

CHAPTER – ONE

INTRODUCTION

1.1 General Background

Language is a means of communication among human beings. Human beings express their ideas, emotions, thoughts, etc. by means of the system of language. It is an organization of sounds produced from the mouth with the help of various organs of speech to convey some meaningful messages. Language is primarily speech and writing is its secondary form. Thus, language is a system of symbols which human beings use in the conduct of their lives. These symbols are arranged systematically into a particular structure, acceptable for all its users. That is the reason people often view language as a systematic and complex phenomenon. “Language is primarily human and non-instinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols” (Sapir, 1921, as cited in Lyons, 1981, p.3). Language is human species specific since it has distinct characteristics such as voluntariness, conventionality/non-instinctiveness, complexity, creativity, arbitrariness, etc. that differ from those of animal communication systems. A language is not a common thing for the people all over the world but it differs from community to community. There exist several languages in the world and even within a single language there may be several varieties.

Language is a storehouse of knowledge and an instrument of thinking. It is the use of the language that makes it possible to transfer knowledge from one person to another and from one generation to another. Moreover, language is a means of establishing human relation. It brings human beings into relationship and helps them to come into relationship with the external world. Language is a

social phenomenon. It is a part of a culture of a society. It has no independent existence. It exists only with its users.

1.1.1 An Overview of the English Language

English is the first language of the people of United Kingdom. It is also used as a mother tongue by people living in the USA, Canada, Australia, New Zealand, Ireland, South Africa, and several Caribbean countries as well. More than 300 million people in the world speak English as their first language.

English is world's most widely used language. Now, it has become a global language. It has been taken up by almost all the countries around the world either in the form of mother tongue or official language or foreign language. It occupies an official status in over seventy countries. "English is now the language most widely taught as a foreign language in over 100 countries and English language teaching business has become one of the major growth industries around the world" (Crystal,1997, p.103). It is a leading language of international political, academic, and community meeting. Moreover, it is an international lingua franca as it is only the language internationally accepted as a contact language among the people of the world. It has a dominant role in the international domains of political life, business, safety, communication, entertainment, the media, press, transportation, and education. "In Britain alone some 35,000 new titles are published everyday. Some 1,50,00,000 pages are printed everyday in the world out of which 50 percent is in English" (Malla, 1977, p. 24). English is not only the universal language of sports and computer technology, but also to a considerable degree the universal language of literacy. The English language is recognized as international language for science and technology. So, most of the scientific and technological innovations are introduced in the English language. Hence, everybody needs English to have access to knowledge of science and technology. At present, people, all over the

world in many walks of life, have come to depend on English for their well-being.

1.1.2 Need and Importance of the English Language in Nepal

In Nepal, the English language is taught as a compulsory subject right from class one to Bachelor level. It is the medium of instruction in most of the private schools and in higher-level education. A professed objective of education plan in Nepal is the promotion of technical education. Here comes top requirement of English to take vocational education since it is the language of science and technology. Thus, English is indispensable for any system of education in Nepal.

The English language is important for variety of other reasons in the context of Nepal. Nepal needs English to have access to the scientific and technological knowledge of modern world. English helps us to be familiar with everyday emerging knowledge around the world. We require it to keep in touch with other nations since our national language 'Nepali' is not developed enough for this purpose. Here the British council's view on the importance of English in Nepal seems interesting: "... with the spread of communication between Nepal and other countries and with increasing tourism most people feel that an infrastructure of people with at least some command of English is essential ..."

(Malla, 1977, p. 16).

At present, people who are seeking good jobs should have good command over English in this country. English has become an important vehicle for the transmission of civilization and culture. Furthermore, it plays a vital role in the process of modernization of Nepal. As a whole, the English language is essential for the development of Nepal.

1.1.3 Indigenous People in Nepal

Indigenous people are those ethnic groups who have origin at a particular place or who have settled there from the very beginning before others came there. And they have their own culture.

According to the Centre of the Human Rights of UNO:

Indigenous or aboriginal people are so called because they were living on their lands who inhabited a country or a geographic region at the time when people of different cultures or ethnic origins arrived, the new arrivals later bearing dominant role through conquest, occupation, settlement or other means. (as mentioned in K.C., 2064 B.S., p. 38)

Most of the scholars view that the definition modified by ILO of the UNO is more convincing which is as follows:

Indigenous people are descence of the original inhabitants, of many lands, strikingly varied in their cultures, religions and patterns of social and economic origination ... all indigenous people retain a strong sense

of their distinct cultures the most salient features of which is special relationship to the land.

Indigenous people in Nepal are the ethnic minorities of Nepal who are known as Janajati, Adivasi, and by other alternatives. Janajati and Adivasi are common terms widely used by the majority population and in the government documents.

According to the National Foundation for Development of Indigenous Nationalities Act 2002, people of Nepal who meet with the following characteristics are termed as indigenous people (as mentioned in K.C., 2064 B.S., pp. 38-39)

- a. those who have their own ethnic languages other than Nepali,
- b. those who have their own distinct traditional customs other than those of the ruling high casts,
- c. those who espouse a cultural distinct from that of Aryan Hindu culture of dominant groups,
- d. those who have distinct social features that do not fall under the hierarchical verna or cast system,
- e. those who have written or oral history that traces their descent back to the occupants of the territories before their annexation into the present frontiers of Nepal, and
- f. those who are listed in the schedule of indigenous people/nationalities published by HMGN.

Janajati Progress National Corporation Regulation Act 2058 has declared 59 groups of indigenous people in Nepal. The list of these indigenous people are as follows (as given in Yakkha Rai, 2059 B.S., pp.102-103):

- | | |
|-----------------------|-----------------------|
| 1. Kisan | 30. Bankariya |
| 2. Kumal | 31. Baramo |
| 3. Kusbadia | 32. Bahra Gaule |
| 4. Kusunda | 33. Bote |
| 5. Gangai | 34. Bhujel |
| 6. Gurung | 35. Vote |
| 7. Chepang | 36. Magar |
| 8. Chhantyal | 37. Majhi |
| 9. Chhairotan | 38. Marphali/ Thakali |
| 10. Jirel | 39. Mugali |
| 11. Jhagad | 40. Meche |
| 12. Dolpo | 41. Yakkha |
| 13. Tangwe | 42. Rai |
| 14. Tajpuria | 43. Raute |
| 15. Tamang | 44. Rajbanshi (koch) |
| 16. Tin Gaule thakali | 45. Raji |
| 17. Topkegola | 46. Larke |
| 18. Thakali | 47. Limbu |
| 19. Thami | 48. Lepcha |
| 20. Tharu | 49. Lhopa |
| 21. Thudam | 50. Lhomy (Singsawa) |
| 22. Dunuwar | 51. Walung |
| 23. Darai | 52. Byasi |
| 24. Dura | 53. Sherpa |
| 25. Dhanuk/ Rajbanshi | 54. Satar/ Santhal |
| 26. Dhimal | 55. Siyar |
| 27. Newar | 56. Sunuwar |
| 28. Pahari | 57. Surel |
| 29. Free | 58. Hayu |

1.1.3.1 Kirat

‘Kirat’ may denote the people having rite and rituals different from Aryan people. They are also characterized as having low height, short nose, and yellow complexion, and speaking Tibeto-Burman languages though these are not the strong evidences to characterize ‘Kirat’.

Though more than half of the indigenous people declared by Nepal Government seems to be ‘Kirat’ from the view point of religious, social and biological species, only Yakkha , Rai, Limbu, and Sunuwar among the names of the list of indigenous people say themselves ‘Kirat’ until now.

1.1.3.2 The Yakkha Ethnic Group

Nepal is a multi-ethnic, multi-lingual, and multi-religious country. Here a number of ethnic groups are living with their own languages, cultures, and tradition from the time immemorial. Yakkha tribe is one of them. Yakkha are distinct indigenous people among the Kirat people with their distinct identity. There are different views about how they became Yakkha or how the word ‘Yakkha’ originated. And their identity has often been described being based on the historical facts and hearsay. Some of the saying (as mentioned in Yakkha Rai 2059 B.S., pp.18-20) are:

- a. The word ‘Yakkha’ came from the Nepali word ‘Yaha kha’ which means ‘eat here’ or ‘reside here’ in English.

It has come to be known that original homeland of Yakkha is around Chainpur municipality of Sankhuwasava district. And it is said that winner gave this place to loser saying ‘yaha kha’, meaning reside here.

- b. They were named ‘Yakkha’ because they lived in ‘Yaksha’ (‘Yaksha’ in the Yakkha language means byre or small house)

It is said that Yakkha is the name given to people who lived in house in the past by those who lived in cave at that time. The community or groups of people who first built houses to live in came to be known as ‘Yakkha’.

- c. ‘Yakkha’ is the modified form of Yaksha /ψ↔κση↔/

Yaksha /ψ↔κση↔/ was a Himalayan race/ ethnic group. Yakkhas were devoted to God ‘Siva’. When the time passed it was started to call them ‘Yakkha’.

Most of the linguists and historian view the word ‘Yakkha’ to be derived from the term ‘Yaksha’. It means the people who were known as Yaksha in ancient time have now come to be knowan as Yakkha.

According to Hudson (1880), the word ‘Yakkha’ was derived from pali word ‘Yakkha’ (pronounced as /y↔κκη↔/ which later came to be known as ‘Yaksha’ and Yakkha was later derived from the word ‘Yaksha’ (i.e., Yakkha→Yaksha→Yakkha pronounced respectively as / y↔κκη↔/ →/y↔κση↔/→ /ψ↔κκη↔/ (as cited in Dewan, 2005, pp. 10-11).

Extracting from Finegan, Chemjong (2005) writes “archeological Museum of Mathura has the oldest Indian stone statue which is eight feet eight inches high and under it Sanskrit word ‘Yakkha’ is written” (p. 43).

Whatever the written or unwritten evidences about Yakkha are found, Yakkha is taken as distinct ethnic group. They have their own existence and original identity like other ethnic groups. Under the originality of Yakkha, there comes

the Yakkha language, cultures, rite and rituals, literature, and arts along with their clans (thar) and denomination (sametling). But their cultural foundation is influenced much by Limbu community and little by the society and culture of Rai. This is due to the reason that minority Yakkha mainly lived in majority Limbu and Rai communities. Because of the lack of awareness many Yakkhas call themselves Limbu (those who live in a majority Limbu community) and Rai (those who live in majority Rai community).

The original homeland of Yakkha tribe is the Southern Part of Sankhuwasabha district bordering Dhankuta district. At present, Yakkhas are mainly found in different parts of Dhankuta, Tehrathum, Taplejung, Panchthar, Ilam, Jhapa, Morang, and Sunsari districts. They are also found in the Kathmandu Valley and some other districts in Nepal. The population census 2001 showed that Yakkha people have inhabited in 44 districts of Nepal. “It comes to be known from different studies and researches that Yakkhas are also in different Parts of India such as Assam, Darjeeling, Sikkim, Megalaya, Nagaland, and even in Burma and Bhutan” (Jimi, 2002, p.2). It is supposed that they migrated there for employment about 100 years ago.

Yakkhas adhere to the Kirat religion and their oral religious text is the ‘mundhum’. On the special occasions, they have the practice of sacrificing chicken and offering alcohol to their deities. In the Yakkha community, the name giving ceremony and death rites occur on the fourth day if it is a boy/male and on the third day if it is a girl /female. Arranged marriage does not occur with families sharing the same sub-group (sametling or pachha) for five to seven generations. ‘Panchebaja’ and ‘Kaeyi’ (drum) are the main musical instruments that are played during the wedding programme /ceremony. Although Yakkha is a minority ethnic group among the ethnic groups belonging to Kirat, it includes many clans (thars) and sub-clans (upathars).

According to Yakkha Rai (2059 B.S.), “There are 38 clans and 63 sub-clans within Yakkha ethnic group” (p.14). The Yakkha male and female of each clan have their own sametling (denominations) which is very important in Yakkha ethnic group. The Yakkha priests (Manghamba, Chhamba, and Eba) utter sametling not only in different Yakhha rite and rituals but also in the wedding ceremony. If a Yakkha becomes ill, they pray uttering the sametling of ill person and wish the good health.

Yakkhas are also known as Yakkhaba, Yakkhaba cea, Yakhhaba sala, Dewan, Majhiya, Mukhiya, Jimi, and by other alternative. According to Dewan (2009), “Majhiya, Jimi, and Dewan are the posts assigned to Yakkha people” (as cited in Dewan, 2005, p. 13). Those posts were mainly categories on the basis of the ownership of the land. In the past, Yakkha were assigned ‘Dewani’ post to supervise the movable and immovable properties of certain areas of the state. According to Chemjong (2005), “The Dewans were the third grade officers. They were the revenue officers of the state” (p.157). As regards Jimi or Majhiya, those Yakkhas who were assigned these posts were given the rights to collect the land revenue of the allocated areas and to solve the general legal cases of the villagers.

Yakkha was officially registered as a separate ethnic group only in the National population census, 2001. According to the Population Census 2001, total population of Yakkha is 17,003.

1.1.4 The Linguistic Situation of Nepal

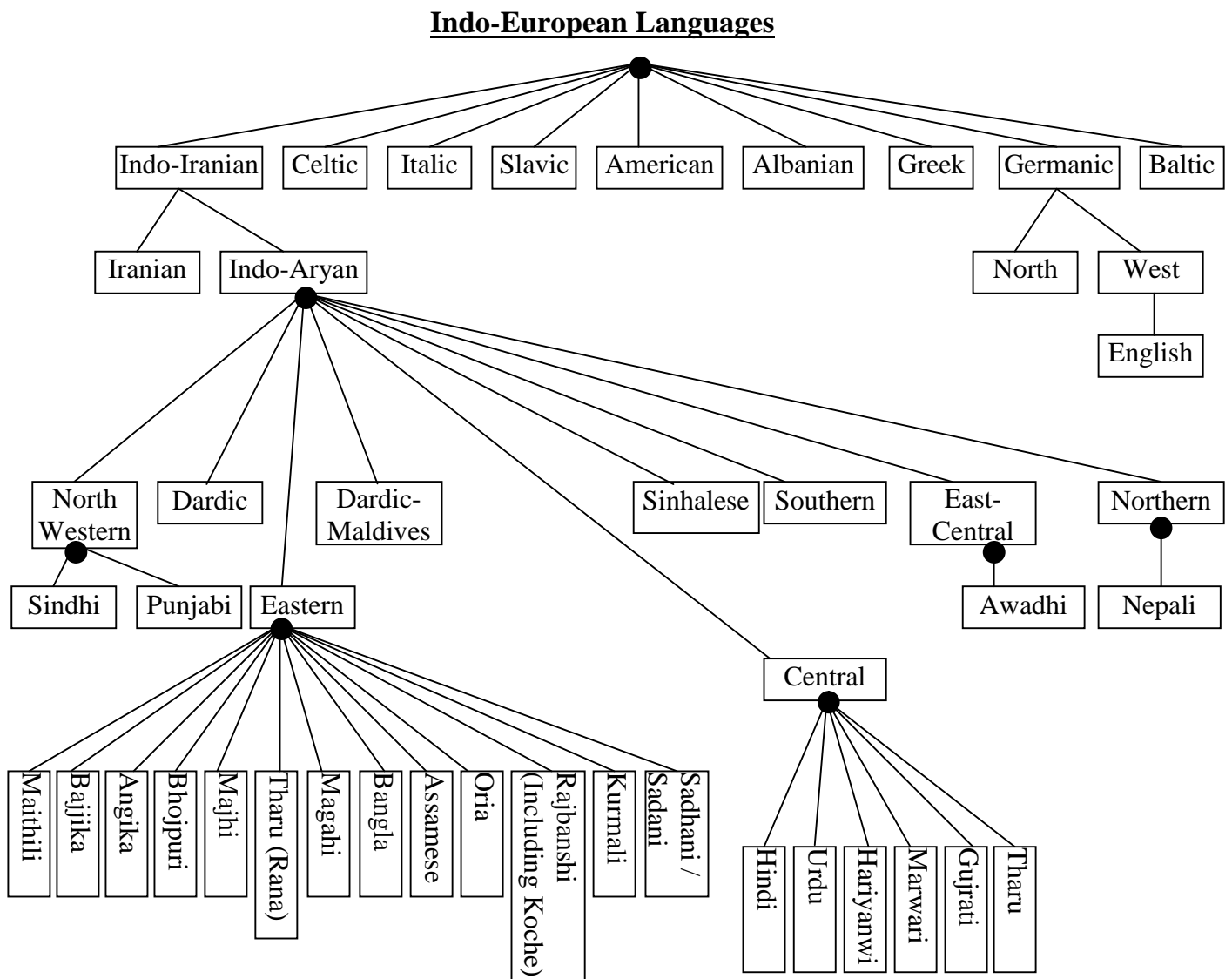
Nepal is a country of cultural diversity and linguistic plurality. Nepali is the national language of Nepal. It is used as a lingua franca among the Nepalese from different ethnic communities. Besides, there are several languages of different ethnic groups. The census 2001 has reported 92 languages spoken as

mother tongues in Nepal. And a number of languages have been reported as 'unknown languages' in the census report. This indicates that this number of languages identified is not exact and final. There may be many more languages still awaiting to be discovered.

