

CHAPTER-ONE

INTRODUCTION

1.1 General Background

The human language is an identity of a speaker because it shows the total information about the speaker in many aspects such as status, nationality, caste, ethnicity and so on. So, language is not only used for communicating ideas, thoughts, feelings, emotions, etc. but also for showing the identity of the speaker in true sense. It differs according to geographical boundaries, social ethnicity and person. From these statements, we can say that language is not only personal phenomenon but also social phenomenon, too.

Various scholars put different views on language. To quote Sapir (1921), "language is a purely human and non- instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols." (as cited in Lyons, 2009, p.3). According to him, human beings express their feelings, experiences, desires, thoughts and ideas by means of arbitrary vocal symbols. According to Bloch and Trager (1942), "A language is a system of arbitrary vocal symbols by means of which a social group co-operates." (as cited in Yadav 2001, p.3). This definition puts the emphasis upon its social function.

To quote Firth 'On Sociological Linguistics': "Every man carries his culture and much of his social reality about with him wherever he goes." (as cited in Hymes 1964, p.66). Here, it is clear that language of an individual is very much concerned with his culture and society.

According to Chomsky (1957), "language is a set (finite or infinite) of sentences, each finite in length and constructed out of a finite set of elements" (p.13). He defines language in terms of its construction. According to him, all natural languages, in either their spoken or written form, has a finite number of sounds in it (and a finite number of letters in

its alphabet, on assumption that it has an alphabetic writing system); and although, there may be infinitely many distinct sentences in the language, each sentence can be represented as a finite sequence of these sounds (or letters).

From these definitions, it is clear that no one can define language exactly. It is a complex, unique and significant phenomenon for human communication. There is no universally acceptable definition of language. However, these definitions represent some important features of language.

1.1.1 English and its Importance in Nepal

The English language is said to be an international language and used as an international lingua-franca. It is most widely used language. It has achieved an international status and has been a global language. It is regarded as the world's most prestigious and important language. It is also the language of science and technology. So, in most of the countries, it has been given an official status of the medium of instruction in education.

English is the storehouse of knowledge. Through this language, the non-English communities have imported foreign inventions, ideas, culture and modern technologies from their source communities. For example, we have imported Greek philosophy, French literature and Japanese technology via English.

Every nation needs political, social, economic educational and technical support of other countries. In such a situation, the powerful means to import such national needs is the English language. It is not only an international lingua-franca but also one of the official languages offered by the UN. English is considered to be the language of civilized countries. So, it is a must to be civilized a nation in the sense that most of the new inventions, ideas, science and technology, literature, etc. have been found in the English language.

The importance of the English language in Nepal is growing day by day. It has occupied an important place in the educational system of the country. It is taught as a compulsory subject from Elementary to Bachelor level. Students who are pretty much interested in English can study it as a major subject from school to university level. There are so many private schools where the medium of instruction is English and some of them are producing more competent products that are qualified everywhere in or out of the country. It is because of the competency of this language. Realizing its importance, His Majesty's Government of Nepal in 1982 A.D. decided to open English medium schools at national and regional levels. After the restoration of multi-party democracy in the country in 1990, the government adopted a policy of giving permission to open schools at private sectors. As a result, there is a mushrooming growth of private English medium schools in all the areas of the country. To conclude, the importance of English is growing day by day in the world and so is in Nepal. The position of the English language in Indo-European language family is shown in the following diagram:

Figure No. 1

Indo-European Language Family

(Source: Asher, p.p.1994:1661-67)

1.1.2 Linguistic Situation of Nepal

Nepal is a multilingual, multi-cultural and multi-religious country. It is very fertile land for languages where more than ninety-two languages are identified and spoken (Population Census, 2001). Most of these languages do not have their own scripts. They are just used for communication. So, it is the country of linguistic diversity. The languages spoken in Nepal can be grouped as follows:

A] Indo-European Family

Indo-European languages are spoken in Europe and several parts of Asia. Majority of people speak it in the world. The Indo-European languages spoken in Nepal are as follows:

| | | |
|-------------|---------|--------|
| Nepali | Majhi | |
| Kumal | | |
| Maithili | Magahi | Derai |
| Bhojpuri | Bengali | Dengai |
| Awadhi | Chureti | Bajika |
| Rajbansi | Tharu | |
| Angika | | |
| Hindi | Urdu | |
| Marwadi | | |
| Bhote, etc. | | |

B] Tibeto-Burman Family

The main lands for the speakers of Tibeto-Burman languages are Tibet and Nepal. Most of the languages spoken in Nepal belong to this family. Tibeto-Burman languages spoken in Nepal are as follows:

| | | | |
|--------------|--------|--------------------|-------------|
| Magar | | Chepang | |
| Dura | | | |
| Tamang/Mumo | | Kham | |
| Tibetan | | | |
| Newar | | Raji | |
| Koche | | | |
| Gurung | Kagate | | Marpha |
| Rai (all) | | Bhujel/Khawas | |
| Manange | | | |
| Limbu | | Chhantyal/Chhatyel | |
| Baram/Maramu | | | |
| Sunuwar | | Lepche/Lepcha | Nar |
| Hayu/Bayu | | Ghale | |
| Pahari | | | |
| Thakali | Raute | | Syang |
| Kaike | | Sherpa | Byangshi |
| Thami | | Jirel | |
| Yholmo | | | |
| Dhimal | Meche | | Lhomi, etc. |

C] Dravidian Family

'Jhagad' is the only language in this family. It is spoken around the Koshi River in the Eastern region of Nepal.

D] Austro-Asiatic Family

Satar (Santhali) is the only language in this family. It is spoken in Jhapa district, the Eastern part of Nepal. This family has two branches:

- a. Mon-Khmer
- b. Munda

The status of languages spoken Nepal is different. Some languages are endangered while some languages are dominantly used in mass media and education. The statuses of languages spoken in Nepal are as follows:

a. Languages with Written Tradition/Script

These languages have their own traditional scripts for writing system. Some of them are rich in literature. Among them, Nepali is mostly used in mass media, administration and education.

| | | |
|--------|----------|---------------|
| Nepali | Maithili | Awadhi |
| Limbu | Bhojpuri | Hindi |
| Newari | Urdu | Bhote/Tibetan |

b. Languages Having Written Tradition/Script in Emerging Conditions

These languages are not fully developed though they have their written scripts. They are in emerging conditions.

| | | |
|-----------|----------|---------|
| Sherpa | Magar | Kulung |
| Thakali | Thulung | Bantawa |
| Gurung | Chamling | Tharu |
| Rajbanshi | Khaling | Tamang |

c. Languages Without Written Traditional Script

These languages have no written traditional scripts. So, they have no literature, grammar, etc. in their scripts.

| | | |
|------------------|-------------------|---------|
| Yakkha | Jhangad | Bote |
| Chhantyal | Kumal | Kham |
| Maghi | Byanshi | Danuwar |
| Nachhiring | Chepang | Marwadi |
| Eastern Mewahang | Northern Lohorung | Raji |
| Western Mewahang | Southern Lohorung | Thami |
| Yamphu | Darai | Dhimal |
| Lumba Yakkha | Jirel | Kagate |

| | | |
|---------|--------|-------------|
| Satar | Hyolmo | Athpahariya |
| Sampang | Kaike | |

d. Moribund Languages

These languages have neither their scripts for writing system nor more number of speakers. So, they are in the verge of extinction.

| | | |
|-------------|-----------|----------|
| Hayu | polmacha | Dura |
| Dungmali | Kusunda | Baling |
| Raute | Chhintang | Koyu |
| Lambichhing | Puma | Mugali |
| Jerung | Balhare | chhukwa |
| Phanduwali | Chakwa | Chhulung |

The above data clearly show that 9 languages have their own written tradition/ script, 12 languages are in emerging condition, 29 languages have no written tradition/ script and nearly 20 languages are in the verge of extinction i.e. moribund languages. Similarly, linguists claim that any language which has at least 100,000 speakers can maintain its existence. Languages having less than 1 lakh speakers remain tolerate and languages spoken by fewer than 10,000 speakers are in the verge of extinction.

(Source: NLPRC, 2050)

1.1.3 Rai Group and the Sampang Language

'Kirat' is a cover term which includes various Rai group, Limbu, Yakkha, Sunuwar and so on. The hills of Eastern Nepal, so long associated with the Kirati people, still are referred to geographically as 'Kirat area'. Kirat people are also known as indigenous people. Indigenous people are those ethnic groups or nationalities who have their own mother language, distinct culture, distinct traditional customs, distinct social structure, written and oral history and so on. They are ethnic minorities of Nepal who are also known as **Adibasi** or **Janajati**. Basically, indigenous people are animist or nature worshipers. According to Tamang (2058, p.1), "There are more than eighty lakh indigeneous

people in Nepal.” They cover 37.25% of the total population. The population census-2001 shows that the largest indigeneous groups of Nepal are Magar (7.1%), Tharu (6.7%), Tamang (5.6), Newar (5.5), Rai (2.8%), Gurung (2.4%) and Limbu (1.6%).

(Source: Tamang, 2058)

The term '**Khambu**' is a synonymous word for the Rai people. Khambuwan refers to the homeland of Khambu. The total population of Khambu is 6, 35,151 which is 2.9% of the total population (CBS, 2001). Only 10,810 people speak the Sampang language which covers 0.05% of the total population of Khambu people. However, Sampang people believe that an estimate population is 20 to 50 thousand.

It is known that the Sampang language is one of the sub- branches of Tibeto-Burman family. The following chart shows the status of the Sampang language in Tibeto-Burman/Chinese family:

Figure No. 2

Tibeto-Burman Language Family

(Taba, 1973)

i. Origin and Habitation of the Rai Group

The Rais are the main inhabitants of the eastern part of Nepal. So, the eastern part of Nepal was supposed to be Kirati area. Besides, it has been found that they are living in more than 16 districts of the country. Similarly, they are found in the neighboring countries like Bhutan, Burma and different states of India such as Sikkim, Darjeeling and so on.

Traditionally, the Kiati area is divided into three provinces viz. **Wallo Kirat, Majh Kirat** and **Pallo Kirat**. Among them, the original place of Khambu is Majh Kirat. It covers Solukhumbu, Okhaldhunga, Khotang, Bhojpur and Udayapur districts. According to Hansson (1991),

Khaling, Durni, Koyu/Koi, Hamphe, Bahing, Thulung, Sunuwar, Lingkhim, Hayu, Wombule, Jerung, Tilung, Choksule and Dorungkecha languages are spoken in Wallo Kirat area; Sampang, Kulung, Thulung, Nachhiring, Mewahang, Sam, Chukung/Pohing, Dungmali, Waling, Khandung, Bantawa, Puma, Chamling languages are spoken in Majh Kirat area and Loharung (north), Loharung (south), Yamphu, Chhathare, Athpahare, Chhiling, Mugali, Phanduwali, Limbu, Yakkha and Belharia languages are spoken in Pallo Kirat area.

The origin of the Sampang language is in Khotang district of the eastern part of Nepal. Especially, four VDCs of Khotang district viz. Baspani, Patheka, Khartamchha and Phedi are the original places of the Sampang language. The Sampangs who have been residing at these places can speak this language accurately and appropriately. Some Sampangs also reside in different parts of the country leaving their original place such as Sunsari, Morang, Jhapa, Bhojpur, Taplejung, Ilam, Panchthar, Danusha, Okhaldhunga, Udayapur, Chitwan and some of them are living in different places of India as well as Bhutan. Very few of the Sampangs residing out of Khotang district can speak their mother tongue.

The Sampangs' oral religious veda is known as '**Mundhum**' which introduces the history of the Rai people. There are two views as to how the word 'Sampang' was created in the past. According to Sampang (2005, p.105), there was king called '**Salpahang**' who ruled over near the place called 'Salpa' which is situated in Dobhane VDC of Bhojpur district.

