

CHAPTER ONE

INTRODUCTION

This study is on the "Place and Time Deixis in English and Dongoria Dialect of Tharu." This first chapter consists of general background, review of related literature, objectives of the study and significance of the study.

1.1 General Background

Language can be defined as the system for the expression of thoughts, feelings, etc. by use of spoken sounds or conventional symbol. Language is one of the important things for human communicating general attitude towards life and others. Every normal human being uses languages for communication. Human being is a social creature. Only human being possesses language. That is why, language is both, personal phenomenon as well as social phenomenon which reflects the culture and civilization, and plays a significant role in development, maintenance and transmission of human civilization. It is believed that there are more than 6,000 languages used/ spoken in the present world. Out of them, some languages are spoken internationally, some nationally and some locally.

Language is a property of human beings. According to Wardhaugh (1998, p.1), "A language is what the members of a particular society speak". Harmer (2007, p. 29) says that language is a mental ability. It is used in speaking or writing. Chomsky (1957, p.13) defines, "Language is a set of sentences, each finite set of elements". We can express our thoughts, ideas or feeling through signs, symbols, gesture, body language, such as words and sentences.

People use language in different functions. Holliday identifies three major functions of language. Two of these are the interpersonal function and the ideational function. The interpersonal function of language is reflected in the kind of social talk, such as in conversation with friends, family, colleagues, etc. And the ideational function means the language which is used to express content and to communicate information. It is

an essential aspect of most real-life situation, whether in study or business, professional, or most other work contexts. (<http://exchange.state.gov/forum/vols32/no2/p22.htm>)

1.1.1 The English Language: An Introduction

English is one of the languages which have an important role or function in communication between people in the world because it is used widely by people all over the world as an international language. Whether the interpersonal function or as the ideational function, English is used by people as the important tool for communication both in oral and written text.

The English language belongs to Indo-European language family and the sub-branch of Germanic language family. It is considered as the international language of the world. There are more non-native speakers of English than the native speakers.

English is spoken by at least a quarter of the world's population. According to Harmer (2007, p. 13) "At the end of twentieth century English has become a lingua franca that is a language used for communication between people who do not share the same first language." So, English is commonly used in exchange of business. He further argues that English is also a mother tongue for many people in the world and others use it as a second or third language and it is used for international communication.

In 1985 Kachru described the world of English in terms of three circles. Inner Circle, includes the countries such as Britain, the USA, Australia, etc. where English is the primary language. The Outer Circle includes countries such as India, Nigeria, Singapore etc. where English has become an official or used second language and finally, the Expanding Circle represents those countries where English is learnt as foreign language, which includes countries such as Poland, Japan, China, Nepal, etc. (as cited in Harmer 2007, p. 17). English language is the dominant language because English has developed as an inclusive channel of communication and education throughout the universe. It has become the main source for the expansion of one's knowledge. It is the language of global importance of library, diplomacy, business,

education and employment and the promotion of human rights. It is the official

language of air transport and shipping, the leading language of science, technology, computers and commerce. Thus, in the context of Nepal also the English has been accepted and taught as a compulsory subject from grade one to graduate level and as optional subject from secondary level to post graduate level.

1.1.2 Sociolinguistic Situation of Nepal

Nepal is rich in its cultural and linguistic diversity. Nepal is a multicultural and multilingual country because many languages are spoken by Nepalese people. There are many languages and even many varieties (dialects) within a single language. It varies from one place to another, from society to society and person to person as well. According to census report 2001, Nepalese belong to 103 caste and ethnic groups and speak around 92 languages officially-recognized by the state. Despite being a multilingual nation, a single language, viz. Nepali has been given power, recognition and prestige while the remaining minority languages and their communities are marginalized.

1.1.3 Language Families in Nepal

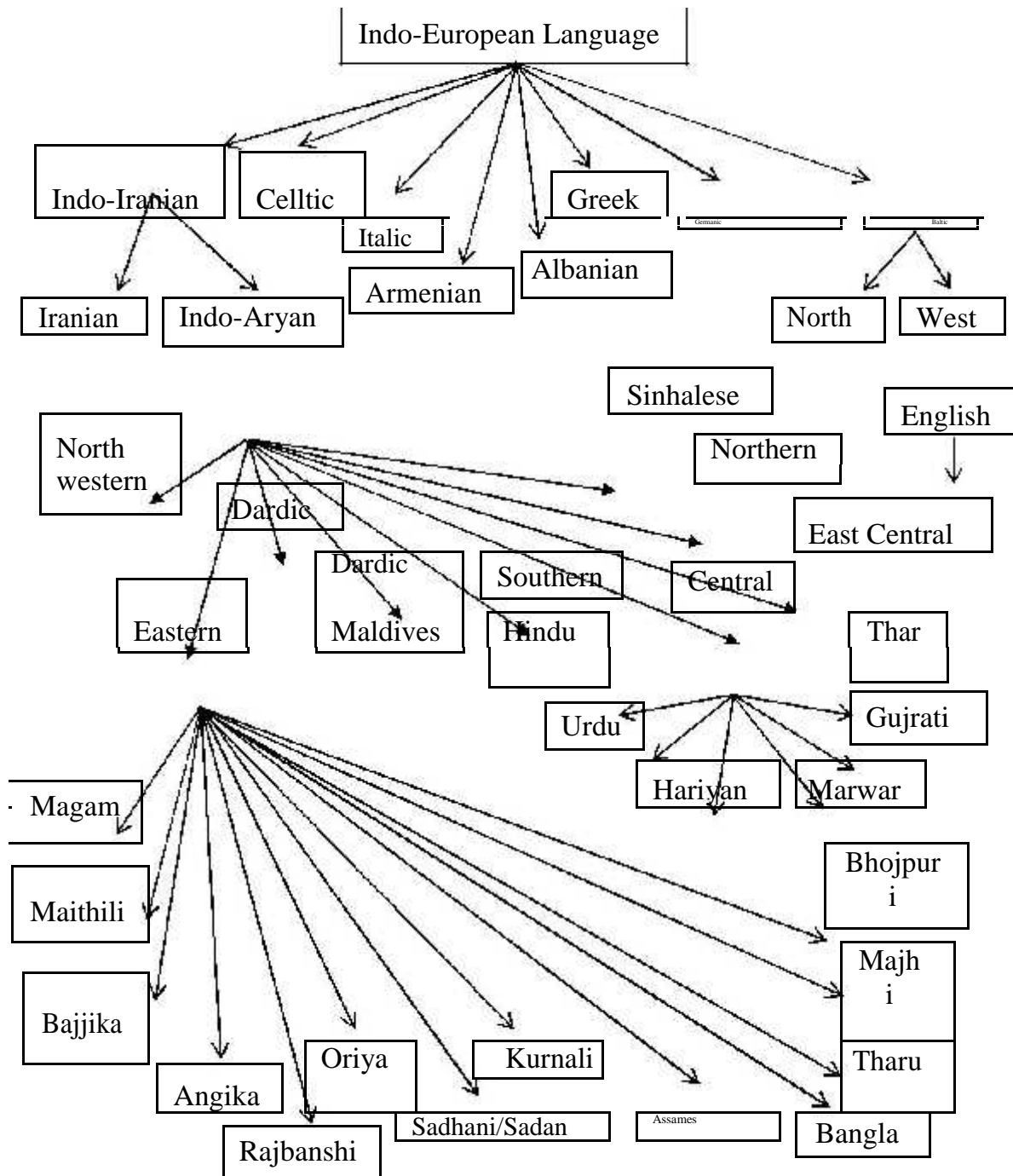
Despite its small size, Nepal accommodates an amazing cultural diversity including linguistic plurality. The 2001 census has identified 92 distinct languages spoken as mother tongues. However, there are still remaining quite a few languages which are lumped together into unknown slot due to lack of information. There are four language families. All the languages identified in Nepal are related to those four language families. They are: Indo- Aryan group, Tibeto-Burman group, Dravidian group and Austro-Asiatic group, which are described one by one.

1.1.3.1 Indo-Aryan Group

Indo-European Family of language mainly consists of Indo-Aryan group of languages in Nepal which is the largest group of language in terms of the number of the speakers. Nearly 80% of the total population speaks the languages in this family.

The following diagram shows this language family in detail.