“The languages enumerated in the 2001 census belong to the four language families, viz. Indo-European, Sino-Tibetan, Austro-Asiatic, and Dravidian” (Yadav, 2003, p. 145).

1.1.4.1 Indo-European Languages

In Nepalese context, Indo-European family of languages mainly comprises of Indo-Aryan group of languages. “These Indo-Aryan languages are spoken by the majority of Nepal's total population, i.e., nearly 80 percent. The Indo-Aryan languages spoken in Nepal can be genetically subcategorized in the following diagram” (Yadav, 2003, p. 145):

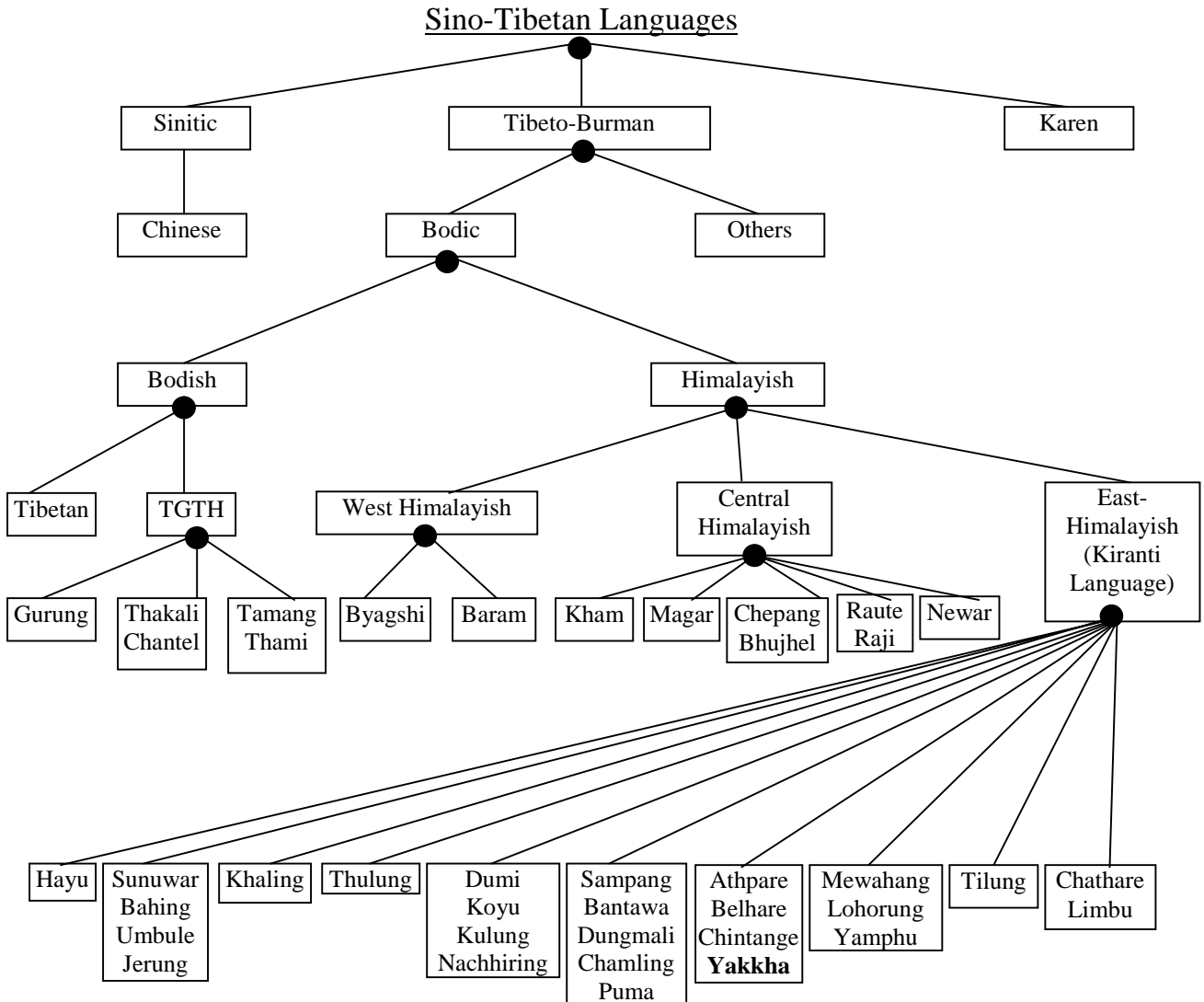


The Indo-Aryan languages spoken in Nepal are mainly distributed from western to the eastern hills and the Terai and also the far western mountain though they are spoken with low density in almost all the remaining parts of the country.

1.1.4.2 Sino-Tibetan Languages

Another group of Nepal's languages is Tibeto-Burman group, which comes under Sino-Tibetan family. “Though it is spoken by relatively lesser number of people than the Indo-European family, it consists of the largest number of

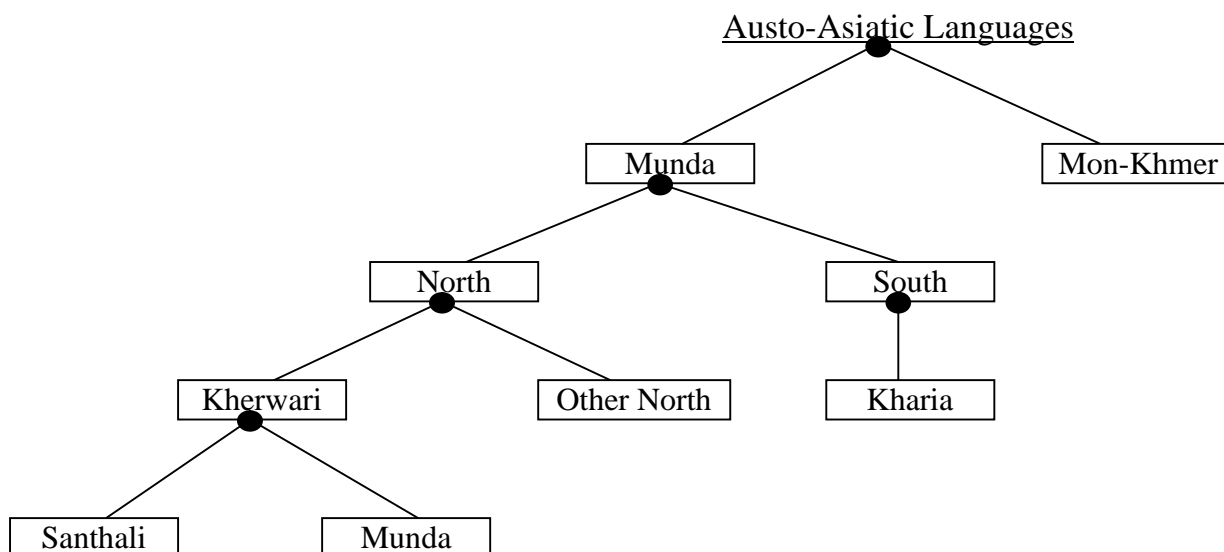
languages, i.e., about 75 languages. The Sino-Tibetan languages spoken in Nepal can be subcategorized as follows” (Yadav, 2003, p. 146):



The Tibeto-Burman languages are mainly extended over the eastern, central, and western mountain and hills though they are also sparsely spoken in the other parts of the country.

1.1.4.3 Austro-Asiatic Languages

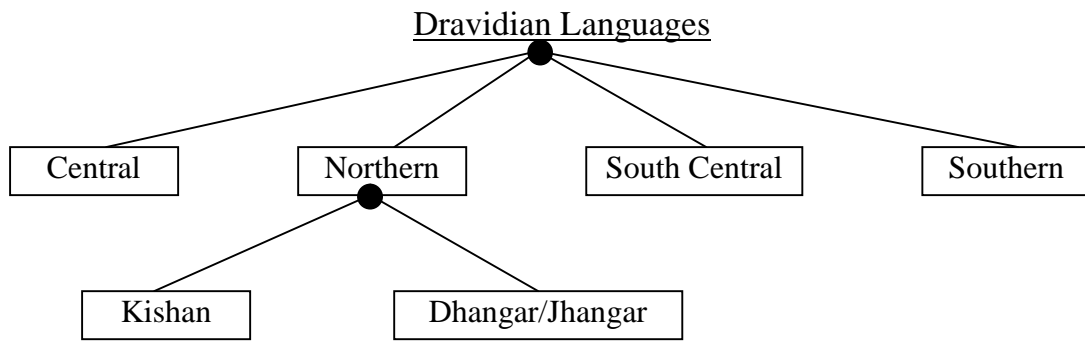
This is a minor language family. Austro-Asiatic languages are spoken by groups of tribal people from the eastern Terai. “The genetic affiliation of the Austro-asiatic language spoken in Nepal is shown in the following diagram” (Yadav, 2003, p. 147):



1.1.4.4 Dravidian Languages

This language family also comprises small group of languages.

Dravidian language family includes two languages spoken in Nepal: Jhangar (spoken on the province of Koshi River in the eastern region of Nepal) and Kishan (spoken in Jhapa district). The genetic affiliation of Jhangar and Kishan is presented in the following diagram (Yadav, 2003, p. 147):



Most of the languages spoken in Nepal are confined to their oral traditions. Only a few of them have written tradition. They include Nepali, Maithili, Bhojpuri, Newari, Limbu, Awadhi, Urdu, and Hindi in particular. All of them have a very long tradition of written literature. These languages have employed various writing systems. Most of the Indo-Aryan languages such as Nepali, Maithili, Bhojpuri, Awadhi, and Hindi use the Devanagari script. Newar has its own traditional script called Ranjana but it has also adopted the Devanagari script for the sake of convenience in reading and printing. Limbu uses its own Kirati Srijanga Script. The Tibetan script is used by Tibetans/Bhotes. Arabic script is used for writing by Urdu. Nowadays, initiatives have been taken by various language communities to develop writing systems for their languages.

I. An Introduction to Yakkha Language

The Yakkha language is named after the name of the tribe 'Yakkha'. So, the mother tongue of the Yakkha is known as the Yakkha language. It is a pronominalized language, in which we find geographical and regional dialects. Yakkha dialects are found to be classified as follows:

a. Northern Yakkha

The Yakkha language spoken by the Yakkha people living in Shankhuwasava district is the Northern dialect of the Yakkha language.

b. Eastern Yakkha

The Yakkha language spoken by the Yakkha people living in Ilam and Panchthar district is the Eastern dialect of the Yakkha language.

c. Southern Yakkha

Yakkha spoken by the Yakkha people living in different parts of Dhankuta district is the Southern dialect of the Yakkha language.

Yakkhas do not have their written tradition/script. They still use Devanagari script in their writing. And dictionary of the Yakkha language has recently been published. This language belongs to the Tibeto-Burman language family.

Yakkha-Nepali-English Dictionary (2007) has presented the alphabet of Yakkha as follows:

i) Vowel Sounds

| Devanagari | Roman Transliteration |
|-------------------|------------------------------|
| आ | a |
| इ | i |
| उ | u |
| ए | e |
| ओ | o |

ii) Consonant Sounds

| Devanagari | Roman Transliteration |
|------------|-----------------------|
| अ् | ʔ |
| क | κ |
| ख | κη |
| ङ | N |
| च | χ |
| छ | χη |
| त | τ |
| थ | τη |
| न | ν |
| प | π |
| फ | πη |
| म | μ |
| य | ψ |
| ल | λ |
| व | ω |
| स | σ |
| ह | η |

1.1.5 An Overview of Grammar

The word grammar is derived from the Greek word ‘Grammatike’ which means ‘to write’. According to Chomsky (1957, p. 24), “A grammar can be regarded as a theory of language, it is descriptively adequate to the extent that it correctly describes the intrinsic competence of the idealized native speakers.” Within linguistics, ‘grammar’ is taken in a technical sense to distinguish it

chiefly from phonology, the study of the sound of a language, and semantics, the study of meaning. So, it lies in the middle, between these two.

Thus, grammar is the description of actuality of the language- description of structure of the language and the way in which linguistic units such as morpheme, word, phrase, etc. combine together to produce sentences. It is not a set of rules that state what we ought to say but it states what the native speakers of a language in fact say. Furthermore, grammar is native speakers' competence and performance, it is correct utterance produced by native speakers. To be more specific, grammar is the structure of a language produced by the native speakers or way of combining the linguistic units by the native speakers of a language.

1.1.6 An Overview Tense and Aspect

Tense is derived from the Latin word 'tempus' which means 'time'. The traditional grammarians, thus, equated tense with time. There are three types of time: now (= Present), before now (= Past), and after now (= Future). This is the semantic classification of time, which is universal. So that, every language has three types of time: present, past, and future. Hence, traditional grammarian categorized the tense system in Greek and Latin into three 'Past', 'Present', and 'Future'. And it has often been supposed that the same three-way opposition of tense is a universal feature of the language. This is not so; in fact the tense itself is not found in all the languages.

Modern grammarians accept tense from grammatical point of view not from semantic point of view. Tense is a linguistic concept which denotes a verb form used to express a time relation. Tense relates the time of the situation referred to some other time, usually to the moment of speaking. So, a tense of a verb indicates whether an action, activity or state is past, present or future. This does

not, however, mean that a present action or state is expressed only by the present tense, a past action or state only by the past tense, and a future action or state only by the future tense.

The categorization of tense varies from language to language not only because they differ in their various forms but also because there are various possible ways of categorization (as mentioned in Lyons, 1968, pp. 305-306):

- Past and non past.
- Future and non-future.
- Present and non present.
- Proximate and non proximate.
- Now, proximate, and remote.

All these categorization may not be realized in a single language but these categorizations might be combined in various ways. Whatever the ways of categorizing tense, we can put Comrie's (1976) view as concluding idea “commonest tense found in languages though not all languages distinguish these three tenses, or indeed distinguish tense at all are present, past and future” (p.2).