His generations used to add Salpahang after their names. After some years, the word 'Salpahang' changed in 'Sampang'. Thus, Sampang was established as their 'thar' (caste) of the Sampang people. Many Sampang people do not believe this view and say that it is only the myth.

According to Mundhum, the fact is that there is still a huge flat rock called '**Samphelung**' near the meet point of Tapkhola and Banawakhola of Khokma village which lies in Baspani VDC of Khotang district. It is believed that the people who lived around Samphelung as their homeland are the ancestors of Kirat Sampang Rais. So, it is believed that 'Samphelung' is the aboriginal place of Samhpang people and the people who had been living around there started to write 'Sampang' as their 'thar'.

Thus, the word 'Sampang' was created from 'Samphelung'. In course of time, the word '**Samphang**' was changed into '**Sampang**' and the language spoken there was named the 'Sampang language' which is considered as one of the prominent language among Rai languages.

ii. Language and Culture

The Kirat Rai, one of the ethnic groups of Nepal, has their own distinctive features. They are distinctive in terms of their cultural identity, language variations, civilization role, history and tradition, ethnic diversity, physical traits, ritual functions and so on.

Rai group is the only one community in Nepal that has approximately 22 languages (Population Census, 2001). Besides, there are many other languages such as Mugali, Phanduwali, Belhare, Athpahare etc. which have native speakers but unfortunately they have not been included in the Census 2001. Among Rai languages, Bantawa is the largest language in the Rai community having 3,71,056 speakers. Then, Chamling, Kulung, Thulung and Sampang occupy the second, third, fourth and the fifth positions respectively. From this, it is clear that the Sampang language is at the fifth position having 10,810 speakers. However, some senior Sampang people claim that an estimate population is between 20 to 50

thousands it is because all the Sampangs do not write 'Sampang' as their 'thar' or class in the Population Census. The next reason is that Sampang people are living in many parts of the country. Moreover, they have been living in different parts of India as well as Bhutan. So, the accurate data have not been collected yet. They are living in most parts of the country which can be presented as follows:

Table No. 1

Sampang Mother Tongue By District

| FAR WEST | | | WEST | | | | CENTRAL | | | EAST | | | TOTAL | |
|----------|--|--|------|---|---|--|---------|--|---|------|--|--|-------|--|
| | | | | N | % | | | | N | % | | | | |
| MOUNTAIN | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | |

| | | | | | | | | | | | | | | | |
|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|
| | | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | | |

| | | | | | | | | | | | | | | | | | |
|-------------|--|--|--|--|--|---|------|--|--|--|--|--|--|--|--|--|--|
| | | | | | | | | | | | | | | | | | |
| HILL | | | | | | | | | | | | | | | | | |
| | | | | | | 1 | 0.01 | | | | | | | | | | |
| | | | | | | 1 | 0.01 | | | | | | | | | | |

| | | | | | | | | | | | | | | | |
|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|
| | | | | | | | | | | | | | | | |
|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|

| | | | | | | | | | | | | | | | |
|-------|--|--|--|--|--|---|------|--|--|--|--|--|--|--|--|
| | | | | | | | | | | | | | | | |
| | | | | | | 2 | 0.02 | | | | | | | | |
| TERAI | | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | | |

| | | | | | | | | | | | | | | | |
|--|--|--|--|--|--|---|------|--|--|--|--|--|--|--|--|
| | | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | | |
| | | | | | | 2 | 0.02 | | | | | | | | |

(Source: Gurung, 2006)

Nepal is a very fertile land for languages. Different ethnic groups have their own mother-tongues as a means of daily communication. Some of them have developed their written scripts and they have developed their writing systems, grammars, literatures and textbooks as well but some of them just speak the mother-tongues as a means of daily communication. They don't have their written scripts. Sampang language is considered as one of the prominent language among Rai languages. However, it is handicapped because of not having its written traditional script. Sampang literature has not been developed at all. However, some textbooks such as 'Sampang Gungpee Nemoto Chhabma Chemaka Keetapa I' and 'Chabmaka Kapee I and II' have been designed by NNLPI for informal education. Similarly, some books and dictionaries have been developed viz. 'Kirat Rai Sampang Gung', 'Kirat Khambu Sampang Rai', 'Sampang Gungmee Khisachhi', 'Kirat Khambu Sampang Rai Samkshipta Parichaya', 'Nepalko Adibasi Janajati ra Kirat Sampang Rai Bhashako Samkshipta Parichaya', 'A Concise Lexicon of Sampang Rai', 'Sampang-Nepali-English Glossary, etc.

The Sampang language does not have its written traditional script. 'Kirat script' which is also known as '**Sirijonga script**' and 'Devanagari script' are used to write this language. In order to develop written system of this language, the following alphabets have been prepared on the basis of Devanagari script.

Table No. 2

Sampang Alphabets

Consonants

| | | | | |
|---|---|---|---|---|
| s | v | u | 3 | a |
| s | v | u | P | i |
| r | 5 | h | ' | |
| r | p | h | | |
| t | y | b | w | g |
| t | y | b | w | g |
| k | k | a | e | d |
| k | m | a | e | d |
| | m | | | |
| c | / | n | j | |
| c | F | n | j | |
| ; | | | x | |
| ; | | | x | |
| | n | | d | |
| | n | | d | |

Vowels

| | | | | | | |
|--|--|--|--|--|--|--|
| | | | | | | |
| | | | | | | |

(Source: Sampang, 2004)

There are different classes (i.e. thars) in the Rai community. One of them is Sampang. In Sampang community, there are many sub-classes or sub-groups viz. Rana Sampang, Bhalu Sampang and so on. There may be separate 'Pachha' in each sub-class, e.g. Samarung, Damrewa, Repsuna

etc. are the 'pachhas' of Rana Sampang. There is 'Samme' in Sampang Rai, e.g. 'Bukchhami' is for male and 'Bungkhāmā' is for female. Marriage is decided on the basis of Pachha, i.e. if their pachha is different, the marriage is accepted.

The Sampang people have their distinct culture, tradition, custom, language, festivals and rituals. In Sampang community, baptism or name giving ceremony is accomplished on the 7th day if it is a son and on the 5th day if it is a daughter. Both arrange and love marriages are accepted in this community.

The Sampang people celebrate various festivals. Amongst them, **Ubhauri** (Baishakhe Purnima) and **Udhauri** (Mangsire Purnima) are their main festivals. In these festivals, people gather in 'Bhumethan' (i.e. worshipping place) and worship the deity and take blessings. Sakewa Kubi, who is the main priest, prays with the deity for the well-beings of human being. Sakewa, a traditional dance, is performed by the youngsters as well as the olds. These festivals are celebrated by other Rais such as Bantawa, Chamling and so on. So, these festivals are celebrated as the common festival in the Rai communities. The dance performed in these festivals is also known as 'Chandi Naach'. The interested people from other communities can perform this dance but at the time of pray at Bhumethan only the selected and expert people from the Rai community are allowed to perform it.

1.1.4 Concept of Meaning

Many scholars have defined 'meaning' differently. Traditionally, it is viewed that there is a god given connection between a 'word' in a language and an 'object' in the world but now a days such view cannot be accepted. For example, the same word 'school' has connection with this place (where knowledge can be obtained; the intellects are involved, very peaceful environment is maintained for teaching-learning and so on). But the same place which is called 'school' in the English language is called by several other names ('pathshala' in Nepali, 'vidhalaya' in Hindi,

'Nuwakham'in Sampang and so on) in several different languages. Hence, the modern theory of arbitrariness suggests us to believe that the connection between words and their meaning (things, objects, etc.) are not 'god given' or natural but arbitrary or conventional. Ogden and Richards (1946) has presented about the concept in triangle known as semiotic triangle (as cited in Rai 2003, pp 14-15).

Figure No. 3

Thought

.....

Symbol

Referent

Here, the 'symbol' is the linguistic element such as words, sentences etc. and the 'referent' is the object or things in the real world, while 'thought' is concept. The semiotic triangle suggests that there is no direct link between symbol and referent, i.e. between language and the world or words and things, objects, etc. - the link via thought or reference, the 'concept' in our 'minds'.

So, the study of meaning is an inseparable part of language study and it is baffling as well as difficult, too. The meaning aspect of language is very vast. So, sometimes it creates ambiguity and, as a result the L₂ learners may make mistakes while learning language. The meaning of the same word in one language can have one meaning and yet different in another language especially in using words. There may not be one to one correlation of meaning of words between two languages. There may be divergence or convergence of meaning, semantic overlapping or semantic inclusion of meaning of words in the two languages. There must be existence of typical or language specific verb forms between languages which make meaning different.

1.1.5 Semantics: An Overview

While talking about the different level of linguistics, phonology (sound system) comes in the beginning followed by syntax (word and sentence construction) and then semantics (meaning system) at the end. However, semantics was one of the most neglected fields in linguistics. Recently, it has been taken serious interest in its various problems.

According to Leech (1974),

Semantics (as the study of meaning) is central to the study of communication; becomes more and more crucial factor in social organization, the need to understand it becomes more and more pressing. Semantics is also at the centre of the study of human mind, thought process, cognition, conceptualization- all these intricately bound up with the way in which we classify and convey our experience of the world through language.

According to him, semantics is the study of meaning and it mainly focuses on communication which is extremely important in social organization, and it is also at the centre of the study of human mind since it is related to thought process, cognition and conceptualization.

According to Rai (2003),

To say semantics is the study of meaning is of course true but it is the general truth. It is not as simple as it (semantics and the study of meaning) looks. We can find too many sentences of it, so it is very difficult to define what semantics is. The problem becomes obvious when we, for example, ask:

- a. What is the meaning of democracy?, and
- b. What do you mean by democracy?

The answer to these two questions will not be the same: answer to the first question can be found in a dictionary, but answer to the second question will depend on the addressee or the person who the question was asked to- the answer may vary from one individual to another. This shows that meaning of a

word or sentence is not necessarily one or absolute but it is dependent on people and context.

According to Lyons (2009, p.137), instead of asking “what is meaning?” we shall pose the rather different question: “what is the meaning of meaning?” This shift of focus, from talking about meaning to talking about ‘meaning’ has several advantages.

From the above descriptions, it is clear that semantics is the technical term used to refer to the study of meaning. It is very important field of language but confusing discipline in the sense that it has many approaches and ‘meaning’ itself covering a variety of aspects of language.

1.1.6 Context and Meaning

It can be said that syntax is study of sentence structures and semantics is the study of meaning, so pragmatics is the study of language use. It studies those aspects of meaning which are derived from the context of an utterance. Semantics studies the meaning of an expression whereas pragmatics governs to use the word in context. It is related to the use of language according to context in society. So, when we talk about meaning in context there is the matter of pragmatics. Semantics asks the question- what is x? Whereas Pragmatics asks- what do you mean by x? Now, it is clear that context and meaning are the components of pragmatics and they are interrelated and dependent to each other.

Pragmatics is a sub-field of linguistics which studies the way in which context contributes to meaning. Pragmatics encompasses speech act theory, conversational implicature, talk in interaction and other components to language behavior in philosophy, sociology and linguistics. It studies how the transmission of meaning depends not only on the linguistic knowledge (e.g. grammar, lexicon, etc.) of the speaker and listener, but also on the context of the utterance, knowledge about the status of those involved, the inferred intent of the speaker and so on.

Linguistic pragmatics is related to the study of language use. We cannot understand language use unless we take account of the context in which language is used. Language is not used in a vacuum. There are participants (speaker/hearer) who use it, and there is situation in which it is used. Pragmatics takes account of the context (speaker, hearer, situation, topic, etc.) to understand language or the intended meaning of the utterance. The meaning of an utterance or a piece of conversation cannot be clear until and unless we take account of the context where it takes place.