Diagram No. 1



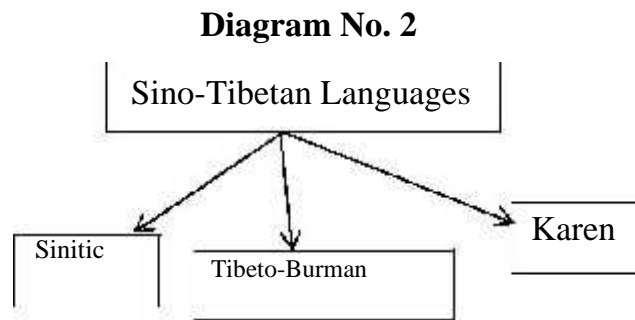
(Sources: Yadav 2003, p.145)

1.1.3.2 Tibeto-Burman Family

Another important group of languages spoken in Nepal is the Tibeto-Burman group which is derived from Sino-Tibetan Family. It consists of the largest number

of languages, viz. about 57 languages.

It can be shown in the following diagram:



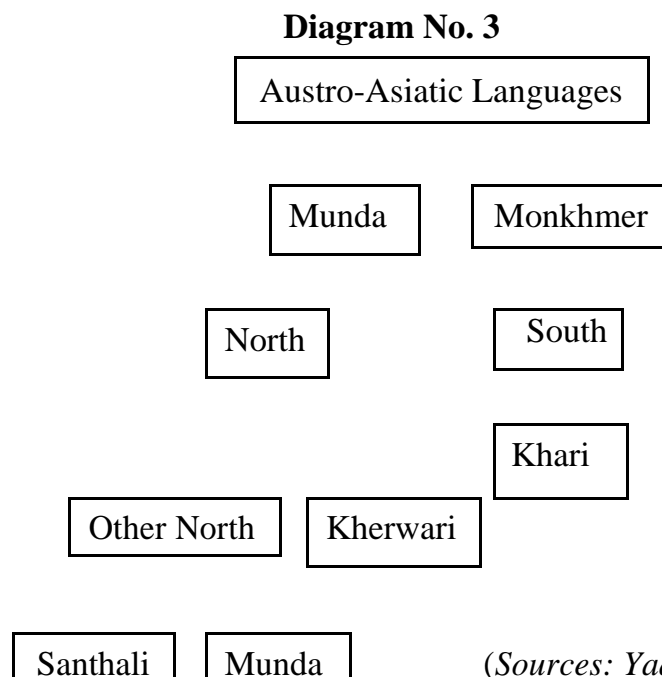
(Sources: Yadav 2003, p.146)

It includes the following group of languages:

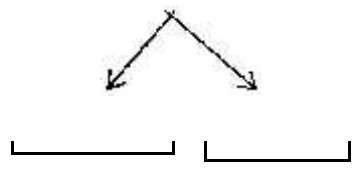
Limbu, Raji, Newar, Chepang, Bhujel, Magar, Kham, Baram, Tamang, Thami, Thakali Chantel, Gurung, Bantawa, Khaling, Hayu, Sunuwar, Thulung, Yamphu, etc.

1.1.3.3 Austro-Asiatic Family

The Austro-Asiatic languages comprise Santali of the Northern Munda group and Kharia of the Southern Munda group. According to census report 2001, both Satar and Santal are combined together into a single language called Santhali. It is suggested that Munda should also be included within Santhali. All the Austro-Asiatic languages are spoken in eastern Terai which are shown in the following diagram:

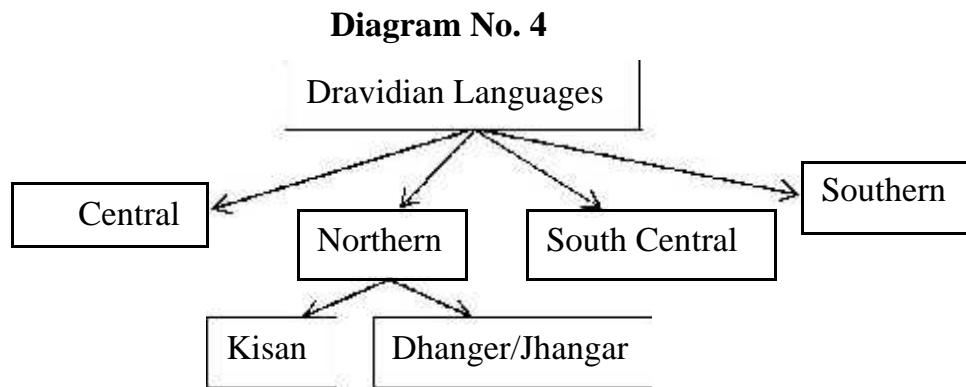


(Sources: Yadav 2003, p.147)



1.1.3.4 Dravidian Family

Dravidian language family includes two languages spoken in Nepal, i.e. Jhagar and Dhanger. Jhagar language is spoken in the region east of Koshi River and Dhanger in the region west of Koshi River. It constitutes the northern part of Dravidian family of languages. Another Dravidian language is Kisan with 489 speakers settled in Jhapa district. Dravidian language is further classified into central, Northern, South central and Southern branch which can be shown in the following diagram:

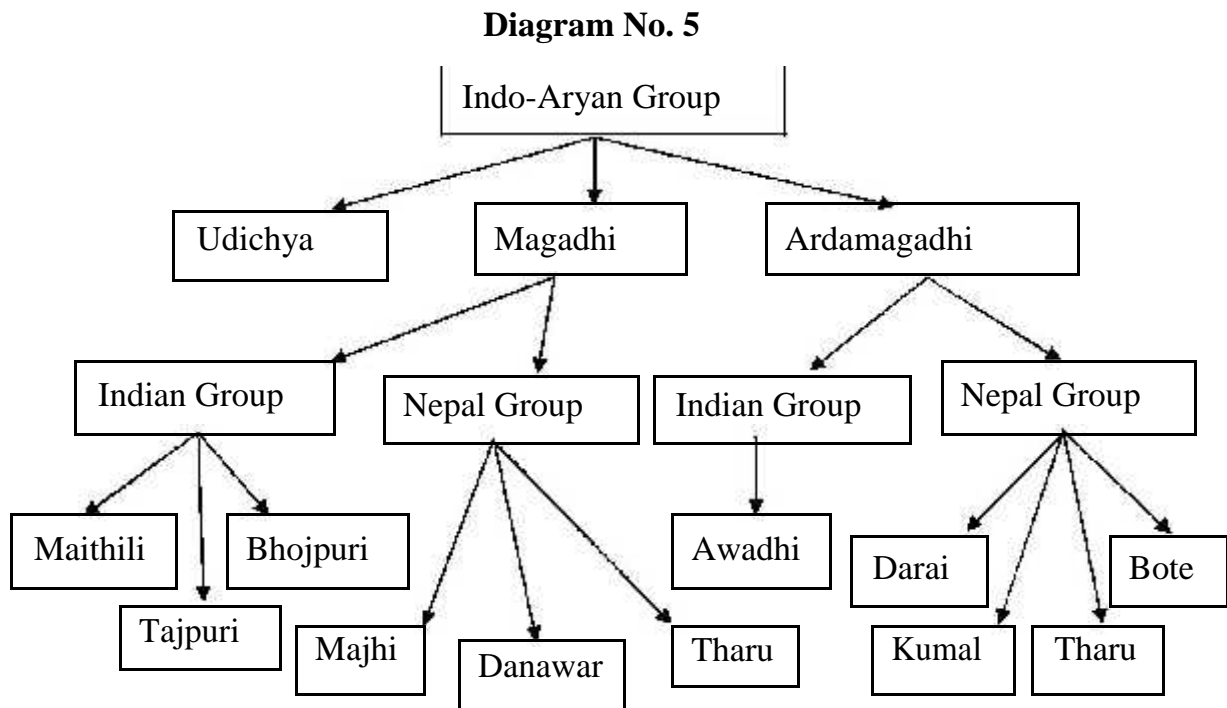


(Sources: Yadav 2003, p. 147)

1.1.4 The Tharu Language: An Introduction

The Tharu Language belongs to Indo-Aryan Language of Indo-European family as it resembles all the characteristics of Indo-Aryan branches. It is spoken in 24 districts of Terai region of Nepal. The origin of Tharu is Dang. The Tharu people are main and the largest indigenous ethnic group of the Terai and inner Terai who have been living in the eastern part to western part of Nepal. Very few Tharu speaking people live in the hills and even fewer of them live in the high mountain. The main occupation of Tharus is agriculture and some of them are involved in government offices, factories, teaching, and business and so on. The Tharu language is the fourth largest language which is spoken by 5.86% of the Nepalese population (CBS 2001). According to census report 2001 the total population of Tharus is 1,540,000 but the Tharus claim that their population is more than 4,000,000. This language falls under Magadhi and Ardhamagadhi branch in Indo-Aryan Language Family (Pokhrel 2050 B.S. p. 96).

