Tense, Aspect, and Mood in Kochila Tharu

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Abstract

This paper describes the tense, aspect, and mood in Saptariya
Tharu (Kochila). The study takes a descriptive approach to
categorize and analyze tense, aspect, and mood in Kochila Tharu.
It exhibits three types of tenses: present, past, and future. It
presents two types of aspects: perfective and imperfective. The
perfective aspect is further categorized into non-past and past
perfective forms. Likewise, there are two subcategories of
imperfective aspects, namely habitual and progressive. Like the
perfection aspect, all the subcategories of imperfective aspects are
further divided into non-past and past. Moods are expressed
lexically in the Tharu language. There are five types of modalities,
namely permission, possibility, ability, necessity, and obligation.

Keywords: Tense, Perfective, Imperfective, Habitual, Declarative,
Progressive

Background of the Study

Tharu is one of the Indo-Aryan languages spoken by an ethnic nationality
referred to as Tharu. The census of Nepal, 2021, shows that
1,714,091(5.88%) of 1,807,124 people can speak this language. These people
are distributed in the different provinces of Koshi, Madhesh, Bagmati,
Lumbini, Gandaki, and Far-Western in the Central, Eastern, and Western
parts of Nepal. All the Tharus living in different places do not speak the same
form of language. They have developed different dialects of Tharus because
of geographical distance and language contact.

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Kochila Tharu culture is noted to be distinct from that of other Tharu groups. This uniqueness may affect how the community perceives its language and identity, emphasizing the importance of recognizing cultural differences in language development initiatives (Eichentopf & Mitchell, 2013). The research on tense, aspect, and modd (TAM) system in Kochila Tharu has been limited, with insufficient comprehensive documentation and analysis of its unique grammatical features.

Tense is a grammatical aspect, which tends to refer to the way the grammar indicates the time at which the events or action denoted by the verbs takes place. Tense is 'a way of expression of location in time' (Comrie 1985). Natural languages may have many ways, which locate the time such as temporal markers like adverbs, pragmatics devices, and tense. While the speakers determine reference points to locate the situation, the time of speech usually serves as the reference point. Logically, a situation can be expressed prior, simultaneous, and posterior to the moment of speech. It is an appropriate reason we think of the past, present, and future. The category tense indicates the time of the prediction in relation to some particular moment. This moment is typically the moment of speaking or writing the utterances (Abhi, 2001). Tense, thus indicates the whether the moment of speaking (past tense) is contemporaneous with it (present tense), or subsequent to it (future tense). The most common tense system in most NIA languages is past, present, and future (Masica 1991. 279).

The expression of the degree or kind of regularity of proposition is expressed by the mood and perceived by the speakers its distinctions come out by the inflection of the verb or by the use of particular lexical categories called models. Mood describes the speaker's attitudes toward a situation, including the speaker's belief in its reality or likelihood (Payne 1997). The aspect tends to define the shape, distribution, or organization of internal events of the time. Aspects are different perspectives of ways of looking at the temporal constituency of a situation (Comrie, 1981). According to Crystal (1994), aspect is a grammatical category that can be marked as the duration or type of temporal phenomenon which is denoted by the verb. It defines whether the action of the verb is starting and, in progress, instantaneous or repeated. It indicates whether the action of the verb is beginning and in progress, instantaneous, or repeated. Comrie (1976) has defined it as "different ways of

viewing the internal temporal consistency of a situation." So, this aspect is not concerned with relating the time of the situation to any other time point, but rather with an internal temporal constituency of the situation. Modality is basically a subjective notion. It is "the grammaticalization of the speaker's attitude and opinion" (Palmer, 1996, p.16). According to Givon (2001, p.300), the speaker's attitude must be based on two types of judgments: Epistemic judgment, which is concerned with truth, probability, certainty, belief, and evidence and Evaluative (deontic).

This research is likely to provide a comprehensive description and analysis of TAM system in Kochila Tharu language.

Method

This study investigated the nuances of tense, aspect, and mood in the Kochila Tharu language using a qualitative-method approach. Particularly, the paper briefly discusses the tense, aspect, and mood in Saptariya Tharu (Kochila Tharu) spoken in Saptari, Sunsari, Udayapur, Siraha, and Jhapa districts. Primary data were collected through structured interviews and naturalistic recordings from the native speakers of the Saptari district. Twenty native speakers from diverse age groups, genders, and locations were selected. Transcriptions were meticulously done using the International Phonetic Alphabet (IPA). The coded data underwent rigorous analysis, identifying tense, aspect, and mood markers.