Situation in pragmatics is the context in which an utterance or a piece of conversation takes place. According to Frawley (1992, p.37), "In actual practice, context clearly matters in the selection of particular meaning we use to understand a linguistic expression." From this statement, it is clear that context has a significant role for the selection of particular meaning of a linguistic expression, i.e. without context there is no actual expression of meaning of a linguistic expression. Suppose that we are standing by a river, and I say: "I was near that bank yesterday." You certainly understand bank as 'river bank', not financial institution. Likewise, if we are on wall street, and I say: "I was near that bank yesterday", you do not think I am referring to the edge of the river. Surely, then, the context determines the meaning.

Thus, context and meaning come under pragmatics. Context refers to mainly participants (speaker and addressee/hearer, etc.) and situation (the time, place, etc.). The meaning of a linguistic expression cannot be understood unless we take account of the context in which language is used. So, context and meaning are the elements of pragmatics and context is a must for the real meaning (i.e. intended meaning) of a linguistic expression.

1.1.7 Componential Analysis

Componential Analysis is a semantic theory which developed from a technique for the analysis of kinship vocabulary devised by American

Anthropologists in 1950s. Generally, it refers to the process in which meaning of a word is determined with the help of a set of semantic components or features.

According to Rai (2003),

The proponents of componential analysis claim that meaning of the words in all human languages can be understood in terms of a finite set of semantic features. They maintain that the meaning of these semantic features is of a universal nature and cut across specific languages.

Componential analysis is very useful in the sense that it helps to understand the lexical meaning of the words with understanding their synonyms or translation equivalents. It is very useful for dictionary compilers, researchers, philosophers as well as anthropologists. With the help of componential analysis, the total meaning of a word can be seen in terms of a number of semantic features or components.

While doing componential analysis, we use the more economic system: + (plus) and – (minus). The sign ‘+’ shows the presence of features while the sign ‘-’ minus shows the absence of features. Some examples are as follows:

| | | | |
|--------|--------|---------|--------------|
| Man: | +human | +male | +adult |
| Womān: | +human | -male | +adult |
| Boy: | +human | +male | -adult |
| Girl: | +human | -male | -adult |
| Child: | +human | +/-male | -adult, etc. |

Componential analysis with all its + and – signs looks very scientific and attractive at first glance, but in reality it has a lot of limitations and problems. It can deal with the whole vocabulary of a language. So, it is not plausible. It is unexplanatory in that it does not provide for the interpretation of semantic features in terms of real world properties and objects that they refer to. It postulates abstract semantic entities (semantic features) unnecessarily and it does not account for the nature

of the word meaning, which are looser, fuzzier, more inconsistent than componential analysis implies.

To sum up, the componential approach is an approach to the study of meaning which analyzes a word into a set of semantic components or features. It is very economic and significant technique for analyzing the meaning of a word in spite of its severe limitations.

1.1.8 Verb: An Overview

Verbs are a class of words used to show the performance of an action (do, throw, run), existence (be), possession (have), or state (know, love) of a subject. To put simply, a verb shows what something or someone does.

Word consists of 'Grammatical Word' and 'Content Word'. Grammatical words are also called 'functional' or 'unstressed' words that include personal pronouns, articles, prepositions, conjunctions, relative pronouns and auxiliaries. Content words also known as 'lexical' or 'stressed' words that include nouns, main verbs, adjectives, adverbs, demonstrative and interrogative pronouns. From this classification, it is clear that 'verb' (i.e. main verb) is a content or lexical word.

Traditionally, it is defined as 'doing' or 'action' word and this definition has been criticized in linguistics, largely on the ground that many verbs do not 'act' in any obvious sense, e.g. seem, be.

According to Aarts (1997), "any word that can take a tense inflection is a verb. Tense is a grammatical notion which refers to the way language encodes the semantic notion of time" (p. 33). It is fact that tense and verbs are interrelated phenomena. From the perspective of tense, verb can be classified into 'finite' and 'non-finite'. He further says, "a verb that carries tense is called a finite verb, whereas a verb that doesn't carry tense is a non-finite verb (p. 33).

The verbs which can stand on their own in a sentence, without another verb preceding or following are called main or lexical verbs. Verbs that

cannot occur independently, but instead function as 'helping verb', are called 'auxiliary verbs' or simply 'auxiliaries'. Put differently, an auxiliary specifies from what point of view we should view the meaning expressed by the main verb.

Most statements in speech and writing have a main verb. These verbs are expressed in tense which place everything in a point in time. Verbs have moods, which indicate the viewpoint of the verb, whether it is fact, a command or hypothetical. Verbs have a voice, too. The voice shows whether the subject of a sentence is carrying out an action, or is having an action carried out on it. Verbs are conjugated (inflected) to reflect how they are used. There are two general areas in which conjugation occurs, for person and for tense.

Conjugation for tense is carried out on all verbs. All conjugations start with the infinitive form of the verb. The infinitive is simply the 'to' form of the verb. For example, to begin. The present participle form (the-ing form) , is formed by adding 'ing' to the bare infinitive. For example, the present participle of the verb 'to begin' is beginning. There are two other forms that the verb can take, depending on the tense type and time, the simple past form (began) and the past participle (begun).

Conjugation for a person occurs when the verb changes form, depending on whether it is governed by a first, second or third person subject. This gives three conjugations for any verb depending on who is acting as the subject of the verb. For example, we have: to begin, you begin and he begins. Here, it is notable that only the third conjugation really shows a difference. Most English verbs simply do not show the extensive conjugation forms for person; an exception is the verb 'to be'.

To sum up, verbs are the core parts of a linguistic expression and they are of different types which plays the significant role in any linguistic expression.

1.1.9 Contrastive Analysis (CA): Assumptions and Functions

Contrastive Analysis (CA) is defined as a scientific study of similarities and differences between languages. In the early decade of the second half of the 20th century applied linguistics was fascinated in the study of two languages in contrast so as to find out the structural differences between the two languages. Various projects were operated for contrastive study of language in Europe and the USA. Later, this pursuit of contrastive study appeared with the name of contrastive analysis. It was developed and practiced in Europe and the USA in the 1950s as an application of structural linguistics to language teaching. It was highly popularized in the 1960s and its popularity declined in the 1970s. The American-linguist C.C. Fries (1945), who used CA for the first time for language teaching, asserts that the most effective materials are those that are based upon a scientific description of the language to be learned, carefully compared with a parallel description of the native language of the learner.

i. Assumptions

In CA, which sometimes called correlation analysis, two or more than two languages are compared to find out similarities and differences between them. It was developed and practiced in the late 1940s and 50s as an application of structural linguistics to language teaching and is based on the following assumptions:

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

CA became very popular with the publication of Robert Lado's book "Linguistics Across Culture" in 1957. He made the concept more direct, clear and explicit. The publication of this book marks real beginning of modern applied linguistics. In this book, he has proposed the following assumptions:

- a) Individuals tend to transfer the forms and meanings, and the distribution of forms and meanings of their native language and culture, both productively when attempting to speak the language...and receptively when attempting to grasp and understand the language.
- b) In comparison between native and foreign languages lies the key to ease or difficulty in foreign language learning.
- c) The teacher who had made a comparison of foreign language with the native language of the students will know better what real learning problems are and can better provide for teaching them. (Lado, 1957, p.1-2)

As stated earlier, CA compares the learner's native language and target language to find out similarities and differences and predicts the areas of ease and difficulty. The comparison may be between two languages (e.g. English and Sampang) which is known as inter-lingual comparison and the comparison may be between the dialects of the same language (e.g. Jumli dialect and Bajhangee dialect of Nepali language) which is known as intralingual comparison.

ii. Functions

CA has mainly two functions: Firstly, it predicts the likely errors to be committed by a particular group of learners in learning a particular language. The function of CA has the implication to language teaching/learning by:

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

And secondly, it explains the sources and reasons of L₂ learners' errors. So, a language teacher should have knowledge of CA to treat the learners linguistically and psychologically. Those teachers, textbook writers who have the knowledge of CA can develop effective materials and devices, techniques that can eradicate the errors. Unless a language teacher

knows the sources, reasons and types of errors that learners commit in the process of learning, s/he cannot impart knowledge to the learners. In the areas of testing, CA mainly deals with about 'what to test' and 'how to test'.

CA compares two or more languages in order to find out similarities and differences between them. It is concerned with teaching rather than learning. It is founded on the assumption that the L₂ learners tend to transfer the formal features of their L₁ to their L₂. So, it shows that greater the difficulty greater the chances of committing errors and the vice-versa. It compares learners' two languages viz. their L₁ and L₂; find out similarities and differences and then predicts the areas and difficulties of errors.

Thus, the findings of CA would be very fruitful to course designers, teachers, testing experts and the learners as well. It is very significant from pedagogical point of view in the sense that it helps the teacher to diagnose the level of difficulty and causes of errors that learners commit in the process of learning. It makes teachers follow effective teaching activities that can eradicate errors of the learners.

1.2 Review of the Related Literature

Different researches have been carried out in various fields of language. But a few researches have been done in semantic field. No research has been done yet in this topic in the Department of English Education. Some research works which are related to the present study are as follows:

Giri (1982) has carried out a research on "English and Nepali Kinship Terms: A Comparative Linguistic Study." It is the first thesis in linguistic comparative study in the Department of English Education. The objective of this study was to establish English and Nepali kinship terms and compare and contrast the kinship terms of both languages. The researcher first established the universal concept of kinship relations. Then she found out the English and Nepali terms used to denote these

relations appellatively as well as addressively. After that she compared and contrasted them. She used questionnaire and informal interviews as her basic instruments. She found that there are more kinship terms in Nepali than in English.

Limbu (2004) has conducted a research on “Verbs of Pre-cooking, Cooking and Consuming Activities in English, Limbu, Rai Bantawa, Newari and Nepali Language: A Semantic Comparison.” The objective of this study was to prepare inventories of different types of verbs of pre-cooking, cooking and consuming activities of these languages, and to find out similarities and differences between them. For this, the researcher selected 42 respondents from the five languages. He conducted oral informal interview in natural and situational environment and the judgemental sampling procedure was used in the process of data collection. In his study, he found that Newari has the least number of pre-cooking verbs; Limbu, Rai Bantawa and Nepali has equally the least number of cooking verbs and in comparison of other four languages, English has the most number of pre-cooking, cooking and consuming verbs respectively.

Adhikari (2006) has carried out a research on “A Semantic Analysis of English and Nepali Verbs: A Comparative Study.” The objective of this study was to carry out the semantic analysis of the verbs of English and Nepali and to find out the difficulties faced by NSLE and ESLN. The researcher selected 40 informants and used unstructured interview with 10 English native speakers to collect 40 English verbs from two semantic fields. Data for Nepali verbs were collected from the researcher himself but also he interviewed with 10 Nepali speakers to confirm and verify them. The study shows that there are inherent differences in semantic systems of English and Nepali verbs and it has also been found that the Nepali and English verbs do not have semantic equivalence or one to one correlation in most of the cases. Mother-tongue interference causes the main hindrance in the target language learning.

Dahal (2006) has conducted a research on “Semantic Overlapping between the English and Nepali Verbs.” The main objective of this study was to determine the English and Nepali Verbs that are equivalent and that overlap in meaning, and to carry out semantic description of those verbs of both languages using componential analysis and definitional approach. The researcher selected 70 informants (20 English and 50 Nepali). He used unstructured interview with the help of interview guide. The study shows that there are more English verbs than the Nepali ones. Likewise, instances of semantic overlapping are more than those of semantic equivalence.

Rai (2008) has carried out a research on “Negative and Interrogative Transformation in English and Sampang Language.” His main objective was to identify the process of negative and interrogative transformation in the Sampang language and to compare and contrast them with those of English. The researcher selected 40 Sampang native speakers using judgemental sampling and used unstructured interview as the research tool. The English data were taken from secondary sources. The study shows that the negative marker ‘-na’ is used to negate assertive sentence and the marker is attached to the verb final position. Assertive sentence can be transformed by changing the words such as ‘tui’ and ‘ha’ into ‘mantu’ and ‘mana’ respectively. The negative imperative sentence in Sampang language is formed by putting negative marker ‘-na’ at the end of the verb. Negative yes/No question is transformed by using rising intonation and adding the negative marker ‘-na’ at the verb final position.