He has presented the following family diagram:



(Source: Pokhrel 2050, p. 96)

The majority of the Tharu speakers are found in Dang, Banke, Bardiya, Kailali, Kanchanpur, Chitwan, Nawalparasi, Saptari, Udaypur, Morang and Sunsari districts. The Tharu language varies from place to place (regional dialect), from society to society (sociolect), and person to person (idiolect) as well. It is also affected by the geographical boundaries and adjustment with other language users. Tharu spoken in the eastern Terai differs from the Tharu prevalent in western Terai. Many scholars like Bista (2001), Mondon (1991) and Jha (1993) have said that Tharu language does not have its own script. They say that Tharu speech variety has greatly been influenced by Indian Languages nearby, such as: Hindi, Bhojpuri, Maithili, and Awadhi and just be the mixture of them. But the Tharu people say that they have their own written script of their language and literature. Similarly, the census report defined Tharu as an identified language. Most of the literate Tharu native speakers in Nepal strongly support that they have their own language script. „Hurdunghwa“ song in Dashain festival is the strong proof of Tharus own language because it has its own written script but this script is not in use now a days. Similarly, the language of „Sakhiya Naach“, „Maghauta Naach“,

„Jhumra Naach“ and other varieties of the Tharu special

songs and dances strengthen the ownership of their own language and reflect their culture. „Gochali“ is the first newspaper of the Tharu language published in 2028 B.S. and Karam is the first film screened in 2058 B.S. Only after that many newspapers, magazines, films, dictionaries developed in the Tharu language.

The Government of Nepal has accepted that the Tharu language as a national language. Among 92 languages, Government of Nepal has designed 20 curriculums for primary level in their mother tongue. The concept of mother tongue in primary language has been developed since 2047 but it only started after 2063. Among 20 curriculums, one is of Tharu language and it is also divided into two groups. For Banke, Bardiya, Kailali, Kanchanpur and Dang there is Dongoria and for Sunsari and Morang there is Eastern Tharu. For the development of Tharu language, government has been printing news, stories, political issues, etc. in the Tharu language in the Gorkhapatra in the name of inclusiveness in media. Similarly, some programmes have been being broadcast in Radio Nepal as well as in other F.M. stations of the country in the Tharu language.

1.1.4.1 The Tharu Dialect

Broadly speaking, the Tharus are divided into two groups on the basis of region i.e. eastern (Purbeli) and western (Paschimeli). There is a variation in their language too. The Tharu language is a vernacular language which has been categorized according to their region. Generally, it has different varieties spoken in different regions. Some of them are listed below:

- a. **Morangiya Dialect:** - This dialect is mainly spoken in Morang, Jahpa and Sunsari districts.
- b. **Saptariya Dialect:** - This dialect is mainly spoken in Saptari, Siraha, Udayapur and Sunsari districts.
- c. **Barajiliya Dialect:-** This dialect is spoken in Bara, Parsa, Sarlahi and Mohatari districts

- d. **Chitawaniya Dialect:** - This dialect is mainly spoken in Chitwan district and it also has influence in Nawalparasi and Rupendehi districts.
- e. **Dongoria Dialect:** - This dialect is mainly spoken in Dang but it is also spoken in other districts like Banke, Bardiya, Surkhet, Kailali and Kanchanpur districts.
- f. **Deukhuriya Dialect:** - This dialect is mainly spoken in Deukhury valley of Dang district.
- g. **Kathariya Dialect:** - This dialect is spoken by the Tharu people of Kailali district.
- h. **Rana Dialect:** - This dialect is spoken in Kailali and Kanchanpur districts.

(Sources: www.wikipedia, the free encyclopedia)

1.1.4.2 Dongoria Dialect of Tharu

Dongoria dialect is mainly spoken in Dang but it is also spoken in other districts like Banke, Bardiya, Surkhet, Kailali and Kanchanpur. Under the Tharu language, there are various dialects, some are elaborated above. Among those, I have selected the Dongoria dialect which is spoken in Bardiya district to conduct the research.

Bardiya lies in Bheri zone in the Midwestern region of Nepal. It covers 2025 sq. kilometers area of Nepal. There are 31 VDCs and one municipality in the Bardiya district. The total population of Tharu people is 201,276 out of the total population 382,649 is in Bardiya (CBS, 2001).

1.1.5 Deixis

Deixis is a technical term which is borrowed from the Greek word „deiktikos“ means pointing via language. Any linguistic form used for this pointing is called a deictic expression. Deictic expressions are sometimes called indexical. Deixis belongs to the domain of pragmatics. Pierce, introduced „deixis“ for the first time. Deixis is a linguistic form or deictic expression which indicates to show people, location and time

in immediate context. Levinson (2003, p. 54) says, “Dixis concerns the ways in which

languages encode or grammaticalized features of the context of utterance or speech event and thus, also concerns ways in which the interpretation of utterances depends on the analysis of that context of utterance.” Cutting (2008, p.7) says “There are words actually point to the entity that they refers to. This is known as deixis”.

According to Crystal (2003, p.127), “Deixis is a term used in linguistic theory to subsume those features of language which refer directly to the personal, temporal or locational characteristics of the situation within which an utterance takes place whose meaning is thus, relative to that situation for example, now/then, here/there , I/you, this/that are deictic.” Lyons (1995, p. 293) says, “Deixis is a particular kind of reference which depends crucially upon the time and place of utterance, and upon the speaker’s and the addressee’s roles in the utterance-act itself” (as cited in Sharma 2011, p. 95).

A word (such as this, that, these, those, now, then) that points to the time, place or situation in which the speaker is speaking is known as deixis. It is a term used in linguistics to denote those aspects of an utterance that refer to and depend upon the situation in which utterance is made. Deictic word indicates the situation „co-ordinate“ of person (I/you, us/them), place (here/there, this/that), and time (now/then, yesterday/today). It is a word in which its referent always moves or changes depending on the context. Deixis is crucial to be understood by people in order to get a precise interpretation of the message both in oral or written text. In fact, deictic expressions are used in many utterances or in written texts.

In conclusion, deixis directly concerns the relationship between the structure of languages and the contexts in which they are used. It is concerned with actual context of utterance. It is used in face to face interaction in terms of person, location and time.

1.1.6 Types of Deixis

There are traditionally three categorizes of deixis: person deixis, place deixis (spatial deixis) and time deixis (temporal deixis). Besides the traditional, there are other two kinds of deixis: discourse deixis (text deixis) and social deixis.

These are described below:

1.1.6.1 Person Deixis

Person deixis refers to the use of expressions to point to a person with the personal pronouns I, you, he, she, it, we, they, etc. Levinson (2003, p.62) mentions:

Person deixis concerns the encoding of the role of participants in the speech event in which the utterance in question is delivered: the category first person is the grammaticalization of the speaker's reference to himself, second person, the encoding of the speaker's reference to one or more addressees, and third person, the encoding of reference to persons and entities which are neither speakers nor addressees of the utterance in question.

First and second person pronouns typically refer to the speaking and hearing speech participants whereas the third person pronouns designate the non-speech or narrated speech. The traditional paradigm of first, second and third person is captured by the two semantic features of the speaker inclusion (S) and addressee inclusion (A). "First person (+S), second person (+A) and third person (-S,-A) and thus, third person is encoding of reference to persons and entities which are neither speakers nor addressees" (Levinson 2003, p. 69). In this regard, the proximal person deixis is realized by the first and second person pronouns, and the distal person deixis is realized by the third person pronouns. The two basic and important participant-roles are speaker and addressee. The speaker or spokesman can be distinct from the source of an utterance, the recipient distinct from the target, and hearers or bystanders distinct from addressees or targets. Pronominal systems, which are the most obvious manifestation of person, generally exhibit this three ways distinction. But some pronominal system exhibit as many as fifteen basic pronouns ignoring honorific alternates by super imposing distinctions based on plurality (dual, trial and plural), gender and so on. In addition, in many languages e.g. Rai language in Nepal, there is

two: first person „plural“ pronouns corresponding to „we-inclusive-of-addressee“ and „we-exclusive-of-addressee“. The participants have different roles in speech events, such as:

Speaker= addressor, spokesman, source

Hearer= addressee, recipient, target, bystander, eavesdropper.