Findings

Tense

The Kochila Tharu has three tenses – present, past, and future – and exhibits distinct verb forms to indicate the actions in different tenses. The present tense marker in the Kochila Tharu is –*i*, which is affixed to the verb root before inflectional suffixes are attached. The tense marker-*i* is always used with copular verb lexical verbs. The inflectional suffixes- *ii, -I, e* are almost the same in all the tenses and are determined by the person and honorifics of the subject NP. Presented below are a few instances:

(a) *hamsun saib din iskul jaiciəi*
     ham-sun saib-din iskul ja-i-ci-əi
     We-PL every day school go IMPRE be-PRE.2 PL

'We go to school every day'.

(b) *tu kisan ci*
     tu kisan ci
     you farmer be-PRS. 2 SG
     'You are a farmer.'

In the sentence (a) the tense marker is i, with the lexical verb 'jainai' 'to go', whereas in (b), the tense marker –i with the existing copular verb 'ch' 'to be'.

(c) *kailh ram nikse pərhlkəi*
     Kailh ram nikse pərh-l-kəi
     Yesterday ram well read-PST. 3SG
     'Yesterday Ram read well.'

(d) *kailh ram nikse pərhtəi*
     Kailh ram nikse pərh-t-əi
     tomorrow ram well read-FVT. 3SG
     'Tomorrow Ram will read well.'
      (Note: 'kailh' means both yesterday & tomorrow.)

In the above sentences (c and d), it is seen that the same word '*kailh*' is used to show the past and future time on the basis of verb forms. A considerable point in the Kochila Tharu is that it has three levels of honorifics in the second person: Non-Hon, Mid-Hon, and Hon in the second person (see e, f, and g below).

(e) *tũ kəlu khaici*
     tũ kəlu kha-i-ci
     You lunch eat-IMPRE be.2MID NON HON
     'you eat your rice.'

(f) *tũ kəlu kho*
     Tũ kəlu kh-o
     You lunch eat-PRT 2SG MID-HON
     'you eat your lunch.'

(g) *əpəne kəlu khau*
     əpəne kəlu kha-u

You lunch eat-PRS-2SG HON

'you eat your lunch.'

As stated above, past tense indicates the situation in question prior to the present moment and says nothing about whether the past moment comes just a single point prior to the present, or a few moments additional time period before the present moment, or indeed the total of the time up to present moment (Comrie, 1985). The Kochila Tharu has two distinct tense markers –l and –h are directly attached to the verb root before the inflectional affixes are applied (see, h, i, and j).

(h) *həm kailh bəzar gelie*

həm kailh bəzar ge-l-e

I yesterday market go-PST. ISG

'I went to the market yesterday.'

(i) *tuhe kailh bazar gelihi*

Tuhe kailh bazar ge-l-hi

You yesterday market go-PST. 2SG

'You went to market yesterday.'

(j) *u kailh bəzar geləi*

u kailh bəzar ge-l-əi

he yesterday market go- PST. 3SG

'He went to the market yesterday.'

In all these examples, it can be noticed that the base form of the verb *'je'* has been supplemented by the form '*ge*' in the past tense. The suppletion of '*je*' by the form '*ge*' in the past is common. NIA feature which is also present in Nepali, Hindi, Maithili Bhojpuri, and so on.

A special feature of infixing is noticed in the past form of the copular verb rəh remains in this language. The tense marker-lr-h is infixed between the two syllables of the base rəh before the inflectional affixes are applied.

(k) *həm kisan rihəi*

həm kisan rəh-h-əi

I farmer be-PST. ISG

'I was a farmer.'

(l*) həm-sun kisan chelie*
>   həm-sun kisan che-l-ie
>   I-PL farmer be-PST. IPL
>   'We were farmers.'

(m) *u kisan rəhəi*
>   u kisan rəh-həi
>   he farmer be-PST. 3SG
>   'He was a farmer.'

(n) *tu kisan rihi*
>   tu kisan rəh-h-i
>   You farmer be-PST.2SG
>   'You were a farmer.'

The future tense markers in Kochila Tharu are *–t* in the third person and second person, and –b elsewhere, honorifics that are attached to the root before inflecting other suffixes, as illustrated in (o).

(o) *həmsun kailh bazar jebəi*
>   həm-sun kailh bazar Je-b-hi
>   You- p tomorrow market go- FUT. 2SG
>   'You will go to market tomorrow.'