The ‘aspect’ was coined by Carl Philip Reiff, Alias Charles Philipp Reiff. Actually it was originated as a translation of the Russian term ‘vid’ which itself originated as a straight forward translation by monk Meletij Smotriskij or Smotrickyj of the Greek term εἶδος ‘kind, type, sort’ in his grammar of old Church Slavic in 1619... (Driem, 1997, p. 651-652)

A verb might bear two aspects at the same time. They are lexical aspect and grammatical aspect. Lexical aspect is a classification of verbs. Grammatical aspect is a classification of different forms of a single verb. Given (2001, pp. 287-288) divides the verbs in the lexicon of all the languages into four major groups in terms of their inherent aspectuality which are given below:

- a. Compact (short duration) verbs:** At one extreme of perfectivity scale one finds verbs that depict temporally compact events of extremely short duration. Events coded by such verbs are also sharply bounded at both ends- inception and termination.
- b. Accomplishment (completion) verbs:** Verbs in this group code the accomplishment or completion of an event. The event itself may be of longer duration than in the case of compact verbs. But the communicative perspective here is on the event's sharp terminal boundary- unless duration is brought into focus by the use of a specific grammatical aspect.
- c. Activity (process) verb:** The bulk of the verbs in the lexicon of most languages seem to depict actively or process events. The events coded by such verbs may be of considerable duration to, but its duration is not the focus of the communicative perspective- unless the verb is marked by a specific grammatical aspect (durative). Likewise, the coded event may in fact have initial and terminal boundaries. But the boundaries are not focused on- unless the verb is marked with specific grammatical aspect (perfective or perfect).
- d. Stative verbs:** Finally at the other extreme of the perfectivity scale, one finds stative verbs or adjectives, depicting states of relatively long duration whose initial and terminal boundaries are not focused on unless the verb is marked by a specific grammatical aspect (perfective or perfect)

Thus, lexical aspect of a verb denotes the kind or type of the particular verb, i.e., it shows whether the verb is stative or activity or others.

To be straight, grammatical aspect is a classification of different forms of a single verb. It is a grammatical category of a verb that indicates the degree of completeness of an action. According to Comrie (1976), “Aspects are different ways of viewing the internal temporal constituency of a situation” (p. 3). Here, aspect means grammatical aspect. And our concern is also grammatical aspect. So, the word aspect onward this section will be to mean grammatical aspect.

To be more clear about aspect, Comrie’s (1976) division of aspect is rather beneficial. He has divided aspect system into two broad categories: perfective and imperfective.

If the verbal forms that indicate the situation as a single unanalyzable whole, with beginning, middle, and end rolled into one, verbal forms with this meaning will be said to have perfective aspect and it has perfective meaning on the other hand. If the verb refers to the internal temporal constituency of the situation but do not refer to the beginning or end of the situation, this is imperfective aspect.

Comrie (1976) has presented an example- John was reading when I entered.

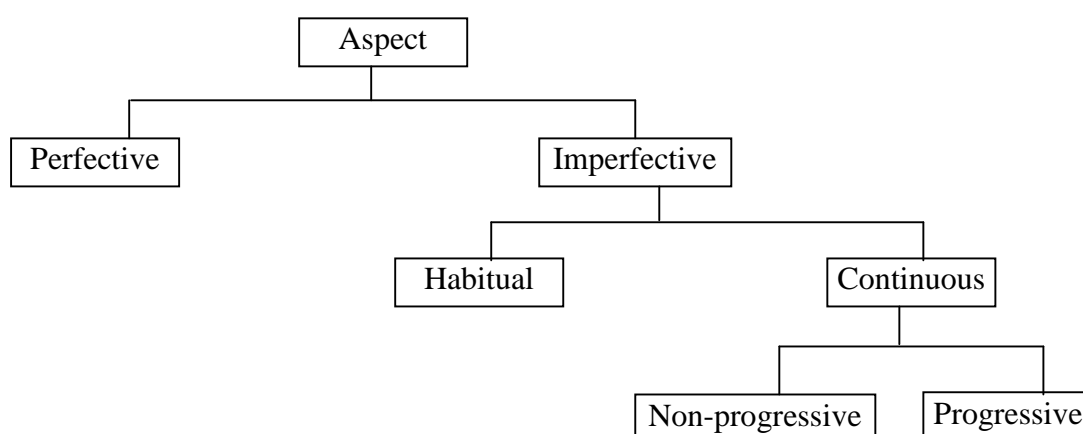
Here, the second verb presents the totality of the situation referred to without reference to its internal temporal constituency. The whole of the situation presented as a single unanalyzable whole. But, first verb was + -ing do not present the situation in this way but rather make explicit reference to the internal temporal constituency of the situation. The reference is made to an internal portion of John’s reading while there is no explicit reference to the beginning or to the end of his reading.

Perfective looks at the situation from outside, without necessarily distinguishing any of internal structure of the situation, whereas the imperfective looks at the situation from inside, and as such is crucially concerned with the internal structure of the situation, since it can both look backward towards the start of the situation and look forward to the end of the situation, and indeed is equally appropriate if the situation is one that lasts through all time without any beginning and without any end.

Comrie (1976) has divided imperfectives into different categories and regarded his division as most typical subdivision of imperfective. However, he says:

While many languages do have a single category to express imperfectivity, there are other languages where imperfectivity is subdivided into a number of distinct categories and yet others where there is some category that corresponds to part only of the meaning of imperfectivity. (p. 24)

He further adds “just as some languages do not grammaticalize time reference to give tenses, some languages do not grammaticalize semantic aspectual distinction to give aspects” (p.8). Thus, his classification of aspectual opposition is as follows:



Although both aspect and tense are concerned with time, they are concerned with time in very different ways. As noted above, tense is a deictic category, i.e., it locates situation in time usually with reference to the present moment, though also with reference to other situations. Aspect is not concerned with relating the time of the situation to any other time point but rather with the internal temporal constituency of one situation. Thus, the difference between ‘John was singing’ and ‘John is singing’ in English is one of tenses, namely a location before the present moment vs. a location including the present moment, while difference between ‘John was singing’ and ‘John sang’ is one of aspect.

However all this description of the tense and aspect does not mean that they are totally unrelated. Aspect is different from but related to tense. The tense which expresses the time relation of verbal actions, states cannot be considered separately from the aspect.

The aspect as Comrie (1976) has concerned is different ways of representing the internal temporal constituency of a situation. But ‘perfect’ is another aspect which is rather different from these aspects, since it tells us nothing directly about the situation in itself but rather relates some state to preceding situation.

The term ‘perfect’ refers to past situation which has present relevance for instance the present relevance of a past situation. This difference between the perfect and the other aspects has led many linguists to doubt whether the perfect should be considered an aspect at all.

1.1.7 The Tense and Aspect System in English

The tense and aspect systems in English are discussed separately as follows:

1.1.7.1 The Tense System in English

Different linguists have different views regarding the tense system in English. Some of the views are presented to come to the conclusion considering the tense system in English.

The major tense-distinction in English is undoubtedly that which is traditionally described as an opposition of 'past' vs. 'present' e.g., They jump: They jumped. But this is best regarded as contrast of 'past' Vs. 'non past' ... what is traditionally described as the 'future' tense in English is realized by means of the auxiliary verbs- will and shall. (Lyons, 1968, p. 306).

Similarly, According to Palmer (1984):

Morphologically English has two tenses only as exemplified by He likes/He liked, He takes/He took. These are most plausibly referred to as present and past tense ... there is then a real sense in which there is no future tense. There are ways of referring to future time... (p.86).

Quirk and Greenbaum (1973, p. 40) say:

...to a great extent three categories (tense, aspect, and mood) impinge on each other : in particular , the expression of time present and past cannot be considered separately from aspect , and the expression of the future is closely bound up with mood.

Thus, although analysis of the tense in English is a matter of considerable controversy, most acceptable division of the tense system in English is into past vs. non-past. Here, non-past indicates the present tense.

Some grammarians have argued for a third 'future' tense, maintaining that English realizes this tense by the use of an auxiliary verb construction (such as will + infinitive). Most of them claim that English has no future tense since English has no future form of the verb or verbs do not inflect for future in English. English makes use of periphrastic ways of denoting future time.

There are a number of ways of expressing future time in English, the most important of them are:

Will / shall + infinitive: the parcel will arrive tomorrow.

Be going to + infinitive: the parcel is going to arrive tomorrow.

Present progressive: the parcel is arriving tomorrow.

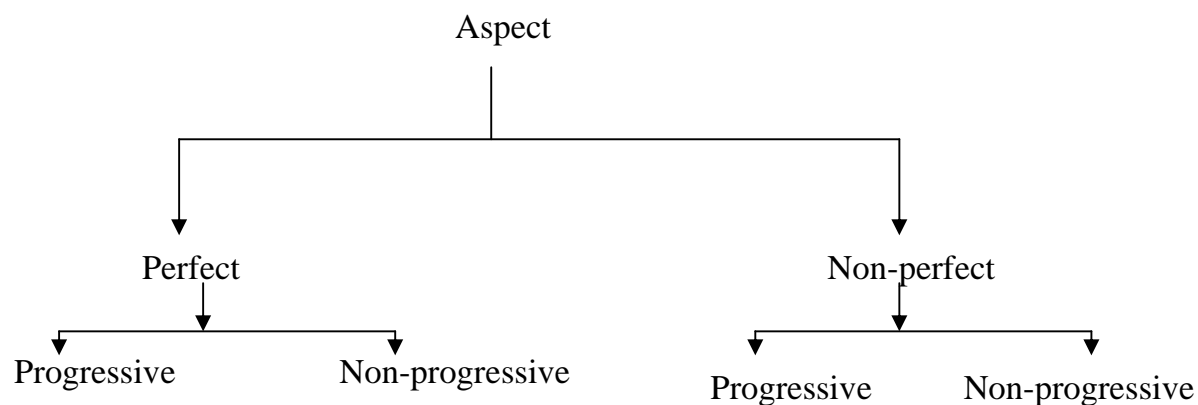
Simple present: the parcel arrives tomorrow.

Will/shall + progressive infinitive: the parcel will be arriving tomorrow.

(Leech, 1971, p. 51).

1.1.7.2 The Aspect System in English

Leech (1971) describes the aspect system in English in his book 'Meaning and the English Verb'. And the following diagram has been drawn from his description to make it easy to understand the aspect system in English.



If we follow Leech (ibid), his aspectual opposition, given above, clearly images the different forms of aspects existed in English. Combination of non-perfect – non-progressive indirectly mirrors **simple aspect** (v + present /past/future); the combination of non perfect – progressive gives **progressive aspect** (be + tense + v-ing); that of perfect and non progressive forms **perfect aspect** (have + tense + v-en); and of perfect with progressive gives **perfect progressive aspect** (have + tense be -en + v-ing). Celce-Murcia and Larsen-Freeman (1999, p. 110) illustrate the English tense-aspect combinations with the irregular verb 'write' and the regular verb 'walk' as follows:

Table No.1 : Aspect System in English

| | Simple | Perfect | Progressive | Perfect progressive |
|---------|---------------|-------------------|--------------------|----------------------------|
| | Ø | have + -en | be -ing | have + -en be-ing |
| Present | write/writes | has/have written | am/is/are writing | has/have been writing |
| | walk/walks | has/have walked | am/is/are walking | has/have been walking |
| Past | wrote | had written | was/were writing | had been writing |
| | walked | had walked | was/were walking | had been walking |
| Future | will write | will have written | will be writing | will have been writing |
| | will walk | will have walked | will be walking | will have been walking |

We include the future on this list of tenses as well, for although there is no verb inflection for future time, any description of the English tense aspect- system needs to account for what form meaning combination do exist that relate to future time. (Celce-Murcia and Larsen-Freeman, 1999, p. 110)

Thus, the English aspect system is often divided into four types: Simple, perfect, progressive, and perfect progressive.

1.1.8 Need and Importance of Contrastive Analysis

Contrastive Analysis (CA) is the systematic study of two languages to find out their formal differences and similarities. These two languages are basically the mother tongue and the second language of the particular group of learners.

Comparing individual languages was central to linguistic studies in nineteenth century Europe, under the title of comparative philology. However, the aims and methods of comparative philology differ considerably from those of contrastive linguistics. The comparativists compare languages in order to establish historical or genetic connection between languages on the basis of their manifest similarities. They focus on comparison of individual sounds and words. CA, on the other hand, for most part compares languages with the quite utilitarian aim of improving the method of second language teaching and facilitating the learning of the second language learners. It is not interested in classification of languages, not concerned either with language families or with other factors of language history. CA's comparisons range over a wider area of language structure than those of traditional comparative philology viz.

phonological, morphological, and syntactic levels. Contrastive analysis, as the term suggests, focuses on language differences than in their likeness.

CA is, thus, method of analyzing the structure of two languages in certain areas of applied linguistics, like foreign language teaching with a view of estimating the differential aspects of their system, irrespective of their genetic affinity.

CA emphasizes the influence of the mother tongue in learning a second language and assumes that past learning facilitates the present learning if the latter is similar to the former and the past learning hinders the present learning if the latter is different from the former. Hence, differences between the first language (L_1) and the second language (L_2) lead to difficulties in learning the second language (L_2) which in turn lead to the errors in performance.

CA involves two steps: description and comparison. It describes the L_1 and L_2 in detail and compares them intensively. The two descriptions need to be parallel. "The minimum requirement of 'parallel description' is that the two languages be described through the same model of description: im Rahmen dergleichen theorie and mit denselben notations konventionen" (Schwarze, 1972, as cited in James 1980, p. 63).

CA not only predicts the likely errors to be committed by L_2 learners but also explains the sources of errors in one's performance. It also explains how great their degree of difficulty is and which steps must be undertaken to avoid these difficulties. So, CA is helpful in identifying the areas of difficulties in learning and errors in performance, determining the areas, which the learners have to learn with greater emphasis, and designing teaching learning materials for those particular areas that need more attention. Thus, CA is important from pedagogical point of view. The language teacher, testing experts and course book designers get great benefits from the findings of CA. However, CA is not

confined to second language teaching and learning. Nickel (1971) says, “Contrastive analysis is not merely relevant for second language teaching and learning. It can make useful contributions to machine translation and linguistic typology. However, the possibilities in this direction have not been fully explored” (p.2).

1.2 Review of the Related Literature

There are some linguistic comparative research works on different issues on the different languages such as Nepali, Limbu, Rai, and Newari in the Department of English Language Education, T.U. However, there is only one research conducted on the Yakkha language and very few researches have been conducted fully on the tense and aspect systems. The available related literature of present study is as follows:

Dewan (2005) made a comparative study on “Negative and Interrogative Transformation in the English and the Yakkha Language.” He used a structured interview as the research tool. For the study, the researcher took 50 Yakkha native speakers above 15 years of age from Angna VDC of Panchthar district. The study was based on primary data. The data were collected by dividing the sample on two strata: educated and uneducated. The findings were stated descriptively in the research report. The findings showed that the process of negative and interrogative transformation in the English language differs from that of the Yakkha language. He found that the Yakkha verbs are not changed into root forms while forming negatives and interrogatives whereas English verbs are often changed. The Yakkha language does not follow the trend of subject auxiliary inversion while forming questions while the English language does.

Paneru (2001) performed a research work entitled “A Comparative Study of the Present Perfect Tense and the Simple Past Tense in English and Nepali.” The main objective of the study was to show comparison between the present perfect and the simple past tense in English and Nepali. The instrument used for the study was a test item consisting of four open-ended items plus one translation exercise from English into Nepali. The sample for the study consisted of the 200 grade 9 students, 100 each from Kailali and Kanchanpur districts. The data were obtained by administering the test and standard grammar of English and Nepali were utilized to check the correctness of answer. The students' score in the use of the simple past was better than it was in the use of the present perfect tense. Similarly, Sah (2004) made a comparative study of the simple present tense and the simple past tense of English and Maithili. The objective of the study was to compare between the simple present tense and the simple past tense in English and Maithili, and to analyze errors related to above tenses committed by Maithili speaking students while learning the English tense. The population of the study was 100 Maithili speaking students of grade 10 who were taken from five schools located at Saptari district. The instrument of research was a test item consisting of four items: multiple choice, true false, fill in the blanks, and one translation exercise. This was a cross sectional, single attempt study in which having administered the test the answer sheets were collected and data were analyzed. He found that both the languages had the simple present and the simple past tenses, and there were no changes in tense marker in case of singular and plural number in both the languages. Next finding was that Maithili speaking students made mistake while learning the simple past and the simple present tenses in English because of various reasons such as overgeneralization, making reference to their mother tongue. Likewise, K.C. (2007) worked on “A Comparative Study in the Use of Present Continuous Tense and Past Continuous Tense in English and Nepali by the students of grade 8.” The main

objective of the study was to compare the performance of the students of government-aided and non-governmental schools in the present continuous tense in the English and Nepali languages. His sample was 120 students of grade 8 and sample was taken from government-aided and non-governmental schools of Kathmandu district. He used five different sets of test items to elicit information for the study. They were multiple-choice, fill in the blanks, true false and a translation exercise. This was also cross-sectional study. The researcher found that the students of non-governmental schools were better than the students of government-aided schools in the use of the present continuous and the past continuous tense. He also found out that the present continuous tense was easier than the past continuous tense for the students.

