Verbal Elements in Saptariya Tharu

Ram Kumar Bhagat Yadav[1]

Abstract

[1]Assistant Lecturer
Faculty of Education
JS Muaraka Multiple Campus
Lahan, Siraha
Email:
ramkumary400@gmail.com

The verb morphology of Tharu shows that the suffixes are attached to the verb to indicate the tense, aspect, mood, and modality. This study attempts to relate and analyze the verbal morphology of Saptariya Tharu language that possesses monosyllabic verb stems to a great extent. The data were collected from both sources: primary and secondary. Two Tharu speakers from Saptary were selected for eliciting the utterances of Tharu and several previous works related to the verbs were also consulted. The results show that the valence adjusting operations have been divided into two types; the valence increasing operations (i.e. causativisation) and the valence decreasing operation (i.e. passivization). Auxiliary verb has been classified into two categories; 'Be' verb as a copula and 'Be' verb as a helping verb. The verbs are negativized by the negative particle. Similarly, different elements are found with the stem verbs for indicating tense, aspect, mood, and modality. Thus, the Tharu verbs are found having different grammatical bearings including less honoroficity and the Tharu children in the schools are often found using less honorofic words even in Maithili and Nepali.

Keywords: Modality, Morphology, Valence changing, Saptariya Tharu, Verbs,

Introduction

Nepal is home to numerous languages and dialects because of ethnic diversity and linguistic plurality. Although Nepal is a small country, it represents four language families, i.e. Indo-Aryan, Tibeto-Burman, Austro-Asiatic and Dravidian. Tharu is one of the languages belonging to indo-Aryan language family of Indo-European language family. Tharus live mainly Terai region stetching from Mechi to Mahakali along the Mahendra High-Way. The total speaker to Tharu is 13, 31, 546 and 5.86% in Nepal (C.B.S. 2021).

There are different varieties (dialects) in the Tharu language. Noonan (2005) has mentioned that there are seven varieties of Tharu in Nepal, such as *Dangaura Tharu, Deukhuri Tharu, Kathoria Tharu, Kochila Tharu, Chitwaniya Tharu, Mahotari Tharu* and *Rana Tharu.* According to Ethnologue (Languages of which, 16th edition) within the Tharu language, there are various dialects; *Kochila Tharu, Dangaura Tharu, Kathoriya Tharu, Chitwaniya Tharu* and *Rana Tharu.* This research is based on the verity belonging to Kochila Tharu spoken in Saptari district. Lewis (2009) points out that the Kochila Tharu has also different dialects; *Saptariya, Morangiya, Sunsariya, Udaypur, Siraha, Dhanusa, Mohotari* and *Sarlahi.* Speakes in each district speak a different variety. The total population of Kochila Tharu is 258,000 in Nepal (Lewis 2009:497). Saptariya dialect lies in the southern part in the Sagramatha Zone of Nepal Situated between Sunsari and Siraha district. There are settlements of the Tharu people in Saptari, i.e., 14.03% (CBS:2021).

Tharu people of Saptari are usually bilingual and some people are also multilingual (i.e. Hindi and Nepali) but not monolingual because of majority of Maithili Speakers or mix society. They use Nepali and Hindi as a lingua-franca and have their own history, culture, social structure, rites, rituals and linguistic heritage; they follow Hindu religion.

Several research works have been done on Tharu people and their culture. However, researches on Tharu language are limited and especially as Saptariya dialect are linguistically very limited. Hodgson (1880) has mentioned that the particular dialect of Tharu is a corrupt form Bhojpuri. Grierson (1903) has mentioned that there is however no such things as a Tharu language. Everywhere the Tharu speak, more or less correctly, the language of Aryan races with whom they are immediately in contact, for instance the Tharus of North Purnea appear to speak a corrupt form of the Eastern Maithili spoken in district. Pokhrel (2050B.S.) has commented that the Tharu language is not a language at all. The Tharus of East speak a dialect of Maithili and from Rautahat to Rupandehi they speak a dialect of Awdhi. Yadava (2050B.S) has mentioned that whether or not the language of the Tharu is a separate language or dialect (of Maithili, Bhojpuri, and Awadhi) is a subject of dispute. Therefore, there is a need to study its speech form together with the feelings of the language Speakers.