According to Lyons (1968, pp.470-81), “the componential analysis of person deixis can be presented as below (as cited in Levinson 2003, p. 69):

1st person: +S (speaker)

2nd person: +A (addressee)

3rd person: -S-A (speaker and addressee)

1.1.6.2 Place Deixis

Place deixis is also known as spatial deixis. Place deixis refers to the use of expression to point to a location such as this, that, here, there, these, those. Place deixis concerns itself with the special locations relevant to an utterance. The demonstrative adverbs here and there, the demonstrative pronouns this and that, and the demonstrative adjectives these and those are the examples of place deixis. It can be proximal (close to speaker) and distal (non-proximal, sometime close to addressee). Cutting (2008, p.7) defines place deixis as “the words used to point to a location or a place where an entity is in the context.” According to Levinson (2003, p. 62), “Place deixis concerns the encoding of spatial locations relative to the location of the participants in the speech event.” Furthermore, Levinson argues that place deixis concerns the specification of locations relative to anchorage point in the speech event. There are two basic ways of referring to objects (a) by describing or naming them and (b) by locating them. In English, place deixis can be proximal, i.e. near or closer to the speaker (e.g. this, here and now are proximal) and distal, i.e. far from the speaker and /or closer to the addressee (e.g. that, there and then are distal). English has two (proximal and distal), Newari language has three (proximal, intermediate and distal), and Tlingit language has demonstrative gloss able as „this one right here“, „this one

near-by“, „that one over there“ and „that one way over there“. While Malgasy language has six-way contrast on the same dimension (Levinson 2003, p. 81).

Place deixis terms used in English language can be listed below:

This, that, here, there, up, down, left, right, across, this side, far, near, on the top, at the bottom, over, under, outside, inside, below, above, towards, next to, in-front of, back, opposite, beside. (Sources: Levinson 2003, Yule 2006, Mishra and Singh 2011)

1.1.6.3 Time Deixis

Time deixis refers to the use of expressions to point a time as in now, then, etc. In other words, time deixis refers to the words or expressions pointing to the time at which the utterances are spoken. It is realized by grammatical categories of time adverbials such as now, then, today, tomorrow, etc. It is reflected in tense systems of a language and partly in adverbials of language. According to Levinson (2003, p. 62), “Time deixis concerns the encoding of temporal points and spans relative to the time at which an utterance was spoken (or a written message inscribed).” He further argues that time deixis encodes times on co-ordinates anchored to the time of utterances. It is commonly grammaticalized in deictic adverbs of time (like English now and then, yesterday and this year). The deictic center of the time deixis is the time at which the utterance is produced. This is also called Coding Time (CT). When the speaker and hearer are presented at the time of conversation (or when the face to face conversation occurs), the receiving time (RT) and coding time i.e. CT are identical but it is not the case for writing and recording.

Time adverbs can be related to the time when an utterance is made (what Fillmore calls the encoding time) or when the utterance is heard (calls decoding time). It is reflected in tense system of a language. Yule (1996, p.15) argues that the present tense is proximal form and the past tense is the distal form of time deixis.

Time deictic expressions in English are listed below:

Table No. 1
Time Deictic Expressions in English

Present	Past	Future
Now	Then	Tomorrow
Today	In the past	Soon
Now a days	Ago	Next time
These days	Those days	Tonight
At present	Last day/ month/ year	This morning / evening
Right now	The year before	The day after tomorrow
This time	That day	Next day/ month/ year
Some time	Previous day	The third day from tomorrow
Recently	Yesterday	The coming day
Just	Last night	

(Sources: Yule 1996, Levinson 2003 and Sharma 2011)

1.1.6.4 Discourse Deixis

Discourse deixis concerns the use of expressions within some utterance to refer to some portion of the discourse that contains that utterance. In other words, discourse deixis refers to the deictic reference to a portion of a discourse relative to the speaker's current location in the discourse. It is also called the text deixis. It refers to those linguistic structures, which are used to point to a certain portion of discourse.

According to Levinson (2003, p. 62), "Discourse deixis has to do with the encoding of

reference to portions of the unfolding discourse in which the utterance is located.”

Discourse deixis is defined as the use of expression to refer to some portion of a discourse. Discourse deixis and anaphora are similar because both of them refer back to the conversation. They are different only in terms of the words they use. Where a pronoun refers to a linguistic expression (or chunk of discourse) itself, it is discourse – deictic; where a pronoun refers to the same entity as a prior linguistic expression refers to, it is anaphora. Thus, we can say that discourse deixis shows the relationship between an utterance and the prior discourse. According to Levinson (2003, p. 85), “Discourse deictic expressions include the time deictic words and place deictic words. Time deictic words can be used to refer to portion of the discourse e.g. last week and next Thursday. But place deictic terms re-used here, and especially the demonstrative this and that”. Thus this can be used to refer to a forthcoming portion of the discourse and that to a preceding portion.

1.1.6.5 Social Deixis

Social deixis expresses the encoded social information in the speech such as social status of communicators and involvements of social situations. It refers to linguistic expressions for maintaining social relationship within the social situation in which an utterance takes place. Fillmore (1975, p. 76) says, social deixis concerns “that expect a sentence which reflect or establish or are determined by certain realities of the social situations in which the speech act occurs” (as cited in Levinson 2003, p. 89). According to Levinson (2003, p. 63), “Social deixis concerns the encoding of social distinctions that are related to participant- roles, particularly aspects of the social relationship holding between speaker and addressee(s) or speaker and some referent.”

Social deixis refers to the use of linguistic expressions that point to the status of the addressee(s) and other(s) in relation to that of the speaker. It is concerned with the relationship between the participants of a discourse. The social relation refers to the participant roles, their social rank and status. The social rank, social status, height, distance, plurality etc. are reflected in honorific and non-honorific pronominal forms, polite or less polite forms. The expressions which are used to indicate high status are described as honorifics or polite forms. These are known as social deixis. Social

expressions are important for encoding the social status and rank of the people. The status is encoded in relation to the rank or status of the speaker. For encoding the status, the speaker uses appropriate forms of address, honorific, proper pronoun and so on. These are the examples of social deictic expressions. In the Nepali language, for example, the use of 'ta' (you) points to the relatively low rank and status of the addressee while „hajur“, „tapain“ etc. point to the higher status of the addressee.

1.1.7 Contrastive Analysis and its Importance in Language Teaching

Contrastive analysis is the comparative study of the linguistic systems of two or more languages to find out similarities and differences between languages and then predict the areas of difficulty in the learning of the target language. Comparison can be made at various linguistic levels, for example, at phonological or grammatical level.

Contrastive analysis can be traced back to C. C. Fries, who published a book entitled “Teaching and Learning of English as a Foreign Language” in 1945. CA was developed and practiced in the late 1940s and 50s as an application of structural linguistics to language teaching and was highly popularized in the 60s. Fries (1945) argue “The most effective materials are those that are based upon a scientific description of the language to be learnt, carefully compared with a parallel description of the native language of the learner.” (as cited in Selinker 1994, p. 6). Similarly, Lado (1957) defines, “The most important new thing in the preparation of teaching materials is the comparison of native and foreign language and culture in order to find out the hurdles that really have to be surmount in the teaching” (as cited in Selinker 1994, p. 10).

Thus CA is a way of comparing languages in order to find out similarities and differences between them. CA has its great importance in language teaching. It has mainly two functions. First, it predicts the tentative errors to be communicated by the L₂ learners and secondly, it explains the sources and reasons of the L₂ learner's error. So, a language teacher should have knowledge of a CA to treat the learners psychologically and academically.

According to Sharma et al. (2011, p.110), CA hypothesis can be analyzed in to two components: linguistic aspect and psychological aspect. The key assumption of CA under each aspect can be summarized here:

I. Linguistic aspect

- a. Language learning is essentially a matter of habit formation. It involves a set of habits which are formed by means of S-R-R chain.
- b. The mind of a child at birth is a tabula rasa-the blank sheet of paper. That is to say, there are no linguistic elements in the child's mind at birth.
- c. Languages are comparable. It means no two languages are totally different from each other.

II. Psychological aspect

The psychological aspect of CA hypothesis is also known as transfer theory which is based on the psychology that past learning affects present learning. If past learning facilitates the present learning in case of similarity i.e. called positive transfer but if past learning hinders the present learning in case of difference i.e. called negative transfer. To put it in other words, the more similarities between the two languages (L_1 and L_2) the more easier to learn L_2 and the more differences between two languages the more difficulty to learn L_2 , the more chances of committing errors.