These three researches were conducted on the tense system in the various languages. But the tenses studied and compared in the different languages differed from one research to the others. In the first research, the present perfect and the simple past tenses in English and Nepali were compared. On the other hand, the simple present and the simple past tenses of English and Maithili were compared in the second research. And in the third one, the researcher compared the present continuous and the past continuous tenses in the same languages as in the first research. All these three researches were cross-sectional and followed somehow similar ways of conducting research. All the researchers administered test items to the school children to elicit data for their researches. But the grade of the students differed from one to the others. In the first research, Paneru (2001) took sample from the schools of two different districts. Whereas, the samples were selected from the schools of single district in other two researches. The last research differs from the former two in the sense that the performance of the students of government aided and non-government schools was also compared in it.

Khatri (2006) carried out a research on “Aspect System in English and Nepali.” It was a comparative study. The study was an attempt to identify the aspects in the English and Nepali languages and to find out the similarities and differences between the English and Nepali aspect systems. The study was based only on secondary data. The researcher consulted the standard modern grammar books of the English and Nepali languages for the required information of the study. The overall finding was that English has 3 aspectual categories grammatically: perfect, progressive, and habitual. Whereas, Nepali has 5 aspectual categories grammatically: perfect, progressive, habitual, unknown, and irrealis.

Ray (2005) conducted a research to compare the tense aspect systems in English and Bhojpuri and to find out their similarities and differences. The sample of the study consisted of 80 students of grade 10 taken from government schools of Parsa district. The tool for data collection consisted of a test item having three types of objective questions viz. multiple choice, fill in the blanks, true-false, and one translation exercise: English into Bhojpuri. This research was a survey research. This research also elaborated the findings descriptively. The study found that Bhojpuri tense-aspect system was a bit easier than English tense-aspect system for the students who were the native speakers of Bhojpuri. The past and present tenses were marked inflectionally in both the languages but there was an important difference in realizing the future in English and Bhojpuri. English uses modals (shall/will) to form the future whereas Bhojpuri uses the inflection (ab/i:) to form the future. Likewise Khanal (2006) carried out a research on “Tense and Aspect System in Awadhi and English: A Comparative Study.” The main purpose of his study was to find out the tense and aspect system in Awadhi in relation to English and to compare the tenses and aspects and their markers in Awadhi and English in terms of person, number, gender, and honorificity. To achieve the goal of the study the

researcher used a set of interview questionnaire. One hundred twenty informants were selected for the study. They were the native speakers of the Awadhi language from Kapilbastu district. The study showed that the markers of the tense and aspect system in Awadhi and English verbs are quite different. In the Awadhi language, verbs inflect to agree with person, number, gender, and honorificity of the subject but the English verbs do not normally inflect to agree with person, number, gender, and honorificity of the subject. But in the present tense, third person singular subject takes '-s' for agreement.

Both these researches were conducted on the tense-aspect system though the researchers compared the tense-aspect systems between different languages in these two researches. In the first study, the researcher studied the tense aspect systems between English and Bhojpuri, and in the second study the tense-aspect systems in Awadhi and English were studied. These two researches followed different ways of conducting research. In the first research, Ray (2005) administered a set of questionnaire to the school children speaking Bhojpuri as their native language to find out similarities and differences between the tense aspect systems in English and Bhojpuri. But in the second research, Khanal (2006) contacted the native speakers of Awadhi and conducted structured interview to find the tense-aspect system in Awadhi. And he compared tense-aspect system in Awadhi with that of English. The later study differs from the former study also in the respect that comparison were also done in the markers of the tense-aspect system in Awadhi and English in terms of person, number, gender, and honorificity.

Bhandari (1999) did a research on “The Use of Tense and Aspect in Nepali English Newspapers.” The study was carried out with the view to identify the use of the tense and aspect in Nepali English newspapers. The study was mainly based on the descriptive research design. The data for the study were

collected from two dailies (The Kathmandu Post and The Rising Nepal) and two weeklies (The People's Review and The Independent) published in the month of December 1997. Six sections of the newspapers namely headlines, main news, editorials, commentaries, business economy, and classified advertisements were studied. The frequency of the use of the tense and aspect was computed, analyzed, and interpreted. The study found that the different sections used the tenses in different frequencies. For example, the editorials mostly used the non-past tense. The main news section used the past tense in the dailies. But in the weeklies, the non-past tense was used in these sections. The non-past tense was used more frequently than the past in both the papers in general.

The present study is different from the previous ones in that it is the first attempt to compare and contrast the tense-aspect systems in the English and Yakkha languages.

1.3 Objectives of the Study

The objectives of the present study were:

- a. to find out the tense aspect and system in the Yakkha language,
- b. to compare and contrast the tense and aspect systems in the English and Yakkha languages and to find out similarities and differences between them,
- c. to suggest some pedagogical implications.

1.4 Significance of the Study

This research determines the tense-aspect system in the Yakkha language and finds out the similarities and differences between the tense and aspect systems in English and Yakkha.

This research will be valuable for the Department of English Education since it is the first study on this topic and provides insight into the similarities and differences between the tense and aspect systems in the English and Yakkha languages. It will be significant for the students (Yakkha learners of English or vice versa) as it provides remedial instruction to them. The study will help them to identify learning difficulties while learning the tense-aspect system in these languages. They will take extra caution and will be able to use new strategies to learn the tense-aspect systems in these languages. The study will also be helpful to the teacher (who teaches English to Yakkha native speakers or vice versa) to locate the areas of difficulty for the learners as they learn the tense-aspect systems in these languages and to find out the level of their difficulties as well. Furthermore, the study will help them to investigate and identify the causes of the students' difficulty in learning the tense and aspect systems of both these languages. The study will be equally important for the researchers, linguists, course designers, textbook writers, and for those, who are related to the concerned area and want to learn further about it, as a reference material. The findings of the study will help to solve the problems that take place in teaching and learning the tense-aspect systems in the English and Yakkha languages. It will also help to improve method of teaching. Therefore, it will have pragmatic value.

1.5 Definitions of the Specific Terms

Agent: An entity that performs an action.

Agreement: The state of having the same number, gender or person of a word with another

Applied linguistics: The scientific study of language as it relates to practical problems, in areas such as teaching and dealing with speech problems.

Devanagary script: The alphabet used to write Sanskrit, Nepali, Hindi and other Indian languages.

First language: A language that a person acquires first (or one's mother tongue).

Foreign language: Language used in another country, not in one's own country.

Intransitive verb: Verb used without a direct object.

Lingua franca: A shared language of communication used between people whose main languages are different.

Second language: A language learned after acquiring first language or mother tongue.

Species-specific: A property of language that regards human mind equipped with special type of innate capacity to acquire.

Transitive verb: A verb that takes a direct object.

CHAPTER - TWO

METHODOLOGY

This chapter is comprised of the design of the plan and procedure of the study which was carried out by the researcher to fulfil the objectives of the study. The researcher aimed to find out the tense-aspect system in Yakkha, and compare and contrast this system with that in English to find out similarities and differences between them. To achieve the objectives the following methodology was adapted:

2.1 Sources of Data

The researcher used both primary and secondary sources of data for this study.

2.1.1 Primary Sources of Data

The Yakkha native speakers of Bodhe VDC of Dhankuta district were the primary sources from whom the researcher elicited the required data for the Yakkha language.

2.1.2 Secondary Sources of Data

The researcher consulted secondary sources of data as well. She consulted different books, journals, magazines, theses and so on. Regarding the information on the English tense-aspect, she consulted some authentic books such as Leech (1971), Quirk and Greenbaum (1973), Comrie (1976), Palmer (1984), Quirk et al. (1986), Comrie (1985), Celce-Murcia & Larsen-Freeman (1999).

2.2 Population of the Study

The population of the study were the Yakkha native speakers living in Bodhe VDC of Dhankuta district.

2.3 Sample

The total sample was 80 native speakers of the Yakkha language above 15 years of age from the selected area.

2.4 Sampling Procedure

The researcher selected 40 male and 40 female, altogether 80 native speakers of Yakkha above 15 years of age conveniently using non-random, quota sampling procedure.

2.5 Tools for Data Collection

A structured interview was the main tool for collecting the data from the selected Yakkha native speakers for this study. Two hundred and seven English sentences were designed to be translated into the Yakkha language as interview questions.

2.6 Process of Data Collection

The researcher visited the selected area. Then, she decided to take 40 male and 40 female, altogether 80 informants above 15 years of age. She started selected sample according to her own ease. She selected those who were above 15 years of age and easy to get. Process of selection continued till the quotas to both groups were fulfilled. Then, the researcher established good relationship with

the selected informants and convinced them for taking part in the research. After that, the researcher fixed the convenient date, time, and place; and took structured interview on that date. The researcher translated the interview questions into Nepali for the informants who could not understand the questions in English. The researcher herself wrote the responses of those who could not read and write. She also took help from others to record the responses of the informants. But, those who could write were asked to write the responses themselves. Thus, the interview was recorded in the written form.

2.7 The Limitations of the Study

- a. The study was limited to Yakkha native speakers of Bodhe VDC of Dhankuta district.
- b. The total sample population was limited to only 80 native speakers above 15 years of age.
- c. The study focused on the tense and aspect systems in the Yakkha and English languages.
- d. The study was based on binary tense system.

CHAPTER THREE

ANALYSIS AND INTERPRETATION OF DATA

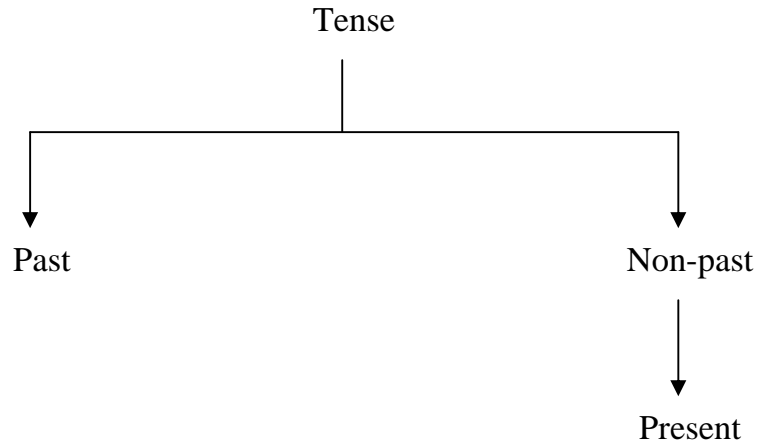
This chapter deals with the analysis and interpretation of the data collected for the study. To achieve the objectives, the data elicited from 80 Yakkha native speakers living in Bodhe VDC of Dhankuta district, were intensively studied, analyzed, compared, and contrasted with those of English. The tense-aspect system in the Yakkha language; and similarities, and differences between the English and Yakkha tense-aspect systems were analyzed and interpreted descriptively.

3.1 The Tense-Aspect System in Yakkha

The researcher has tried to find out the tense-aspect system in Yakkha in relation to the English tense-aspect system as Yakkha does not have written record of its grammar until now.

3.1.1 The Tense System in Yakkha

In the Yakkha language, a verb inflects to show the past tense. It also inflects to show the meaning in present. But Yakkha has no future form of the verb. The same present form of the verb is used with future time adverbials to indicate action or situation in the future. So, the tense system in the Yakkha language may also be broadly divided into past and non-past. Thus, the Yakkha tense system can be shown in the diagram as follows:



Inflectional nature of verbs in Yakkha is complex. They also inflect to agree with person and number of the subjects, s if they are transitive and intransitive verbs inflect simultaneously with agents/subjects and objects/patients of the clauses. And these agreement markers are the same in all tenses that the Yakkha language has. Only in some cases they get changed.

3.1.1.1 The Past Tense

As already said, the verbs in the Yakkha language inflect to show meaning in past. The Yakkha verbs also inflect to show the concord. But, transitive and intransitive verbs in Yakkha inflect into two different ways to show concord. To find out how transitive and intransitive verbs inflect to show the past tense in the Yakkha language following examples are presented.

I. Inflection in Intransitive Verbs in the Past Tense

Along with tense marker, the Yakkha intransitive verb inflects to agree with person and number of the subject/agent of the clause. Examples:

- a) $\kappa\alpha$ $\pi\omicron\kappa$ $-\alpha$ $-N\nu\alpha$
 I/NOM get up Pst 1st sg
 I got up.

- b) κανχιN ποκ -α -NχιNα
 We/NOM get up Pst 1stdl
 We got up.
- c) κανχιN κακ ποκ -ι -Nηα
 We (many) /NOM get up Pst 1stpl
 We got up.
- d) δα ποκ -α -κανα
 You/NOM get up Pst 2nd sg
 You got up.
- e) νχιNτα ποκ -α -χικηα
 You/NOM get up Pst 2nd dl
 You got up.
- f) νχιNτα ποκ -ι -κηα
 You/NOM get up Pst 2nd pl
 You got up.
- g) υN ποκ -α -να
 S/he/NOM get up Pst 3rd sg
 S/he got up.
- h) ηιNκηαχι ποκ -α -χψα
 They/NOM get up Pst 3rd dl
 They got up.
- i) ηιNκηαχι μπο -κηα
 They/NOM get up Pst 3rd pl
 They got up.

Thus, it is clear that past tense markers in intransitive verbs for person and number are -α-Nνα, -α-NχιNα, -ι-ωαNηα, -α-κανα, -α-χικηα, -ι-κηα, -α-να, -α-χψα in the Yakkha language. Here, '-α' and '-ι' indicate past, and the suffixes after them are the markers for person and number. The first person

singular marker is '-Nνα', and '-NχιNα', '-ωαNηα', '-κανα', '-χικηα', '-κηα', '-να', and '-χψα', are the first person dual, the first person plural, the second person singular, the second person dual, the second person plural, the third person singular, and the third person dual markers respectively. In the case of third person plural subject, inflectional nature of verb is rather different. To mark the third person plural subject, a prefix similar to the first sound of the stem is added to the verb stem. In the above example, the prefix 'm-' is added to the stem 'pok' to indicate third person plural subject (here, both 'm' and 'p' are bilabial plosive sounds). But the tense marker is not transparent with the third person plural subject.

II. Inflection in Transitive Verbs in the Past Tense

In the case of transitive verbs, agreement patterns are complex. They need to agree with both subjects/agents and objects/patients of the clauses. Examples:

- a) κα-Nα υN κακσ -υ -Nνα
 I/ERG him/her/ACC lie down Pst 1st sg SUB 3rd sg OBJ
 I lied him/her down.
- b) κανιN-Nα δα καN -νε -νιννα
 We/ERG you/ACC lie down Pst 1st pl SUB 2nd sg OBJ
 We lied you down.
- c) δα-Nα ηιNκηαχι ηιππαN κακσ -υ -χικηα
 You/ERG them (two)/ACC lie down Pst 2nd sg SUB 3rd dl OBJ
 You lied them down.
- d) δα-Nα κα κακσ -α -Nκανα
 You/ERG me lie down Pst 2nd sg SUB 1st sg OBJ
 You lied me down.

