But on the other hand, the English learners learning Tharu use the Tharu verb ‘**burna**’ as the base form to denote all the types of ‘**sinking**’ in all the contexts. So, they find little or no difficulty in learning these types of verbs.

3.6.2 Verbs Related to sense of organs

3.6.2.1 Verbs of Listening

Table No 1

Listen

	Context	English	Tharu
1	I am listening the news in radio.	Listen	Sunna
2	I listen the song in the tape recorder.	Listen	Sunna
3	I listen the radio programme.	Listen	Sunna
4	I listened her story carefully.	Listen	Sunna
5	They were listening the speech of the leader.	Listen	Sunna
6	Listen! There is something I have to tell you.	Listen	Sunna
7	You should not listen in on other people conversation.	Listen	Sunna

Hear

Table No 2

	Context	English	Tharu
1	I heard strange noise at night.	Hear	Sunna
2	She heard footstep behind her.	Hear	Sunna
3	I could hear a dog barking.	Hear	Sunna
4	Didn't you hear I what I said?	Hear	Sunna
5	Did you hear that play on radio last night?	Hear	Sunna

6	I am sorry to hear about your accident.	Hear	Sunna
7	I was surprised to hear that he was married.	Hear	Sunna
8	The jury began to hear the evidence.	Hear	Sunna

Eavesdrop

Table No 3

	Context	English	Tharu
1	We caught her eavesdropping outside the window.	Eavesdrop	Onaina/sunna
2	He is eavesdropping their conversation.	Eavesdrop	Onaina/sunna

Overhear

Table No 4

	Context	English	Tharu
1	I overhear a conversation between two boys in the bus.	Overhear	Sunna /onaina
2	We talked quietly so as not to be overheard.	Overhear	Sunna/onaina
3	We overheard them arguing.	Overhear	Sunna

Heed

Table No 5

	Context	English	Tharu
1	She heeded them carefully.	Heed	Sunna

Attend

Table No 6

	Context s	English	Tharu
1	She hadn't been attending during the lesson.	Attend	Sunna/onaina

The above contexts show the meaning of semantic inclusion between English and Tharu verbs. The range of meaning covered by the Tharu verb ‘**sunna**’ has great extensive range than that of by the English verb ‘**listen**’ but ‘**listen**’ does not include all the meaning of ‘**sunna**’. Therefore, ‘**listen**’ constitutes only the part of the range of ‘**sunna**’. In the above example, all the table share their meaning and semantically equivalent but in the contexts of table no. 2,3,4,5 and 6 ‘the verb ‘**listen**’ is not appropriate. English speakers use other verbs like ‘**hear**,’ ‘**eavesdrop**,’ ‘**overhear**,’ ‘**heed**,’ and ‘**attend**’ to refer these concepts while Tharu speakers use the verb ‘**sunna**’ in all the contexts. In such cases learners find it more difficult to know where equivalence between verbs in two languages exists and where they cease to exist. Thus, Tharu learners learning English are found to use ‘**listen**’ as the base form and use it consistently in all the contexts where ‘**sunna**’, is used in Tharu. Hence, they are found to produce the following unacceptable sentences.

- | | |
|---|---------------------------|
| a) * I am ‘hearing’ the news in radio. | Instead of ‘listening’ |
| b) * Hear! I have something to t you. | Instead of ‘listen’ |
| c) * I am sorry to ‘listen’ about your accident. | Instead of ‘hear’ |
| d) * I ‘listened’ ‘strange noise at night. | Instead of ‘heard’ |
| e) * he is ‘hearing’ their conversation secretly. | Instead of ‘evesdropping’ |
| f) I ‘listened’ a conversation between two boys in bus. | Instead of ‘overheard’ |
| g) * she hadn’t been ‘noticing’ during the class. | Instead of ‘attending’ |

On the other hand, the English learners learning Tharu find ease in learning because Tharu language has only one verb '**sunna**' used broadly in 'verb of listening' which is the next cause of making it ease.

CHAPTER FOUR

4. Findings and Recommendations

4.1 Findings

Analysis of the data revealed various pieces of information about English and Tharu verbs of movement, cutting and breaking, eating and verbs related to sense organs. On the basis of their analysis, findings and conclusion have been drawn here.