Chaudhary (2004) has mentioned that the Tharu language is a language of Indo-European family. It holds fourth position in Nepal and percentage of the Tharu Speakers is 5.90% (C.B.S. (2021)). It is spoken from Mechi to Mahakali in more than thirteen districts. It is one of the most underdeveloped languages of Nepal and remained unstudied for centuries. Therefore, it is on the way of losing its identification.

The present research work tries to analyze the verbal elements of the Tharu language spoken in Saptari in which the analysis focuses on finding out how

different types of morphemes are attached with the stem verbs indicating different grammatical functions. Similarly, the work is more oriented towards the operation of the verbs showing valence changing elements.

Methodology

The study is more descriptive rather than comparative in its nature and the theoretical framework is mainly based on Given (2001) which gives many conceptual ideas on grammatical description on verbal morphology. According to Given, Structures without functions are plainly senseless; functions without structures are drown right lame. Besides, Masica (1991), Payne (1997) and Zograph (1982) are very crucial sources of information on Indo-Aryan grammar and also Comrie and Smith (1997) for questionnaire. The data were collected from the two Saptariya Tharu persons using the set of questionnaires and eliciting the required information. Similarly, I consulted the secondary sources; Tharu grammars, research works, etc. for collecting the purposive information related to the verbal compositions.

Results and Interpretation

The verb stem

The infinitive of the Tharu verb ends in –əb or –œb whether vowel-final stem or consonant-final stem. When the stem of the Tharu verb is removed from the infinitive then we obtain the verb stems:

Table 1

The infinitive of the Tharu verb ends in –əb or –œb

Infinitives	Glosses	Stems
dekhəb	'to see'	dekh
pərhəb	'to read'	pərh
katəb	'to cut'	kat
mərəb	'to die'	mər
pitəb	'to beat'	pit
likhəb	'to write'	likh
piəb	'to drink'	pi
ya(ə)b	'to come'	ya

The stems *ya-, le-, kha-,* and *ja-* which are mentioned above, when these stems are removed from infinitives then remaining stems-final vowels are changed into –œ, whether it is ended with –a or –e. Where –ə is changed into –œ or vowel decentralized to make infinitives. When the stems *ya-, de-, le-,* and he- are changed into infinitives, the infinitives –əb where –ə is uttered optionally.

The Tharu primary verb stems exhibit the patterns, CV, VC, CVC, VCVC, and CVCVC which derived causative verb stems such as VCV, CVV, CVCV, VCCV, CVCCV, VCVCCV, and CVCVCCV. Their syllabus structures of stems are illustrated below:

Syllable structures	Stems	Glosses
VC	*uth*	'arise'
CV	*de*	'give'
CVC	*likh*	'write'
VCVC	*unət*	'roll over'
CVCVC	*pəhūc*	'arrive'

Most Tharu verb stems show remarkably few morphophonemic alternations, when aspect, tense, mood, or other inflectional affixes are added. However, stem alternations do occur in a few verbs. Such stems alternations are governed by two ways: (i) vowel-final stem and (ii) consonant-final stem. Vowel-final stems are more complex than consonant-final stems.

Tense

Tense is the grammatical expression of the relation of the time of an event to some reference point in time, usually the moment in cause is uttered (Payne, 1997, p. 236). Tense and mood together constitute a category in NIA, in terms of mutual substitutability in a particular slot in the paradigm: a verbal expression may have tense or mood (or neither) but not both (Masica, 1991, p. 279). Tharu verbs conjugate for three tense: past, present and future. If the event proceeds the point of reference, it is past, if it is follows the time axis, it is future and if it is includes the time axis, it is present.

The past tense

The past tense refers to the event/situation prior to the present situation in question prior to the past situation occupies just a single point to the present moment or indeed the whole time and the use of the past tense only locates the situation in the past, without saying anything about whether the situation continues to the present or into the future, although there is often a conversational implicature that it does not continue to or beyond the present (Comrie 1985:41). The past tense in Tharu is marked differently according to the person and honorific (only in second person) inflections (suffixes) of past tense in Tharu do not agree with the gender, number of subject or noun phrase.