1.2 Review of the Related Literature

According to Kumar (2009, p. 30), “The literature review is an integral part of the entire research process and makes a valuable contribution to almost every operational step.” It enables us to contextualize our finding as well as to improve our methodology. Every task has its history and this history helps to decide researcher to move forward.

Research is carried for different purposes. And some time on the same topic also to find out more about it. Several Universities have much research on various aspects, strategies, several aspects of language. Various research studies also have been

carried out on different literary genres.

Mahato (2001) carried out research on “S-V Agreement System of Tharu Language in Relation to English”. His main objective was to identify S-V agreement system of the Tharu language in relation to English. He selected 50 Tharu native speakers in Parsa district. He used a set of questionnaire and interview schedule as research tools. He found that second and third person pronouns do not change for honorific expressions in English, where as they do so in Tharu language spoken in Parsa district.

Chaudhary (2008) conducted a research on “Verbal Affixation in the Tharu and in English”. His main objective was to identify verbal affixation in the Tharu language. He selected 90 native speakers of the Tharu language in Saptari, Siraha and Udaypur based only a Saptaria dialect of the Tharu language. He used stratified random sampling and used questionnaire and interview schedule as a research tools. He found that Tharu has more number of verbal affixes in comparison to English and they are more complex as well.

Nepal (2009) carried out research entitled “Case in English and Tharu”. His main objective was to identify and describe cases in the Tharu language. He selected the native speakers of the Tharu language of Chailahi VDC of Deukhury valley in Dang District. He used judgmental non random sampling procedure and used a set of questionnaire as a research tools. He found the cases in the Tharu language such as genitive, experiential, instrumental, objective, sources, goal, locative, time and possessor.

Rastogi (2010) conducted a research on “Place and Time Deixis in Bhojpuri and English”. His main objective was to find out Bhojpuri place and time deixis. He used judgmental non random sampling procedure and used a set of questionnaire and interview as research tools. He found that Bhojpuri place deixis have honorific deictic terms with verbs but in English does not. Bhojpuri language follows the structure place deixis + verbs whereas English language follows verb + place deixis structure.

Chaudhary (2010) carried out research entitled “Deixis in Tharu, Nepali, and English.” His main objective was to find out the person and time deixis of Tharu language. He selected 120 Tharu native speakers in Bara district. He used judgmental

non random sampling procedure and used a set of questionnaire and interview as a research tools. He found that Tharu has a larger number of person deictic expressions and present time deictic expressions in comparison to English.

Chand (2011) carried out research entitled “Deixis System in Baitadeli and English.” His main objective was to find out Baitadeli person, place and time deictic expressions. He selected 120 native speakers of Baitadeli dialect of Nepali language. He used judgmental non random sampling procedure and used a set of questionnaire and interview as a research tools. He found that Baitadeli has larger number of person deictic expressions in comparison to English.

Many researchers have carried out research on deixis in the Department of English Education, T.U. Kirtipur, even in Tharu language also. Chaudhary (2010) carried out research on “Deixis in Tharu, Nepali, and English.” His focused area was Bara district. The main objective of this research was to find out person and time deixis of Tharu language. As we know that, language differs from place to place, society to society, and person to person. So, I am interested in carrying out this research on “Place and Time Deixis in English and Dongoria Dialect of Tharu”. So, this research is different from the research studies carried out previously in the Department of English Education.

1.3 Objectives of the Study

The objectives of my study were as follows:

- a. To find out place and time deixis of Dongoria dialect of Tharu.
- b. To compare and contrast English and Dongoria dialect of Tharu place and time deixis.
- c. To suggest the pedagogical implications based on the findings.

1.4 Significance of the Study

Deixis is related to the field of pragmatics. Pragmatics studies the language contextually. Pragmatics helps the speaker(s) to understand and communicate easily

because it is directly concerns with the relationships between the elements of a

language and the contexts in which they are used. So, this study will be a great asset for all general readers who are interested in deixis. This will be also helpful to people in knowing place and time deixis of English and Dongoria dialect of Tharu.

CHAPTER TWO

METHODOLOGY

To fulfill the objectives of the study, the following methodology was adapted:

2.1 Sources of Data

Both primary and secondary sources were used for data collection for carrying out this research.

2.1.1 Primary Sources of Data

The native speakers of the Tharu language of Rajapur VDC of Bardiya district were selected for the primary sources in order to elicit the place and time deixis in Tharu.

2.1.2 Secondary Sources of Data

For secondary sources of data I consulted the books especially, Cook (1996), Cutting (2008), Leech (1983), Levinson (2003), Mishra and Singh (2011), Yule (1996), magazines, websites and related theses.

2.2 Sample Population and Sampling Procedure

The total sample size of the study was 120 Tharu native speakers from Rajapur VDC of Bardiya district; the sample was selected by using the judgmental or purposive non-random sampling methods. The population was selected on the basis of literacy and gender. There were three groups of population in terms of literacy: illiterate, literate and educated. Those who were unable to read and write were considered as illiterate and those having academic qualification below School Leaving Certificate (S.L.C.) level were considered as literate. Similarly the people with academic qualification above the S.L.C. were assumed to be educated. Both male and female native speakers of the Tharu were selected in terms of literacy having 20 informants from each group.

The sample population in terms of gender and literacy is shown in the following table:

Table No. 2
Sample Population in Terms of Gender and Literacy

Gender	Literacy		
	Illiterate	Literate	Educated
Male	20	20	20
Female	20	20	20
Total	120		

2.3 Tools for Data Collection

The research tools for data collection were interview and questionnaire. I developed structured interview and questionnaire as a research tool in order to elicit the data on Dongoria dialect of Tharu place and time deixis from Tharu native speakers of Rajapur VDC of Bardiya district. The interview was used for illiterate people and questionnaire was distributed to literate and educated informants.

2.4 Procedures of Data Collection

The following procedures were followed for collecting the primary data:

- a. I prepared the interview schedule and questionnaire.
- b. I visited to the selected place.
- c. At first, I introduced myself and told them the objectives of my study.
- d. I collected data from an illiterate, by using interview schedule; I recorded the data by using paper and pencil.
- e. The process, interview schedule was used for illiterate people and questionnaire was used for literate and educated.
- f. Finally, the process was repeated until the required information was attained.
- g. English place and time deixis was taken from Levinson (2003), Yule (1996).

2.5 Limitations of the Study

The limitations of my study were as below:

- a. The study was limited to place and time deictic expressions only.
- b. The study was limited to 120 Tharu native speakers of Rajapur VDC of Bardiya district.
- c. It was limited to Dongoria dialect of the Tharu language.
- d. It was limited to interview schedule and questionnaire.
- e. English deictic expressions were collected through secondary sources.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

This chapter consists of analysis and interpretation of collected data. The data obtained from informants have been analyzed and interpreted descriptively with the help of simple statistical tools like tables and illustrations. After analyzing and interpreting the obtained data, they have been tabulated and the deictic expressions of Dongoria dialect of Tharu have been compared with those of English language using tables and illustrations. So, this chapter has two different parts viz. analysis and interpretation of Dongoria dialect of Tharu deictic expressions and comparison between Dongoria dialect of Tharu and English deictic expressions.

3.1 Analysis and Interpretation of Deictic Expressions of Dongoria Dialect of Tharu

The obtained data through questionnaire and interview schedule was analyzed and interpreted on the basis of place and time deixis.

3.1.1 Place Deixis

Place deixis refers to the use of expression to point to a location such as this, that, here, there, these, those, etc. In other words, it refers to deictic expressions used to point to a place within or around which the utterance is produced or interpreted.

That's why it is also called spatial deixis. It can be proximal (close to speaker) and distal (sometime close to addressee). Place deictic expressions in Dongoria dialect directly relate the utterances of the spatial locations.

From the obtained data through questionnaire and interview schedule some of the frequently used place deictic expressions in Dongoria dialect of Tharu have been listed in the following table:

Table No. 3
Place Deictic Expressions in Dongoria Dialect of Tharu

Proximal	Distal	Neutral
I, yaha, laggha, bhittar	U, woaha, dur, baher	Uppar, tara, jaritar, pakhuwa, yahor, wohar, dahin, bau, aagha, pacha, sanga, upar, tuppam, panjara, bicham, samunne.