A considerable point in Kochila Tharu, a different inflectional suffix *–u* is optimally used in the first-person singular subject. The inflectional suffix *–m* is used in the first-person plural subject. The suffix differs in that the vocalic suffix -ũ is attached to the stem consisting of the root plus tense marker, whereas, the consonant suffix *–m* is used directly to the root. No tense marker is used in this case. Thus, in the first person singular and plural subject, there are two distinct forms, as illustrated in p, and q.

(p) *həm kailh bazar jebəu*
>   həm kailh bazar je-b-u
>   I tomorrow market go- FUT. ISG
>   'I will go to market tomorrow.'

(q) *həmsun kailh bazar jam*

həm-sun kailh bazar ja-m

I-PL tomorrow market go-FUT. ISG

'We will go to market tomorrow.'

Aspect

In Tharu, the aspect is divided into two categories: perfective and imperfective aspect. Perfective is the aspect of the verb that shows the action is perfected or completed in relation to some point in time. According to Comric (1976), perfect denotes a situation viewed in its entity, without enforcement to internal temporal consistency. Perfect is concerned with the temporal boundness and duration of a situation. There are two types of perfective aspects according to the tense system – past perfective and non-past perfective.

In both types, the suffix –ne and –əl indicate the perfective marker. They are allomorph and morphologically conditional –ne occurs with transitive verbs and –əl with intransitive verbs. Actually, the inflections do not agree with the number or gender of the subject besides person and honorific. The following sentences present examples of non-past perfective markers:

(a) *həm bhat khene cie*

həm bhat kha-ne ci-e

I rice eat- PERF be-np1

'I have eaten rice.'

(b) *həmsun bhat khene cie*

həm-sun bhat khe-ne ci-e

I-PL rice eat – PERF be-np2

'We have eaten rice.'

(c) *tũ bhat khene cihi*

tũ bhat kha-ne ci-hi

you rice eat- PERF be-np2

'You have eaten rice.'

(d) *tororke bhat khene cihi*

To-ər-ke bhat kha-ne ci-hi

You-PL-GEN rice eat- PERF be-np2

'You have eaten rice.'

(e) *əpəne bhat khene chəi*

    əpəne bhat kha-ne ch-əi

    You (holy) rice eat-PERF be- NPLHON

    'You have eaten rice.'

(f) *əpənesun bhat khane chəi*

    əpəne-sun bhat kha-ne ch-əi

    You-PL rice eat- PERF be-NPL

    'You have eaten rice.'

(g) *u bhat khene chəi*

    u bhat kha-ne ch-əi

    he rice eat- PERF be- np3SG

    'He have eaten rice.'

(h) *usun bhat khene chəi*

    u- sun bhat kha-ne ch-əi

    he- PL rice eat- PERF be-np.3SG

    'He has eaten rice.'

(i) *həm sutəl cie*

    həm sut-əl ci-e

    I sleep- PERF be- np ISG

    'I have slept.'

(j) *əpəne sutəl chəi*

    əpəne sut-əl ch-əi

    You (HON) sleep- PERF be- np2HON

    'You have slept.'

The following set of sentences provide instances of past perfective markers:

(a) *həm bhat khene chelie*

    həm bhat kha-ne che-l-ie

    I rice eat- PERF be-PST ISG

    'I had eaten rice.'

(b) *həmsun bhat khene chelie*

həm-sun bhat kha-ne che-0lie

i-PL rice eat- PERF be-be-PST.2

'We had eaten rice.'

(c) *tũ bhat khene chelihi*

 tũ bhat kha-ne che-l -hi

 you rice eat-PERF be- PST.2

 'you had eaten rice.'

(d) *tũsun bhat khene chelihi*

 tu- sun bhat kha-ne che-l-hi

you-PL rice eat- PERF be-PST.2

'you had eaten rice.'

(e) *u bhat khene cheli∂i*

u bhat kha-ne cha-l-əi

he rice eat- PERF be- PST. 3SG

'He had eaten rice.'

(f) *usun bhat khene cheləi*

 u-sun bhat khe-ne che-l-əi

 he/she-PL rice eat- PERF be- PST.3

 'They had eaten rice.'

(g) *əpəne bhat khene cheləi*

əpəne bhat kha-ne che-l-əi

You(HON) rice eat- PERF be-PST.2 HON

'You had eaten rice.'

(h) *əpənesun bhat khene cheləi*

əpəne-sun bhat kha-ne che-l-əi

You-PL rice eat-PERF be-PST.2

'You had eaten rice.'