The review of related literature shows that the present research is a new attempt in the field of the Sampang language as there is no research done on Sampang verb till now. Moreover, this study deals with the semantic analysis of English and Sampang verbs in comparison to English. So, this is the first comparative study on semantic analysis of English and the Sampang verbs.

1.3 Objectives of the Study

The research has the following objectives:

- a) To analyze English and Sampang verbs correlation in terms of their meaning.
- b) To suggest some pedagogical implications.

1.4 Significance of the Study

Semantic analysis is an approach to the study of meaning. The study of meaning is very crucial in the sense that the intention of the speaker or writer and the interpretation of hearer or reader may be different. So, the study of meaning aspect is indispensable in the field of linguistics. There are a few researches done in semantic field but there is not even a single research done in this topic till now. Hence, I hope that the findings of this study will be very fruitful to the syllabus designers, language planners, teacher trainers, teachers, textbook writers, students, linguistics as well as the researchers who are directly or indirectly involved in teaching and other fields as well.

1.5 Definition of Specific Terms

The specific terms used in this thesis are defined below:

Convergence: Convergence refers to a concept expressed by one verb in a language is expressed by a number of verbs in the other language. It also refers to

| | |
|--------------------------------|---|
| | moving towards the same point where different meanings joint together. |
| Divergence: | The opposite effect of convergence is called divergence which follows a different direction or becomes different from a point. |
| Moribund: | Moribund means sth. which in a very bad condition |
| Mundhum: | The Rais' oral religious veda. |
| One to one correlation: | The representation of semantic equivalence across language. |
| Semantic inclusion: | It refers to the word in one language having more extensive range of meaning than that of a word in another language. |
| Semantic overlapping: | It refers to the range of meaning of a word in one language that coincides with the range of meaning of a word in another language. |

CHAPTER-TWO

METHODOLOGY

I adopted the following methodology to accomplish the objective of the study:

2.1 Sources of Data

The study is based on both primary and secondary sources of data.

2.1.1 Primary Sources

The responses provided by the native speakers of the Sampang language are the main data. So, native speakers of this language are the primary sources. I myself as a native speaker of this language played the vital role in the collection of data.

2.1.2 Secondary Sources

The secondary sources for this study were the related books, journals, research reports, dictionaries etc. The main sources of secondary data were: Hornby (2005) and Sinclair (2009).

2.2 Population of the Study

The population of the study was the Sampang native speakers from Patheka and Khartamchha VDCs of Khotang district.

2.3 Sampling Procedure

Fourty native speakers of the Sampang language were selected using judgemental sampling procedure and interview was taken using snowball sampling. Twenty informants from Patheka and twenty from Khartamchha were selected for the study.

2.4 Research Tools

The interview was used as a research tool for data collection. For this, an interview schedule was developed in order to elicit Sampang verbs from its native speakers. The data for the English verbs were collected from the related English books, dictionaries and I also asked some English language experts to confirm and verify them.

2.5 Process of Data Collection

I visited the villages of selected VDCs of Khotang district to meet Sampang native speakers. Before interviewing them, the objectives and significance of the study were explained to the informants. The information was taken from the first selected informants in accordance with the interview schedule. After that, I sampled the informants by building networks and asked questions to the latter contacted people. While collecting the data, I involved myself in informal conversation with the Sampang native speakers to cross check the validity of the data. The data was collected on the basis of the verbs referring to 'seeing', 'touching', 'cutting' and 'breaking'. The data for the English verbs were collected from the secondary sources, e.g. dictionaries.

2.6 Limitations of the Study

The study had the following limitations:

- a) The study was limited to forty respondents of the Sampang language of Patheka and Khartamchha VDCs of Khotang.
- b) The study was based on only the Eastern dialect (i.e. standard variety) of the Sampang language.
- c) The study was limited to forty English and Sampang verbs referring to seeing, touching, cutting and breaking.

CHAPTER-THREE

ANALYSIS AND INTERPRETATION

The data elicited from the Sampang native speakers have been studied, analyzed, compared and contrasted with of English. For this, the English and Sampang verbs have been described in contexts. Then, the meanings of the verbs have been analyzed following componential analysis approach.

3.1 Verbs Referring to Seeing

Verbs in this group refer to those words which in this context describe the action of seeing or noticing using eyes. The verbs of both languages have been listed as follows:

English

Sampang

The verbs in this group have been described separately in the following sections:

i. See

Generally, the dictionary meaning of the verb 'see' is 'to become conscious of sth, using eyes' but its meaning may become different in different contexts. The different meanings of 'see' in different contexts are presented below:

| Contexts | English | |
|--|----------------|-------|
| Sampang | | |
| She can not see at night. tomā | see | |
| I went to city to see my uncle. 'visit' | see | tupmā |
| They have gone to see a match. khañmā | see | |

The above contexts reveal the fact that there is convergence and divergence of meanings between English and Sampang verbs. Here, the

meaning expressed by the English verb 'see' diverges into three different meanings in Sampang represented by three different verbs viz. 'tomā', 'tupmā' and 'khañmā'. From Sampang perspective, it is the case of convergence because the meaning expressed by different Sampang verbs merge into a single verb 'see'.

With these type of verbs the learners face difficulty in using appropriate verbs in the target language. Here, the English Speakers Learning Sampang (ESLS) may face difficulty in learning Sampang verbs because they are not aware of the semantic differences of English and Sampang. In the above contexts, English verb 'see' is used to denote all types of 'seeing' but different Sampang verbs are used in different contexts.

ii. Look

The general meaning of the verb 'look' is 'to turn eyes in a particular direction in order to pay attention to sb/sth' but its meaning may become different in different contexts. The uses of 'look' in different contexts are as follows:

| Contexts | English | |
|--|---------|-------|
| Sampang | | |
| She looks beautiful. dāimā 'seem' | look | |
| Look at my cap. khañmā | look | |
| He's been looking for his child. 'search' | look | lāmmā |

These contexts also show the cases of convergence and divergence of meanings between English and Sampang verbs. Here, the meaning of the English verb 'look' diverges into three distinct meanings represented by three Sampang verbs 'dāimā', 'khañmā' and 'lāmmā' and the English verb 'look' include all their meanings and hence there's the case of

convergence from Sampang perspective. In such cases, ESLs may face difficulty in using appropriate verb in the Sampang language.

iii. Watch

Generally, the verb ‘watch’ means ‘to look at sb/sth for a time, paying attention to what happens’ but its meaning may become different in different contexts. The uses of ‘watch’ in different contexts are presented below:

| Contexts | English | |
|---------------------------------------|----------------|-----------------------|
| Sampang | | |
| They are enjoying watching the stars. | watch | khañmā |
| We watch TV most evenings. | watch | khañmā |
| The boy watches my house. after’ | watch | huñmā ‘look after’ |

The above contexts show the cases of convergence and divergence of meanings between English and Sampang verbs. Here, the meaning of English verb ‘watch’ diverges into two distinct meanings represented by two Sampang verbs viz. ‘khañmā’ and ‘huñmā’. The meanings of these verbs merge into the single English verb ‘watch’. In such cases, the English speakers may face difficulty in using appropriate Sampang verbs.

iv. Peep

The general meaning of the verb ‘peep’ is ‘to look at sth quickly and secretly, especially through a small opening’ but its meaning may become different in different contexts. The different meanings of ‘peep’ in different contexts are presented below:

| Contexts | English | |
|------------------------------|----------------|-------|
| Sampang | | |
| The moon is peeping out from | peep | dāimā |

such cases, English ESLS and Sampang Speakers Learning English (SSLE) face no difficulty in learning these types of verbs.

vi. Gaze

The general meaning of the verb ‘gaze’ is ‘to look steadily for a long time’ and its uses in contexts are presented below:

| Contexts | English | |
|---|----------------|--------|
| Sampang | | |
| The girl sat on the ground ekpārā khañmā gazing to the sea. | gaze | |
| He sat on the window gazing khañmā dreamily into space. | gaze | ekpārā |
| The cat is gazing from the mat. khañmā | gaze | ekpārā |

These contexts also show the cases of one to one correlation of meanings between the English verbs ‘gaze’ and Sampang verb ‘ekpārā khañmā’. This represents the cases of semantic equivalence across languages. In such cases, both ESLS and SSLE may face no difficulty in learning these types of verbs.

vii. Glare

Generally, the verb ‘glare’ means ‘to look at somebody in a very angry way’ but its meaning may become different in different contexts. The uses of ‘glare’ in different contexts are presented below:

| Contexts | English | |
|-----------------------------|----------------|----------|
| Sampang | | |
| The old womān glared at me. | glare | muphilmā |
| The teacher glared at him. | glare | |
| muphilmā | | |
| The sun glared. | glare | mulañmā |

‘shine strongly’

The given contexts reveal the fact that there is convergence and divergence of meanings between English and Sampang verbs. The meaning of English verb ‘glare’ diverges into two distinct meanings represented by two Sampang verbs viz. ‘muphilmā’ and ‘mulañmā’. In such cases, the ESLs may face difficulty in using appropriate verb in the Sampang language.

viii. Stare

Generally, the meaning of the verb ‘stare’ is ‘to look at somebody or sth. for a long time because you are surprised, shocked, etc.’ and its uses in contexts are given below:

| Contexts | English | Sampang |
|---|----------------|----------------|
| Everybody stared at chakkachuto khañmā her clothes. | stare | |
| He stared at her in amazement. chakkachuto khañmā | stare | |
| She tried not to stare. khañmā | stare | chakkachuto |

The above contexts show the cases of one to one correlation of meanings between the English verb 'stare' and Sampang verb 'chākkāchuto khñnmā'. This represents the cases of semantic equivalence across languages. In such cases, the learners of both languages face no difficulty in learning these types of verbs.

ix. Glance

The general meaning of the verb 'glance' is 'to look quickly at sb/sth and then look away again immediately' and its uses in contexts are presented below:

| Contexts | English | |
|---|----------------|----------|
| Sampang | | |
| The boy glanced at her khañmā and smiled. | glance | jhālākka |
| I glanced at the newspaper jhālākka khañmā headlines. | glance | |
| He glanced at his watch. jhālākka khañmā | glance | |

The given contexts show the cases of one to one correlation of meanings between the English verb 'glance' and the Sampang verb 'jhālākka khañmā'. This represents the cases of semantic equivalence across languages. In such cases, the learners of both languages face no difficulty in learning these types of verbs.

x. Sight

Generally, the meaning of the verb 'sight' is 'to see sb/sth , especially after looking out for him/her/it' and its uses in contexts are given below:

| Contexts | English | |
|--|----------------|------|
| Sampang | | |
| The police sighted a group of docoits. | sight | tomā |
| I sighted my friend in the market. | sight | |
| | | tomā |
| We sighted a new star. | sight | tomā |

These contexts also show the cases of one to one correlation of meanings between the English verb 'sight' and Sampang verb 'tomā'. This represents cases of semantic equivalence across languages. In such cases, the learners of both languages face no difficulty in learning these types of verbs.