From the table no. 3 we can say that place deictic expressions in Dongoria dialect of Tharu have been classified under three sub groups: proximal, distal and neutral. Proximal place deictic expressions *I, yaha, laggha*, etc. indicate the place nearer to the speakers and listeners. For example,

- a. In English: *This* city is very quiet.
In Dongoria dialect: *I* shahar bare sunsan ba.
- b. In English: Come *here*.
In Dongoria dialect: *Yaha* au.
- c. In English: Hospital is *nearby* my house.
In Dongoria dialect: Mowar gharak *laggha* aspatal ba.
- d. In English: Go *inside* and bring me a chair.
In Dongoria dialect: *Bhittar* jaka mowar lag kurshi ano ta.

Distal place deictic expressions *u, woaha, dur*, etc. indicate the place far away from the speaker. For example,

- a. In English: Go *there*.
In Dongoria dialect: *Woaha* jau.

- b. In English: *That* pot is empty.
In Dongoria dialect: *U bhara khali ba.*
- c. In English: Police station is *far* from here.
In Dongoria dialect: *Yahasay pulish thana dur ba.*

On the other hand, neutral place deictic expressions *tara, uppar, aagha, pacha, dahin, bau*, etc. did not tell about near and far but tell about the place where something is.

For example,

- a. In English: Come *down* fast.
In Dongoria dialect: *Jhatta tara au.*
- b. In English: There is a school in the *left* of the bank. In Dongoria dialect: *Bankka bau pajar ektho iskul ba.*
- c. In English: A bank is *opposite* of the police station.
In Dongoria dialect: *Bankka aagha/samunne pulish thana ba.*

Place deictic expressions are sometimes used contextually. Place deictic expressions in Dongoria dialect of Tharu language can be used as gestural and non-gestural on the basis of the context. If the deictic terms are used for visible location those can be expressed using gesture. But the terms that are used for non-visible location cannot be expressed through gesture. For example,

- a. In English: Go *there*. (Gestural)
In Dongoria dialect: *Woaha jau.*
- b. In English: There is a temple in the *right* of the road. (Non-gestural)
In Dongoria dialect: *Sharakka dahin pajar ektho Mandir ba.*

Place deictic terms can be pure and impure in Dongoria dialect of Tharu. The deictic term made up of a single word is pure and the deictic term made up of more than one word is an impure place deixis. Although, some impure place deictic terms are found; most of the place deictic terms are pure in Dongoria dialect of Tharu language.

For example,

- a. In English: Our country lies *between* India and China. (Pure)
In Dongoria dialect: Hamar desh Chinka wo Bharatka *bicham* ba.
- b. In English: *This side* of the box. (Impure)
In Dongoria dialect: Bakshka *yahorik panjar*.

Impure place deictic expressions are changed into pure place deictic expressions in Dongoria dialect. For example,

- a. In English: There is a garden *in front of* my house. (Impure)
In Dongoria dialect: Mowar gharka *aagha/samunne* fulariya ba. (Pure)
- b. In English: Her room is next to my room. (Impure)
In Dongoria dialect: Mowar koantik *panjara* woakar koanti batish. (Pure)

3.1.2 Time Deixis

Time deixis refers to the use of expressions to point a time at which the utterances are spoken. Time deictic expressions in Dongoria dialect of Tharu can be classified on the basis of tense system i.e. present, past and future tense. Present time deictic expressions are used for specifying the state or event that is occurring during a temporal span including utterance time. The past tense deictic expressions are used for specifying the relevant time span that takes place before utterance and future tense deictic expressions are used for specifying the relevant time span that succeeds the utterance time. Generally, present tense come under proximal and the expressions for past and future come under distal distinction.

From the obtained data through questionnaire and interview schedule some time deictic expressions in Dongoria dialect of Tharu have been listed in the following table:

Table No. 4
Time Deictic Expressions in Dongoria Dialect of Tharu

Proximal	Distal	
Present	Past	Future
Abba, aaj, aajkaal, abbaha, I byala/I samaye, kabukabu/kabukal, abhin, bhakkhar, abhintak	U byala, pahilah, u din, kaal, kaal rat, parau, u byala/u samaye gail+din/hapta/mahina/saal, por saal, parar saal	Kaal, haalhaal/jhatta, aura byala/pacha, aaj rat, I bihan, I sanjhiya, aaj bihan, sanjhiyake, parau, aura din, aina hapta, aina mahina, aina saal, aina din.

The table no. 4 shows that time deictic expressions in Dongoria dialect of Tharu have been classified into two distinctions i.e. proximal and distal. Proximal time deictic expressions refer to the present tense. For example,

- a. In English: He is sleeping *now*.
In Dongoria dialect: *Abba* u satal ba.
- b. In English: I am feeling bored *today*.
In Dongoria dialect: *Aaj* mahin alshi lagata.
- c. In English: He is living with his father *now a days*.
In Dongoria dialect: *Aajkaal* u apan babak sanga baithat.

Here in the given example, the words *abba*, *aaj*, and *aajkaal* present the proximal time deictic expressions of Dongoria dialect of Tharu.

Distal time deictic expressions refer to the past and future tenses. For example,

- a. In English: Were you absent *yesterday*? (Past)
In Dongoria dialect: Tu *kaal* nai ail raho?
- b. In English: I will meet you *tomorrow*. (Future)
In Dongoria dialect: Mai tuhin *kaal* bhyatam.
- c. In English: I returned back *last year*. (Past)
In Dongoria dialect: Mai *por saal* ainu.
- d. In English: Come back *soon*. (Future)
In Dongoria dialect: *Haalhaal/jhatta* aiho.

Here, in the given example the words *kaal*, *por saal*, and *haalhaal/jhatta* are distal time deictic expressions of Dongoria dialect of Tharu.

In Dongoria dialect of Tharu, time deictic expressions are also classified into three groups i.e. present, past and future tense.

Present: *aaj*, *abba*, *aajkaal*, *abbaha*, *I*, *I samaye*, *kabukal*, *kabukabu*, *abhintak*, *bhakkhar*, etc. are the example of present time deictic expressions of Dongoria dialect of Tharu.

Past: *u byala*, *tamnaha*, *pahilah*, *parar saal*, *kaal*, *kaal rat*, *u din*, etc. are the example of past time deictic expressions of Dongoria dialect of Tharu.

Future: *kaal*, *haalhaal*, *jhatta*, *aura byala*, *aaj rat*, *aaj bihan*, *sunjhiya*, *paru*, *aina din*, etc. are the example of future time deictic expressions of Dongoria dialect of Tharu language.

In Dongoria dialect of Tharu, time deictic expressions are termed as the name of days, weeks, months, years and some portion of time. For example,

- a. In English: I will meet you *tomorrow*. (Day)
In Dongoria dialect: Mai tuhin *kaal* bhyatam.

- b. In English: I will come *next month*. (Month)
In Dongoria dialect: *Mai aura mahina aim*.
- c. In English: I returned back *last year*. (Year)
In Dongoria dialect: *Mai por saal ainu*.
- d. In English: Come back *soon*. (Portion of time)
In Dongoria dialect: *Haalhaal/jhatta aiho*.

In English, we have only one deictic expression to point to the day that follows „today“. It is „tomorrow“. But in Dongoria dialect of Tharu, we have the same deictic expressions to point to both „yesterday“ and „tomorrow“. It is named as ‘kaal’.

Time deictic expressions are also used to refer to the point of time such as *abba*, *aaj*, *kaal*, etc. and others are used to refer to the period of time such as *aajkaal*, *abhin*, *pahilah*, *abhintak*, etc. in Dongoria dialect of Tharu. For example,

- a. In English: He has not come *yet*. (Period of time) In Dongoria dialect: *Abhintak u nai ail ho*.
- b. In English: He is sleeping *now*. (Point of time) In Dongoria dialect: *Abba u sutal ba*.
- c. In English: *Those days* are not fine in comparison to *these days*. (Period of time)
In Dongoria dialect: *Aajkaal say pahilahk din nai maza raha*.

In Dongoria dialect of Tharu, most of the time deictic expressions are pure in the sense that they are made up of a single word. Impure time deictic expressions are used rarely. For example,

- a. In English: They have married *recently*. (Pure) In Dongoria dialect: *Hukra bhakkhar bhoj karlai*.
- b. In English: He has not come *yet*. (Pure) In Dongoria dialect: *Abhintak u nai ail ho*.