Table 2

The verb pərh 'read' showing its past suffixes

| Person | Noun/pronoun | Number | | Glosses |
		Singular	Plural	
1st person	*həm*	*pərh-liəi*	*pərh-liəi*	'l read'
2nd person	*tū*(NH)	*pərh-lihi*	*pərh-lihi*	'You read'
	tū(MH)	*pərh-ləhə*	*pərh-ləhə*	'You read'

3rd person	*əpne*(H)	*pərh-lie*	*pərh-lie*	'You read'
	u	pərhal-kəi	pərhəl-kəi	'He read'
	chəura	pərhal-kəi	pərhəl-kəi	' The girl read'
	chəuri	pərhal-kəi	pərhəl-kəi	'The boy read'

The table 2 show that the first-person subject *hem* 'I' takes *l*- past tense marker with *–əi* agreement marker with the *pərh* 'read'. The second person subject *tū* 'you NH' takes *l*- past tense marker *l-*with *–he* concord, likewise, the subject *tū* 'you MH' also takes same past tense marker *l*- with *–he* agreement marker and the subject *əpne* 'you H' takes *l*- past tense marker as well but with agreement marker *–əi* with the verb *pərh* 'read'. The third person subject *u/chəəuri* takes *k*- past tense marker with *–əi* agreement marker either singular or plural in all the cases.

The future tense

The characterization of the meaning of the future tense is correct, but the controversy surrounds not so much the definition of future tense as whether such category is justified in linguistic theory in the first place, as a tense (Comrie, 1985). There is future subsystem in most NIA language that calls for special remark. The unspecified "old present", on being crowded out of its old role by newer information, was left with a range of vaguely future residual meanings, which are retained in most NIA language as the contingent future ("Simple subjunctive") (Masica, 1991, p. 288). The future tense markers are *b*- *and t*- . where the person and second person (non-honorific and mid-honorific) are marked with *b*- future tense marker and the third person is marked with *t*- future tense marker.

Table 3
The verb kha 'eat' *showing future suffixes*

| | | Number | | |
Person	Noun/Pronoun	Singular	Plural	Glosses
1st Person	*həm*	*khe-bəi*	*khe-bəi*	'I will eat'
2nd Person	*tū*(NH)	*khe-bihi*	*khe-bihi*	'You will eat'
	tū (MH)	*khe-həhə/hək*	*kheb-bəhə/hək*	'You will eat'
	əpne(H)	*khe-həi*	*khe-bəi*	'You will eat'
3rd Person	*u*	*khe-həi*	*khe-həi*	'He will eat'
	sita	*khe-həi*	*khe-həi*	'Sita will eat'
	ram	*khe-həi*	*khe-həi*	'Ram will eat'

The table 3 presents that the first person subject *həm* 'I' takes *b*- Future tense marker with *–əi agreement* marker with the verb *kha* 'eat'. The second person subject *tū* 'you NH' also takes same future marker *b-*with *–hi* agreement marker. Likewise, the second person subject tū 'you MH' takes *b*- future marker as well with *–hə/hək* concord and the subject *əpne* 'you H' also takes *b*-future marker with *–əi* agreement marker. The third person subject *u/Sita/Ram* takes *t*- future marker with *–əi* agreement either singular or plural in all the cases.

Table 4

The verb likh 'write' showing present suffixes

		Number		
Person	Noun/pronoun	Singular	Plural	Glosses
1st Person	*həm*	*likhəi-ch-əi*	*likhəi-ci-əi*	' I write'
2nd	*tū(NH)*	*likhəi-ch-hi*	*likhəi-ci-hi*	'You write'
Person	*tū (MH)*	*likhəi-ch-ə*	*likhəi-ch-ə*	'You write
	əpne(H)	*likhəi-ch-əi*	*likhəi-ci-əi*	'You write'
3rd	*u*	*likhəi-ch-əi*	*likhəi-ch-əi*	'He writes'
Person	*sita*	*likhəi-ch-əi*	*likhəi-ch-əi*	'Sita wrutes'
	ram	*likhəi-ch-əi*	*likhəi-ch-əi*	'Ram writes'

The table 4 clarifies that the first person subject *həm* 'I' takes *c-* Present tense marker with *–əi agreement* marker with the verb *likh* 'write.' The second person subject tu 'you NH' takes *c-* Present tense marker whereas the subject *tu* 'you MH' takes *ch-* present tense marker with *–ə* agreement marker and the subject *əpne* 'you H' takes *c-* present tense marker with *–əi* concord with the verb *likh* 'write.' The third peson subject *u/sita/Ram* takes *ch- present tense marker with –əi* concord with the verb *likh* 'write' either singular or plural in all the cases.