- e) νχιNτα-Nα κα κακσ -α -χιNκα
 You/ERG me/ACC lie down Pst 2nd dl SUB 1st sg OBJ
 You lied me down.
- f) δαNα κανιN κακσ -α -κηα
 You/ERG us/ACC lie down Pst 2nd sg SUB 1st pl OBJ
 You lied us down.
- g) υN-Nα υN κακσ -υ -να
 She/ERG him/her lie down Pst 3rd sg SUB 3rd sg OBJ
 S/he lied him/her down.
- h) υNχι ηιππαN-Nα νχιNτα κακσ -α -χικηα
 They (two)/ERG you/ACC lie down Pst 3rd dl SUB 2nd dl OBJ
 They lied you down.
- i) υNχι ηιππαN-Nα νχιNτα κακσ -ι -κηα
 They (two)/ERG you/ACC lie down Pst 3rd dl SUB 2nd dl OBJ
 They lied you down.

From the examples presented above, we can say that transitive verbs in the Yakkha language inflect to show the past tense on the basis of number and person of both subject and object of the sentence. If the agent is the first person singular and patient is the third person singular in the sentence, the stem of the verb takes the past tense marker '-υ' and suffix '-Nνα' comes after it. In this way, other past tense markers in transitive verbs in Yakkha are '-νε', '-α', '-ι', etc. And varied forms of suffixes used to agree with person and number of both agent and patient are '-νιννα', '-χικηα', '-Nκανα', '-NχιNκα', '-κηα', '-να', '-χψα' etc.

3.1.1.2 The Non-Past Tense

Generally, the non-past tense is divided into present and future. Since Yakkha does not have verbs to show meaning in future, here, non-past tense indicates 'the present tense'.

The Present Tense

As already said, the Yakkha verbs inflect to mark the present tense. Intransitive and transitive verbs get changed into two different ways as in the past tense. Intransitive verbs agree with the number and person of the subject. And transitive verbs agree simultaneously with subject and object of the clause.

I. Inflection in Intransitive Verbs in the Present Tense

The intransitive verb in its present form agrees with the number and person of the subject as in the past tense.

- a) $\kappa\alpha$ $\pi\omicron N$ $-\mu\epsilon$ $-N\nu\alpha$
I/NOM get up Npst 1st sg
I get up.
- b) $\kappa\alpha\nu\chi\iota N$ $\pi\omicron N$ $-\mu\epsilon$ $-N\chi\iota N\alpha$
We/NOM get up Npst 1st dl
We get up.
- c) $\kappa\alpha\nu\iota N$ $\pi\omicron\kappa$ $-\iota w\alpha$ $-N\alpha$
We/NOM get up Npst 1st pl
We get up.
- d) $\delta\alpha$ $\pi\omicron N$ $-\mu\epsilon$ $-\kappa\alpha\nu\alpha$
You/NOM get up Npst 2nd sg
You get up.
- e) $\nu\chi\iota N\tau\alpha$ $\pi\omicron N$ $-\mu\epsilon$ $-\chi\iota\kappa\eta\alpha$

- You/NOM get up Npst 2nd dl
You get up.
- f) ννιNτα ποκ -ιωα -κηα
You/NOM get up Npst 2nd pl
You get up.
- g) υN ποN -με -?να
S/he/NOM get up Npst 3rd sg
S/he get up.
- h) ηιNκηαχι ποN -με -χψα
They/NOM get up Npst 3rd dl
They get up.
- i) ηιNκηαχι mποN-μψα
They/NOM get up Npst 3rd pl
They get up.

From the examples above, it is clear that generally present tense markers in transitive Yakkha verbs are '-με', '-ιωα', etc. The stem of the verb often gets slight change to assimilate with the suffix '-με'. In the examples above, 'κ' become 'N' to assimilate with 'μ' of suffix '-με' (here stem is 'ποκ' and 'pok' becomes 'ποN' before '-με'). But the stem remains constant with the suffix '-ι'. All the suffixes after the present tense markers '-με' and '-ιωα' are agreement markers.

II. Inflection in Transitive Verbs in the Present Tense

The transitive verb in its present form agrees simultaneously with subject and object of the clause as in the past tense.

- a) κα-Nα υN κακσ -ωα -Nνα
 I/ERG him/her/ACC lie down Npst 1st sg SUB 3rd sg OBJ
 I lie him/her down.
- b) κανιN-Nα δα καN -με -νιννα
 We/ERG you/ACC lie down Npst 1st pl SUB 2nd sg OBJ
 We lie you down.
- c) δα-Nα ηιNκηαχι ηιππαN κακσ -wa -χικηα
 You/ERG them (two)/ACC lie down Npst 2nd sg SUB 3rd dl OBJ
 You lie them down.
- d) δα-Nα κα καN -με -Nκανα
 You/ERG me lie down Npst 2nd sg SUB 1st sg OBJ
 You lie me down.
- e) νχιNτα-Nα κα καN -με -NχιNκα
 You/ERG me/ACC lie down Npst 2nd dl SUB 1st sg OBJ
 You lie me down.
- f) δα-Nα κανιN καN -με -κανα
 You/ERG us/ACC lie down Npst 2nd sg SUB 1st pl OBJ
 You lie us down.
- g) υN-Nα υN κακσ -ωα -να
 She/ERG him/her lie down Npst 3rd sg SUB 3rd sg OBJ
 S/he lie him/her down.
- h) ηιNκηαχι-Nα νχιNτα καN -με -χικηα
 They/ERG you/ACC lie down Npst 3rd dl SUB 2nd dl OBJ

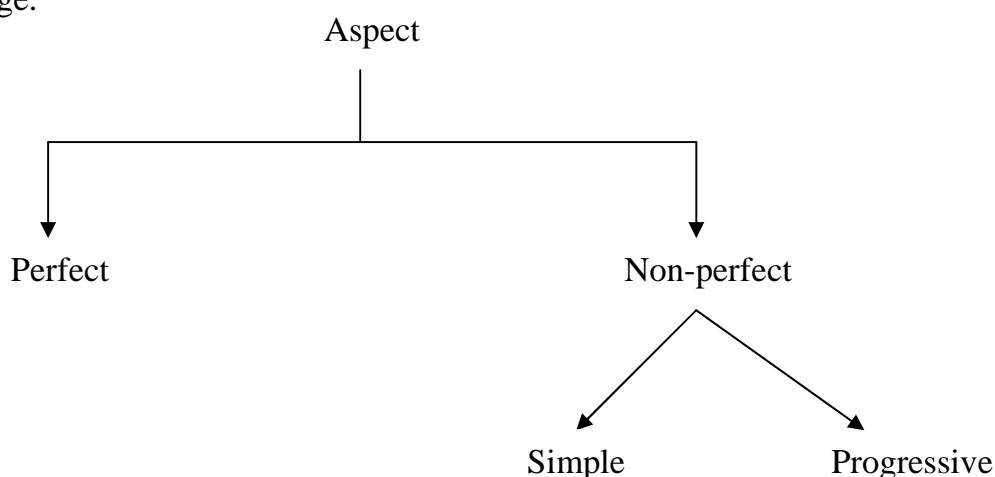
They lie you down.

- i) ηιNκηαχι-Nα νχιNτα κακσ -τωα -κηα
They /ERG you/ACC lie down Npst 3rd dl SUB 2nd dl OBJ
They lie you down.

These examples show that the present tense markers in transitive verbs are '-με', '-ωα', '-τωα', etc. Last letter of the verb stem often changes into 'N' before the present tense marker '-με' but the stem remains constant before '-ωα', '-τωα'.

3.1.2 The Aspect System in Yakkha

We can make the following aspectual distinctions in the Yakkha language.



Thus, the Yakkha language may have three types of aspect: simple, perfect, and progressive. The aspect system is combined with the tense system. So, all the aspects in yakkha are discussed with reference to the tenses.

3.1.2.1 The Simple Aspect

The Simple aspects in the Yakkha language are not marked. They are attached with only tense markers.

I. The Simple Past

All the examples presented in 3.1.1.1 show the simple aspect in the past tense.

Some other examples are:

a) πυσυμα συτ -α -ηα
 The cat/NOM die Pst 3rd sg
 The cat died.

b) νασα-Να υ -ya thak -υ -να
 The fist/ERG 1st sg POSS mouth open Pst 3rd sg SUB 3rd sg OBJ
 The fist opened its mouth.

c) ηιNκηαχι κακτ -α -χυνα
 They/NOM jump Pst 3rd dl
 They jumped.

II. The Simple Present

All the examples of the present tense presented above are the examples for the simple aspect in the present tense. Other examples are:

a) uN-----N-----a
 yaN----- υπ -ωα -ηα
 He/ERG money earn Pres 3rd sg SUB 3rd sg OBJ
 He earns money.

b) uNci N-----ko -me -ha

They/NOM walk Pres 3rd pl

They walk.

c) uN----- σαN-----κηυN-----

πε ψυN----- -me -?να

He/NOM the chair/LOC sit Pres 3rd sg

He sits on the chair.

3.1.2.2 The Progressive Aspect

The Progressive aspect in Yakkha is combined with the past and non-past tense forms, i.e., with the past, present, and future tenses.

I. The Past Progressive

The past progressive aspect has a simple form of a verb followed by '-si' and past concord. Examples:

a) κα ασεν 6 P.M. pe παN---pe κηεπμα -σι -α -Nνα
I/NOM yesterday 6 P.M. at home/LOC go Prog be-Pst 1st sg
I was going home at 6 P.M. yesterday.

b) κανιN ασεν νοκ βελα παN-πε κηεπμα -σι -ι -
Nηα
We/NOM yesterday at this time home/LOC go Prog be-Pst 1st pl.
We were going home at this time yesterday.

c) δα παN-πε κηεπμα -σι -α -κανα
You/NOM home/LOC go Prog be-Pst 2nd sg
You were going home.

d) υN παN-πε κηεπμα -σι -α -να
He/NOM home/LOC go Prog be-Pst 3rd sg
He was going home.

- e) ηιNκηαχι παN-πε γηεπμα -σι -α
 They/NOM home/LOC go Prog be-Pst 3rd pl
 They were going home.
- f) συηαν-Nα ε κιβα σιμα -σι -τυ -να
 Suhan/ERG a tiger/ACC Kill Prog be-Pst 3rd sg SUB 3rd sg
 OBJ
 Suhan was killing a tiger.
- g) Ψαπμι-Nα μανδι πηεNμα -σι -τυ -να
 The man/ERG the field /ACC plough Prog be-Pst 3rd sg SUB 3rd
 sg OBJ
 The man was ploughing the field.
- h) ναμραται-Nα ασεν χαμα νιπμα -σι -τυ -να
 Namrata/ERG yesterday rice cook Prog be-Pst 3rd sg SUB
 3rd sg OBJ
 Namrata was cooking rice yesterday.
- i) υN-Nα γηασ τυπμα -σι -τυ -να
 She/ERG grass/ACC cut Prog be-Pst 3rd sg SUB 3rd sg OBJ
 She was cutting grass.
- j) ροηαν λυκμα -σι -τυ -να
 Rohan/NOM run Prog be-Pst 3rd sg
 Rohan was running.
- k) υN ψυνχαμα -σι -τυ -να
 She/NOM laugh Prog be-Pst 3rd sg
 She was laughing.

These examples show that simple form of the verb is inflected with '-σι', and the suffix '-α'/'-τυ'/'-ι'/, etc. with concord occurs to indicate future progressive in the Yakkha language.

II. The Present Progressive

In Yakkha, a verb stem is inflected with '-σι', and the suffix '-με'/'-ωα', etc. with concord occurs to show the present progressive. Examples:

- a) κα παN-πε κηεπμα -σι -με -Nνα
I/NOM home/LOC go Prog be-Pres 1st sg
I am going home.
- b) κανιN παN-πε κηεπμα -σι -ωα -Nηα
We/NOM home/LOC go Prog be-Pres 1st pl
We are going home.
- c) δα παN-πε κηεπμα -σι -με -κανα
You/NOM home/LOC go Prog be-Pres 2nd sg
You are going home.
- d) υN παN-πε κηεπμα -σι -με -?να
He/NOM home/LOC go Prog be-Pres 3rd sg
He is going home.
- e) ηιNκηαχι παN-πε γηεπμα -σι -με -ηα
They/NOM home/LOC go Prog be-Pres 3rd pl
They are going home.
- f) συηαν-Nα ε κιβα σιμα -σι -με -?να
Suhan/ERG a tiger Kill Prog be-pres 3rd sg SUB 3rd sg OBJ
Suhan is killing a tiger.
- g) Ψαπμι-Nα μανδι πηεNμα -σι -με -?να
The man/ERG the field /ACC plough Prog be-Pres 3rd sg SUB
3rd sg OBJ
The man is ploughing the field.
- h) ναμρατα-Nα χαμα νιπμα -σι -με -?να

Namrata/ERG rice/ACC cook Prog be-Pres 3rd sg SUB 3rd sg
OBJ

Namrata is cooking rice.

i) υN-Nα γηασ τυπμα -σι -με -?να
She/ERG grass/ACC cut Prog be-Pres 3rd sg
She is cutting grass.

j) ροηαν λυκμα -σι -με -?να
Rohan/NOM run Prog be-Pres 3rd sg
Rohan is running.

k) υN γυνχαμα -σι -με -?να
S/he/NOM laugh Prog be-Pres 3rd sg
S/he is laughing.

l) υN-Nα τε ωηαπμα -σι -τωα -χψα
S/he/ERG the clothes wash Prog be-Pres 3rd sg SUB 3rd pl
OBJ

S/he is washing the clothes.

Now, it is clear that in Yakkha, the verb (in its simple form) is inflected with '-σι' which indicates progressive, and the suffix '-με'/'-ωα', etc. indicates the future. Suffixes after them are the agreement markers.

III. The Future Progressive

The progressive marker in the future tense is rather different to the progressive marker in the past and future tenses. In the past and present tenses, the suffix

'-si' indicates the progressive. But, in the future tense the '-ψυN'/'-υN'/'-υN' marks progressive. Examples:

- a) κα παN-πε κηε -ψυN -με -?να
 I/NOM home/LOC go Prog be-Fut 1st sg
 I will be going home.
- b) κανιN παN-πε κηε -ψυN -ωα -Nηα/Να
 We/NOM home/LOC go Prog be-Fut 1st pl
 We will be going home.
- c) δα παN-πε κηε -ψυN -με -κανα
 You/NOM home/LOC go Prog be-Fut 2nd sg
 You will be going home.
- d) υN παN-πε κηε -ψυN/-υN -με -?να
 He/NOM home/LOC go Prog be-Fut 3rd sg
 He will be going home.
- e) ηιNκηαχι παN-πε γηε -ψυN -με-α
 They/NOM home/LOC go Prog be-Fut 3rd pl
 They will be going home.
- f) συηαν-Να ε κιβα σι -υN -με -?να
 Suhan/ERG a tiger/ACC Kill Prog be-Fut 3rd sg SUB 3rd OBJ
 Suhan will be killing a tiger.
- g) Ψαπι-Να μανδι πηεN -ψυN -με -?να
 The man/ERG the field plough Prog be-Fut 3rd sg SUB 3rd OBJ
 The man will be ploughing the field.
- h) ναμρατα-Να χαμα νι -ψυN -με -?να

Namrata/ERG rice/ACC cook -Prog be-Fut 3rd sg SUB 3rd sg
OBJ

Namrata will be cooking rice.

i) υN-Nα γηασ τυN -vυN -με -?να
She/ERG grass/ACC cut Prog be-Fut 3rd sg SUB 3rd sg OBJ
She will be cutting grass.

j) ροηαν λυN -ψYN -με -?να
Rohan/NOM run Prog be-Fut 3rd sg
Rohan will be running.

Thus, if the verb stem ends with consonant letter/s, it is either deleted or changed into '-N' and remaining part inflects with the '-υN' or '-ψυN' or '-vυN', and suffix '-με' with concord occurs to show the future progressive in the Yakkha language.

3.1.2.3 The Perfect Aspect

The Perfect aspect also combines with the past and non-past tenses.

I. The Past Perfect

In the Yakkha language, to indicate the past perfect, the verb is inflected with '-aNε/-υ/-υμ/-υτα/-τα', etc. and suffix '-σα' with concord occurs.