3.2 Verbs Referring to Touching

Verbs in this group refer to those words which in this context describe the action of touching with different parts of human body and animal. The verbs of both languages have been listed as follows:

| English | Sampang |
|----------------|----------------|
|----------------|----------------|

The verbs in this group have been described separately in the following sections:

i. Touch

The general meaning of the verb ‘touch’ is ‘to put your hand or fingers onto sb/sth’ but its meaning may become different in different contexts. The uses of ‘touch’ in different contexts are as follows:

| Contexts | English | |
|--------------------------------|----------------|--------|
| Sampang | | |
| Don’t touch that gun. | touch | phāimā |
| Her tiny hands gently touched. | touch | phāimā |
| I rarely touch junk foods. | touch | |
| cāmā ‘eat’ | | |

These contexts show the cases of convergence and divergence of meanings between English and Sampang verbs. The meaning of English verb ‘touch’ diverges into two distinct Sampang verbs viz. ‘phāimā’ and ‘cāmā’. In such cases, the ESLs may face difficulty in using appropriate verb in the Sampang language.

ii. Slap

Generally, the verb ‘slap’ means ‘to hit sb/sth with the inside of your hand when it is flat’ but its meaning may become different in different contexts. The different meanings of ‘touch’ in different contexts are presented below:

| Contexts | English | |
|---|----------------|----------|
| Sampang | | |
| She slapped him hard across yammā the face. | slap | hupherwā |
| The president slapped on my dhāpmārāmomā | slap | |

back and awarded me.

The police slapped the thief slap hupherwā
yammā

hard across the face.

The given contexts show the cases of convergence and divergence of meanings between English and Sampang verbs. The meaning of English verb 'slap' diverges into two distinct meanings represented by two Sampang verbs viz. 'hupherwā yammā' and 'dhāpmārāmomā'. In such cases, ESLS may face difficulty in using appropriate verb in the Sampang language.

iii. Pinch

The general meaning of the verb 'pinch' is 'to hold a piece of sb's skin tightly between your thumb and first finger, especially in order to hurt him/her' but its meaning may become different in different contexts. The uses of 'pinch' in different contexts are as follows:

| Contexts | English |
|---|-----------------------------------|
| Sampang | |
| She pinched me as hard as chikmā | pinch |
| she could. | |
| Who's pinched my wallet? khumā 'steal' | pinch |
| My brother pinched my ear. | pinch chikmā |

The above contexts show the cases of convergence and divergence of meanings between English and Sampang verbs. The meaning of English verb 'pinch' diverges into two distinct meanings represented by two

Sampang verbs 'chikmā' and 'khumā'. In such cases, ESLS may face difficulty in using appropriate verbs in the Sampang language.

iv. Kick

Generally, the verb 'kick' means 'to hit or move sb/sth with your foot' but its meaning may become different in different contexts. The different meanings of 'kick' in different contexts are presented below:

| Contexts | English | |
|---|----------------|-------|
| Sampang | | |
| He kick the door hard. | kick | themā |
| My brother kicked me. | kick | themā |
| They were kicked out 'expel' of the university. | kick | lāimā |

These contexts show the cases of convergence and divergence of meanings between English and Sampang verbs. The meaning of English verb 'kick' diverges into two distinct meanings represented by two Sampang verbs viz. 'themā' and 'lāimā'. In such cases, ESLS may face difficulty in using appropriate verb in the Sampang language.

v. Pat

The general meaning of the verb 'pat' is 'to touch sb/sth gently with a flat hand, especially as a sign of friendship, care, etc.' but its meaning may become different in different contexts. The uses of 'pat' in different contexts are as follows:

| Contexts | English | |
|-----------------|----------------|--|
| Sampang | | |

The contexts show the cases of one to one correlation of meanings between the English verb 'lick' and Sampang verb 'likmā' which represents the cases of semantic equivalence across languages. In such cases, the learners of both languages face no difficulty in learning these types of verbs.

vii. Scratch

The general meaning of the verb 'scratch' is 'to rub your skin with nails, especially because it is irritating you' but its meaning may become different in different contexts. The uses of 'scratch' in different contexts are presented below:

| Contexts | English | |
|--|----------------|---------------------------|
| Sampang | | |
| Could you please scratch my back for me? | scratch | uimā |
| The table was badly scratched. | scratch | khuimā 'scrape or damage' |
| The cat will scratch if you annoy it. | scratch | pammā 'paw' |

The given contexts show the cases of convergence and divergence of meanings between English and Sampang verbs. The meaning of English verb 'scratch' diverges into three distinct meanings represented by the Sampang verbs viz. 'uimā', 'khuimā' and 'pammā'. In such cases, the ESLs may face difficulty in using appropriate verb in the Sampang language.

viii. Paw

Generally, the verb 'paw' means 'to touch or scratch sb/sth several times with a paw' but its meaning may become different in different contexts.

The different meanings of 'paw' in different contexts are as follows:

| Contexts | English | Sampang |
|---|----------------|----------------|
| The dog pawed at my sleeve. | paw | pammā |
| He pawed at my jacket with his free hand. | paw | lāpmā 'touch' |
| The horse pawed the ground. | paw | pammā |

These contexts show the cases of convergence and divergence of meanings between these two languages. The meaning of English verb 'paw' diverges into two distinct meanings represented by two Sampang verbs viz. 'pammā' and 'lāpmā'. In such cases, ESLs may face difficulty in using appropriate verb in the Sampang language.

ix. Nudge

The general meaning of the verb 'nudge' is 'to touch or push sb/sth with your elbow' but its meaning may become different in different contexts.

The uses of 'nudge' in different contexts are presented below:

| Contexts | English | Sampang |
|---|----------------|----------------|
| Gopal nudged Hari and phāimā pointed again. | nudge | huthaṅwā |
| Sita nudged her child into the tolma | nudge | huthaṅwā |

sitting room.

| | | |
|-------------------------------------|-------|----------|
| She nudged me and pointed phāimā | nudge | huthañwā |
|-------------------------------------|-------|----------|

again.

The given contexts show the cases of convergence and divergence of meanings between English and Sampang verbs. The meaning of English verb 'nudge' diverges into two distinct meanings represented by the Sampang verbs 'huthañwā phāimā' and 'huthañwā tolmā'. In such cases, the ESLs may face difficulty in using appropriate verb in the Sampang language.

x. Caress

Generally, the meaning of the verb 'caress' is 'to touch sb/sth in a gentle and loving way' and its uses in contexts are given below:

| Contexts | English | |
|---|----------------|-------|
| Sampang | | |
| He was gently caressing her golden hair. | caress | mopmā |
| My grandfather used to caress my cheek. | caress | mopmā |
| She is caressing her child's clothes. | caress | mopmā |

The above contexts show the cases of one to one correlation of meanings between the English verb 'caress' and Sampang verb 'mopmā' which represents the cases of semantic equivalence across languages. In such cases, the learners of both languages face no difficulty in learning these types of verbs.

3.3 Verbs Referring to Cutting

Verbs in this group refer to those words which in this context describe the action of cutting by means of instruments and with your hand. The verbs of both languages have been listed as follows:

English

Sampang

The verbs in this group have been described separately in the following sections:

i. Cut

The general meaning of the verb 'cut' is 'to divide sth into pieces with a knife, etc. but its meaning may become different in different contexts. The different meanings of 'cut' in different contexts are presented below:

| Contexts | English |
|--|-----------|
| Sampang | |
| They cut grass for cattle. kibmā | cut |
| He himself cut his leg. | cut kibmā |
| He cut two slices of bread. tukrāmomā | cut |
| She cut the cake into eight pieces. hāmā 'divide' | cut |

These contexts show the cases of convergence and divergence of meanings between English and Sampang verbs. The meaning expressed by the English verb 'break' diverges into three distinct meanings expressed by the Sampang verbs viz. 'kibmā', 'tukrāmomā' and 'hāmā'. In such cases, the ESLs may face difficulty in using appropriate verb in the Sampang language.

ii. Chop

Generally, the meaning of the verb 'chop' is 'to cut sth into pieces with a knife, etc.' and its uses in contexts are given below:

| Contexts | English |
|--|----------------|
| Sampang | |
| He chopped the butter into kibmā small pieces. | chop |
| She chopped the potatoes kibmā into pieces. | chop |
| They chopped the trees for wood. kibmā | chop |

The given contexts show the cases of one to one correlation of meanings between the English verb 'chop' and Sampang verb 'kibmā' which represents the cases of semantic equivalence across languages. In such cases, the learners of both languages face no difficulty in learning such types of verbs.

iii. Saw

Generally, the dictionary meaning of the verb 'saw' is 'to saw through the trunk of a tree' but its meaning may become different in different

contexts. The different meanings of 'saw' in different contexts are presented below:

| Contexts | English | |
|--|----------------|--------|
| Sampanag | | |
| We are sawing woods. | saw | kibmā |
| He sawed the log up into small pieces. | saw | cyālmā |
| They saw branch into logs. | saw | |
| kibmā | | |

These given contexts show the cases of convergence and divergence of meanings between English and Sampang verbs. The meaning expressed by the English verb 'saw' diverges into two distinct meanings represented by the Sampang verbs viz. 'kibmā' and 'cyālmā'. In such cases, the ESLS may face difficulty in using appropriate verbs in the Sampang language.

iv. Peel

Generally, the meaning of the verb 'peel' is 'to take the skin off a fruit or vegetable' and its uses in contexts are given below:

| Contexts | English | |
|---------------------------------|----------------|-----|
| Sampang | | |
| She is peeling boiled potatoes. | peel | omā |
| He was peeling oranges. | peel | |
| omā | | |
| They were peeling bananas. | peel | omā |

The above contexts show the cases of one to one correlation of meanings between the English verb 'peel' and Sampang verb 'omā' which represents the cases of semantic equivalence across language. In such cases, the learners of both languages find no difficulty in learning such types of verbs.

v. Pare

Generally, the verb 'pare' means 'to cut off skin or outer layer of sth' but its meaning may become different in different contexts. The different meanings of 'pare' in different contexts are as follows:

| Contexts | English |
|---|----------------|
| Sampang | |
| She was paring carrots. chamā | pare |
| Pare the brown skin from homā the meat. | pare |
| He was paring an apple. khipmā | pare |

The contexts show the cases of convergence and divergence of meanings between English and Sampang verbs. The meaning expressed by the English verb 'pare' diverges into three distinct meanings represented by the Sampang verbs viz. 'chamā', 'homā' and 'khipmā'. In such cases, the ESLs may face difficulty in using appropriate verbs in the Sampang language.

vi. Shell

The general meaning of the verb 'shell' is 'to take the hard outer layer (shell) off a nut or other kind of food' but its meaning may become different in different contexts. The uses of 'shell' in different contexts are presented below:

| Contexts | English | |
|-------------------------------|----------------|-----|
| Sampang | | |
| He is shelling nuts. chamā | shell | |
| The man was shelling eggs. | shell | omā |
| She was shelling peas. | shell | omā |

The above contexts show the cases of convergence and divergence of meanings between English and Sampang verbs. The meaning expressed by the English verb 'shell' diverges into two distinct meanings represented by the Sampang verbs viz. 'chamā' and 'omā'. In such cases, the ESLS may face difficulty in using appropriate verbs in the Sampang language.

vii. Scrape

Generally, the verb 'scrape' means 'to damage or hurt sth by rubbing it against sth rough or hard' but its meaning may become different in different contexts. The different meanings of 'scrape' in different contexts are as follows:

| Contexts | English | |
|---|----------------|--------|
| Sampang | | |
| Edward scraped his leg off khuimā in the stone. | scrape | |
| She scraped her car against | scrape | khuimā |

the wall.

Scrape all the mud off your
tukmā 'remove' scrape

boots before you come in.