- c. In English: I was in America the *last year*. (Impure)
In Dongoria dialect: Mai *parar saal* Amrica ma rahu.

In Dongoria dialect of Tharu, pure time deictic expressions can be changed into impure and impure can be changed into pure time deictic expressions. For example,

- a. In English: I completed writing *the days before yesterday*. (Impure)
In Dongoria dialect: Mai likhak *paraua* sek darlabatu. (Pure)
- b. In English: I will be there *tonight*. (Pure)
In Dongoria Dialect: Mai *aaj ratka* woahai raham. (Impure)

Here, most of the important thing is that in Dongoria dialect of Tharu two or more than two time deictic expressions are used in the same context to refer to the same temporal orientation. For example,

- a. In English: *Sometime* I go to jungle.
In Dongoria dialect: *Kabukal/Kabukabu* main Bannuwa jaithu.
- b. In English: Come back *soon*.
In Dongoria dialect: *Haalhaal/jhatta* aiho.

Here, in the given example, the words „*kabukabu or kabukal*“ and „*haalhaal or jhatta*‘ have been used in the same context to refer to the same temporal orientation i.e. „*sometime*‘ and „*soon*“ simultaneously.

3.2 Comparison between English and Dongoria Dialect of Tharu Deictic Expressions

The data were collected through questionnaire and interview schedule from three different groups viz. illiterate, literate and educated and the obtained data were analyzed and interpreted. On the basis of those analyzed data Dongoria dialect of Tharu place and time deictic expressions were compared with English place and time deictic expressions,

Which are as follows:

3.2.1 Place Deixis

From the obtained data through questionnaire and interview schedule, place deictic expressions in English and Dongoria dialect of Tharu are compared in the following table:

Table No. 5
Place Deictic Expressions in English and Dongoria Dialect of Tharu

English	Dongoria dialect of Tharu
This	I
That	U
Here	Yaha/ Yahor
There	Woaha/ Wohar
Up	Uppar
Down	Tara
Left	Bau
Right	Dahin
Across	Upar
Along	Sanga
Far	Dur
Near	Laggha/ Lagghucha
On the top	Tuppam/ Uppar
At the bottom	Tara/ Jaritar/ Pakkhuwa
On	Uppar
Inside	Bhittar
Outside	Baher
Over	Uppar
Under	Tara/Jaritar
Between	Bicham

Towards	Woar
Opposite	Aagha
Back	Pacha
Above	Uppar
Below	Tara
Next to	Panjara
Middle	Bicham
Beside	Pacha
Through	Dagar
In front of	Aagha/Samunne
This side	Yahorik panjar

On the basis of table no.5 place deictic expressions in English and Dongoria dialect of Tharu shows the following similarities and differences between these two:

A. Similarities

- i. Both English place deictic expressions and Dongoria dialect of Tharu place deictic expressions are categorized in to three groups i.e. proximal, distal and neutral. For example,

- a. Proximal:

In English: Come *here*.

In Dongoria dialect: *Yaha* au.

- b. Distal:

In English: *That* pot is empty.

In Dongoria dialect: *U* bhara khali ba

- c. Neutral:

In English: There is a school in the *left* of the bank.

In Dongoria dialect: Bankka *bau* panjar ektho iskul ba.

ii. Both English and Dongoria dialect of Tharu have gestural and non-gestural place deictic expressions. For example,

a. Gestural:

In English: *This* is a pen.

In Dongoria dialect: *I* kalam ho.

b. Non-gestural:

In English: There is a garden *in front of* my house.

In Dongoria dialect: Mowar gharka *aagha* fulariya ba.

iii. Both English and Dongoria dialect of Tharu have pure and impure place deictic expressions. For example,

a. In English: *This* city is very quiet. (Pure)

In Dongoria dialect: *I* sahar bare sunsan ba.

b. In English: My bag is *on* the table. (Pure)

In Dongoria dialect: Mowar jhola tabulka *uppar* ba.

c. In English: *This side* of the box. (Impure)

In Dongoria dialect: Bakshak *yahorik panjar*.

B. Differences

i. The data presented in the table no. 4 show that different English place deictic expressions are realized by the same deictic expressions in Dongoria dialect of Tharu. For example,

a. In English: Go *up*.

In Dongoria dialect: *Uppar* jau.

b. In English: A bird is flying *over* the sky.

In Dongoria dialect: Chiraiya badrik *uppar* urata.

c. In English: My bag is *on* the table.

In Dongoria dialect: Mowar jhola tabulka *uppar* ba.

Here, in the given example, there are many terms in English viz. *up*, *over* and *on* which are recognized by a single term „*uppar*’ in Dongoria dialect of Tharu.

ii. A single English place deictic expression is realized by many deictic expressions in Dongoria dialect of Tharu. For example,

a. In English: My house is on the *top* of the hill.

In Dongoria dialect: Mowar ghar paharak *tuppam/uppar* ba.

b. In English: His house is *at the bottom* of the hill.

In Dongoria dialect: Woakar ghar paharak *tara/jaritar/pakkhuwam* batish.

Here, in the above given examples, the English term ‘*top*’ is recognized by many terms viz. *tuppam/uppar* and ‘*bottom*’ is recognized by many terms viz. *tara/jaritar/pakkhuwa* in Dongoria dialect of Tharu.

iii. Impure English place deictic expressions can be changed into pure place deictic expressions in Dongoria dialect of Tharu. For example,

a. In English: Her room is next to my room. (Impure)

In Dongoria dialect: Mowar koantik *panjara* woakar koanti batish. (Pure)

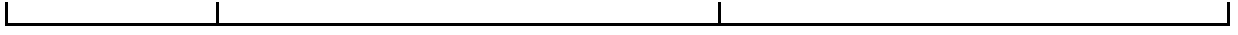
3.2.2 Time Deixis

From the obtained data through questionnaire and interview schedule, time deictic expressions in English and Dongoria dialect of Tharu are compared in the following table:

Table No. 6

Time Deictic Expressions in English and Dongoria Dialect of Tharu

Tense	English	Dongoria Dialect of Tharu
	Now	Abba
	Today	Aaj
	Now a days	Aajkaal



Present	<p>These days</p> <p>At present</p> <p>Right now</p> <p>This time</p> <p>Some time</p> <p>Still</p> <p>Already</p> <p>Recently</p> <p>Just</p> <p>Yet</p>	<p>Aajkaal</p> <p>Abba</p> <p>Abbaha</p> <p>I byala/I samaye</p> <p>Kabukabu/kabukal</p> <p>Aabhin</p> <p>Pahilah</p> <p>Bhakkhar</p> <p>Bhakkhar</p> <p>Aabhintak</p>
Past	<p>Then</p> <p>In the past</p> <p>Ago</p> <p>Those days</p> <p>Last day/week/month/year</p> <p>Last year</p> <p>The year before last year</p> <p>The day before yesterday</p> <p>That day</p> <p>Yesterday</p> <p>Last night</p> <p>At that time</p>	<p>U byala</p> <p>Pahilah</p> <p>Pahilah</p> <p>Pahilah</p> <p>Gail+ din/hapta/mahina/saal</p> <p>Por saal</p> <p>Parar saal</p> <p>Parau</p> <p>U din</p> <p>Kaal</p> <p>Kaal rat</p> <p>U byala/ U samaye</p>
Future	<p>Tomorrow</p> <p>Soon</p> <p>Next time</p> <p>Tonight</p> <p>This morning/evening</p> <p>The day after tomorrow</p> <p>Next day/week/month/year</p> <p>The coming day</p>	<p>Kaal</p> <p>Haalhaal/ jhatta</p> <p>Aura byala/pacha</p> <p>Aaj rat</p> <p>I bihan/sanjhek</p> <p>Parau</p> <p>Aura+din/hapta/mahina/saal</p> <p>Aina din</p>

On the basis of table no. 6 time deictic expressions in English and Dongoria dialect of Tharu shows the following similarities and differences between these two:

A. Similarities

- i. Both the English and Dongoria dialect of Tharu time deictic expressions can be classified into three groups i.e. present, past and future.
- ii. Both the English and Dongoria dialect of Tharu time deictic expressions can be classified into two distinctions i.e. proximal and distal. The present tense is taken under proximal and past and future tense are taken under distal. For example,
 - a. In English: *Sometimes* I go to jungle. (Present/proximal)
In Dongoria dialect: *Kabukabu/ Kabukal* mai banuwa jaithu.
 - b. In English: I am ill since *last night*. (Past/distal) In
Dongoria dialect: *Kaal ratsay* mai beram batu.
 - c. I will pass M.Ed. *next year*. (Future/distal)
In Dongoria dialect: *Aura saal* mai M.Ed. pass karam.
- iii. Both the English and Dongoria dialect of Tharu time deictic expressions can be used to refer to the point of time and period of time. For example,
 - a. In English: I am coming to you *right now*. (Point of time)
In Dongoria dialect: Mai *abbaha* tuhar woaha aitu.
 - b. In English: We used to fight *those days*. (Period of time) In Dongoria dialect: *Pahilah* hamre jhagar kheli.
- iv. Both the English and the Dongoria dialect of Tharu time deictic expressions can be used to refer pure (having single word) and impure (having two or more words) time deixis. For example,
 - a. In English: You *just* came! (Pure)

In Dongoria dialect: Tu *bhakkhar* ailo.