(i) *həm sutəl chelie*

  həm sut-əl che-l-ie

  I sleep- PERF be-PST.ISG

  'I had slept.'

(j)   *həmsun sutəl chelie*

həm-sun sut-əl che-l-ie

I-PL sleep-PERF be-PST-IPL

'We had slept.

Imperfective is the aspect of the verb that shows that the action is not completed in relation to some point in time. In contrast, perfective, imperfective corresponds to a larger span of time and broadly it indicates the continuity of an action or state of affairs. In Tharu, the imperfective aspect can be divided into two categories: non-present progressive and past progressive.

To obtain past progressive aspect, the progressive marker –l is added to the verb stem, and then it is followed by the past 'be' verb.

(a) *həm dərie chelie*

həm daur-i che-l-əi

I run-PROG be-PST. IS

'I was running.'

(b) *həmsun dəuri chelie*

həm-sun dəur-I che-l-əi

I-PL run-PROG be-PST.IP

'We were running.'

(c) *tũ dəuri chelihi*

tũ dəur-i che -l-hi

you run-PROG be-PST.2s

'you were running.'

(d) *tororke dəuri chelie*

to-ror-ke dƏur-I che-l-ie

you-PL-GEN run-PROG be-PST.2P

'You were running.'

(e) *dəuri cheləi*

u dəur-i che-l-əi

he/she run-PROG be-PST.3SG

He/she was running.'

(f) *okrorke dəuri cheləi*

     Ok-ror-K dəuri-it che-ləi

     He/she-PL-GEN run-PROG be-PST.3PL

     'They were running.'

To obtain non-past progressive aspect, the progressive marker *–i* is added to the verb stem, and then it is followed by non-past form of the 'be' verb ci. The following are the examples.

(g) *həm bhat kha-i ciəi*

     həm bhat kha-i ci-əi

     I rice eat be-NPST.IS

     'I am eating rice.'

(h) *həmsun bhat kha-i ciəi*

     həm-sun bhat kha-i ci-əi

     I-PL rice eat-PROG be- NPST.IPL

     'We are eating rice.'

(i) *tũ bhat khai cihi*

     Tũ bhat kha-i ci-hi

     You rice eat-PROG be-NPST.LS

     'you are eating rice.'

(j) *tororke bhat khai cihi*

     to-ror-ke bhat kha-I c-i-hi

     you-PL-GEN rice eat-PROG be-NPST.2PL

     'You are eating rice.'

(k) *u bhat khai chəi*

     u bhat kha-I ch-əi

     he/she rice eat-PROG be-NPST. 3P

     'He/she is eating rice.'

(l) *okrorke bhat khai chəi*

     ok-ror-ke bhat kha-I ch-əi

     He/she-PL-GEN rice eat-PROG be-NPST

'They are eating rice.'

The feature that is common to all habitual is that they describe a situation which is characteristic of an extended period of time, so extended in fact that the situation referred to is viewed not as an incidental property of the moment but, precisely, as a characteristic feature of a whole period (Comrie, 1981: 27-28). In this aspect there is the repetition of an action.

The past habitual aspect in Tharu language is expressed by affixing – *'te'* to the verb. It is immediately suffixed to the verb stem and followed by 'be' verb and past concord. The following sentences provide the examples.

(a) *həm mach marte chelie*

    həm mach mar-te che-l-ie

    I fish kill-HBT be-PST. ISG

    'I used to fish' (Lit: I used to kill fish.)

(b) *həmsun mach marte chelie*

    həm-sun fish mar-te che-l-ie

    I-PL fish kill-HBT be-PST.IP

    'We used to fish.'

(c) *tũ mach marte chelihi*

    Tũ mach mar-te che-l-hi

    You fish kill-HBT be-PST.2SG

    'You used to fish.'

(d) *tororke mach marte chelihi*

    to-ror-ke mach marte che-l-hi

    you-PL-GEN fish kill-HBT be-PST.2P

    'you used to fish.'

(e) *u mach marte cheləi*

    u mach mar-te che-l-əi

    he/she fish kill-HBT be-PST.3SG

    'He/she used to fish.'

(f) *okrorke mach marte cheləi*

    Ok-ror-ke mach marte che-l-əi

    He/she-PL- GEN fish kill-HBT-be-PST.3P

'They used to fish.'