Mood and modality

Mood is a term used in the theoretical and descriptive study of sentence/clause types, and especially of the verbs they contain. Mood (modality or mode) refers to a set of syntactic and semantic contrasts signaled by alternative imperative. Semantically, a wide range of meaning is involved, especially attitudes on the part of the speaker towards the factual content of the utterance, definiteness, vagueness, possibility (Crystal, 2003, p. 299). Mood describes the speaker's attitude towards a situation, including the speaker's belief in its reality, or likelihood. It sometimes describes the speaker's estimation of the relevance of the relevance of the situation to him/herself (Payne 1997, p. 244).

The term 'mood' is traditionally to a category expressed in verbal morphology. It is formally a morphosyntactic category of the verb like tense and aspect, even though its semantic function relates to the contents of the whole sentence (palmer 1986:21). In tharu, there are five distinctive moods: indicative, imperative, optative, presumptive, and conditional. The Tharu moods are presented diagrammatically as follows:

Imperative mood

The general characterization of perceptivity will already be apparent, namely explicit reference to the internal temporal structure of a situation, viewing a situation from within: as also will be the general point that perfectivity is not incompatible with perfectivity, and that both can be expressed if the language in

question possesses the formal means to do so (Comrie 1976:24). In Tharu, the imperative mood can be divided into three categories in terms of marking system. In the first category, the second person non-honorific is marked with zero marking. In the second category, the second person mid-honorific is marked with-*ə* and in the third category: the second person honorific is marked with –u as in the example.

tū	*dokan*	*khol-ø*
You-2NH	shop	open-IMP

'(You) open the shop!'

The example show that imperative mood is marked by two different markers; one types of construction is marked by adding zero markers and another type of construction is marked with –u and –ə markers, where the second person non-honorific construction is marked by adding zero markers having imperative mood whereas second person mid-honorific and honorific subjects are marked with –ə and –u having imperative mood in Tharu.

Optative mood

Basically, optative expresses the desire, wish or hope. In Tharu, the optative mood is indicated by the different optative markers such as –*I, -u, -hək,* and əi.

he	*bhəgban*	*həm*	*pas*	*bhya*	*ja-i*
VOL.	GOD	I	pass	become	go-OPT-l

'May I Pass, o' Lord!'

Conditional mood

Conditional mood is consisting of antecedents or a condition and consequent. In Tharu, conditional mood is marked by adding –*hi/-t*əi which is also expressed the future time or future marker and generally, tab (e.g. than clause) is appeared in conditional mood in Tharu to indicate conditional mood, too as in the example.

tū	*eb-hi*	*tab*	*hum*	*je-bəi.*l
You	come-COND	then	I	go-FUT.l

'When you will come than I will go.'

In the example, the conditional mood is marked by two different markers. Where the example show that the second person non-honorific subject is marked with –hi having conditional mood whereas the example present that the third person subject is marked by adding –təi conditional marker. That is to clear that the conditional mood is fulfilled by future tense markers where *tab* 'then clause' is appeared in a construction in Tharu.

Interrogative mood

Most of the Indo-Aryan language probably have devices for asking questions, and although there is certainly a need to recognize the typological category of interrogative, the ways in which question may be expressed vary greatly. When the

speakers express their ideas. Information, etc through question that types of mood is called interrogative mood.

ram	*ghər*	*je-təi*
Ram	home	go-FUT.3

'Will Ram to home'?

In example we observe that the interrogative mood is marked by several forms of tense like past, present, and future. The example present that the interrogative mood is occurred by adding future tense to indicate the interrogative mood with rising tone. That is to clear that interrogative mood is marked by several tense forms with rising tone in Tharu.