These contexts show the cases of convergence and divergence of meanings between English and Sampang verbs. The meaning expressed by the English verb 'scrape' diverges into two distinct meanings represented by the Sampang verbs viz. 'khuimā' and 'tukmā'. In such cases, the ESLs may face difficulty in using appropriate verbs in the Sampang language.

viii. Shave

The general meaning of the verb 'shave' is 'to remove hair from the face or another part of the body with an extremely sharp piece of metal' and its uses in contexts are given below:

| Contexts | English |
|---------------------------------------|----------------|
| Sampang | |
| The old man shaved his khomā | shave |
| beard off. | |
| Buddhist priests shave their head. | shave khomā |
| When did you shave your moustache? | shave khomā |

The given contexts show the cases of one to one correlation of meanings between the English verb 'shave' and the Sampang verb 'khomā' which represents the cases of semantic equivalence across languages. In such cases, the learners of both languages face no difficulty in learning such types of verbs.

ix. Hack

Generally, the verb 'hack' means 'to cut sth in a rough way with a tool such as large knife' but its meaning may become different in different contexts. The uses of 'hack' in different contexts are as follows:

| Contexts | English | |
|---|----------------|-------|
| Sampang | | |
| He hacked the branch of the tree until it fell. | hack | sipmā |
| She hacked her way through phaṅdāmomā the jungle. | hack | |

The above contexts show the cases of convergence and divergence of meanings between English and Sampang verbs. The meaning expressed by the English verb 'hack' diverges into two distinct meanings viz. 'sipmā' and 'phaṅdāmomā'. In such cases, the ESLS may face difficulty in using appropriate verb in the Sampang language.

x. Carve

The general meaning of the verb 'carve' is 'to cut wood or stone in order to make an object or to put a pattern or writing on it' but its meaning may become different in different contexts. The uses of 'carve' in different contexts are presented below:

| Contexts | English | |
|-----------------|----------------|--|
| Sampang | | |

The statue is carved out of carve
bānāmomā

marble.

Carve the chicken into slices. carve kibmā

The boy carved his name on carve
khapāmomā

the desk.

These contexts show the cases of convergence and divergence of meanings between English and Sampang verbs. The meaning expressed by the English verb 'carve' diverges into three distinct meanings represented by the Sampang verbs 'bānāmomā', 'kibmā' and 'khapāmomā'. In such cases, the ESLs may face difficulty in using appropriate verb in the Sampang language.

3.4 Verbs Referring to Breaking

Verbs in this group refer to those words which in this context describe the action of separating sth suddenly and violently into pieces. These verbs of both languages have been listed as follows:

Englih

Sampang

The verbs in this group have been described separately in the following sections:

i. Break

Generally, the dictionary meaning of the verb 'break' is 'to separate, or make sth separate, into two or more pieces' but its meaning may be different in different contexts. The uses of 'break' in different contexts are as follows:

| Contexts | English |
|---|----------------|
| Sampang | |
| The boy broke the window. khemā | break |
| The plate broke. khimā | break |
| He broke his leg in the accident. oimā | break |
| The child breaks petals. thāimā | break |
| She broke the rope. thāimā | break |

The given contexts show the cases of convergence and divergence of meanings between English and Sampang verbs. The meaning expressed by the English verb 'break' diverges into four distinct meanings represented by Sampang verbs viz. 'khemā', 'khimā', 'oimā' and 'thāimā'. In such cases, the ESLs may face more difficulty in using appropriate verbs in the Sampang language.

ii. Smash

The general meaning of the verb 'smash' is 'to break sth, or to be broken violently and noisily into many pieces' but its meaning may become different in different contexts. The different meanings of 'smash' in different contexts are given below:

| Contexts | English | |
|---|----------------|--------|
| Sampang | | |
| The docoits smashed her car screen. | smash | khemā |
| The glass smashed into thousand khimā pieces. | smash | |
| The car smashed into a tree. | smash | dhuñmā |

These contexts show the cases of convergence and divergence of meanings between English and Sampang verbs. The meaning expressed by the English verb 'smash' diverges into three distinct meanings represented by the Sampang verbs 'khemā', 'khimā' and 'dhuñmā'. In such cases, the ESLs may face difficulty in using appropriate verbs in the Sampang language.

iii. Crack

Generally, the verb 'crack' means 'to break or to make sth break so that a line appears on the surface, but without breaking into pieces' but its meanings may become different in different contexts. The uses of 'crack' in different contexts are presented below:

| Contexts | English | |
|---|----------------|--|
| Sampang | | |
| The wall of the house cracked. cārkāchumā | crack | |
| The robbers cracked his car khemā screen. | crack | |

Generally, the meaning of the verb 'snap' is 'to break or to be broken suddenly, usually with a sharp noise' but its meaning may become different in different contexts. The uses of 'snap' in different contexts are presented below:

| Contexts | English | |
|------------------------------|----------------|--------|
| Sampang | | |
| The pupil snapped the ruler. | snap | oimā |
| She snapped the chain. | snap | thāimā |
| The branch snapped. | snap | oimā |

These contexts show the cases of convergence and divergence of meanings between English and Sampang verbs. The meaning expressed by the English verb 'snap' diverges into two distinct meanings represented by the Sampang verbs 'oimā' and 'thāimā'. In such cases, the ESLS may face difficulty in using appropriate verbs in the Sampang language.

vi. Burst

Generally, the verb 'burst' means 'to break open suddenly and violently, usually because there is too much pressure inside' and its uses in contexts are given below:

| Contexts | English | |
|---|----------------|-------|
| Sampang | | |
| The ball burst when I kicked it. pañmā | burst | |
| The driver lost control when a tyre burst. | burst | pañmā |
| The balloon burst in air. pañmā | burst | |

The given contexts show the cases of one to one correlation of meanings between the English verb 'burst' and Sampang verb 'pañmā' which represents the cases of semantic equivalence across languages. In such cases, the learners of both languages face no difficulty in learning these types of verbs.

vii. Split

The general meaning of the verb 'split' is 'to divide or to make a group of people divide into smaller groups' but its meaning may become different in different contexts. The uses of 'split' in different contexts are as follows:

| Contexts | English | |
|---|----------------|--------|
| Sampang | | |
| Let's split into two halves. hāmā | split | |
| We split the fare between the 'share' four of us. | split | domā |
| We split the log with an axe. | split | cyālmā |

These contexts show the cases of convergence and divergence of meanings between English and Sampang verbs. The meaning expressed by the English verb 'split' diverges into three distinct meanings represented by Sampang verbs 'hāmā', 'domā' and 'cyālmā'. In such cases, the ESLs may face difficulty in using appropriate verbs in the Sampang language.

viii. Chip

Generally, the dictionary meaning of the verb 'chip' is 'to break a small piece off the edge or surface of sth' and its uses in contexts are given below:

| Contexts | English | |
|---------------------------------------|----------------|-------|
| Sampang | | |
| The blow chipped the womān's puńmā | chip | |
| teeth. | | |
| The plate chipped. puńmā | chip | |
| The tea cup chipped. | chip | puńmā |

The given contexts show the cases of one to one correlation of meanings between the English verb 'chip' and the Sampang verb 'puńmā' which represents the cases of semantic equivalence across languages. In such cases, the learners of both languages find no difficulty in learning these types of verbs.

ix. Breach

The general meaning of the verb 'breach' is 'to make an opening in a wall, etc that defends or protects sb/sth' but its meaning may become different in different contexts. The different meanings of 'breach' in different contexts are as follows:

| Contexts | English | Sampang |
|--|----------------|----------------|
| They breached the wall. | breach | raimā |
| They breached the code of 'violate' | breach | mānryābmā |
| conduct on privacy. | | |

The above contexts show the cases of convergene and divergence of meanings between English and Sampang verbs. The meaning expressed

by the English verb 'breach' diverges into two distinct meanings represented by Sampang verbs 'raimā' and 'mānryābmā'. In such cases, the ESLS may face difficulty in using appropriate verbs in the Sampang language.

x. Rend

Generally, the verb 'rend' means 'to tear sth' but its meaning may become different in different contexts. The uses of 'rend' in different contexts are presented below:

| Contexts | English |
|---|---------|
| Sampang | |
| The muffler was rent apart. cemā | rend |
| The tent was rent apart. cemā | rend |
| They rent wood into two halves. cyālmā 'cut' | rend |

These contexts show the cases of convergence and divergence of meanings between English and Sampang verbs. The meaning expressed by the English verb 'rend' diverges into two distinct meanings represented by the Sampang verbs 'cemā' and 'cyālmā'. In such cases, the ESLS may face difficulty in using appropriate verbs in Sampanag language and these two Sampang verbs merge (i.e. converge) into one English verb 'rend'.

3.5 Componential Analysis

In this topic, the meanings of English and Sampang verbs have been analyzed through componential analysis.

3.5.1 Componential Analysis of the English Verbs

As mentioned in Table No. 3, the English verbs referring to seeing are distinctive in terms of their semantic features. On the basis of 'position of the eye', the ten verbs are [+open] and on the basis of 'motion', the verb 'glance' is [+fast] and there is only one verb 'peer' having the semantic feature [+F.D.]. The verb 'peep' is [+sec.] on the basis of 'manner'. Other verbs have general semantic features. As mentioned in Table No. 4, the English verbs referring to touching are also distinctive in terms of their semantic features. On the basis of the 'position of parts of body', the verb 'pinch' is [+close] and on the basis of the semantic feature 'receive or take', the verb 'lick' is [+liquid]. All the ten English verbs are [+on surf.] on the basis of the semantic feature 'bring close to sb/sth without space'. As mentioned in Table No. 5, among the verbs referring to cutting, the verb 'peel' is [-sound] on the basis of the semantic feature 'release/send'. As mentioned in Table No. 6, among the verbs referring to breaking, the verb 'burst' is [+air] on the basis of the semantic feature 'release/produce' which is distinctive in comparison to others.

Table No. 3: English Verbs Referring to Seeing

| Semantic Features | | | | | | | | | | | | | | | | | |
|-------------------|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|
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Table No. 4: English Verbs Referring to Touching

| Semantic Features | | | | | | |
|-------------------|--|--|--|----------------------------------|---|---------------|
| | | | R e l e a s | R e c e i | Bring close to sb/sth. without space | Manner |
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| | | | e / S e n d | v e / T a k e | | |
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Table No.5: English Verbs Referring to Cutting

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| Semantic Features |
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|--|--|--|--|--|--|--|---|---------------|
| | | | | | | | Br in g clo se to sb /st h. wi th ou t sp ac e | Manner |
|--|--|--|--|--|--|--|---|---------------|

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Table No.6: English Verbs Referring to Breaking

| Semantic Features | | | | | | | |
|-------------------|--|--|---|--|--|---------------------------------------|--------|
| | | | Parts of body or in st. to perform action | | | Bring close to sb/ sth. without space | Manner |

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3.5.2 Componential Analysis of the Sampang Verbs

As mentioned in Table No. 7, the Sampang verbs referring to seeing are distinctive in terms of their semantic features. On the basis of 'motion', the Sampang verb 'jhālākkā khañmā' is [+fast] in comparison to others. The verb 'tupmā' is [-open] and [-sight] on the basis of the semantic features 'position of the eye' and 'receive/take' respectively. As mentioned in Table No. 8, all the given verbs are [+open] on the basis of 'position of body parts' and both verbs 'cāmā' and 'khumā' are [+solid] and the verb 'likmā' is [+liquid] on the basis of the semantic feature 'receive/take'. As mentioned in Table No. 9, the verb 'hāmā' is [-on surf.] and the verb 'khuima' is [-solid] on the basis of the semantic features 'bring close to sb/sth without space' and 'release/send' respectively. As mentioned in Table No. 10, the verb 'domā' and 'mānryābmā' are [-solid] on the basis of semantic feature 'release/send'.