Examples:

a) κα παN-πε κηε -aN -σα -Nνα
I/NOM home/LOC go Perf be-Pst 1st sg
I had gone home.

b) κανιN καμ χοκ -υμ -σα -mNνα

We/NOM work do Perf be-Pst 1st pl

We had worked

- c) δα παN-πε κηψα -τα -σα -κανα
You/NOM home/LOC go Perf be-Pst 2nd sg
You had gone home.

- d) ναμρατα-Nα χαμα νι -υ -σα -ηα
Namrata/ERG rice/ACC cook Perf be-Pst 3rd sg SUB 3rd sg OBJ
Namrata had cooked rice.

- e) συηαν-Nα ε κιβα σισ -υ -σα -να
Suhan/ERG a tiger/ACC Kill Perf be-Pst 3rd sg SUB 3rd sg OBJ
Suhan had killed a tiger.

- f) Ψαπμι-Nα μανδι πηεκσ -υτα -σα -να
The man/ERG the field /ACC plough Perf be-Pst 3rd sg SUB
3rd
The man had ploughed the field.

- g) ηιNκηαχι-Nα χιγαραττεσ NuN -υ -σα -να
They/ERG cigarettes/ACC smoke Perf be-Pst 3rd pl SUB 3rd
pl OBJ.
They had smoked cigarettes.

II. The Present Perfect

In the Yakkha language, the verb stem is inflected with '-ι'/'-υ'/'-υκ', etc. and the suffix '-συ' with concord occurs to show present perfect.

- a) κα-Nα χαμα χο -ι -συ -Nνα
I/ERG rice/ACC eat Perf be-Pres 1st sg SUB 3rd sg OBJ

I have eaten rice.

- b) δα-Να χαμα χο -ι -συ -κηα
You/ERG rice/ACC go Perf be-Pres 2nd sg SUB 3rd sg OBJ
You have eaten rice.

- c) δΝ-----

-----Να χαμα χο -ι -συ -ηα
S/he/ERG rice/ACC go Perf be-Pres 3rd sg SUB 3rd sg OBJ
S/he has eaten rice.

- d) ναμρατα-Να χαμα νι -υ -συ -ηα
Namrata/ERG rice/ACC eat Perf be-Pres 3rd sg SUB 3rd sg OBJ
Namrata has cooked rice.

- e) συηαν-Να ε κιβα σισ -υκ -συ -ηα
Suhan/ERG a tiger Kill Perf be-Pres 3rd sg SUB 3rd sg OBJ
Suhan has killed a tiger.

- f) Ψαπιμι-Να μανδι πηεκσ -υ -συ -να
The man/ERG the field /ACC plough Perf be-Pres 3rd sg SUB 3rd OBJ
OBJ
The man has ploughed the field.

- g) ηιΝκηαχι -Να χαμα φο -ι -συ -ηα
They/ERG rice/ACC eat Perf be-Pres 3rd pl SUB 3rd sg OBJ
They have eaten rice.

III. The Future Perfect

In the Yakkha language, the stem of the verb is inflected with '-υνε'/'-υκ'/'-ινε'/'-υ', etc. and suffix '-σωα' with concord occurs to show the future perfect.

- a) κα παΝ-πε τασ -υνε -σωα -Ννα

- I/NOM home/LOC go Perf be-Fut 1st sg
I will have gone home.
- b) κανιN χαμα χα -ινε -σωα -μηα
We/NOM rice/ACC eat Perf be-Fut 1st pl
We will have eaten rice.
- c) ναμραται-Να χαμα νι -νε -σωα -ηα
Namrata/ERG rice/ACC cook Perf be-Fut 3rd sg SUB 3rd sg OBJ
Namrata will have cooked rice.
- d) συηαν-Να ε κιβα σισ -υ -σωα -να
Suhan/ERG a tiger/ACC Kill Perf be-Fut 3rd sg SUB 3rd OBJ
Suhan will have killed a tiger.
- e) Ψαπι-Να μανδι πηεκσ -υ -σωα -να
The man/ERG the field/ACC plough Perf be-Fut 3rd sg SUB 3rd sg
OBJ
The man will have ploughed the field.
- f) πιχχηαχι-Να Τ.Υ. νσο -υκ -σωα -να
Children/ERG T.V. watch Perf be-Fut 3rd sg SUB 3rd sg OBJ
Children will have watched T.V.

3.2 Comparison Between the English and Yakkha Tense-Aspect Systems

The tense and aspect systems in English and Yakkha are compared as follows:

3.2.1 Tense System

The English and Yakkha tense systems are compared with reference to the tenses: past, present, and future.

I. The Past Tense

Generally, both the English and Yakkha languages code the past situation morphologically. Example sentences of these languages in their past tense forms are presented below to see whether they code the past situation in the same way.

Yakkha

English

- | | | | | | |
|-------------------|-------------|----------|-----|---|--------------------------|
| a) κα | παN-πε | κηε | -α | -Nνα | a) I went home. |
| I/NOM | home/LOC | go | Pst | 1 st sg | |
| b) κανιN | παN-πε | κηε | -ι | -Nηα | b) We went home. |
| We/NOM | home/LOC | go | Pst | 1 st pl | |
| c) δα | παN-πε | κηε | -α | -κανα | c) You went home. |
| You/NOM | home/LOC | go | Pst | 2 nd sg | |
| d) υN | παN-πε | κηε | -α | -να | d) S/he went home. |
| S/he/NOM | home/LOC | go | Pst | 3 rd sg | |
| e) ηιNκηαχι | παN-πε | κηε | -ι | -γα | e) They went home. |
| They/NOM | home/LOC | go | Pst | 3 rd pl | |
| f) ναμρατα-Nα | χαμα | νι | | -ηα | f) Namrata cooked rice. |
| Namrata/ERG | rice/ACC | cook | Pst | - 3 rd sg SUB 3 rd sg OBJ | |
| g) συηαν-Nα | ε κιβα | σις | -υ | -να | g) Suhan killed a tiger. |
| Suhan/ERG | a tiger/ACC | Kill | Pst | 3 rd sg SUB 3 rd OBJ | |
| h) υNχι ηιππαν-Nα | δα | Nκακς | -α | -κανα | h) They lied you down. |
| They (two) /ERG | You/ACC | lie down | Pst | 3 rd dl SUB 2 nd Sg OBJ | |
| i) υNχι ηιππαν-Nα | ννιNτα | κακς | -ι | - | i) They lied you down. |
| κηα | | | | | |
| They (two) /ERG | you/ACC | lie down | Pst | 3 rd dl | |

SUB 2nd pl OBJ

- | | | | | | |
|---------------|-----------|----------|---------------------|--|-----------------|
| j) υN-Nα | κα | κακσ | -α | -Nνα | j) S/he lied me |
| S/he/ERG | me/ACC | lie down | Pst | 3 rd sg SUB 1 st | down. |
| sg OBJ | | | | | |
| k) ροηαν | ασεν | λυκτ | -α | -να | k) Rohan ran |
| Rohan/NOM | yesterday | run | Pst | 3 rd sg | yesterday. |
| l) υN | ψυvχα | -ψα | -να | | l) S/he |
| S/he/NOM | laugh | Pst | -3 rd sg | | laughed. |
| m) κυχυμα | ηοκτ | -α | -να | | m) The dog |
| They dog/NOM | bark | Pst | 3 rd sg | | barked. |
| n) πιχχηα | ηαπ | -α | -να | | n) The child |
| The child/NOM | weep | Pst | 3 rd sg | | wept. |

From the example sentences presented above, for the comparison of the past tense in English and Yakkha, it is clear that the past tense in English is formed by adding suffix '-ed' to regular verb stem and the verb in the past tense remain invariant for all persons and numbers. But inflectional nature of the Yakkha verbs is complex. The Yakkha verbs inflect to indicate the past tense by adding the suffixes '-i'/'-u'/'-a'/'-ya', etc. to the verb stem. And the Yakkha intransitive verbs also inflect to mark person and number of the subject. Moreover, transitive verbs in Yakkha in the past tense form take agreement markers on the basis of person and number of both subject/agent and object/patient. All these agreement markers in both transitive and intransitive verbs come after tense markers.

II. The Present Tense

In both the English and Yakkha languages, verbs inflect to show meaning in present, i.e., both the languages have the present tense.

Yakkha

- a) $\kappa\alpha$ $\pi\alpha N$ - $\pi\epsilon$ $\kappa\eta\epsilon$ $-\mu\epsilon$ $-N\nu\alpha$
 I/NOM home/LOC go Pres 1st sg
- b) $\kappa\alpha\nu\iota N$ $\pi\alpha N$ - $\pi\epsilon$ $\kappa\eta\epsilon$ $-\iota\omega\alpha$ $-N\eta\alpha$
 I/NOM home/LOC go Pres 1st sg
- c) $\delta\alpha$ $\pi\alpha N$ - $\pi\epsilon$ $\kappa\eta\epsilon$ $-\mu\epsilon$ $-\kappa\alpha\nu\alpha$
 I/NOM home/LOC go Pres 1st sg
- d) υN $\pi\alpha N$ - $\pi\epsilon$ $\kappa\eta\epsilon$ $-\mu\epsilon$ $-? \nu\alpha$
 S/he/NOM home/LOC go Pres 3rd sg
 SUB
- e) $\eta\iota N\kappa\eta\alpha\chi\iota$ $\pi\alpha N$ - $\pi\epsilon$ $\gamma\eta\epsilon$ $-\mu\epsilon$ $-\eta\alpha$
 They/NOM home/LOC go Pres 3rd pl
- f) $\nu\alpha\mu\rho\alpha\tau\alpha$ - $N\alpha$ $\chi\alpha\mu\alpha$ $\nu\iota$ $-\mu\epsilon$ $-? \nu\alpha$
 Namrata/ERG rice/ACC cook Pres -3rd pl
 SUB 3rd sg OBJ
- g) $\sigma\upsilon\eta\alpha\nu$ - $N\alpha$ ϵ $\kappa\iota\beta\alpha$ $\sigma\iota$ $-\mu\epsilon$ $-? \nu\alpha$
 Suhan/ERG a tiger/ACC Kill Pres 3rd sg
 SUB 3rd OBJ
- h) $\upsilon N\chi\iota$ - $N\alpha$ $\delta\alpha$ $N\kappa\alpha N$ $-\mu\epsilon$ $-\kappa\alpha\nu\alpha$
 They/ERG You/ACC lie down Pres 3rd dl
 SUB 2nd Sg OBJ
- i) $\upsilon N\chi\iota$ - $N\alpha$ $\nu\nu\iota N\tau\alpha$ $\kappa\alpha\kappa\sigma$ $-\iota\omega\alpha$ $-\kappa\eta\alpha$
 They/ERG you/ACC lie down -Pres 3rd dl
 SUB 2nd pl OBJ
- j) υN - $N\alpha$ $\kappa\alpha$ $\kappa\alpha N$ $-\mu\epsilon$ $-N\nu\alpha$
 S/he/ERG me/ACC lie down -Pres 3rd sg

English

- a) I go home.
- b) We go home.
- c) You go home.
- d) S/he goes home.
- e) They go home.
- f) Namrata cooks rice.
- g) Suhan kills a tiger.
- h) They lie you down.
- i) They lie you down.
- j) He lies me down.

SUB 1st sg OBJ

- | | | | | |
|-------------|-------|------|---------------------|-------------------|
| k) ροηαν | λυN | -με | -?να | k) Rohan runs. |
| Rohan/NOM | run | Pres | 3 rd sg | |
| l) υN | ψυvχα | -με | -?να | l) She laughs. |
| She/ERG | laugh | Pres | -3 rd sg | |
| m) κυχυμα | ηοN | -με | -να | m) The dog barks. |
| The dog/NOM | bark | Pres | 3 rd sg | |
| n) πιχχηα | ηαμ | -με | -να | n) The child |
| The child | weep | Pres | 3 rd sg | weeps. |

Now, what we can say is that in English the present tense is often realized by the base or uninflected form of the verb, except for third person singular subject (which takes '-s' for agreement). But, in Yakkha, the verb stem inflects with the suffix '-me'/'-wa'/'-iwa', etc. to mark the present tense. Along with it, the Yakkha intransitive verb also inflects to mark person and number of the subject. And the intransitive verb inflects to agree simultaneously with agent and patient of the clause as in the past tense.

III. The Future Tense

Both the languages do not have the verb to show the future tense. However, they use periphrastic ways to show futurity.

Yakkha

- | | | | | | | |
|----------|----------|----------|-----|------|--------------------|-------------------|
| a) κα | ωανδεκ | παN-πε | κηε | -με | -Nνα | a) I will go home |
| I/NOM | tomorrow | home/LOC | go | Fut | 1 st sg | tomorrow. |
| b) κανιN | ωανδεκ | παN-πε | κηε | -ιωα | -Nηα | b) We will go |
| | | | | | | home |

English

- I/NOM tomorrow home/LOC go Fut 1st sg tomorrow.
- c) δα ωανδεκ παN-πε κηε -με -κανα c) You will go
I/NOM tomorrow home/LOC go Fut 1st sg home
tomorrow.
- d) ναμρατα-Να ωανδεκ ναμασεκ χαμα νι d) Namrata will
-με -?να cook rice
Namrata/ERG tomorrow evening rice/ACC cook tomorrow
Fut 3rd sg SUB 3rd pl OBJ evening.
- e) ηιNκηαχι- e) They will
Να ταψετνα βαρσα ε σανγηυ βακτ - make a
ωα -να bridge next
They/ERG next year a bridge/ACC build year.
Fut 3rd pl SUB 3rd sg OBJ
- f) υν-Να ωανδεκ υπα-υμα τυπσ -ωα f) He will meet
-να his/her
Rohan/NOM tomorrow 3rd POSS parents meet Fut parents
3rd sg SUB 3rd pl OBJ tomorrow.
- g) μυνα-Να ταψετνα μαηινα οφφιχε- g) Muna will
πε βιδαπε ψυN -με-?να take a leave
muna/ERG next month office from a leave take from the
Fut 3rd sg office next
month.

As already said, the Yakkha verbs do not inflect for the future tense. Yakkha makes use of present form of the verb with future time adverbials such as tomorrow, next month, etc. to indicate the situation, event, and the thing in future time. In the examples above, all the suffixes '-me'/'-wa'/'-iwa', etc. are

the present tense markers in the Yakkha language. But, here, they are used with future time adverbial such as ‘wandek’ (tomorrow), ‘tayetna mahina’ (next month), ‘wandek namasek’ (tomorrow evening), etc. to indicate futurity. The English verbs also do not inflect for the future tense. The modal auxiliaries like will/shall are used to show futurity. Thus, futurity is expressed lexically or periphrastically in both the languages.

3.2.2 The Aspect System

The aspect system is combined with the tense system (ibid). The aspects in English and Yakkha are compared with reference to the tense system.

3.2.2.1 The Simple Aspect

The simple aspect stands in contrast to progressive aspect which is incomplete or imperfective- where the event or state is viewed as some portion of a whole and where there is room for further development or change. "Simple aspect refers to the events that are conceptualized as complete wholes (Hirtle, 1967, as cited in Celce-Murcia and Larsen-Freeman, 1999, p. 112). This aspect in English and Yakkha is compared as follows:

I. The Simple Past

The simple aspect is not marked in the past tense in both the languages.

| Yakkha | | English |
|---------------|----------|---|
| a) υN-Nα | κα | α |
| S/he/ERG | me/ACC | see |
| | | Pst 3 rd sg SUB 1 st sg OBJ |
| | | me. |
| b) ηιNκηαχι | New York | γοτ |
| They/NOM | New York | visit |
| sOBJ | | Pst 3 rd pl SUB 3 rd sg |
| | | visited |
| | | New York. |

| | | | | | |
|----------|--------------------|-------|-----|---------------------|------------|
| c) υN-Nα | τε | ωηαπτ | -α | -να | c) She |
| She/ERG | the clothes/ERG | wash | Pst | -3 rd sg | washed the |
| SUB | 3 rd pl | OBJ | | | clothes. |

II. The Simple Present

As in the past tense, the simple aspect is not marked even in the present tense in both the languages.