Indicative mood

It is the case indicative that the speaker is marking a statement that he believes to be true. The grammatical from that is typically used for such statements (Palmer, 1986, p. 26). The speakers express an opinion, or make an emphasis a statement as in example.

noker	*bhat*	*kha-I*	*ch-əi*
Servent	rice	eat-PROG	AUX-PRES.3

'Servant eats rice/servant is eating rice.

The example present that the tense marker and aspect marker express the indicative mood in Tharu. In the example, the third person subject *nokər* is indicated that 'the servant is eating rice' in which the verb *kha* 'eat' is marked by progressive marker-*əi(t)* where an auxiliary verb is in present tense.

Hortative mood

A term sometime used in the grammatical analysis of verbs, to refer to a type of Modal meaning in which an exhortation is made (Crysctal, 2003, p. 221). In Tharu, hortative mood is marked by –u or ø having mood as in the example.

əpnaur-ke	*cəl-u*
We-INC	go-HOR.H

'Let's go.'

The above example present that the hortative mood is marked by two different markers. Where the first person (honorific) inclusive subject is marked with -u having hortative mood. That is to clear that the hortative mood is affected by honorific in Tharu.

The propositional modality associated with a clause may be likened to a shell that encases it but does not tamper with the kernel inside. The propositional frame of clause-semantic and grammatical roles predication type and transitive –as well as the actual lexical items that fill the various slots in the frame, remain largely unaffected by the modality wrapped around the proposition. Rather, the modality

codes the speaker's judgments concerning the propositional information indicated by especially grammatical marking in the verb.

Semantically, epistemic and denote modality might seem to have little in common. One is concerned with language as information, with the expression of the degree or nature of the speaker's Commitment to the truth of what he says. The other is concerned with language as action, mostly with the expression by the speaker of his attitude towards possible action by himself and other (palmer 1986:121). In Tharu, modality is classified into two categories: epistemic uses and de unit uses. The main categories of modality can be further extended into sub-categories: under the epistemic uses are probability and certainty and deountic uses are ability and obligation. The major categories and sub-categories of modality in Saptariya Tharu are shown below.

Epistemic modality

The term 'epistemic' Should apply not simply to modal systems that basically involve the notices of possibility and necessity, but to any modal system that indicates the degree of commitment by the speaker to what he says (palmer 1986:51). The main function of epistemic modality is to indicate the degree of commitment of the speaker to the truth or future truth of the proposition. The epistemic modality has the whole proposition in their scope. In tharu, epistemic modalit includes probability and certainty. These two modalities are discussed below:

i. Probability

The main function of this modality is to indicate the situation in the proposition is probability true. It marks by the adding future tense that is to say that future tense marker and probability markers are same *t-/b-* to indicate the future tense or probability in modality where the auxiliaries hav-*rəh* and –*he* 'be' as in example.

həm	kha-əit	rəh-həi
I	eat-PROG	be-FUT.l

'I may be eating.'

ii. Certainty

It refers to the speaker emphasizes that the proposition is true. In Tharu, the certainty mood is marked by adding –*be* having future tense and the certainty mood are also indicated the emphasis and future time as in example.

həm	likh-bəi
I	write-FUT.1

'I will write'.

The example presents that the certainty is marked by adding *–be* certainty marker in Tharu. These example are also showed that the certainty marker *–be* is appeared with in several tense like past, present , and future but it is generally occurred in future tense in Tharu. That is to mean that the certainty is occurred with several tenses but it is marginally used in past and present tenses in Tharu.

Deontic modality

'Deontic' is used in a wide sense here to include those types of modality that are characterized by Jespersen as 'containing an element of will'. It is obvious, however, that the meanings associated with deontic modality are very different from those of epistemic modality (Palmer, 1986, p. 96). Deontic modality is to indicate the internal or external ability of the speakers with respect to the completion of the predicate situation. In Tharu, there are two deontic modalities: ability and obligatory which are coded by the verbal inflection.

i. Ability

The ability refers to indicate the agent (speaker) of the verb has the mental or physical able to complete the action of the main verb. The Tharu language marks with suffix *-sək* as in the example.

chəura	*khya*	*sək-əi(t)*	*ch-əi*
Boy	eat	ABIL-PROG	AUX-PRES.3

'The boy can eat.'