Usually, non-past habitual and absolute non-past tense resemble in this language, but sometimes, '-*rəhə*i' is suffixed to the verb stem which is then followed by non-past concord, e.g.,

(a) *həm rajbiraj jaitrəhəichiəi*

həm Rajbiraj ja-it rəhəi chi -əi

I Rajbiraj go-HBT remain be-NPST.ISG

'I go to Rajbiraj.'

(b) *həmsun Rajbiraj jait rəhi chiəi*

həm-sun Rajbiraj ja-it rəhəi ch-i-əi

I-PL Rajbiraj go-HBT remain be-NPST.4P

'We go to Rajbiraj.'

(c) *tũ Rajbiraj jait rəhəi cihi*

tũ Rajbiraj ja-it rəhəi ci-hi

you Rajbiraj go-HBT remain be-NPST 2P

'you go to Rajbiraj.'

(d) *tororke Rajbiraj jait rəhəi cihi*

to-ror-ke Rajbiraj ja-it rəhəi ci-hi

you-PL-SPEC go-HBT remain be-NPST 2

'you got to Rajbiraj.'

(e) *okrorke Rajbiraj jait rəhəi chəi*

Ok-ror-ke Rajbiraj lja-it rəhəi ch-əi

He/she-PL-SPEC Rajbiraj go-HBT remain be-NPST 3P

'They go to Rajbiraj.'

Mood

Basically, six types of moods are found in Kochila Tharu. They are declarative, presumptive, imperative, causative imperative, optative, conditional, etc. The declarative mood in this language is indicated by the suffixes used in the verb. The inflected forms do have an agreement with a person only not with a number, gender, and honorific system with the subject. The verb *khic* means to wash. The inflections are only different on the basis of persons.

(a) *həm kəpəra khicliəi*

   həm kəpəra khic-l-əi

   I clothes wash-PIS

   'I washed clothes.

 (b) *tu kəpəra khic lihi*

   tu kəpəra khic-l-hi

   You clothes wash-P2S

   'You washed the clothes.'

(c) *u kəpəra khic lkəi*

   u kəpəra khic-l-kəi

   s/he clothes wash-P3S

   'He washed the clothes.

In the above examples, the verb *khic* meaning 'wash' has-lie for indicating first person both for singular and plural members- *lihi* second person both for singular and plural, and –lkəi for third person both for singular and plural numbers.

The presumptive mood conveys the meaning of possibility. It is formed by adding future tense markers to the auxiliary he- 'be' when the main verb is in the perfective aspect. They are illustrated in the following sentences.

(d) *u geəl hetəi*

   u ge-əl he-t-əi

   s/he go-PERE be-np3

   'She may have gone.'

(e) *həm khene he bəi*

   həm khene he-bəi

   I eat- PERE be-npl

   'I may have eaten.'

(f) *tu rajbiraj geəl hebihi*

   Tu rajbiraj ge-əl he-b-hi

   You rajbiraj go-PREF be –FUT.np2

   'you may have gone to Rajbiraj.'

People use the imperative mood when they give a very clear order or

instruction or advice or a warning or appease someone to do something or rarely in expiation. In tharu, second person singular non-honorific is unmarked whereas honorific is marked by the suffix –*ə* and –*u* in imperative mood as in the example below.

(g) *tu dukankhkholə*

    Tu dukan khol-ə

    You shop open-IMP

    'You open shop.'

(h) *dukan kholə*

    dukan khol-ə

    Shop open-IMP

    'open a shop.'

(i) *əpəne dukan kholə*

    əpəne dukan lho-ə

    You.h shop open-IMP –h

    'You open the shop.'

(j) *əpəne dukan kholu*

    əpəne dukan khol-u

    You.h shop open –IMP –h

    'You open the shop.'

The causative imperative mood is indicated by the suffix –*ə* for the second person singular/plural without any honorific and –*u* for the second person singular/plural with honorific. In the following examples, the first is a morphological causative as the suffix marker –*u* is inflected in the khel meaning play whereas in the second example, a separate lexical *ləga-u* meaning to cause is used. With such types of features we can conclude that it is a syntactic causative.

(k) *əpəne bhaike khelau*

    əpəne bhai-ke khela-u

    You.h brother-D play CAUS.IMP

    'You make brother play.'

(l) *əpəne bhake khelaile ləgau*

*əpəne bhai- ke khel-aile ləg-a-u*You.h brother-D play-INF CAUS IMP

'You make brother play.'

(m) *əpəne dukan khol-ə*

You.h shop open-IMP –h

'You open the shop.'