- b. In English: *This coming Sunday* is my birthday.(Impure)
 In Dongoria dialect: *Aina aaitabar* mowar janam din ho.

B. Differences

- i. English is richer than Dongoria dialect of Tharu in terms of time deixis because different English time deictic expressions are represented by the same deictic expression in Dongoria dialect of Tharu. For example,
- a. In English: He is living with his father *now a days*.
 In Dongoria dialect: *Aajkaal* u aapan babak sanga baithat.
- b. In English: The weather is cold *these days*.
 In Dongoria dialect: *Aajkaal* bare jaar karath.

Here in the above given example, in Dongoria dialect of Tharu, present time deictic expressions 'aajkaal' is represented by „now a days“ and „these days“ in English present time deictic expression. In the same way

In the past, ago, those days, already=
pahilah Tomorrow/ Yesterday= kaal

Recently/just= bhakkhar

Now/at present= abba

- ii. A single English time deictic term is recognized by the different terms in Dongoria dialect of Tharu. For example,
- a. In English: *Sometime* I go to jungle.
 In Dongoria dialect: *Kabukabu/kabukaal* mai banuwa jaithu.
- b. In English: Come back *soon*.
 In Dongoria dialect: *Haalhaal/jhatta* aiho.
- c. In English: What about meeting *next time*?
 In Dongoria dialect: *Pacha/aura samaye* bhet karlase kaisen hui?

- iii. English pure time deictic expressions become impure and impure become pure time deictic expressions in Dongoria dialect of Tharu. For example,
- a. In English: He was here *then*. (pure)
In Dongoria dialect: *U byala u yaha raha*. (Impure)
 - b. In English: We used to fight *those days*. (Impure)
In Dongoria dialect: *Pahilah hamre ghagar kheli*. (Pure)

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

This chapter deals with the major findings on the basis of analysis and interpretation of the data collected through questionnaire and interview and some recommendations are made on the basis of those findings.

4.1 Findings

There are different major findings of the research which are presented in the following categories.

4.1.1 Dongoria Dialect of Tharu Place and Time Deixis

- i. The major place deictic expressions found in Dongoria dialect are: *I, u, yaha, woaha, tara, uppar, dur, lagghu, bhittar, baher, bicham, aagha, pacha, samunne, sanga, dahin, bau, panjara, tuppam, pakkhuwa, jaritar.*
- ii. In Dongoria dialect of Tharu, place deictic expressions can be classified under proximal, distal and neutral, pure and impure and gestural and non-gestural.
- iii. It has been found that in Dongoria dialect of Tharu impure place deictic expressions can be changed into pure place deictic expressions.
- iv. The major time deictic expressions found in Dongoria dialect are: *abba, aaj, aajkaal, abbaha, kabukal, kabukabu, I byala, I samaye, aabhin, pahilah, bhakkhar, aabhintak, u byala, parar saal, por saal, u din, kaal, kaal rat, haalhaal, jhatta, parau, aaj rat, sanjhek, bihan, aina din, aura din, aura mahina, aura saal, aura byala, pacha.*
- v. In Dongoria dialect of Tharu, time deictic expressions can be classified on the basis of tense system i.e. present, past and future, on the basis of proximity i.e. proximal and distal, and pure and impure distinction.
- vi. Dongoria dialect of Tharu has less number of impure time deictic expressions.

- vii. It has been found that in Dongoria dialect of Tharu, pure time deictic expressions can be changed into impure and impure can be changed into pure time deictic expressions.

4.1.2 Similarities between English and Dongoria Dialect of Tharu Place and Time Deictic Expressions

- i. It has been found that both the English and Dongoria dialect of Tharu place deictic expressions can be classified under proximal, distal and neutral classes, pure and impure, and gestural and non-gestural.
- ii. It has been found that both the English and Dongoria dialect of Tharu time deictic expressions can be classified under tense system: present, past and future, on the basis of proximity: proximal and distal, on the basis of marker: pure and impure.

4.1.3 Differences between English and Dongoria dialect of Tharu Place and Time Deictic Expressions

The following differences between English and Dongoria dialect of Tharu place and time deictic expressions have been found:

- i. In terms of place deixis, English is richer than Dongoria dialect of Tharu because different English place deictic expressions have the same deictic expressions in Dongoria dialect of Tharu.
- ii. A single English place deictic expression has the different deictic expressions in Dongoria dialect of Tharu. For example, English word '*bottom*' has different deictic terms '*tara*', '*jaritar*' and '*pakkhuwa*' in Dongoria dialect of Tharu.
- iii. Impure English place deictic expressions can be changed into pure place deictic expressions in Dongoria dialect of Tharu.
- iv. In terms of time deixis, English is richer than Dongoria dialect of Tharu because different English time deictic expressions such as '*yesterday*' and

„*tomorrow*’ have the same deictic expression „*kaal*“ in Dongoria dialect of Tharu.

- v. A single English time deictic expression has the different deictic expressions in Dongoria dialect of Tharu. For example, English deictic expression ‘*soon*’ has different deictic expressions ‘*haalhaal*’ and ‘*jhatta*’ in Dongoria dialect of Tharu.
- vi. English has a larger number of impure time deictic expressions than Dongoria dialect of Tharu.
- vii. Pure English time deictic expressions can be changed into impure deictic expression and impure can be changed into pure time deictic expression in Dongoria dialect of Tharu. For example, pure English time deictic expressions ‘*tonight*’ and ‘*then*’ can be changed into impure deictic expressions ‘*aa j rat*’ and ‘*u byala*’, and impure time deictic expressions ‘*the day before yesterday*’ can be changed into pure time deictic expressions ‘*parau*’ in Dongoria dialect of Tharu.

4.2 Recommendations

On the basis of the findings obtained from the data analysis and interpretation, some recommendations are suggested, which are as follows:

- i. In both the English and Dongoria dialect of Tharu, place deictic expressions are distinguished on the basis of proximal, distal and neutral classes, pure and impure, and gestural and non-gestural. This similarity should be considered while teaching deictic expressions of English to Dongoria dialect of Tharu speaking students.
- ii. In terms place deixis, English is richer than Dongoria dialect of Tharu because different English place deictic expressions are recognized by the same deictic expression in Dongoria dialect of Tharu. Therefore, such deictic expressions of English should be taught with special attention to the Dongoria dialect of

Tharu speaking students.

- iii. A single English place deictic expression is realized by many deictic expressions in Dongoria dialect of Tharu. This fact should be considered while teaching place deictic expressions.
- iv. Impure English place deictic expressions can be changed into pure place deictic expressions in Dongoria dialect of Tharu. Therefore, this fact should be considered while teaching place deictic expressions.
- v. In terms of time deixis, English is richer than Dongoria dialect of Tharu because different English time deictic expressions are realized by the same deictic expression in Dongoria dialect of Tharu. Therefore, the teacher should make the students aware of this fact with example.
- vi. In both the English and Dongoria dialect of Tharu, time deictic expressions can be classified under the tense systems: present, past and future. Present time deictic expressions come under proximal, and past and future time deictic expressions come under distal distinction. This similarity should be considered while teaching time deictic expressions of English to the Dongoria dialect of Tharu speaking students.
- vii. A single English time deictic expression is recognized by many deictic expressions in Dongoria dialect of Tharu. Therefore, the teacher should consider this fact while teaching time deictic expressions.
- viii. Pure English time deictic expressions can be changed into impure and impure can be changed into pure deictic expressions in Dongoria dialect of Tharu. This fact should be considered while teaching time deictic expressions.

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