In the example above, the ability is marked with *sək-* ability marker to show the ability in Tharu. The ability is occurred in several tense forms (i.e. past, present, and future) to express the ability.

ii. Obligation

Obligation implies that the agent (speaker) or does is obliged to perform the action of the verb. In Tharu, Obligation marker *–əike* and subject is marked by accusative or dative markers *–ra* and *–ke* as in the example.

həhar-ra	*likh-əike*	*ch-əi*
I-ACC/DAT	write-OBLG	AUX-PRES.1

'I have to write.'

The example above expresses that the obligation is marked with *–əike* having obligation marker in a construction. The obligation is occurred with several tense as ability, both ability and obligation modalities are occurred in several tenses but they are marked by different markers where ability is marked by *sək-* ability marker whereas obligation is marked by *–be* obligation marker in Tharu.

Valene increasing operations

Causativization

A causative is a linguistic expression that contains in semantic/logical structure a predicate of cause, one argument of which is a predicate expressing as effect (Payne,1997, p.176). A term used in grammatical description to refer to the casual relationship between alternative versions of a sentence (Crystal, 2003, pp. 66-67). Causatives can be categorized into three types: lexical; under the lexical there are three types: (i) no change (ii) some idiosyncratic change in verb and (iii) different verb, morphological and analytical/periphrastic causative. A morphological causative is a kind of valence increasing device. Tharu language is one of the causative valences increasing language which has increased lexical and morphological valence but not analytical causative. They are discussed below.

i.   Lexical causative

In Tharu, the lexical causative marks with *–ail/el* having causative marker. There are three types of lexical causative: (i) no change (ii) some idiosyncratic change in verb and (iii) different verb. In Tharu, lexical causative is no very productive like morphological causative verb but marginally it occurs as in the example below.

ghəila	*phut-ləi*
Waterpot	smash-PST.3

'The waterpot smashed.'

In example (125) the verb *phut* 'smash' has subject aligned with patient semantic role. When it is changed into causative than a new argument is added as *məugi* 'woman', the *məugi* stands as a causer role of agent and there is some idiosyncratic changed in verb (i.e. u-----o).

ii.   Morphological causative

Morphological causative is a very much valence increasing device and is a very productive too. Basically, there are two types of in Tharu terms of cause and effect: (i) first causative and (ii) second causative. First causative refers to the degree of closeness between cause and effect which is formed by adding the suffix –e to the non-causative verb stem and the second causative refer to the degree of closeness between the cause and affect which is formed by adding suffix –be to the non-causative verb stem. In Tharu, both intransitive and transitive can be causativized as in the example.

tū	*mər-bihi*
You	die-FUT.2NH

'You will die.'

In the above example, example (131) is an intransitive sentence and example is a transitive sentence which is derived via transitivization of the verb *m*ər- 'die'.

a. Causative of monotransitive

The causative marks with –ail having first causative whereas second causative construction marks with –*bail*. The verb which takes direct object is called monotransitive verb as in the example.

jən	*khet*	*rop-əl-kəi*
worker	field	plant-PST.3

'The worker planted the field.'

Table 5

Past tense agreement inflections in Tharu

Object	3	2MH	2H	2NH	I
Subject					
3	*del-kəi*	*del-kə*	*del-kəi*	*del-kəu*	*del-lie*
2MH	*de-kə*	-	-	-	*de-liəi*
2H	*de-liəi*	-	-	-	*de-ləi*
2NH	*del-kəu*	-	-	*de-lihi*	*de-lihi*
I	*de-liəi*	*de-liə*	*de-liəi*	*de-liəu*	*de-liəi*

Table 6

Future tense agreement infections in Tharu

Object	3	2MH	2H	2NH	I
Subject					
3	*de-təi*	*de-tə*	*de-təi*	*de-təu*	*de-bəi*
2MH	*de-tə*	-	-	-	*de-bə*
2H	*de-bəi*	-	-	-	*de-bəi*

Tharu language has valence increasing and decreasing devices. It has valence increasing devices like causativization, transitivization etc. The causative marker is –*ail/ai* of Tharu language which has taken a additional argument (i.e. gachi gi-l*əi*. 'the tree fell down'-change into –*bihai gachi-ke gir-ail-kəi*. 'the storm fell down the tree'.) When the verb *gir* 'fall' is causativized, the additional argument *bihair* 'storm' appears in the clause. That is to say that causativization is a valence increasing device of Tharu.