Table No. 7: Sampang Verbs Referring to Seeing

| Ver bs | Motion | | Position of the eye | | Release/Send | | | Receive/Ta | | |
|------------------------|--------|--|------------------------|--|--------------|--|--|------------|--|--|
| | | | | | | | | | | |
| tom ā | | | | | | | | | | |
| tup mā | | | | | | | | | | |
| kha ñm ā | | | | | | | | | | |
| dāi mā | | | | | | | | | | |
| lām mā | | | | | | | | | | |
| huñ ma | | | | | | | | | | |
| Ku mto kha ñm | | | | | | | | | | |

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|---|--|--|--|--|--|--|--|--|--|--|
| ā | | | | | | | | | | |
| khā nito kha ñm ā | | | | | | | | | | |
| ekp ārā kha ñm ā | | | | | | | | | | |
| mu phil mā | | | | | | | | | | |
| mul añ mā | | | | | | | | | | |
| chā kkā chut o kha ñm ā | | | | | | | | | | |
| jhāl ākk ā kha ñm | | | | | | | | | | |

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|---|--|--|--|--|--|--|--|--|--|--|
| ā | | | | | | | | | | |
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Table No. 8: Sampang Verbs Referring to Touching

| Verbs | Motion | | Position of Body parts | | Release/Send | | | Re Ta | |
|-----------------------------------|--------|--|------------------------|--|--------------|--|--|-------|--|
| | | | | | | | | | |
| phā imā | | | | | | | | | |
| cam ā | | | | | | | | | |
| hup her wā ya mm ā | | | | | | | | | |

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|--------------------------------|--|--|--|--|--|--|--|--|--|
| dhā pm ārā mo mā | | | | | | | | | |
| pa mm ā | | | | | | | | | |
| lāp mā | | | | | | | | | |
| chi km ā | | | | | | | | | |
| khu mā | | | | | | | | | |
| the mā | | | | | | | | | |
| lāi mā | | | | | | | | | |
| hup her wā phā imā | | | | | | | | | |
| lik mā | | | | | | | | | |
| uim | | | | | | | | | |

| | | | | | | | | | |
|--------------------------------|--|--|--|--|--|--|--|--|--|
| ā | | | | | | | | | |
| khu imā | | | | | | | | | |
| hut han wā phā imā | | | | | | | | | |
| hut hañ wā tol mā | | | | | | | | | |
| mo pm ā | | | | | | | | | |

Table No. 9: Sampang Verbs Referring to Cutting

| Verbs | Motion | Parts of body or inst. to perform action | Release/S end | Receive/T ake |
|--------------|---------------|---|--------------------------|--------------------------|
| | | | | |

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|---------------|--|--|--|--|--|--|--|--|--|
| | | | | | | | | | |
| | | | | | | | | | |
| kibmā | | | | | | | | | |
| tukrā momā | | | | | | | | | |
| hāmā | | | | | | | | | |
| cyālm ā | | | | | | | | | |
| omā | | | | | | | | | |
| cham ā | | | | | | | | | |

| | | | | | | | | | |
|--------------------|--|--|--|--|--|--|--|--|--|
| homā | | | | | | | | | |
| khip mā | | | | | | | | | |
| khui mā | | | | | | | | | |
| tukmā | | | | | | | | | |
| khom ā | | | | | | | | | |
| sipmā | | | | | | | | | |
| phañd āmom ā | | | | | | | | | |
| bānā momā | | | | | | | | | |
| khapā momā | | | | | | | | | |

Table No. 10: Sampang Verbs Referring to Breaking

| Semantic Features | | | | | | | |
|-----------------------|--|--|--|--|--|---|--------|
| V e r b s | | | | | | Bri ng clo se to sb /st h. | Manner |
| | | | | | | | |
| | | | | | | | |

| | | | | | | | |
|--|--|--|--|--|--|---|--|
| | | | | | | wit ho ut Sp ace | |
|--|--|--|--|--|--|---|--|

| | | | | | | | | | | | | | | | | | | |
|--|-----------------------|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|
| | | | | | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | | | | | |
| | k h e m ā | | | | | | | | | | | | | | | | | |
| | k h i m ā | | | | | | | | | | | | | | | | | |
| | o i m ā | | | | | | | | | | | | | | | | | |
| | t h ā | | | | | | | | | | | | | | | | | |

| | | | | | | | | | | | | | | | | | | |
|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|
| i m ā | | | | | | | | | | | | | | | | | | |
| d h u ñ m ā | | | | | | | | | | | | | | | | | | |
| c ā r k ā c h u m ā | | | | | | | | | | | | | | | | | | |
| p e m ā | | | | | | | | | | | | | | | | | | |
| p a n m ā | | | | | | | | | | | | | | | | | | |
| h ā | | | | | | | | | | | | | | | | | | |

| | | | | | | | | | | | | | | | | | |
|---|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|
| m | | | | | | | | | | | | | | | | | |
| ā | | | | | | | | | | | | | | | | | |
| d | | | | | | | | | | | | | | | | | |
| o | | | | | | | | | | | | | | | | | |
| m | | | | | | | | | | | | | | | | | |
| ā | | | | | | | | | | | | | | | | | |
| c | | | | | | | | | | | | | | | | | |
| y | | | | | | | | | | | | | | | | | |
| ā | | | | | | | | | | | | | | | | | |
| l | | | | | | | | | | | | | | | | | |
| m | | | | | | | | | | | | | | | | | |
| ā | | | | | | | | | | | | | | | | | |
| p | | | | | | | | | | | | | | | | | |
| u | | | | | | | | | | | | | | | | | |
| ñ | | | | | | | | | | | | | | | | | |
| m | | | | | | | | | | | | | | | | | |
| ā | | | | | | | | | | | | | | | | | |
| r | | | | | | | | | | | | | | | | | |
| a | | | | | | | | | | | | | | | | | |
| i | | | | | | | | | | | | | | | | | |
| m | | | | | | | | | | | | | | | | | |
| ā | | | | | | | | | | | | | | | | | |
| m | | | | | | | | | | | | | | | | | |
| ā | | | | | | | | | | | | | | | | | |
| n | | | | | | | | | | | | | | | | | |
| r | | | | | | | | | | | | | | | | | |
| y | | | | | | | | | | | | | | | | | |
| ā | | | | | | | | | | | | | | | | | |
| b | | | | | | | | | | | | | | | | | |
| m | | | | | | | | | | | | | | | | | |

| | | | | | | | | | | | | | | | | | | |
|------------------|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|
| ā | | | | | | | | | | | | | | | | | | |
| c e m ā | | | | | | | | | | | | | | | | | | |

3.6 Comparison

In this section, the meanings of English and Sampang verbs are compared on the basis of two kinds of relationship:

3.6.1 One to one correlation of meaning

3.6.2 Convergence and Divergence of meaning

3.6.1 One to one correlation of meaning

On the basis of presented contexts and componential analysis, the verbs of both languages which are semantically equivalent are given below:

Table No. 11

One to one correlation of meaning

| Verbs of: | Verbs in English | Equivalent verb in Sampang |
|------------------|-------------------------|-----------------------------------|
| Seeing | Peer | khānito khañmā |
| | Gaze | ekpārā khañmā |
| | Stare | chākkāchuto khañmā |
| | Glance | jhalakka khañmā |
| | Sight | tomā |
| Touching | Lick | likmā |
| | Caress | mopmā |
| Cutting | Chop | kibmā |
| | Peel | omā |
| | Shave | khomā |
| Breaking | Tear | pemā |
| | Burst | pañmā |
| | Chip | puñmā |

Among 10 verbs of both languages referring to seeing, 5 verbs are semantically equivalent. Similarly, among 10 verbs of each referring to touching, cutting and breaking only two, three and three verbs of both languages have one to one correlation of meaning respectively. It shows that only 13 verbs of both languages have one to one correlation of meaning out of the total verbs referring to seeing, touching, cutting and breaking.

3.6.2 Convergence and Divergence of meaning

On the basis of presented contexts and componential analysis, the verbs which have convergence and divergence of meanings between English and Sampang verbs are described as follows:

| English | Sampang |
|----------------|----------------|
| | tomā |
| See | tupmā 'visit' |
| | khañmā |
| Look | dāimā 'seem' |
| | lāmmā 'search' |

Here, the English verb 'see' diverges into 'tomā', 'tupma', and 'khanma' in Sampang language. From the perspective of Sampang, it is the case of convergence of meanings since the three Sampang verbs converge into a single English verb 'see'. Similarly, the meaning of English verb 'look' diverges into three Sampang verbs viz. 'khañmā', 'dāimā' and 'lāmmā'. It is the case of convergence of meanings if we look from the Sampang perspective because these three Sampang verbs converge into a single English verb 'look'. Again, the Sampang verb 'khañmā' diverges into two English verbs viz. 'see' and 'look' if we look from the perspective of Sampang language. The verb 'khañmā' is the common meaning of the English verbs 'see' and 'look'.

| English | Sampang |
|----------------|----------------|
|----------------|----------------|

kumto khañmā

Peep

dāimā

The meaning of English verb 'peep' diverges into two Sampang verbs viz. 'kumto khañmā' and 'dāimā'. From the perspective of Sampang, there is the case of convergence of meanings. These two verbs are used differently in different contexts in the Sampang language.

| English | Sampang |
|----------------|----------------|
|----------------|----------------|

khañmā

Watch

huñmā 'look after'

Here, the meaning of 'watch' diverges into two Sampang verbs viz. 'khañmā' and 'huñmā'. From the perspective of Sampang, there is the case of convergence of meanings. These two verbs are used differently in different context in the Sampang language.

| English | Sampang |
|----------------|----------------|
|----------------|----------------|

muphilmā

Glare

mulañmā 'shine strongly'

The meaning of the English verb 'glare' diverges into two Sampang verbs viz. 'muphilmā' and 'mulañmā'. From the perspective of Sampang, there's the case of convergence of meanings. These two verbs are used according to the contexts in the Sampang language.

| English | Sampang |
|----------------|----------------|
|----------------|----------------|

| | |
|--|--------|
| | phāimā |
|--|--------|

| | |
|-------|--|
| Touch | |
|-------|--|

| | |
|--|------------|
| | cāmā 'eat' |
|--|------------|

The meaning of the English verb 'touch' diverges into two Sampang verbs viz. 'phāimā' and 'cāmā'. From the perspective of Sampang, it is the case of convergence of meanings. These two verbs have different meanings according to the contexts in the Sampang language.

| English | Sampang |
|----------------|----------------|
|----------------|----------------|

| | |
|--|----------------|
| | hupherwā yammā |
|--|----------------|

| | |
|------|--|
| Slap | |
|------|--|

| | |
|--|--------------|
| | dhāpmārāmomā |
|--|--------------|

| | |
|-----|--|
| Pat | |
|-----|--|

| | |
|--|-----------------|
| | hupherwā phāimā |
|--|-----------------|

This is the case of convergence and divergence of meanings between English and Sampang verbs. Here, the verb 'dhāpmārāmomā' is the common meaning of the English verbs 'slap' and 'pat'. The Sampang verb 'dhāpmārāmomā' has been placed as Nepali-Sampang verb it is because of lack of exact word in the Sampang language.

| English | Sampang |
|----------------|----------------|
|----------------|----------------|

| | |
|--|--------|
| | chikmā |
|--|--------|

| | |
|-------|--|
| Pinch | |
|-------|--|

| | |
|--|---------------|
| | khumā 'steal' |
|--|---------------|

The meaning of English verb 'pinch' diverges into two Sampang verbs 'chikmā' and 'khumā'. From the perspective of Sampang, there's the case of convergence of meanings as the two Sampang verbs converge into the single English verb 'pinch'.

| English | Sampang |
|----------------|----------------|
| | themā |
| Kick | |
| | lāimā 'expel' |

The meaning of English verb 'kick' diverges into two Sampang verbs 'themā' and 'lāimā'. There's the case of convergence of meanings from the perspective of Sampang language.

| English | Sampang |
|----------------|-----------------|
| | uimā |
| Scratch | khuimā 'scrape' |
| | pammā 'paw' |

The meaning of the English verb 'scratch' diverges into three distinct Sampang verbs 'uimā', 'khuimā' and 'pammā'. From the perspective of Sampang, there's the case of convergence of meanings.

| English | Sampang |
|----------------|-------------------------|
| | pammā 'strike with paw' |
| Paw | |
| | lāpmā 'touch' |

The meaning of the English verb 'paw' diverges into two Sampang verbs 'pammā' and 'lāpmā'. From the perspective of Sampang, there is the case of convergence of meanings.

| English | Sampang |
|----------------|-----------------|
| | huthañwā phāimā |
| Nudge | |
| | huthañwā tolmā |

The meaning of English verb ‘nudge’ diverges into two distinct Sampang verbs ‘huthañwā phāimā’ and ‘huthañwā tolmā’. From the perspective of Sampang, it is the case of convergence of meanings.

| English | Sampang |
|----------------|----------------|
| | hāmā ‘divide’ |
| Cut | tukrāmomā |
| | kibmā |
| Saw | |
| | cyālmā |

This is the case of convergence and divergence of meanings between English and Sampang verbs. The meaning of the English verb ‘cut’ diverges into three distinct Sampang verbs ‘hāmā’, ‘tukrāmomā’ and ‘kibmā’. Similarly, the meaning of English verb ‘saw’ diverges into two distinct Sampang verbs ‘kibmā’ and ‘cyālmā’. It is the case of convergence if we look from the perspective of the Sampang language. Again, the verb ‘kibmā’ diverges into two English verbs ‘cut’ and ‘saw’ and the verb ‘kibmā’ is the common meaning of the verb ‘cut’ and ‘saw’.

| English | Sampang |
|----------------|----------------|
| | khipmā |
| Pare | homā |
| Shell | chamā |

omā

The meanings of the English verb 'pare' diverges into three Sampang verbs 'khipmā', 'homā' and 'chamā'. Similarly, the meanings of the English verb 'shell' diverges into 'chamā' and 'omā'. It is the case of convergence if we look from the perspective of Sampang. Again, the Sampang verb 'chamā' diverges into two English verbs 'pare' and 'shell'. The verb 'chāmā' is common for both the English verb 'pare' and 'shell'.