Yakkha

English

| | | | | | |
|--------------|-------------------------|--------------------|------|--------------------|------------------|
| a) ψαπιμi-Nα | mandi | πηεN | -με | -?να | a) The man |
| The man/ERG | the field/ACC | plough | Pres | 3 rd sg | ploughs the |
| SUB | 3 rd sg | OBJ | | | field. |
| b) υN | σετναμπηοκ | ηο | -με | -?να | b) S/he coughs |
| She/he/NOM | whole night | cough | Pres | 3 rd pl | whole night. |
| c) υN-Nα | υ | kamnibaci | ka | -ωα | c) He calls his |
| χηα | | | | | friends. |
| He/ERG | 3 rd sg poss | friends /ARC | call | Pres | -3 rd |
| sg | SUB | 3 rd pl | OBJ | | |

III. The simple Future

In both the English and Yakkha languages, verbs do not inflect to show the simple aspect in the future tense too.

Yakkha

English

| | | | | | | |
|----------|---------|---------|--------|-------------------------|------------------------|--------------------|
| a) κα | υN | πηακτ | -ωα | -Nνα | a) I will help | |
| I/NOM | her/ACC | help | Fut | -1 st sg SUB | 3 rd sg OBJ | |
| | | | | | him. | |
| b) υN-Nα | ε | πηοπιμα | πηα | -ωα | -να | b) She will |
| She/ERG | a | wrap | weaves | Fut | 3 rd sg SUB | 3 rd sg |
| | | | | | | weave a |

| | | | | | | |
|----|-------------------------|------------------------|--------------|-------|-----|-------------|
| | OBJ | | | | | wrap. |
| c) | υN---Nα | Ψακκηα | χεα | χιμ | -με | c) She will |
| | -?να | | | | | learn the |
| | She/ERG | the Yakkha | language/ACC | learn | Fut | Yakkha |
| | -3 rd sg SUB | 3 rd sg OBJ | | | | language. |

The simple aspects in Yakkha are not marked. They are attached with only tense markers (ibid). The suffixes '-a', '-u', etc. attached with verb stems are the past tense markers. And '-me' '-wa', etc. are the markers for the present tense. Thus, the Yakkha verbs do not inflect to show the simple aspect. So is the case with English. Base form of the verb is used to show the present tense and the suffix '-ed' marks the past tense in English, and futurity is often expressed with the use of will/shall + base form of the verb. The English verbs do not inflect to indicate the simple aspect.

3.2.2.2 The Perfect Aspect

The core meaning of the perfect is 'prior', and it is used in relation to some other point in time.

The perfect aspect is combined with the past, present, and future tenses. The perfect aspects in English and Yakkha are compared with reference to all these tenses as follows:

I. The Present Perfect

The verbs, in both the English and Yakkha languages inflect to give the meaning in perfect in the present tense. Example sentences of both the languages are presented to find out how they express the perfective meaning in the present tense.

| Yakkha | English |
|---|---|
| <p>a) $\kappa\alpha$-$N\alpha$ $\eta\epsilon\nu$ $\pi\eta\epsilon\nu\iota\chi$ $\kappa\upsilon\nu\tau\iota$ $\nu\iota\sigma$ $-u$ $-su$ $-N\nu\alpha$ I/ERG this morning Kunti/ACC sees Perf be -pres -1^{st} sg SUB 3^{rd} sg OBJ</p> | <p>a) I have seen Kunti this morning.</p> |
| <p>b) $\pi\rho\alpha\beta\eta\upsilon$-$N\alpha$ υ $\pi\alpha N$ $\rho\alpha N$ $\chi\iota\kappa\sigma$ $-\upsilon$ $-su$ $-v\alpha$ prabhu/ERG 3^{rd} sg poss house colour paint Perf be $-Pres$ 3^{rd} sg SUB 3^{rd}</p> | <p>b) Prabhu has painted his house.</p> |
| <p>c) υN-$N\alpha$ $\tau\epsilon$ $\omega\eta\alpha\pi\tau$ $-\upsilon$ $-\sigma\upsilon$ $-ha$ She/ERG the clothes/ACC wash Perf be-Pres 3^{rd} sg 3^{rd} SUB 3^{rd} pl OBJ</p> | <p>c) S/he has washed the clothes.</p> |
| <p>d) $\alpha\kappa\kappa$ $\alpha\mu\alpha$-$N\alpha$ υ $-\mu\upsilon\kappa$ $\eta\epsilon\kappa$ $-$ $\upsilon\kappa$ $-\sigma\upsilon$ $-v\alpha$ 1^{st} sg POSS mother/ERG 3^{rd} sg poss hand/ACC cut Perf be $-Pres$ 3^{rd} sg SUB 3^{rd} sg OBJ</p> | <p>d) My mother has cut her hand.</p> |
| <p>e) $\eta\iota N\kappa\eta\alpha\chi\iota$-$N\alpha$ $\sigma\alpha\gamma\omicron$ $\pi\alpha\kappa\tau$ $-\upsilon$ $-\sigma\upsilon$ $-v\alpha$ They/ERG the bridge/ACC build Perf be-Pres 3^{rd} pl SUB 3^{rd} sg OBJ</p> | <p>e) They have built the bridge.</p> |
| <p>f) υN-$N\alpha$ $\upsilon\kappa\kappa\alpha$ $\upsilon\chi\chi\epsilon$ $\tau\eta\iota\nu\tau$ $-\upsilon$ $-$ $\sigma\upsilon$ $-v\alpha$ S/he/ERG 3^{rd} sg Poss son/ACC scold Perf be-Pres</p> | <p>f) S/he has scolded her/his son.</p> |

| | | | | | | |
|----|------------------------|------------------------|------------------------|------------------------|------|-------------|
| | 3 rd sg SUB | 3 rd sg OBJ | | | | |
| g) | μονα-Nα | χυλυκ | υΝμα | λεπτ | | g) Mona has |
| | -υκ | -συ | -να | | | given up |
| | Mona/ERG | cigarattee/ACC | smoking | give up | Perf | smoking. |
| | be | Pres | 3 rd sg SUB | 1 st sg OBJ | | |

Thus, English codes the perfect aspect by using the structure ‘has/have + -en’ for the present tense. The symbol ‘-en’ indicates the past participle. It is only a symbol. Sometimes, the past participle does indeed end in -en, other times, the past participle is identical to past tense forms of the verb -ed, as we can see in the examples presented above. On the other hand, the structure- “Vstem + ‘-u’/ ‘-uk’/ ‘-ik’, etc. + -su + agreement maker” is used for the present perfect in the Yakkha language.

II. The Future Perfect

In both the English and Yakkha languages, verbs inflect to show the perfective meaning in the future tense.

Yakkha

- a) κα ωαντικΝα νιηιΝπελα χαμα χα -
ινε -σωα-Nνα
I/NOM tomorrow at this time rice/ACC eat Perf
be-Fut 1st sg SUB 1st sg OBJ
- b) κανιΝ ωαντικΝα νιηιΝπελα δα κυσ -
υνε -σωα-Nα
We/NOM tomorrow at this time you/ACC see Perf
be-Fut 1st pl SUB 2nd sg OBJ

English

- a) I will have
eaten rice at
this time
tomorrow.
- b) We will
have seen
you at this
time
tomorrow.
- c) I will have

| | | |
|---|---------------|--------------|
| ικ -σωα-Νηα | | done my |
| I/NOM 8 p.m. by 1 st sg poss homework /ACC do | | homework |
| Perf be-Fut1 st sg SUB 1 st sg OBJ | | by 8 p.m. |
| d) νεεμα-Να χηεμ κηεπισ -υκ -σωα -ηα sg | d) Neema will | have |
| SUB 3 rd sg OBJ | | listened to |
| | | the music. |
| e) ψυνα-Να χηεβλα νιλ -υνε -σωα-να | e) Yuna will | have read |
| yuna/ERG book/ACC read Perf be-Fut 3 rd sg | | the book. |
| SUB 3 rd sg OBJ | | |
| f) υN-Να 9:30 πε χοκλα ταλοκτ -υκ -σωα-να | f) She will | have started |
| she/ERG 9:30 by work/ACC read Perf be -Fut 3 rd sg | | the work at |
| SUB 3 rd sg OBJ | | 9:30 |
| g) ηιNκηαχι-Να πινηα μπηεκτ -υνε -σωα-να | g) They will | have swept |
| They/ERG the floor/ACC sweep Perf be -Fut 3 rd pl | | the floor. |
| SUB 3 rd sg OBJ | | |

Thus, the future perfect aspect in English is indicated by 'shall/will + have + -en' form. On the other hand, the structure- “verb stem + '-u'/'-une /' -uk'/'-i'/' s'-ine', etc. + '-swa' + concord” is used to show the future perfect in the Yakkha language.

III. The Past Perfect

The verbs in both the English and Yakkha languages are marked to show the past perfect.

Yakkha

English

- a) κα-Nα κουντι νισ -υN -σα -Nνα a) I had seen
I/ERG Kunti/ACC see Perf be-Pst 1st sg SUB Kunti.
3rd sg OBJ
- b) υN-Nα υκκα υχχε τηιντ -υ b) S/he had
-σα -να scolded
S/he/ERG 3rd sg poss son /ACC scold Perf be -Pst his/her son.
3rd sg SUB 3rd sg OBJ
- c) ψυνα-Nα χηεβλα νιλ -uta -sa -na c) Yuna had
Yuna/ERG the book/ACC read Perf be -Pst 3rd sg read the
SUB 3rd sg OBJ book.
- d) υN-Nα υ -καμνιβαχι τα -σα -χψα d) S/he had
S/he/ERG 3rd sg poss friends/ACC call Perf be-Pst called his
3rd sg SUB 3rd pl OBJ friends.
- e) πιχηηα ηαβ -ατα -σα -να e) The child
The child/NOM weep Perf be-Pst 3rd sg had wept.
- f) δα-Nα ka khe -αN -σα -Nκανα f) You had
You/ERG me/ACC call Perf be-Pst 2nd sg called me.
SUB 1st sg OBJ
- g) νεετα-Nα υκκα κηεασυπ ακκα κοτηα-πε va g) Neeta had
-ok -σα-να left her bag
Neeta/ERG 3rd sg poss bag /ACC 1st poss room/LOC leave to my room.
Perf Pst 3rd sg SUB 3rd sg OBJ
- h) πιχηηαχι-Nα T.V. φηο -τα -σα -ηα h) Children had
Children/ERG T.V./ACC watch Perf be Pst 3rd watched
pl SUB 3rd sg OBJ T.V.

Thus, English codes the perfect meaning in the past by using the structure had + past participle form of verb (-en). Whereas, Yakkha codes such meaning by

the structure “Vstem + ‘-α’/‘-αN’/‘-τα’/‘-ατα’/‘-υ’/‘-υτα’/‘-οκ’/, etc + ‘-σα’ + concord.”

3.2.2.3 The Progressive Aspect

As its name suggests, the progressive aspect indicates a happening in progress at a given time. In the progressive aspect, the event or state is viewed as some portion of a whole and where there is no room for further development or change. This aspect also combines with the past, present, and future tenses.

I. The Present Progressive

The verbs are marked to show the progressive aspect in the present tense in both the English and Yakkha languages. Examples:

| Yakkha | | | | | | English |
|-------------------------------|----------|------|----------|----------|--------------------|----------------|
| a) κ | α | χαμα | χαμα -σι | -με -Nνα | a) I am eating | |
| I/NOM | rice/ACC | eat | Prog | be-Pres | 1 st sg | rice. |
| SUB 3 rd sg OBJ | | | | | | |
| b) κ | ανιN | χαμα | χαμα -σι | -ωα -Nηα | b) We are | |
| We/NOM | rice/ACC | eat | Prog | be-Pres | 1 st pl | eating rice. |
| SUB 3 rd sg OBJ | | | | | | |
| c) δ | α | χαμα | χαμα -σι | -με -κ | c) You are | |
| You/NOM | rice/ACC | eat | Prog | be-Pres | 2 nd sg | eating rice. |
| SUB 3 rd sg OBJ | | | | | | |
| d) υ | N | χαμα | χαμα -σι | -με -ηα | d) S/he is | |
| S/he/NOM | rice/ACC | eat | Prog | be –Pres | 3 rd | eating rice. |
| sg SUB 3 rd sg OBJ | | | | | | |
| e) η | ιNκ | ηαχι | χαμα | χαμα -σι | -τωα -χ | e) They are |
| They/NOM | rice/ACC | eat | Prog | be-Pst | 3 rd | eating rice. |

- pl SUB 3rd sg OBJ
- f) κυχουμα ηοNμα -σι -με -?να f) The dog is
The dog/NOM bark prog be-Pres 3rd pl barking.
- g) κανιN καμ χυκμα -σι -ωα -Nηα g) We are
We/NOM work/ACC do Prog be-Pres 1st working.
pl SUB 3rd sg OBJ

Now, it is clear that English expresses the progressive meaning in present by the structure- 'is/am/are + V-ing'. But, Yakkha expresses this meaning by the string- "verb (in its simple form) + '-si' + '-me'/'-wa'/'-twa', etc + agreement marker."

II. The Future Progressive

In the English and Yakkha languages, verbs inflect to indicate the future progressive. But, there are differences in expressing the future progressive between the English and Yakkha languages. Examples:

- | Yakkha | English |
|--|------------------------------|
| a) κα χαμα χα -ψυN -με -Nνα I/NOM rice/ACC eat Prog be-Fut 1 st sg SUB 3 rd sg OBJ | a) I will be eating rice. |
| b) δα χαμα χα -ψυN -με -κανα You/NOM rice/ACC eat Prog be-Fut 2 nd sg SUB 3 rd sg OBJ | b) You will be eating rice. |
| c) υN χαμα χα -ψυN -με -?να S/he/NOM rice/ACC eat Prog be -Fut 3 rd sg SUB 3 rd sg OBJ | c) S/he will be eating rice. |
| d) ηιNκηαχι χαμα φο -ψυN -με -α | d) They will be |

They/NOM rice/ACC eat Prog be -Fut 3rd pl eating rice.
SUB 3rd sg OBJ

e) καλψαν ωαντικΝα ναηιΝ πελα χοΝ e) Kalyan will
-vuN -με -?να be bathing at
Kalyan/NOM tomorrow at this time bath -Prog this time
be-Fut 3rd sg tomorrow.

Thus, English expresses progressive meaning by the structure 'will/shall + be + V-ing' in future whereas in Yakkha, progressive meaning in future is expressed by the structure- "Vstem (constant letter/s at the end, either deleted or changed into '-N') + '-uN' or '-nuN' or '-yuN' + 'me' + agreement marker."

III. The Past Progressive

In the English and Yakkha languages, verbs are inflected to show the past progressive too.

| Yakkha | English |
|--|-----------------------------|
| a) κα χαμα χαμα -σι -α -Nνα I/NOM rice/ACC eat Prog be-Pst 1 st sg SUB 3 rd sg OBJ | a) I was eating rice. |
| b) κανιΝ χαμα χαμα -σι -ι -Nηα We/NOM rice/ACC eat Prog be-Pst 1 st pl SUB 3 rd sg OBJ | b) We were eating rice. |
| c) δα χαμα χαμα -σι -α -γα You/Nom rice/ACC eat Prog be -Pst 2 nd sg SUB 3 rd sg OBJ | c) You were eating rice. |
| d) υΝ χαμα χαμα -σι -τυ -να S/he/NOM rice/ACC eat Prog be-Pst 3 rd sg SUB 3 rd sg OBJ | d) S/he was eating rice. |

| | | | | | | | |
|----|---------------|--------|------|--------|--------------------|----|-----------|
| e) | η1Nκηαχι | κηεπμα | -σι | -α | -χι | e) | They were |
| | They/NOM | go | Prog | be-Pst | 3 rd pl | | going. |
| f) | πιχχηα | ηαπμα | -σι | -α | -να | f) | The child |
| | The child/NOM | weep | prog | be-Pst | 3 rd sg | | was |
| | | | | | | | weeping. |

The comparison shows that the past progressive in English is indicated by 'was/were + V-ing' form. And English makes choices between 'was' and 'were' with the subjects. On the other hand, Yakkha makes use of the structure- “verb (simple form) + ‘-si’ + ‘-a’/‘-ta’/‘-tu’/‘-i’’, etc. + agreement marker.”