'Be' verb

'Be' verb has been treated either as a copula or as an auxiliary or as a main verb which is carrying tense and inflectional affixes. In Tharu *c-*, *ch-, he- and r*əh- are verbs. They occur as a copula or as a main verb and as an auxiliary in several tenses (past, present, and future tense). In this section, a brief discussion of 'be' verb occurs as a copula as an auxiliary or as a main verb.

rəh- 'was' occurs as the past form of *c/ch.* It occurs with first person past tense, second person past tense (when emphasizing, *h-*is silent), and third person past tense and when arises question with third person past tense where h- is silent as an auxiliary verb as in the example.

həm	*ghər-me*	*rəh-liəi*
I	home-at	be-PST.1

'I were at home'.

'Be' verb have been treated as either a copula or auxiliary verbs. There are two types of copula: *c-* and *ch-* Which are used as a main verb. The copula *c/ch-* has occurred as locative clause, equational clause, possessive clause etc. The auxiliary verbs *c-* and *ch-* (i.e. *c-* and *ch-* which are present form) which occurs as past tense and future tense as *ch- rəh-* and *he-,* whereas the auxiliary verbs of past tense are *ch-* and *rəh-,* verb of future tense are *he-* and *rəh-.* When *c/ch-* 'to be' used as a copula, a subject and predicate nominal or adjective. There are different types of existential, equational and possessive constructions have copula 'Be' verb *c/ch-* and *hə-* 'to be' is highly idiosyncratic stative verb. When combined with the progressive aspect marker *–əi(t),* The auxiliary verb will be automatically followed.

The Tharu language has two negative markers *nəi-*and *–ne* which the *nəi-* is prefixed or preposed to the verb either 'be' verb or main verb to main verb to make the negative sentence and *–ne* is suffixed or postposed to the main verb to make the emphasis on the sentence as a negator. The Tharu language does not have inherently negative quantifiers and adverbs of the *none, on-one, nothing, never, and nowhere* type but tense are fulfilled by adding-*ne* negative marker.

Findings and Conclusion

Most of the Tharu verb stems are monosyllabic structure. There are two types of verb stems in Tharu: (i) vowel-final stem and (ii) consonant-final stem. Vowel-final stems are more complex than consonant-final stems. In Saptariya Tharu, there are three types of tenses: (i) past tense (ii) Present tense and (iii) future tense. The past tense markers are *I-* and *k-* likewise, present tense is marked with *c-* and *ch-* and the future tense is marked by *b-* and *t-.* Saptariya Tharu language has two types of aspect: (i) lexical aspect and (ii) grammatical aspect, Within the grammatical aspect, it has been divided into two types: (i) perfect aspect (ii) progressive aspect and (iii) habitual aspect. The perfect aspect marks with *–ne* and *–əi* whereas the progressive aspect is marked with *–əit* and habitual aspect is marked by tense (i.e. Present and past tenses.) Moods are divided into six types: (i) imperative mood (ii) optative mood (iii) subjunctive (conditional) mood (iv) interrogative mood (v)

indicative mood and (vi) hortative mood. The imperative mood is marked three ways; second person non-honorific subject is marked with zero marker, second person honorific subject is marked with –*u* and whereas second person mid-honorific subject is marked with –*ə* Conditional mood is indicated by *tab* 'then'. Interrogative mood is expressed by arising question. Basically, modality is divided into two types: (i) epistemic modality and (ii) deontic modality. Epistemic modality is also divided into two types; probability and certainty. Likewise, deontic modality is categorized into two types; ability and obligation. In the verb agreement system, the verb agreement inflection encode the person and honorific (i.e. second person mid-honorific singular or plural subject) grade of the subject noun phrase which is in nominal case. There are two types of verb agreement inflection exist in Tharu; primary agreement inflection and secondary agreement inflection. The primary agreement inflection are obligatory or inflected without accusative-dative case whereas secondary agreement inflections are inflected by the accusative-dative case.