English

Sampang

khuimā

Scrape

tukmā 'remove'

The meaning of the verb 'scrape' diverges into two different Sampang verbs 'khuimā' and 'tukmā'. From the perspective of Sampang, it is the case of convergence since the meanings of two Sampang verbs joint together in a point, i.e. scrape.

English

Sampang

sipmā

Hack

phaṅdāmomā

The meanings of the verb 'hack' diverges into two distinct Sampang verbs 'sipmā' and 'phaṅdāmomā'. From the Sampang perspective, it is the case of convergence since both the English verbs converge in the same point, i.e. 'hack'. The Sampang verb 'phaṅdāmomā' is like Nepali-Sampang verb.

English

Sampang

kibmā

Carve khapāmomā

bānāmomā

Here, the meanings of the English verb 'carve' diverges into 'kibmā', 'khapāmomā' and 'bānāmomā' in the Sampang language. From the perspective of Sampang, it is the case of convergence since all the verbs converge into the single English verb 'carve'. The verbs 'khapamoma' and 'bānāmomā' are like Nepali-Sampang verbs.

English

Sampang

khemā

Break oimā

thāimā

khimā

The meaning of the English verb 'break' diverges into four distinct Sampang verbs viz. 'khemā', 'oimā', 'thāimā' and 'khimā'. From the perspective of Sampang language, there's the case of convergence because all the verbs joint together in a point, i.e. break.

English

Sampang

khemā

Smash dhuímā

khimā

The meanings of the English verb 'smash' diverges into three distinct Sampang verbs 'khemā', 'dhuímā' and 'khimā'. From the perspective of

Sampang language, there's the case of convergence since all these verbs joint together in a point, i.e. smash.

| English | Sampang |
|----------------|----------------|
|----------------|----------------|

| | |
|--|-------|
| | khemā |
|--|-------|

| | |
|-------|--------|
| Crack | dhuńmā |
|-------|--------|

| | |
|--|------------|
| | cārkāchumā |
|--|------------|

The meanings of the English verb 'crack' diverges into three distinct Sampang verbs 'khemā', 'dhuńmā' and 'cārkāchumā'. From the perspective of Sampang language, it is the case of convergence of meanings.

| English | Sampang |
|----------------|----------------|
|----------------|----------------|

| | |
|--|--------|
| | thāimā |
|--|--------|

| | |
|------|--|
| Snap | |
|------|--|

| | |
|--|------|
| | oimā |
|--|------|

The meanings of the English verb 'snap' diverges into two distinct Sampang verbs 'oimā' and 'thāimā'. From the perspective of Sampang language, it is the case of convergence of meanings.

The relations among these verbs can also be presented in the following ways:

| English | Sampang |
|----------------|----------------|
|----------------|----------------|

| | |
|--|-------------------|
| | khemā 'break sth' |
|--|-------------------|

| | |
|-------|------|
| Break | oimā |
|-------|------|

| | |
|------|--------|
| Snap | thāimā |
|------|--------|

| | |
|-------|--------------------------|
| Smash | khimā 'break sth itself' |
|-------|--------------------------|

Crack dhuúmā

cārkāchumā

Here, the meanings of English verbs diverge into various meanings of Sampang verbs and vice-versa. The meanings of the English verb 'break' diverge into four distinct Sampang verbs 'khemā', 'oimā', 'thāimā', and 'khimā'. Similarly, the meanings of the verb 'snap' diverge into 'oimā' and 'thāimā'; the meanings of the verb 'smash' diverge 'khemā', 'khimā' and 'dhuúmā' and the meanings of the verb 'crack' diverge into 'khemā', 'dhuúmā' and 'cārkāchumā'. On the otherhand, the meanings of Sampang verb 'khemā' diverge into three English verbs viz. 'break', 'smash' and 'crack'. Similarly, both the Sampang verbs 'oimā' and 'thāimā' diverge into 'break' and 'snap'; 'khimā' diverges into two distinct English verbs 'break' and 'smash'; and 'dhuúmā' diverges into 'smash' and 'crack'.

From the above description, it can be said that there is complex relationship between these categories of verbs and their meanings are overlapped and included to each other, i.e. there is also the case of semantic overlapping and semantic inclusion between these verbs.

| English | Sampang |
|----------------|----------------|
| | hāmā |
| Split | domā 'share' |
| | cyālmā |

The meanings of the English verb 'split' diverge into three distinct Sampang verbs 'hāmā', 'domā' and 'cyālmā'. This is the case of convergence from the perspective of Sampang language.

| English | Sampang |
|----------------|----------------|
| | raimā |
| Breach | |

mānryābmā 'violate'

The meanings of the English verb 'breach' diverge into two distinct Sampang verbs 'raimā' and 'mānryābmā'. From the perspective of Sampang language, it is the case of convergence because the meanings of these verbs converge (i.e. merge) into a single verb 'breach'.

| English | Sampang |
|----------------|----------------|
|----------------|----------------|

| | |
|--|-------------|
| | cemā 'rend' |
|--|-------------|

| | |
|------|--|
| Rend | |
|------|--|

| | |
|--|--------|
| | cyālmā |
|--|--------|

The meanings of the English verb 'rend' diverge into two distinct Sampang verbs 'cemā' and 'cyālmā'. From the perspective of Sampang language, it is the case of convergence because these verbs converge into a single English verb 'rend'.

From the above analysis, it was found that 27 verbs of both languages have the relationship of convergence and divergence of meaning out of the total verbs referring to seeing, touching, cutting and breaking.

CHAPTER-FOUR

FINDINGS AND RECOMMENDATIONS

This chapter deals with the summary of the findings of the research along with some recommendations and pedagogical implications.

4.1 Findings

Analysis of the data revealed various significant findings about semantic system of English and Sampang verbs of seeing, touching, cutting and breaking. On the basis of their analysis, the following findings have been drawn:

- a) There are inherent differences in the semantic systems of English and Sampang verbs. The English language has single verb to express different meanings in Sampang whereas the Sampang language has separate verbs to express different meanings in English. For example, the English verb 'pinch' give two meanings: (i) 'to hold a piece of somebody's skin tightly between your thumb and first finger' and (ii) 'to steal sth.' but the Sampang language has separate verbs to express these meanings, i.e. 'chikma' for 'to hold a piece of somebody's skin tightly between your thumb and finger' and 'khuma' for 'to steal sth.'
- b) It has been found that the suffix '-ma' is added at the end of the root of Sampang verb related to seeing, touching, cutting and breaking. For example, khañmā, phāimā, kibmā, khemā and so on.
- c) Sampang has more verbs of seeing, touching, cutting and breaking in comparison to English. On the basis of this study, it is found that there are 13 verbs of Sampang related to seeing which are more in number in comparison to 10 selected English verbs. Similarly, there are 17 verbs of Sampang related to touching in comparison to 10 English verbs; 15 verbs of Sampang related to cutting in comparison to 10 English verbs and also 15 verbs of Sampang related to breaking in comparison to 10 English verbs.
- d) The Sampang verbs are more complex in comparison to English in the sense that even a complete homogeneous verb can express more than one distinct meanings in different contexts. For example, the same Sampang verb 'cemā' has two distinct meanings: 'to tear sth.' and 'to teach somebody'.
- e) This study shows that only 13 verbs of both languages have one to one correlation of meaning (i.e. semantic equivalence) whereas 27 verbs have the relationship of convergence and divergence of meaning out of the total verbs.

4.2 Recommendations

On the basis of the findings of the study, the following recommendations and pedagogical implications have been made:

- a) The learners likely to commit errors due to the semantic differences between their native language (NL) and the target language (TL). If the words in learners' NL and TL are not semantically equivalent but there is the case of convergence and divergence of meanings, they likely to commit errors in the selection of proper words. So, the pedagogy must be concentrated on the point where two languages differ. The attention should be given particularly in the case of convergence and divergence so that the learners can select the appropriate verbs or words to communicate.
- b) Language learning is a complex process of learning vocabularies, structures, functions as well as their pronunciation. Among them, vocabulary is the important property of language. So, in order to minimize learners' difficulty in choosing correct words in the language; vocabulary should be taught in meaningful context rather than translating them into mother-tongue (MT). This helps learners to know meanings of words according to their context in which they are used in the target language.
- c) Since verbs are the core part of a linguistic expression, they must be presented and taught in full context but not in isolation. If they are presented in isolation, they cannot give the intended meanings.
- d) It is found that Sampang verbs are more complex in comparison to English in the sense that even a complete homogeneous verb can express more than one distinct meaning in different contexts. For example, the Sampang verb 'khemā' have more than one distinct meanings: 'to break sth.', 'to buy sth.' and so on. Similarly, the verb 'khimā' have also distinct meanings: 'to comb hair', 'to quarrel with somebody' and so on. In such cases, the ESLs choose the verb without taking account of deep meaning of the verbs. They are not aware of the fact that the two verbs 'khemā' and 'khimā' have such a numerous meanings. The learners cannot differentiate the meanings of 'khemā' and 'khimā', too. Here, the verb 'khemā' means 'to make sth. separate by sb. into two or more pieces' whereas the verb 'khimā' means 'to be broken sth. itself.' So, the teaching must be concentrated on this point while learning Sampang verbs by ESLs and others.

- e) Second language teaching should focus more on those words/verbs that have the relationship of convergence and divergence of meanings rather than one to one correlation of meanings. So, syllabus designers and textbook writers should focus on the words (e.g. verbs) that have the relationship of convergence and divergence of meanings so that they get more and more practices and know the context in which words are used in the target language.
- f) This sort of comparative semantic studies have implications in the field of translation. A translator should keep in mind that the semantic equivalence should be maintained while translating from one language to another, e.g. Sampang to English and vice-versa. So, the translator needs to have wide knowledge of semantic systems of SL and TL.
- g) Since this study is based on only limited verbs in each language, it cannot provide sufficient information about Sampang and English verbs. It is only the beginning in the area of Sampang verbs. so, it needs more comprehensive work of study covering a wider area of verbs in this field. The researcher would like to request the concerned authority to carry out other researches on various aspects such as grammar, lexicon, etc. in the Sampang language so that this language in the near future can be preserved and promoted.

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