- 1) In comparison to Tharu , English has more verbs that are related to different semantic fields. (See appendix)
- 2) a) There are inherent differences in the semantic system of English and Tharu verbs. Only A few English and Tharu verbs give exactly the same meaning. Out of the total 121 English and 114 Tharu verbs, only 46 verbs have one to one correlation of meaning. For example:

English	Tharu
Rise	uthna
Bite	kacharna
Smoke	pina

- b) The second group of verbs includes a number of verbs which show the case of convergence and divergence of meaning across language. Out of the total, 121 English and 114 Tharu, 45 English and 80 Tharu verbs show divergence and convergence of meaning. For example: the English verb ‘jump’ diverges into five different meaning represented by five different verbs in Tharu language. When it is seen from Tharu perspective, it shows the convergence of meaning. In such cases Tharu learners find ease in learning but in the case of divergence like in the English speakers’ point of view they are difficult for comprehension. Since they are not aware of such

semantic differences found in Tharu verbs, they come to produce the erroneous sentences like; * 'u kuluwa ularlas', *'mai gandime nahangnu', etc.

c) Third group of verbs include the verbs with semantic overlapping. For example : the Tharu verb 'sunghna', 'bas aina', 'bas lena', 'gandhaina', and 'mahakna' overlap with the English verb 'smell'. Similarly the English verb 'scented' overlaps with Tharu verbs 'sunghna', 'bas aina', 'bas lena', 'gandhaina', and 'mahakna. This is the case of very much complication in meaning of overlapping. Because of this complicated overlapping of meaning, the Tharu learners of English produce the following erroneous sentences like; *drain scents, *scent the flower and the English learners of Tharu produce *dhalke bas aita, *chayahukreka bas leha sekthain?, *biruwa mahakta etc.

d) The fourth group of verbs represents the case of semantic inclusion of verbs across languages. Such cases create much difficulty in learning. The learners find it difficult to know where equivalence between verbs in two languages exists and where they cease to exist. As a result, the Tharu speakers learning English try to use the verb like 'listen' as the base form and use it consistently in all the contexts where the verb 'sunna' is used in the Tharu language. Hence, they produce the following unacceptable sentences like *he is hearing news on radio, *hear! There is something I have to tell you, *we talked quietly so as not to be listened, * I am sorry to listen about your accident.

3) Learners of both languages find little or no difficulty in learning such types of verbs which share one to one correlation of meaning between the English and Tharu languages.

In the same way the verbs which show the cases of convergence and divergence of meaning, learners find difficulty in using the appropriate verbs in target languages.

Similarly, the verbs which share the semantic overlapping, in such cases, learners are not aware of the precise and finer shade of meaning distinction between verbs. So, they find to produce the erroneous sentences.

In the cases of semantic inclusion between English and Tharu verbs, learners find difficulty to know where equivalence between the two languages exist and where they cease to exist.

4.2 Recommendations

On the basis of findings listed above the researcher recommends the following pedagogical implications.

1. It is believed that if two languages are similar, the speakers of one language learning another will not have to face too much difficulty. But generally semantic systems of two languages differ. English and Tharu also differ in their semantic system. General tendency of second language learner is that they try to use the semantic systems of their native language. In such situation, they are likely to commit error. Therefore, while teaching attention should be given by the teacher where there are semantic overlapping, semantic inclusion, convergence and divergence, lexical gaps as well as the collocation of adverb of particles.

2. In order to minimize learners difficulty in choosing correct words in the target language, vocabulary should be taught in meaningful contexts rather than translating them into mother tongue.

3. As vocabulary is the most important property of language, while teaching and designing the course, the syllabus designers, texts book writers and teachers must be aware of the similarities and differences of the areas of two languages to select and teach the appropriate verbs according to the level and standard of learners.

4. The focus must be given on those verbs that overlap, converge and diverge in their meaning than the verbs that are equivalent while teaching second language. They should be taught in full contexts but not in isolation.

5. Comparative semantic studies of this sort also have implication in the field of translation. While maintaining equivalence

Between the source and target language text, a translator should keep in mind the danger of semantic overlapping, convergence and divergence and semantic inclusion which can sometimes create problems. For this the translator needs to have wide knowledge of semantic systems of both source and target language.

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APPENDIX I

Verbs of Upward Movement

English

Climb, fly, jump, leap, ascend, rise, soar, spring, raise, lift, scale, mount, hurdle, bounce

Tharu

Chihurna, urna, kudna, jhamtana, chatkana, uppar urna, uthna, uthaina, ularna, ulrana, nahangna, uchyaina, pharpharaina,

Verbs of Downward Movement

English

Sink, drown, immerse, submerge, plunge, descend, fall, leak, flow, glide, slide, climb down, spill, dip, drop, dive ,

Tharu

Khaskana, jharna, girna, khalhaina, chuhuna, burna, tare jina, utrana, raptana, khaharaina, patkana, jhatkana, labdaina, fakaina, giraina, dhendhoina, odhaina, biltaina, dhalaina