Optative mood generally refer to the wish, desire or hope. In the Tharu language, there are different kinds of suffixes are conjugated to the verb to express the optative mood.

(n) *bhəgban ham pas bhya ja-i*

god I pass become go-OPT 1

'May I pass, O lord!'

(o) *tũ mair ja-o*

You die go-OPT2

'May you die!'

(p) *dinkər u rait-me moir ja-ə*

god he night-LOC die goOPT3

'May he die overnight, lord!'

Conditional mood consists of an antecedent or a condition and a consequent. The antecedent represents the event described by the *jəb/yədi*. If-clause, while the consequent represents the event described by the *tYb* then-clause. They are illustrated in the following examples (q-s).

(q) *jəb tũ pərh-I təb nik ch-əi*

If you read IMPERF be-np2 then good be-np3

'If you study, then it is good.'

(r) *jəb u e-ləi,təb həm ge-lie*

If he come-P3, then I go-P13

'if he come, then I would go.'

(s) *jəb u e-ləi həm-hu jə-bəi*

If he go-np3, then I-IMPH go-np1

'if he goes, then I will go (judgement concerned with desirability,

preference, intend, ability and obligation)

Modality

Kochila Tharu employs modal verbs or separate particle modality. Five types of modalities are noticed in Kochila Tharu: possibility, permission, ability, necessity, and obligation. The notion of possibility is mainly expressed with the vector verbs and particles. The vector verbs *sək*, which immediately precedes the main verb in its root form, take inflectional suffixes as in (a).

(a) bagh aib səktəi

bagh a-b sək-t-əi

tiger come-FUT can-FUT.3S

'The tiger may come.'

The explicators – *pa* and *sək* – are commonly used to express permission. These vectors are preceded by the infinitive or the root form of the content verbs. The examples are given in b and c.

(b) *bina rahədanise ote nəi jaile pablkəi*

bina rahədani-se ote nəi ja-ile pab-l-kəi

without passport – ABL there NEG go-INF get-PST.2

'No one was allowed to go there without passport.

(c) *yi kam worake tuhe ghər ja səkbihi*

yi kam wora-ke tuh-e ghər ja sak-b-hi

this work finish-SEQ 2SG-PART house go can-FUT.2P

'You can go home after finishing the work.'

The explicator *sək* is the most productive vector verb in Kochila Tharu. In addition to expressing possibility and permission, it is also used to express physical, and mental ability. In this case, also, it is preceded by the infinitive or root form of the content verb as in d.

(d) *koyo nəi səklkəi giraile*

koyo nəi sək-l-kəi gira-ile

anyone NEG can-PST.3P fall-CAUS-INF

'None of them could make it fall.'

Epistemic necessity is encoded by a vector verb *'pər'*. The vector verb can be

preceded by an infinitive, participial, and purposive form of the content verb, but not the root verb, as in e and f.

(e) *əre abe diəce boke nəi pərtəi*

    əre a-be di-cə bok-e nəi pər-t-əi

    VOC come-INF give-IMP carry-INF NEG have to-FUT 3SG

    'Let him come. (we) will not have to carry.'

(f) *tə okra bolae pərləi*

    tə ok-ra bola-e pər-l-əi

    PRT 3SG.DAT call-PURP have to-PST.3SG

    'Then he is to be called.'

The Obligation indicates that the agent is obliged to perform the action of the verb. It is indicated by the obligation morpheme - /ile/ suffixed to the main verb as illustrated in (18a-b).

(g) *həmra lədi par həile pərtəi*

    həm-ra lədi par hə-ile pər-t-əi

    ISG-GEN river cross become-OBC have-FUT-3SG

    'I have to go across the river.'

(h) *tora bhikmənga rəhe partəu*

    to-ra bhikmənga rəh-ə par-t-əu

    2SG-GEN beggar live-INF have to-FUT.2SG

    'You have to remain beggar.'

Conclusion

The above discussed remarkable features of tense, aspect, and mood are found in the Tharu language. Inflectionally, tense can be categorized into three types: present, past, and future tense. Similarly, aspects are divided into two parts perfective and imperfective. Perfective aspects are split into two parts: past and non-past. The imperfective aspect can be categorized as habitual and progressive which are further divided into past and non-past forms. Likewise, there is a declarative, presumptive, imperative, causative imperative, optative, and conditional mood in Kochila Tharu, whereas, there are five types of modalities such as permission, possibility, necessity, ability, and obligation.

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