In terms of valence in Tharu conclusion there are two operation: (i) valence increasing operation and (ii) valence decreasing operation. In valence increasing operation, the causative constructions are valence increasing device which is analyzed through three ways: (i) lexically (ii) morphologically and (iii) analytically/periphrastically. In causative construction, a new argument is added which is causer and acquired the properties of the subject of non-causative construction and it is changed into the object which is cause. In valence decreasing operations, passivization plays a vital role in valence decreasing operation. The personal passives are constructions for which some specific agent is expressed. In Tharu, 'Be' verbs have been treated as either copula or auxiliary verb which carries tense and inflectional affixes, if the 'Be' verbs are used as a main verb, are called copula. If not used as a main verb or if the 'Be' verbs are not used as a main verb, are called helping verb or auxiliary verb. There are two types of copula; *c-* and *ch-* which are used as a main verb. The helping or auxiliary verbs is classified into two types; (i) 'Be' verb as a copula and (ii) 'Be' verbs as an auxiliary verb. The Tharu language has two negative markers *nəi-* and –*ne* which the *nei-* is prefixed or preposed to the verb either 'be' verb or main verb to make the negative sentence and –*ne* is suffixed or post posed to the main verb to make the emphasis on the sentences as a negator.

References

Bhandari, B. (2001). *An analysis verbal morphology in Danuwar.* Central Department of Linguistics.

Bista, D. B. (2000). *People of Nepal (6th edition).* Ratna Pustak Bhandar.

Boehm, E. D. (1998). *A phonological reconstruction of proto-Tharu.* M.A. Thesis, University of Texas of Arlington.

Boehm, K. K. (1997). *Language and language maintenance among the Tharu of Indo-Nepal Tarai.* M.A. Thesis University of Taxas at Arlington.

Bright, W. (1992). *International encyclopedia of linguistics.* Oxford University Press.

Chaudhary, A. K. (2004). *Sociolinguistic survey in Tharu language.* Tribhuvan University, Central Department of Linguistics.

Chaudhary, M. K. (2005). *A Sketch grammar of Saptariya Tharu.* Tribhuwan University, Central Department of Linguistics.

Chaudhary, R.P. (1988). *The real story of Tharus, [the Tharu sankriti].* Kathmandu, Nepal.

Comrie, B. (1976). *Aspect,* Cambridge University Press.

Comrie, B. (1985). *Tense,* Cambridge University Press.

Comries, B. & Smith, N. (1997). *Lingua descriptive studies: Questionnaire.* University of Cambridge, North Holland publishing Company.

Crystal, D. (2003). *A dictionary of linguistics and phonetics,* Blackwell.

Dakal, D. N. (2011). *Darai language.* Ph.D. Thesis, Tribhuvan University.

Givon, T. (2001). *Syntax: A functional typological introduction,* Benjamins.

Grierson, G. A. (ed.) (1903). *The Tharu broken dialect, linguistic survey of India, Vol. V, part-II.* Motilal Manoharlal Publishing pvt. Ltd.

Hodgson, B. H. (1880). *Continuation of comparative vocabulary of the language of the broken tribes of Nepal.* Asiatic Society of Bengal.

Masica, C. P. (1991). *The Indo-Aryan languages.* Cambridge University Press.

Palmer, F. R. (1986). *Mood and modality,* Cambridge University Press.

Payne, T. E. (1997). *Describing morpho-syntax; A guide for field linguistics.* Cambridge University Press.

Roy, R. R. (2010). *Verbal morphology in Bajjika,* Central Department of Linguistics.

Yadav, M. P. (2010). *Valence changing operations in Maithili.* Central Department of Linguistics.

Yadav. R. (1997). *A reference Grammar of Maithili.* Munshiram Manoharlal Publishing pvt. Ltd.

Yadava, Y. P. (2003). *Language.* Population Monograph of Nepal. Vol. l, CBS, HMG, Nepal.

Yadava, Y. P. (1980). *Time tense and aspect in English and Maithili.* CIEFL Hyderabad: M. Litt. Dissertation.