Verbs of Sideway Movement

English

Walk, run, jog, roam, wander, move, whirl, sidle, stroll, step, sprint, crawl,

Tharu

Nengna, ghumna, daurna, ghusmuria karna, galbitta khelna, dangdagaina, bagna, hatmataina, gumanhiya karna, ghurghuraina

Verbs of Cutting

English

Cut, chop, saw, peel, shell, pare, scarpe, hack, shave

Tharu

Katna, chhatna, chirna, khataina, khandrana, thapkana, chhapkana, chhilna, khurdaina, chhigolna, ,chhingtaina, chhichholna, pharchaina, khaurna

Verbs of Breaking

English

Break, snap, tear, burst, smash, crack, chip, split, rend, lop,

Tharu

Phorna, turna, phutaina, patkaina, chirkana, chhingtaina, phutna, bhatkaina, bhaskaina, khantaina, tutna, chitkana, pharchana

Verbs of Eating

English

Eat, sip, suck, lick, chew, masticate, bite, gnaw, crunch, drink, have, take, munch, gulp, swallow, smoke, devour, dine, feed,

Tharu

Khaina, chatna, chabaina, pina, lilna, ghichna, dabaina, kacharna, tanna, hapkana, chuhuna, surkana, khachaina, kalkalaina, kimhorna, chikhna, satkaina

Verbs Related to Sense of Organs

Verbs of Seeing

English

See, look, gaze, glance, glimpse, watch, stare, peep, spy on, observe, notice, view, behold , contemplate, scrutinize, inspect, examine

Tharu

Herna ,chiyaina, jhakna,dekhna, chima lagna, ghurerna,

Verbs of Listening

English

Listen, hear, eavesdrop, overhear, notice, heed, attend,

Tharu

Sunna, onaina (generally only one Tharu verb is used in listening)

Verbs of Smelling

English

Smell, scent, sniff, stink, whiff

Tharu

Sunghsna, bas paina, gandhaina , mahakna

Verbs of Tasting

English

Taste, flavour, sample, try, savour,

Tharu

Chikhna, bicharna, swad lena, chatna

Verbs of feeling

English

Feel, itch, think, touch, caress, throb, pain, ache, tickle

Tharu

Lagna, chal paina, patta paina, mahasus karma, khujaina, chharchharaina, bhobhaina, parparaina, chhuna, salbalaina, dukhna, baththaina, gudgudaina

APPENDIX II

Verbs of One to One Correlation

Upward Movement

English	Tharu
Scale	chihurna
Mount	chihurna
Hurdle	kudukna

Downward Movement

Immerse	buraina
Leak	chuhuna
Glide	parna
Slide	chipulna
Climb down	utrana

Sideway Movement

Jog	daurna
Roam	ghumna
Sidle	aina
Stroll	ghumna
Sprint	daurna

Cutting and Breaking

Hack	pharna
Tear	chithna
Crack	chirkanna
Lop	chhatna

Eating

Sip	pina
Lick	chatna
Masticate	chabaina
Drink	pina
Munch	chabaina
Swallow	lilna
Smoke	pina
Devour	ghichna
Dine	beri khaina

Verbs Related to Sense of Organs

Seeing

Look	herna
Watch	herna
Stare	ghurerna
Peep	jhakna
View	herna
Behold	dekhna
Inspect	herna
Examine	herna

Smelling

Sniff	sungghna
Stink	gandhaina
Whiff	gandhaina

Tasting

Try	chikhna
Savour	swad lena

Feeling

Think	lagna
Touch	chhuna
Caress	salbalaina
Throb	bathhaina
Pain	piraina/bathhaina
Ache	piraina/bathhaina
Tickle	gudgudaina

Verbs with Divergence and Convergence of Meaning

Upward Movement

Fly
Jump
Leap
Ascend
Lift
Bounce

Downward Movement

Descend
Fall
Flow
Spill
Dip
Drop

Sideway Movement

Walk
Run

Move

Whirl

Step

Sprint

Crawl

Wander

Cutting and Breaking

Shave

Saw

Cut

Chop

Break

Snap

Smash

Rend

Burst

Eating

Eat

Chew

Gnaw

Gulp

Feed

Bite

Seeing

See

Gaze

Spy on
Observe
Notice
Scrutinize

Tasting

Taste
Sample

Feeling

Feel
Itch

Verbs of Semantic Overlapping

Cutting

Peel
Shell

Eating

Have
Take

Smelling

Smell
Scented

Verbs of Semantic Inclusion

Upward Movement

Climb

Downward Movement

Sink
Drown

Submerge

Plunge

Listening

Listen

Hear

Eavesdrop

Overhear

Notice

Heed

Attend