3.2.2.4 The Perfect Progressive Aspect

In English, the perfect progressive aspect can occur with the past, present, and future tenses. The marker for the present perfect progressive is 'has/have + been + V-ing', for the past perfect progressive the marker is 'had + been + V-ing,' and the marker for the future perfect progressive is 'shall/will + have + been + V-ing.' In Yakkha, the combination of the perfect and progressive aspect is not found.

CHAPTER – FOUR

FINDINGS AND RECOMMENDATIONS

The major goal of the present study was to determine the tense-aspect system in the Yakkha language and to compare and contrast this system with that of English. To fulfil the objectives, the researcher collected required data and studied them intensively. The data collected were carefully presented, analyzed, and interpreted under different headings and sub-headings.

4.1 Findings

On the basis of the analysis and interpretation of the data the findings of the study are summarized as follows:

4.1.1 Tense-Aspect System in Yakkha

- a) Morphologically, the Yakkha language has the past and present tenses. It codes futurity periphrastically with the help of future time adverbials.
- b) In general, the verbal morphological markers that code the past tense in Yakkha are '-α', '-t', '-υ', etc.
- c) Generally, the markers '-με' and '-ωα' codes the present tense in Yakkha.
- d) Yakkha codes the perfect and progressive aspects in all the past, present, and future tenses.
- e) The perfect marker in the present tense is /Vstem + '-t', '-υ', '-υκ', etc. + '-συ' + concord / and /Vstem + '-υ', '-υνε', '-υκ', '-t', '-tνε', + '-σωα' + concord / in the future tense. In the past tense, the perfect marker is /Vstem + '-α', '-αN', '-ατα', '-υ', '-υτα', '-υN', '-tα' + '-σα' + concord/.
- f) The progressive marker in the past is /Vsimple form + '-σt' + '-α', '-τυ', '-t', + '-τα', etc. + concord/. Similarly, the present progressive marker is

/Vsimple form + '-σι' + '-μϵ', '-wα', etc. + concord/. But, the progressive marker in the future tense is rather different. The structure- /Vstem (final consonant letter/s either deleted or changed into '-N') + '-υN', '-ψυN', '-υυN', + '-μϵ' + concord/ is used to show the progressive meaning in future.

4.1.2 Similarities and Differences in Tense-Aspect Systems Between English and Yakkha

I. Similarities

- a) Morphologically speaking, the English language has binary tense division: past and non-past. Same division is possible in the Yakkha tense system as well.
- b) Both, the English and Yakkha languages code the perfect and progressive aspects in all the tenses: past, present, and future.
- c) Both the languages express the future tense periphrastically or lexically.

II. Differences

- a) Though both the languages have binary tense division system into the past and non-past tenses, inflectional nature of verbs to show the tenses are different from each other.
- b) Though both the languages do not have the future tenses, Yakkha often adapts one periphrastic way of expressing futurity- the simple present tense with future time adverbial. On the other hand, English makes use of different ways of denoting future time along with the simple present tense. Among them, mostly used are:

Shall/will + infinitive,

Be going to + infinitive, and

Present progressive.

- c) In English, there is verbal agreement with the subject. However, there are only two possible forms of the verbs in the present tense. The fact is simply that there is one form of third person singular ('-s') and another for the rest. And the same form of the verb is used in the past tense for all persons and numbers. On the other hand, Yakkha has elaborative use of verbal inflections for agreement. The Yakkha intransitive verb inflects to agree with person and number of the subject. Moreover, the transitive verb in the Yakkha language has agreement with both agent/subject and patient/object of the clause.
- d) There is one aspectual feature which differentiates the English and Yakkha aspect systems. In English, the perfect combines with progressive to form the perfect progressive whereas no such combination exists in Yakkha.
- e) In English, there is the system of combination of the tenses- past, present, and future with the four aspects- simple, progressive, perfect, and perfect progressive. But, in Yakkha, there is the system of combination of the tenses- past, present, and future with only the three aspects- simple, progressive, and perfect.

4.2 Recommendations

- a) The findings show that the markers of the tense system in the English and Yakkha verbs are quite different. Therefore, the teacher who teaches English to Yakkha speaking students or vice versa should make the students aware of these different markers.
- b) The teachers should make the students conscious of the similar and distinct ways of expressing futurity between the English and Yakkha languages.

- c) English people learning Yakkha should be made aware that Yakkha has elaborative use of verbal inflections for agreement. Proper attention should also be given to the markers used in intransitive verbs to agree with person and number of the subject, and the markers used in transitive verbs to agree simultaneously with subject/agent and object/patient of the clause.

Yakkha people learning English should be made clear that English verbs have agreement with the subject of the clause and English does not make elaborative use of verbal inflections to agree with person and number of the subject, only third person singular present form of verb takes '-s' for agreement in English.

- d) In the Yakkha language, there is not the existence of compound aspect-perfect progressive which exist in English. Yakkha learners of English may feel difficulty to learn this aspect. So, this aspect should be given more emphasis in teaching and learning.
- e) As there is no one to one correspondence between the system of combination of the tenses and aspects in English and Yakkha (e.g., Yakkha does not have the present perfect progressive tense), Yakkha teachers are recommended to impart this reality to the students explicitly by focusing the points of differences between the two. English teachers should also explore the reality to the students that there is no one to one correspondence between the system of combination of the tense and aspect in these languages, and should also focus on the points of differences.

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APPENDIX - I

Interview Schedule

This interview schedule has been prepared to accomplish a research work entitled “Tense-Aspect Systems in English and Yakkha Languages,” under the guidance of Mrs. Madhu Neupane, Teaching Assistant, Central Department of English Education, Faculty of Education, T.U., Kirtipur, Kathmandu. The researcher hopes that your cooperation will be a great contribution in the accomplishment of this research work.

Thank you.

Researcher

Sujata Dewan
T.U., Kirtipur
Kathmandu.

Name:

Sex:

Address:

Age:

How do you say the following sentences in the Yakkha Language?

1. I get up.

.....

2. I got up.

.....

3. We (two) get up.

.....

4. We (two) got up.

.....

5. We (many) get up.

-
6. We (many) got up.
.....
7. You (one) get up.
.....
8. You (one) got up.
.....
9. You (two) get up.
.....
10. You (two) got up.
.....
11. You (many) get up.
.....
12. You (many) got up.
.....
13. S/he gets up.
.....
14. S/he got up.
.....
15. They (two) get up.
.....
16. They (two) got up.
.....
17. They (many) get up.
.....
18. They (many) got up.
.....
19. I lie him/her down.
.....

20. I lied him/her down.

.....

21. We (many) lie you (one) down.

.....

22. We (many) lied you (one) down.

.....

23. You (one) lie them (two) down.

.....

24. You (one) lied them (two) down.

.....

25. You (one) lie me down.

.....

26. You (one) lied me down.

.....

27. You (two) lie me down.

.....

28. You (two) lied me down.

.....

29. You (one) lie us (many) down.

.....

30. You (one) lied us (many) down.

.....

31. S/he lies him/her down.

.....

32. S/he lied him/her down.

.....

33. They (two) lie you (two) down.

.....

34. They (two) lied you (two) down.

.....

35. They (two) lie you (many) down.

.....

36. They (two) lied you (many) down.

.....

37. They (two) lie you (one) down.

.....

38. They (two) lied you (one) down.

.....

39. S/he lies me down.

.....

40. S/he lied me down.

.....

41. I went home.

.....

42. I go home.

.....

43. I will go home tomorrow.

.....

44. We (many) went home.

.....

45. We (many) go home.

.....

46. We (many) will go home.

.....

47. You (one) went home.

.....

48. You (one) go home.

.....

49. You (one) will go home.

.....

50. S/he went home.

.....

51. S/he goes home.

.....

52. S/he will go home tomorrow.

.....

53. They (many) went home.

.....

54. They (many) go home.

.....

55. They (many) will go home tomorrow.

.....

56. Namrata cooked rice.

.....

57. Namrata cooks rice.

.....

58. Namrata will cook rice tomorrow evening.

.....

59. Suhan killed a tiger.

.....

60. Suhan kills a tiger.

.....

61. Suhan will kill a tiger.

.....

62. Rohan ran yesterday.

.....

63. Rohan runs.

.....

64. Rohan will run.

.....

65. S/he laughed.

.....

66. S/he laughs.

.....

67. S/he will laugh.

.....

68. The dog barked.

.....

69. The dog barks.

.....

70. The child wept.

.....

71. The child weeps.

.....

72. The man ploughs the field.

.....

73. They (many) will make a bridge next year.

.....

74. He will meet his parents tomorrow.

.....

75. Muna will take a leave from the office next week.

.....

76. She saw me.

.....

77. They (many) visited New York.

.....

78. She washed the clothes.

.....

79. She coughs whole night.

.....

80. He calls his friends.

.....

81. The cat died.

.....

82. The fish opened its mouth.

.....

83. They (many) jumped.

.....

84. Prakriti slept.

.....

85. He earns money.

.....

86. They (many) walk.

.....

87. He sits on the chair.

.....

88. I was going home at 6 p.m. yesterday.

.....

89. I had been going home.

.....

90. I am going home.

.....

91. I have been going home.

.....

92. I will be going home.

.....

93. I will have been going home for an hour.

.....

94. We (many) were going home at this time yesterday.

.....

95. We (many) had been going home for an hour.

.....

96. We (many) are going home.

.....

97. We (many) have been going home for an hour.

.....

98. We (many) will be going home.

.....

99. We (many) will have been going home for an hour.

.....

100. You (one) were going home.

.....

101. You (one) had been going home for an hour.

.....

102. You (one) are going home.

.....

103. You (one) have been going home.

.....

104. You (one) will be going home.

.....

105. You (one) will have been going home.

.....

106. He was going home.

.....

107. He had been going home for an hour.

.....

108. He is going home.

.....

109. He has been going home for an hour.

.....

110. He will be going home.

.....

111. He will have been going home for an hour.

.....

112. They (many) were going home.

.....

113. They (many) had been going home for half an hour.

.....

114. They (many) are going home.

.....

115. They (many) have been going home for half an hour.

.....

116. They (many) will be going home.

.....

117. They (many) will have been going home for half an hour.

.....

118. Suhan was killing a tiger.

.....

119. Suhan had been killing a tiger for 2 hours.

.....

120. Suhan is killing a tiger.

.....

121. Suhan has been killing a tiger for 2 hours.

.....

122. Suhan will be killing a tiger.

.....

123. Suhan will have been killing a tiger for 2 hours.

.....

124. The man was ploughing the field.

.....

125. The man is ploughing the field.

.....

126. The man will be ploughing the field.

.....

127. Namrata was cooking rice yesterday.

.....

128. Namrata is cooking rice.

.....

129. Namrata will be cooking rice.

.....

130. She was cutting grass.

.....

131. She had been cutting grass for 3 days.

.....

132. She is cutting grass.

.....

133. She has been cutting grass for 3 days.

.....

134. She will be cutting grass.

.....

135. She will have been cutting grass for 3 days.

.....

136. Rohan was running.

.....

137. Rohan is running.

.....

138. Rohan will be running.

.....

139. She was laughing.

.....

140. She is laughing.

.....

141. She will be laughing.

.....

142. I was eating rice.

.....

143. I am eating rice.

.....

144. I will be eating rice.

.....

145. We (many) were eating rice.

.....

146. We (many) are eating rice.

.....

147. We (many) will be eating rice.

.....

148. You (one) were eating rice.

.....

149. You (one) are eating rice.

.....

150. You (one) will be eating rice.

.....

151. She was eating rice.

.....

152. She is eating rice.

.....

153. She will be eating rice.

.....

154. They (many) were going.

.....

155. They (many) are eating rice.

.....

156. They (many) will be eating rice.

.....

157. The child was weeping.

.....

158. We (many) are working.

.....

159. Kalyan will be bathing at this time tomorrow.

.....

160. The dog was barking.

.....

161. I had gone home.

.....

162. I had eaten rice.

.....

163. I have eaten rice.

.....

164. I will have gone home.

.....

165. We (many) had worked.

.....

166. You (one) have eaten rice.

.....

167. We (many) will have eaten rice.

.....

168. Namrata had cooked rice.

.....

169. Namrata has cooked rice.

.....

170. Namrata will have cooked rice.

.....

171. Suhan had killed a tiger.

.....

172. Suhan has killed a tiger.

.....

173. Suhan will have killed a tiger.

.....

174. The man had ploughed the field.

.....

175. The man has ploughed the field.

.....

176. The man will have ploughed the field.

.....

177. Children had watched T.V.

.....

178. They (many) have eaten rice.

.....

179. Children will have watched T.V.

.....

180. I had seen Kunti.

.....

181. I have seen Kunti this morning.

.....

182. We (many) will have seen you at this time tomorrow.

.....

183. S/he had scolded her/his son.

.....

184. S/he has scolded her/his son.

.....

185. I will have done my homework by 8 p.m.

.....

186. Yuna had read the book.

.....

187. S/he has washed the clothes.

.....

188. Yuna will have read the book.

.....

189. S/he had called his friends.

.....

190. My mother has cut her hand.

.....

191. Neema will have listened to the music.

.....

192. The child had wept.

.....

193. They (many) have built the bridge.

.....

194. Children will have watched T.V.

.....

195. You (one) had called me.

.....

196. Prabhu has painted his house.

.....

197. I will have eaten rice at this time tomorrow.

.....

198. Neeta had left her bag to my room.

.....

199. Mona has given up smoking.

.....

200. She will have started the work at 9.30.

.....

201. They (many) had smoked Cigarettes.

.....

202. They (many) will have swept the floor.

.....

203. You (one) had gone home.

.....

204. S/he has eaten rice.

.....

205. I will help him.

.....

206. She will weave a wrap.

.....

207. She will learn the Yakkha language.

.....

APPENDIX – II

Interview Schedule

This interview schedule has been prepared to accomplish a research work entitled “Tense-Aspect Systems in English and Yakkha Languages,” under the guidance of Mrs. Madhu Neupane, Teaching Assistant, Central Department of English Education, Faculty of Education, T.U., Kirtipur, Kathmandu. The researcher hopes that your cooperation will be a great contribution in the accomplishment of this research work.

Thank you.

Researcher

Sujata Dewan
T.U., Kirtipur
Kathmandu.

Name:

Sex:

Address:

Age:

How do you say the following sentences in the Yakkha Language?

1. I get up.

.....

2. I got up.

.....

3. We (two) get up.

.....

4. We (two) got up.

.....

5. We (many) get up.

.....

APPENDIX – III

Interview Schedule

This interview schedule has been prepared to accomplish a research work entitled “Tense - Aspect Systems in English and Yakkha Languages,” under the guidance of Mrs. Madhu Neupane, Teaching Assistant, Central Department of English Education, Faculty of Education, T.U., Kirtipur, Kathmandu. The researcher hopes that your cooperation will be a great contribution in the accomplishment of this research work.

Thank you.

Researcher

Sujata Dewan
T.U., Kirtipur
Kathmandu.

Name:

Sex:

Address:

Age:

How do you say the following sentences in the Yakkha Language?

1. I get up.

.....

2. I got up.

.....

3. We (two) get up.

.....

4. We (two) got up.

.....

5. We (many) get up.

.....